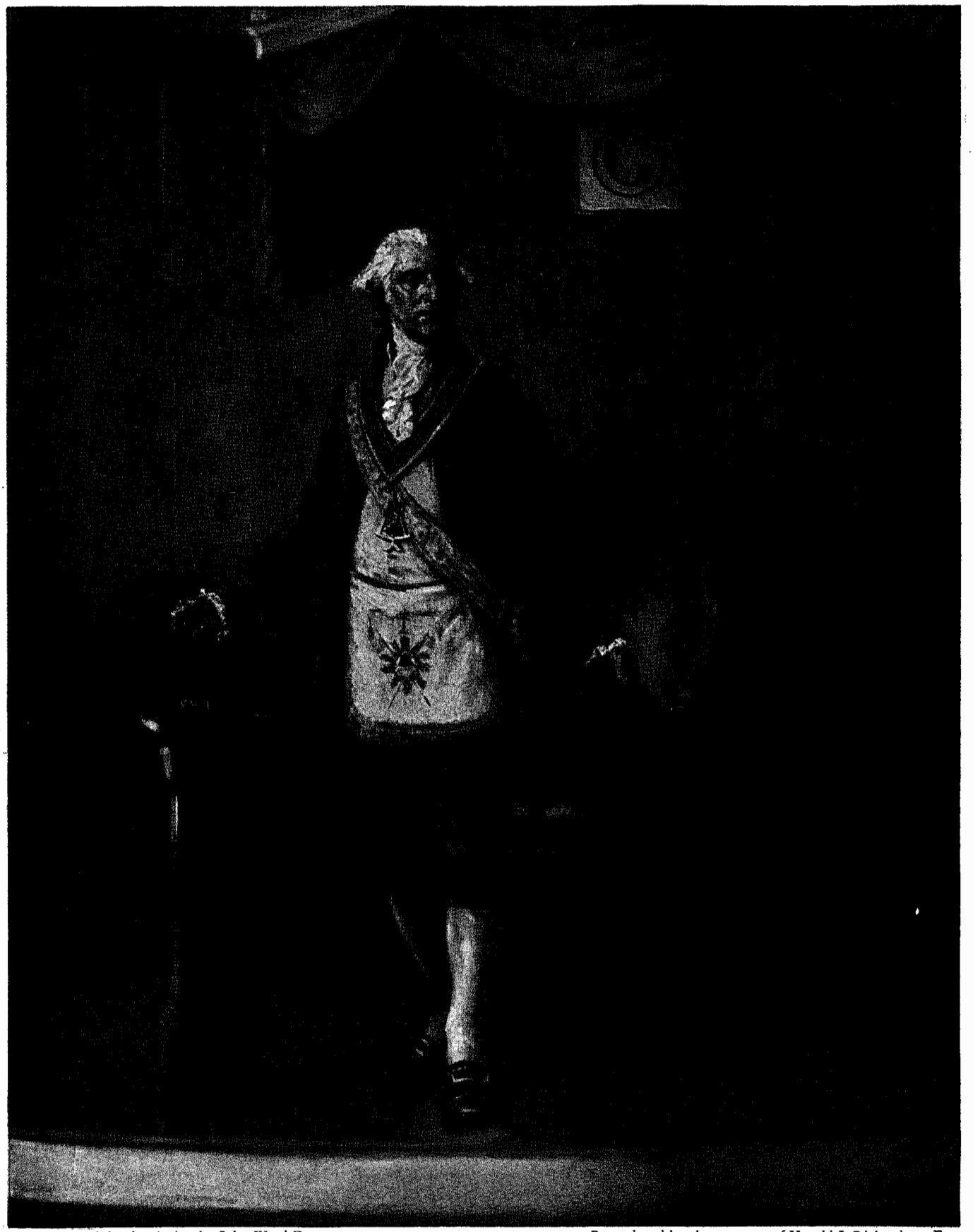
GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME I



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George Washington as Master of Alexandria Lodge, No. 22.

GOULD'S HISTORY OF FREEMASONRY

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VOLUME I

CHARLES SCRIBNER'S SONS
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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

REVISED BY DUDLEY WRIGHT

EDITOR OF THE MASONIC NEWS

THIS EDITION IN SIX VOLUMES EMBRACES NOT ONLY AN INVESTIGATION OF RECORDS OF THE ORGANIZATIONS OF THE FRATERNITY IN ENGLAND, SCOTLAND, IRELAND, THE BRITISH COLONIES, EUROPE, ASIA, AFRICA AND SOUTH AMERICA, BUT INCLUDES ADDITIONAL MATERIAL ESPECIALLY PREPARED ON EUROPE, ASIA, AND AFRICA, ALSO

CONTRIBUTIONS BY DISTINGUISHED MEMBERS OF THE FRATERNITY COVERING EACH OF THE FORTY-EIGHT STATES, DISTRICT OF COLUMBIA AND THE POSSESSIONS OF THE

UNITED STATES

THE PROVINCES OF CANADA AND THE COUNTRIES OF LATIN AMERICA

UNDER THE SUPERVISION OF

MELVIN M. JOHNSON

Past Grand Master of Masons in Massachusetts, and M .·. P .·. Sovereign Grand Commander of the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States

AND

J. EDWARD ALLEN

Foreign Correspondent and Reviewer Grand Lodge, Grand Chapter, Grand Council, Grand Commandery of North Carolina and the Grand Encampment K. T. of the United States

ILLUSTRATED

CHARLES SCRIBNER'S SONS NEW YORK

FOREWORD

GOULD was the Thucydides of Masonic history. The Masonic histories before his day belong on the shelves with books of mythology and fairy tales. Gould also inspired real historical research and study. Vast stores of information have been uncovered since his time which correct some errors made by Gould, and add tremendously to the real story of the past of Freemasonry. Moreover, much has transpired since then. All this requires the present revision.

Outside of its own membership, Freemasonry is to-day little understood and much misunderstood. At the outset, let us get a clear idea of what Freemasonry is, of its purposes, and a few of its major accomplishments.

Freemasonry is a charitable, benevolent, educational, and religious secret society, adhering to its own peculiar Ancient Landmarks. Its methods of recognition and of symbolic instruction are secret and thereby a test of membership is provided, though a Brother be travelling in foreign countries and among those who would otherwise be strangers.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its Altars whenever a Lodge is in Session, worship of God is ever a part of its ceremonial, and to its neophytes and Brethren alike are constantly addressed lessons of morality; yet it is not theological nor does it attempt to displace or rival the church. Masonry is not a religion; it is the handmaid of religion.

It is educational in that it teaches a perfect system of morality, based upon the Sacred Law, by a prescribed ceremonial; and it also provides libraries and opportunities for study therein.

It is benevolent in that it teaches relief of the poor and distressed as a duty and exemplifies that duty by relief of sick and distressed Brethren, by caring for the widows and orphans of the Brethren, by maintaining homes for aged and distressed Brethren and their dependents, and by many other altruistic endeavours.

It is charitable in that none of its income inures to the benefit of any individual, but all is devoted to the improvement and promotion of the happiness of mankind.

It is a social organisation only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of training, of worship, and of charity.

The sole dogma (*i.e.*, arbitrary dictum) of Freemasonry is the Landmark of *Belief in God*. No neophyte ever has been or ever will be permitted participation in the mysteries of legitimate and recognized Freemasonry until he has

solemnly asserted his trust in God. Beyond that, we inquire and require nothing of sectarianism or religious belief.

Freemasonry's idea of God is universal. Each may interpret that idea in the terms of his own creed. The requirement is solely a belief in one Supreme Being whom we sometimes call the Great Architect of the Universe. Upon this, the enlightened religious of all ages have been able to agree. It is proclaimed not only in the New Testament of the Christian, but in the Pentateuch of the Hebrew, in the Koran of the Islamite, in the Avesta of the Magians of Persia, in the Book of Kings of the Chinese, in the Sutras of the Buddhist, and even in the Vedas of the Hindu.

"Father of all! in every age,
In every clime adored,
By Saint, by Savage, and by Sage,
Jehovah, Jove, or Lord!"

Freemasonry has probably been the greatest single influence toward establishing the doctrine of liberty of conscience. In the midst of sectarian antagonism, our Fraternity's first Grand Lodge was organised in 1717, by four Lodges then existing within the "Bills of Mortality" of London, England. It almost immediately reached out, planting new Lodges and successfully establishing systematised Grand Lodge control over all Lodges, including those which had theretofore met "according to the old customs"; that is to say, without Charter or Warrant but by the authority inherent in members of the Craft who, finding themselves together in a locality, met and Worked.

In 1723, the Constitutions of this Mother Grand Lodge of the World were published. These declared "Concerning God and religion. . . . Though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves."

These Constitutions further declared "No private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons, of the Catholick Religion above-mention'd; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolv'd against all Politicks, as what never yet conduc'd to the Welfare of the Lodge, nor ever will."

Proselyting has its place in the world, but not in the halls of Masonry. Sectarian missionary spirit and its exercise have been of incalculable value to the human race. However much we should give it our support as individuals or as members of other societies, it has no place within this Fraternity. In our Lodge Rooms, upon the single bond of belief in Deity, we may thus " conciliate true friendship " among men of every country, sect and opinion.

No authoritative spokesman of legitimate and recognised Freemasonry has

ever engaged in a campaign against or antagonised any *religion*. (Distinguish, here, between religion and a church in politics.) Freemasonry never has been, is not now, and never will be a party to the reviling of any faith, creed, theology, or method of worship.

The Bull of Pope Clement XII in 1738, and other later Papal Bulls and Edicts, one as recent as 1884, have scathingly denounced Freemasons and Freemasonry. Of the reasons assigned, two are based on fact; one, that Freemasonry is tolerant of all religious creeds; the other, that oaths of secrecy are demanded. All other reasons given are incorrect; so wrong, indeed, that we of the Craft wonder how it was possible that any one could have been persuaded to proclaim or even believe them.

Many members of the Roman Catholic Church have held Masonic membership and office. Until they were ordered out of our Fraternity, one-half of the Masons in Ireland were of that faith. A Papal Nuncio, as a Freemason, laid the corner-stone of the great altar of the Parisian Church of St. Sulpice (1733). Some eminent Catholics have held the highest possible office in the gift of the Craft, that of Most Worshipful Grand Master (e.g. the Duke of Norfolk, 1730–31; Anthony Brown, Viscount Montacute, 1732–33; Benedict Barnewall, Viscount Kingsland, Ireland 1733–34; Robert Edward, Lord Petre, 1772–77). If that Church sees fit to bar its members from belonging to our Fraternity, it has a perfect right to do so. It is the sole judge of the qualifications of its own members. Freemasonry, however, does not bar an applicant for its Degrees because he is a member of that or of any other church. Whether or not he can be true both to his Church and to the Fraternity is a question the applicant's conscience must determine. Belief in his sincerity and fitness will be determined by the ballot box.

No discussion of the creed of any Church is permitted within the tiled Lodge Room, and the attitude of Freemasonry toward any and all sects and denominations, toward any form of the honest worship of God, is not one of antagonism but of respect.

If within the power of Freemasons to prevent it, no sect, atheistic, agnostic or supremely religious, will be permitted to dominate, dictate or control civil government. Freemasonry has never attempted to do this, and would not if it had the power.

Our Fraternity asks no man to carry Freemasonry as an institution into his civic life, to vote as a Mason either in the ballot box or in legislative halls, to perform executive duties as a Mason, or to adjudicate as a Mason. Freemasonry has no fear of the practises, policies or acts of any man whose character is sound. Its ambition is to aid in implanting and nurturing ideals of equality, charity, justice, morality, liberty, and fraternity in the hearts and minds of men. It concerns itself with principles and not with policies. It builds character, not faction. Freemasonry will join hands not only with its friends but with its enemies—though no God-fearing, liberty-loving man should be its enemy—to establish and perpetuate in all nations where it has a foothold

the spirit of this ringing message of our Bro. George Washington, "I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."

When no Roman Catholic in England was allowed civil or military rights, or even to worship according to the ceremonies of his own religion, Freemasonry joined hands with the Catholic Committee in persuading England to grant them the rights of citizenship and to worship God according to the dictates of their consciences. One of the greatest leaders in this movement was the Seventh Lord Petre, Grand Master of Masons in England and the leading member of the Catholic Committee.

In Colonial America, Freemasonry was the most important inter-colonial network—indeed, almost the only thing which the Colonies had in common, save hatred, not of the British people but of the British Crown of that day. Freemasonry exercised a greater influence upon the establishment and development of the fundamental principles of this land of ours than any other single institution.

Neither general historians nor the members of our Fraternity have realised how much that civilisation of which we are a part owes to Freemasonry. Its intangible accomplishments can never be measured. The dollars which it has spent in charity are tangible, as is its numerical strength; but numbers and dollars are not the criteria by which to estimate the value or accomplishments of Freemasonry.

It is the inculcation in the hearts and minds of men of those basic and immutable principles of human conduct, upon which all social compacts rest and a departure from which inevitably brings chaos, that organised Masonry seeks accomplishment. Worship of God cannot be measured in volts, morality in gallons, friendship in pounds, love in dollars, or altruism in inches; yet these are vastly more essential to the peace and happiness of man than material things which have three dimensions, or than energy and motion capable of statistical tabulation. Indeed, the preservation of civilisation depends upon a true reflection of these qualities of mind and soul. No statistician can possibly measure the results of such endeavour. It is through these good works that Freemasonry desires to be known rather than by compilations and formulas.

Down through the years, not only here but in many other lands, Freemasonry has been instilling and cultivating ideals—ideals of worship of God, of liberty of conscience, of truth, equality, charity, liberty, justice, morality, and fraternity, in the hearts and minds of men.

Based always upon the sure foundation of the worship of God, the greatest of these in its effects upon human contacts is fraternity—call it brotherly love, the second great commandment or the Golden Rule, if you will.

Our charitable, benevolent, educational, and religious Fraternity has for its main purpose to-day the propagation of this one and only cement or bond

of human society which is local, national and international. Without it, the centrifugal forces of disorder, destruction, iconoclasm, hate, jealousy, and envy, ever active, would send our whirling civilisation flying into atoms.

Love, as the basis of national and international relations, has never yet been tried. Power, might, and authority, physical and financial and even ecclesiastical, have been tried and have failed. Here, then, is the great secret of Freemasonry—a secret only because the world will not heed it. Striving onward, day by day, in the midst of what sometimes seems to threaten a return to chaos, our Fraternity persists in cultivating and disseminating these ideals, these landmarks of civilisation, and in reaching forward to that millennial day when love shall rule the world.

Then shall there be no more need of Declarations of Independence. Rather, shall there be Declarations of Dependence of man upon his fellowmen, of city upon its contacting communities, of State upon its neighbour States, of nation upon its sister nations. To preserve and broaden such ideals, Freemasonry at the end of centuries, confidently looks forward into the centuries which are to come. Our backs are to the past; our faces to the future. Ahead lies our duty —our opportunity.

These are the ideals and an indication of the accomplishments of the greatest Fraternity the world has ever known. Such a Fraternity should have its history recorded in order that its own members, as well as the profane, may know the part which it has played, is playing, and should play in a world which more than ever needs its wholesome influence. This is my purpose in sharing in the compilation of this history.

MELVIN M. JOHNSON.

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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME I

A HISTORY OF FREEMASONRY
THROUGHOUT THE WORLD

VOL. I

CHAPTER I

INTRODUCTION—THE ANCIENT MYSTERIES—THE ESSENES—THE ROMAN COLLEGIA—THE CULDEES

UP to a comparatively recent period, the History and Antiquities of Freemasonry were involved in a cloud of darkness and uncertainty. Treated as a rule with a thinly veiled contempt by men of letters, the subject was, in a great measure, abandoned to writers with whom enthusiasm supplied the place of learning, whose principal qualification for their task was membership of the Fraternity. On the other hand, however, it must fairly be stated that the few *literati* who wrote upon this uncongenial theme evinced an amount of credulity which, to say the least, was commensurate with their learning and, by laying their imaginations under contribution for the facts which were essential to the theories they advanced, confirmed the pre-existing belief that all Masonic history is untrue. Thus Hallam, in his *Middle Ages* (1856, vol. iii, p. 359), wrote: "The curious subject of Freemasonry has been treated of only by panegyrists or calumniators, both equally mendacious." The vagaries of this latter class have been pleasantly characterized as "the sprightly and vivacious accounts of the modern Masonic annalists, who display in their histories a haughty independence of facts, and make up for the scarcity of evidence by a surprising fecundity of invention. 'Speculative Masonry,' as they call it, seems to have favoured them with a large portion of her airy materials and with ladders, scaffolding and bricks of air, they have run up their historical structures with wonderful ease." Thus wrote Dr. (afterwards Bishop) Armstrong, of Grahamstown, in *The Christian Remembrancer*, July 1847. The critical reader is indeed apt to lament that leaders of the *creationist* school have not followed the example of Aristotle, whose "wisdom and integrity" Lord Bacon in *The Advancement of Learning* commends, in having "cast all prodigious narrations which he thought worthy the recording into one book, that such whereupon observation and rule was to be built, should not be mingled or weakened with matter of doubtful credit." In this connexion may be cited Pitt Taylor's original edition of Professor Greenleaf's *Law of Evidence*. The various American Law Reports quoted therein are lettered A, B, C, D, in accordance with the relative estimation in which they were held by the profession. Some classification of this kind would be of great assistance to the student of Masonic antiquities.

A new and more critical school has, however, at length arisen, which, while doing much to place the subject on a sound historical basis, has yet left something to be desired.

The publication of a General History of Freemasonry, by J. G. Findel (of Leipsic) in 1861 (*Geschichte der Freimaurerei*), marks a distinct era in the progress of Masonic literature. No universal history of the Masonic Craft (at all worthy of the name) had previously been compiled and the *dictum* of the Chevalier de Bonneville was generally acquiesced in, " That the span of ten men's lives was too short a period for the execution of so formidable an undertaking." The second (and revised) English edition of this work was published by Kenning in 1869.

Findel's work is a highly meritorious compilation and reflects great credit upon his industry. The writings of all previous Masonic authors appear to have been consulted, but the value of his history would have been much enhanced by a more frequent reference to authorities. He seems, indeed, to labour under a complete incapacity to distinguish between the relative degrees of value of the authorities he is attempting to analyse; but, putting all demerits on one side, his *History of Freemasonry* forms a very solid contribution to our stock of Masonic facts and, from his faculty of lucid condensation, has brought, for the first time within popular comprehension, the *entire* subject to the elucidation of which its scope is directed. Prehistoric Masonry is dealt with very briefly, but this branch of archæological research has been taken up by G. F. Fort (*Early History and Antiquities of Freemasonry*, 1876), who, in an interesting volume of 481 pages, devoted entirely to the " Antiquities " of the Society, discusses very ably and clearly the legendary or traditionary history of the Fraternity.

The design of the present work is to embody in a single publication the legendary and the authentic histories of the Craft. The introductory portion will cover the ground already occupied by Fort and then will be traversed the field of research over which Findel has travelled. The differences from these writers will be material, both as regards the *facts* they accept and the *inferences* they have drawn and the record of occurrences will necessarily vary somewhat from theirs, whilst the general conclusions will be as novel as it is hoped they may prove to be well founded.

At the outset it may be remarked that the actual *History* of Freemasonry can only, in strictness, be deemed to commence from the period when the chaos of mythical traditions is succeeded by the era of Lodge records. This epoch cannot be very readily determined. The circumstances of the Lodges, even in North and South Britain, were dissimilar. In Scotland the veritable proceedings of Lodges for the year 1599, as entered at the time in their minute-books, are still extant. In England there are no Lodge minutes ranging back even into the seventeenth century and the records of but a single Lodge (Alnwick) between 1700 and the date of formation of the *first* Grand Lodge (1717). For the sake of convenience, therefore, the mythico-historical period of Freemasonry will be held to have extended to 1717 and the special circumstances which distinguish the early Masonry of Scotland

from that of its sister kingdom will, to the extent that may be requisite, be further considered when the histories of the British Grand Lodges are separately treated.

The period, therefore, antedating the era of Grand Lodges (1717), will be examined in the introductory part of this work.

In dealing with what Fort has happily styled the " Antiquities of Freemasonry," whilst discussing, at some point or other, all or nearly all the subjects this writer has so dexterously handled, the method of treatment adopted will, nevertheless, vary very much from the system he has followed.

In the progress of the inquiry it will be necessary to examine the leading theories with regard to the origin of Freemasonry that have seemed tenable to the learned. These will be subdivided into two classes, the one being properly introductory to the general bulk of evidence that will be adduced in the chapters which next follow; and the other, claiming attention at a later stage, just before we part company with the " Antiquities " and emerge from the cloud-land of legend and tradition into the domain of authentic history.

The sources to which the mysteries of Freemasonry have been ascribed by individual theorists are too numerous to be particularized, although some of the more curious will be briefly reviewed.

Two theories or hypotheses stand out in bold relief—the conjectural origin of Freemasonry as disclosed in the pages of the *Parentalia* (or *Memoirs of the Family of the Wrens*, 1750, p. 306) and its more recent derivation from the customs of the German Steinmetzen (Fallon, Winzer, Findel, Steinbrenner and Fort). Each of these speculations has had its day. From 1750 until the publication of Findel's *History* (1861), the theory of " travelling Masons "—*ascribed* to Wren—held possession of our encyclopædias. The German *supposition* has since prevailed, but an attempt will be made to show that it rests upon no more solid foundation of fact than the hypothesis it displaced.

In successive chapters will be discussed the various matters or subjects germane to the general inquiry whilst, in a final examination, the relation of one topic to another, with the conclusions that may rightly be drawn from the scope and tenor of the entire evidence, will be duly presented.

It has been well said, " that we must despair of ever being able to reach the fountain-head of streams which have been running and increasing from the beginning of time. All that we can aspire to do is only to trace their course backward, as far as possible, on these charts that now remain of the distant countries whence they were first perceived to flow " (Brand's *Popular Antiquities*, 1849, vol. i, p. ix). It has also to be borne in mind that as all trustworthy history must necessarily be a work of compilation, the imagination of the writer must be held in subjection. He can but use and shape his materials and these unavoidably will take a somewhat fragmentary form.

Past events leave relics behind them more certainly than future events cast shadows before them. From the records that have come down to us, an endeavour will be made to present, as far as possible, the leading features of the real Antiquities

of Freemasonry, that every reader may test the soundness of the general conclusions by an examination of the evidence upon which they are based. It must ever be recollected that " a large proportion of the general opinions of mankind are derived merely from authority and are entertained without any distinct understanding of the evidence on which they rest, or the argumentative grounds by which they are supported " (Sir G. C. Lewis : *On the Influence of Authority in Matters of Opinion*, p. 7). Lord Arundell of Wardour says (*Tradition, principally with reference to Mythology and the Law of Nations*, 1872, p. 139) : " Knowledge in many departments is becoming more and more the traditions of experts and must be taken by the outside world on faith."

From this reproach, it will not be contended that the Freemasons of our own day merit an exemption, but the stigma, if such it be, under which they rest must assuredly be deemed to attach with even greater force to the inaccurate historians by whom they have been misled. It is true, no doubt, that the historian has no rules as to exclusion of evidence or incompetency of witnesses. In his court every document may be read, every statement may be heard. But, in proportion as he admits all evidence indiscriminately, he must exercise discrimination in judging of its effect. (See Lewis : *Methods of Observation and Reasoning in Politics*, vol. i, p. 196.) There is, indeed, no doubt that long habit, combined with a happy talent, may enable a person to discern the truth where it is invisible to ordinary minds possessing no special advantages. In order, however, that the truth so perceived should recommend itself to the convictions of others, it is a necessary condition that it should admit of proof which they can understand. (See Lewis : *An Inquiry into the Credibility of the Early Roman History*, vol. i, p. 14.)

Much of the early history of Freemasonry is so interspersed with fable and romance that, however anxious we may be to deal tenderly with long-cherished legends and traditions, some, at least, of these familiar superstitions—unless we choose to violate every canon of historical criticism—must be allowed to pass quietly into oblivion. The following mode of determining the authenticity of the Legends of the Saints, without dishonouring the authority of the Church or disturbng the faith of her children, suggests indeed *one* way out of the difficulty : " Les légendes sont dans l'ordre historique ce que les reliques des saints sont dans le culte. Il y a des reliques authentiques et des légendes certaines, des reliques évidemment fausses et des légendes évidemment fabuleuses, enfin des reliques douteuses et des légendes seulement probables et vraisemblables. Pour les légendes comme pour les reliques l'Eglise consacre ce qui est certain, proscrit le fableux et permet le douteux sans le consacrer " (*Cours. d'Hist. Eccl.*, par l'Abbé Blanc, p. 552). In dealing with this subject, it is difficult—indeed, almost impossible—to lay down any fixed rules for our guidance. All the authorities seem hopelessly at variance. Gibbon states, " the Germans, in the days of Tacitus, were unacquainted with the use of letters. . . . Without that artificial help, the human memory ever dissipates or corrupts the ideas entrusted to her charge." " To this," says Lord Arundell (*op. cit.*, pp. 120, 121), " I reply, that, although records are valuable for the attesta-

tion, they are not guarantees for the fidelity of tradition. When mankind trusts mainly to tradition, the faculties by which it is sustained will be more strongly developed and the adaptation of society for its transmission more exactly conformed." Yet, if we turn to one of the greatest masters of historical criticism, the comforting assurance of Lord Arundell is seriously assailed. "A tradition," says Sir George Lewis, "should be proved by authentic evidence to be not of subsequent growth, but to be founded on a contemporary recollection of the fact recorded. A historical event may be handed down by oral tradition, as well as by a contemporary written record; but, in that case, satisfactory proof must be given that the tradition is derived from contemporary witnesses" (*On the Influence of Authority*, etc., p. 90).

The principle just enunciated is, however, demurred to by another high authority, whose words have a special bearing upon the point under consideration. The learned author of *The Language and Literature of Ancient Greece* observes: "We have without hesitation repudiated the hypercritical doctrine of a modern school of classical antiquaries that, in no case whatever, is the reality of any event or person to be admitted unless it can be authenticated by contemporaneous written evidence. If this dogmatical rule be valid at all, it must be valid to the extent of a condemnation of nearly the whole primitive annals of Greece down to the first rise of authentic history about the epoch of the Persian War. The more rational principle of research is, that the historical critic is entitled to test the truth or falsehood of national tradition by the standard of speculative historical probability. The general grounds of such speculative argument in favour of an element of truth in oral tradition admit of being ranged under the following heads: *First*, The comparative recency of the age in which the event transmitted is supposed to have taken place and the proportionally limited number of stages through which the tradition has passed. *Secondly*, The inherent probability of the event and, more especially, the existence of any such close connexion in the ratio of cause and effect between it and some other more recent and better attested event, as might warrant the inference, even apart from the tradition on the subject, that the one was the consequence of the other. *Thirdly*, The presumption that, although the event itself may not have enjoyed the benefit of written transmission, the art of writing was, at the period from which the tradition dates, sufficiently prevalent to check, in regard to the more prominent vicissitudes of national history, the licence in which the popular organs of tradition in a totally illiterate age are apt to indulge" (W. Mure, *A Critical History of the Language and Literature of Ancient Greece*, 1853, vol. iv, pp. 317, 318).

The principle to be observed in inquiries of this character appears, indeed, up to a certain point, to have been best laid down by Dr. Isaac Taylor, who says: "A notion may weigh against a notion, or one hypothesis may be left to contend with another; but an hypothesis can never be permitted, even in the slightest degree, to counterbalance either actual facts, or direct inferences from such facts. This preference of facts and of direct inductions to hypotheses, however ingenious or specious they may be, is the great law of modern science, which none but dreamers attempt to violate. Now, the rules of criticism and the laws of historical evidence

are as much *matters of science* as any other rules or laws derived by careful induction from a mass of facts" (*The Process of Historical Proof*, 1828, p. 3). In another part of this work (p. 262) the author says: "Our part is to scrutinize as carefully as we can the validity of the proofs; not to weigh the probability of the facts—a task to which we can scarcely ever be competent." The last branch of this definition carries us a little farther than we can safely go.

In the main, however, whilst carefully discarding the plainly fabulous narrations with which the Masonic system is encumbered, the view to which Schlegel has given expression is, perhaps, the one it would be well to adopt. He says: "I have laid it down as an invariable maxim to follow historical tradition and to hold fast by that clue, even when many things in the testimony and declarations of tradition appear strange and almost inexplicable, or at least enigmatical; for as soon as, in the investigations of ancient history, we let slip that thread of Ariadne, we can find no outlet from the labyrinth of fanciful theories and the chaos of clashing opinions" (*Philosophy of History*, 1835, vol. i, p. 29).

"The origin and source whence first sprang the institution of Freemasonry," says Dr. Mackey, "has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the institution." Indeed, were the books collected in which separate theories have been advanced, the dimensions of an ordinary library would be insufficient for their reception. For the most part, it may be stated that each commentator (as observed by Horace Walpole in the case of Stonehenge) has attributed to his theme that kind of antiquity of which he himself was most fond. Of Stonehenge it has been asserted "that nearly every prominent historical personage from the Devil to the Druids have at one time or another been credited with its erection—the latter, however, enjoying the suffrages of the archæologists." Both the Devil and the Druids have had a large share ascribed to them in the institution of Freemasonry. In India, even at the present day, the Masonic Hall, or other place of meeting for the Lodges, is familiarly known as the "Shaitan" Bungalow, or Devil's house, whilst the Druidical theory of Masonic ancestry, although long since abandoned as untenable, was devoutly believed in by a large number of Masonic writers, whose works are even yet in demand.

The most fanciful representative of this school appears to have been Cleland, though Godfrey Higgins treads closely at his heels. The former, writing in 1766, presents a singular argument, which slightly abridged is as follows: "Considering that the *May* (May-pole) was eminently the great sign of Druidism, as the Cross was of Christianity, is there anything forced or far-fetched in the conjecture that the adherents to Druidism should take the name of *Men of the May* or *Mays-sons?*"

This is by no means an unfair specimen of the conjectural etymology which has been lavishly resorted to in searching for the derivation of the word *Mason*. Dr. Mackey, after citing many derivations of this word, proceeds: "But all of these fanciful etymologies, which would have terrified Bopp, Grimm, Müller, or any other student of linguistic relations, forcibly remind us of the French epigrammist,

who admitted that *alphina* came from *equus*, but that in so coming it had very considerably changed its route" (*Encyclopædia of Freemasonry*, p. 489). All known languages appear to have been consulted, with the natural result of enveloping the whole matter in confusion, the speculations of the learned (amongst whom figures Lessing, one of the first literary characters of his age) being honourably distinguished by their greater freedom of exposition. It is generally assumed that, in the ancient oriental tongues, the few *primitive* words must needs bear many different significations and the numerous *derivatives* be infinitely equivocal. Hence anything may be made of names, by turning them to oriental sounds, so as to suit every system past, present, and to come. "And when anyone is at a loss," says Warburton, "in this game of crambo, which can never happen but by being duller than ordinary, the kindred dialects of the Chaldee and Arabic lie always ready to make up their deficiencies" (*Divine Legation*, vol. ii, p. 220, where he also says: "I have heard of an old humorist and a great dealer in etymologies, who boasted that he not only knew whence words came, but whither they were going").

The connexion of the Druids with the Freemasons has, like many other learned hypotheses, both history and antiquity obstinately bent against it; but not more so, however, than its supporters are against history and antiquity, as from the researches of recent writers may be readily demonstrated. The whole question has been thoroughly discussed in Dudley Wright's *Druidism, The Ancient Faith of Britain*, where a full bibliography will also be found. Clinch, with a great parade of learning, has endeavoured to identify Freemasonry with the system of Pythagoras and, for the purpose of comparison, cites no fewer than fifteen particular features or points of resemblance which are to be found, he says, in the ancient and in the modern institutions. "Let the Freemasons," he continues, "if they please, call Hiram, King of Tyre, an architect, and tell each other, in bad rhymes, that they are the descendants of those who constructed the temple of Solomon. To me, however, the opinion which seems decisive is, that the sect has penetrated into Europe by means of the *gypsies*." See "Essay on the Origin of Freemasonry" in *Anthologia Hibernica*, vol. iii, pp. 34, 178, 279, and 421. W. Simson, in his *History of the Gypsies*, 1865, pp. 456, 457, says: "Not only have they had a language peculiar to themselves, but signs as exclusively theirs as are those of the Freemasons. The distinction consists in this people having *blood, language, a cast of mind* and *signs*, peculiar to itself."

The learned author of *Ernst und Falk* and *Nathan der Weise*, Gottfried Ephraim Lessing, was of opinion that the Masonic institution had its origin in a secret association of Templars, long existent in London, which was shaped into its present form by Sir Christopher Wren. That the society is, in some way or other, a continuation of that of the Templars has been widely credited. The Abbé Barruel supported this theory in *Memoirs Illustrating the History of Jacobinism*, translated by the Hon. Robert Clifford (2d edit., 1798). Edmund Burke wrote to Barruel, May 1, 1797, on the publication of his first volume, expressing an admiration of the work which posterity has failed to ratify. He says: "The whole of the wonderful

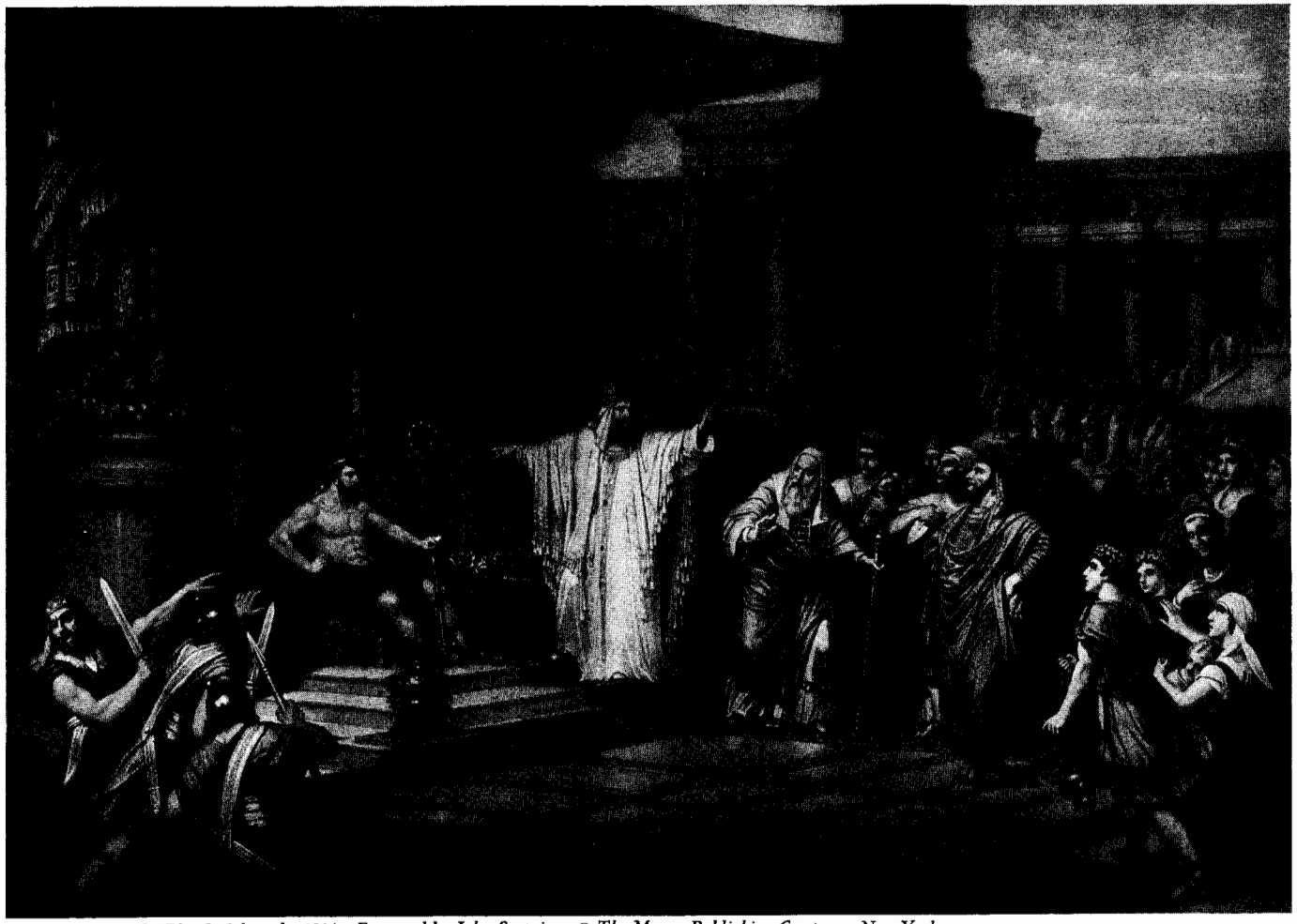
narrative is supported by documents and *proofs* (?) with the most juridical regularity and exactness." This theory has endured to the present day (see Frost's *Secret Societies of the European Revolution*, 1876, vol. i, p. 22) and, more recently, found an eloquent exponent in E. T. Carson, of Cincinnati, U.S.A. Notwithstanding the entire absence of historical corroboration, it has been adopted by many writers of ability and has exercised no inconsiderable influence in the fabrication of what are termed "High Degrees" and in the invention of Continental Rites. The subject will be discussed more fully in a later chapter of the present work.

Nicholai, a learned bookseller of Berlin, advanced, in 1782, a singular hypothesis in *Versuch über die Beschuldigungen*. French and English translations respectively of the appendix to this work (which contains Nicholai's *Essay on the Origin of Freemasonry*) will be found in Thory's *Acta Latomorum* and in the *Freemasons' Quarterly Review*, 1853, p. 649. His belief was that Lord Bacon, influenced by the writings of Andreä, the alleged founder of the Rosicrucians and of his English disciple, Robert Fludd, gave to the world his *New Atlantis*, a beautiful apologue in which are to be found many ideas of a Masonic character. John Valentine Andreä was born in 1586 and died in 1654. The most important of his works (or of those ascribed to his pen) are the *Fama Fraternitatis* and the *Chemical Marriage* (*Chemische Hochzeit*), published *circa* 1614 and 1616 respectively. It has been stated "that Fludd must be considered as the immediate father of Freemasonry, as Andreä was its remote father!" (*Freemasons' Magazine*, April 1858).

A ship which had been detained at Peru for one whole year, sails for China and Japan by the South Sea. In stress of weather the weary mariners gladly make the haven of a port of a fair city, which they find inhabited by Christians. They are brought to the strangers' house, the revenue of which is abundant; thirty-seven years having elapsed since the arrival of similar visitors. The governor informs them "of the erection and institution, 1900 years ago, of an order or society by King Solamena, the noblest foundation that ever was upon the earth and the lanthorn of the kingdom." It was dedicated to the study of the works and creatures of God and appears to have been indifferently described as "Solomon's House," or "The College of the Six Days' Works." During the stay of the visitors at this city (in the Island of Bensalem), one of the fathers of "Solomon's House" came there and the historiographer of the party had the honour of an interview, to whom the patriarch, in the Spanish tongue, gave a full relation of the state of the "College."

"Firstly," he said, "I will set forth unto you the end of our foundation; secondly, the preparation or instruments we have for our works; thirdly, the several employments and functions whereto our fellows are assigned; and fourthly, the ordinances and rites which we observe."

The society was formed of fellows or brethren; and novices or apprentices. All took an oath of secrecy, "for the concealing of those things which we think fit to keep secret; though some of those we do reveal sometimes to the State and some not." The narrative breaks off abruptly with the words, "The rest was not perfected."



From a painting by Pfr. C. Schussele, 1864. Engraved by John Sartain. *© The Macoy Publishing Company, New York.*

The Iron Worker and King Solomon.

"Behold, I have Created the smith that Bloweth the coals in the fire and that bringeth forth an instrument for his work." Isaiah liv. 16.

When the temple at Jerusalem was completed, King Solomon gave a feast to the artificers employed in its construction. On unveiling the throne it was found that a smith had usurped the seat of Honour on the right of the King's place, not yet awarded, whereupon the people clamoured and the guard rushed to cut him down. "Hold, let him speak," commanded Solomon. "Thou hast, O King, invited all craftsmen but me, yet how could these builders have raised the temple without the tools I fashioned?" "True, the seat is his of right. All honour to the iron worker." (Jewish Legend.)

According to the latest of Baconian commentators, Spedding, "the story of Solomon's House is nothing more than a vision of the practical results which Lord Bacon anticipated from the study of natural history, diligently and systematically carried on through successive generations." See "The New Atlantis" in Spedding's *Bacon*, vol. iii, p. 129. The work seems to have been written in 1624 and was first published in 1627.

It will be seen from the foregoing abstract, in which every detail that can possibly interest the Masonic reader has been included, that the theory advanced by Nicholai rests upon a very slender, not to say forced, analogy. A better argument, if, indeed, one inconclusive chain of reasoning can be termed better or worse than another, whose links are alike defective, might be fashioned on the same lines, in favour of a Templar origin of Freemasonry.

The view about to be presented seems to have escaped the research of Dr. Mackey, whose admirable *Encyclopædia* seems to contain the substance of nearly everything of a Masonic character that has yet been printed. For this reason and, also, because it has been favourably regarded by Dr. Armstrong, who, otherwise, has a very poor opinion of all possible claims that can be urged in support of Masonic antiquity, the hypothesis will fit in very well with the observations that have preceded it and it will terminate the "short studies" on the origin of our society.

Dr. Armstrong says: "The order of the Temple was called 'the knighthood of the *Temple of Solomon*,' not in allusion to the first temple built by Solomon, but to their hospital or residence at Jerusalem, which was so called to distinguish it from the temple erected on the site of that destroyed by Titus. Now, when we find a body said to be derived from the Templars, leaving, amongst the plumage with which the modern society has clumsily adorned itself, so much mention of the Temple of Solomon, there seems *some sort of a ground* for believing in the supposed connexion! The Hospitallers of St. John, once the rivals, became the successors of the Templars and absorbed a large portion of their revenues at the time of their suppression. This would account for the connexion between the Freemasons and the order of St. John." See *The Christian Remembrancer*, July 1847, pp. 15–17. The authorities mainly relied upon by Dr. Armstrong are William of Tyre and James of Vitry (Bishop of Acre): "Est præterea," says the latter, "Hierosolymis Templum aliud immensæ quantitatis et amplitudinis, *à quo fratres militiæ Templi, Templarii nominantur*, quod Templum Salomonis nuncupatur, forsitan ad distinctionem alterius quod specialiter Templum Domini appellatur" (cited in Addison's *History of the Knights Templar*, 1842, p. 10).

Passing from the fanciful speculations which, at different times, have exercised the minds of individual theorists, or have long since been given up as untenable, we may examine those derivations which have been accepted by our more trustworthy Masonic teachers and, by their long-sustained vitality, claim at least our respectful consideration. By this, however, is not implied that those beliefs which have retained the greatest number of adherents are necessarily the most worthy of acceptance. In historical inquiry finality can have no place, and there is no greater

error than to conclude "that of former opinions, after variety and examination, the best hath still prevailed and suppressed the rest." "As if the multitude," says Lord Bacon, "or the wisest for the multitude's sake, were not ready to give passage rather to that which is popular and superficial than to that which is substantial and profound; for the truth is, that time seemeth to be of the nature of a river or stream, which carrieth down to us that which is light and blown up and sinketh and drowneth that which is weighty and solid" (*Advancement of Learning*). This idea seems to have been happily paraphrased by Elias Ashmole in his *Theatrum Chemicum Britannicum* (1652, Proleg.).

Before, however, commencing an analysis a few general observations will not be out of place. Krause, in *Die drei Aeltesten Kunsturkunden*, writes:

When we find in any nation or age social efforts resembling in aim and organization those of the Freemasons, we are by no means justified in tracing any closer connexion between them than such as human nature everywhere and in all ages, is known to have in common, unless it can be historically proved that an actual relationship exists.

Likewise, Von Humboldt, in his *Researches* (1844, vol. i, p. 11), says:

A small number of nations far distant from each other, the Etruscans, the Egyptians, the people of Thibet and the Aztecs, exhibit striking analogies in their buildings, their religious institutions, their division of time, their cycles of regeneration and their mystic notions. It is the duty of the historian to point out these analogies, which are as difficult to explain as the relations that exist between the Sanscrit, the Persian, the Greek and the languages of German origin; but, in attempting to generalize ideas, we should learn to stop at the point where precise data are wanting.

The explanation, however, which Von Humboldt withheld, had long previously been suggested by Warburton (*Divine Legation*, 1837, vol. ii, pp. 203, 221), who dwells with characteristic force upon "the old inveterate error that a similitude of customs and manners amongst the various tribes of mankind most remote from one another, must needs arise from some communication, whereas human nature, without any other help, will, in the same circumstances, always exhibit the same appearance"; and, in another passage of his famous work, he speaks "of the general *conformity* which is commonly ascribed to *imitation*, when, in truth, its source is in our own common nature and the similar circumstances in which the partakers of it are generally found."

Even in cases where an *historical* connexion is capable of demonstration, we must bear in mind that it may assume a Protean form. It is one thing when an institution flourishes through being constantly renewed by the addition of new members, its sphere of action and regulations undergoing, at the same time, repeated changes; and another thing when, from a pre-existing institution, an entirely new one takes its rise. It is also different when a *newly-formed* institution takes for its model the views, sphere of action and the social forms of one which has long since come to an end.

Krause, in the work from which quotation has already been made, says:

The difference between these three kinds of historical connexion must everywhere be most clearly defined. In the history of Freemasonry the third is of chief importance, as it is generally to be found, although, to those unversed in the subject, it appears as if there actually existed historical connexion of the first and second kinds.

That contemporary and successive secret societies must have had some influence on each other can hardly be doubted. The ceremonies of probation and initiation would be, in most cases, mere imitations of older originals and the forms of expression, perhaps, identical. Still it would be wrong to assume "that, because certain fraternities, existing at different epochs, have made use of similar or cognate metaphors in order to describe their secret proceedings, that, therefore, these proceedings are identical." (See A. P. Marras, *The Secret Fraternities of the Middle Ages*, 1865, pp. 8, 9.) Similar circumstances are constantly producing similar results; and, as all secret fraternities are, in respect of their secrecy, in the same situation, they are all obliged to express in their symbolical language that relation of contrast to the uninitiated on which their constitution depends. To denote this contrast, metaphorical analogies will be employed and these analogies will be sought in the contrasts of outward nature, as in the opposition of light to darkness, warmth to cold, life to death. The operations of the ordinary passions of our nature will also require the occasional use of metaphors; and, as the prominent objects of the material universe are always at hand, the same comparisons may sometimes be employed by persons who have never dreamt of initiatory rites and secret associations.

Each of the following systems or sects has been regarded as a lineal ancestor of the Masonic Fraternity:

I. The Ancient Mysteries; II. The Essenes; III. The Roman Collegia; and IV. The Culdees.

It will be necessary only to consider these very briefly in their order, for the purpose of summarizing, in a very short compass, the main points of the various systems, so that it may be determined how nearly or how remotely the usages and customs of the "Ancient" and the "Modern" organizations correspond and ascertain what grounds exist for attributing to the Masonic Institution any higher antiquity than is attested by its own documents; for, however flattering to pride may be the assumption of a long pedigree, it by no means follows that it will bear the test of a strict genealogical investigation.

I. The Ancient Mysteries

In the Mysteries, properly so called, no one was allowed to partake until he had undergone formal initiation.

As regards *all* secret societies of the Middle Ages, the mysteries of the ancient world are important, as presenting the first example of such associations and from

having been the model of all later imitations. If, then, Freemasonry in its existing form is regarded as a mere *assimilation* of the Mysteries, attention should be directed chiefly to the bewitching dreams of the Grecian mythologists which, enhanced by the attractions of poetry and romance, would, naturally, influence the minds of those "men of letters" who, it is asserted, "in the year 1646" rearranged the forms for the reception of Masonic candidates,—in preference to the degenerate or corrupted mysteries of a subsequent era. This is a deduction arising from the admission into a Warrington Lodge in 1645 of Elias Ashmole and Colonel Mainwaring, of which Lodge wealthy landowners in the neighbourhood were also members. See *England's Masonic Pioneers*, by Dudley Wright, pp. 12–47; and Sandy's *Short View of the History of Freemasonry* (1829), p. 52.

On the other hand, if Freemasonry is regarded as the direct descendant, or as a *survival* of the Mysteries, the peculiarities of the Mithraic worship—the latest form of paganism which lingered amidst the *disjecta membra* of the old Roman Empire—will mainly claim notice. It is almost certain, therefore, that *if* a set of philosophers in the seventeenth century ransacked antiquity in order to discover a model for their newly-born Freemasonry, the "Mysteries *properly so called*" furnished them with the object of their search. Also, that *if*, without break of continuity, the forms of the Mysteries are now possessed by Freemasons, their origin must be looked for in the rites of Mithraism.

The first and original Mysteries appear to have been those of Isis and Osiris in Egypt and it has been conjectured that they were established in Greece somewhere about 1400 B.C., during the sovereignty of Erectheus. The allegorical history of Osiris the Egyptians deemed the most solemn mystery of their religion. Herodotus always mentions it with great caution. It was the record of the misfortunes which had happened to one whose name he never ventures to utter; and his cautious behaviour with regard to everything connected with Osiris shows that he had been initiated into the mysteries and was fearful of divulging any of the secrets he had solemnly bound himself to keep. Of the ceremonies performed at the initiation into the Egyptian mysteries, we must ever remain ignorant, and Sir Gardner Wilkinson expressly states "that our only means of forming any opinions respecting them are to be derived from our imperfect acquaintance with those of Greece, which were doubtless imitative of the rites practised in Egypt." See *Manners and Customs of the Ancient Egyptians*, 1878, vol. iii, pp. 380, 387; Herodotus, vol. ii, p. 171.

The most celebrated of the Ancient Mysteries were the Orphic, the Bacchic, or Dionysiac, the Eleusinian, the Samothracian, the Cabiric and the Mithraic. The Mysteries were known in Greece as *mysteria*, *teletai* and *orgia*. The last term originally signified sacrifices only, accompanied, of course, by certain ceremonies, but it was afterwards applied especially to the ceremonies observed in the worship of Dionysius and, at a still later period, to Mysteries in general.

The Eleusinian were probably a part of the old Pelasgian religion, also those of the Cabiri, celebrated more especially in Thrace. All nations of antiquity

appear to have been desirous of concealing some parts of their religious worship from the multitude, in order to render them the more venerated and, in the present case, an additional motive was to veil its celebration from the gaze of their Hellenic conquerors, as the Walpurgis Nights were adopted by the Saxons in Germany, in order to hide their pagan ceremonies from their Christian masters.

This practice of concealing rites and ceremonies from the uninitiated was a feature of the worship of the Early Church and it has persisted, to the present day, in some Oriental forms of Christian worship.

The Eleusinian were the holiest in Greece and, throughout every particular of those forms in which its Mysteries were concealed, may be discerned the evidences that they were the emblems or, rather, the machinery, of a great system—a system at once mystical, philosophical and ethical. They were supposed to have been founded by Demeter, Eumolpus, Musæus, or Erectheus, the last named of whom is said to have brought them from Egypt. The story of Demeter is related by Diodorus Siculus and is also referred to by Isocrates. This version of their foundation was the one generally accepted by the ancients. All accounts, however, concur in stating that they originated when Athens was beginning to make progress in agriculture. When Eleusis was conquered by Athens, the inhabitants of the former district surrendered everything but the privilege of conducting the Mysteries. Ample details of the ceremonies observed at Eleusis will be found in *The Eleusinian Mysteries and Rites* by Dudley Wright.

The Mysteries, by the name of whatever god they might be called, were invariably of a mixed nature, beginning in sorrow and ending in joy. They sometimes described the allegorical death and subsequent revivification of the Deity, in whose honour they were celebrated; whilst, at others, they represented the wanderings of a person in great distress on account of the loss, either of a husband, a lover, a son, or a daughter. It admits of very little doubt that the Mysteries, by whatever name they were called, were all in substance the same.

We are informed by Julius Firmicus that, in the nocturnal celebration of the Bacchic rites, a statue was laid out upon a couch as if dead and bewailed with the bitterest lamentations. When a sufficient space of time had been consumed in all the mock solemnity of woe, lights were introduced and the hierophant, having anointed the aspirants, slowly chanted the following distich:

> Courage, ye Mystæ, lo, our God is safe,
> And all our troubles speedily shall end.

And the *epoptæ* now passed from the darkness of Tartarus to the divine splendour of Elysium.

Lucius, describing his initiation into the Mysteries of Isis, says: "Perhaps, inquisitive reader, you will very anxiously ask me what was then said and done? I would tell you if it could be lawfully told. I approached to the confines of death and, having trod on the threshold of Proserpine, *at midnight I saw the sun shining with a splendid light.*" He then goes on to say, "that his head was decorously

encircled with a crown, the shining leaves of the palm tree projecting from it like rays of light, and that he celebrated the most joyful day of his initiation by delightful, pleasant and facetious banquets."

In all the Mysteries there were Degrees or grades. Similar gradations occurred among the Pythagoreans. It was an old maxim of this sect, that everything was not to be told to everybody. It is said that they had common meals, resembling the Spartan *syssitia*, at which they met in companies of ten and, by some authorities, they were divided into three classes, Acustici, Mathematici, and Physici. It also appears that they had some secret conventional symbols, by which members of the Fraternity could recognize each other, even if they had never met before. See under "Pythagoras" in Smith's *Dictionary of Greek and Roman Biography*.

That, in all the Mysteries, the *initiated* possessed secret signs of recognition, is free from doubt. In the *Golden Ass* of Apuleius, Lucius, the hero of the story, after many vicissitudes, regains his human shape and is initiated into the Mysteries of Isis; he finds, however, that it is expected of him to be also instructed in those "of the great God and supreme father of the gods, the invincible Osiris." In a dream he perceives one of the officiating priests, of whom he thus speaks: "He also walked gently with a limping step, the ankle bone of his left foot being a little bent, in order that he might afford me some *sign* by which I might know him" (Taylor's ed., bk. xi, p. 287). In another work (*Apologia*) the author of the *Metamorphosis* says: "If any one happens to be present who has been initiated into the same rites as myself, *if he will give me the sign*, he shall then be at liberty to hear what it is that I keep with so much care." Plautus, too, alludes to this custom in one of his plays (*Miles Gloriosus*, iv. 2), when he says:

Cedo Signum, harunc si es Baccharum.

It has been *alleged*, but on very insufficient authority, that the Dionysian architects, also said to have been a fraternity of priest and lay architects of Dionysus or Bacchus, present in their internal as well as external procedure the most perfect resemblance to the Society of Freemasons (see Lawrie, *History of Freemasonry*, 1804, p. 31; and Robison's *Proofs of a Conspiracy*, 1797, p. 20). They seem, says Woodford (in Kenning's *Cyclopædia*, p. 163), to have granted honorary membership and admitted speculative members, as we term them; and it has been asserted that they had grades and secret signs of recognition. The chief interest in their history, however, arises from the claim that has been advanced for their having employed in their ceremonial observances many of the *implements* which are now used by Freemasons for a similar purpose. In the oldest of the Chinese classics, which embraces a period reaching from the twenty-fourth to the seventh century before Christ, we meet with distinct allusions to the symbolism of the mason's art. But "even if we begin," says H. A. Giles (*Freemasonry in China*, p. 4), "where the 'Book of History' ends, we find curious Masonic expressions to have been in use —at any rate in the written language—more than seven hundred years before the Christian era; that is to say, only about a couple of hundred years after the death

of King Solomon himself. But, inasmuch as there are no grounds whatever for impugning the authentic character of that work, as connected with periods much more remote, this would give to speculative Masonry a far higher antiquity than has ever yet been claimed." In a famous canonical work, called *The Great Learning*, which Dr. Legge (*The Chinese Classics*, vol. i, Proleg., p. 27) says may safely be referred to the fifth century before our era, we read that a man should abstain from doing unto others what he would not they should do unto him; "and this," adds the writer, "is called the principle of acting on the square." Giles also quotes from Confucius, 481 B.C. and from his great follower, Mencius, who flourished nearly two hundred years later. In the writings of the last-named philosopher, it is taught that men should apply the square and compasses figuratively to their lives and the level and the marking-line besides, if they would walk in the straight and even paths of wisdom and keep themselves within the bounds of honour and virtue. In Book VI of his philosophy we find these words:

> A master mason, in teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and the square.

The origin, rites and meaning of the worship of Mithras are extremely obscure. The authorities differ as to the exact period of its introduction into Rome; Von Hammer (*Mithraica*, 1833, p. 21), placing it at 68 B.C., whilst, by other historians, a later date has been assigned. It speedily, however, became so popular as, with the earlier-imported Serapis worship, to have entirely usurped the place of the ancient Hellenic and Italian deities. In fact, during the second and third centuries of the Empire, Serapis and Mithras may be said to have become the sole objects of worship, even in the remotest corners of the Roman world. "There is very good reason to believe," says King (*The Gnostics and their Remains*, p. 47), "that, as in the East, the worship of Serapis was, at first, combined with Christianity and gradually merged into it with an entire change of name, not substance, carrying with it many of its ancient notions and rites; so, in the West, a similar influence was exerted by the Mithraic religion. There is no record of their final overthrow and many have supposed that the faith in "Median Mithras" survived into comparatively modern times in heretical and semi-pagan forms of Gnosticism; although, as Elton points out (*Origins of English History*, p. 351), we must assume that its authority was destroyed or confined to the country districts when the pagan worships were finally forbidden by law.

By authors who attempt to prove that all secret fraternities form but the successive links of one unbroken chain, it is alleged that the esoteric doctrines which in Egypt, in Persia, and in Greece preserved the speculations of the wise from the ears and tongues of illiterate multitude, passed, with slight modifications, into the possession of the early Christian heretics; from the Gnostic schools of Syria and Egypt to their successors the Manichæans; and that from these through

the Paulicians, Albigenses and Templars, they have been bequeathed to the modern Freemasons.

According to Mackey, an instance of the *transmutation* of Gnostic talismans into Masonic symbols, by a gradual transmission through alchemy, Rosicrucianism and mediæval architecture, is afforded by a plate in the *Azoth Philosophorum* of Basil Valentine, the Hermetic philosopher, who flourished in the seventeenth century. This plate, which is hermetic in its design, but is full of Masonic symbolism, represents a winged globe inscribed with a triangle within a square and on it reposes a dragon. On the latter stands a human figure of two hands and two heads, surrounded by the sun, the moon and five stars, representing the seven planets. One of the heads is that of a male, the other of a female. The hand attached to the male part of the figure holds the compasses, that to the female a square. The square and compasses thus distributed appear to have convinced Dr. Mackey (see his *Encyclopædia*, under article " Talisman ") that originally a phallic meaning was attached to these symbols, as there was to the point within the circle, which in this plate also appears in the centre of the globe. " The compasses held by the male figure would represent the male generative principle and the square held by the female, the female productive principle. The subsequent interpretation given to the combined square and compasses was the transmutation from the hermetic talisman to the Masonic symbol."

II. The Essenes

" The problem of the Essenes," says De Quincey (*Essay on Secret Societies*), " is the most important and, from its mysteriousness, the most interesting, but the most difficult of all known historic problems."

The current information upon this remarkable sect, to be found in ecclesiastical histories and encyclopædias, is derived from the short notices of Philo, Pliny, Josephus, Solinus, Porphyry, Eusebius and Epiphanius. Of these seven witnesses, the first and third were Jewish philosophers ; the second, fourth, and fifth, heathen writers ; and the last two, Christian church historians. The Masonic student is referred to C. D. Ginsburg's *The Essenes : their History and Doctrines*, 1864, also to the series of articles which appeared in vols. lxi and lxii of *The Freemason*, 1921 and 1922.

According to Creuzer (*Symbolik*, vol. iv, p. 433), the Colleges of Essenes and Megabyzæ at Ephesus, the Orphics of Thrace and the Curetes of Crete are all branches of one antique and common religion ; and that originally Asiatic. King (*The Gnostics and their Remains*, pp. 1–3, 171) says, " the priests of the Ephesian Diana were called *Essenes*, or *Hessenes*—from the Arabic *Hassan*, pure—in virtue of the strict chastity they were sworn to observe during the twelvemonth they held that office. Such ascetism is entirely an Indian institution, was developed fully in the sect flourishing under the same name around the Dead Sea and springing from the same root as the mysterious religion at Ephesus."

Krause (*Dei drei Aeltesten Kunsturkunden*, bk. i, pt. i, p. 117) finds in the

earliest Masonic ritual, which he dates at A.D. 926 (from being mentioned in the *York Constitutions* of that year), evidence of customs "obviously taken from the usages of the Roman Colleges and other sources, that individually agree with the customs and doctrines of the Essenes, Stoics and the Soofees of Persia." This writer draws especial attention to the "agreement of the brotherhood of the Essenes with the chief doctrines which the Culdees associated with *the three great lights of the Lodge* (*ibid.*, p. 117). He then observes "that though coincidences, without any actual connexion, are of little value, yet, if it can be historically proved that the one society knew of the other, the case is altered." Having, then, clearly established (at least to his own satisfaction) that the Culdees were the authors of the 926 *Constitutions*, he next argues that they knew of and copied in many respects the Essenes and Therapeutæ; after which he cites Philo in order to establish that the three fundamental doctrines of the Essenes were Love of God, Love of Virtue and Love of Mankind.

These he compares with the phases of moral conduct, symbolized in Masonic Lodges by the Bible, square and compasses; and, as he assumes that the "Three Great Lights" have always been the same and argues all through his book that Freemasonry has inherited its tenets or philosophy from the Culdees, the doctrinal parallel which he has drawn of the two religious systems becomes, from his point of view, of the highest interest. Connecting in turn the Essenes with the Soofees of Persia, Krause still further lengthens the Masonic pedigree.

Although the Soofee tenets are involved in mystery, they had secrets and mysteries for every gradation, which were never revealed to the profane. (See Malcolm's *History of Persia*, 1829, vol. ii, p. 281.) But there seems reason to believe that their doctrine "involved the grand idea of one universal creed, which could be secretly held under any profession of an outward faith; and, in fact, took virtually the same view of religious systems as that in which the ancient philosophers had regarded such matters" (King, *The Gnostics and their Remains*, p. 185).

"Traces of the Soofee doctrine," says Sir John Malcolm, "exist, in some shape or other, in every region of the world. It is to be found in the most splendid theories of the ancient schools of Greece and of the modern philosophers of Europe. It is the dream of the most ignorant and of the most learned" (*op. cit.*, vol. ii, p. 267)

It remains to be noticed that, by one writer, the introduction of Essenism into Britain has been actually described and the argumentative grounds on which this speculation is based afford, perhaps, not an unfair specimen of the ordinary reasoning which has linked the principles of this ancient sect with those of more modern institutions. Algernon Herbert (*Britannia after the Romans*, 1836, vol. i, pp. 120–5; vol. ii, pp. 75–92) contends that St. Germanus, on his visits to England, for the purpose of extirpating the Pelagian heresy, found that the doctrines which Pelagius had imbibed from the Origenists were, as far as they went, agreeable to those Britons among whom the notions of Druidism still lingered, or were beginning to revive; but they had been framed by him in the form and character of a Christian sect and did not include the heathenish portion of Origenism, though

the latter was so far identical with Druidism, that both were modifications of Pythagorism.

The description of the Essenes given in Lawrie's *History of Freemasonry*, 1804 (pp. 33–9) has been followed for the most part in later Masonic works. It was based mainly on Basnage's *History of the Jews*, bk. ii. Of this last writer Dr. Ginsburg says, he mistook the character of the Essenes and confounds the brotherhood with the Therapeutæ, hence asserting that " they borrowed several superstitions from the Egyptians, among whom they retired " (p. 66).

III. The Roman Collegia

The leading authorities for this section are:

Heineccius, *De Collegiis et Corporibvs Opificvm*, Opera omnia, Geneva, 1766, vol. ii, pp. 368–418; J. F. Massman, *Libellus Aurarius*, Leipsic, 1840, pp. 74–85; Smith, *Dict. of Antiquities*, titles, " Collegium," " Societas," " Universitas "; H. C. Coote, *The Romans of Britain*, 1878, pp. 383–413. The precision observed by Massman is very remarkable—no fewer than forty-five footnotes appearing on a single page (78).

The Roman " colleges " were designated by the name either of *collegium* or *corpus*, between which there was no legal distinction and corporations were as frequently described by one title as by the other. A classification of these bodies will the better enable us in any subsequent investigation to consider the features which they possessed in common. They may be grouped in four leading divisions:

(*a*) Religious bodies, such as the College of Priests and the Vestal Virgins.

(*b*) Associations of official persons, such as those who were employed in administration, e.g. the body of *Scribæ*, who were employed in all branches of administration.

(*c*) Corporations for trade and commerce, as *Fabri* (workmen in iron or other hard materials), *Pistores* (bakers), *Navicularii*, etc., the members of which had a common profession, trade, or craft upon which their union was based, although every man worked on his own account.

(*d*) Associations, called *Sodalitates*, *Sodalitia*, *Collegia Sodalitia*, which resembled modern clubs. In their origin they were friendly leagues or unions for feasting together, but, in course of time, many of them became political associations; but from this it must not be concluded that their true nature really varied. They were associations not included in any other class that has been enumerated; and they differed in their character according to the times. In periods of commotion they became the central points of political factions. Sometimes the public places were crowded by the Sodalitia and Decuriati and the Senate was at last compelled to propose a *lex* which should subject to the penalties of *Vis* (see Smith's *Dictionary*, p. 1209, tit. " Vis ") those who would not disperse. This was followed by a general dissolution of *collegia*, according to some writers, but the dissolution only extended to mischievous associations.

There were also in the Imperial period the *Collegia tenuiorum*, or associations of poor people, but they were allowed to meet only once a month and they paid monthly contributions. A man could only belong to one of them. Slaves could belong to such a collegium, with the permission of their masters.

The following were their general characteristics :

1. The *collegium* (or *societas*), which corresponded with the *hetaria* of the Greeks, was composed of *collegæ* or *sodales* (companions). The term originally expressed the notion of several persons being voluntarily bound together for some common office or purpose, but ultimately came to signify a body of persons and the tie uniting them.

2. A lawfully constituted " college " was *legitimum*—an unlawful one, *illicitum*. The distinction is not clearly laid down. Some of these institutions were established by especial laws and others, no doubt, were formed by the voluntary association of individuals under the provisions of some general legal authority.

3. No college could consist of fewer than three members. So indispensable was this rule that the expression *tres faciunt collegium*—"three make a college"—became a maxim of the civil law.

4. In its constitution the college was divided into *decuriæ* and *centuriæ*—bodies of ten and a hundred men ; and it was presided over by a magister and by *decuriones* —a master and wardens.

5. Amongst other officers there were a treasurer, sub-treasurer, secretary and archivist.

6. In their corporate capacity the *sodales* could hold property. They had a common chest, a common cult, a meeting-house and a common table.

7. To each candidate, on his admission, was administered an oath peculiar to the college. Palgrave, in *Rise and Progress of the English Commonwealth*, says that peculiar religious rites were also practised, perhaps with a veil of secrecy ; and those forms of worship constituted an additional bond of union. When a new member was received, he was said—*co-optari* and the old members were said, with respect to him, *recipere in collegium*.

8. Dues and subscriptions were imposed to meet the expenses of the college.

9. The *sodales* supported their poor and buried their deceased brethren. The latter were publicly interred in a common sepulchre or *columbarium*, all the survivors being present. Members were not liable for the debts of their college, but the property of the college itself could be seized. They could sue or be sued by their *syndicus* or actor.

10. Each college celebrated its natal day—a day called *caræ cognationis*—and two other days, called, severally, *dies violarum* and *dies rosæ* (see Coote, *The Romans in Britain*, p. 388).

11. The *sodales* called and regarded themselves as *fratres*. " For amongst them," says Coote, " existed the dear bond of relationship which, though artificial, was that close alliance which a common sentiment can make. This it was which, in defiance of blood, they called *cara cognatio*." This bond of connexion the civil

law ratified and extended; for, allowing the assumption of kinship, it imposed on the *sodales* another duty in addition to those already taken, by compelling any one of them to accept the guardianship of the child of a deceased colleague. The *fratres arvales* formed a college of twelve persons, deriving their name from offering sacrifices for the fertility of the fields, the victim (*hostia ambarvalis*) that was slain on the occasion being led three times round the cornfield before the sickle was put to the corn. This ceremony was also called a *lustratio* or purification. Krause says, "that although the *collegæ* did not especially call one another 'brother,' yet the appellation does occur and that the college was formed on the model of a family" (*Die drei Kunsturkunden der Freimaurerbruderschaft*, vol. ii, pt. ii, p. 166).

Although no rules are extant of any of the trade colleges of the Romans, some of those in use among the colleges *Cultorum Dei* have descended to us. Of one of these last-mentioned corporations the rules or by-laws are given by Coote, who next cites corresponding regulations of three guilds (or, as he prefers to style them, *Colleges*) established in London, Cambridge and Exeter respectively, composed of gentlemen or persons unconnected with trade; and, having carefully compared the rules of the British guilds with those of the college of *cultores dei* already quoted, their resemblances are placed in formal juxtaposition and he adds, "These coincidences, which cannot be attributed to imitation or mere copying, demonstrate the absolute identity of the gild of England with the *collegium* of Rome and of Roman Britain" (*The Romans in Britain*, pp. 390–413).

Stieglitz, in his *History of Architecture*, divides the influence of the early colleges or corporations upon British and Continental Masonry respectively. In England, he thinks it possible that the colleges may have influenced the Brotherhood in their external development, but he records a tradition that at the time the Lombards were in possession of Northern Italy, from the sixth to the seventh century, the Byzantine builders formed themselves into guilds and associations and that, on account of having received from the Popes the privilege of living according to their own laws and ordinances, they were called Freemasons. If, indeed, any direct continuation of the Collegia can be shown, it must be through the guilds or fraternities of Britain or of Southern France. The Roman Law remained in force in Southern France throughout all vicissitudes of government and, at the Revolution, it consolidated its authority by superseding the Feudal law of the North, in *Pays Costumier*.

IV. The Culdees

Dr. J. Lanigaw, in his *Ecclesiastical History of Ireland* (1822, vol. iv, p. 295), has declared that "if ever subjects *plain* and *easy* in themselves have been distorted, misrepresented and corrupted through ignorance and religious prejudice, the [Culdee] question merits a distinguished place among them." Yet, although the simplicity of the inquiry in its original bearings, when unweighted with "the obstruction of ingenious theory, professional prejudice and ecclesiastical pre-

dilections," has also been deposed to by the highest living authority among Irish antiquaries (Dr. W. Reeves of Armagh, author of *The Culdees of the British Islands as they appear in History*, 1864), the labours of over fifty writers who have taken up the subject, including those of Dr. Reeves himself, attest by their many points of divergence the substantial difficulties of the investigation.

Great stress has been laid by Dr. Reeves on the " national error " of supposing the Culdees to have been a peculiar order, who derived their origin from St. Columba; or, in other words, that they were " Columbites," in the same sense that we speak of " Benedictines " and he contends that, though after the lapse of centuries Culdees were found in churches which St. Columba or his disciples founded, still their name was in no way distinctive, being, in the first instance, an epithet of asceticism and afterwards that of irregularity.

Many learned men have believed that there was some connexion between the Culdees and the Roman *collegia*, or the esoteric teaching of Phœnician or Eastern confraternities. This belief, indeed, has mainly arisen from the profound speculations of Krause, whose conclusions have been too hastily adopted by many German writers of distinction, whence they have in turn penetrated to this country (see *Kunsturkunden*, bk. i, pt. ii, p. 358; bk. ii, pt. i, p. 468).

In his laboured *Inquiry into the Origin of all Languages, Nations and Religions*, Higgins, the industrious author of the *Anacalypsis*, finds room for many allusions to Freemasonry. According to his view, the Essenes, the Druids and the Culdees were all Freemasons in progressive stages of development. Higgins says: " I request my reader to think upon the Culidei or Culdees in the crypt of the Cathedral of York, at Ripon and in Scotland and Ireland—that these Culdees or Chaldeans were masons, mathematici, builders of the Temple of Solomon; and that the country where Ellis found access to the temple in South India (referring to the statement that this member of the Madras Civil Service, in the capacity of a Freemason, had actually passed himself into the sacred part, or adytum, of one of the Indian temples, *Anacalypsis*, 1836, vol. i, p. 767) was called Colida and Uria; that the religion of Abraham's descendants was that of *Ras*; that Masonry in that country is called Raj or Mystery; that we have also found the Colida and most other of these matters on the Jumna, a thousand miles distant in North India—and, when he has considered all these matters, as it is clear that one must have borrowed from the other, let him determine the question—Did York and Scotland borrow from the Jumna and Carnatic, or the Jumna and Carnatic from them?"

In another work Higgins says: " The Culdees were the last remains of the Druids, who had been converted to Christianity before the Roman Church got any footing in Britain. They were Pythagoreans, Druidical monks, probably Essenes and this accounts for their easily embracing Christianity; for the Essenes were as nearly Christians as possible" (*The Celtic Druids, the Priests of the Nations who Emigrated from India*, 1829, p. 205). Higgins is in error in his statement that the Druids were converted to Christianity before the Roman Church got any footing in Britain. There is abundant historical, even epistolary, evidence to the contrary.

The most remarkable, however, of all theories connecting the Culdees with the Freemasons was advanced by the Hon. Algernon Herbert in 1844 and has been characterized by Dr. Reeves " as a strange combination of originality and learning, joined to wild theory and sweeping assertion " (see *British Magazine*, vol. xxvi, pp. 1–13). According to this writer, under the shell of orthodoxy, Culdeism contained a heterodox kernel, which consisted of secret rites and the practice of human sacrifice.

" Taking the question," he says, " as against the Culdees to be whether or not they had secret mysteries inconsistent with the orthodoxy of their outward profession, we may approach it in two ways—the external, or testimony directly bearing on the fact of their having such secrets ; and the internal, or indications of specific evils appearing in the course of their history. The first mode resolves itself into this question : Are they charged with having secrets ? They are, both by ancients and moderns, although the fact of their being so is neither notorious nor prominent."

We are next informed that " they made their appearance in the Continent under Colman or Columban in A.D. 589. Whilst in Burgundy, the courtiers of the king inflamed him against the man of God and urged him to go and examine into his religion. The king accordingly went to the monastery of Luxeuil and demanded of the holy abbot why he departed from the manners of the rest of the province and *why access within the more secret enclosure was not permitted to all Christians ?* He also went on to say that if Columban wished the royal support, *all persons must be admitted into all places*. The man of God replied, If you come hither for the purpose of destroying the *cœnobia* of the servants of God and casting a stain on the regular discipline, know that your kingdom will entirely fall and perish."

" From this statement it appears that the early Culdees excluded strangers from their *septa secretioria* in such a manner as was unknown in Burgundy and dissonant from the *mores comprovinciales*, sufficing to raise up doubts of their religion, and ' cast a stain upon their rule ' ; and that Columban neither denied, nor explained, nor in any way modified the circumstances complained of. He might have denied the peculiarity of his system and shown that the Gallican or *comprovincial* usages permitted it ; or he might have maintained its general expediency, whilst inviting the most searching investigation of his secret places, things and practices, by a commission of holy bishops, or other suitable persons : he might, in some way, have sought his own compurgation and exposed his calumniators, but he did not. All this amounts to the substance of the proposition sought for—viz. that their system was actually censured of old, not for this or that evil, but for the secrecy which may (if abused) cloak any evil whatsoever."

In the view of the same writer, " the most remarkable incident to Culdeism is the idea of human sacrifice " ; and the legend of St. Oran is subjected to minute criticism. " Poor Oran," he says, " was overwhelmed, and an end for ever put to his prating." In Donald Mackintosh's *Collection of Gaelic Proverbs* occurs one which reads : " Earth ! Earth ! on the mouth of Oran, that he may not blab more." Hence we learn that the mysteries of early Culdeism, as known to those who had

penetrated into the *septa secretioria*, contained an acknowledgment of the falsehood of the Christian religion as outwardly taught by the Culdees. The founder suppressed those dangerous avowals. But on what grounds? Solely because the blabbing of secrets, so manifestly true as Oran's resurrection might seem to make them, was impolitic. Double doctrine, maintained by organic secrecy (and that secrecy vindicated by murder), is as clearly set forth in the traditions of Columba as any sovereign Prince of Heredom could ever have desired it to be in the mysteries framed "first at Icolmkill." Herbert here quotes from a French Masonic work, in which, what is spoken of as the eighteenth Degree is declared to have been established "first at Icolmkill" and afterwards at Kilwinning (see *British Magazine*, vol. xxvi, p. 12).

Herbert further contends that the stories and proverbs he has adduced show that some such ideas were *once* connected with Culdeism. But if, subsequently to Adamnan and Bede, no such opinions prevailed either in books or in vulgar estimation, these legends must date from anterior times and from the very beginning. "When general charges exist against a body and are believed by many, any given tale to their prejudice may be false and of recent invention. But, if no such general opinion prevails, or hath prevailed at any known time, specific tales or proverbs involving that opinion must flow from the fountain head. This latter proposition is the more certain when the things said of the parties are not said against them. But the legend of St. Oran was evidently not commemorated to their prejudice. No inferences were drawn from it, the consequences which it involves were not evolved and the reputation which it tends to fix upon them did not adhere to them."

CHAPTER II

THE OLD CHARGES OF BRITISH FREEMASONS

THE ancient documents handed down from the operative masons in Great Britain and Germany respectively—all generically described under the misleading title of "Constitutions"—require to be examined carefully and described separately. The so-called "Constitutions," peculiar to England and Scotland, contain legends or traditional history, which are not to be found in the regulations or working statutes of the latter country, nor do they appear in the Ordinances of the Craft either in France or Germany. The only point of identity between the English and German Constitutions in the shape of legend or tradition is the reference to the "Four Holy Crowned Martyrs," but as they are only mentioned in *one* of the English versions and then merely in that portion of the MS. devoted to religious duties, the thread that connects them is a very slender one indeed. It will be found that, as a general rule, early documents of the guilds or crafts commence with an invocation of saintly patronage and the "Holy Martyrs" were not monopolized in this respect by the masons of Germany, as they were the assumed patrons of numerous other fraternities. Nor can it be maintained, with any show of reason, that the slender thread of union already cited at all warrants the conclusion that the English Masons derived the legend of the "Quatuor Coronati" from their German Brethren. The British Constitutions, or "Old Charges," have indeed neither predecessors nor rivals and their peculiar characteristics will be found, in truth, amply to warrant the detailed examination which follows.

By no other craft in Great Britain has documentary evidence been furnished of its having claimed at any time a legendary or traditional history. Oral testimony of any real antiquity is also wanting when it is sought to maintain that the British Freemasons are not singular in the preservation of their old legends. The amusing pretensions of certain benefit societies do not affect the claim, for no "traditions" of these associations can be traced historically to a period sufficiently remote to prove their independent origin; the probability being that they are all modern adaptations of Masonic traditions and customs.

In saying "no other craft," the French *Compagnons* are excluded from consideration. They were afterwards members of all crafts, though, in the first instance, the association was confined to the masons and carpenters. Not that the "Compagnons" were without legendary histories, but they now possess no early *writings* with which we can compare the "Old Charges of British Freemasons," as the "Constitutions" under examination have been aptly termed by W. J. Hughan, the Masonic author whose labours have been the longest sustained in this branch of archæological research.

The legends peculiar to the Compagnonage have been lightly passed over by Masonic and other historians. This is in a great measure to be accounted for, no doubt, by the absence of any literature bearing on the subject until a comparatively recent date. Authors of repute have merely alluded to this obscure subject in the most casual way and, virtually, the customs and legends of this association were quite unknown to the outer world, until the appearance of a small work in 1841, by Agricol Perdiguier, entitled *Le Livre du Compagnonage*. The leading features of the Compagnonage are given by Dr. Mackey in his *Encyclopædia of Freemasonry*, pp. 179–81 (Philadelphia, 1874). The subject is also discussed, though at less length, by Woodford and Kenneth R. H. Mackenzie, in the excellent *Cyclopædias* for which they are responsible.

Perdiguier, who was a Compagnon, writes of the organization as a Freemason would of Freemasonry, i.e. without disclosing aught of an esoteric character; but the legends and customs are carefully described. The analogies between distinctive portions of the English and French legends occur too frequently and are too strongly marked to be accidental. If, then, we may assume that certain legends were afloat in early days of the Compagnonage, anterior to the date of our earliest British *Constitution*—the "Halliwell," *circa* 1390—the following is the result: In the fourteenth century there is, on the one hand, an organization (the Compagnons) in full activity, though without *manuscript* Constitutions, or legends, which has endured to this day. On the other hand, there is documentary evidence satisfactorily proving that the legendary history of the English Masons was not only enshrined in tradition, but was embalmed in their records. Yet we have little or no evidence of the activity of English Masons in their Lodges at so early a period, beyond what is inferentially supplied by the testimony of these Old Charges or Constitutions, which form the subject of the present investigation.

On the whole, it may reasonably be concluded that the Compagnons of the Middle Ages preserved legends of their own which were not derived from the Freemasons (or Masons); and the latter, doubtless, assembled in Lodges, although Acts of Parliament and other historical records are provokingly silent upon the point.

But if the legends of the Compagnonage were not derivative, can the same be said of those which have been preserved by the Masons? The points of similarity are so varied and distinct, that *if it be conceded* that the present legends of the two bodies have been faithfully transmitted from their ancestors of the Middle Ages, the inference is irresistible, either that the Masons borrowed from the Compagnons, or that the traditions of both associations are inherited from a common original.

At no previous period have equal facilities been afforded for a study of these "Old Charges of British Freemasons," either as respects their particular character, or their relations to the Compagnonage and other organizations, Masonic or otherwise. Until the middle of the nineteenth century barely ten copies were known to be in existence, but since 1860 (chiefly through the zeal of W. J. Hughan, who published the result of his labours in 1872 and the patient and discriminative

research of the Rev. A. F. A. Woodford) more than double that number have been brought to light. Many extracts from manuscripts, which were missing, have now been noted and all references to such documents, for the last two hundred years, have been duly arranged and their precise nature estimated.

Without an exception, all these " Old Charges " have been carefully collated and their points of agreement and divergence as far as possible extracted, in order that their value as ancient Masonic chronicles may accurately be gauged. One at least of these MSS., possibly two, date before the introduction of the printing press. Of the remainder, some twenty were in circulation amongst the Masonic Lodges prior to the last century, the majority being over two hundred years old and all being copies of still older documents.

No two of the MSS. are exactly alike, though there is a substantial agreement between them all and evidently they had a common origin, just as they were designed to serve a common purpose. As it is probable that each Lodge, prior to the last century, had one of these " Old Charges " amongst its effects, which was read to an apprentice on his introduction to the Craft, it is almost certain that additional scrolls still await discovery, the only wonder being, that considering how numerous the Lodges must have been, so few have yet been traced. Possibly, however, the " several very valuable manuscripts concerning the Fraternity (particularly one written by Nicholas Stone, the warden of Inigo Jones), too hastily burned by some scrupulous brothers " (this statement of Dr. Anderson must be accepted with reserve), mainly consisted of forms of the " Old Charges." When and how the first of these documents was compiled, or by whom, it is impossible now to decide, for we possess no autographic versions of the Masonic Constitutions.

It will be desirable to furnish something like a detailed account of the copies extant and, in order to do so, Hughan's *Old Charges* (which, singular to state, contains the only collection ever published of these ancient Constitutions) has been consulted ; also the remarkable preface to that work, by the Rev. A. F. A. Woodford. Since the issue of this volume in 1872, additional MSS. have been discovered ; so, for the sake of perspicuity and general convenience, they will all be considered *seriatim*, according to their actual or supposed age, each being indicated by a number for facility of reference, which number has been prefixed to their popular titles. An alphabetical classification was adopted by Hughan, but these transcripts are now so numerous, that no single alphabet would suffice for the purpose.

As many of these old MSS. are undated, their age is partly a matter of conjecture ; but it may be assumed that the periods of origin herein assigned approximate closely to the actual dates. Preference has been given to the testimony of such independent paleographical authorities as Edward A. Bond (late principal librarian of the British Museum) and other non-Masonic " experts," to the possibly interested opinions of those connected with the Fraternity and the antiquity of these or any other documents relating to Freemasonry has not been overstated. Whilst anxious, however, to disconnect such ancient writings from modern adaptations and erroneous interpretations, there is no minimizing of appreciation of their importance and value,

as the repertories of time-honoured traditions and regulations. Even regarded in this light alone, these old legends and traditions, these bygone usages and regulations of the operative guilds, thus happily preserved, have and always must have for all thoughtful Freemasons, the deepest value and the most lasting interest.

The classification adopted consists of three divisions, which will include all the versions, viz. (A) originals; (B) late transcripts; (C) printed copies, extracts, or references. An asterisk denotes that the date is an approximation.

(A) MS. VERSIONS OF THE "OLD CHARGES"

1. "Halliwell." *14th Century. British Museum (Bib. Reg., 17A I).

Early History of Freemasonry in England, by J. O. Halliwell, Esq., F.R.S., London, 1840 and 1844; Dr. C. W. Asher, Hamburg, 1842, and other reprints. *Masonic Magazine*, London, 1874, etc. (modernized). A small MS. on vellum, about 5 inches by 4 inches, bound in russia, having thereon G. R. II, 1757 and the royal arms. It formerly belonged to Charles Theyer, a noted collector of the seventeenth century and is No. 146 in his catalogue, as described in Bernard's *Manuscriptorum Angliæ* (p. 200, col. 2). Soon afterwards it was placed in the Old Royal Library, founded by King Henry VII, for the princes of the blood royal, comprising nearly 12,000 volumes, the munificent gift of His Majesty George II to the nation, A.D. 1757. In *A Catalogue of the Manuscripts of the King's Library* (London, 1734), by David Casley (deputy-librarian of the Cottonian Library), the MS. is erroneously entitled *A Poem of Moral Duties* and it was not until April 18, 1839, that its chief contents were made known in a very suggestive paper by Halliwell (Phillips), "On the Introduction of Freemasonry into England," read before the Society of Antiquaries, which will be found in the *Proceedings* of that body, session 1838–9. See *Archæologia*, vol. xxviii, p. 444. Casley, who was considered an accurate judge of the age of MSS., ascribed it to the fourteenth century and the learned editor of the poem considers it was written not later than the latter part of that century. E. A. Bond places it at the middle of the fifteenth century; Dr. Kloss between 1427 and 1445. Halliwell believes he is right in stating "that this is the earliest document yet brought to light connected with the progress of Freemasonry in Great Britain" and, apart from "Fabric Rolls" and similar records, he is doubtless justified in making the claim. The Rev. A. F. A. Woodford says: "The poem is of high antiquity. . . . If ever *Pars Oculi* turns up, an old poem, now missing, from which John Myre borrowed his poem, a portion of which is found in the Masonic poem (and Myre wrote in 1420), we shall probably find that it is Norman-French, or Latin originally" (*The Freemason*, November 1879).

2. "Cooke." *15th Century. British Museum (Addl. MSS. 23,198).

Published by R. Spencer, London, 1861 and edited by Matthew Cooke, hence its title. It was purchased from a Mrs. Caroline Baker, October 14, 1859, for the National Collection and its original cover of wood remains, with the rough twine connecting the vellum sheets, apparently as sewn some four hundred years ago. In size it resembles its senior (MS. 1); the reproduction by Spencer, excepting the facsimile at the beginning, being an amplification of the original.

Bond's estimate is, "Early 15th Century" and there seems to be no reason

to differ from him, although some authorities have sought to refer it to the latter part of that century, because there are several references in the MS. to the *Policronicon*. It has been too hastily assumed that Caxton's celebrated work of A.D. 1482 is the one thus alluded to (Findel makes this erroneous statement and others have copied from him), the fact being lost sight of, that, whilst the first typographical edition was not issued until that year, the compilation itself, from certain old Latin chronicles, is supposed to have been arranged by Roger, a Benedictine monk of St. Werburgh's Abbey, in Chester, early in the previous century. It was soon afterwards enlarged by Ranulph Higden of the same monastery, styled a *Polycronicon*, or Universal History and was brought down to his own time. He died about A.D. 1360. The earliest edition is believed to have been issued in 1342 and numerous Latin transcripts were in circulation, as well as a translation in English prose, by John de Trevisa (chaplain to the Earl of Berkeley) during the same century. There will be occasion to refer to these later on, but there is no evidence whatever of any printed work being alluded to in this quaint chronicle (MS. 2). Findel terms it the "Cooke-Baker document," simply on the ground that Dr. Rawlinson, about 1730, spoke of a MS. being in the possession of a Mr. Baker, but the latter was in the form of a *Roll*, whereas the *Cooke MS.* never was; hence such a title is both misleading and improper.

3. "LANSDOWNE." *16th Century. British Museum (No. 98, Art. 48).

Published in *Freemasons' Magazine* (February 24, 1858) and Hughan's *Old Charges* (p. 31), but not in the *Freemasons' Magazine*, 1794, as stated by M. Cooke and other writers, neither is it dated 1560 as Fort asserts. Bond sets it down at about 1600 and by all authorities it is considered to be of a very early date, probably of the middle or latter half of the sixteenth century, as these "Free Masons Orders and Constitutions" are believed to have been part of the collection made by Lord Burghley (Secretary of State, *temp.* Edward VI and Lord High Treasurer, *temp.* Elizabeth), who died A.D. 1598.

The MS. is contained on the inner sides of three sheets and a half of stout paper, 11 inches by 15, making in all seven folios, many of the principal words being in large letters of an ornamental character (see Hughan's *Masonic Sketches*, part 2, p. 21). Sims (MS. Department of the British Museum) does not consider these "Orders" ever formed a Roll, though there are indications of the sheets having been stitched together at the top and paper or vellum was used for additional protection. It has evidently "seen service" and is entitled to the third place in order of actual transcription. The catalogue of the Lansdowne MSS., A.D. 1812, fol. 190, has the following note on the contents of this document—"No. 48. A very foolish legendary account of the original of the order of Freemasonry," in the handwriting, it is said, of Sir Henry Ellis. The Lansdowne MSS. are so called in honour of the Marquess of Lansdowne. On his death the MSS., consisting of 1,245 vols., were purchased in 1807 by a Parliamentary grant of £4,925.

4. "GRAND LODGE." A.D. 1583. Grand Lodge of England.

First published by Hughan in his *Old Charges*. This roll of parchment (9 feet in length and 5 inches in breadth) was purchased by the Board of General Purposes,

for the Library and Museum, in 1839, for the sum of £25, from Miss Siddall, the granddaughter of Thomas Dunckerley's second wife. At the time of purchase it was declared to be "dated 25th December 1183, in the twenty-ninth year of Henry II; and that this date is nearly correct may be inferred from the writing, which is the court hand of that time." After describing its character, the same writer asserts that it contains "the ancient Charges as agreed on at the Grand Lodge, held at York A.D. (about) 926." This appears to have been too much even for the Rev. Dr. Oliver to accept for, on the Roll being shown to him, he placed it as late as the time of Elizabeth, in this respect differing from the writer of the article (see *Freemasons' Quarterly Review*, 1842, p. 149). A careful examination of the manuscript itself, however, reveals the fact that the date is "Scriptum anno domini 1583, Die Decembris 25°." In early days, figures were not always traced with mathematical precision and the mistake in reading five for one may be accounted for in many ways. On the reverse of the scroll occurs the first verse of the 1st chapter of John ("Whose sacred and universal law I will endeavour to observe, so help me God"), in Dunckerley's handwriting (it is said), so that it may be easily surmised what use he made of the Roll as an ardent Royal Arch Mason.

5. "York, No. 1." *17th Century. The York Lodge, No. 236, York.

Published in Hughan's *Old Charges* and *Masonic Magazine* (August 1873). In an inventory of the effects of the Grand Lodge of All England (extinct), held at York, six copies of the *Old Charges* were catalogued, five of which are now carefully treasured by the York Lodge. They were numbered one to six without respect to their relative antiquity for, though the first is certainly the oldest, the second is the junior of the series. The senior is thus described in the Inventory of A.D. 1779 —"No. 1. A parchment roll in three slips, containing the Constitutions of Masonry and, by an endorsement, appears to have been found in Pontefract Castle at the demolition and given to the Grand Lodge by Brother Drake" (1736). It was used as a roll, measuring about 7 feet in length and 5 inches in width. Francis Drake, F.R.S., was a native of Pontefract, of which place both his father and grandfather had been in turn the vicar. His great-grandfather, prior to his ordination, was a Royalist officer and his diary of the siege was published some years ago by the Surtees Society. The history of this MS. and that of the last on the inventory, after the Grand Lodge at York died out, has been a singular one. They had been lost sight of by the York Brethren for several years. Hughan, whose sight was preternaturally keen when Masonic MSS. were being searched for, at last identified the "wanderers" at Freemasons' Hall, London, through their description in the inventory and, having announced his discovery to the members of the York Lodge, who had become possessed of the bulk of the archives formerly appertaining to the Grand Lodge of that city, they made application to the then Grand Master, the Earl of Zetland, for the two Rolls. He willingly acceded to the petition and they were restored to the custody of their rightful owners in 1877. During its absence from York this MS. was transcribed (*circa* 1830) and a second copy afterwards made by Robert Lemon, Deputy-Keeper of State Papers (in consequence of some imperfection in the first one), which was presented to H.R.H. the Duke of Sussex, the then Grand Master. When the rolls were examined by Hughan the two transcripts were tied up with them, also a letter from Lemon, dated September 9, 1830, suggesting a

collation of the original Roll with the one owned by the Lodge of Antiquity. The date of the MS. is partly determined from internal evidence, partly from a consideration of the date when Pontefract Castle surrendered to the Parliamentary Forces (March 25, 1649). The demolition began during the following month. The Roll seems to have formed the text for at least three of the other York MSS. It is mentioned in Hargrove's *History of York* as being in the possession of the Lodge, to which it was given by Francis Drake.

6 & 7. "WILSON, Nos. 1 & 2." *17th Century. Thirlestane House, Cheltenham.

Published in *Masonic Magazine*, 1876 and in Kenning's *Archæological Library*, 1879. The earliest known reference to this MS. occurs in the "Manifesto of the Right Worshipful Lodge of Antiquity, 1778," as follows: "O. MS. [meaning Original MS.] in the hands of Mr. Wilson, of Broomhead, near Sheffield, Yorkshire, written in the reign of K. Henry VIII." This Manifesto is published *in extenso* in Hughan's *Masonic Sketches*, pp. 102–8. Until, however, fifty years ago, all attempts to trace the actual MS. resulted in failure. A clue being at length obtained, the Rev. A. F. A. Woodford (and others assisting) ultimately succeeded in obtaining an exact transcript. The search elicited the fact that there existed "a *duplicate* copy. Both seem about the same age and are *verbatim et literatim*" (see *The Freemason*, July 26, 1879). They were sold to Sir Thomas Phillips (a great collector of MSS.) by Wilson and were afterwards in the possession of his son-in-law, the Rev. J. E. A. Fenwick, of Cheltenham, who kindly permitted a transcript to be made. The MSS. are written on vellum and certain words are rubricated. By some authorities, their origin is placed early in the seventeenth century, although Woodford, whose opinion is entitled to great weight, considers that the sixteenth century would be a more correct estimate.

8. "INIGO JONES." A.D. 1607. The Rev. A. F. A. Woodford, London.

Published only in the *Masonic Magazine*, July 1881. Its right to the above title is based upon the claim made in the document itself, which was sold November 12, 1879, by Puttick & Simpson. The cataloguer described it as "The ancient Constitutions of the Free and Accepted Masons. A very curious folio manuscript, ornamented title and drawing by Inigo Jones, old red morocco, gilt leaves, dated 1607." Woodford subsequently became its fortunate possessor and, as usual with him, lost no time in making the Craft acquainted with its contents. He mentions that "it is a curious and valuable MS. *per se*, not only on account of its special verbiage, but because it possesses a frontispiece of masons at work, with the words '*Inigo Jones delin*' (not *fecit* as incorrectly printed in the *Masonic Magazine*, July 1881) at the bottom. It is also highly ornamented throughout, both in the capital letters and with 'finials.' It may be regarded as almost certain that it did belong to Inigo Jones. It is of date 1607." Woodford also states that he considers "it a peculiarly interesting MS. in that it differs from all known transcripts in many points and agrees with no one copy extant." The validity of these claims is open to remark, but the subject will again be referred to later on. Its importance has been rather under than over stated; for this, one of the latest "discoveries," is certainly to be classed amongst the most valuable of existing versions of the manuscript *Constitutions*.

9. "WOOD." A.D. 1610. The Rev. A. F. A. Woodford, London.

Published only in the *Masonic Magazine*, June 1881. For the acquisition of this scroll in 1879, the Craft has again to thank the fortunate owner and discoverer of the "Inigo Jones" MS. Wood, from whom it was obtained, is unable to furnish particulars of its history, beyond that the MS. had been in his possession for about twenty years. "It belonged to a family who died out many years ago and is of great age" (see *The Freemason*, February 2, 1880). In editing the manuscript, Woodford informs us that it is "written on parchment (or vellum), with partially illuminated letters here and there. . . . The 'Finis de Tabula,' at the end of the Index (for it has also an index), is, according to some authorities, most archaic and may refer to an original two hundred years older. It therefore deserves careful noting and perusal." It is entitled *The Constitution of Masonrye*. Wherein is briefly declared the first foundation of divers Sciences and principally the Science of Masonrye. With divers good Rules, Orders and Precepts, necessary to be observed of all Masons." Then follow the first verse of Psalm cxxvii and the declaration "Newlye Translated by J. Whitestones for John Sargensonne, 1610." If, as Woodford suggests, No. 9 was copied from another MS. of the fifteenth century, which is not at all unlikely, the term "Translated" may be simply an equivalent for modernized.

10. "YORK, No. 3." A.D. 1630. At York A.D. 1779.

The MS. third in order on the "Inventory" at York of A.D. 1779 (already alluded to) has not been traced of late years. We know that it was a version of the *Constitutions* by the description "No. 3. A parchment Roll of Charges on Masonry, 1630"; and it is just possible that No. 41 may have been this document. At all events, it is not No. 15, though some plausible reasons have been advanced in favour of this view, because that Roll bears no date and, apparently, was not transcribed until fifty years later than No. 10.

11. "HARLEIAN, 1942." *17th Century. British Museum.

An incomplete copy was published in the *Freemasons' Quarterly Review* of 1836 (p. 288), by Henry Phillips (of the Moira Lodge, now No. 92). Another transcript was printed in Hughan's *Old Charges*. Bond (*Freemasons' Magazine*, July 10, 1869), in reply to W. P. Buchan (of Glasgow), respecting the ages of the Masonic MSS. in the British Museum, stated that "he could speak without any hesitation as to the general period of their date" and he ascribed the present MS. to the "beginning of the seventeenth century"; the document next following in this series being, he considered, half a century later in point of time. There cannot, however, be much difference between them as to the dates of transcription, but it is probable that No. 12 was copied from a much older text.

There are only two versions of the *Old Charges* in the vast collection made towards the end of the seventeenth century by Robert Harley (afterwards Earl of Oxford and Mortimer), viz. in vols. 1942 and 2054. The collection consisted of some 10,000 vols. of MSS. and more than 16,000 original rolls, charters, etc. In the Catalogue *Bibliothecæ Harleianæ* of A.D. 1808, the number 1942 is thus described: "A very thin book in 4to, wherein I find—1. The harangue to be made

at the admittance of a new member into the Society or Fellowship of the Freemasons; 2. The articles to be observed by the several members of that Society; 3. The new articles and form of the oath to be taken at admission. Whether this be a copie of that old book mentioned by Dr. Plot in his *Staffordshire* I cannot say."

No. 11 contains *The New Articles* (26 to 31), which are not in any other known MS., also the "Apprentice Charge," peculiar to a few versions only (the latter being entirely omitted by Phillips in his transcript of the MS.). These two specialities and, particularly, the clauses 26 to 31, constitute a text of great importance and will again be referred to.

12. "Harleian, 2054." *17th Century. British Museum.

Published in Hughan's *Masonic Sketches* and *Masonic Magazine*, 1873. The official catalogue describes vol. 2054 as "A Book in folio consisting of many Tracts and loose papers by the second Randle Holme and others . . . and the third Randle Holme's account of the Principal Matters contained in this Book." In it are "Charters of the joyners, carvers and turners; weavers, bakers, wrights, carpenters, slaters and sawyers; beer brewers, mercers and ironmongers; saddlers, drapers," being various guilds or companies of Chester. There is no original record of these in the British Museum, but the MSS. were transcribed by the second and third Randle Holme, sometimes dated and at other times not, from records, for the most part written, it is supposed, before 1600.

The Holmes of Chester were evidently enthusiastic students of heraldry, and three generations were represented in the persons of the grandfather, father and son—all bearing the Christian name of Randle—at the Herald's Office, as deputy to the College of Arms for Cheshire and other counties. The first Randle Holme died 1654–5, the second in 1649 and the third in 1699–1700 (born 1627). The second Holme is stated to have died A.D. 1659, but, according to W. H. Rylands (*Masonic Magazine*, January 1882), his death occurred in 1649 (1 Charles II, i.e. computing the reign from the death of Charles I). Now, if No. 12 is in the hand-writing of the third Randle Holme, clearly A.D. 1650 is quite early enough for the transcription, as it is believed to have been copied by that diligent antiquary. The original, however, from which it was taken was evidently much older; but, having classified the MSS. according to the periods of their transcription, rather than the presumed age of their original texts, in strictness this document should be numbered *after* No. 13, though, for the sake of convenience, the "Harleian" (11 and 12) have been coupled with the "Sloane" MSS. (13 and 14).

No. 12 is written on four leaves of paper, containing six and a half pages of close writing in a very cramped hand. The water-mark is indistinct and undated. After the recital of the *Old Charges*, entitled the *Freemasons' Orders and Constitutions*, is a copy of a remarkable obligation to "keep secret" certain "words and signes of a free mason," etc. and likewise a register of the fees paid (varying from five shillings to twenty) "for to be a free mason," by twenty-seven persons whose names appear. We have here the earliest known mention of *words and signes* (see *Masonic Sketches*, pt. 2, p. 46 and *Masonic Magazine*, January and February 1882). As Hughan states, they are apparently not connected with the *Old Charges*, as forming an integral part of this version, though they were most probably used by one and the same body.

13. "SLOANE, 3848." A.D. 1646. British Museum.

Published in the *Old Charges* (also *Masonic Magazine*, 1873) and named by Hughan as the probable text for 12 and 14. This may have been the case as regards the latter, but not, possibly, as to the former. There is an undated water-mark in the paper, which is of no importance, the conclusion of the MS. being "Finis p. me Edwardu Sankey, decimo sexto die Octobris Anno Domini, 1646." Fort draws attention to the fact that it was written on the same day and year that Elias Ashmole, the celebrated antiquary, was initiated as a Freemason at Warrington. Rylands has proved (*Masonic Magazine*, December 1881; see also Wright's *England's Masonic Pioneers*, p. 31) that Richard Sankey and his family for generations before him, were landowners in Warrington and that, in the Warrington registers, is the entry, "Edward, son to Richard Sankey, Gent., Bapt. 3rd February 1621–2," so it is quite within the limits of probability that the same Edward Sankey transcribed No 13 for use at the initiation of Ashmole and Colonel Mainwaring on October 16, 1646.

14. "SLOANE, 3323." A.D. 1659. British Museum.

Published in Hughan's *Masonic Sketches*. It is signed and dated "Hæc scripta fuerunt p. me Thomam Martin, 1659." The entire collection of 50,000 vols., printed books and MSS., conditionally bequeathed by Sir Hans Sloane was secured by Act of Parliament in 1753 for the use of the nation, to all posterity, at the nominal cost of £20,000. Sir Hans Sloane has labelled this volume "Loose papers of mine concerning curiosities." The part endorsed "Freemasons" is written on six leaves of paper (5 inches by 4) and is briefer than usual in the historical narrative. The writing is small and neat. Its text presents a variation from the ordinary form, which will be noticed hereafter.

15. "BUCHANAN." *17th Century. Freemasons' Hall, London.

Published for the first time in this work and adopted as a type of the ordinary MSS. This parchment roll was presented to the Grand Lodge of England by George Buchanan, Whitby, March 3, 1880; and, in proposing a vote of thanks to the donor, the Earl of Carnarvon, Pro Grand Master, stated that "he had no doubt it would be very much to the satisfaction of Grand Lodge, if other members were found as generous as Brother Buchanan." As respects its age, Buchanan's opinion that it is of the latter part of the seventeenth century—say from 1660 to 1680—appears, after a careful examination of the MS., to be well founded. Its history may thus briefly be summarized. The scroll was found with the papers of the late Henry Belcher, an antiquary, who was a partner with the father of Buchanan (solicitor). Belcher was a friend of Blanchard, who, according to Hargrove, was the last Grand Secretary under the Northern organization and from whom he obtained some of the effects of the then extinct Grand Lodge of *All* England (York). For this reason it has been sought to identify No. 15 with the missing MS. of the York Inventory, but Hughan has clearly set aside the claim, having cited the fact that "York MS. No. 3" was dated A.D. 1630 (see Nos. 10 and 41).

16. "KILWINNING." *17th Century. Mother Kilwinning Lodge, Scotland.

Published in Hughan's *Masonic Sketches* (Part 2) and Lyon's *History of the Lodge of Edinburgh*, 1873, pp. 108–11. In glancing at the minutes of the Lodge of Edinburgh for the years 1675 to 1678, D. Murray Lyon, the Scottish Masonic historiographer, was struck with the similarity which the handwriting bore to that in which the Kilwinning copy of the "Narration of the Founding of the Craft of Masonry is written"; and, upon closer examination, he felt convinced that in both cases "the caligraphy was the same," the writer having been the clerk of the former Lodge (see Lyon, *op. cit.*, p. 107). Lyon, however, is not justified in stating that this document is entitled to prominence because of its being the only one in which the term Free Mason occurs in a MS. of the seventeenth century or earlier; as Nos. 4, 5, 6, 7, 8, 12, 15, and others, contain precisely the same expression, whilst in some, "*True* Mason" and "*Free* Mason" are both used. As will be noticed more fully hereafter, *all the Scottish versions are evidently of English origin*. Lyon, in his *History of Lodge No. 1, Scotland*, states that "in the early part of the last century it was a custom of the Lodge of Kilwinning to sell to Lodges receiving its charters, written copies of this document (MS. 16), which was termed *the old buik*" (p. 107). The "Kilwinning" version is very similar to No. 4, but differs considerably from the "Melrose" text.

17. "ATCHESON HAVEN." A.D. 1666. Grand Lodge of Scotland.

The "Musselburgh" or "Atcheson Haven" MS. was published in the *History of Freemasonry and the Grand Lodge of Scotland* (2d edit., 1859), by W. A. Lawrie; but, having been slightly altered and modernized, a correct transcript of the original in Freemasons' Hall, Edinburgh, was printed by Lyon in his *History of No. 1, Scotland*. "Ane Narratione of the finding out of the craft of Masonrie and by whom it heth been cherished," is engrossed in the earliest known minute-book of this old Lodge and bears date A.D. 1666.

18. "ABERDEEN." A.D. 1670. Ancient Lodge at Aberdeen.

Published in *Voice of Masonry*, Chicago, U.S.A. (December 1874). After the "Laws and Statutes" of the old Lodge at Aberdeen, A.D. 1670 (the earliest preserved), comes the "Measson Charter," as it is called and then the general laws, list of members, etc., etc., all beginning in 1670, when the "mark book" was commenced.

As the records of this remarkable Lodge will again be considered, they need scarcely be particularized further in this place. It may be stated, in brief, that its ancient members "ordained likeways that the Measson Charter be read at the entering of every Entered Apprentice and the whole Laws of this Book. Ye shall find the charter in the hinder end of this Book—Farewell."

This transcript does not seem to have been made from any complete standard text, as it breaks off abruptly at clause 9 of the "General Charges" (*vide* MS. 15). It is curious, on perusing the copy, to find that, whilst the clerk was content to acknowledge the English origin of the text, by inserting the clause *True leidgeman to the King of England*, he gratified his national proclivities by making the "First Charge" to read "true man to God and to the holy *kirk*."

19. "MELROSE, No. 2." A.D. 1674. Old Lodge at Melrose, Scotland.

Published in *Masonic Magazine* (January 1880). For the discovery of this important MS. in 1879, the Craft is indebted to W. Fred. Vernon, of Kelso. Notwithstanding the number of Masonic pilgrimages to Melrose and the diligent searches instituted from time to time, this copy of the "Old Charges" eluded detection until the date mentioned. Apparently, there was no allusion to this version until 1879, though its existence had been suspected by Hughan, who made frequent inquiries on the subject and induced friends to search for a copy, but without success, until Vernon's visit, when the latter kindly furnished him with an exact transcript, afterwards published as before stated. It has been contended that this MS. is similar to the other Scottish versions, and that it is most probably a copy of No. 16 (see *The Freemason*, October 18, 1879). The facts, however, are, that, in many portions, it varies considerably from the other Scottish MSS. and the document is of far greater value than the other three (Nos. 16, 17, and 18) already described. One can almost positively declare it to be a transcript of an extinct MS. of A.D. 1581 (Melrose No. 1), or even earlier, as the conclusion is a certificate from a "master freemason," in favour, apparently, of the lawful service by his apprentice. The copyist has likewise certified the days and date of his transcription, viz. "Extracted by me, A. M., upon the 1, 2, 3, and 4 dayes of December, anno MDCLXXIIII." Vernon, in his sketch of the old Melrose Lodge, suggests the clue to the name of the transcriber, viz. Andro Mein, who wrote also a copy of the "Mutuall Agreemint Betwixt the Maisonis of the Lodge of Melros," of the year 1675, which still exists. The family of the Meins supported the Craft for many generations and, in 1695, out of twelve signatures attached to a resolution of the Lodge, no fewer than eight were those of members distinguished by that patronymic.

20. "HOPE." *17th Century. Lodge of Hope, Bradford, Yorkshire.

Published in Hughan's *Old Charges*, pp. 58–63. The transcript thus printed was a copy kindly supplied by the Rev. A. F. A. Woodford and compared with the original parchment scroll by William W. Barlow, who, as the then Master of the Lodge, consented to its publication. It is slightly imperfect in the Apprentice Charge and, in its present state, is about six feet in length, the deficiencies being easily supplied by comparison with MS. 25, which it resembles. Its title is, "The Constitutions, articles which are to be observed and fulfilled by all those who are made free by the R^{t}. Wor^{l}. M^{rs}. Fellowes and Brethren of Free Masons at any Lodge or assemblie."

21. "YORK, No. 5." *17th Century. York Lodge at York.

Published in *Masonic Magazine*, August 1881, from a transcript made by William Cowling and Ralph Davison. It bears neither date nor signature, but seems to have been written about A.D. 1670. The roll of paper is 7½ feet by 8 inches and must have been still longer originally, as the first portion of the introduction is wanting at the present time. Its text is that of MS. 5 and was described in 1779 as "Part of another Paper Roll of Charges on Masonry."

22. "York, No. 6." *17th Century. The York Lodge.

Published in *Masonic Magazine*, March 1880. It is described in the York Inventory as "a parchment Roll of Charges, whereof the bottom part is awanting," which description occasioned its identification by Hughan as being in the custody of the Grand Lodge of England, to which reference has already been made. It is strange that the part missing was found with the Roll and appears to have been cut off designedly from the original. The severed portion, when applied to the remainder of the scroll, clearly establishes, if further proof was necessary (see *Old Charges*, p. 13), that it is the roll so long missing from York; but it is now scarcely probable that its history in the interim will be cleared up. In the *Proceedings of the Grand Lodge of England*, March 4, 1840, there is an intimation that "Bro. White, the Grand Secretary, had presented to the library a valuable and interesting collection of Masonic works, consisting of 63 printed volumes, also an ancient manuscript." If the latter was a copy of the *Old Charges*, it must have been this particular MS. or No. 5, as the origin of No. 4 has been clearly established. There were but three MSS. in Grand Lodge until the advent of No. 15 and at present Nos. 4 and 15 are the only representatives of their class at Freemasons' Hall. It is considered to be of a little later date than No. 21 and is a very indifferent copy of one of the earlier York Rolls, its imperfection being increased by the careless tracing of an indistinct text by a transcriber. According to Hughan, the conclusion is unique, viz., "Doe all as you would bee done unto and I beseech you att every meeting and Assembly you pray heartily for all Christians—Farewell."

23. "Antiquity." A.D. 1686. Lodge of Antiquity, London.

Published in Hughan's *Old Charges* from a transcript of the original, certified by E. Jackson Barron, who also furnished an interesting account of the scroll, which is of parchment (9 feet by 11 inches) and headed by an engraving of the Royal Arms after the fashion usual in deeds of the period. The date of the engraving is fixed by the initials at the top "I 2 R" (James II, King) and under are emblazoned in separate shields the arms of the City of London and the Masons' Company. Then follows the injunction, "Fear God and keep his Commandments, for this is the whole duty of man." The invocation beginning, "In the name of the Great and Holy God," is in that respect different from the majority of the MSS. which commence, "The might of the Father of Heaven." The word "Cratches" (*cratch* = "a rack for hay or straw"—Bailey. In the Breeches Bible, published a century before this MS., *cratch* is printed instead of "manger" in Luke ii, 16) occurs before the recital of the General Charges, which Preston quotes as "Crafties," but there is no doubt of the word being as stated, whatever meaning was intended to be conveyed by the term. Preston also makes an unwarrantable addition to the conclusion of the fifteen articles, by inserting, "At the installment of master" (see *Illustrations of Masonry*, 1788, pp. 100–3), not to be found in the original. The final sentences are very suggestive, viz. "William Bray, *Free*-man of London and *Free*-mason. Written by Robert Padgett, clearke to the Worshipful Society of the Free Masons of the City of London, in the second yeare of the Raigne of our most Gracious Soveraign Lord, King James the Second of England, etc., Annoq. Domini, 1686." According to Kenning's *Masonic Cyclopædia*, Robert Padgett did not belong to, nor is his name to be found on the books of the Masons' Company

24. "SUPREME COUNCIL, No. 1." A.D. 1686. Duke Street, St. James's, London.

Not yet published. The Roll was met with in Wales and acquired by Colonel Shadwell H. Clerke, who, in 1879, placed it in Hughan's hands for transcription (*The Freemason*, October 11, 1879) and afterwards presented it to the Supreme Council, 33°, London, for their extensive Masonic Library. The *Old Charges* are written on two parchment skins, sewn together and headed with an ornate illumination, the arms of London and the Masons' Company (in two ovals) and the inscription "J. 2d R. 1686," the date being the same as that of its partner and predecessor, No. 23. The text seems to be that of the Dowland version (MS. 39), slightly modernised.

25. "YORK, No. 4." A.D. 1693. The York Lodge.

Published in Hughan's *Masonic Sketches*. It is written on a large roll of paper, slightly mutilated and endorsed, "Brother Geo. Walker of Wetherby, to the Grand Lodge of York, 1777, No. 4, 1693"; the date is further certified by, "These be the Constitucions of the noble and famous History, called Masonry, made and now in practice by the best Masters and Fellowes for directing and guideing all that use the said Craft, scripted p. me vicesimo tertio die Octobris, anno Regni regis et Regina Gulielmy et Marie quinto annoque Domini 1693—Mark Kypling." The following singular record is at the foot of the Roll:

"The names of the Lodg.

William Simpson	Cristopher Thompson
Anthony Horsman	Cristopher Gill
	Mr. Isaac Brent, *Lodg Ward*,"

making, with the copyist five members and the Warden of the Lodge—six names in all.

The text of No. 25 is not only valuable, from its containing the Apprentice Charge, which is absent from the other York MSS., but especially so, from the anomalous instructions which are preliminary to the "Charges," viz. "The one of the elders takeing the Booke and that *hee* or *shee* that is to bee made mason, shall lay their hands thereon and the charge shall be given." The possibility of females having been admitted as Freemasons and duly obligated, as in ordinary instances has been a fruitful topic of inquiry and discussion since the publication of this Roll in 1871; and, so far as a settlement of the point is concerned, we are no nearer to it now than we were then, because we cannot be certain that the insertion of "*shee*," instead of they, was not a clerical error (which is the opinion of Hughan, Lyon and Dr. Mackey). More, however, on this topic hereafter. Findel is unfortunate in his suggestion that "the contents are almost exactly like those of the so-called York Constitution," the fact being that they are quite dissimilar. (See Findel's *History of Freemasonry*, p. 34. He also cites Krause in confirmation.)

26. "ALNWICK." A.D. 1701. Alnwick.

Published in American edition of Hughan's *Masonic Sketches*, etc., 1871 and in his *Old Charges*, 1872; also *Masonic Magazine*, February 1874. "The Masons' Constitutions" (as they are termed) are written on the first twelve pages preceding

the records of the "Company and Fellowship of Freemasons of a Lodge held at Alnwicke," the first Minute of which begins 29th September 1701, "being the Generall head meeting Day," when several "orders to be observed" were agreed to. Evidently a recital of the "Old Charges" was considered as a necessary prerequisite to the rules and so they were entered accordingly. The folio volume belonged to Edwin Thew Turnbull of Alnwick, who lent the whole of the records, including the MS., to Hughan for perusal and for publication, if considered desirable. A sketch of the old Lodge by Hughan was given in *The Freemason*, January 21, 1871 and reprinted in the *Masonic Magazine*, February 1874, also in other publications. The Latin sentences at the end of No. 26 have been discovered by the Rev. A. F. A. Woodford in a little work of 1618, but they are not of any Masonic importance.

27. "York, No. 2." A.D. 1704. The York Lodge.

Published in Hughan's *Masonic Sketches*, pp. 79–88. It is the junior of the York Rolls, written on parchment (60 by 7½ inches) and is entitled "The Constitutions of Masonrie, 1704," the certificate being "Script nono Die Septembris Anno Regni Dome Nre Anne Regina nunc Angl., etc., Tertio. Annoq. Dom. 1704"; but there is no signature. The heading, however, may indicate the name of the scribe, "An Annagrame on the name of Masonrie. Robert Preston to his friend Daniel Moult, upon the Art of Masonrie, as followeth." It is singular that No. 5 has a similar "Anagraime," only given by William Kay "to his friend Robt. Preston." Findel, on his visit to York, failed to decipher this anagram, which is now reproduced:

Much might be said of the noble art,
A Craft that is worth esteeming in each part;
S undry nations, nobles and their kings also,
O h how they sought its worth to know,
N imrod and Solomon the wisest of all men,
R eason saw to love this science, then
I 'll say no more, lest by my shallow verses I
E ndeavouring to praise, should blemish Masonrie.

This poem on the Craft, forming the prologue to two copies of the *Old Charges*, is certainly old as a composition, whatever may be said of its merits, for it probably dates from the sixteenth century. As seen, by reference to the above, it was made to do duty in 1704, just as it was used in its prototype (No. 1 of the York series), about a century earlier, with a few trifling alterations in the orthography.

28. "Scarborough." A.D. 1705. Grand Lodge of Canada.

Published in *Mirror and Keystone*, Philadelphia, 1860; *The Craftsman*, Hamilton, Ontario, February 1874; and *Masonic Magazine*, September 1879. It was published in 1860 by Leon Hyneman, as editor of the *Mirror and Keystone*, August 22, 1860, but had been quite lost sight of until Jacob Norton of Boston, U.S.A., made inquiries respecting the original, which was owned by the Rev. J. Wilton Kerr of Clinton, Canada. Unfortunately it had been lent and mislaid; but, after a search, it was traced and generously placed in the hands of T. B. Harris, Grand Secretary

of Canada, for that Grand Lodge. A verbatim transcript was published shortly afterwards, by the editor of *The Craftsman*, whose appeal for its recovery (in connexion with the earnest endeavours of Jacob Norton) was so successful. Hughan has forcibly observed, " Such a result illustrates what may yet be done in the tracing of further MSS. if other Brethren displayed equal earnestness and persistence " (*Masonic Magazine*, 1879, p. 104). The value of this version is really greater on account of the endorsement, than for the text of the MS. itself, the former being of special importance (as also the concluding record of No. 25). Moreover, the date of the Minute partly determines the age of the document, the antiquity claimed by the Rev. J. Wilton Kerr being the first decade of the sixteenth century. The record reads thus :—" We ∴∴ That att a private lodge held att Scarbrough in the County of York, the tenth day of July 1705, before William Thompson, Esq., P'sident of the said Lodge and severall others Brethren Free Masons, the severall p'sons whose names are herevnto subscribed were then admitted into the said Fraternity. Ed. Thompson, Jo. Tempest, Robt. Johnson, Tho. Lister, Samuel W. Buck, Richard Hudson." The editor of *The Craftsman*, who has carefully scrutinized the MS., says, " unhesitatingly the year is 1705 " and so did Leon Hyneman ; but Kerr maintains that it is 1505. On internal evidence the editor of *The Craftsman* says " that there is reason to believe that the figure has been altered, a microscopic examination showing a difference in the colour of the ink between that part of the figure which makes a good seven and that part which has been added, if the seven has been transformed into a five. It is a very awkward and unsymmetrical five as it stands ; remove the part supposed to be added and a very good seven remains." Hughan accepts the year as 1705 and considers that the copy of the *Old Charges* was probably made for that meeting and subsequent ones intended to be held, the admissions being recorded on the blank side with the signatures of the initiates. The newly initiated members signed the record of their admission in the early proceedings of the old Lodge at York (see *Masonic Sketches*, part 1, p. 40). There are several Thompsons entered as members in those records, but not a " William " Thompson, the President in 1705 being Sir George Tempest.

29. " PAPWORTH." *A.D. 1714. Wyatt Papworth, London.

Published in Hughan's *Old Charges*, pp. 75–9. The document was originally in the form of a Roll, written on pages of foolscap size, which were joined continuously. Afterwards, probably for convenience, the pages were again separated and made into a book of twenty-four folios. The water-mark consists of a crown and the letters " G.R." above, so that it could not have been written before 1714. It was purchased by Wyatt Papworth from a London bookseller ; and, as it lacked the conclusion of the ordinary MSS. (Rules 16 to 18 inclusive as in No. 15), that gentleman has supplied the omission from No. 39, which it closely resembles. The motto at the beginning of the Roll is, " In God is all our Trust," the previous MS. (No. 28) having a similar one on its seal (" In the Lord is all our Trust ").

30. " GATESHEAD." *A.D. 1730. Lodge of Industry, Gateshead.

Published in *Masonic Magazine*, September 1875, with an article (continued from the August number) by the Rev. A. F. A. Woodford, explanatory of the early history of the Lodge of Industry, Gateshead. We here find a very late instance of

a Lodge utilizing the Old Charges, presumably for reading to the initiates. Their occurrence at so advanced a period of the eighteenth century, as a portion of the laws of the Craft, is doubtless owing to the Lodge having been mainly an operative one and independent of the Grand Lodge until 1735. The general and special clauses, which closely resemble those of No. 15, are entitled "Orders of Antiquity" and consist of some twenty-one rules, being numbered accordingly. They were written about A.D. 1730, the oldest Minutes being bound up with a copy of the *Constitutions* of A.D. 1723. The Apprentice Orders were entered a little later and, as Woodford says, "in their present form are unique." They begin by reminding the apprentices about to be "charged," that, "as you are Contracted and Bound to one of our Brethren, we are here assembled together with one accord to declare unto you the Laudable Dutys appertaining unto those yt are apprentices;" and then recite an epitomized history of the Craft from the Tower of Babylon to the royal Solomon, the remainder corresponding with similar clauses in Nos. 11, 20, 25 and 37, though exceeding them in length; then comes the parting counsel to the neophytes, that they should "behave one to another gentlely, Friendily, Lovingly and Brotherly; not churlishly, presumptuously and forwardly; but so that all your works (words?) and actions may redound to the Glory of God, the good report of the Fellowship and Company. So help you God. Amen." In all probability, these "Orders of Antiquity" reproduce a much older version, now missing.

31. "RAWLINSON." *A.D. 1730. Bodleian Library, Oxford.

Published in *Freemasons' Magazine*, March and April 1855 and *Masonic Magazine*, September 1876. The original has not been traced, the note in the *Scrap Book* being to the effect, "Copied from an old MS. in the possession of Dr. Rawlinson," by which we know that Richard Rawlinson, LL.D., F.R.S., who was an enthusiastic Masonic collector, possessed an ancient version, from which this transcript was made about 1730. The termination is unusual, for, instead of "the contents of this Booke," or some such form, the words substituted are *the holy contents of this Roll.*

(B) LATE TRANSCRIPTS OF THE "OLD CHARGES"

32. (MS. 8) "SPENCER." A.D. 1726. Grand Lodge of Massachusetts.

Published in the *Old Constitutions*, by R. Spencer, 1871. This seems to be in the main a copy of No. 8, or, at all events, of one very like it. Five years before the discovery of No. 8, the Rev. A. F. A. Woodford suggested that this document was a copy of an older MS. and not a transcript of No. 47. It would seem, therefore, that the surmise of 1872 was realized in 1879, as many points of resemblance plainly indicate No. 8 as the original of Nos. 32 and 47. It is the only version that resembles No. 8, though there are printed copies that generally agree, which, as they are evidently taken from Nos. 8 or 32, need not be quoted as extra versions. The MS. was purchased in July 1875, at the sale of Richard Spencer's valuable Masonic library, for Enoch Terry Carson, of Cincinnati, the well-known Masonic bibliographer. It is beautifully written, in imitation of the copper-plate style, in a small book, the size of the early issues of Cole's *Constitutions* and was probably the text from which those editions were engraved. It may have been actually a

copy of No. 8, not necessarily exact; and if so, the *Inigo Jones MS.* is the only document of its kind now known. Some authorities set up No. 32 as an independent version. Colour is lent to the supposition by the style in which the MS. is written, which is highly suggestive of its being intended as a model for the art of the engraver.

33. (MS. 2) "WOODFORD." A.D. 1728. The Rev. A. F. A. Woodford, London.

34. (MS. 2) "SUPREME COUNCIL, No. 2." A.D. 1728. Duke Street, London.

These MSS. are certainly copies of No. 2 and are little gems of caligraphy. The first was purchased some years ago by the Rev. A. F. A. Woodford from Kerslake, bookseller, Bristol and contains the arms plate of "William Cowper, Esq., Clerk to the Parliaments" [Grand Secretary, 1723] and the inscription, "This is a very ancient record of Masonry, wch was copy'd for me by Wm Reid, Secretary to the Grand Lodge, 1728—Ld Coleraine, Grd. Master, Al. Choke Depy; Nat. Blackesby and Jo. Higmore, G^d^ Wardens." The second is in the library of the Supreme Council, 33°, London and, in a pencil note, is termed, *Lord Coleraine MS.* In date, size and style it resembles the former and was probably a transcript made for Lord Coleraine, Grand Master, 1727–8. Bound in morocco gilt, or otherwise attractively habilitated, Nos. 32, 33 and 34 form a handsome trio.

35. (MS. 18) "MELROSE No. 3." A.D. 1762. Old Lodge at Melrose.

This is simply a transcript of No. 18 and is thus referred to in the Records: "Given out this day, the old Rights of the Lodge contained in a long Roll to be extracted by Nichol Bowr and Thomas Marr and they are to be allowed for their trouble" (see *Masonic Magazine*, May 1880). The copy is still preserved by the Lodge and was probably in common use, the older Roll being reserved for important occasions. A similar practice now obtains in the York Lodge, where to ordinary visitors are exhibited *copies* of the ancient documents—a precautionary measure which cannot be too highly commended—and, doubtless, affords ample satisfaction to all who have not made the subject a special study.

36. (MS. 13) "TUNNAH." *A.D. 1828. W. J. Hughan, Truro.

The transcript, which resembles No. 13, was once the property of John Tunnah, of Bolton, for many years Provincial Grand Secretary of East Lancashire; and, on his decease, was presented by his partner, James Newton, to a fellow Masonic student, W. J. Hughan. The water-mark in the paper is of the year 1828. There are a variety of notes on the manuscript, one being, "This *may be* a copy of the old MS. said to have been in the possession of Nic^s^ Stone, a sculptor under Inigo Jones, which was destroyed with many others, 1720 (*vide* Preston, p. 217)"; and another, "The Parchment MS. *may be* the original Charter of Constitution and Obligation sent from the Grand Lodge (or Lodge of Antiquity), when the Lodge at Bolton was constituted, A.D.——, varied according to circumstances of the time"—to all of which the answer must be—Yes! *it may be!*

37. "WREN." A.D. 1852. The Rev. A. F. A. Woodford, London.

Published in *Masonic Magazine*, December 1879. It is endorsed "Copy from an ancient parchment Roll, written in old Norman English about the date of 1600 and said to be a true copy of the original found amongst the papers of Sir Christopher

Wren, who built St. Paul's Cathedral, London. This parchment roll belonged to the late Rev. Mr. Crane, a very learned divine and zealous Mason, for many years Provincial Grand Secretary, when Sir Robert S. Cotton [father of the late Lord Combermere, afterwards Provincial Grand Master] was the Provincial Grand Master for Cheshire." Signed "Bro. S. Browne, Secretary and Treasurer of the 'Cestrian,' 615, Chester A. L., 4852, December 4th." It was purchased, with other papers from the latter, by W. R. Bainbridge, of Liverpool, prior to S. Browne leaving for North Wales, where he died; and its name has also been known as the "Browne" or "Crane" MS.; but, as the endorsement is particular in mentioning its origin, the title selected is the preferable one, especially as every item is useful as a means of possible identification. The MS. begins with the concluding part of the Euclid Charges and apparently did so from the first, the folios being numbered consecutively as if complete (see *The Freemason*, March 6, 1880). The conclusion is in Latin, signed *Vera copia*, &c., J. L. Higsom. Possibly the Latin sentences were inserted in the original of this MS., as in No. 26, to exhibit the linguistic abilities of the scribe—certainly not for the information of the Craftsmen, to whom all such recitals must have been even less edifying than they would be to operative masons of the present day.

(C) PRINTED COPIES, EXTRACTS, OR REFERENCES

38. "DERMOTT." *16th Century. G. L. Minutes (Ancients).

42. "MORGAN." *17th Century. G. L. Minutes (Ancients).

The only allusion to versions of the Constitutions in the records of the Ancients occurs in a minute of December 6, 1752, viz.: "The Grand Secretary desired to know whether there was any other books or manuscripts more than had been delivered to him upon the 2d of Feb. 1752. To which several of the Brethren answered that they did not know of any. Others said, they knew Mr. Morgan had a roll of parchment of prodigious length which contained some historical matters relative to the ancient Craft, which parchment they did suppose he had taken abroad with him. It was further said, that many manuscripts were lost amongst the Lodges lately modernized, where a vestige of the Ancient Craft was not suffered to be revived or practized; and that it was for this reason so many of them withdrew from Lodges (under the modern sanction) to support the true ancient system. ∴ ∴ The Grand Secretary produced a very old manuscript, written or copied by one Bramhall, of Canterbury, in the reign of King Henry the Seventh, which was presented to Br. Dermott (in 1748) by one of the descendants of the Writer. On perusal, it proved to contain the whole matter in the fore-mentioned parchment, as well as other matters not in that parchment."

It may fairly be assumed that these two Rolls are rightly placed in the present series, being in all probability *copies* of the Old Charges. Laurence Dermott was the Grand Secretary alluded to, his predecessor being John Morgan. The documents still await discovery.

39 "DOWLAND." *17th Century.

Published in *Gentleman's Magazine*, March 31, 1815 and Hughan's *Old Charges*. The original of this copy is also missing; and though, in 1872, Hughan expressed the hope "that after careful comparison, it will be traced to one of the MSS. extant,"

the expectation has not yet been realized. James Dowland, who forwarded it to the editor of the *Gentleman's Magazine* for publication in 1815, thus described the document, "For the gratification of your readers, I send you a curious address respecting Freemasonry, which not long since came into my possession. It is written on a long roll of parchment, in a very clear hand, apparently early in the seventeenth century and, very probably, is copied from a MS. of earlier date." Woodford styles it "that most ancient form of the Constitution" and places it at "about 1500," or, rather, as representing a MS. of that period (see Preface to *Old Charges*, p. xi). Of course Dowland's estimate may have been an erroneous one, as nothing is really known as to his paleographical qualifications; still, in present circumstances, one can but accept the period assigned by him, because of whatever date the original or autographic version may have been, the Dowland Scroll and the other Old Charges (properly so termed) that have come down to us, are but later copies of types differing more or less from those circulated in the first instance. The estimate furnished by Findel is of a very unsatisfactory character, viz.: "With this document most of the manuscripts known to us agree, excepting only in a few unessential and unimportant particulars, as, for example, a scroll of the Lodge of Hope, at Bradford; also one in York, of the year 1704; the Lansdowne Manuscript; one of Lawrie's," etc. (*History of Freemasonry*, pp. 32, 33). As Dowland's text is of the ordinary kind, it will readily be seen that the differences are neither few nor unimportant.

40. "Dr. Plot." *17th Century.

Published in *Natural History of Staffordshire* (c. viii, pp. 316–18) 1686. Dr. Robert Plot, Keeper of the Ashmolean Museum, Oxford, in a rather sarcastic manner, examines the claims of the "Society of Freemasons" to antiquity in his noted *Natural History* of A.D. 1686 and alludes particularly to the "large *parchment volum* they have amongst them, containing the *History* and *Rules* of the craft of *masonry*. Which is there deduced, not only from *sacred writ*, but *profane story*, particularly that it was brought into *England* by *St Amphibal* and first communicated to *St Alban*, who set down the *Charges of masonry* and was made paymaster and Governor of the *King's* works and gave them *charges* and *manners* as *St Amphibal* had taught him. Which were after confirmed by King *Athelstan*, whose youngest son *Edwyn* loved well *masonry*, took upon him the *charges* and learned the *manners* and obtained for them of his father, a *free-Charter*. Whereupon he caused them to assemble at *York* and to bring all the old *Books* of their *craft* and out of them ordained such *charges* and *manners*, as they then thought fit; which *charges* on the said *Schrole* or *Parchment volum*, are in part declared; and thus was the *craft* of *masonry* grounded and confirmed in *England*. It is also there declared that these *charges* and *manners* were after perused and approved by King *Hen.* 6. and his *council*, both as to *Masters* and *Fellows* of this right Worshipfull *craft*." It is impossible to decide as to the date of the "Schrole of parchment," so the latest estimate that can be fixed has been inserted: no existing MS. agrees exactly with these references or extracts from the "parchment volum."

41. "Hargrove." *17th Century.

The extract from a MS. not now known, which was said to be at York A.D. 1818, in Hargrove's *History* of that city (vol. ii, pp. 475–80), does not agree

with any existing MS., either at York or elsewhere, for which reason Hughan, in his *Old Charges*, gives a portion of the quotation, the remainder being, " And when this Assembly was gathered together, they made a cry, that all masons, both old and young, that had any writeinge or understanding of the charges that were before in the land, or in any other land, that they should bring them forth ; and when they were secured and examined, there was found some in French, some in Greek, some in English and some in other languages ; and he commanded a booke thereof to be made and that it should be read and told when any Mason should be made and to give his charge ; and, from that time to this, Masons have kept and observed this form."

The only living member of the extinct Grand Lodge, when this work was written, was Blanchard, proprietor of the *York Chronicle*. The author (Hargrove) states :—" About the year 1787, the meetings of this (Grand) Lodge were discontinued, and the only member now remaining is Mr. Blanchard, to whom the writer is indebted for information on the subject. He was a member many years and being Grand Secretary, all the books and papers which belonged to the Lodge are still in his possession " (*ibid.*, p. 476. See also No. 15). In the extract the " Royal Edwin " is spoken of as " a Great Protector " for the Craft and it is also recorded that " When the ancient Mysterie of Masonrie had been depressed in England by reason of great warrs, through diverse nations, then Athelston, our worthye king, did bring the land to rest and peace." In some respects the language of the extract agrees more nearly with the quotation from an old MS. noted in Dr. Anderson's *Constitutions*, than with any of the existing texts.

42. See *Ante*. No. 38.

43. " MASONS' CO." *17th Century.

In the *Edinburgh Review*," April 1839, p. 103, is an interesting article by Sir Francis Palgrave, wherein mention is made of an inventory of the contents of the chest of the London (Masons') Company, " which not very long since contained (i.e. shortly before 1839), a Book wrote on parchment and bound or sticht in parchment, containing an 113 annals of the antiquity, rise and progress of the art and mystery of Masonry." Sir F. Palgrave adds : " But this document is now not to be found."

44. (MS. 11) " ROBERTS." *17th Century.

The library of the late Richard Spencer contained several rare Masonic works, some being unique copies. No. 240 at the " Spencer-Sale " was published in 1722 at the moderate price of sixpence. The only copy known was purchased at this sale on behalf of R. F. Bower, of Keokuk, Iowa, who had one of the finest Masonic libraries in the world, consisting of some thousands of volumes of books, pamphlets, MSS. and medals. The price paid for it was £8 10s. The valuable works and MSS. at the sale were mainly divided by competition between him and his friend Carson, the eminent Masonic bibliographer. How many the edition consisted of (hundreds or thousands) it is not possible to say, but in the catalogue it is described as " unique, the public museums have been searched in vain." It was republished in Spencer's edition of the *Old Constitutions*, 1871, also separately by that indefatigable Masonic collector and student. Its title (" Printed and sold by J. Roberts in Warwick-Lane, MDCCXXII.") is " THE

OLD CONSTITUTIONS Belonging to the ANCIENT *and* HONOURABLE SOCIETY of Free *and* accepted MASONS *Taken from a Manuscript wrote above Five Hundred Years Since.*" The claim for its great antiquity was scarcely commensurate with the modest price asked for a copy of the publication in 1722 and was not justified.

As the first printed pamphlet for general sale on Freemasonry and, typographically, one of the best issued, it has a special value quite apart from its alleged age and, particularly, as it preceded the first *Book of Constitutions* of the premier Grand Lodge by one year. The preface is chiefly an apology for the existence of the Society of Freemasons, in which it is stated that " none of the Persons of Honour who have lately grac'd the Society with their Presence, have yet seen any Reason to be asham'd of them, or to withdraw their Protection from them," therefore, it seems probable that the tract was edited by some one who was at least well acquainted with, if not a member of, the Fraternity. The conclusion also suggests the aim of the publisher, viz. " It has yet seen the World but in Fragments, but is now put together as a Thing of too much Significancy to pass our Observation and which will effectually vindicate the Ancient Society of Freemasons from all that has or can be said against them." The writer does not inform us of what the " fragments " consisted, unless, indeed, he refers to a portion of the legendary history not peculiar to the society.

The " Roberts " version is undoubtedly a reproduction, or a counterpart, of No. 11, not only because there is not another MS. which so resembles it, but also because the differences are so trivial in the text and the additions so evidently of an editorial character, that the proofs of such an origin are irrefragable. Woodford and Hughan both concur in this view. The 13th rule of No. 11 is omitted (apparently a clerical error), but is supplied in No. 44 (it is, however, common to most MSS. and will be generally recognizable in No. 15, Clause 2, of the Special Charges). The 21st rule of the one is divided into two in the other and, after the 26th, (the whole of the rules being numbered consecutively from the first), the obligation is inserted in No. 44, as well as at the end, the latter only being in No. 11. Then, again, the ten separate rules entitled " This Charge belongeth to Apprentices," which immediately follow in the former, come after " The New Articles " in the latter, but it only denotes a variation in the order and does not effect the contents. The " New Articles," which are undated and undescribed in No. 11, are in No. 44 entitled " Additional Orders and Constitutions made and agreed upon at a General Assembly held at . . . , on the Eighth Day of December 1663." Had he been placed in a " witness box," the editor of the " Roberts MS." might have found a difficulty in producing authority for his statement, that the original document was written " more than five hundred years since " ; indeed, he himself dates a portion of it in the seventeenth century. Clause VI, " That no person shall be accepted a Freemason, unless he be one and twenty years old, or more," is manifestly a modern innovation. The Constitutions of 1722 are said to have contained allusions to several " High Degrees of Freemasonry," but the statement is wholly incorrect, as Hughan had a letter from the owner of this pamphlet and publisher of the first reproduction (Richard Spencer of London), explicitly denying the assertion.

45. (MS. 12) " BRISCOE." *17th Century.

" Sam. Briscoe, at the Bell Savage on Ludgate Hill," was the publisher of another version, the editor of which was less pretentious in his claim than his

immediate predecessor; for in 1724 he only assumed the original to be "of near 300 years Translation into the English." R. F. Bower of Keokuk, U.S.A., had one of the pamphlets and other copies have been mentioned. The first and second editions (1724–5) are represented in the British Museum. "A Masonic Student" (*The Freemason*, March 29, 1873) says he "does not attach much value to such works as Briscoe's pamphlet . . . many of the observances are purely imaginary, meant, in fact, as a 'skit' upon the order, resembling Dean Swift's more humorous, but equally idle, attack on Freemasonry." These well-deserved strictures are fulminated against the compilation under review, wherein is narrated in a somewhat facetious manner, "An Accidental Discovery of the Ceremonies made use of in the several Lodges, upon the admittance of a Brother as a Free and Accepted Mason." The printed copy of the "Old Charges" is substantially founded on No. 12; the reasons for which view have been partially given by Hughan in *The Freemason*, April 5, 1873. It does not appear to have been again reprinted in full until October 1873, in the *Masonic Magazine* and in the *Freemason's Chronicle*, 1876.

46. "Baker." *17th Century.

As it is well to register all references to the Old Charges, this is inserted in the enumeration. It occurs in a foot-note by Dr. Rawlinson, in the copy of his MS. in explanation of the legend of King Athelstan having caused "a Roll or Book to be made, which declared how this Science was first invented; . . . which Roll or Book he Commanded to be read and plainly recited when a man was to be made a Free Mason, that he might fully understand what Articles, Rules and Orders he laid himself under, well and truly keep and observe to the utmost of his power" (see *Masonic Magazine*, 1876, p. 102), as follows: "One of these Rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields."

47. (MSS. 8 & 32) "Cole." *17th Century.

As it is probable that No. 32, the original of Benjamin Cole's engraved editions of 1728–9 and 1731, was derived from No. 8, it is but fair to class the present number as a representative at least of a seventeenth-century version; and, of all reproductions, it was the finest issued in the 18th century. The whole of the interesting little book was printed from engraved plates, dedicated in 1728–9 to the Right Hon. the Lord Kingston, Grand Master and, though not dated, the dedication is sufficient to fix the period of its advent. The second edition was dedicated in 1731 to Lord Lovel, Grand Master. Ordinary editions were published in 1751, etc.; but it was not until 1869 that a facsimile of the engraved series was issued, when Hughan made it an attractive feature of his first literary venture—the *Constitutions of the Freemasons*. Dr. Kloss is incorrect in classing this version with No. 45, in his *Bibliographie der Freimaurer*, p. 125.

48. (MSS. 8 & 32) "Dodd." *17th Century.

Spencer thinks that from one or two differences "and minor alterations in portions of the text, the printer, or editor, had never seen Cole's book"; but Hughan is of opinion that the one is a reproduction of the other, with simply a few fanciful changes, for which an example had been set by Masonic historians of the period. Carson, for whom it was purchased at the Spencer-Sale, concurs in

this view and adds—" therefore it appears to me that Cole's Editions, 1728–31–51, etc. and the Spencer manuscript now in my collection, with the present reprint, are substantially, though not identically, one and the same Constitutions" (see Introduction to the third reprint by the Masonic Archæological Society of Cincinnati, 1876). Two copies are known to be in the United States, viz., the one herein described and another owned by R. F. Bower. Spencer knew of three in all. It has been faithfully reproduced by E. T. Carson (1876) for the first time, the original being a small quarto of twenty pages. The title is " The Beginning and first Foundation of the most worthy Craft of Masonry, with the Charges thereunto belonging" and it is said to be " By a Deceas'd Brother, for the Benefit of his Widow" ! It was " Printed for Mrs. Dodd, at the Peacock without Temple Bar, MDCCXXXIX (Price Six-pence)." No statement is made as to its origin or age, but there is no doubt of its being a copy of Nos. 8 or 32, or a reprint of No. 47, engraved edition, the original of the two last being a seventeenth-century version.

49. Harris. The Bedford Lodge, London.

From the minutes of the Bedford Lodge, No. 157, we learn that in January 1809, its then secretary, " Bro. Harris," was thanked " for his present of ancient manuscripts, in parchment, containing *the original Charges* and part of the lectures on Craft Masonry."

50. " Batty Langley." 18th Century.

Published in the *Builder's Compleat Assistant*, 3d edition, 1738. Batty Langley, a prolific writer, published his *Practical Geometry* in 1726, which he dedicated to Lord Paisley, as " the Head of a most Ancient and Honourable Society" and subscribed himself " your most devoted *servant*." In 1736 appeared his *Ancient Masonry, Both in the Theory and Practice*, dedicated to Francis, Duke of Lorraine and forty British noblemen; also " to all others the Right Hon. and Right Worshipful Masters of Masonry, by their humble servant and affectionate *brother*, B. Langley." These words seem to establish the fact that the *Builder's Compleat Assistant*, of which only the *third* edition is available in the library of the British Museum, must have originally appeared *after* 1726, when Langley was *not* a Freemason and to found an inference that it was published some few years at least before the second edition of the *Book of Constitutions*. The Masonic legend, which is given with some fullness, is called " The Introduction of Geometry" and, amongst famous " Geometers," are named " Nimrod, Abraham, Euclid, Hiram, Grecus," etc. The sources of information open to Langley at the time of writing were MSS. 44, 45, and 47 in this series and Anderson's *Constitutions* of A.D. 1723. As Edwin is styled the *son* of Athelstan, No. 47, which calls him *brother*, could not have been referred to. No. 44 recites the Edwin legend, but leaves out his name; whilst No. 45 uses the word *son*, but spells the name in such a manner as to defy identification. On the whole, it is fairly clear that Langley must have followed Dr. Anderson (1723), who plainly designates Edwin as the son of Athelstan. It may be added, that the two legends are in general agreement. Without being of any special value, *per se*, the fact of the legendary history of the Craft being given at such length by a practical architect and builder, taken into consideration with the dedication of his work on *Ancient Masonry* to a number of " Freemasons" of exalted rank, afford additional

evidence, if such be required, of the close and intimate connexion which continued to exist between operative and speculative Masonry for many years after the establishment of the Grand Lodge of England.

51. "KRAUSE." *18th Century.

The so-called "York MS. of A.D. 926" has been invested with much more importance and antiquity than it deserves, for it is quite possible that even the eighteenth century is too early a date to assign for its compilation. It was first announced in 1808, through a German version having been issued by Herr Schneider, of Altenburg, from a Latin translation said to be certified by "Stonehouse, York, January 4, 1806" (of whom no trace can be found); and, in 1810, this German re-translation was printed by Dr. Krause in *Die drei Aeltesten Kunsturkunden der Freimaurer Brüderschaft*. An English version was presented to Hughan by Woodford for insertion in the *Old Charges of British Freemasons*; but neither of these experts believes it to be of any real antiquity. Dr. George Kloss denied its genuineness, "and contended that the Latin translation, which was certified by Stonehouse, had been prepared before 1806 and that, in preparing it, an ancient manuscript had been remodelled on the same basis as the 1738 edition of Anderson's *Constitutions*, because the term 'Noachida' is employed in both, but is found nowhere else." Findel visited England, by desire of the German Union of Freemasons, thoroughly to investigate the matter; the historian, however, failed to find aught to confirm its claims to antiquity and returned to Germany with a stronger belief than ever as to its being neither a York Charter, nor of the year 926; and, in fact, he "brings it down to a much more modern date" (see his *History of Freemasonry*, p. 89). The character and history of this MS. will be considered in a separate chapter.

Mere partial reprints of any one of the MSS. have been omitted from the foregoing list. There are many of these, acknowledged or otherwise, each of which takes its text from one or more of the versions described. There are also numerous regulations of the Craft, from an early date, which, in many respects, contain points of agreement with the MS. Constitutions, particularly those of Scottish origin. These will be duly considered in their regular order.

If the Old Charges are grouped according to their texts—their several dates of compilation having already been considered—it will be found that only five divisions will be requisite.

(D) "HALLIWELL" MS. (NO. 1)

On November 1, 1388, Richard II made an order for returns from the guilds and the crafts (i.e. "Mysteries") and, in all probability, the material thus brought to light, as the result of a thorough examination of the effects of the various guilds, crafts and brotherhoods, was utilized by the priest-poet in this manner and, in the exercise of his spiritual functions, he added sundry instructions for the guidance of the Fraternity in their religious observances and general behaviour. It must be remembered that the first laws of all nations were composed in verse and sung (see Goguet, *Origine des Lois*, vol. i, p. 29). Palgrave, in his *History of the Anglo-Saxons* (1867, p. 128) tells us that Aldheim, Bishop of Sherborne, could find no mode of

commanding the attention of his townsmen so efficacious as that of standing on the bridge and singing a ballad which he had composed. "The harp was handed round at their festivals; and he who could not join in the glee was considered as unfit for respectable company."

As to the exact age of this MS. the point is immaterial, as ten, twenty, or a few more years after 1388 will accord with the judgments passed upon its caligraphy; whilst, even if the estimate of Dr. Kloss (1427–35) is accepted, it will still remain the oldest representative of the "Charges" peculiar to the Freemasons.

The following epitome of the various *articles* and *points* will serve to illustrate the stamp of laws in operation during the fourteenth century. Their general similarity to those of later periods cannot fail to strike the most casual reader.

Fifteen Articles for the "Mayster Mason"

1. He must be "stedefast, trusty, and trve," and upright as a judge.
2. "Most ben at the generale congregacyon," to know where it "schal be holde."
3. Take apprentices for seven years "Hys craft to lurne, that ys profytable."
4. "No bondemon prentys make . . . Chef yn the logge he were y-take."
5. "The prentes be of lawful blod," and "have hys lymes hole."
6. "To take of the Lord for hyse prentyse, also muche as hys felows."
7. "Schal no thef" accept, "lest hyt wolde turne the craft to schame."
8. "Any mon of crafte, be not also perfyt, he may hym change."
9. "No werke he undurtake, but he conne bothe hyt ende and make."
10. "Ther schal no mayster supplante other, but be as systur and brother."
11. He ought to be "bothe fayr and fre," and "techyt by hys mychth."
12. "Schal not hys felows werk deprave," but "hyt amende."
13. His apprentice "he hym teche," in all the requisite particulars.
14. So "that he, withynne hys terme, of hym dyvers poyntes may lurne."
15. Finally, do nothing that "wolde turne the craft to schame."

Fifteen Points for the Craftsmen

1. "Most love wel God, and holy churche, and his mayster and felows."
2. Work truly for "huyres apon werk and halydays."
3. Apprentices to keep "their mayster cownsel" in chamber and "yn logge."
4. "No mon to hys craft be false," and apprentices to "have the same lawe."
5. Masons to accept their pay meekly from the master, and not to strive,
6. But to seek in all ways "that they stonde wel yn Goddes lawe."
7. Respect the chastity of his master's wife, and "his felows concubyne."
8. Be a true mediator "To his mayster and felows fre," and act fairly to all.
9. As steward to pay well, and truly "To mon or to wommon, whether be be."
10. Disobedient Masons dealt with by the Assembly, the Law, and forswear the craft.
11. Masons to help one another by instructing those deficient in knowledge and skill.
12. The decisions of the Assembly to be respected, or imprisonment may follow.
13. "He schal swere never to be no thef," and never to succour any of "fals craft."
14. Be true "to hys lyge Lord the Kynge," and be sworn to keep all these points.
15. And obey the Assembly on pain of having to forsake the craft, and be imprisoned.

(E) "COOKE" MS. (NO. 2)

The expression of thankfulness to "God our Glorious Fader" (not to the Trinity, as in the ordinary forms), which introduces the historical narration in No. 2, differs somewhat from the extract which is given by Halliwell, as Norton has pointed out, so much so, indeed, as to lead some readers to suppose that the excerpt was taken from an entirely distinct MS. As the phraseology of No. 2, however, more closely resembles it than that of any other existing version and, as it is scarcely possible that any MS. Constitution has "disappeared" since the publication of the first edition of Halliwell's work in 1840, it may fairly be assumed that the quotation is given by that well-known antiquary without the exercise of his usual care and exactitude. No. 2 is much more like the ordinary MSS. than its senior and hence will be found to contain nearly all the legend of the usual "Charges," as in No. 15, though not always in quite such an orderly fashion, for, at line 644, the historical introduction is begun anew respecting Euclid and other celebrities.

(F) MSS. 11, 19, 20, 25, 30, & 37

The "Harleian 1942" (11 in this series) might well claim a separate examination, containing, as it does, the "New Articles," in the possession of which it stands alone; but, in order to avoid a numerous classification, six MSS. are now selected for criticism, which present, as a common feature, what is known as the "Apprentice Charges," or additional rules for the apprentices, not in the ordinary clauses, as set out in No. 15.

The "New Articles" are *undated* and run as follows:

"Harleian MS.," No. 1942 (11)

26. "Noe person (of what degree soever) bee accepted a free mason, unless hee shall have a lodge of five free masons; at least, whereof one to bee a master, or warden, of that limitt, or devision wherein such Lodge shalbee kept, and another of the trade of Free Masonry."

27. "That no p'son shal bee accepted a Free Mason, but such as are of able body, honest parentage, good reputacon, and observes of the Laws of the Land."

28. "That noe p'son hereafter bee accepted free mason, nor shalbee admitted into any Lodge or assembly untill hee hath brought a certificate of the time of adoption from the Lodge y^t^ accepted him, unto the Master of that Limit, and devision, where such Lodge was kept, which sayd Master shall enrole the same in parchm't in a role to bee kept for that purpose, to give an acc^t^ of all such acceptions at every General Assembly."

29. "That every person whoe now is Free Mason, shall bring to the Master a note of the time of his acception to the end the same may bee enroll'd in such priority of place of the p'son shall deserve, and to ye end the whole company and fellows may the better know each other."

30. "That for the future the sayd Society, Company, and fraternity of Free Masons, shalbee regulated and governed by one Master, and Assembly, and Wardens, as ye said Company shall think fit to chose, at every yearely generall assembly."

31. "That noe p'son shalbee accepted a Free Mason, or know the secrets of the said Society, untill hee hath first taken the oath of secrecy hereafter following:

'I, A. B., Doe in the presence of Almighty God, and my Fellowes, and Brethren here present, promise and declare, that I will not at any time hereafter, by any Act or circumstance whatsoever, Directly or Indirectly, publish, discover, reveale, or make knowne any of the secrets, priviledges, or Counsells, of the Fraternity or Fellowship of Free Masonry, which at this time, or anytime hereafter, shalbee made knowne unto mee soe helpe mee God, and the holy contents of this booke.' "

The additional regulations already noted are variously entitled the Apprentices' Orders (30), the Future Charges (37), and the Apprentice Charge (20 and 25), but are not distinguished by any title in No. 11, simply succeeding the New Articles, and are numbered 1 to 10, the fifth rule being absent. The text of the "York No. 4" (25) has been selected to contribute this section of the laws.

"THE APPRENTICE CHARGE" (25)

1. "That he shall be true to God and the holy Church, the prince his M^r and dame whome he shall serve."

2. "And that he shall not steale nor peke away his M^r or dames goods, nor absent himselfe from their service, nor goe from them about his own pleasure by day or by night without their Licence."

3. "And that he do not commit adultry or fornication in his Master's house with his wife, daughter, or servant, or any other."

4. "And that he shall keepe councell in all things spoken in Lodg or Chamber by any Masons, fellows, or fremasons."

5. "And that he shall not hold any disobedient argument against any fremason, nor disclose any secret whereby any difference may arise amongst any Masons, or fellowes, or apprentices, but Reverently to behave himselfe to all fremasons being sworne brethren to his M^r."

6. "And not to use any carding, diceing, or any other unlawfull games."

7. "Nor haunt Taverns or alehouses there to waste any mans goods, without Licence of his said M^r or some other fremason."

8. "And that he shall not commit adultry in any mans house where he shall worke or be tabled."

9. "And that he shall not purloyn nor steale the goods of any p'son, nor willingly suffer harme or shame or consent thereto, during his said apprentisshyp either to his M^r or dame, or any other fremason. But to withstand the same to the utmost of his power, and thereof to informe his said M^r or some other fremason, with all convenient speed that may bee."

The extra rules of the following MS. differ so materially from those we ordinarily find in documents of a like class, that a brief summary of these regulations becomes essential.

"MELROSE MS." (19)

1. A "Frie Masone" not to take more than three apprentices in his lifetime.

2. To obtain consent of "ye set Lodge," of "all his masters and Fellows."

3. Apprentices ("lawfully taken"), after serving their time, "ought not to be named losses," but "to be named frie men, if they have their Mrs Discharge."

4. "All others not lawfully taken are to be namit loses."

5. Apprentices to furnish essays to prove their skill, before being made "frie masons."

6. Masters and Fellows only to engage "Losses" when regular Masons cannot be had.

7. Not to let "Losses" know "ye priviledge of ye compass, square, levell, and ye plumb rule."

8. "Plumming" to be set "Losses," and "let them work between ym w^t a lyne."

9. "Frie Masons" on coming to labour ought to displace such "Losses" (or *cowans*).

10. If lawful members cannot be given work, they must be furnished with money.

11. If apprentices "doe run away and are found," their lawful M^r must be informed.

12. "We do swear, so God us helpe, and holy dome, and by the contents of this book," etc.

This MS. (19) is the oldest, virtually, of the four Scottish versions (16 to 19 inclusive), of which all but the Atcheson Haven (17) contain the important clause "treu to ye King of England," as in the second of the General Charges of our English copies. This is the more noticeable, if we bear in mind that the Melrose version is clearly a transcript of one of A.D. 1581, or earlier; also that No. 17, whilst it omits "England," has still the clause "true to the king," the *addendum* either being purposely omitted, or simply left out through non-existence in the text copied from, some even of the English versions not containing the complete sentence. It would not, perhaps, be possible to have more convincing proof of the English origin of these Scottish versions of the Old Charges. The historian of the Lodge of Edinburgh, D. Murray Lyon, commenting upon the "Kilwinning" MS. (16), says emphatically, "that it was a production of the sister kingdom is evident from its containing a charge in which 'every man that is a mason,' is taken bound to be 'liedgeman to the king of England' and also from that part of the legend which refers to the introduction and spread of masonry in Britain being confined to the rehearsal of the patronage extended to the craft by English kings." It may, indeed, positively be affirmed that every form or version of the Masonic documents, which it is the design of this chapter to classify and describe, had its origin in *South* Britain.

Another peculiarity of the Melrose text is its addition to the third of the special charges, viz. "Also that no M^r nor fellow supplant on other of his mark," which clause is not to be found elsewhere (though quite in accordance with the *Schaw Statutes,* of A.D. 1598) and, as already intimated, it varies so much from the other Scottish forms, that, as a version, it should not be classed with them, save as respects locality and common features of agreement. In Scotland it is as notably *sui generis* as No. 8 (including 32 and copies) is in England, both being curious examples of departure from what might fairly be termed the accepted text.

The oldest of the York MSS. (No. 5 of this series) reads *teneat Librum ut ille vell illi*, etc., but in No. 25 a translation is given of the customary Latin instructions, in which *ille vell illi* appears as *hee or shee*; *illi* (they), having through error or design been set aside for *illa* (she). Taking the testimony of *all* the other MSS., the translation should read he or *they*, but, as a matter of fact, in No. 25 it reads he

or *she*. Mackey, Hughan and Lyon believe the latter is a faulty translation and nothing more; but there are others (including the Rev. A. F. A. Woodford) who accept this document as evidence of the admission of females into Masonic fellowship, especially as so many of the old guilds were composed of women as well as men (see Introduction to Smith's *Guilds*, p. xxx). Not one out of a hundred but recruited their ranks from both sexes; and even in guilds under the management of priests, such as the Brotherhood of Corpus Christi of York, begun 1408, lay members were allowed (of some honest craft), without regard to sex, if "of good fame and conversation," the payments and privileges being the same for the "brethren and sisteren." Women "were sworne upon a book" in the same manner as the men. In 1348 the general assembly of the Grocers' Company, held at Ringed Hall, Thames Street, agreed to certain "new points," one being in favour of the admission of female members (see Herbert's *Companies of London*, vol. i, pp. 306, 423; vol. ii, pp. 44, 682).

It may, indeed, be suggested that women were admitted into craft guilds in cases where such membership was not obviously unfit or unsuitable; but the mason's handicraft being so ill-adapted for female exercise, the balance of probability leans strongly against their ever having been admitted to *full* membership in the Masonic body. To this it may be replied, that the trade of a carpenter was not more favourable to the employment of women than that of a mason. Yet in the carpenters' guild of Norwich, founded A.D. 1375, "In the name of ye fader and sone and holi gost and of oure ladi seinte marie, cristes moder and al ye holi cumpayne of heuene" the ordinances were agreed to for "ye bretherin and sistrin" (see Smith's *Guilds*, p. 37). The charter of the Carpenters' Company of London describes the company to consist of "the brethren and *sisters* of freemen of the said mystery" and the records of this Fraternity attest that "on August 5, 1679, Rebecca Gyles, spinster, sometime servant to Rebecca Cooper, a free servant of the company, was admitted to the freedome, haveing served her said Mistres faithfully a terme of seaven years" (E. B. Jupp, *History of the Carpenters' Company*, 1848, p. 161). The "Gild of the Peltyers" (Furriers), of A.D. 1376, also made provision for female membership and the records of craft guilds in numerous cities might be cited in corroboration of this usage. Still, there is no direct testimony as to the admission of females into Masonic Lodges or assemblies at any time, though they were sometimes allowed partially to reap the benefit, as widows, of a deceased husband's business, if they had a Freemason to help them. The records of Mary's Chapel Lodge, under date of April 17, 1683, furnish an instance of the legality of a female occupying the position of "dame," or "mistress," in a Masonic sense, but from the minute of the Lodge it will be observed that it was only to a very limited extent that the widows of master masons could benefit by the privilege (see Lyon's *History of the Lodge of Edinburgh*, p. 122). On this point Lyon observes: "In the case of female members of Scottish Incorporations, 'the freedom of craft' carried with it no right to a voice in the administration of affairs. The city of Lichfield was anciently governed by a Guild and Guild-Master. King Henry II and Anne his Queen; Henry VII and his Queen; and many other illustrious names, were enrolled as members, the Guild comprising *brothers and sisters*, but the rules provided for the Brothers *only*, choosing the Master and Wardens annually (Rev. T. Harwood, F.S.A., *History of Lichfield*, 1806, p. 319). Neither was their presence required at enrolment, although their entry-money was double that of members' sons."

Lyon thinks that the reference in certain clauses of the MS. of 1693 (25) "to an entered apprentice's obligation to protect the interests of his 'master or dame,' i.e. mistress, clearly indicates that at that time it was lawful for females, in the capacity of employers, to execute mason-work." On the whole, we must accept the clause in question, either as an error or fancy of the translator or copyist; but it is certainly very singular that there is no *record* of females having belonged to Masonic guilds or companies, though they were connected with those of other crafts, such as the saddlers and spurriers, carpenters, peltyers (furriers), calendrers and tailors.

(G) "INIGO JONES" & "SPENCER" (8 & 32. Also Reproductions)

This *text* obviously formed the basis, in part, of Dr. Anderson's *Constitutions*. Its chief importance is derived from the additional clauses in the legendary history, rather than from any changes in the language of that part which is to be found in the ordinary versions. Mere arbitrary alterations of the copyist only demand notice as possible means of identification in tracing families of MSS. Of these many examples are found in copies not otherwise of any importance whatever, whilst some are so plainly errors of transcription that any arguments based upon them are of little, if indeed of any value, e.g. in No. 8, the conclusion runs, "So Help you God, and the *Itallidom*," for "your holy-dome" (halidom—*Saxon*, "holy judgment"—whence the ancient oath, "By my halidom"). Fort has some interesting observations upon the usual *finale* of the "Old Charges" and thinks that the word "holy-dome" is evidently derived from the old form of administering an oath upon the shrine in which the sacred relics of some martyred saint were enclosed, the receptacle of the bones being ordinarily constructed in the form of a house (*domus*), so that the elision was easy from *holi-domus* to *holi-dome* (see his *Antiquities of Freemasonry*, pp. 171, 292, 404). Without impugning the correctness of this view in reference to a very early period of guild life, its applicability to the Old Charges from the fifteenth century must be contested strongly, for the form in which the concluding charge is generally given suggests only the solemnity of the *obligation* about to be taken, "So healpe you God and your halydome and by this booke in yor hands unto yr. power." On the admission of the Masonic apprentices, according to the direct or indirect testimony of the several versions and of the prevailing custom in later times, they were "sworn" *on* the Bible, *not* "on the holidom," as were those of the Tailors' Guild of Norwich (fourteenth century) and there is nothing resembling the ordinance of the "Smiths" of Chesterfield (of the same era) in the Masonic Constitutions, the former requiring all the brethren to be bound "by *touch of relics*" as a pledge of their fidelity (see Smith's *Guilds*, p. 170).

That a change was effected in the manner of administering the obligation, may be inferred from a reference to "The Oaths to be Taken," by the "Fraternyte of Synt John the Babtyste of Taylors" (Exeter), for the words *holy dome, and by this boke*, have been crossed out by a later hand, and the *holy contentes of this boke* substituted, which corresponds with MS. 11 and others. It is in the text of No. 8, the prototype of No. 32 and its reproductions, that Prince Edwin is spoken of as "Brother to King Athelstane," all the other forms either describing him as a son, or maintaining a discreet silence as to the relationship. The historical narrative is also chronologically arranged and the years of many of the events are inserted,

which is unusual in these documents. The omission of the name of Charles Martel is noteworthy, also that of Naymus Grecus, but otherwise the text, as stated, is more remarkable for the additions to, rather than the deviations from, the ordinary versions.

(H) ORDINARY VERSIONS

Under this description may be ranged all the MSS. not included in the four divisions preceding (D to G), excepting only such as are merely *reproductions* which naturally belong to the same class as their originals, whether or not the connexion has been noted. This division includes a majority of the transcripts, which are thus grouped together, because whilst each MS. contains some peculiarity of its own, there is a substantial agreement between them all. The recital of the legend is, generally speaking, similar; also the various Charges, whilst the differences being nominal are virtually referable to the transforming influences of time and circumstances. In all, the Apprentice Charge and the New Articles are wanting, whilst they contain none of those clauses which, in the previous division (G), confer a special value on the text for purposes of comparison with the early editions of the Grand Lodge Constitutions. Attention having been already directed to the special differences in the MSS. of other types (D to G), the reproduction of an ordinary version will give the general reader a fair conception of the prevailing characteristics of the different Old Charges. For this purpose the text of the following Roll has been selected.

The prose Constitution, which will now be given in its entirety, is a fair specimen of the others; all these scrolls being much alike and, indeed, differing only in minor details. In making a selection for purposes of illustration and reference, a document of the seventeenth century, which combines the chief points of agreement between the Old Charges and has not hitherto been printed, has been selected. It was transcribed by W. J. Hughan from Buchanan's copy and collated with the original in the library of Grand Lodge.

THE "BUCHANAN MS." (15)

I.—O Lord God Father of Heaven with the wisdom of the glorious Sonn through the grace and goodness of the Holy Ghost three persons in one Godhead Bee with us att our begining And give us grace soe to governe us in our Lives here that wee may come to his heavenly bliss that never shall have ending Amen.

II. Good Brethren and Fellowes our purppose is to tell you how and in what manner this worthy craft of Masonry was begun And afterwards how it was upholden maynetained by many worthy Kings and Princes and other worthy men And also to them that bee here we shall declare the charges that belongeth to every Free Mason to Keppe for it is a science that is worthy to be kept for a worthy craft and vertuous science for it is one of the seven Liberall Sciences: And these be the names of them. The First is Grammar: that teacheth a man to speake truly and to write truly: The Second is Rhethorick and that teacheth a man to speake faire and in subtill termes: The third is Dialectica that teacheth a man to decerne and know truth from falsehood: The fourth is Arrithmetike And it teacheth a man to reckon and count all numbers: The fifth is Geometrye and it teacheth a man to mete and measure the Earth and all other things of which is masonry: The sixth is musicke and it teacheth the Crafte of Songe and voice of tongue orggann harpe and Trumpett. The Seventh is Astronomye and teacheth a man to know the course of the Sunne Moone and Stars: These be the seven sciences which are all found by one science which is Geometrye.

III. Thus may you prove that all the sciences of the world were found by this science of geometrye and grounded thereon for it teacheth mete and measure ponderation and weight of all manner of kind of the earth for there is noe man that worketh in any craft but hee worketh by some mete or measure nor any man that buyeth or selleth but he may use mete measure or weight and belongeth to Geometrye and these Marchants and Craft of Geometrye doe find all other of the six sciences Especially the plowemen and tiller of the ground for all manner of corne and grayne vynes plants and setters of other fruits For Grammar nor Musicke neither Astronomye nor any of the other six sciences can find mete measure or weight without Geometrye wherefore that science may well be called the most worthyest of all sciences which findeth mete and measure to all the Rest:

IV. If you aske how this Science began I shall you tell: before the flood of Noah there was a man called Lamech: as you may find in the fourth Chapter of Genisis, whoe had two wives, the name of the one was Adah: and the name of the other was Zillah: by his first wife Adah hee had two sonnes the name of the Elder was Jaball: and the other was called Juball: and by his other wife Zillah hee had a sonne called Tuball and a daughter called Naamah: These foure children found the begining of all the Crafts in the world: And the Eldest sonne Jaball found the Craft of Geometrye and hee parted flocks of sheepe and lands in the field and first built a house of stoone and timber as is noted in the Chapter aforesaid: and his brother Juball found the Craft of Musicke songe of tongue harpe organn and Trumpett: And the third brother Tuball found the Smith's Craft to worke in Gold Silver Brasse Copper Iron and Steele and the Daughter Naamah found the Craft of Weaveing: and these children knew that God would take vengeance for sinns either by fire, water, wherefore they did write the sciences they had found in two pillars of stone that they might be found after God had taken vengeance for sine the one was Marble and would not burne with fire: the other was Laterus and it would not droune in water.

V. There resteth more to tell you how the stones were found that the Sciences were written in after the said flood the great Hermarynes that was Tusses his Sonne the which was the sonne of Sem the sonne of Noah the same Hermarynes was afterwards called Hermes the father of wise men: he found one of the two pillars of stone and hee found the sciences written therin and he taught them to other men.

VI. And at the makeing of the Tower of Babilon there masonrye was much made of: the Kinge of Babilon that height Nemorth and Nemorth himself was a Mason: and loved well the Craft as is said with Masters of Histories and when the Citie of Neneve and other Cities of the East Asia should bee made this Nemorth Kinge of Babilon sent thither 60 masons att the desire of the Kinge of Neneve his cousin and when they went forth hee gave them a charge in this manner that they should be true each of them to other and that they should love truly together soe that hee might have worshipp for his sending of them to his cousin the Kinge of Neneve And further hee gave them two charges as concerning their science And they were the first charge that ever any Mason had of his worke or Crafte.

VII. Moreover when Abraham and Sarah his wife went into Egypt hee taught the seven sciences to the Egyptians And hee had a worthy scholler whose name was Euclid which learned very well and became Master of all the seven sciences And in his Dais it befell that Lords and Great men of those quarters and Dominions had soe many sonnes some by their wives and some by other women for those Countries bee hott of Generation and they had not competent goods and hands to maintayne their children which made much care And the Kinge of that Land considering theire poverty called his counsell together and caused a Parliment to be houlden the greatest of his intent was to know how they should maintayne their children and they could not find any way unlesse it were by cunning and good science whereupon he let a proclamation bee made through his Realme if there were any that could teach an informe them in any good Cuning art or science hee should come unto them and bee very well contented for his paynes and travell: after this proclamation made came this worthy Clarke Eclid and said unto the Kinge and his Nobles if you will betake

your children unto my government I will teach them the seven Liberall Sciences whereby they may live honestly and like gentlemen upon this condition that you will grant mee a Comisson to have rule and power over them according as science ought to be ruled and upon this Covenant I shall take care and charge of them : the Kinge and his counsel granted the same and sealled the Comisson and then this worthy Docter tooke to him those Lordes sonnes and taught them the science of Geometrie in practise for to worke all manner of worthy workes that should bellong to building of Temples Churches Castles mannors Towers houses and all manner of buildings And he gave them a charge.

VIII. The First was that they should bee true to the Kinge and Lords they served.

IX. And that they should love well together And be true each one to other.

X. And to call each other his fellowe or else his brother And not servant nor knave nor any other foule name.

XI. And that they should deserve theire pay of the Lord or Master they should serve :

XII. And that they should ordaine the wisest of them to bee the Master of their Lords worke And that neither Lord nor man of Great Linage or Riches or for favour should make and ordaine such a one to beare Rule and be governour of theire worke that hath but small knowledge or understanding in the science whereby the owner of the worke should bee evill served and you ashamed of your worke-manshipp.

XIII. And alsoe that they should call the governour of the worke master whilest they wrought with him.

XIV. And many other charges that are to long to tell : and to all the charges hee made them to sweare the . . . great oath which men used in that time :

XV. And hee ordered for them reasonable wages that they might live with honesty.

XVI. And alsoe that they should come and assemble themselves together once every yeare That they might take advice and councell together how they might worke best to serve theire Lord and Master for his proffitt an theire owne creditt and honestie And to Correct amongst themselves him or them that erred and trespassed And thus was the Craft or science of Geometrie grounded there :

XVII. And this worthy Master gave it the name of Geometrie And now it is called Masonrie.

XVIII. Sith the time when the children of Israell were come into the land of behest that is now called amongst us the land of Cannaan the countrie of Jerusalem, Kinge David began the Temple which is called Templum Dominum and is now called with us the Temple of Jerusalem and the same Kinge David loved Masons well and cherished them and gave good paiement unto them and gave them charges in manner as hee had in Egipt by Euclid and other charges more as you shall heare afterwards And after the Decease of Kinge David Solomon sonne unto the said King finnished the Temple that his father had begunn and hee sent after masons of divers towns and countries and gathered them together soe that he had 24,000 Masons and 1000 of them were ordayned Masters and governours of his worke.

XIX. And there was another Kinge of another Land which was called Huram and hee loved Kinge Solomon well and hee gave him timber for his worke and hee had a sonn named Aymon and hee was master of Geometrie and the chiefest master of all his masons and Governour of all his graven and carved worke and of all manner of other masonrie that belonge unto the Temple and all this witnesseth the Fourth booke of the Kings in the Bible :

XX. And this same Kinge Solomon confirmed both charges and manners that his father had given to masons and soe was this worthy craft or science of Masonrie confirmed in the Countrie of Jerusalem and in many other Countries and Kingdoms glorious Craftsmen about full wide into divers countries some because of learning more knowledge and skill in the Craft and some to teach others and soe it befell that there was a curious mason whose name was Mamon [*Naymus*] Grecus that had been att the building of Solomon's Temple And hee came into France and there he taught the Craft of Masonrie to men in France.

XXI. And there was a man in France named Carolus Martill came to this Mamon Grecus aforesaid and learned of him the craft of Masonrie well hee tooke upon the charges And afterwards by the grace of God hee was elected Kinge of France and where hee was in his estate hee tooke many Masons and helpe to make men masons that were none before and sett them on worke and gave them good wages and confirmed to them a Charter to hould theire Assemblie from yeare to yeare where the would and cherished the much and thus came the Craft of Masonrie into France.

XXII. England stood att that time void from any charge of Masonrie untill the time of Saint Albons and in his time the Kinge of England being a pajan walled the Towne about that is now called Saint Albons and Saint Albons was a worthy Knight and chiefe steward with the King and the governance of the Realme and alsoe of the making of the Towne walls and hee loved masons well and cherrished them right much and hee made theire pay right good standing as the Realme did then for he gave them two shillings and sixpence a weeke and three-pence for thiere nonesynches and before that time throughout this Land A Mason took but a pennie a day and his meate until Saint Albons did amend it and hee gave to them a charter which hee obtained of the Kinge and his Councill for to hold a general councell and hee gave it the name of an Assemblie And hee being a Mason himself thereat hee was hee helped to make Masons and gave to them the charges as you shall heare Afterwards.

XXIII. Right soone after the decease of Saint Albons there came men of divers nations to warr against the Realme of England soe that the Rule of good Masonrie was destroyed untill the Time of King Athelston in his dayes hee was a worthy Kinge in England and brought this Land to rest and peace and builded many great buildings of Abbey's and castles and divers other great buildings And hee loved masons well.

XXIV. And hee had a sonn named Edwin and hee loved masons much more then his father did and hee was a great practizer in Geometrie and came himselfe to comune and talke much with masons and to learn of them the Craft and afterwards for the love hee had to Masons and to the craft hee was made a mason himselfe.

XXV. And hee obtained of his father the Kinge a Charter and a Comission to hould every year once an Assembly where they would within the Realme of England that they might correct faults errors and trespasses if that any there were comitted and done concerning the craft of Masonrie.

XXVI. And hee with other Masons held an Assemblie at Yorke and there hee made Masons and gave them a Charge and comanded that rule to be houlden and kept ever after and hee made an ordinance that it should be renewed from Kinge to Kinge.

XXVII. And when the assemblie were gathered together hee caused a crie to be made after this manner that all old Masons and younge that had any writeings or understandings of the charges and manners that were made before in this Land or in any other that they should show them forth and there were found some in Greeke some in Latine and some in French and some in English and some in other Languages and the meaning of them were all one.

XXVIII. And hee caused a booke to be made thereof: And how the Craft was found and hee comanded that it should be read or told when any free mason should bee made for to give him his charge. And from that day untill this time Masonrie hath bene much made on and kept and that from time to time as well as men might governe it.

XXIX. And furthermore att divers Assemblies there hath bene put and ordained certaine charges by the best advised Masters and Fellowes.

XXX. The manner of taking an oath att the making of free Masons Tunc unus ex Seniorebus teneat librum ut illi vel ille ponant vel ponat manus supra librum tunc precepta debeant legi.

XXXI. Every man that is a Mason take heed right wisely to these charges if you find yourselves guiltie of any of these that you may amend of your errors against god and principally they that be charged for it is a great perrill to forsweare themselves upon a booke.

(*General Charges*)

XXXII. (1.) The charges are that you shall bee true men to God and his holy church : that you use noe heresie nor errors in your understanding to distract mens teacheings.

(2.) And Alsoe that you bee true men to the Kinge without any treason or falshood and that you shall know noe treason or falshood but you shall amend it or else give notice thereof to the Kinge and Councell or other officers thereof.

(3.) And alsoe you shall be true each one to other that is to say to every Master and Fellow of the Craft of Masonrie that be free masons allowed and doe you to them as you would that they should doe to you.

(4.) And Alsoe that every free Mason Keepe councill truly of the secret and of the Craft and all other Councell that ought to bee Kept by way of Masonrie.

(5.) And Alsoe that noe Mason shall be a Theife or accesary to a theife as farr forth as you shall know.

(6.) And Alsoe you shall be true men to the Lord and Master you serve and truly see to his profitt and advantage.

(7.) And Alsoe you shall call Masons your fellowes or brethren and noe other foule name nor take your fellowes wife violently nor desire his daughter ungodly nor his servant in villanie.

(8.) And Alsoe that you truly pay for your table and for your meate and drinke where you goe to table.

(9.) And Alsoe you shall doe noe villanie in the house in which you table whereby you may be ashamed.

These are the Charges in generall that belong to all free masons to keepe both Masters and Fellows.

XXXIII. These bee the Charges singular for every Master and Fellowe as followeth :

(*Special Charges*)

(1.) First that noe Mason take upon him noe Lord's worke nor other mens worke unlesse hee know himselfe able and skilfull to performe it soe as the Craft have noe slander nor disworshipp but that the Lord and owner of the worke may bee well and truly served.

(2.) And Alsoe that noe Master nor Fellow take noe worke but that hee take it reasonably soe that the Lord may bee truly served with his owne goods and the Master may live honestly and pay his fellowes truly as manners aske of the Craft.

(3.) And Alsoe that noe Master nor Fellow shall suplant any other man of his worke that is to say if hee have taken of a Lord or Master that you put him not out unlesse hee bee unable n knowledge to finish that worke.

(4.) And Alsoe that noe Master nor Fellow take any Apprentice to bee allowed to bee his Apprentice any longer then seven years and the apprentice to bee able of birth and limbs as hee ought to bee :

(5.) And Alsoe that noe Master nor Fellow shall take any allowance to bee allowed to make any Free Mason without the consent of Sixe or Five att the least of his Fellowes and that they bee free borne and of Good Kindred and not a bondman and that hee have his right limbs as a man ought to have.

(6.) And Alsoe that noe Master nor Fellow put any Lordes woke to taske that is wont to goe journey.

(7.) And Alsoe that noe Master shall give noe pay to his Fellowes but as hee may deserve soe as they may not bee Deceived by false workmen.

(8.) And Alsoe that noe Fellow slander another behind his backe whereby hee may loose his good name and his worldly goods.

(9.) And Alsoe that noe fellow within the Lodge or without the Lodge missweare one another ungodly without any just cause.

(10.) And Alsoe that every one reverence his fellow elder and put him to worshipp.

(11.) And Alsoe that noe Mason play att Cards or Dice or any other game whereby they should be slandered.

(12.) And Alsoe noe Mason shall bee a Comon Ribald in Lechary to make the Craft slandered.

(13.) And Alsoe that noe fellow shall goe into the towne in the night thereas is a Lodge of Fellowes without some Fellowes that may beare him witnesse that hee was in a honest place.

(14.) And Alsoe that every Master and Fellow shall come to the Assembly if it be within seven miles about him if hee have warning or else to stand to the award of Master and Fellowes.

(15.) And Alsoe every Master and Fellow if hee have trespassed shall stand att the award of the Masters and Fellowes to make the accord if hee may, and if hee may not accord then to goe to the Common Law.

(16.) And Alsoe that noe mason make mould nor square nor noe Rule to any lyer within the Lodge nor without the Lodge how to mould stones without noe mould of his own making.

(17.) And Alsoe that every Mason shall receive and cherrish every strange Mason when they come to theire Country and set them to worke as the manner is that is to say if hee have mould stones in the place hee shall sett them or him a fornight at least on worke and give him his pay and if hee have noe stones for him hee shall refresh him with money to the next Lodge.

(18.) And Alsoe you shall every mason serve truly the Lord for his pay and truly finish his worke bee it Taske or Journey if you may have your pay as you ought to have.

XXXIV. These charges that you have received you shall well and truly keepe not discloseing the secresy of our Lodge to man woman nor child: Sticke nor stone: thing moveable nor immoveable soe God you helpe and his holy Doome, Amen. . . . Finis.

The Introductory Prayer or Invocation of the Buchanan MS. differs from the generality of these supplications, but is after the manner of No. 17, although, in other respects, the MSS. are not identical. It is curious, however, that as regards the *radius* within which attendance at the assembly was obligatory, this is the only version which specifies seven miles, three others having five (12, 20, and 29), two having ten (11 and 31), one alone forty (19) and the remainder fifty miles. The distinctive feature of No. 15 is its *obligation*, which, if a fair representation of the pledge given by the newly admitted Brethren, is certainly destructive of any theories in favour of female membership, which are based upon No. 25. There are many copies of the oaths imposed by craft guilds, but few of those in use among the masons are of an entirely trustworthy character. Assuming those appended to the Old Charges to be fairly correct, there would seem to have been no particular set form for the purpose, the three samples extant not agreeing with one another as to the verbiage, albeit the intention is clear enough throughout the whole. The titles of the MSS. vary, some being very suggestive, e.g. "The Freemasons Orders and Constitutions" (12); "Here Begineth the True Order of Masonrie" (3); "A discourse: hade: before: A: meeting: of Meassones" (18); "The Booke of Constitutions" (6),—besides others already recorded. The earliest known extracts or references to the Old Charges are to be found in Dr. Plot's *History of Staffordshire*, A.D. 1686 (40) and *The Constitutions of the Freemasons*, by the Rev. James Anderson, M.A. (afterwards D.D.), of A.D. 1723. The first complete typographical reproduction of a copy of these Old Charges was "Printed and sold by J. Roberts in Warwick Lane, MDCCXXII" (44). This handsome little tract was

evidently edited by one who was either a Freemason or favourably disposed towards the Society, as the preface is laudatory of the aims of the Fraternity and is the first distinctly Masonic work known that was issued for general sale. The pamphlet (which was never authorized) appeared one year earlier than the premier *Book of Constitutions*. The resolution to empower " Bro. James Anderson, A.M., to digest the old Gothic Constitutions, in a new and better method " was agreed to by the Grand Lodge, held September 29, 1721 and, on December 27 following, " 14 learned Brothers " were appointed to examine the manuscript, who reported favourably on March 25, 1722, when the Grand Master was desired " to order it to be printed." The *New Book of Constitutions* was submitted in print to the members, January 17, 1723 (33) and again approved, with the addition of " the ancient manner of Constituting a Lodge," from which it may be inferred that the work could not have appeared before 1723 (the year stated on the title page), as the additional matter is to be found in the copies extant, paged consecutively with the former portion and followed by some twenty more pages. The General Regulations inserted in this work were first compiled by George Payne in 1720 and approved in 1721. They were subjected to revision by Dr. Anderson.

The Roberts version (44) appears to have been based upon the text of No. 11, so that if the latter was not known to Dr. Anderson, early last century, he was doubtless familiar with the former, but whether before or after the preparation of his work cannot now be determined. The first extract is said to be made from " a certain Record of Freemasons written in the Reign of King Edward IV " (about A.D. 1475) and is in exact conformity with no MS. extant, though in some respects it resembles the quotation of Hargrove (41) and others, as it alludes to King Athelstan and his youngest *son*, Prince Edwin; so far, many MSS. confirm this excerpt. None, however, sanction the statement that the Prince summoned the masons at York in " a General Lodge of which he was Grand Master " (p. 33), neither do they recite aught about the " Laws of the Freemasons having been seen and perused by our late sovereign King Henry VI." Possibly the latter information was obtained from Dr. Plot, but the former is well known to have been an unwarrantable and pernicious interpolation. The second extract is almost word for word with the concluding sentences of No. 2, except that the verbiage is modernized and, as it is known that such a version was exhibited to the Grand Lodge in 1721, by Grand Master Payne, there need be no hesitation in accepting the Cooke MS. as the document from which Dr. Anderson quoted. It is not so easy to decide as to the first excerpt, especially so far as it seems to be actually taken from some old MS., for such particulars are to be found in the majority of the scrolls. The subject was new to Dr. Anderson in 1721–3, but in 1738 there were many sources available from which a rational history and *résumé* of the ancient Regulations might have been compiled and he had special facilities for acquiring the *facts* upon which such a history ought to have been founded. The result of Dr. Anderson's researches, as seen in the 1738 edition, is very far from satisfactory and tests the credulity of his readers even more than the previous one of 1723. Since the publication of

the latter, various reproductions of MS. Constitutions had appeared and, including the one before alluded to (which may not have been known to Dr. Anderson *before* 1723), there were in circulation the following: Roberts (44), Briscoe (45), and Cole (47), virtually representing the text of Nos. 11, 12 and 8 in this series respectively. It is quite clear that Dr. Anderson had more MSS. before him in the preparation of the 1738 than he had for that of the 1723 edition and there is so much to confirm this view that it only requires examination to be adopted. The historical introduction is much fuller in the former and varies considerably from the earlier issue; e.g. the Edwin legend is altered and reads that he was the King's *brother* (not son), a variation only to be found in the Inigo Jones text (8) and which was engraved in the Cole MS. (47). His imagination developing (1738), the word *general* was altered before *Lodge* for *Grand* by the editor and the year added, which has led the so-called York Constitution to be dated A.D. 926. The concluding paragraph of the 1723 edition is separated from the Edwin legend in the 1738 issue and, after a few minor changes, is *added* to the *second* extract already noticed, which was from quite a distinct MS., as Dr. Anderson himself declares, accompanied at page 71 by the declaration—" The Constitutions were now meliorated, for an old record imports, ' that in the glorious reign of King Edward III,' " etc., about which the first publication is silent. Moreover, the reproduction of this second extract is but partial, as a portion is omitted and other sentences are so altered as to make them read like *modern* Constitutions, the title Grand Master being interpolated and the qualification, " if a brother," inserted respecting the attendance " of the Sheriff, or the Mayor, or the Alderman "; also the word *Congregation* is turned into *Chapter*! Two extracts are printed, which are not in the earlier publication; the one preceding, the other following, those before mentioned. The first agrees with the Cole MS. and recites the St. Alban legend, both terming that Saint " the Proto-Martyr," only the value of the quotation is seriously diminished by Dr. Anderson again adding the modern title of Grand Master. The last citation from the old MSS. is to be found at p. 101 and is based upon No. 11, or its typographical representative, the Roberts MS. (44). The Additional Orders are those selected for insertion in the second edition of the Grand Lodge *Constitutions* (1738), which are undated in the original text (11); but are said in No. 44 to have been agreed to " at a General Assembly, held at . . . on the Eighth Day of December 1663." Dr. Anderson was evidently not so careful in his statements as Roberts, for he supplies the names of the Grand Master, Deputy Grand Master and Grand Wardens, present on the occasion (*offices, by the way, then unknown*) and alters the day to the Feast of St. John the Evangelist 1663, doubtless to bring it into conformity with modern usage. The text of No. 11 should be consulted at p. 56 and compared with that supplied by Dr. Anderson, when it will readily be seen that the learned Divine has changed the 5th Rule (No. 30 in MS. 11) so as to read " one Grand Master," in lieu of " one Master " and has appropriated the 6th Rule of the Roberts MS. (*not* in No. 11), though he has discreetly omitted the 7th, and the Obligation. Preston follows in

Anderson's footsteps and is, therefore, entitled to no greater credence than the authority upon whom he relies.

A modern arrangement entitled "The CHARGES of a FREEMASON, extracted from the ancient RECORDS of LODGES beyond sea and of those in *England*, *Scotland*, and *Ireland*, for the use of the *Lodges* in London: *To be read* at the making of NEW BRETHREN, or when the MASTER shall order it," prefaces "The General Regulations," printed A.D. 1723. Although Dr. Anderson presented an "improved" (?) version in 1738, it was not liked and, in subsequent editions, that of 1723 was reverted to and, indeed, is substantially the same as those Charges which have been circulated with the "Regulations for the Government of the Craft" of the United Grand Lodge of England, from 1815 to the present date.

Additional confirmation of the Inigo Jones text having been adopted in part by Dr. Anderson, or at least that of the Cole MS. (which is virtually the same), will be found by comparing the 1738 *Constitutions* with either of those MSS. so far as respects "The History of Masonry from the Creation throughout the Known Earth." Of what has been termed in late years "learned credulity," the labours of Dr. Anderson afford an excellent illustration. Of the *creationist* school of Masonic historians, he is the *facile princeps* and, if imitation may be regarded as the sincerest form of flattery, the late Dr. George Oliver has been, beyond all comparison, his most appreciative disciple.

Over eighty different copies of these Old Charges or *Constitutions* of the Fraternity are now known to have been or to be still in existence; these, for the most part being preserved with great care in Public or Masonic Libraries. They are generally written on parchment or paper rolls, which vary from about five to nine feet in length and from five to eleven inches in breadth. There are seven of these Old Charges in the British Museum, others in the archives of the United Grand Lodge of England, at York, Edinburgh and other places; York being very fortunate in having the richest collection.

The *Masonic Year-book for the Province of Shropshire* for 1912 contained particulars of a copy of the Old Charges which the Rev. C. H. Drinkwater of Shrewsbury discovered in a MS. book in the custody of the Rector of Warburton. This copy appears to have been made in 1748 from an older copy contained in another book written in 1694.

In 1908 W. J. Hughan announced the discovery of the Tho. Carmick MS. of A.D. 1727, so named after the owner and, probably, the transcriber of the document, from one belonging to St. John's Lodge of Philadelphia, U.S.A. The text is, in chief respects, similar to the well-known *Alnwick MS.* of 1701, but has features peculiar to itself, more especially in relation to its Christian character and sundry additions and omissions; besides which the anonymity of the MS. generally is varied in this instance by the Apprentice charge being declared to be "Invented by Mr. William harige, Sury and Meason, of his Majesty's town of harwich."

CHAPTER III

THE STONEMASONS (STEINMETZEN) OF GERMANY

THE ceaseless progress of the building art, throughout the strife and turmoil of the Middle Ages, is a remarkable phenomenon which at once arrests our attention and challenges our research. A bare list of the monuments of architecture erected from the ninth to the fifteenth centuries would cover many pages; in no country is this movement more emphatically marked than throughout the length and breadth of Germany. Devout men from the British Isles, chiefly from Ireland, crossed over to the mainland and, penetrating into the depths of the German forests, carried the pure doctrines of primitive Christianity to the German tribes. Wherever they came, they raised churches and dwellings for their priests, cleared the forests, tilled the virgin soil and instructed the heathen in the first principles of civilization.

And who were these builders? What manner of men were they? Whence came they? They were the Steinmetzen. They were a class of simple workmen, bound together by strong ties of brotherhood, but containing in their midst master builders whose minds were stored with all the mathematical knowledge of those days, who contentedly worked for a lifetime at an edifice, satisfied to know that, although they might never see its completion, their successors would carry on the work to a glorious conclusion and raise one more temple to the worship of the Most High.

Fallou (*Mysterien der Freimaurer*, p. 157) asserts that, in the eleventh century, the monks in Germany first copied their brethren in Gaul by instituting lay brotherhoods attached to the convent and that the Abbot Marquardt of Corvey made use of this institution to procure builders for his new convent. Schauberg, however, refers to Springer (*De Artificibus Monachis*, Bonn, 1861) as proving that, throughout the Middle Ages, the chief artificers were laymen—not lay brothers of the convent—and that even at Corvey the great majority of the artists were laymen. There is no proof that these lay brotherhoods were builders; more probably they consisted of nobles, knights and rich burghers, as is clearly pointed out by a further assertion of Fallou's, on the same page, that, in the year 1140, the Cistercians of Walkenried (in Brunswick, at the foot of the Hartz Mountains, on the Wieda) instituted such a fraternity and boasted that they could travel thence to Rome, dine each day with one lay brother, sup and sleep with another. This most certainly discloses the nature of these fraternities and it is impossible to connect them in any way with the building craft: they were not lay brothers in the ordinary sense and evidently did not reside in the convent. On p. 198, however, he is inclined to attribute the institution of a lay brotherhood to a still earlier date—say A.D. 1080, when

William, Count Palatine of Scheuren, was elected Abbot of Hirschau (on the Nagold, in the Black Forest, Würtemberg), of whom it was reported that he was so famous that crowds flocked to his convent, praying for admission. These petitioners were all admitted as lay brothers and speedily taught the various manipulations of masonry, etc.; so that, in 1082, he was enabled to undertake the reconstruction of the monastery. At that time no fewer than three hundred monks and laymen dwelt in the convent under his orders. He instituted a rule for them, partitioned out their hours of labour, rest, worship and refreshment, inculcated above all things brotherly love and enjoined strict silence at work, unless desirous of communicating with the master. His school of art rapidly acquired such extended fame that he was overwhelmed by entreaties from all parts of Europe to furnish architects and artists for building operations. Nevertheless, in spite of his best workmen being constantly drafted off elsewhere, he was enabled to see his convent completed before his death, A.D. 1091.

Thus far Fallou. As he unfortunately omits to quote his authorities, it can only be assumed that he drew his facts from some monkish chronicle. That Abbot Wilhelm was a great man in his day is indisputable. St. Anselm, afterwards Archbishop of Canterbury, visited him in 1084; and the ruins of his splendid monastery are still in evidence. But the above account scarcely justifies the deduction that he was the originator of the craft of stonemasons. It is perfectly evident —(1) That the lapse of time was totally insufficient to create a large class of skilled artificers; and (2) We have no trace here of divisions into grades, such as apprentice, fellow and master. As regards the first point. In 1080 he succeeded to his post and, in 1082, he was enabled to commence reconstruction. It is, therefore, evident that many of the laymen who are reported to have joined him were already skilled masons (two years being wholly insufficient for the instruction of such a large body of men); nor would the ensuing nine years have sufficed to raise such a superstructure by means of only half-trained workmen. In fact, a passage further on in Fallou (*op. cit.*, p. 201) distinctly states that, according to the chronicle of Walkenried, Abbot Henry III admitted into his convent "21 skilled laymen, chiefly stonemasons," as lay brothers. It is important to distinguish between a lay*man* and a lay *brother*—that is, between a citizen of the world and a semi-member of the Church. Fallou would seem almost purposely to have confounded them. As to any organization of the workmen, the idea is untenable. If any such existed, it was doubtless amongst the free artisans of the town, who may have entered into the pay of the monks; but the lay brothers in all cases became the servants of the convent, dependent on them for food, lodging and raiment; and the necessity for a term of apprenticeship is entirely absent. The title of magister, or master, was doubtless in use and may have denoted the monk directing the operations. The distinctive feature of apprenticeship is the obligation to serve a certain master for a fixed time at a reduced rate of payment, or even *gratis*, as the case may be. But a lay brother of a monastery would be under the same rule as the monk himself—allowed to possess no private property—hence could receive no pay beyond his sustenance; so that if grades

of workmen existed at the building of these monasteries, they were either craft masons in the pay of the abbot, or something totally dissimilar to any association subsequently known to us. Speaking of Fallou's assertions as above, Winzer (*Die Deutschen Bruderschaften*, p. 47) says: "But these fraternities cannot interest us, being organizations of serfs"; and probably he is right—the workmen, or labourers, with the exception of a certain proportion of craft masons, being most likely the serfs, vassals and villeins of the convent. Fort (*Early History and Antiquities of Freemasonry*, p. 73), however, distinctly maintains that the Freemasons at a very early age appropriated the several degrees then existing in the monasteries. On p. 46 he gives his reasons for this statement, which are wholly unsatisfactory: "Lacroix asserts, in a chronicle of the time of Dagobert (A.D. 628–9), that Saint Eloi organized the jewellers, whom he selected from different monasteries, into a society comprising three degrees of labourers—masters, fellows and apprentices." There is no proof that these monks were clerics; in the early ages monks could enter or leave a monastery as they chose; vows of chastity, etc., were unknown; in fact the life of a monk was a purely voluntary one; and in the quotation we are told that they left their different monasteries and were organized into a society. Lacroix (*Les Arts au Moyen age*, p. 160) himself says: "Already was the jeweller's trade organized into a *corps d'état*"—i.e. a trade association—which is far from proving Fort's assertion; indeed, more naturally suggests the usual features of an ordinary craft guild.

It should be added that Fallou had previously maintained the same theory and even went further, in endeavouring to show that the ceremonies of the Steinmetzen were an adaptation of those used at the reception of a Benedictine novice, thereby implying that Freemasonry, as (according to this author) we now have it, was directly due to the inspiration or influence of the Abbot Wilhelm. Unfortunately for this theory, the Benedictine ceremonies, relied upon by Fallou, appear to have had no existence outside the pages of his work, indeed his statements on this head are positively contradicted by more than one writer of authority (Gurlitt, *Geschichte des Benedictiner Ordens* and Aubrey, *History of England*, vol. i, p. 98).

We thus see that from the sixth (perhaps fifth) century onwards up to the twelfth, when most of the monasteries were completed, they afforded the means of acquiring skill in the manipulation of building materials and may thus be looked upon in Germany as the earliest school of masonry and the cradle of architecture, furnishing large numbers of cunning artificers and experienced master builders, but not contributing in any way towards the organization of the stonemasons. For the origin of this sodality we must look to the trade guilds; which, beginning in the towns as early as the tenth century, or even earlier, had meanwhile been acquiring increasing importance and extent; until, in the twelfth, we find them fully developed throughout Germany. When the German tribes first appeared on the pages of history, they consisted of perfectly free and independent members only; subject in matters of external policy and war to a chief of their own election, who

is described generally as their king, but whose office was not hereditary—those cases in which the dignity descended from father to son arising solely from the superiority of the son to the other members of the tribe. Even the great Attila's kingdom fell to pieces on his death. The great bond of society was the patriarchal; every member of a family owed allegiance and support to its head and assistance to every other member of the family. In course of time as the families grew larger and extended over a wider territory, their bond of union was loosened and voluntary associations of neighbours, having a community of interests, took its place. When Charlemagne established his supremacy in the ninth century, he introduced the feudal system and, from this time, we find German society divided into feudal lords—feudal retainers—smaller freeholders and serfs. About this time, also, cities first began to arise, probably from various causes. In some cases fortified places were necessary for protection against the still savage and predatory tribes of the North, or of Hungary. Charlemagne was himself the founder of a city, by establishing a court there, as at Aix-la-Chapelle. In others, the increasing population round a bishop's seat frequently developed into a town.

In the German towns of the Middle Ages we find two distinct classes. First, the original freeholders, in whom resided the whole government of the town, represented by the burghers' guild. This guild underwent various denominations in the different cities: it was called the old guild, the high guild, *the* guild, the patrician guild, etc. In some cases, where it monopolized the chief trade (not craft), it was otherwise styled—for instance, the weavers' guild. But under whatever denomination, it had grown exclusive; it no longer admitted all free burghers, not even if they possessed the territorial qualification; demanding, in all cases, that the claimant to the honour should have forsworn his craft for a year and a day; that none "with dirty hands," or "with blue nails," or who "hawked his wares in the street," should be admitted (Brentano, *On the History and Development of Guilds*, p. 43). Thus a distinct class had been formed—the patrician class, the rights and emoluments of which were hereditary and acquired with great difficulty by strangers; whose members reserved to those among themselves who were not thoroughly independent of all labour the most lucrative and considerable trades, such as the goldsmiths, the bankers, the general merchants, etc. They had also grown proud, domineering and aggressive; so that no sooner did the second class, the craft guilds, feel themselves strong on their legs, than in one city after another bloody feuds ensued; the final result of which was the dethronement of the patricians from their supremacy and, in some cases, the breaking-up of the high guild.

Generally, however, the conquerors, with rare magnanimity, still allowed the patrician guild to contribute its delegates to the municipal council and, in some cases, even granted them a casting vote in consideration of their past services (*ibid.*, p. 47). Brentano fixes the time of the final victory of the craft guilds as towards the end of the fourteenth century, although in some cities the consummation had been arrived at much earlier.

The craft guilds having thus acquired a high position, we now find another movement initiated by the masters—who in their turn became proud—viz. that of gradually excluding the workmen from their meetings. This took place in all guilds, the stonemasons only excepted, as will presently appear; and even with it, the same evolution must have occurred, only much later—probably not till the end of the seventeenth century. The workmen (journeymen) therefore formed guilds or fraternities of their own; in some cases electing officers of their own body; in others, from amongst the masters. The literature treating of these societies is extensive and, in many cases, their customs and usages may enable us to form some idea of the customs of the stonemasons, who were a craft guild resembling in many things the other craft guilds and, in some matters, wherever the exigencies of their trade required it, differing from all. This fraternity of builders, whose first authentic charter is the one already quoted of the thirteenth century, had doubtless been in existence much earlier, as a contract has been preserved to us made in 1133 between the Bishop of Wurzburg, Embricho and the lay master mason Enzelin (see Dr. Ang. Reichensperger, *Die Bauhütte des Mittelalrers*, p. 12, Cologne, 1879); to them we must look for the organization of the society, which was not to be found amongst the convent builders. It is probable that in the twelfth century, or thereabouts, the skilled masons of the convent builders left the employ of their masters, the monks, now grown opulent, fat, lazy, and vicious and unable to provide them with further work, amalgamated with the craft builders in the town and that the two together formed the society afterwards known throughout Germany as the Steinmetzen.

In the codes of laws and ordinances we find one new feature that doubtless dates from 1459—that of the bond embracing all Germany and Switzerland—that is, the inner fraternity and the supreme authority. There can be no doubt that previous and constant intercommunication had reduced the various guilds of stonemasons scattered throughout Germany to one general uniformity, except in some small matters (the length of apprenticeship, for instance) and that, like all other trades, a journeyman free to work in one place was acceptable in another. Yet differences, tending to positive strife, were by no means impossible under such circumstances; but, in 1459, this was rendered excessively difficult by the institution of a universal guild or fraternity and four chief lodges, to which all disputes must be referred. Of the latter, in spite of some obscurity in the wording, the lodge at Strasburg was the supreme head. It is even more than likely that this assembly in 1459 and the rules then laid down were the direct result of some quarrel which had threatened to become prejudicial to the trade; or they may have taken their rise from a feeling in the craft that the days of their highest prosperity and power were slipping away from them and that some mighty effort was necessary to consolidate their associations and combine their interests; or they may, on the other hand, have been simply the outcome of a desire to obtain royal authority for their future proceedings, as immediately afterwards these statutes were laid before the Emperor for confirmation.

Seal of the
MASONS OF DRESDEN
Circa 1725

Seal of the
MASONS OF NURENBURG.
? Circa 1725

Seal of the
MASONS OF STRASBURG.
Circa 1725

Méreau funeraire of
CARPENTERS OF MAESTRICHT.

Seal of the
MASONS OF STRASBURG.
A.D. 1524

Mark of
SMITHS OF MAGDEBURG
Berlepsch

Token or "Jeton de presence"
of the Corporation of
CARPENTERS OF ANTWERP
A.D. 1604.

Seal of the Corporation of
CARPENTERS OF BRUGES.
A.D. 1356

Seals and Tokens of Continental Guilds, I.

These Ordinances apparently remained in full force till 1563, with possibly some slight alterations of individual sections; a proceeding perfectly allowable according to the laws themselves. Heldmann, indeed, supposes that such did take place, at the assemblies held (as he avers) in the fifteenth and sixteenth centuries at Strasburg, Cologne, Bâle and other places, although he does not cite his authority for this statement (see *Die drei Aeltesten Geschichtlichen Denkmale*, p. 52). It is, however, quite obvious that the Ordinances of 1459 are given in a very confused manner, without any attempt at natural sequence or order; and for this, as well possibly as for other reasons, it became highly desirable that they should undergo a general revision, which accordingly took place in 1563, at two meetings, held respectively on the festivals of St. Bartholomew and St. Michael. These revised laws were printed in folio and a copy distributed to every lodge of importance the master of which was willing to join the fraternity; and the following are excerpts from what is described as *The Brother Book of* 1563, containing "The Ordinances and Articles of the Fraternity of Stonemasons renewed at the Chief Lodge at Strasburg on St. Michael's Day MDLXIII."

No English translation of these Ordinances has hitherto appeared. They were first published as the Secret Book (*Geheimbuch*) of the Stonemasons, in folio, with the imprint 1563 and the imperial eagle on the title page and, from this copy, were republished by Heldmann, Krause, and Heideloff.

The preamble reads as follows:

His Imperial Roman Majesty, our most gracious Lord, having in this one thousand five hundred and sixty-third year most graciously renewed, confirmed and approved to the general fellowship and brotherhood of the Stonemasons in German Lands their regulations and duties; and, whereas for some time past, many irregularities and bad habits have arisen and obtained in the craft of masonry, therefore have many masters and fellows of aforesaid craft and fraternity, as they are named hereafter, met together in the aforesaid sixty-third year at Bâle on St. Bartholomew's and at Strasburg on St. Michael's Day, in order to elucidate and better aforesaid Ordinances and Articles of the Craft and Brotherhood and the aforesaid have elucidated and bettered said Ordinances and settled that they shall be held as hereafter follows; and no one who is of this guild shall do or act contrary thereto.

It is unnecessary to reproduce the Ordinances in full, but the following are of interest to modern Freemasons:

Of the Duties of those who are of this Guild.

II. Whoso comes into this guild of his own good will, as hereafter stands written in this book, he shall promise to keep every point and article if he be of our craft of Masonry. Those shall be masters who can erect costly edifices and such like work, for the which they are authorized and serve no other craft unless they choose so to do. And be it masters or fellows they shall and must conduct themselves honourably and none shall be wronged by them; therefore have we taken power in these Ordinances to punish them on the occasion of every such act.

Who may be taught to execute Work from the Ground Plan or other Carved Work.

XIII. And no craftsman, warden, or fellow shall teach any one, whoever he be, that is not of our craft, to make extracts from the ground plan or other usages of masonry, who has not practised masonry in his day, or not served long enough with a stonemason according to our craft, customs and ordinances.

No Master shall teach a Fellow anything for Money.

XIV. And no craftsman or master shall take money from a fellow for showing or teaching him anything touching masonry. In like manner no warden or fellow shall show or instruct any one for money in carving as aforesaid. Should, however, one wish to instruct or teach another, he may well do it, one piece for the other, or for fellowship sake, or to serve their master thereby.

How many Apprentices a Master may have.

XV. A master who has only one building or work may have three apprentices, two rough and one art apprentice, that he may also employ fellows in the same lodge, that is, if his superiors permit. If he have more than one building he shall not have more than two apprentices on the first works and buildings, so that he have not more than five apprentices on all his buildings. Nevertheless, so that each may serve his five years on that building and work on which he serves.

Who openly lives in Concubinage.

XVI. No craftsman or master of masonry shall live openly in adultery. If, however, such a one will not desist therefrom, no travelling fellow nor stonemason shall stand in his employ, or have communion with him.

Who lives not as a Christian, and goes not yearly to the Holy Sacrament.

XVII. No craftsman or master shall be received into the guild who goes not yearly to Holy Sacrament, or keeps not Christian discipline and squanders his substance in play. But should any one be inadvertently accepted into the guild who does these things as aforesaid, no master shall keep company with him, nor shall any fellow stand by him until he shall have ceased so to do and been punished by those of this guild.

How Complaints are to be heard, judged, and conducted.

XIX. And if a master have a complaint against another master for having violated the regulations of the craftsmen, or in the same way a master against a fellow, or a fellow against another fellow, whatever master or fellow is concerned therein shall give notice thereof to the masters who hold these books of the regulations. And the masters who are informed thereof shall hear both parties and set a day when they will hear the cause. And meanwhile, before the fixed or appointed day no fellow shall avoid the master, nor master the fellow, but render services mutually until the hour when the matter is to be heard and settled. And this shall all be done according to the judgment of the craftsmen and what is adjudged shall be observed accordingly. And, moreover, where the case arose there shall it be tried, by the nearest masters who hold the book of these regulations, and in whose district it occurred.

Where a Book is, there shall be the Collection for the Poor and Sick Brothers.

XXIV. And all those to whom books of the ordinances are given, shall faithfully collect the weekly penny from the fellows; and if a fellow becomes sick, shall assist him. Likewise, where such a superior has a master under him, having employment and fellows, he shall order him to collect the weekly pennies in a box and give him a box for that purpose, which box shall

be emptied by and accounted for to each superior of a district every year and be employed for the assistance of the poor and sick of our craft who are under him.

And every master who has a box and has received account every year of his neighbours of their boxes, shall send a bohemian [a coin of trifling value] every year at Michaelmas to the chief lodge at Strasburg, with a ticket whence it comes, as a sign of obedience and brotherly love; that it may be known that all things as aforesaid have been carried out.

How the Masters of this Guild shall preserve the Book.

XXVIII. The master who has charge of the book shall, on his oath to the guild, have a care that the same be not copied either by himself or by any other person, or lent; so that the books remain in full force, as resolved by the craftsmen. But should any one be in need of one or two articles more or less, that may any master give him in writing. And every master shall cause these Ordinances to be read every year to the fellows in the lodge.

No Fellow to be employed who lives in adultery.

XLVI. No master or craftsman shall employ any fellow who consorts with a woman in adultery, or who openly lives a dishonourable life with women, or who goes not to the holy communion according to Christian discipline, or one who is so foolish as to game away his clothing.

Not to leave the Lodge without permission.

LI. No fellow shall go out from the lodge without leave, or if he go to his broth or any other meal, remain out without leave; nor shall any make Holy Monday. If any one do so, he shall stand to punishment by the master and fellows and the master shall have power to discharge him in the week when he will.

What an Apprentice shall vow to the Craft when he has served his time and is declared free.

LIV. In the first place, every apprentice when he has served his time and is declared free, shall promise the craft, on his truth and honour, in lieu of oath, under pain of losing his right to practise masonry, that he will disclose or communicate the mason's greeting and grip to no one, except to him to whom he may justly communicate it; and also that he will write nothing thereof.

Secondly, He shall promise as aforesaid, to be obedient to the craft of masonry in all things concerning the craft and if he be sentenced by the craft he shall conform wholly to such sentence and yield obedience thereto.

Thirdly, He shall promise not to weaken but to strengthen the craft, so far as his means may extend.

Fourthly, No one shall stand by another to hew stones who is not honestly of the craft; and no master shall employ any one to hew stones who is not a true stonemason, unless it be previously permitted to him of a whole craft.

LV. And no one shall alter of his own will and power his mark which has been granted and lent him by a craft; but if he ever desire to alter it he shall only do it with the knowledge, will and approval of a whole craft.

LVI. And every master, having aforesaid apprentices, shall earnestly enjoin and invite each one when he has thus completed the above-written five years to become a brother, by the oath which each one has taken to the craft and is offered to each.

No Apprentice to be made a Warden.

LVII. No craftsman or master shall appoint as warden any one of his apprentices whom he has taken from his rough state, who is still in his years of apprenticeship.

LVIII. And no craftsman or master shall appoint as warden any apprentice whom he has

taken from his rough state to apprentice, even if he have served his years of apprenticeship, unless he have also travelled for one year.

Ordinances of the Apprentices.

LX. And no craftsman shall knowingly accept an apprentice of illegitimate birth, but shall have made earnest inquiries before accepting him and shall ask the apprentice on his truth whether his father and mother have lived together in wedlock.

LXI. And it is also decreed that no craftsman shall accept an apprentice in the rough otherwise than for five years and henceforth none shall pay any money for the time which he has not served, but shall completely serve his five years. Nevertheless, what has heretofore been done, that shall so remain, but in future it shall only be done as aforesaid.

LXII. And a father, being himself a mason, shall have power to bind one or more of his sons for five years and to complete their instruction, but only in the presence of other stonemasons; and such an apprentice shall not be under fourteen years of age.

A few paragraphs of the 1459 Ordinances are totally omitted in 1563. These principally provide for divine worship, the singing of masses for the departed and the return of the book and box to Strasburg, should a master's building be completed and he have no further employment for his fellows. One of the omitted Ordinances is, however, curious; and to render the review complete it is now inserted:

Item. Whoever desires to enter this fraternity shall promise ever to keep steadfastly all these articles hereinbefore and hereafter written in this book; except our gracious lord the Emperor or the king, princes, lords, or any other nobles, by force or right should be opposed to his belonging to the fraternity; that shall be a sufficient excuse; so that there be no harm therein. But for what he is indebted to the fraternity, he shall come to an agreement thereon with the craftsmen who are in the fraternity.

The Ordinances of 1459 and 1563 provide that an apprentice shall not be appointed warden; whereas those of 1462 permit the master to appoint an apprentice to the office of warden, "if he be able to maintain it"; that is, if he be sufficiently instructed and capable, in order that no harm may thereby ensue. In all other points, the Torgau Ordinances are merely complemental to those of 1459.

The stonemasons were divided, like all other crafts whatsoever, into three classes—masters, fellows and apprentices. The apprentices, however, though of the craft, were not admitted to the brotherhood; in this respect an analogy existing with the other craft guilds. But with the stonemasons, as their laws reveal, the master remained a member of the brotherhood and owed his position in the fraternity as presiding judge, solely to his qualification of workmaster; whereas, in other crafts, the masters had formed fraternities of their own and the journeymen also; and the journeymen fraternities were presided over in some instances by one of the masters of the locality and, in others, by one or more of the journeymen themselves, who then took the title of "Old-fellow" (*Alt-gesell*). In both cases, however, the officer was elected by the votes of the members; and in the former the master was admitted more as a representative of the masters than

as a president, the proceedings being always conducted by the "Old-fellow," the master sitting as a sort of coadjutor (see Berlepsch, *Chronik der Gewerbe*, vol. i).

On the completion of his apprenticeship a new life awaited the young workman. He was declared free of the craft and obtained rank as a fellow craft (*Gesell*); but did not necessarily thereby enter the fraternity. This act was solemnly performed before the assembled Lodge and was doubtless accompanied by some formalities, of which the leading features are pointed out. We know that he had to take a solemn obligation "on his truth and honour in lieu of oath," under the penalty of being expelled the craft, that he would be a true, loyal, and obedient mason, that he would maintain the craft as far as in him lay, that he would not of his own initiative alter or change his distinctive mark and that he would not disclose the greeting (*Gruss*) or grip (*Schenck*) to any non-mason; even that he would not commit any part thereof to writing. These methods of recognition were then imparted to him and the ceremony concluded with a jovial feast, which was partly at the master's expense, partly at his own. To this feast sundry guests were invited, probably the clergy attached to the building then in course of erection; even the bill of fare was provided for. The master was strictly enjoined not to delay this action for a longer period than fourteen days, except on good and valid grounds; and it was expressly stipulated that henceforth nothing shall be unjustly withheld, in order that no excuse may be pleaded in after-times; hence it may be assumed that amongst other matters the Ordinances were read to him. This was called pledging his mark, toasting it, or drinking good luck to it; and, so important was the occasion considered, that the stipulated rules of frugality were suspended and the warden was empowered to cease work one hour sooner. This mark henceforth became his distinctive property and was used by him as a species of signature; he was required to engrave it on all his work upon completion and severely punished if he did so before the work had been proved and passed. What the grip was we are not told; but at the beginning of last century, Herr Osterrieth, an architect, who had been professionally educated at Strasburg, where he joined a survival of the stonemasons, on being admitted to Freemasonry by Heldmann at Aarau (in the province of Aargau, Switzerland), expressed his astonishment at recognizing in the entered apprentice grip the token of the Strasburg stonemasons (see Heldmann, *Die drei Aeltesten Geschichtlichen Denkmale*, p. 250). Unless we think fit to doubt this assertion, the Masonic reader will know what the stonemason's grip was; if we believe it, the curious question remains, is the resemblance a mere coincidence, or a proof of a connecting link between the German and English stonemasons of the Middle Ages? On Osterrieth's own showing, he must have violated his promise of secrecy to his Strasburg Brethren and, therefore, cannot be regarded as a witness of scrupulous veracity. He places himself in the awkward dilemma, either of having deceived the Freemasons of Aarau by a falsehood, or of having perjured himself, so that we shall be justified in receiving his disclosure with caution. It is also to be noted, that, although all writers claim a grip for the stonemasons, the only evidence by which this claim can be supported, is one word quoted, viz. *Schenck*. This

word is derived from *schencken*, to give ; hence *handschencken*, to give or shake hands ; and in this case we must suppose that the word *Hand* is omitted and understood, as *Schenck* alone would not import the fuller meaning. The word *Schenck* occurs very frequently in the Ordinances and, in other clauses, always refers to the pledge feast ; *ausschencken* or *verschencken* is to pour out, a libation, a toast, pledge, etc. and as these toasts were always drunk in other handicrafts, with a prescribed movement of hand and cup, accompanied by a fixed form of words, it may be assumed that the stonemasons also had their pledge-ritual. It is therefore just possible that here the word alludes to the pledge and that the article forbids the fellow craft to divulge to the non-mason this peculiar ceremonial. Inasmuch, however, as all German writers agree in attributing the possession of a certain grip to the present descendants of the stonemasons and, taking into consideration that the word is used conjointly with " greeting " (*Gruss*), it may reasonably be concluded that the existence of a grip has fairly been demonstrated.

Heldmann also states (p. 250) that the Steinmetzen had a series of prescribed steps, identical with those of the Freemasons, but he cites no authority, not even his friend Osterrieth ; so that it remains more than questionable whether the former has not given a very loose rein to his imagination. Fallou more than once describes these steps, asserting, but always without authority, that they were usual on various specified occasions ; and Winzer (p. 67) copies him. According to Heinsch, they reappear amongst the *Stone-hewers* and are described as three equal steps forward and backward, in which, however, there is nothing suggestive of Masonic identity.

But the new craftsman was also charged not to reveal the greeting. Findel, Fort, Steinbrenner and others, translate this word by " salute," a term conveying a sense which appears to be unauthorized. A salute combines the idea of a greeting by word of mouth and a greeting by action ; in fact, a sign and a speech. There is no mention in an authentic document of a sign. Fallou writes throughout in such a manner as to leave the impression that the salute was accompanied by a sign ; and Fort (p. 215) expressly declares that a wandering journeyman on entering a Lodge " advanced by three upright measured steps and gave the salute, *Gruss*, or hailing sign." It is impossible to restrain a feeling of impatience when writers, whose works would otherwise be valuable, destroy the confidence of a critical reader by such baseless assertions. In no trade of the Middle Ages, not even amongst the Steinmetzen, is it possible to find the slightest trace of a sign or of anything approaching thereto. It would not, however, be fair to leave unnoticed the remark that sculptured images may still be seen in existing mediæval churches whose attitudes bear a close resemblance to certain of our Masonic positions. Indeed, Fort (*Early History and Antiquities of Freemasonry*, p. 89) positively asserts " that in one of the churches at Florence there are life-size figures in Masonic attitudes." The idea thus suggested is further supported by a pictorial representation of the entrance to the cathedral in the same city, which he gives as a frontispiece to his well-known work. In this sketch there are portrayed (exclusive of minor figures) the forms of five ecclesiastics in reverential attitudes. The postures they assume

will remind those conversant with the services of the Roman Church of the attitude of the officiating priest and, beyond the strong family likeness which must always exist between supplicatory and reverential positions of all kinds and in all countries, assumed in invocation of Divine aid, there does not seem anything to merit attention in the similitude upon which Fort has laid so much stress. It may be added, that to what has been happily termed by Hyde Clarke "the doctrine of chance coincidences" are due all the "traveller's tales" of later years, wherein, as a common feature, appear either the manifestation or the recognition of Masonic signs, by Arabs of the desert, native Australians, Bushmen, Afghans, etc. Upon the whole, we may safely infer that whatever resemblances may appear to exist between the Masonic ceremonial and the attitudes to which Fort has alluded are as much the product of chance as the "supposititious masonry" of our own times, which has evoked the excellent definition of Hyde Clarke (see *Freemason's Magazine*, November 26, 1864).

As for the greeting itself we are distinctly told what it was, also the words in which a fellow was to claim assistance and how he was to return thanks for the help tendered. It may seem strange that what was considered a secret should have been committed to writing; and, in fact, Fallou (*Mysterien der Freimaurer*, p. 353) asserts that it was never in use and that the Torgau Ordinances were of no authority, being merely a private sketch of a proposed new ordinance and rule; and he elsewhere states that they never received confirmation. The latter statement is correct and, moreover, they were never meant to be confirmed, being entirely subsidiary to and elucidatory of, the 1459 Ordinances; but, as to the former, it is so palpably erroneous, as shown in another place and by the preamble itself, that no words about it need be wasted here. Fallou prefers to this documentary evidence the statements of a Steinmetz of the present day; the greeting, however, as told by him is so similar, that it may well have arisen from the old original—all except the three upright steps. When we take into account, however, the fact that the Torgau Ordinances were never printed, or intended to be and were probably only entrusted to well-known masters, as may be presumed from the fact that up to the present time only one copy has come to light; when we consider how important it was that this greeting should be given with great exactitude, in order to distinguish a *bona fide* craftsman, we can no longer wonder at the Saxon masters ensuring its accurate preservation. But if so, why was not the grip similarly preserved? Because it was so simple in its very nature, that once learned, it could not be forgotten or perverted.

A careful glance at the Ordinances will convince us that no single clue of the remotest kind is afforded as to the nature of the affiliation ceremony; we are not even told that a ceremony existed, nor is it probable that it did in 1459, although one may have become usual in after-years. We are not informed that there were any secrets to be communicated, or mysteries to be concealed, or any further instruction to be acquired; nay, we are directly assured that there were none; because the perfect apprentice was no longer to have aught concealed from him; that is to say, that

everything necessary to the due prosecution of his profession became his by right, whether or not he joined the fraternity. Fort, in his description (which is chiefly copied from Fallou), evidently confuses the distinct occasions of passing to the journeyman's degree and of entering the fraternity, which mistake, however, Fallou has avoided. Findel also, following the same lead, has not only fallen into a similar error, but contrives to entangle with both these incidents some of the preliminaries of indenture. Steinbrenner has gone even farther astray, placing the conferring of the mark last of all. Their great authority Fallou presents a graphic description of this ceremony, but it will be sufficient in this place to glance at its leading features. He avers that the candidate was blindfolded, half unclothed, slipshod, deprived of weapons and metals (a cord about his neck), led three times round the Lodge; that he then advanced by three upright steps to the master, undertook an obligation on the Scriptures, square and compasses, was restored to sight, shown the three great lights, invested with a white apron and gloves, etc., etc. Now, it may positively be affirmed that *if* Fallou could have fortified these assertions by the merest colour of authority, he would have done so; also that if subsequent writers had been able to discover any *confirmatory* evidence, they would have given it. Endeavours to trace any foundation of authority have proved lamentable failures and, combining this experience with the above considerations, it does not seem difficult to pronounce that the entire ceremony has been invented by Fallou. The account is in itself improbable. Why should the fellow craft be blindfolded? There was no concealed light to be revealed to him as far as operative masonry was concerned and of a speculative science there is no trace in the annals of the Steinmetzen. It should be recollected, moreover, that Fallou places before us the details of an *affiliation*, not of an *initiation*. Beyond a doubt the novice would be "deprived of weapons"; these were never at any time allowed in Lodge; and possibly he may have been partially unclothed in token of humility and to remind him of his distressed brethren. But wherefore the cord "about his neck" and the rest of the ceremony? The whole account is palpably absurd. It may at once frankly be avowed that no record exists of the ceremony of affiliation amongst the stonemasons and, even according to Fallou, their present descendants have preserved none of any kind. It is, therefore, in the highest degree improbable that we shall ever know whether one existed; but we have means at hand, if we concede its possible existence, of forming an imperfect idea of its nature, in the recorded ceremonies of other journeyman fraternities. Some of these usages certainly survived until the early part of this century and may perhaps even now be more or less practised.

We find, then, that the first thing necessary to render a meeting of the fraternities legal was the opened chest of the society. This contained their documents, minute-books, registers and treasury; and was usually secured by three locks and keys, which keys were in possession of three different officials; hence their joint presence must also have been necessary. The presiding officer then knocked with some symbol of authority (usually a staff or hammer), to procure silence. The

periodical contributions of the members were then collected. Complaints were next heard and strife adjusted. The locksmiths (see Berlepsch, *Chronik der Gewerbe*, vol. vii, pp. 173–6) (and possibly other crafts) closed their meetings by three formal inquiries, whether anything for the good of the craft or of the fraternity offered itself. All ceremonial operations were conducted in the form of a dialogue between the officials. Now note the ceremony of affiliating a journeyman joiner (Stock, *Grundzüge der Verfassung*, p. 24). He was ushered into the assembly and placed before the president in an upright position, his heels joined, his feet at right angles, which was ensured by the square being placed between them. His posture was proved by the level, he was required to stand erect, elbows on his hips and hands spread out sideways so as to represent an equilateral triangle, of which his head was the apex. He was denominated throughout "rough wood." He was then directed to listen to a lecture. The first part of this lecture treats of the origin of the joiner's art and includes remarks on architecture in general, couched in rude verse, the phraseology of which (according to Stock) denotes an early eighteenth-century origin; much of it is based upon Vitruvius. In the generality of crafts he underwent a rude symbolical ceremony called *Hänseln* (see Berlepsch, *op. cit.*, vol. iv, p. 66; vol. vi, p. 118)—that is, handling or manipulation. In the case of the joiners this consisted of being stretched on a bench, rather roughly planed and shaped with various tools, in fact treated as rough wood under the joiner's hands. The locksmiths turned a key round three times in the mouth of the candidate (Stock, *op. cit.*, p. 29). After this ceremony the joiner was called in future "smooth wood" and, the proceedings being ended, was once more placed under the level. We then are treated to a reminiscence of knightly installations; for the master having asked his name and received for an answer, say, "Martin," exhorts him thus—"Until now you were Martin under the bench, now you are Martin above the bench"; he then slaps his face and continues, "Suffer this, this once from me, henceforth from no man" (*ibid.*, p. 28). The joiners' ceremony has been selected for quotation, being the most symbolic and, therefore, the least inimical to the theory of there being at this period any species of speculative Masonry; and because, as might be expected from their intimacy with the masons, it shows traces of a connexion with architecture. The lecture contains excellent rules for conduct and some lessons in morality. Although couched in rude language, it is brimming over with the rather ponderous German wit.

The office of warden does not appear to have existed in guilds other than those of the stonemasons, but there full information as to his duties is found. In his installation we find traces of another solemn ceremony. He was to be appointed personally, not by a message or a third party, master and warden being both present and no doubt the whole Lodge; the master then addressed him on the importance of his office and its duties ("he shall impress him with the wardenship") and the warden made oath to the saints (the four crowned martyrs), on the square and gauge, to perform his duties to the best of his ability. The fellows then hailed him as warden and swore obedience to him as the master's representative, the whole of course,

concluding with a feast at the warden's expense. As to his duties, they were manifold. The 1563 Ordinances merely state generally, that he is to be true, trusty and obedient, but those of Torgau are much more minute. We are told that his signal was two knocks, but whenever an announcement was made, such as to begin or to cease work, command attention, etc., one knock only. He was to preserve the order, the privileges, the tools and appliances of the Lodge and to see that all instruments of precision, square, gauge, etc., were maintained in full accuracy. He was to act as general instructor to the fellows and apprentices and prepare, prove and pass their work for them, to reject spoilt work and to levy all fines for negligence or otherwise. He was to call the brethren to labour at the proper time, without fear or favour and to fine those who did not make their appearance; in this latter respect, his attention being forcibly directed to the influence of *a good example*. Whilst true and faithful to his master, ever on the alert to safeguard his interests, he was to be conciliatory and kind to the fellows, ever ready to help them, of a peaceable disposition, to avoid giving cause of strife and, on no account, to act with greater severity than the usages of the craft permitted. He was to preside at their ordinary vesper meal and to enforce a becoming frugality; he had power to assist a traveller and to engage and dismiss workmen and, in the master's absence, succeeded to all his authority, even to the extent of reducing the hours of labour. His name is differently given. The Strasburg Ordinances always call him *parlierer*. According to Fallou and others this word would signify "the speaker," from the French *parler*, to speak; and, in fact, he was, undoubtedly, to a certain extent, the mouthpiece of the master. But a glance at the original language of the Statutes will show that no other word there used indicates a French origin and the custom, since so prevalent with a certain class of German writers and speakers, of Teutonizing French words, to the great detriment of their fine old mother tongue, had not yet arisen. Fort gives a far more probable derivation (*Early History and Antiquities of Freemasonry*, p. 267). The Torgau Ordinances spell the word *pallirer*; and he states that, in former times amongst the Germans, all places of worship, justice, etc., were fenced around with a row of stakes, in modern German *pfahl*, formerly *pal*; the guardian or warden of the enclosure would thence take his name, *pfahlirer* or *pallirer* and, when the real meaning of the word was forgotten and the present office of the holder only remembered, it might easily have become corrupted into *parlierer*.

Individual Lodges were subordinate to a district Lodge; several district Lodges owed obedience to a provincial Lodge and all culminated in the chief Lodge of Strasburg, all being united by the tie of brotherhood.

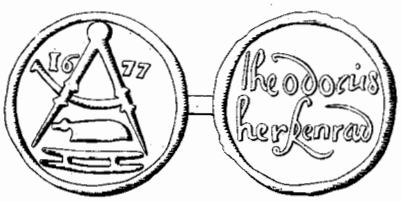
Masonic writers all combine in placing vividly before us the importance and the dignity of the chief master at Strasburg; and scarcely one of them omits to mention that he was invested with a sword and sat enthroned under a canopy or baldachin. If, however, this assertion is carefully traced from one authority to another up to the fountain-head, we find that it originates in the work of a non-mason, viz. Stock (p. 85), who says he has been informed "that such was the case."

Seal of the Guild of
COOPERS OF COLOGNE
Charter A.D. 1396. Brit. Mus.

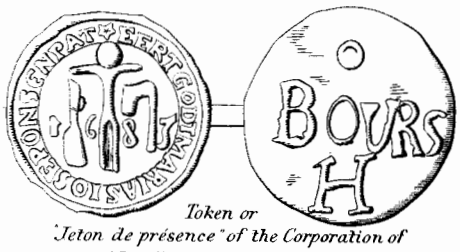
Seal of the Corporation of
JOINERS OF BRUCES
A.D. 1356.

Seal of the Corporation of
CARPENTERS OF SAINT TROUD, *Belgium*
1481.

Seal of the Guild of
MASONS OF COLOGNE
Charter A.D. 1396 Brit. Mus



Token of the
CARPENTERS OF MAESTRICHT
A.D. 1677.



Token or
"Jeton de présence" of the Corporation of
CARPENTERS OF MAESTRICHT.
A.D. 1683.

Seals and Tokens of Continental Guilds, II.

Fallou (p. 72) ascribes the origin of this statement to Grandidier, but questions his accuracy. It therefore rests simply on hearsay. Without being a matter of importance either way, it affords, nevertheless, a good example of the manner in which Masonic history has been written. But, without importing into the case any extravagant conclusions, no doubt need be entertained that the overjudge at Strasburg wielded an immense influence; although, looking at the whole spirit of the Ordinances before us, it is hardly conceivable that his judicial decisions were promulgated on his own sole and undivided authority. Like the district masters, he had probably to avail himself of the assistance of neighbouring or, perhaps, provincial masters and of the fellows of the craft in general. In 1461 the Town Council of Strasburg formally made over to him the adjudication of all disputes amongst the citizens relating to their buildings and he was provided with an assistant versed in the law. But, as he misused this power, it was withdrawn in 1620. See *Alsatia Illustrata*, by Schopflin, quoted by Krause, 2nd edit., vol. ii, pt. iv, p. 245.

In the Cathedral of Würzburg two pillars stand within the building, which at some period formed a part of the original porch. They are of peculiar construction. Their names, Jachin and Boaz, suggest a derivation from the celebrated pillars at the entrance of King Solomon's Temple, with which, however, their architectural form in no way corresponds. Jachin is composed of two series of eight columns; the eight springing from the capital extend to the centre and are there curved and joined two and two, so as to form in reality only four U-shaped columns; the same applies to the four whose eight open ends rest on the base. At the bends of the opposing U's, the pillar is completed by an interlaced fillet or band. Boaz consists of two U's at the top and two at the base, these are joined by two O's of equal length, so that this pillar consists of apparently three series of four columns each. The names are engraved on the capitals. A sketch of these will be found in Steinbrenner, p. 76. A counterpart of Jachin is to be found in Bamberg Cathedral and one of Boaz in the New Market Church of Merseburg; various ornamental forms in other buildings resemble these columns in one or more respects (see Steinbrenner, *Origin and Early History of Freemasonry*, p. 79). It is obvious that these curious monuments are suggestive of many mystical interpretations; they may be intended to represent man (body and soul), the Trinity (three in one), or, in fact, almost anything—a little ingenuity will discover numberless hidden meanings —or they may simply be the result of the inventive fancy of some skilful workman. Their names merely prove that the masons were acquainted with that part of the Old Testament most interesting to them as architects, which in itself may have suggested the idea of constructing something unusual. Of Church symbolism, Stieglitz (*Geschichte der Baukunst*, p. 448) observes, "and because the Apostles were considered the pillars of the Church, the columns at the side of the porch were referred to them; although the pillars in front of King Solomon's Temple were thereby more especially brought to mind." But, admitting that the ancient builders attached a hidden symbolical meaning to these pillars, the fact is sufficient to sustain

the theory that a speculative system of philosophy or of theology was nurtured in the masons' lodges.

One point, however, demands attention before we pass from this subject. According to Schauberg (*Vergleichendes Handbuch der Symbolik der Freimaurerei*, vol. ii, p. 533) on each side of the *Meistertafel* (master's tablet) at Bâle is a sculptured representation of one of the four martyrs, with the addition of a couplet in rude rhyme. Identical verses, in slightly modernized phraseology, are also engraved on the treasury chest of the Hamburg Lodge of Masons, which reverted to Vienna together with the Brother-book, after the death of the last Steinmetz, Wittgreff. These verses run as follows :

I

The square possesses science enough,
But use it always with propriety.

II

The level teaches the true faith;
Therefore is it to be treasured.

III

Justice and the compass' science—
It boots naught to establish them.

IV

The gauge is fine and scientific,
And is used by great and small.

The versifiers, in the second and third rhymes more especially, clearly show that they grasped the idea of an ethical symbolization of the implements of their handicraft; yet the question arises, whether this ought not rather to be taken as a proof of philosophical reflection on the part of some individual members, than as indicative of a system of speculative philosophy having been co-existent with mediæval stonemasonry? It has been already shown that the masons enjoyed no monopoly of the symbolism of their trade. H. A. Giles (*Freemasonry in China*, p. 3) observes: "From time immemorial we find the square and compasses used by Chinese writers, to symbolize exactly the same phases of moral conduct as in our own system of Freemasonry." If such a system existed, why has it not survived? why are there no traces of it in the still existing lodges of the stonemasons? Why, when Freemasonry was introduced from England, did no recognition take place of its previous existence in Germany? The reason is obvious. Stonemasonry, purely operative, *had* existed in Germany; Freemasonry, that is, a speculative science—never! The Steinmetzen may have claimed a few thoughtful, speculative members and so, for that matter, might a society of coalheavers; but it never concealed within the bosom of its operative fraternity any society which consciously and systematically practised a speculative science.

In view of the assertions so often made, that the stonemasons were in the habit of admitting into their fraternity the most learned men of the age, it is somewhat surprising to find no provision for this contingency in the Ordinances. Albertus Argentinus and Albertus Magnus are both claimed as masons. To the former is attributed the design for the towers of Strasburg Cathedral and, to the latter, the plan of Cologne Cathedral, although some writers are inclined to consider them as one and the same person. This is the opinion of, amongst others, Heideloff, who says (*Die Bauhütte des Mittelalters*, p. 15), "the masons' traditions connect Albertus Argentinus with the Cathedral of Strasburg, but he is probably Albertus Magnus, born 1193 or 1206, living in 1230 as a Benedictine monk in Strasburg, teacher of theology, philosophy, physics and metaphysics." If he really designed the plan of Cologne Cathedral, we can scarcely wonder at the masons desiring to claim him as a brother, but proof is, in such a case, of course, hardly to be expected. The Emperor, Frederick III (1440–1492), is said to have been admitted to the fraternity, as shown in his *Weiskunig*. All this is not impossible, but there is nowhere any proof of, nor provision made for it. Nevertheless, we know that other crafts admitted honorary members; indeed, when the town government was divided amongst the craft guilds, it became necessary that every citizen should belong *pro forma* to one of them and provision is very early made for this. In the charter granted in 1260 by the Bishop of Bâle to the tailors, we find this clause: "The same conditions shall be submitted to by those who are not of this craft and wish to join the society or brotherhood." See Berlepsch, *Chronik der Gewerbe* (vol. ii, pp. 18, 19).

It is a remarkable fact that, throughout this roll of documents, no mention is made of the four martyrs, but that the guild of stonemasons and carpenters, who were always cited together, is repeatedly called the Fraternity of St. John the Baptist. This arose from their having originally held their headquarters at the Chapel of St. John in the cathedral square; but it also points to the possibility of their having formed only one fraternity.

In 1561 (two years before the Strasburg Ordinances of 1563), the burgomaster and council of Cologne issued a charter of constitution to the stonemasons and carpenters, containing eighteen clauses, some of which were in direct conflict with the 1459 and 1563 Ordinances. Even if we admit that the craft first drew up the Ordinances and the council then confirmed them, as was probably the case, the importance of these contradictions is none the less. Either way, it implies that the municipality was able to impose terms on the masons within its walls, subversive of the formally recognized Ordinances of the craft, which ordinances had even been approved and confirmed by the Emperor.

One or two traditions of the craft remain to be noticed. At p. 146 of Steinbrenner's work (also Findel, p. 660), we find an examination of a travelling salute-mason. Fallou seems to have been the first to attach any great importance to this catechism, which he declared to be in use on the seaboard of North Germany; and he professed to find in it a great resemblance to the examination of an entered

apprentice *free*mason and a clear proof of the early existence in Germany of Speculative Masonry. Steinbrenner goes even further and claims that it was used by the stonemasons of the Middle Ages. Here he is clearly in error, as no other writer, not even Fallou, claims for it any great antiquity, but all cite the catechism as tending to prove the former existence of something more to the purpose. Fallou no doubt got it from Krause or Stock; but it seems to have been first published in 1803 by Schneider in his *Book of Constitutions for the Lodge at Altenburg*, from which Stock owns to having copied it; so that its very existence is not above suspicion, at least in this exact form, as Schneider says, " he has discovered the secrets of these masons with great difficulty " and he may not have obtained a veritable transcript of their " examination." The following are a few extracts:

" What was the name of the first mason?

" Anton Hieronymus [Adon-Hiram?] and the working tool was invented by Walkan " [Tubal Cain?].

In regard to these expressions, the two pillars previously referred to sufficiently attest that the masons were conversant with the architectural details of the Holy Writings; and there is nothing to excite surprise in their claiming Adon-Hiram as a brother, or in their affirming that the first artificer in metals designed the implements of their handicraft. Fallou lays great stress on the following:

Q. What dost thou carry under thy hat?

A. A laudable *wisdom*.

Q. What dost thou carry under thy tongue?

A. A praiseworthy *truth*.

Q. What is the *strength* of the craft?

A. That which fire and water cannot destroy.

And he explains the substitution of truth for beauty, by the fact [*sic*] that beauty is no longer a part of a mason's art (see *Mysterien der Freimaurer*, p. 366).

But even if this is conceded, we only arrive at the simple conclusion already forced upon us—that the stonemasons, like all other guild-members, were fond of symbolism and allegory. The most interesting part of this catechism is the tradition contained in the following dialogue:

" Where was the worshipful craft of masons first instituted in Germany? "

" At the Cathedral of Magdeburg, under the Emperor Charles II, in the year 876."

From this it may reasonably be concluded that the tradition amongst the stonemasons ran to the effect that their craft guild took its rise at the building of Magdeburg Cathedral. The inner fraternity, as we know, only originated in 1459. But the earlier date (876) is undoubtedly an anachronism. The first cathedral was built in the tenth century, its successor in the twelfth, whilst Charles (the second of Germany, the third of France, surnamed *Le Gros*) was deposed in the year 887! Putting the Emperor's name on one side, the date first in order of time (876) will coincide fairly well with the incipience of the German craft guilds and the second with that of the culminating point in their history. The whole matter is, of course, merely legendary and of no great importance in an historical study.

Another tradition, which is constantly cited, appears to have been first published in 1617 by Schadeus in his description of Strasburg Cathedral. It runs to the effect that the cathedral, being completed in 1275, the tower was begun in 1277 by the famous architect, Erwin of Steinbach and that his daughter Sabina, being a skilful mason, carved the porch. Why Fort (p. 81) speaks of the "undoubted authenticity" of this tale it is difficult to conjecture. Assertion does not merge into demonstration by the mere fact of constant repetition. Stieglitz's argument (*Geschichte der Baukunst*, p. 573) that women were admitted to membership in the majority of the mediæval guilds is valueless. Membership of a guild did not carry with it the right of being apprenticed, although it implied that a female member might share in all its benefits, pious and pecuniary and, in the event of her husband's death (he being a master), might carry on his trade. But this was easily done with the help of a managing journeyman and provision was made for his promptly acquiring the master's rights by marrying such a widow. From the records that are accessible, there is no evidence that the stonemasons ever contemplated the contingency of female membership. Apprenticeship and travel were essentials and, of these ordeals, though the fortitude of a determined woman might have sustained her throughout the labours of the former, it is scarcely to be conceived that a member of the gentler sex could have endured the perils and privations of the latter. It should be stated, however, that in London a *woman* was admitted to the "freedome" of the Carpenters' Company in 1679, "haveing served her *Mistres* a terme of seaven years."

A remarkable tradition appears to have been prevalent from the earliest times viz. that the stonemasons had obtained extensive privileges from the Popes. Heideloff gives, among the confirmations of the Emperors already cited, two papal bulls, viz. from

Pope Alexander VI, Rome, 16th September 1502.
Pope Leo X, pridie calendarium Januarii 1517.

He also says that they received an indulgence from Pope Nicholas III, which was renewed by all his successors up to Benedict XII, covering the period from 1277 to 1334. He, confesses, however, that he could never obtain one of these documents for perusal. The Strasburg Lodge, in its quarrel with the Annaberg Lodge (1518–1521), besides relying upon the confirmations of the Emperors, also alludes to the authority granted it by the papal bulls, so that this tradition (if such it be) is found in force very early. Kloss and Krause have both made strenuous efforts to discover these bulls. It is well known that Governor Pownall, in 1773, was allowed to make a careful search in the archives of the Vatican, which was fruitless in its result, although he was rendered every possible assistance by the Pope himself (see *Archæologia*, vol. ix, p. 126). Krause searched the Bullarium Magnum Romæ in vain; and Kloss, the Bullarium Magnum Luxemburgi (Kloss, p. 236), with a similar want of success. But whether or not the tradition rests on any solid

foundation, it is certain that the Church, by holding out from time to time special inducements, sought to attract both funds and labour for the erection of its splendid cathedrals; and some of these tempting offers were not quite consistent with strict morality. For instance, there is a document which Lacomblet states was signed on April 1, 1279, by Archbishop Sifrid of Cologne, promising full absolution to all who shall, for the furthering of the cathedral building operations, present to him any wrongfully acquired goods (see Lacomblet, *Urkundenbuch fur Geschichte des Nieder Rheins*, vol. ii, p. 429). Pope Innocent IV, on May 21, 1248, issued a bull promising indulgence to all "who shall contribute to the restoration of the Cathedral at Cologne, recently destroyed by fire" (*ibid.*, vol. ii, p. 173). This does not quite amount to granting privileges to the stonemasons, but comes somewhat near it. It is, however, only fair to add, that of this latter document no original appears to be extant, the only copy of it being in Gelen's manuscript, *de admir. magnit. Coloniæ*, p. 231 (*ibid.*, vol. ii, p. xviii).

The general conclusions to which we are led by the foregoing inquiry may be thus briefly summarized:

1. The cradle of German architectural skill is to be found in the convents, not the organization of the Steinmetz guild.

2. This organization had its origin in the craft guilds of the cities.

3. About the twelfth century the convent and the craft builders imperceptibly amalgamated and formed the guilds of the Steinmetzen.

4. These guilds differed only from other guilds in never having split into separate fraternities for masters and journeymen.

5. In 1459 they constituted themselves into one all-embracing fraternity, with its perpetual head at Strasburg.

6. The Steinmetzen were not singular in possessing a general bond of union, although their system of centralization has received greater notice than that of other fraternities.

7. As in all other guilds, there was in use a secret method of communication, consisting of a form of greeting.

8. It is possible that there was a grip, in the possession of which the Steinmetzen may have differed slightly from the other crafts.

9. There is not the slightest proof or indication of a word and the existence of a sign is very doubtful.

10. There was no initiation ceremony.

11. There was possibly, but not probably, a ceremony at affiliation.

12. The symbolism did not go further than that of other craft guilds.

13. There is not the least trace of a speculative science.

14. The admission of honorary members is very doubtful.

15. The independence of State control was attempted but never established.

16. The Ordinances of the Steinmetzen and their institution of a fraternity, were designed to prolong their corporate existence by bringing into play a machinery analogous to that of a modern trades union.

17. The confirmations of the Emperors were fraudulently obtained.

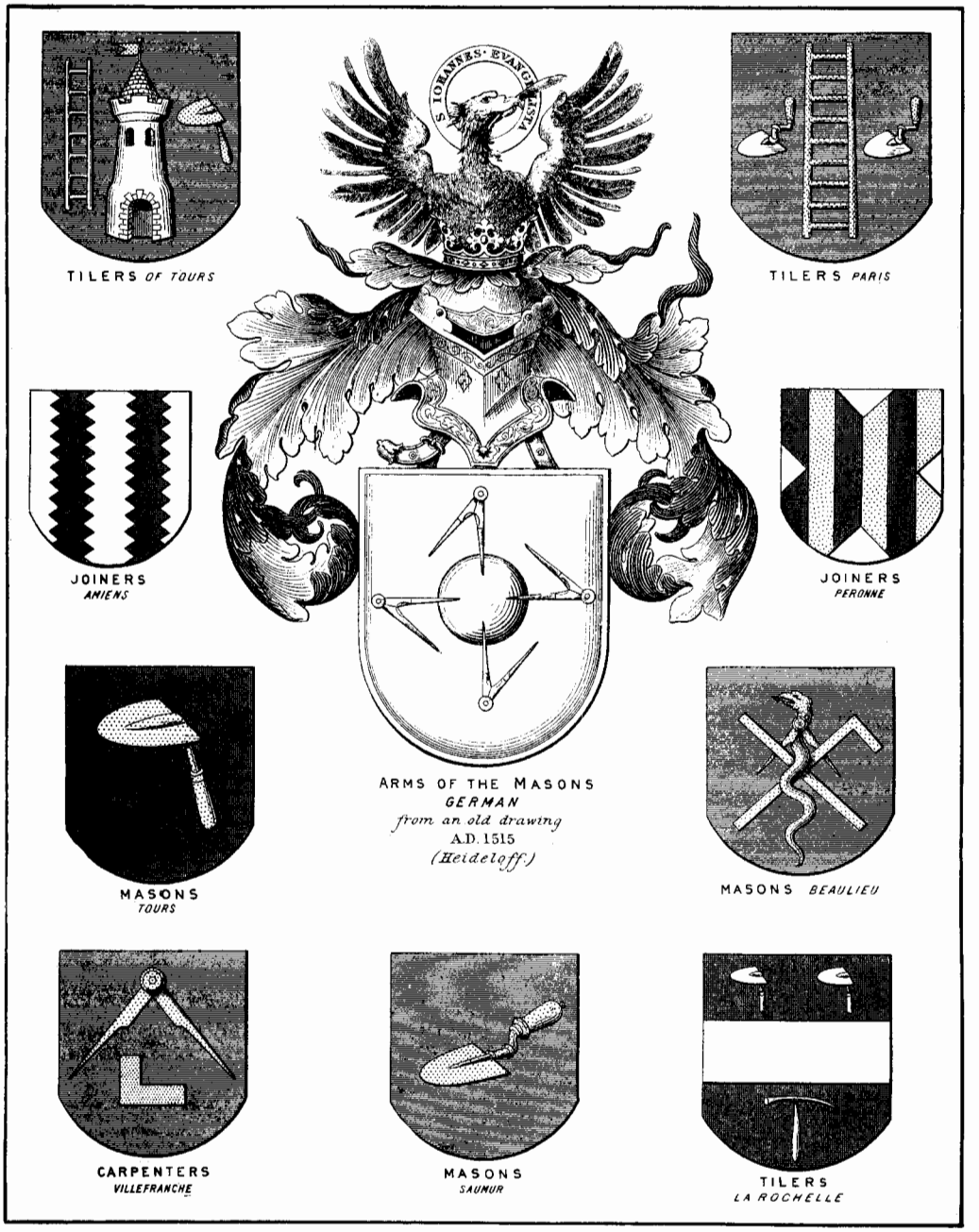
18. Whether privileges were granted by the Popes remains undecided.

19. Although the Steinmetzen preserved a continuous existence until within living memory, Freemasonry, on its introduction into Germany from England in the last century, was not recognized as having any connexion with them, although in outward forms there were many points of resemblance between the usages of the German Stonemasons and of the English Freemasons. The Abbé Grandidier (a non-Mason) in 1778, or the following year, first broached the theory of there being an historical connexion between the Freemasons and the Steinmetzen, although Freemasonry in its present form had penetrated into Germany from England nearly half a century previously.

CHAPTER IV

THE CRAFT GUILDS (*CORPS D'ÉTAT*) OF FRANCE

IT is somewhat remarkable that French Masonic writers have not been tempted to seek the origin of the institution in their own past history and in the traditions and usages of their own land. German authors, from Fallou onwards, have seized upon every trifling circumstance, every chance coincidence, tending to show a German origin of Freemasonry and, when a link was wanting in the chain of evidence, have not scrupled either to forge one, even to the extent of inventing ceremonies, or placidly to accept, without inquiry, the audacious inventions of their predecessors. And yet, by a judicious combination of the history of the French trade guilds with that of the *Companionage*, a much better case might be made out than the Steinmetz theory, requiring for its complete establishment no deliberate falsification of history, as in the former instance, but only a slight amount of faith in some very plausible conclusions and natural deductions from undoubted facts. A glimmering of this possibility does occasionally manifest itself. An anonymous pamphlet of 1848 (*Les Compagnons du Devoir*) casually remarks, "Let us point out the community of origin which unites the societies of the Companionage with that of the Freemasons." Another writer (C. G. Simon, *Étude historique et Morale sur la Compagnonage*) says, "The moment we begin to reflect, we are quickly led in studying the facts to the conclusion that the Companionage and Freemasonry have one common origin." Many other French writers and one English one, (Heckethorn), make similar allusions, but without attaching any importance to the subject, or proceeding any further with it; treating, in fact, the journeymen societies of France as a species of poor relations of the Freemasons—as somewhat disreputable hangers-on to the skirts of Freemasonry. Two French authors are more explicit. Thory (*Acta Latomorum*, p. 301), writing many years before those quoted above, gives a very slight sketch of the Companionage and remarks, "Some authors have maintained that the *coteries* of working masons gave rise to the order of Freemasons." Unfortunately, he affords no clue to the identity of these authors and it has not been possible to trace them. Besuchet (*Précis historique de l'Ordre de la Franc-maçonnerie*, p. 5) observes that in 1729 the prevailing opinion in France was that "England only restored to her what she had already borrowed, inasmuch as it is probable, according to a mass of authorities and traditions, that Freemasonry, in its three first or symbolic Degrees, is of French origin." Besuchet then also lets the matter drop; and there is no serious attempt to examine the craft guilds of France from a Masonic point of view. Although French historians could undoubtedly have made out a good and plausible case if they had wished to do so, it is not by any means probable that their theory would have been unassailable.



Arms of Masons, Carpenters, Etc., I.

In Paris the rise of the municipality is characterized by a singular feature—the government of the city being vested not in the delegates of all the guilds, but in the officers of one huge guild only, that of the Parisian Hanse. It is, however, well to bear in mind that the Hanse was not only the chief source of the opulence and prosperity of the capital, but also, in course of time, came to include all the well-to-do citizens.

At the period when history first affords us any definite picture of this association, we meet with it under the name of the *Marchands de l'eau de Paris* and, later, simply as *Marchands de l'eau* and it possessed a monopoly of the commerce of the Seine within certain limits above and below the city. No ship could enter this territory without taking into partnership and sailing under the protection of one of the members of the company; otherwise all its cargo was confiscated. In return for lending his name, the Paris merchant had the option either of taking over half the freight at cost price, or of selling such goods as were intended for Paris under his own auspices and halving the net profits. Furthermore, no goods were allowed to proceed beyond Paris, if the Paris merchants thought them suitable and required in that city. They were enabled to secure all the profits of extensive trading without the risk attending it, their own capital not being called into requisition. The head of this association was called the provost of the merchants and he very early assumed all the functions of a mayor of the city, even collecting the taxes until the reign of Louis IX (1226–1270). For this guild the French writers claim a Roman origin and all agree in considering it the direct successor of the Nautæ Parisiaci. The fact is that a corporation of Nautæ did exist under the Romans, also that in the reign of Tiberius Cæsar they erected an altar to Jupiter, which was found, in the eighteenth century, on the spot now occupied by the Hôtel de Ville (see Levasseur, *Histoire des Classes Ouvrières en France*, vol. i, p. 22). It bears the following inscription:

TIB . CÆSARE .
AVG . IOVI OPTVM
MAXSVMO . . . . M
NAVTÆ PARISIACI
PVBLICE . POSIERV
. TN

The earliest document in which this company is legally recognized bears date A.D. 1121, wherein Louis VI grants certain privileges which had previously vested in him and in which it is treated as an already ancient institution (*ibid.*, p. 193). These privileges were confirmed in 1170 by Louis VII and once more in 1192 by Philippe Auguste. This society appears shortly afterwards under another name, whilst still retaining its ancient fluvial jurisdiction—viz. that of the *Marchands*, or *Six Corps de Paris*. These six bodies were the cloth-workers (*drapiers*), grocers (*épiciers*), mercers (*merciers*), hatters (*bonnetiers*), furriers (*pelletiers*) and goldsmiths (*orfèvres*). These constituted the municipality; each corps elected biennially its master and

wardens (*gardes*); each of these masters became successively *juge*, *consul* and, finally, *Echevin de la ville de Paris*. They were regarded as the most distinguished citizens, and became *ipso facto* ennobled, taking the title of esquire (*écuyer*); their provost assuming that of *chevalier* (see Lavergne, Introduction to Delacroix, *Mémoire à Consulter sur l'Existence des Six Corps*, p. 7). Levasseur (p. 482) is of opinion that these guilds were not descended from the Hanse, but he gives no reasons and is directly opposed by all other writers.

All the remaining trades and crafts of Paris seem to have arisen much in the same manner as those of the other cities of the kingdom and some very ancient records are still in existence. The jewellers were organized as early as the time of Dagobert (628, 629) by St. Eloi, recognized by a royal charter (traditional) in 768 and their privileges confirmed in a capitulary of Charles the Bald (846). The *Dictionnarius* of Jean de Garlande—in the second half of the eleventh century—enumerates four classes of workers in gold (*aurifabrorum industria*)—viz. the coiners (*nummularii*), enamellers (*firmacularii*), gobletmakers (*cipharii*) and the goldsmiths properly so called (*aurifabri*). In 1061 Philippe I granted privileges to the candlemakers and, in 1160, Louis VII conceded no fewer than five trades in fief to the wife of Yves Laccohre. The ancient customs of the butchers are mentioned in 1162 and confirmed by Philippe Auguste in 1182. In 1183 the furriers and clothworkers were also the objects of his benevolence. Of the butchers Levasseur says that, already at the beginning of the twelfth century, the date of their origin was unknown and a charter of 1134 speaks of their old-established stalls. In course of time these stalls were limited to a fixed number and became hereditary (like the Roman corporation of butchers), forming a very thorough monopoly. So strong was the guild of butchers, that, on several occasions, when neighbouring landowners wished to erect markets on their own property, the king was induced by the monopolists to forbid their erection, or to confine the number of new stalls within a very small limit.

But this excessive power of the trades guilds naturally gave rise to various abuses and it seems that after the reign of Philippe Auguste even the provost became venal and, in consequence, the collection of the taxes was taken out of his hands by Louis IX, who, in 1258, appointed Etienne Boileau provost of Paris. Under this new arrangement the various craft guilds and general administration of the city came under the supervision of the provost of Paris; but the governance of the six corps and the fluvial jurisdiction still remained with the provost of the merchants. In spite of this, in 1305, the six corps were so strong, that under their provost, Marcel, they were enabled to dictate to the young regent of France the impeachment of his ministers, the liberation of the King of Navarre and the appointment of a council of four bishops, twelve knights and twelve *bourgeois* to assist the Dauphin. This victory must have rankled in the minds of the sovereigns of France; for, in 1383, Charles VI, believing himself to be irresistible after his defeat of the Flemish at Roosebeck, abolished the municipality altogether; suppressed the *prévôté* of the merchants, transferring the remnant of its jurisdiction to the *prévôt de Paris*; inter-

dicted all trade fraternities and forbade the craftsmen in general to have any other chiefs than those appointed by himself. He had, however, over-estimated his power: the guilds did not disband; the butchers were the first to be legally reinstated in 1387; the others followed suit; and, in 1411, the municipality itself was restored (see Levasseur, vol. i, pp. 409–11). Ultimately the provost of Paris was suppressed and the provost of the merchants recovered the whole of his former authority, which, in spite of many temporary reverses, continued in full force until the great revolution at the end of the eighteenth century (Depping, *Livre des Métiers d'Etienne Boileau*, Introduction, p. 86).

Under what title the earliest trade guilds exercised their authority it is now impossible accurately to determine. It may have been the inherent right in any body of men to settle their own line of conduct, provided such conduct obtained the general approbation of their fellow citizens. Subsequently, in the feudal ages, the consent of the lord paramount was absolutely essential to the validity of their statutes (see Ouin-Lacroix, *Histoire des Anciennes Corporations d'Arts et Métiers*, p. 5); whilst, in the fourteenth century, the trade guilds could not legally exist without the king's express approval of their rules and regulations.

There are occasional traces of curious ceremonies in connexion with the reception of new masters. Whether they were usual in all trades it is difficult to decide, as upon this point historical records leave us very much in the dark. With the bakers of Paris the *modus operandi* is thus described: "On the day agreed upon the candidate leaves his house followed by all the bakers of the city and, coming to the master of the bakers, presents to him a new jar full of nuts, saying, 'Master, I have done and accomplished my four years; behold my pot full of nuts.' Then the master of the bakers turning to the secretary (*clerc écrivain*) of the craft, demands to know if that is truly so. Upon receiving a reply in the affirmative, the master of the bakers returns the jar to the candidate, who smashes it against the wall, and —behold him master!" (see Monteil, *Histoire des Français des Divers États*, 4th edit., 1853, vol. i, p. 294).

Another ceremony of greater interest (as taking place at the reception of the millstone-makers, who were classed in the same category as the stonemasons) is the following: "A banqueting hall was prepared and above that a loft, whither, whilst the masters were partaking of good cheer below, the youngest accepted master, with a broomstick stuck into his belt in lieu of a sword, conducted the candidate. Shortly after, there issued therefrom cries which never ceased, as though he were being cudgelled to death" (see Ouin-Lacroix, *Histoire des Anciennes Corporations*, 1850, p. 243).

In 1467 Louis XI organized the crafts into a species of militia or *garde national*. The various trades were ranged under sixty-one banners. The king granted them a distinguishing banner bearing a white cross in chief and below, the private blazon of the craft. These banners were only produced on special occasions and in the king's service, not on the ordinary festivals of the crafts. They were confided to the chiefs of each trade and kept in a chest under triple lock, one key of which

was retained by the king or his officers (see Migne, *Nouvelle Encyclopédie théologique, Dict. des Confréries et Corporations*, p. 75).

The first occasion on which these corps assembled they numbered 80,000 men and were reviewed by Louis XI, Cardinal de la Ballue and others. The leading banners were those of the six corps of merchants; the thirty-second being that of St. Blaise, comprising the masons, quarrymen, stonemasons, etc. (see Migne, *op. cit.*, p. 78). This organization was afterwards extended throughout the kingdom. The trade guilds not only possessed their distinguishing banners, but also assumed coats of arms and mottoes. That of the six corps in Paris was, *Vincit concordia fratrum*; of the apothecaries, *Avec nous securité et confiance*; and of the locksmiths, *Fidelité et secret*.

An institution closely allied with the craft guilds was that of the fraternity (*confrairie, conphrairie, frairie, confrérie le cierge, la caritat*, etc.). Every craft guild belonged, as a body, to some fraternity, maintained an altar in some neighbouring church and decorated it with candles, to supply which it levied on its members fines and fees to be paid in wax. From this wax candle the fraternity was sometimes spoken of simply as *le cierge*, "the candle." *La caritat* is the Provençal form of *la charité*, "the charity." The other synonyms given above are archaic forms of *confrérie*, "confraternity." The society was composed of the same members as the craft and is, in many cases, difficult to distinguish from it on that account; nevertheless, it was always a distinct entity and was often legislated for separately. It provided for the assembly of the brethren at stated periods, for religious exercises and social pleasures; those of the table occupying a large share. The newly-received master was expected to provide the members of the fraternity with a banquet and it was the excess to which the feasting was carried which eventually formed one of the great hindrances to becoming a master. Their most useful sphere of action was the sustenance and relief of aged and poor masters, their widows and children, the assistance rendered to members in cases of illness and to companions on their travels. The members appear to have belonged solely to the body of masters, although apprentices entering on their indentures and companions working in the city, were required to contribute to the funds. In return they were assisted from the treasury and shared the benefit of the religious services. Louandre says (Introduction to Monteil, *Histoire de l'Industrie française*, 1872, p. 54), "Entirely distinct from the corporation, although composed of the same elements, the fraternity was placed under the invocation of some saint reputed to have exercised the profession of the members. The symbol of the craft was a banner, that of the fraternity a wax taper." The craft guilds were dedicated to particular saints; e.g. the cordwainers of all kinds to St. Crispin, the carpenters to St. Joseph, the goldsmiths to St. Eloi and so on; but the *fraternities* appear to have been generally dedicated to the patron saints of the churches or chapels in which their altars were raised. At Rouen in 1610 the masons had a fraternity under the patronage of Saints Simon and Jude; (Ouin-Lacroix, *Histoire des Anciennes Corporations*, p. 238), who were never even traditionally connected with the building trades. That the

fellow-crafts were not admitted seems very probable from the fact that, as early as November 1394, the fellow-craft furriers (*garçons pelletiers*) were permitted by royal ordinance to form their own fraternity (Levasseur, *Histoire des Classes Ouvrières en France*, p. 497). But, although the craft and the fraternity may usually be described as two names for one body, this was not always the case. There were sometimes several fraternities in one craft; at other times several crafts united to form one fraternity (*ibid.*, p. 470). In Montpellier the glassmakers united with the mercers, because in the first-mentioned craft there was only one resident master, who did not suffice to form a fraternity. We hear of an early fraternity of stonemasons in 1365, the statutes of which have been preserved (*Confrérie de peyriers de Montpelier*). One of the earliest decrees against the fraternities, whether of citizens (and at that time we may take it that citizens were always tradesmen), or of nobles or others, has more than antiquity to recommend it, inasmuch as it was promulgated by the father of one who played a great part in the history of our own country, viz. Simon, Count de Montfort, whose son was the celebrated Simon de Montfort, Earl of Leicester. It is dated A.D. 1212, and runs as follows: "No baron, *bourgeois*, or peasant shall dare in any way to pledge obedience by way of oath or good faith in any *conjuration* whatsoever, even under pretext of fraternity or other good thing, the which is often mendacious (*mensonger*), unless it be with the consent and pleasure of the said lord (*seigneur*); and, if any are convicted of having so taken oath against him, they shall be held, body and chattels, at his pleasure. But if it be not against the said lord, then the members of the fraternity (*conjurateurs*) shall only pay, if barons, 10 livres, if knights, 100 sols, if citizens, 60 sols, and if peasants, 20 sols" (Ouin-Lacroix, *op. cit.*, p. 423).

In 1308 the number of these fraternities was so great as to provoke the fear of Philippe le Bel, who interdicted them; and this was more especially the case in the south of France, under the name of *La Caritat* (Levasseur, *op. cit.*, vol. i, p. 468). Of these bodies—so numerous as to be considered dangerous by the State—but few records have come down, so that the absence of any statutes of a prior date to A.D. 1170 by no means implies that such fraternities had not previously existed.

The following code is preserved in the archives of the city of Amiens. It is dated June 15, 1407 and styled the "Statutes regulating the Fraternity (*cierge*, candle) of the masons' trade (*du mestier de Machonnerie*) of Amiens" (A. Thierry, *Recueil des Monuments inédits de l'Histoire du Tiers État*, vol. ii, p. 26).

Know all men who may see or read these presents, that it has been and is ordained by the Mayor and *Échevins* of the city of Amiens, for the common wellbeing and profit, at the request of the men of the craft of masonry in the said city and with their consent, or that of the major and more sane part of them, assembled before the said mayor and *échevins* or their commissioners, as follows:—

Firstly. It is ordained that the masters of the said craft are and be required to attend at the honours funereal and nuptials of those who are of this craft, if they be in the city of Amiens and have no sufficient excuse, which excuse they are required to make known to the sergeant or clerk of the "candle" of the said craft and if any one fail to do so he shall be liable each time to a fine of xii pence, to be applied to the profit of said candle.

2. Item. It is ordained that all such sums as shall be presented for libations to those of the craft on their return from the funeral honours of any of this craft, the one half of the said donation, whether large or small, shall be placed and converted to the profit of said " candle " and the other half to be expended in drink amongst them, as may seem good to them.

3. Item. When any apprentice shall be first received into the said craft he shall be required to give one pound of wax as soon as he commences to earn money in the said craft, to be applied to the profit of the said " candle."

4. Item. If any of the said craft work for the first time in said city of Amiens, as soon as he shall have worked xv days, he shall be required to pay to the profit of the said " candle " one pound of wax and as long as he remain there be quit of paying it any more, excepting the first time only.

5. Item. It is ordained that all those of the said craft who do earn money here, living in the city of Amiens, shall be required to belong to the said " candle," to enter into it and shall be constrained to pay, observe and accomplish the matters above said and each single clause hereof: the which constraint shall be exercised by the sergeant or clerk of the said " candle," who shall also constrain each one of the said craft, who in this place earns money, to pay his part and portion of the said " candle : " and for so doing he shall have for wages every year xii sols of Paris, a hood of the livery of those of the said craft and ii sols for each funeral or wedding which he shall summon, such ii sols to be levied on him, or them who gave the order.

The above ordinances were made, ordained and established in the *échevinage* of Amiens, with the assent of the said mayor and *échevins*, by *Sire* Frémin Piédeleu, Mayor of Amiens, Jacque Clabaut, Jehan Plantehaie, Jacque de Gard, Pierre Waignet, Jehan Liesse, Thumas de Hénault, Jehan Lecomcte, Jacque de Cocquerel et Thumas de Courchelles, *échevins* the xv day of June in the year one thousand four hundred and seven.

The above statutes may advantageously be supplemented by two articles from those of the masons of Rheims ; one of which exhibits a curious regulation touching their religious services, whilst the other indicates that the constant endeavours of the authorities to put down the abuse of the banquets had not been entirely fruitless, inasmuch as the statutes outwardly conform to the royal commands. It must not be forgotten, however, that the statutes of this date, though drawn up in all cases for the perusal of the king or his ministers, the royal approval being necessary to render them valid, it by no means follows that they were not systematically evaded by a private understanding amongst the masters. The statutes referred to are dated July 26, 1625 and the clauses are as follows (see *Collection de Documents inédits sur l'Histoire de France*, Section *Pierre Varin*, *Archives Legislatives de la Ville de Reims*, pt. ii, vol. ii, p. 483).

XVI. The masters of the said craft shall be required every year, at the procession of the Holy Sacrament of the altar, according to their invariable custom, to carry four torches of the weight of ten pounds each one, which torches shall be borne by the four junior masters of the craft.

XXI. And we forbid the said wardens (*iurez*) to accept any banquet from those who shall achieve their masterpiece, under penalty of arbitrary fine ; and the said companions to offer any such under penalty of being deprived of the masterpiece [i.e. not allowed to benefit by its successful completion] and without the faculty of being admitted under three years ensuing.

Of all the French handicrafts, the building trade of the Middle Ages naturally possesses the greatest interest. Without pausing to touch on the disputed point

as to the country in which the Gothic style of architecture originated, it may safely be asserted that, as regards boldness of conception and dexterity of execution, the French artists were not behind their contemporaries in other parts of Europe. The churches, cathedrals, town-halls and other monuments scattered throughout France, testify to their skill. It should be noticed that the familiar tradition of bands of builders wandering from one country to another has also obtained credence in France and even misled so careful a writer as Ouin-Lacroix. He says (*Histoire des Anciennes Corporations*, p. 227): "The corporation of masons offers a proof of its early regular organization as far back as the twelfth century, in the grand manifestation of zeal which it displayed about 1145 in proceeding to Chartres to take part in the construction of the cathedral there, which has since become so famous. There were to be seen, as wrote Archbishop Hugues of Rouen to Theodoric of Amiens, immense Norman companies, organized in vast corporations under the conduct of a chief named Prince, emigrating in a crowd to the Chartres country. On their return, according to Haimon, Abbot of St. Pierre-sur-Dive, these same companies built and repaired a great number of churches in Rouen and that province."

Levasseur has not allowed himself to be led astray, but gives the true interpretation of these letters (*op. cit.*, vol. i, p. 326), portions of which he appends in a footnote. The "immense companies" consisted of amateurs—lords and ladies, knights, priests and peasants—who harnessed themselves to the cars and helped to drag along their destined route the huge stones of which the cathedral is built. Miracles are even reported of the rising tide being stayed in order to suit the convenience of some parties of these devotees, who might otherwise have been placed in a very awkward fix. The members of these associations performed the useful functions of common labourers and beasts of burden, but nothing tends to show that they were in any sense masons. It was a grand and remarkable demonstration of the all-consuming religious zeal of the Middle Ages—a manifestation of the same spirit which underlay the pilgrimages and the Crusades.

Very early notices of the building trades are to be found; but the oldest code which has been preserved is probably that of Boileau (about 1260). In it we find them already subdivided into many branches, which of itself presupposes a much earlier existence, as the division of labour always marks a considerable development of a trade. This code unites under the banner of St. Blaise, the masons, stonemasons, plasterers (both makers and users) and the mortarers (both makers and users of mortar). From other sources we know that the quarry-workers and the tylers (but not tyle-makers) owed allegiance to the same banner, also the millstone-makers.

In this code the stonemasons are not particularly mentioned, although towards the end a decided distinction is drawn between the members of this craft and the masons. It is probable that they are classed throughout with the ordinary masons and that only in the special instance alluded to did any difference exist. The code contains twenty-four articles, but, as some of these relate solely to the plasterers and mortarers, those only are given which are of interest in the present inquiry.

OF THE MASONS, THE STONEMASONS, THE PLASTERERS, AND THE MORTARERS

I. He may be mason in Paris who wishes, provided always that he knows the handicraft and that he works after the usages and customs of the craft; and they are these:

II. None may have in his employ but j apprentice; and if he have an apprentice, he may not accept him for less than vj years' service, but for longer service may he well accept him, and also for pay if he be able to obtain it. And if he accept him for less than vj years, then is he cast in a fine of xx sols, to be paid to the Chapel of St Blaise, unless they be his own sons born only in honourable wedlock.

III. And the mason may take to himself one other apprentice so soon as the first shall have served v years, for whatsoever time he may have taken the first.

IV. And the king who is at this time and to whom God grant long life, has granted the mastership of the masons to Master William of Saint Patu, for so long as it shall please him. Which Master William took oath in Paris, within the precincts of the palace aforesaid, that he would the aforesaid craft well and loyally keep to the best of his power, as well for poor as rich, for weak as strong, for so long as it shall please the king that he keep the said craft; and afterwards the said Master William did take the form of oath aforesaid before the Provost of Paris at the *Chastelet.*

VII. The masons, the mortarers and the plasterers may have as many assistants and workmen in their service as they please, provided always that they instruct them not in any point of their handicraft.

VIII. And every mason and every mortarer and every plasterer, shall swear by the saints that he will keep the craft aforesaid well and truly, each one in his place: and if they know that any one do ill in anything and act not according to the usages and customs of the craft aforesaid, that they will lay the same before the master whensoever they shall know thereof, and on their oath.

IX. The master whose apprentice shall have served and completed his time shall appear before the master of the craft and bear witness that his apprentice has served his time well and truly: and then the master who keeps the craft shall cause the apprentice to swear by the saints that he will conform to the usages and customs of the craft well and truly.

X. And no one shall work at his craft aforesaid after the stroke of *none* (3 p.m.) of Notre Dame during flesh time; and of a Saturday in Lent, after vespers shall have been chanted at Notre Dame; unless it be to close an arch or a stairway, or to close a door frame placed on the street. And if any one work beyond the hours aforesaid, unless it be of necessity in the works aforesaid, he shall pay iiij pence as fine to the master who keeps the craft and the master may seize the tools of him who shall be recast in the fine.

XVII. The master of the craft has cognisance of the petty justice and fines of the masons, the plasterers and the mortarers and of their workmen and apprentices, as long as it shall please the king, as also of deprivation of their craft and of bloodless beatings and of *clameur de propreté.*

XVIII. And if any of the aforesaid craftsmen be summoned before the master who keeps the craft, if he absent himself he shall pay a fine of iiij pence to the master and, if he appear at the time and acknowledge [his fault] he shall forfeit and if he pay not before night he shall be fined iiij pence to the master and if he deny and be found to have done wrong he shall pay iiij pence to the master.

XIX. The master who rules the craft can not levy but one fine for each offence; and if he who has been fined is so stiffnecked and so false that he will not obey the master or pay his fine, the master may forbid him his craft.

XX. If any one of the aforementioned crafts whose craft shall have been forbidden him by the master shall nevertheless use his craft, the master may seize his tools and keep them until he have paid the fine; and if he forcibly resist, the master shall make it known to the Provost of Paris, and the Provost of Paris shall compel him.

XXI. The masons and the plasterers owe the watch duty and the tax and the other dues which the other citizens of Paris owe the king.

XXII. The mortarers are free of watch duty and all stonemasons since the time of Charles Martel, as the wardens (*preudomes*) have heard tell from father to son.

XXIII. The master who keeps the craft in the name of the king is free of the watch duty for the service he renders in keeping the craft.

XXIV. He who is over lx years of age and he whose wife is in childbed, so long as she lies abed, are free of watch duty; but he shall make it known to him who keeps the watch by order of the king.

These statutes were published in the original French as an appendix by G. F. Fort, *The Early History and Antiquities of Freemasonry*. A translation, with notes, appeared in Moore's *Freemasons' Monthly Magazine*, Boston, U.S.A., May 1863, vol. xxii, p. 201.

On Art. IV Fort has built up two erroneous conclusions which need correction. The less important one is making a nobleman out of plain Master William *de* Saint Patu. This has probably arisen from the prefix *de*, though the plebeian title of *mestre* should have warned him that it only signified that St. Patu was some district or hamlet where Master William was born. At a time when the commonalty were only just beginning to assume surnames, this was the usual mode of distinguishing one William from another.

The other mistake into which Fort has stumbled is of more consequence, as he manages to open a "lodge" within the palace. This would imply that the Paris masons called their workshops "lodges"—a form of expression they never used, with which French artisans have not even yet become familiarized; and as a lodge in the palace could merely exist for the purposes of government, it would very closely resemble our present Freemasons' Lodges. The word *loge*, which he has thus contrived to mistranslate, signifies an enclosure or space partitioned off and survives in the *loge du theatre*, or box at a theatre. *Es loges du palés*, or, in more modern form, *En les loges du palais*, simply means, in the enclosures of the palace, i.e. within its precincts.

Additional proof of the corporate existence at an early age of the building trades may present some interest. At Amiens the masons (*machons*) appear to have taken part in the municipal elections, for the first time, in 1348 (see A. Thierry, *Recueil des Monuments inédits de l'Histoire du Tiers État*, p. 540). In 1387 the municipality had a city architect (*maître des ouvrages*, master of the works).

The archives of Montpellier supply the following references (Renouvier et Ricard, *Des Maîtres de Pierre*, pp. 23, 26, 20 and 50).

1201. Bertrandus: *fai la peira* (does stone work).

1244. Paul Olivier: *maistre de peira* (master-mason).

1334. Peri Daspanhayc: *maistre que hobra al pont de Castlenou* (master who works at the bridge of Castlenau).

The statutes of the *probes hommes* of Avignon regulate, in 1243, the pay of the stonemasons.

In 1493, Peyre Borgonhon, master-mason, reports to the consuls of Montpellier that he could no longer find masons to work at the fortifications under 4 *sous* per diem; and these, "after taking information respecting the prices elsewhere and considering also that the days in the month of April were amongst the longest in the year, resigned themselves to pay the price asked." This is one of the earliest strikes in the building trade.

In 1208, Ingelram was architect of Rouen Cathedral; in 1280, Jehan Davi constructed the south porch (Ouin-Lacroix, *op. cit.*, p. 229).

In 1389, Jehan de Boyeaux was appointed master-mason of the city of Rouen. His title was "master of the works of masonry," his salary 10 *livres* a year: he had a seat at the municipal board, and wore a distinctive dress almost like that of the *échevins* of the city. The salary, however, rapidly increased. In 1562, Pierre de Marromme received 75 *livres* and, in 1692, Nicolas de Carpentier 1500 *livres*, besides other emoluments (Ouin-Lacroix, *op. cit.*, p. 236). This title and office of master of the works still existed in 1777, Fontaine being then the architect.

Guillaume de Saint Leônard, mayor, *revised* the statutes of the plasterers of Rouen in 1289. They must, therefore, have been previously drawn up.

The statutes of the tylers of Rouen, in 1399, prove that already their slates were in use.

In 1507, Jehan Gougeon is styled *tailleur de pierre et Masson*, affording another proof that the masons and stonemasons were virtually one craft, although, as seen already, in certain cases distinctions were made.

In 1498, the Parliament prohibited all banquets and *confréries* and, at the same time, enacted laws to regulate the guilds; which measures proving inoperative, led to further legislation in 1500. In 1501, however, the Parliament had to content itself with forbidding the formation of new associations. In 1535, the prohibition was renewed; but, meanwhile in 1529 and 1534, fresh laws regulating the guilds were passed. This constant see-saw brings us to the statute of Francis I of August 1, 1539. French Masonic writers have signally failed to understand this enactment, from which they have drawn the most absurd conclusions; but non-Masonic authors have escaped these errors, Levasseur, Louandre, Heckethorn and others, all seeing it in its true light. Thory broadly states that it abolished all trade guilds. Rebold says, "The Masonic corporations were in a large measure dispersed and dissolved in France at the beginning of the sixteenth century, when their scattered fragments were absorbed by the city guilds." (Here he evidently alludes to the bodies of travelling masons, with special papal privileges, whose very existence in this sense is problematical.) "At length, in 1539, Francis I abolished all guilds of workmen and, in France, thus perished Freemasonry, according to the old signification of the word" (see E. Rébold, *Histoire générale de la Franc-maçonnerie*, 1851, p. 76). The inaccuracy of this historian is evident still more glaringly in a later work—"The number of these fraternities diminished by degrees in almost all countries and, in France, they were dissolved in 1539, by edict of Francis I, for having persisted in the revindication of their ancient privileges, but particularly

for having given umbrage to the clergy by the purity of their religious ideas and secret reunions." The *gravamen* of the charges against the fraternities was the *bad* not the *good* use they made of their secret meetings, in conspiring against the supremacy in trade matters of the State and in buttressing the pernicious monopolies of the masters; and when, a hundred and twenty years later, some of these came into collision with the clergy, it was not on account of the purity of their religious ideas, but was due entirely to the *travesties* of religion exhibited in their rites and ceremonies. These writers, instead of following blind guides, would have done infinitely better had they turned to the French statutes and drawn from the fountain-head. The truth of the matter simply is, that Francis I attempted (though unsuccessfully) to suppress the fraternities, but he never sought to abolish the guilds; on the contrary, the same law acknowledged their legality by regulating them. Both the guilds and the fraternities survived him for two centuries and more.

A translation of a few of the most important paragraphs of the ordinance will show its real character.

(185) All fraternities (*confrairies*) of craftsmen and artisans shall be abolished, interdicted and forbidden throughout our kingdom, according to the ancient ordinances and edicts of our sovereign courts.

(186) We ordain that all matters formerly tried before the fraternities shall in future be carried before the ordinary justices of those places.

(188) And, in order to pass the mastership of said crafts (*mestiers*), there shall be no dinners, banquets, nor convivialities (*disnées, banquets, ni convis*), nor any other expenses whatsoever, even should it be done voluntarily, under penalty of a fine of 100 sols of Paris, to be levied on each one who shall have assisted at said banquet.

(189) The wardens (*gardes*) shall pass the masters as soon as they shall truly have achieved their masterpiece.

(191) We forbid all the said masters, together with their journeymen and apprentices (*compagnons et serviteurs*) in all trades, to make any congregations or assemblies (*congregations ou assemblées*) be they large or small and for whatever cause or occasion whatsoever; nor to erect any monopolies, nor to have or take any council together concerning their craft, under penalty of confiscation of body and goods.

The effect of this sweeping enactment was simply *nil*. The societies were for a time carried on in secret, then one was excepted as a particular favour, then another and so on, till none remained to claim exemption. As late as 1673 new crafts were incorporated into guilds, but there is no occasion to pursue the inquiry. Laws more or less severe were enacted one year, to be modified or reversed the next and this vacillating policy continued, until, in 1776, a vigorous attempt was made to reconstruct the whole system and to establish absolute free trade. In the reign of Louis XVI and under the ministry of Turgot, it was perceived that the guilds exercised an evil influence on the industry of the country by limiting competition, checking progress and invention and confining the stalwart limbs of the eighteenth-century giant in the swaddling clothes so appropriate and serviceable to the fifth-century babe. That astute minister threw open the crafts and trades to all comers, suppressed and

abolished all guilds and fraternities, excepting only the goldsmiths, chemists (*pharmaciens*), publishers and printers and the *maîtres barbiers-perruquiers-étuvistes* —compound-craftsmen who united the functions of barber, wigmaker and bath-keeper.

But this edict, coupled with reforms of other flagrant abuses, cost Turgot his position and the ordinance did not long survive him. His successor Necker reconstituted all the corporations in a slightly modified form in 1778. It required the terribly clean-sweeping broom of the French Revolution to annihilate all these dusty cobwebs, the growth of centuries of privilege and abuse. The trades guilds had served their turn as the nurseries of art and industry, their fraternal bonds had been excellent institutions in the " good old times " when might was right, but for ages they had ceased to be anything else but irritating fetters on the extension of commerce. The National Assembly of 1793 at once and for ever abolished them and the Chambers of Commerce, the masters unions and the trades unions of to-day—possibly their lineal descendants—have taken their place.

CHAPTER V

THE COMPANIONAGE, OR LES COMPAGNONS DU TOUR DE FRANCE

BROADLY stated, the Companionage, or Compagnonnage, means the associations formed by the journeymen of France for mutual support and assistance during their travels. In many regulations of this association it may compare with those of the German fraternities, but in others the difference is strongly marked. For example, it was divided into three great divisions; to one of these each trade belonged, whilst in three handicrafts some members belonged to one division and some to another; and these three divisions were extended throughout France: whereas in Germany each craft was a separate entity; and, in many cases, the members of a trade in one town had no bond of union connecting them with a similar *Bruderschaft* of another town, beyond the ordinary results following the exercise of a common employment. Another great point of difference was, that the French fraternities practised a veritable initiation—a mystic reception—and treasured venerable legends; whilst the affiliation of the German craftsmen was simply a burlesque ceremony, enriched by a certain amount of symbolism. With Freemasonry it had not only these points in common, but also others: its existence was patent to all and readily acknowledged; with its works of charity and festivals the public were familiar; but its legends, its ceremonies, its signs and tokens, were shrouded in mystery and even a bare allusion to them was considered highly culpable. Although latterly by enlightened members of this fraternity it has not been considered improper partially to unveil its legendary lore, yet to this day no revelation of its more important secrets has been made.

Not the least wonderful fact relating to the Companionage is that, apparently, its very existence was only generally known from the bloody battles arising out of the enmity between the various corps. If two bodies of workmen met and fought, the survivors were condemned to the galleys and the public journals announced another fatal affray between inimical artisans; but no one (previously to 1841) ever thought it worth while to inquire into the cause of the ever-recurring feuds between rival fraternities, or sought to obtain any information as to their usages and customs. By the public in general the Companions appear to have been regarded with the same indifference which has been manifested by the Masonic writers of a subsequent era.

A light was, however, suddenly shed on this obscure subject. Wearied by their pernicious and insensate strife, Agricol Perdiguier, a workman of superior intelligence, undertook the apparently hopeless task of reconciling the various factions. In 1841 he published his *Livre du Compagnonnage*, giving as accurate an account of their

history and traditions as the nature of his oath would permit, followed by very sensible reflections and an earnest appeal to all parties to cease their fratricidal quarrels and unite for the general good. Previous attempts had been made in a like direction, but without having recourse to the printing-press. This writer was replied to by another workman, Moreau (*Un mot sur le Compagnonnage* in 1841 and *De la Reforme des Abus du Compagnonnage* in 1843), whose intentions were equally enlightened, but who objected to the means employed by Perdiguier. Perdiguier's work, however, seems to have startled France. The late George Sand invited the author to visit her and was so impressed by his philanthropic aims, that, as related by Perdiguier himself, she furnished him with funds to undertake afresh the tour of France and to preach his new gospel to his fellows. The same year the talented authoress published her novel *Le Compagnon du Tour du France*; and attention being thus forcibly called to the Companionage, within the next few years the subject was further dealt with by other writers, many of whom were themselves companions. See Capus, *Conseils d'un Vieux Compagnon*, 1844; Giraud, *Reflexions sur le Compagnonnage*, 1847; Sciandro, *Le Compagnonnage*, 1850; and C. G. Simon, *Étude historique et Morale sur le Compagnonnage*, 1853.

It will be seen that a new spirit was already infused into the society, inasmuch as but a few years previously such proceedings would have been looked upon with horror. In 1834, when Perdiguier was about to publish a volume of simple songs for the use of his fellows at their festive reunions and, by means of a preparatory circular canvassed for subscribers, he was indignantly informed that "such a thing never had been and never ought to be done." Such was the scrupulous secrecy observed by the Companions. But, although the society objected to the publicity of the press, it by no means follows that all their instruction was purely oral; much of an important nature was committed to writing and carefully preserved from the ken of the profane.

Surprise has already been expressed that the Companionage has been so lightly passed over by Masonic writers. Its ceremonies and legends are so interesting of themselves, its resemblance to our present system of Freemasonry so obvious, that no history of Freemasonry would be complete without a searching examination of the whole subject. Schauberg (*Vergleichendes Handbuch der Symbolik*, vol. i, p. 504) knew of the Companionage in 1861 and gives its salient features, as detailed by the *Gartenlaube* (an illustrated German monthly). Subsequent German writers have studied and quoted Schauberg, yet not one of them has had the candour to even mention the French Companions. Are we to conclude that they might have been formidable rivals of the *Steinmetzen?*

In dealing with the Companionage it will be well to make its acquaintance in its full development as it existed previously to the Revolution of 1848 and then to trace it as far back as possible into the mists of antiquity. The following description refers more particularly to the year 1841 (the date of Perdiguier's publication) and many of its regulations have consequently fallen into disuse: its old enmities and feuds are especially out of date, but in one form or another it still exists.

(*Compagnons*) A Procession of the Fellow Craft.

From the "Histoire Pittoresque de la Franc-Maçonnerie," by Clavel, published by Pagnerre, Paris, 1844.

The Companionage was composed of three great divisions, each of which revered and claimed origin from a traditionary chief, the hero of a legend, who was supposed to have conferred a charge (*devoir*, i.e. duty) on his followers. The Companions called themselves the sons (*enfants*, children) of this chief: hence the three classes were denominated, the Sons of Solomon, the Sons of Maître Jacques and the Sons of Maître Soubise. All the various handicrafts concur in conceding the earliest existence to the stonemasons, Sons of Solomon, who admitted to a participation of their charge (*devoir*) the joiners and the locksmiths. Seceders from the carpenters (*enfants de M. Soubise*) afterwards claimed to form a fourth corps under the same banner, but were not acknowledged by the other three. Next in date of origin come the stonemasons, Sons of Maître Jacques, who also admitted the joiners and the locksmiths and, still later, the members of nearly all crafts. The third in order of precedence are the Sons of Maître Soubise, originally composed of the carpenters only, who afterwards admitted the plasterers and tylers. The Sons of Solomon and Soubise thus comprise very few trades (three each, all belonging to the building crafts); but the Sons of Jacques comprehend most of the known handicrafts. The joiners began by conferring their charge on the turners and glaziers and, one by one, every trade has either been admitted, or has managed to acquire possession of a charge and to enforce acknowledgment of its claims. Without the possession of a charge no claim can hold good. A few crafts have never belonged to the Companionage. Amongst these may be cited the masons (not to be confounded with the stonemasons), the apothecaries, cloth-workers, furriers, printers, watchmakers, goldsmiths, wigmakers, bookbinders and perfumers. See Monteil, *Histoire des Français des Divers Etats*, 4th ed., vol. v, p. 131. To enumerate those that have joined Maître Jacques would be a wearisome task and could serve no useful purpose; it will be sufficient to remark that this division is by far the strongest of the three.

As regards the position of Solomon towards the Companions, Perdiguier is very reticent, though perhaps he had little to communicate, beyond a biographical record of the wise king which he has admittedly taken from the Holy Writings. He adds, "The Sons of Solomon claim that this king gave them a charge and incorporated them fraternally within the precincts of the Temple." He also says, "The stonemasons" [of this fraternity, S. of S.] "are accounted the most ancient of the Companions. An ancient fable has obtained currency amongst them relating, according to some, to Hiram, according to others, to Adonhiram; wherein are represented crimes and punishments; but this fable is left for what it is worth."

It is unfortunate that Perdiguier should have been so reserved on this subject (he was himself a Son of Solomon), but it is also quite possible that beyond the Hiramic legend there was nothing of a traditionary nature to impart and, being aware that many versions of this myth had been published in works professedly Masonic, he thought it would present little interest, especially as its main features are reproduced in the legend of Maître Jacques.

In introducing the tradition concerning this master he says, "Maître Jacques

SYNOPSIS OF THE *COMPAGNONNAGE* AS EXISTING AT THE TIME OF AGRICOL PERDIGUIER (1841)

Generic Titles.	Handicraft.	Special Names.	Distinctive Grades.	Distinguishing Marks.	Presidents of Society.	Ceremonial Usages.	Remarks.
Enfans de Salomon, or Compagnons du Devoir de Liberté, or Compagnons de Liberté.	Stonemasons.	Compagnons étrangers, also Loups (Wolves).	2. Compagnons.	Carry canes; wear parti-coloured ribbons attached behind the neck, and falling over the breast.	Premier Compagnon.	Do not howl. Sometimes tope, but chiefly with the Masons of M. Jacques and are otherwise not quarrelsome.	Complete harmony reigns between the several degrees of each fraternity; the upper degrees possess no privileges, and exercise no tyranny over the lower. Elections of officers take place twice a year, at which even the *Affiliés* assist. The Joiners and Locksmiths, if too weak to form separate fraternities in any one town, readily amalgamate, so that a joiner may possibly preside over a body composed almost exclusively of Locksmiths, or *vice versâ*. The Enfans de Salomon receive Companions of all religious denominations. Some Carpenter *Rénards* of M. Soubise having revolted against the tyranny of the Companions, have transferred their allegiance to Salomon, forming a fourth corps under the name of *Comps. de Liberté*, originally *Rénards de Liberté*. They both howl and tope, and are not acknowledged by the three original crafts.
			1. Jeunes hommes.	Wear white and green ribbons attached to the right-hand button-hole of coat.	Premier Jeune homme.		
	Joiners. / Locksmiths.	Gavots.	2. Comps. { 3. Initiés. 2. Finis. 1. Réçus.	Carry small canes, and wear blue and white ribbons attached to left-hand button-hole of their coats.	The President may be elected either from the *Initiés* or the *Finis*. If from the former, he is called *Dignitaire* and wears a blue scarf over right and under left arm, fringed with gold lace and ornamented with interlaced square and compass on breast. If from the *C. Finis*, he is termed *Premier Compagnon* and merely wears a gold fringe to his ribbons.	Do not howl. Do not tope. The address in the familiar 2d person singular is forbidden, and the 2d person plural *vous* always used.	
			1. Affiliés.	Are not entitled to wear any distinction at all.			
Enfans de Maître Jacques, or Devoir.	Stonemasons.	Comps. passants, also Loups-garoux (Were-wolves).	2. Compagnons.	Carry long canes; wear parti-coloured ribbons round the hat, drooping to below the ear.	Premier Compagnon.	Do not howl, are very quarrelsome, and tope.	The tyranny and rigour shown by the higher degrees of these two divisions to their comrades of the lower rank are excessive and almost incredible. The aspirant becomes a mere drudge, fag, or slave; is made to fetch and carry and perform all sorts of menial offices; and if he rebels, sees his chance of being made a Companion diminish. Even after being made a Companion, he is still called a *pigeonneau*, or young pigeon, during a certain novitiate. The Joiners and Locksmiths, although of the same *devoir*, are sworn enemies. Almost all the other handicrafts have joined the Enfans de M. Jacques; some acknowledged, and others not. This association is in consequence by far the strongest, but there are so many hereditary feuds amongst them, that it is only in face of the common enemy, i.e. the other two associations, that they show any sort of unity. The Enfans de M. Jacques admit only Roman Catholics to their mysteries. The Enfans de M. Soubise have admitted the Tylers and the Plasterers. In both these divisions the President of the junior degree must be a member of the senior. The juniors are never admitted to sit at the same table or to occupy the same bedchamber as the seniors. All the new crafts admitted to join the *Compagnonnage* howl vigorously at their ceremonies and tope.
			1. Aspirants.	Are entitled to no distinctions.	Premier Aspirant.		
	Joiners. / Locksmiths.	Devorants, also Chiens (Dogs).	2. Compagnons.	Carry small canes, and wear green, red and white ribbons attached to left button-hole; also white gloves, in token of their innocence in the blood of Hiram.	Premier Compagnon.		
			1. Aspirants.	Are entitled to none.	Premier Aspirant.		
Enfans de Maître Soubise, or Comps. du Devoir.	Carpenters.	Comps. passants, also Drilles or Bondrilles, also Devorants.	2. Compagnons.	The same distinctions as the Joiners and Locksmiths of M. Jacques.	Premier Compagnon.	Do howl. Do tope.	
			1. Rénards.	Are entitled to none.	Premier Rénard.		

Note.—The Companions never address each other as *Monsieur* or *Sir*. The Stonemasons of both *devoirs* substitute the word *coterie*. All other crafts employ the word *pays* (country). Any French words unexplained above will receive consideration further on.

is a personage about whom very little is known and each of the societies has invented a more or less probable story concerning him; nevertheless there is one which enjoys an extended acceptance with very many *Companions du Devoir*—it is from this that I extract, without changing a single word, the following details."

The Legend of Maître Jacques

Maître Jacques, one of the first masters of Solomon and a colleague of Hiram, was born in a small town called Carte, now St. Romili [undoubtedly legendary], in the south of Gaul; he was the son of Jacquin [?Jachin], a celebrated architect, and devoted himself to stone-cutting. At the age of fifteen he left his family and travelled into Greece, then the centre of the fine arts, where he entered into close alliance with * * * [?Pythagoras], a philosopher of the highest genius, who taught him sculpture and architecture. He soon became celebrated in both these arts.

Hearing that Solomon had summoned to himself all famous men, he passed into Egypt, thence to Jerusalem. He did not at first gain much distinction amongst the workmen; but at last, having received an order from the chief master to construct two columns, he sculptured them with such art and taste that he was accepted a master.

[Perdiguier then ceases to quote verbally from the legend, but remarks],—" Hereafter follows a long catalogue of all his works at the temple and the history is thus continued: "

Maître Jacques arrived in Jerusalem at the age of twenty-six years; he remained there only for a short time after the construction of the temple and many masters, wishing to return to their country, took leave of Solomon loaded with benefits.

Maître Jacques and Maître Soubise made their way back to Gaul. They had sworn never to part; but before long M. Soubise, a man of violent character, becoming jealous of the ascendency which M. Jacques had acquired over their disciples and of the love which they bore him, separated from his friend and chose other disciples. M. Jacques landed at Marseilles, M. Soubise at Bordeaux. Before commencing his travels M. Jacques chose thirteen Companions [*Compagnons*] and forty disciples; being deserted by one of them he chose another. He travelled for three years, leaving everywhere the memory of his talents and virtues. One day, being at some distance from his disciples, he was assailed by ten of the followers of M. Soubise, who attempted to assassinate him. In order to save himself he plunged into a swamp, the canes [or reeds, in French *joncs*] of which not only supported him, but afforded a refuge from the blows of his assailants. Whilst these cowards were seeking some means of reaching him, his disciples arrived and effected his rescue.

He withdrew to St. Beaume. One of his disciples, called by some Jéron, by others Jamais, betrayed him to the disciples of M. Soubise. One day, before sunrise, M. Jacques being alone and engaged in prayer in his accustomed spot, the traitor arrived accompanied by the executioners and gave, as usual, the kiss of peace, which was the preconcerted death signal. Five villains at once fell upon and killed him with five dagger wounds.

His disciples arrived too late, but yet in time to receive his last farewell. " I die," said he, " for God has so willed it; I forgive my assassins and forbid you to follow them; they are already miserable enough; some day they will repent. I

deliver my soul to God, my Creator; and you, my friends, receive from me the kiss of peace. When I shall have rejoined the Supreme Being, I shall still watch over you. I desire that the last kiss which I give you, be imparted always to the Companions whom you may make, as coming from their Father; they will transmit it to those whom they make; I will watch over them as over you; tell them I shall follow them everywhere so long as they remain faithful to God and to their charge [*devoir*] and never forget. . . ." He pronounced a few more words which they were unable to understand and, crossing his arms over his breast, expired in his forty-seventh year, four years and nine days after leaving Jerusalem and 989 years before Christ.

The Companions, having disrobed him, found a small piece of cane, which he wore in memory of the canes that had saved his life when he fell into the swamp.

Since then the Companions have adopted the cane. It was not known whether Maître Soubise was the instigator of his death; the tears which he shed over his tomb and the pursuit of the assassins which he ordered, contributed to weaken in a great measure the suspicions that were entertained. As for the traitor, he very soon repented of his crime and, driven to despair by his poignant regrets, he threw himself into a pit, which the Companions filled up with stones.

M. Jacques' career being thus closed, the Companions constructed a beir and carried him into the desert of Cabra, now called St. Magdalen.

[Perdiguier once more ceases to quote verbally and summarizes as follows:]

Here follows the embalming of M. Jacques and the funeral ceremonies, which lasted three days; the procession encountered a terrible storm, crossed forests and mountains, made stations in a place now called Caverne St. Evreux, by others named Saint Maximin, Cabane St. Zozime, etc. The procession at length arrived at the final resting-place.

[At this point Perdiguier once more gives the legend in full.]

Before lowering the body into the tomb, the elder gave it the kiss of peace; every one followed his example, after which, having removed the pilgrim's staff, the body was replaced in the bier and lowered into the grave. The elder descended beside it, the Companions covering both with the pall and, after the former had given the Guilbrette [this term will be explained later], he caused them to hand him some bread, wine and meat, which he deposited in the grave and then returned to the surface. The Companions covered the grave with large stones and sealed it with heavy bars of iron; after which they made a great fire and threw into it their torches and all that had been used during the obsequies of their master.

His raiment was preserved in a chest. At the destruction of the temples, the sons of M. Jacques separated and divided amongst them his clothing, which was thus distributed:

His hat to the hatters.
His tunic to the stonemasons.
His sandals to the locksmiths.
His cloak to the joiners.
His belt to the carpenters.
His staff (*bourdon*) to the wagonmakers.

Perdiguier then concludes as follows: "After the division of the articles belonging to M. Jacques, the act of faith was found which was pronounced by him

on the day of his reception [as master, probably] before Solomon; Hiram, the high priest; and all the masters. This act of faith, or rather this prayer, is very beautiful."

In respect to Maître Soubise, we are afforded even less information than in the case of Solomon. Perdiguier remarks that he has been unable to find any document relating to him and that we must be content with the particulars furnished by the legend of Maître Jacques. Judging by the legends of Hiram and Maître Jacques, we might expect to have some record of the tragic ending of Soubise, but if such existed, Perdiguier failed apparently to find it.

Each of these masters, Solomon, Jacques and Soubise, has been selected by the different crafts as chief patron, three of the trades—the stonemasons, joiners and locksmiths—being divided in their allegiance between Solomon and Jacques, the carpenters between Solomon and Soubise. Under one of these three banners each craft forms its own fraternity, entirely independent of all other crafts and sometimes at open enmity with its sister societies of the same *devoir*. This, however, is only a family quarrel and gives way to firm alliance when a question arises as between the various divisions. For instance, in the family of Jacques we find the joiners friendly with the stonemasons, but enemies of *their* friends the farriers; yet, they all unite as one man against the common foe, the Sons of Solomon. As a general rule, the families of Jacques and Soubise are at variance; but, although they love each other little, they hate Solomon more.

The fraternities which are thus formed are only open to journeymen, that is, apprentices who have served their time. Perdiguier—who was a joiner of Solomon—has not given any hint of the ceremonies used at their reception; probably with the exception of his own society, these would remain a secret even to himself, whilst his oath would forbid any revelation. In his own handicraft the following customs and arrangements prevailed:—A young workman presents himself and requests to be made a member of the society. His sentiments are inquired into, and if the replies are satisfactory, he is *embauché*. At the next General Assembly he is brought into an upper room (*fait monter en chambre*), when, in the presence of all the companions and *affiliés*, questions are put to him to ascertain that he has made no mistake, that it is into this particular society and not in some other that he wishes to enter; and he is informed that there are many distinct societies and that he is quite free in his choice. The ordinances, to which all companions and *affiliés* are obliged to conform, are then read to him and he is asked whether he can and will conform thereto. Should he answer "No," he is at liberty to retire; if he replies "Yes," he is affiliated and conducted to his proper place in the room. If he is honest and intelligent, he obtains in due course all the degrees of the Companionage, and succeeds to the various offices of the society.

The candidate is affiliated—but in what manner is not stated—and thus attains the first step. In this particular society there are three further steps—accepted companion (*compagnon reçu*), finished companion (*compagnon fini*) and initiated companion (*compagnon initié*). All these Degrees were probably attended with a

ceremony, but Perdiguier is silent on the subject. Doubtless the ceremonies of the Companionage comprised a rehearsal of some tragic scene similar to that recounted in the career of Maître Jacques or of Hiram. Thory, writing (a generation earlier than Perdiguier) of the Companions, says, " their initiations are accompanied by secret forms and their unions existed from time immemorial." (See *Acta Latamorum* (1815,) p. 301). J. C. Besuchet (*Précis historique de l'Ordre de la Franc-Maçonnerie*, 1829), who evidently knew nothing of M. Jacques and Hiram says the New Testament furnished them with the chief part of their mystic ordeals (*épreuves mysterieuses*). Clavel (*Histoire pittoresque de la Franc-Maçonnerie*, 1843, p. 367) maintains that, in the superior grades of the Companionage, the " funereal catastrophes " of the legends were acted, but as he gives no authority and wrote two years after the publication of Perdiguier's work, it is possible that he only arrived at this conclusion on the ground of its inherent probability.

Whether the several grades held separate meetings is indeterminable, though with the *Enfants de Salomon*, even the " affiliates " assisted at the General Assemblies. The Degrees of the locksmiths were identical with those of the joiners as above specified; indeed, these societies often amalgamated, but the stonemasons of Solomon slightly differed from the cognate crafts in styling their affiliates " young men " (*jeunes hommes*) and they did not subdivide the degree of Companion.

In the system of Maître Jacques all the members were included in two grades, the lower being termed Aspirants and the upper Companions. The sons of Maître Soubise were divided into Companions and foxes (*rénards*). These two families allowed the younger class no participation in their ceremonies, assemblies, or festivals; and the members of the upper class sometimes assumed nicknames descriptive of their scorn for the novices, such as " the scourge of the foxes," " the terror of the aspirants," etc. To all the societies the connexion of the stonemasons with Hiram appears to have been known and, in some, the members habitually wore white gloves, giving as a reason that they did so in order to testify to their innocence in his death.

Once a year each craft held high festival. The proceedings commenced with a special Mass, after which there was a grand assembly. Officers were elected for the ensuing year and the whole concluded with a banquet, followed by a dance, to which the Companions invited their sweethearts and friends. The members of friendly crafts were also invited. But the same distinctions were made as on ordinary occasions. The Companions held their festivities apart and suffered no intrusion from the aspirants. The aspirants had their own jollification, but were unable to exclude the Companions if any were inclined to take part. With the Sons of Solomon, however, the case was different: they held joint meetings. Each society had its festival on the day of its patron saint, who was always supposed to have exercised that particular craft. Thus the carpenters celebrated St. Joseph; the joiners St. Anne; the locksmiths St. Peter; the farriers the summer festival of St. Eloy; the smiths the winter St. Eloy; and the shoemakers St. Crispin. The

stonemasons celebrated the Ascension. On the day following, a second dance was usually given, to which the masters and their families were invited.

From Perdiguier we learn that in every town of the Tour de France technical schools were established and maintained by the stonemasons, joiners and locksmiths. The other crafts do not appear to have shared in this highly beneficial institution. In those schools, which were open in the evening, the workman was taught architectural and lineal drawing, designing, modelling, carving and the elements of all sciences connected with his profession. Perdiguier gives no data by which to judge at the age of this institution, but he speaks of it as already old in 1841. This illustration of provident thought in a body of simple journeymen is as astonishing in one sense as their idiotic feuds are in another.

Between 1651 and 1841 our knowledge of the Companions appear to be restricted to the criminal prosecutions entailed by their perpetual quarrels. Between 1648 and 1651, however, we obtain a further insight into their secrets and are enabled to form some idea of the ceremonies of the societies of Maître Jacques, through the apostasy of the shoemakers. It will be seen that the leading idea is still that of a betrayal, death and resurrection, although the hero is not a semi-fictitious personage like Hiram, but no one less than our Saviour Himself. That much of an indefensible nature took place cannot be denied, but it is possible that the information afforded is prejudiced and one-sided. A Companion shoemaker of a highly religious turn of mind seems to have been the first to take offence at the questionable practices of his fellows and to have abjured them. He even went further: he instituted a body of lay brothers composed of journeyman shoemakers, adopted a peculiar dress, established a rule enjoining them to enter the various shops of the craft and, by instruction and good example, to reform the manners of their fellows. They took the name of Brothers of St. Crispin and obtained ecclesiastical authority for their proceedings. In consequence of these measures and the revelations made by him and those of his way of thinking, the municipality of Paris interdicted the assemblies in 1648. The societies of the Companionage took refuge in the Temple, which was under a separate jurisdiction. The clergy also took the alarm and used all the terrors of the ecclesiastical law to forbid the ceremonies and institutions.

Some of their Mysteries were printed and revealed in 1651 and, in consequence of renewed thunders from the pulpit, more revelations succeeded. At length the Companions were foolish enough to cause a riot in the precincts of the Temple, the *Bailli* was worked upon by the bishops and, eventually, the Companions were sentenced and expelled by him on September 11, 1651. (See Thory, *Annales Originis Magni Galliarum Orientis*, 1812, pp. 329, 330.) The cordwainers (shoemakers) were the first to disclose their secret ceremonies, March 23, 1651 and, on May 16 following, together with their masters, solemnly forswore them; but many of the societies refused to follow their example and continued to meet. Others, however, also divulged their secrets and addressed a string of questions to the doctors of the Sorbonne respecting their practices. But from the very

wording of these questions and revelations, it is abundantly evident that they were drawn up by a prejudiced and probably priestly hand, so as to make the replies a foregone conclusion.

Thory, in his History of the Grand Orient, reproduces the material portions of the revelations and declares that his extracts are taken from old works, but without affording any clue to their identification. He has probably relied on some of the writings of Père Pierre Lebrun (1700–50), as these are referred to by Simon in connexion with the same subject. When, however, Thory maintains that the customs of the Companionage and of Freemasonry present no features of resemblance, it can only be supposed that he resolutely closed his eyes to the surprising similarities which exist in the two systems. The parallelism, indeed, though claiming attention, may, of course, be only fortuitous and, without further evidence, will by no means establish the connexion of one institution with the other. From the same source we derive further information concerning the tailors and the ceremonies of the charcoal burners. As regards the tailors, Thory states that the second or banquet chamber was decorated with a painting of the gallantries of the first three Companion tailors and that, before the banquet, a lecture was given, consisting of the explanation of these obscene adventures.

The charcoal burners met in a forest and called themselves "cousins." Thory and all other writers look upon the word as signifying a cousin by blood and maintain that Francis I was himself admitted a Companion, also that he subsequently introduced the fashion amongst royal personages of calling each other "cousin." But when we remember the fondness of the Companions for the animal kingdom and take into account that the candidate amongst the charcoal burners was called a "wasp," is it not just possible that "cousin" is applied in its other meaning, viz. a gnat, which would be a most appropriate name for these denizens of the forest. At their initiation a white cloth was spread on the ground, on which was placed a full salt-cellar, a goblet of water, a wax candle and a cross. The candidate took the oath lying prostrate on the cloth and, with his hands, one on the salt, the other on the goblet. He was then raised and, after some "mystification" given the password, which would prove him a true and good "cousin" in all forests. The master afterwards explained the symbols; the cloth represents the shroud; the salt, the three theological virtues; the fire, our funeral torches; the water, that which will be sprinkled over our grave; the cross, that which will be borne before our coffin. The candidate was then taught that the true cross was of holly, that it had seventy-two thorns, that St. Theobald was the first charcoal burner, St. Joseph the first carpenter, St. Balthasar the first mason, etc.

All writers on secret societies seem to be of opinion that the *Carbonari* were the direct offspring of this society. This is immaterial to the present inquiry, but anyone who has travelled much in the forests of France and Germany must be aware that the secret societies of the charcoal burners still exist and receive amongst them honorary members, principally huntsmen, gamekeepers, lumbermen, etc. Heckethorn (*Secret Societies of all Ages and Countries*, 1875, vol. ii, p. 70), without

quoting his authority, has given a charcoal burner's examination, which is absolutely unsurpassed for pathetic resignation to a very unenviable lot:

Whence come you, cousin of the oak?—From the forest.—Where is your Father?—Raise your eyes to Heaven.—Where is your mother?—Cast your eyes on the earth.—What worship do you render your Father?—Homage and respect. —What do you bestow on your mother?—My care during life, and my body hereafter.—If I want help, what will you give me?—I will share with you my day's earnings and my bread of sorrow; you shall rest in my hut, and warm yourself at my fire.

Between 1400 and 1648 we almost lose sight of the Companions, for the glimpse obtained during that period is a very slight one. Yet it is valuable, as showing that the shoemakers had added to the recognized legends of their patron saints an unauthorized version of the recovery of their bodies, thus bringing the legend once more into harmony with the heathen mysteries and the familiar traditions which have come to us from antiquity. The following passage is from Migne's *Nouvelle Encyclopédie théologique, Dictionnaire des Mystères*, vol. xliii, p. 274:

Many manuscripts of the mystery of St. Crispin and St. Crepinian are in existence. ∴ ∴ One is in the Archives of the Empire ∴ ∴ published in print 1836, by Messieurs Chabailles & Dessales. ∴ ∴ date, commencement of the fifteenth century [it took four days to represent]. The first three days follow the legend pretty closely; in the fourth the authors have allowed their imaginations much licence. The subject thereof is the *invention* or *discovery* of the bodies of the two *masters*. ∴ ∴ Messieurs Chabailles & Dessales also say, the mystery of St. Crispin and St. Crepinian was singular in this respect, that instead of being acted by the brotherhood of the Passion like most of the other mysteries, it was represented by a special troop, a society of workmen who every year assembled to celebrate the glory of their patron saints. Such was in effect the usage of the Fraternity of Cordwainers of Paris.

This is the earliest indication of the Companionage, but it must not be supposed that still earlier and more important references do not exist. No study of the Compagnonnage at all worthy of the name has yet been made. Perdiguier attempted nothing of the kind; he merely stated what was usual in his own time. Simon's *Étude historique* is not what its title implies; he is content with the information supplied by Thory and Perdiguier; and the foregoing barely does more than touch the fringe of a vast subject. The origin of the institution cannot be determined with precision. Its antiquity, if we believe Thory, is "time immemorial," whilst, if we turn to Perdiguier, "it has existed for ages." Simon and those who follow him, date its origin in the twelfth century, but give no reasons for their assertion. Having regard to these discrepancies, let us examine whether the facts in evidence admit of forming an independent opinion. We find:

I. That in 1841 (Perdiguier's time) the Companionage consisted solely of journeymen.

II. That, according to the revelations which called forth the opinion of the doctors of the Sorbonne (March 14, 1655), such was then also the case.

III. That the previous revelations and the renunciation of May 1, 1651, indicate that the masters at that date took part in the ceremonies and, therefore, in the Companionage.

IV. That, according to A. Monteil, distinct indications of a similar ceremony are evident in the reception of a master millstone-maker, a branch of the stonemasons, in the fifteenth century.

V. We must guard ourselves from confusing in any way the religious fraternities of either the masters or the journeymen with the Companionage. The fraternities were acknowledged by the state and ruled by codes of laws under governmental sanction: the Companionage statutes have never to this day been revealed. In France we have to do with the following distinct bodies: the craft guilds, the masters fraternities, the journeymen's fraternities and the Companionage, all working into each other like the cogs of a train of wheels, but all distinct pieces of mechanism.

VI. We may add to the preceding, the great probability that the French trade guilds were direct descendants of the Roman colleges, without serious break of continuity; and

VII. That no theory can be tenable which does not reconcile *all* the facts of the case.

One point of absorbing interest is, of course, the age of the Hiramic Legend: did it, or did it not, exist previously to the Masonic revival of A.D. 1717? And here we are met with Perdiguier's assertion that it is derived directly from Freemasonry. He says (*Le Livre du Compagnonnage*, vol. ii, p. 80) in answer to a letter of Beau Désir le Gascon:

As to this history of Hiram's, I regard it as a mere fable, ingenious enough, but of which the consequences are horrible; for it tends to separate those who take it seriously. The Bible—the only book of any real authority concerning the constructors of Solomon's Temple—says nothing about Hiram's murder; and, for my part, I do not believe it. The *Compagnons étrangers* and those of Liberty have no authentic details of this fable, which is quite new to them and I fancy that the Companions of the other societies are not more advanced: I look upon it, therefore, in the light of a Masonic invention, introduced into the Companionage by persons initiated into both of these secret societies. Freemasonry, according to the most zealous historians—and M. Bazot is of the number—was only introduced into France in 1715. The Companionage is indisputably anterior; nevertheless, from the day it was introduced into this country our Companions frequented it and found in its bosom useful truths, but also numerous errors.

In judging the question, however, it must be remembered that Perdiguier was a simple journeyman joiner, of enlightened views and great intelligence, but of limited education. He apologizes for his own songs by explaining that he was ignorant of the art of versification, owing to a poor education, until, for the better

carrying out of his purposes, he endeavoured to obtain some slight insight into its rules. That, according to his lights, he was scrupulously exact in all his works, every word in them testifies. We may therefore blindly follow him when he describes the usages of his own day and implicitly accept, as then existent, the traditions which he hands down; but, in matters of history, his statements must be sifted. It will be observed that he fixes the introduction of Freemasonry into France at 1715! The fact embedded in the above quotation was not within his personal knowledge, nor, to judge from his own words, was it even a tradition current amongst the Companions.

Sir G. Cornewall Lewis, in *Methods of Observation and Reasoning in Politics*, says:

> In the case of customs and of laws dependent on usage, there is more security against alteration than in the repetition of a story by one person to another, because there is the agreement of many persons in its observance.

It is submitted, therefore, that we are at liberty to reject some of his conclusions or inferences, without thereby invalidating his testimony in other matters. But it may be argued, why then accept his account of the battle at Lacrau in 1730, the contests of skill at Lyons in 1726 and Marseilles in 1808, these also being matters of history, on which important conclusions are founded? Because they are traditions of the society, given with such minuteness, that each is doubtless based upon a substratum of fact. He gives them with equal impartiality, although one tells against his own society; and the Companionage songs commemorate both. On the other hand, although legendary, the traditions date from so recent a period, that if fabulous, some protest against their reception would have been recorded.

It may, therefore, be suggested that, as regards the Hiramic Legend, Perdiguier has jumped at an illogical conclusion; and that the Legend of Hiram the builder is not only anterior to 1726—the date of the introduction of Freemasonry into France—but probably coeval with the Companionage itself. The reasons are obvious. We may fairly assume that the two societies of Solomon and Jacques existed separately previously to 1726. This is evident from the battle of Lacrau, 1730; the contest at Lyons, 1726; and from an inscription on the top of the *Tour St. Gilles* in Languedoc. Perdiguier there found the following names hewn in the stone: "Joli Cœur *de* Landun, 1640"; "L'Invention *de* Nancy, 1646"; "L'Esperance *le* Berichon, 1655"; "La Verdure *le* Picard, 1656"—the words showing that the first two are Sons of Solomon, the two latter of Jacques. Accompanying the names are carvings of masons' picks, compasses, squares, levels and other stonemasons' tools. (See *Le Livre du Compagnonnage*, vol. ii, p. 85.) But all the crafts and societies agree in this, that the Sons of Solomon were anterior to those of Jacques, whose legend follows the lines of the Hiramic myth. The revelations to the doctors of the Sorbonne were those of shoemakers, hatters, etc.—all crafts owing allegiance to the charge of Maître Jacques. Earlier still, in 1400, we find the shoemakers acting a mystery: they were Sons of Jacques, as we know, yet, if tradition is at all to be relied on, the shoemakers were of later origin than the

Stonemasons of Jacques and these than the Stonemasons of Solomon. Yet we hear of the shoemakers at that early date making unauthorized additions to the history of St. Crispin, which bring it into harmony with those of Jacques, of Hiram, of Isis and Osiris, of Bacchus and of that Grand Mystery, an irreverent representation of which ultimately called down upon the Companionage the wrath of the Church. The Sons of Jacques, therefore, possessed and acted a legend from a very early date; and, if the Sons of Solomon did not then cherish the Hiramic Legend, what preceded it? From the very nature of the society, some traditionary tragedy was necessary. What was it? It could not refer to Solomon; the Companions possess no legend relating to him, beyond the fact that he granted them a charge. We have no trace of any other personage—no hint of any other legend. We are driven to the conclusion that the Sons of Solomon either possessed the Hiramic myth, or none at all; and the latter supposition is hardly conceivable. But as we have seen that the Sons of Solomon, as opposed to the Sons of Jacques, certainly existed as early as 1640 and, inferentially, before A.D. 1400, we may safely conclude that their distinctive legend is of prior date to the introduction of modern Freemasonry into France.

Another curious point for research is that of the fondness of the Companions for nicknames derived from the animal kingdom. If we assume that the Companions who formed the first corps took the name of wolves for some obscure reason, we may legitimately conclude that the other societies adopted theirs on the same grounds, or in rivalry or emulation. Our task is, therefore, reduced to tracing the origin of the title "wolves." In connexion with this word, another curious subject arises. In England and America the son of a Freemason is termed a Lewis. Technically, a Lewis is an instrument consisting of two side pieces of iron in the shape of a wedge, or right-angled triangle. These are placed within a dovetailed excavation in a large stone, so that the slanting sides fit the walls of the perforation, leaving space to insert, between the two wedges, a flat piece of iron which fits the two upright sides of the others and forces them well into the corner, all three projecting above the surface of the stone. A hole exists through all three, into which a ring is passed and we have thus inside the stone a dovetail of iron which cannot be withdrawn, by means of which the heavier stones are raised by ropes or chains. We are told that as the Lewis supports the burden of the stone, so should the Lewis or Mason's son support the burden of his father's declining days. The analogy is completed by the fact that the Mason is termed a perfect ashlar, i.e. a truly squared stone. But the Companions possess this analogy more completely still. With them the aggregate of pieces forming the Lewis is a *Louve*, or female wolf and the two wedge-shaped side pieces are *Louveteaux*, or sucking wolves. A Companion is a wolf, all Companions' sons are called *Louveteaux*, or little wolves and it is probable that the same reasoning is applied, although we are not told so directly. But why the title "wolf" at all? Are we to believe that this is a distinct relic of the Roman traditions (possibly a survival of the Bacchic Mysteries) and does it furnish another link to the chain of evidence

connecting the Companions with the *Collegia*? Amongst the various symbols which served as military ensigns with the Roman armies was the wolf. The Lupercalia were celebrated in many of the cities of Gaul and were not abolished till A.D. 496 by Pope Gelasius I. The reference to a wolf is frequent in the French language and seems to be interwoven with the national life. A strong iron holdfast is called a *Dent de Louve*, a wolf's tooth. Even their royal palaces were called *Lupara*, wolves' lairs and, later, *Louvres*. The ancient palace of the Louvre in Paris still retains the name. And, during the last century, a festival strongly suggesting the Lupercalia was annually held at Jumièges. The hero was elected by his Companions and called the *Loupvert*, green wolf. On the morning of June 23, the eve of St. John the Baptist, he was conducted round the place in procession, attended mass, etc. At a certain moment he gave, by running a-muck and striking every one with his fists, a signal for the commencement of coarse amusements, in which all the troop took part. Young men and maidens joined in the revels, which continued throughout the ensuing day and ended with a banquet (Langlois, *Les Énervés de Jumièges*, 1838, p. 17). If this was a survival of the Lupercalia, the transposition of its date from the feast of St. Valentine to that of St. John is curious and, perhaps, significant. Migne (see *Nouvelle Encyclopédie théologique*, *Dictionnaire des Mystères*, tom. xliii, p. 498) also mentions the games of Saint Loup as amongst the most important and ancient of France. Saint Loup was a Burgundian saint and bishop of Sens, and took the part of the Burgundians against Clothair in the seventh century. (*Troisième Encyclopédie théologique*, *Dictionnaire des Legendes*, tom. xiv, p. 790.) Clavel and Heckethorn both derive the name of wolf from the mysteries of Isis. Heckethorn says:

In the mysteries of Isis the candidate was made to wear the mask of a wolf's head. Hence a wolf and a candidate in these mysteries were synonymous. Macrobius, in his *Saturnalia*, says that the ancients perceived a relationship between the sun, the great symbol of these mysteries; and a wolf, for, as the flocks of sheep and cattle disperse at the sight of the wolf, so the flocks of stars disappear at the approach of the sun's light. And in Greek, λύκος means both the sun and a wolf. There is a family of fellow crafts that still derive their name from that idea.

But as it is "a far cry" to Egypt, something nearer home may content. The name alone of the Lupercal games is suggestive, but we are met with the fact that no mention of masks is found connected therewith. A French writer (*Encyclopédie Méthodique*, *Antiquités*, tom. iii, *Luperces*) has, however, endeavoured to get over this circumstance in the following words:

There is to be seen on a chalcedony in the collection of Stosch, a naked figure, erect, clothed with a sort of large girdle of the skin of some animal around his loins; a robust man, who having a thyrsus reclining against his shoulder, is in the act of using both hands to put on a mask. The figure doubtless represents one of the Luperci, or priests of Pan, who ran naked in the streets, etc. The rites of the festivals of Pan did not differ much from those of Bacchus; these were celebrated by plays in the theatre; the festivals of Pan were perhaps also distinguished by

spectacular performances, to which the mask would allude. It is true we do not read that the Luperci ran about masked, but the silence of the ancients does not render this supposition impossible.

But has not the writer made a mistake? Does not the thyrsus prove that the figure represents an actor in the Dionysia? All things considered, it is to the Bacchic mysteries, which were derived from those of Egypt, that we may attribute the wolves, foxes and dogs of the Companions. (See Sainte-Croix, *Mystères du Paganisme*, tom. ii, pp. 72–98.) This supposition derives extra force from the name of Maître Soubise. Perdiguier can only feebly suggest that there was perhaps a Père Soubise, a Benedictine monk, a personage it has not been possible to trace, but Clavel (p. 366) thinks it not impossible that the name of Soubise is derived from Sabazius, one of the many epithets applied to Bacchus. If this view is accepted it may be possible to unravel the mystery of the "howling," something very similar having taken place at the Dionysia. Robert Brown in *The Great Dionysian Myth* (vol. ii, p. 31) says:

According to the mythologists, whose views are noticed by Diodorus Sikelos, Sabazios was a very ancient Dionysos, son of Zeus and Persephone, whose cult was performed at night and who was horned. He was also called Sabos and Ploutarchos remarks "that many even now call the Bakchik votaries Saboi and utter this word when they celebrate orgies to the god." Saboi was one of the sacred names shouted at the Bakchik and Phrygian celebrations in honour of Dionysos. . . . As already explained, Sabazios is the Phœnician god Sbat, the seventh planet, or Saturnus who presides over the seventh or Sabbath day.

Again, have we not a reminiscence of the Bacchic legends in the obscene love adventures of the three primitive tailor Companions, as hinted at in the revelations of 1655?

As regards Maître Jacques, Perdiguier says that, in the earliest ages, the Sons of Solomon were the only society; that there arose a schism in the bosom of this fraternity and that the seceders placed themselves under the protection of Jacques Molay, the last Grand Master of the Templars. In the legend we find, as if in corroboration of this, an allusion to the "destruction of the Temples." There is much in the legend to bear out this construction of their origin. We have the name of Jacques, the residence in the Holy Land, with the canes, which might be taken to represent the knightly lance. Soubise might figure for the Pope, who was a friend and protector of the Templars previous to Molay's return to France, while the traitor would stand for the King of France. The traitor's kiss might be looked upon as the symbol of the christening when Molay stood sponsor to the king's child, prior to his arrest and the large fire which the Companions built over his grave might be the type of Molay's awful death. But, apart from the fact that all this similitude is somewhat forced, it is evident that the Legend of Maître Jacques bears much more resemblance to the passion of our Lord. The traitor was one of Jacques' own disciples, he betrayed him with a kiss, his clothes were divided amongst

his followers, his betrayer committed suicide and the wounds inflicted by the daggers of the assassins were five in number, corresponding with the punctured hands, feet, and side of our Saviour. Again, it is almost impossible to believe that Molay ever had the opportunity of becoming the protector of such a body. A schism of this kind is not accomplished and crowned in one day. The Pope's letter inviting Molay to return from Cyprus and confer with him was dated June 1306 and the Grand Master arrived in France at the commencement of 1307. On October 13 of the same year he was imprisoned and never regained his liberty; and, in the interval, after depositing the treasure of the order in the Temple at Paris, he had visited Poictiers to have an interview with the Pope. (See C. G. Addison, *The Knights Templars*, 1852, pp. 239–41.) What time had he to place himself at the head of the dissenting Companions? But, if this theory is rejected, what shall be substituted for it?

In the first place, is it absolutely certain that the masons of Jacques were seceders from those of Solomon? That they are of later formation is evident, inasmuch as the Hiramic Legend shows no traces of Christianity, whereas that of the Maître Jacques does. But, if the points of agreement are reviewed, it may be possible to glean indiscriminately from all three families. If Freemasonry owes anything to the Companionage, it is probably to the Sons of Solomon more especially, but concerning these there is very little information. The following coincidences are worthy of attention:

1. "Sons of Solomon" certainly reminds us in general terms of our own fraternity. 2. *Companions de Liberté, free* companions, of *Free*masons. 3. *Devoir* is a literal translation of our English *Charge* and the documents appear to be very similar in form. 4. General Assembly is a term common to both societies. 5. Accepted Companion and Initiated Companion sound strangely familiar. 6. Passed Companion presents a remarkable coincidence with our own expression. 7. The identity of idea and application between the Lewis and the *Louveteau* can scarcely be a mere chance correspondence.

The above are similarities of expression and phraseology; let us now pass on to those of procedure preparatory to initiation. In both societies we find—

8. A previous inquiry into the candidate's character. 9. An absence of compulsion and a perfect freedom of choice. 10. A preliminary exposition of the general tendency of the society. 11. Perfect liberty to withdraw up to the last possible moment. 12. Sponsors, represented in Freemasonry by the proposer and seconder.

As regards the government of the societies, it will have been observed that—

13. Each particular society was thoroughly independent, but welded into uniformity with the other societies by the various charges. Previously to 1717 this was generally the status of Freemasonry. 14. Each society exercised the powers of petty justice over its own members. (Compare Brentano, *Gilds*, 1870, pp. 54, 63, and Fort, p. 132.) 15. Punishments took the form of fines and, in grave cases, of expulsion. The *Halliwell* poem is very explicit as to the punishment

of disobedient masons. The 10th *Punctus* requires that if " the mason lyve amysse, and yn hys werk be false, he schal thenne be chasted after the lawe." 16. Amongst the Sons of Solomon there was a perfect equality of membership. 17. All the members took part in the election of officers. 18. Every Companion was eligible for office.

19. The officers were a president, elders and secretary. If we regard the president as master and the elders as wardens, the exact counterpart is met with in the three principal officers of a Freemason's Lodge. The Steinmetzen had only one warden, the Companions evidently had more.

The acknowledged principles of the two institutions—the Companionage and Freemasonry—rest upon a common foundation :

20. The Companions profess Honour to God, the desire of preserving their master's interests and of yielding to one another mutual support and assistance. The second of these protestations may well be paraphrased as their bounden duty. Now, honour to the Almighty, the pursuit of duty here below and brotherly relief, are cardinal points of a Freemason's profession. The Companion, on entering his lodge, is asked, " What seek you here ? " and answers, " God and the apostles." To arrive at the knowledge of God and of His truth, is the leading precept imparted in Masonic Lodges.

The ceremonies of the Companionage present many singular features, some of which have their analogues in Freemasonry and in the usages of the Steinmetzen ; whilst of others, the types are found in the proceedings of the Vehm Gerichte, or Vehmic tribunals of Westphalia, in the ceremonial of the Mysteries and, even, in the Israelitish customs recorded in the Holy Writings. Amongst these may be briefly noticed :

21. The sequence of degrees.

22. The costume and posture of a candidate. Describing the procedure of the Holy Vehme, Sir F. Palgrave (*The Rise and Progress of the English Commonwealth*, vol. i, pp. 149, 150) says :

> Bareheaded and ungirt, the candidate is conducted before the dread tribunal. He is interrogated as to his qualifications, or, rather, as to the absence of any disqualification. He must be free born and a Teuton. If the answers are satisfactory, he then takes the oath, swearing by the Holy Law. The new Freisschopff was then entrusted with the secrets. He received the pass-word, by which he was to know his fellows and the grip or sign by which they recognized each other in silence. If he discloses the secrets, he is to expect that he will be suddenly seized by the ministers of vengeance. His eyes are bound, he is cast down on the soil, his tongue is torn out through the back of his neck.

According to Jacob Grimm (*Deutsche Rechts-Alterthümer*, 1828, pp. 184, 714), a cord about the neck was used symbolically, in criminal courts, to denote that the accused submitted his life to the judgment of the court. When used upon the person of a freeman, it signified a slight degree of subjection or servitude.

23. Prescribed steps during a ceremony. 24. Conventional knocks. 25. Progression from one officer to another. 26. An examination on previously imparted instruction.

27. Circumambulation. This rite is probably a relic of Sun-worship. In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked three times round the altar while singing a sacred hymn. In making this procession, great care was taken to move in imitation of the sun. At the ancient *Symposia* the cups were always carried round from right to left and the same order was observed in everything that took place in the entertainment. See Smith's *Dictionary of Greek and Roman Antiquities*; Dudley Wright, *Druidism*, pp. 26–7; Fort, p. 321; Oliver, *Historical Landmarks*, 1846, vol. i, p. 311; *Asiatic Researches*, 1798, vol. v, p. 357; Pliny, *Natural History*, xxii, 2; Elton, *Origins*, p. 293.

28. Discalceation. In the Israelitish, as well as in the Germanic nationalities, this rite, in its widest signification, was symbolized to mean a total relinquishing of personal claim and complete humiliation and subjection. Dr. Adam Clarke thinks that the custom of worshipping the Deity barefooted was so general among all nations of antiquity, that he assigns it as one of his thirteen proofs that the whole human race have been derived from one family.

29. The living circle. 30. The two lighted candles, representing the sun and moon. 31. The oath of secrecy. 32. The avoidance of a conventional method of salutation. 33. The banquet following the ceremony. 34. The use of two separate rooms. (The Steinmetzen only used one, their workshop.)

35. The Guilbrette. This evidence of membership may be held to correspond with the signs of antiquity. It will be remembered that no trace of a sign was discoverable amongst the Steinmetzen. 36. The watch or pass-word. This also was unknown in Germany. The Companions probably made use of Biblical words. 37. The use of the square and compasses.

38. The custom of holding monthly meetings, generally on the first Sunday. Freemasons also meet on the first, second, third, etc., Monday, Tuesday, or as the case may be; that is to say, both societies as a rule avoid appointing for their assemblies a fixed day of the month, but arrange to meet on a certain day of the week.

39. The custom of holding a yearly festival, accompanied by a religious service and followed by a banquet. 40. The habit of converting fines into liquor for the general benefit. The By-laws of our old Lodges prove the existence of this custom among the Freemasons.

As accidental coincidences, which cannot influence conclusions, may be mentioned the enmity of the Roman Church towards both Freemasonry and the Companionage, the admission of candidates of all religions and the blue sash edged with gold. But the most striking factors in the final judgment must be—

41. The mutual possession of an Hiramic Legend; with its probable existence amongst the Companions from a very remote period. Candour, however, demands

the acknowledgment, that in Freemasonry we meet with but sparing allusions to Hiram, until the early part of the eighteenth century.

Many of the characteristics are only what must arise in every secret society and those in which may possibly be discerned the germs of our existing Freemasonry, if viewed singly, would be of very slight value. Taken conjointly, their weight materially increases. It is necessary, however, to call attention to the possible absence amongst the Companions of one of the leading features of Freemasonry. Nowhere is there any distinct mention of a grip. The guilbrette may include one; it appears more than probable, but Perdiguier does not hint or declare that the giving of hands in this ceremony is performed in any special manner.

As we ponder over the evidence which has been unfolded, the question naturally arises, If this striking similitude to English Freemasonry existed in France as late as 1841—that is, for more than a century after the first Lodge in France was warranted by the Grand Lodge of England—why did the two societies never intermingle? Why should Frenchmen have accepted warrants at English hands, when they might as well have applied to the *Enfants de Salomon*? The difficulty is, however more apparent than real. Whatever may have been the primary object of the Companionage, it must be evident that it had long ceased to possess any speculative character. The ceremonies were still worked and preserved with that obstinacy which characterizes all popular usages, of which many remarkable instances might be cited. They served their purpose in fostering amongst the workmen an *esprit de corps*, they had become part and parcel of a system of mutual assistance. In England, however, they had attained, or perhaps retained, a higher significance; and, though alike in outward form, were wide as the poles asunder in moral tendency. The supporters of Freemasonry, in France at least, were chosen from amongst the higher classes; those of the Companionage from the lower. If we admit, with Perdiguier, that Companions were received into Freemasonry, we need not be surprised at their failing to recognize in our beautiful morality and ritual anything more than a chance resemblance to their own ancient institution. An illiterate journeyman would scarcely look for any connexion between a society that strove to reconcile all mankind and one that taught him that his first duty was to hate and combat his fellows of another and rival fraternity; between a society that upheld the moral equality of all men, combined with a cheerful submission to authority and one whose chief endeavour was to counteract the power of the masters and employers. Even such an enlightened man as Perdiguier, when struck with certain resemblances, is rather inclined to account for them by presuming that his fraternity has copied the Freemasons, than by imagining a common origin. The failure on the part of the ignorant workman to recognize the relationship is not extraordinary. Yet what can be said of the French Freemasons? Their blindness may be accounted for by ignorance, pride and ambition. Ignorance of the ways and usages, history and traditions of the Companionage; pride in their own position, which would have declined such humble relations; ambition to be thought descendants of the Templars, Rosicrucians, Magi, etc. etc.? Have we not seen, although nothing can

be more indisputably evident than the descent of English and, consequently, of all Freemasons, from the mediæval builders, that this descent was largely denied, or only grudgingly admitted, as a convenient cloak in whose ample folds the haughty Templars deigned to masquerade? If Freemasons scorned as parents the glorious architects of the Middle Ages, how could they be expected to acknowledge brotherhood or seek affinity with a set of ignorant present-day workmen, who were only known to them by means of the police reports continually detailing their revolting battles, of whose inner constitution absolutely nothing was known to the general public previously to 1841?

CHAPTER VI

MEDIÆVAL OPERATIVE MASONRY

A PREVALENT theory at one time was that all Gothic churches were erected by a body of travelling Freemasons acting in concert, who, being apparently a kind of lay brethren, guided entirely by the monks and always working as one man, were assumedly under the control of one supreme chief, as the Franciscans and Jesuits of later times by a "General." Coupled with this is ordinarily found a belief that the Gothic architecture practised by these monks and masons was, in its origin, an emanation from Byzantium, thus forming a link by which to connect the Masonic bodies and their architecture with the East, so on up to the Temple and further still, if necessary, *ad infinitum*. (See Thomas Hope, *Historical Essay on Architecture*, chap. xxi; Fort, *Early History and Antiquities of Freemasonry*, p. 33.) Another and more scientific, though equally baseless hypothesis, places the origin of Gothic architecture in Germany, making the Germans its apostles, sometimes, indeed, going so far as to deny the natives of other countries even the poor merit of imitation—their churches being supposed to have been built for them by Germans; while a third scheme contents itself with simply ridiculing *in toto* the pretensions of the Freemasons. (See Findel, *History of Freemasonry*, p. 76; G. Edmund Street, *Gothic Architecture in Spain*, 1865, p. 464; Joseph Gwilt, *Encyclopædia of Architecture*, 1876, pp. 128, 130; and Rev. J. Dallaway, *Discourses upon Architecture*, 1833, pp. 405–7.) It is essential to examine the *Parentalia* and duly to consider the elaborate arguments by which Governor Pownall, Sir James Hall and Hope have supported their respective contentions, in order to form a correct estimate of the influence these have exercised in shaping or fashioning the theory of Masonic origin, believed in by encyclopædists between 1750 and 1861.

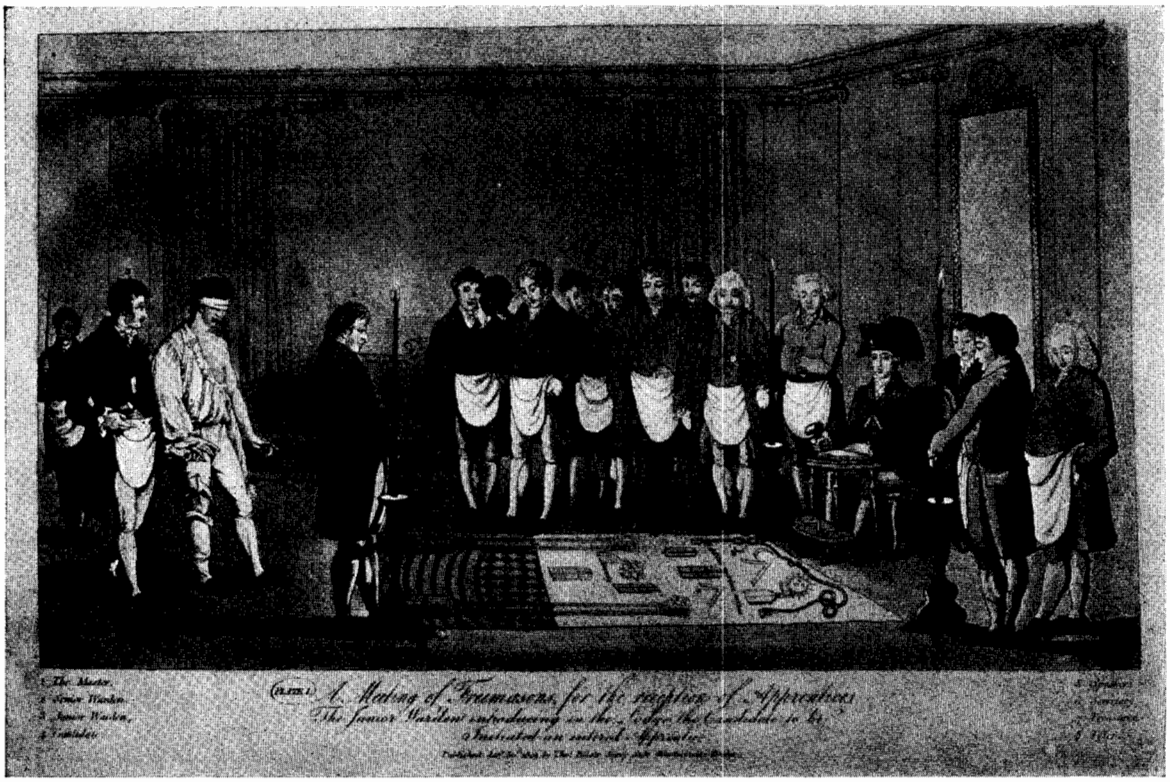
It is true that J. S. Hawkins's *History of Gothic Architecture*, 1813, is honourably distinguished from all similar works published after the disclosure of Sir J. Hall's hypothesis, 1803, by the absence of the word *Freemasons* from both index and letterpress; but, with this solitary exception, all writers (after Hall) who selected architecture as their theme have associated the Freemasons with the Gothic, or pointed style—a theory which reached its fullest development in the well-known essay of Hope.

Wren—if we accord him the credit of the outline of Masonic history given in the *Parentalia*—blended conjecture with tradition. Hall found in the statement *ascribed* to Sir Christopher, the principle of authority and looked no further. The greatest architect of his age and the "Grand Master of the Freemasons," could

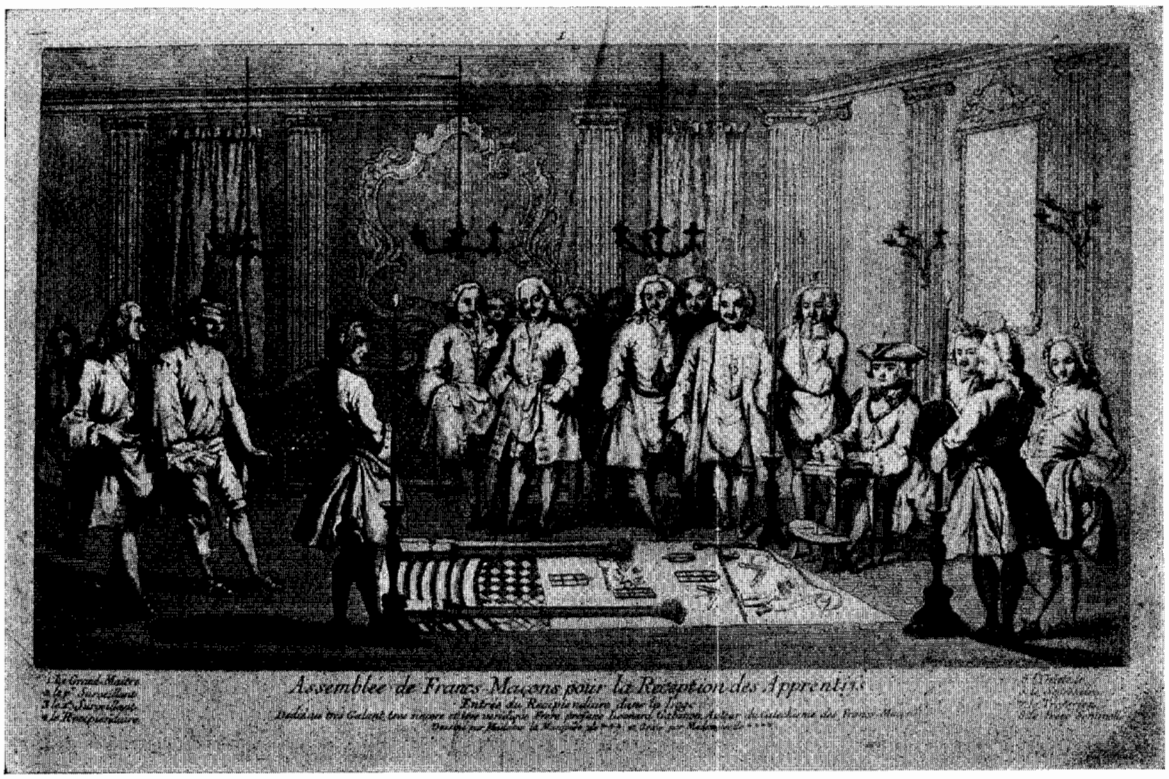
A SERIES OF FIFTEEN ENGLISH AND FRENCH FREEMASONRY PRINTS

OF 1745-1757-1809-1812

They depict meetings of Freemasons
for the reception of Apprentices and
admission of Masters

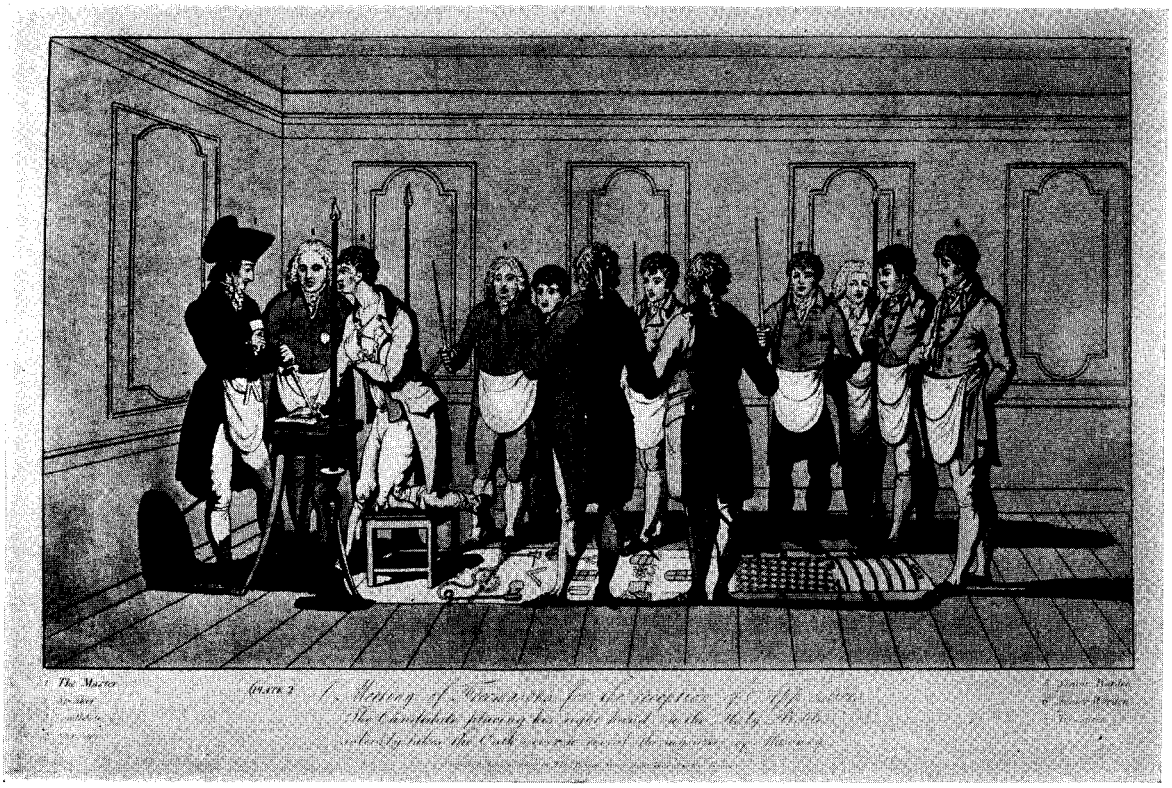


An English print of 1809.

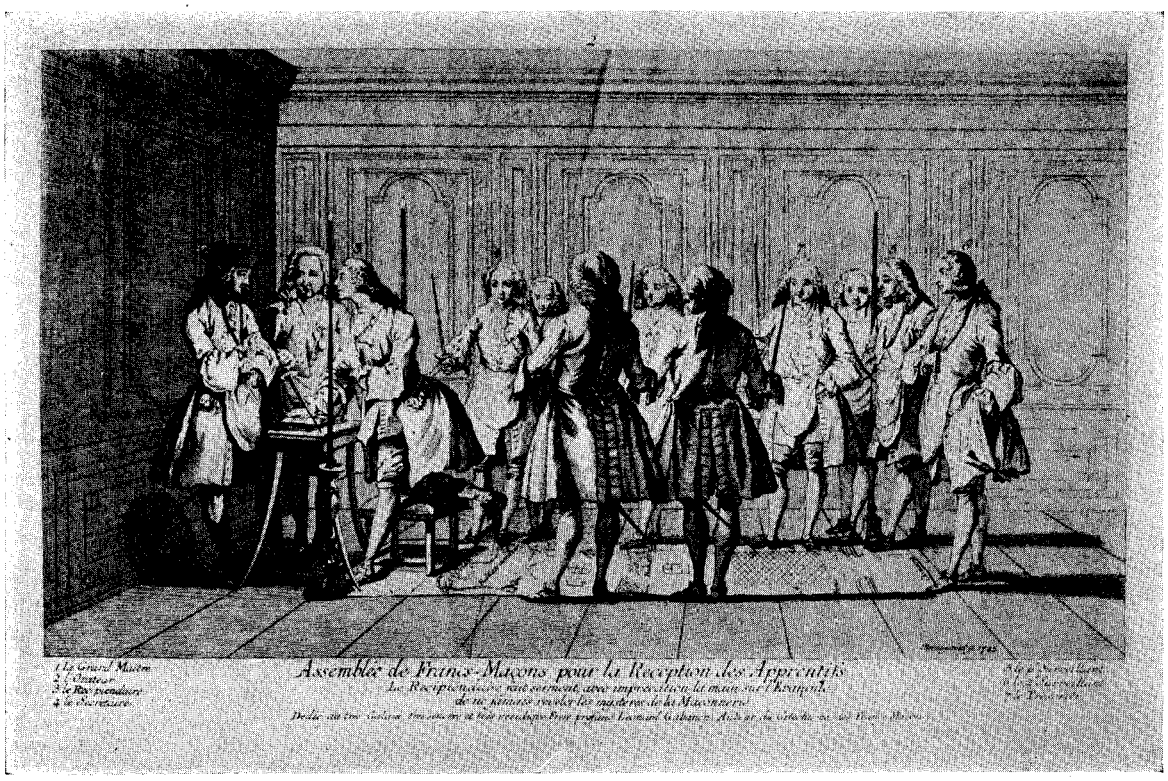


A French print of 1745.

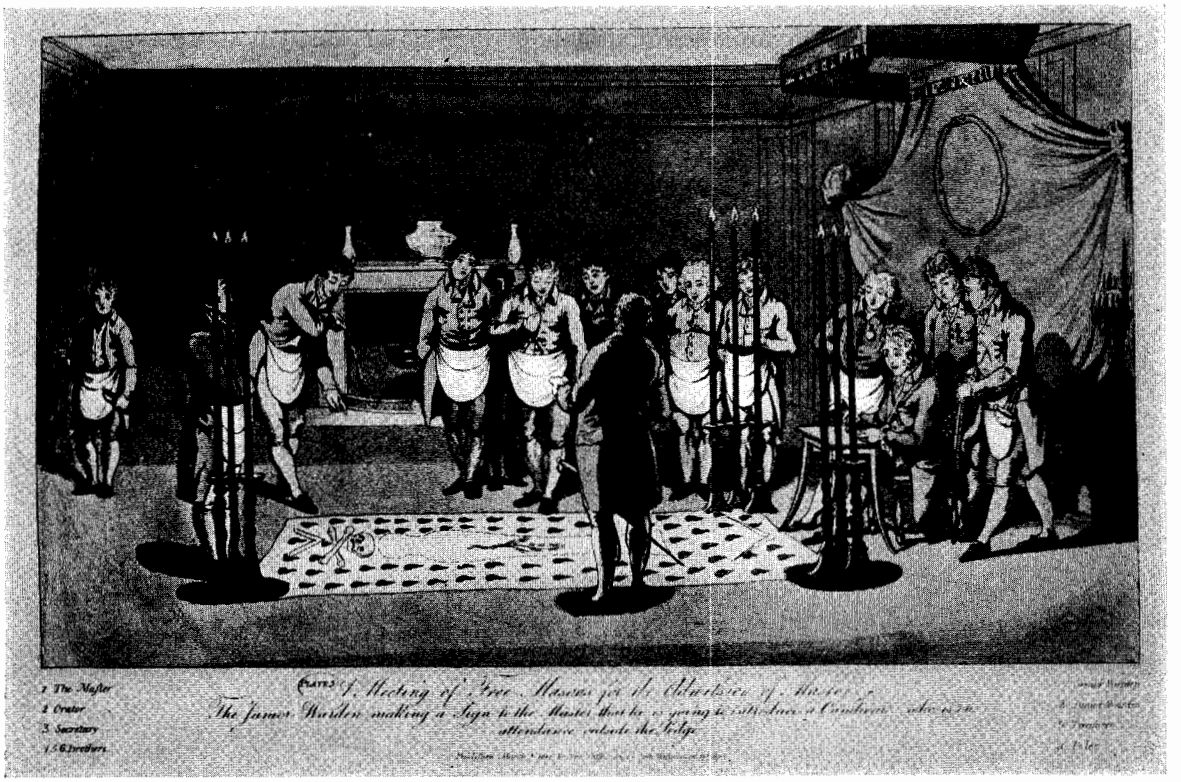
This Series of English and French Prints Shows Meetings of Freemasons for the Reception of Apprentices and the Admission of Masters.



An English print of 1809.



A French print of 1745.



An English print of 1812.

A French print of 1745.

An English print of 1812.

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An English print of 1812.

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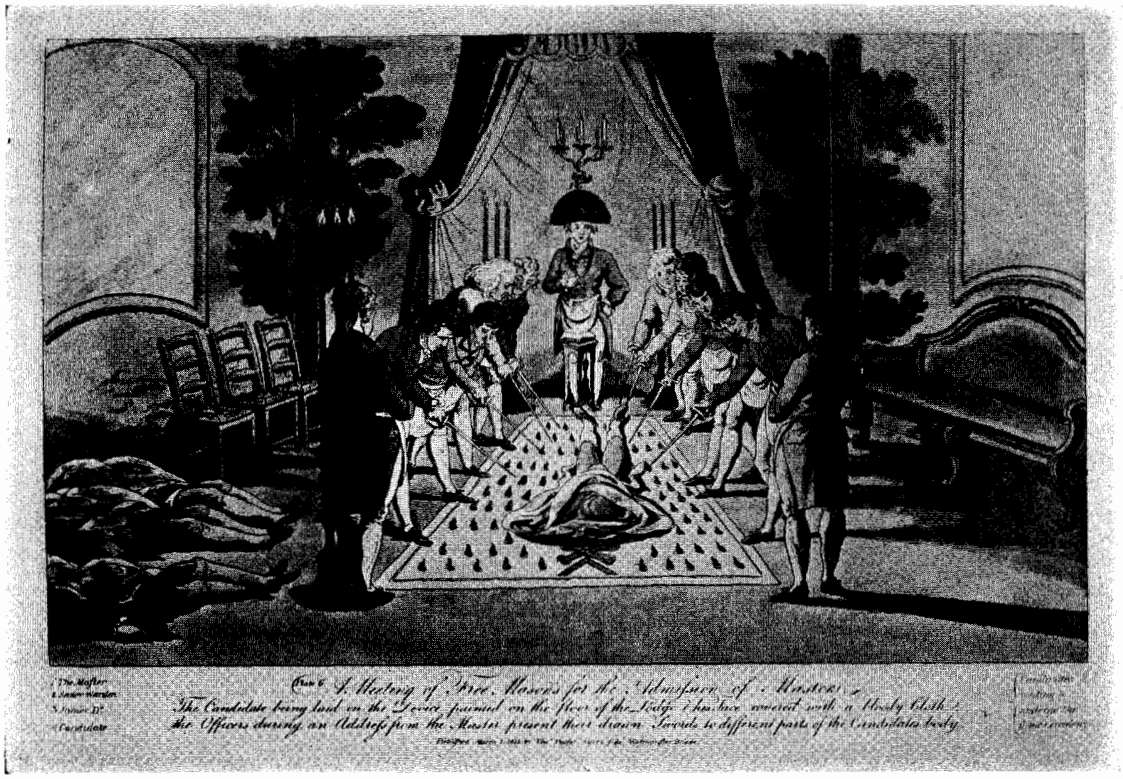
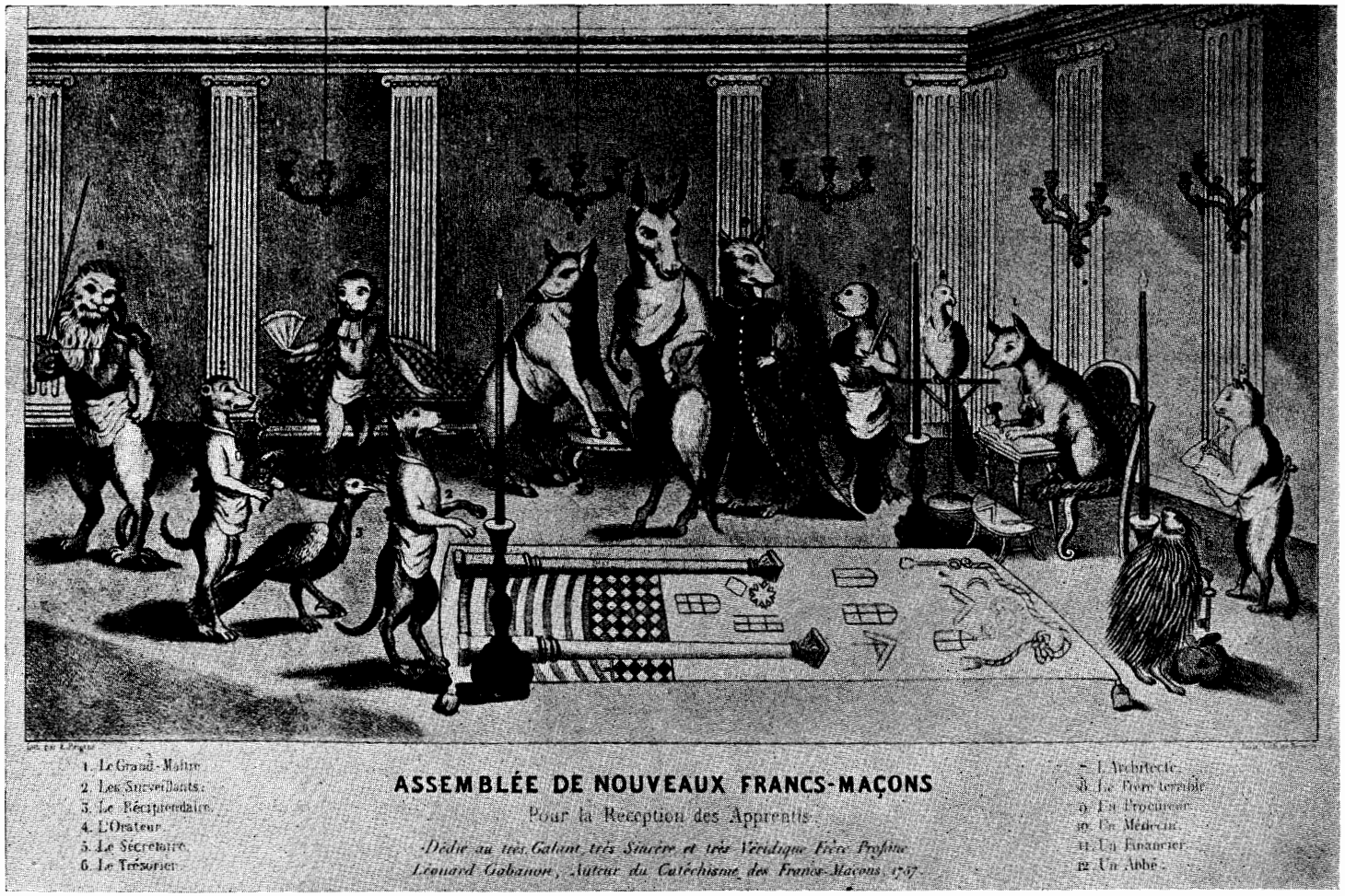


An English print of 1812.

A French print of 1745.

An English print of 1812.

A French print of 1745.



A Meeting of New Freemasons for the Reception of Apprentices.

A French print of 1757.

not possibly err in coupling the profession he adorned with the society over which he ruled. Dallaway in 1833 published his *Discourses upon Architecture*, the last of which he entitled "Collections for an Historical Account of Master and Free-masons" and from this fount Masonic writers have largely drawn. He cites approvingly "that the incorporation of masons, in the thirteenth century, may have finally brought the pointed arch to that consistency and perfection to which it had not then attained" (R. Smirke, in the *Archæologia*, vol. xxiii). "The denomination of Free-masons in England, he deemed to be merely a vernacular corruption of the *Freres-Maçons* established in France" (*Discourses*, etc., pp. 407, 434). Hope quotes no authorities; and though, at the present day, many people might think that the verdict formerly passed upon his *Anastasius* (1819) would now apply to his *history* of the Freemasons—viz. "a romance which holds a distinguished rank among modern works of fiction"—it was at one time so much in request, as a professional textbook, that an analytical Index to its contents, consisting of eighty-nine pages and with twelve illustrations in wood, had a very extended sale. Dean Milman remarks: "All the documentary evidence adduced by Mr. Hope amounts to a Papal privilege to certain builders or masons, or a guild of builders, at Como, published by Muratori and a charter to certain painters by our Henry VI. Schnaase (*Geschichte der Bildende Kunst*, iv, ch. 5) examines and rejects the theory" (*History of Latin Christianity*, vol. vi, p. 587).

According to the editors of the *Parentalia*, he [Wren]

was of opinion (as has been mentioned in another Place) that what we now vulgarly call *Gothick* ought properly and truly to be named the *Saracenick Architecture refined by the Christians*, which first of all began in the East, after the Fall of the *Greek* Empire, by the prodigious Success of those People that adhered to Mahomet's Doctrine, who, out of Zeal to their Religion, built Mosques, Caravansaras and Sepulchres wherever they came.

These they contrived of a round Form, because they would not imitate the Christian Figure of a Cross, nor the old *Greek* Manner, which they thought to be idolatrous and, for that Reason, all Sculpture became offensive to them.

They then fell into a new Mode of their own Invention, tho' it might have been expected with better Sense, considering the *Arabians* wanted not Geometricians in that Age, nor the *Moors*, who translated many of the most useful old *Greek* Books. As they propagated their Religion with great Diligence, so they built Mosques in all their conquered Cities in Haste. The Quarries of great Marble, by which the vanquished Nations of *Syria*, *Egypt* and all the East had been supplied, for Columns, Architraves and great Stones, were now deserted; the *Saracens*, therefore, were necessitated to accommodate their Architecture to such Materials, whether Marble or Free-stone, as every Country readily afforded. They thought Columns and heavy Cornices impertinent and might be omitted; and, affecting the round Form for Mosques, they elevated Cupolas, in some Instances with Grace enough. The Holy War gave the Christians, who had been there, an Idea of the Saracen Works, which were afterwards by them imitated in the West; and they refined upon it every Day as they proceeded in building Churches. The *Italians* (among which were yet some *Greek* Refugees) and with them *French*, *German* and

Flemings, joined into a Fraternity of Architects, procuring Papal Bulls for their Encouragement and particular Privileges; they stiled themselves Freemasons and ranged from one Nation to another as they found Churches to be built (for very many in those Ages were everywhere in Building, through Piety or Emulation). Their Government was regular and where they fixed near the Building in Hand, they made a Camp of Huts. A Surveyor govern'd in chief; every tenth Man was called a Warden and overlooked each nine. The Gentlemen of the Neighbourhood, either out of Charity or Commutation of Pennance, gave the Materials and Carriage. Those who have seen the exact Accounts in Records of the Charge of the Fabricks of some of our Cathedrals near four hundred Years old, cannot but have a great Esteem for their Œconomy, and admire how soon they erected such lofty Structures.

The full title of the work is *Parentalia, or Memoirs of the Family of the Wrens; but chiefly of Sir Christopher Wren.* Compiled by his son Christopher. Now published by his grandson, Stephen Wren, Esq., with the care of Joseph Ames, F.R.S. London, MDCCL, p. 306.

Governor T. Pownall, in *Archæologia*, 1788, vol. ix, pp. 110–26, " Observations on the Origin and Progress of Gothic Architecture and on the Corporation of Freemasons," believed that " the collegium or corporation of Freemasons were the first formers of Gothick Architecture into a regular and scientific order, by applying the models and proportions of timber frame-work to building in stone " ; and was further of opinion that this method " came into use and application about the close of the twelfth or commencement of the thirteenth century."

The times of building the Gothick *new-works* coincide with this æra. A fact which coincides with this period offers itself to me—that, the churches throughout all the northern parts of Europe being in a ruinous state, the Pope created several corporations of Roman or Italian architects and artists, with corporate powers and exclusive privileges, particularly with a power of setting by themselves the price of their own work and labour, independent of the municipal laws of the country wherein they worked, according as Hiram had done by the corporations of architects and mechanicks which he sent to Solomon. *The Pope not only thus formed them into such a corporation, but is said to have sent them (as exclusively appropriated) to repair and rebuild these churches and other religious edifices.* This body had a power of taking apprentices, and of admitting *or accepting* into their corporation approved masons. The common and usual appellation of this corporation in England was that of *The Free and Accepted Masons.*

Governor Pownall then goes on to say that,

claiming to hold primarily and exclusively of the Pope, they assumed a right, as *Free*-masons, of being exempt from the regulations of the statutes of labourers, to which they constantly refused obedience. One might collect historical proofs of this, but as the fact stands upon record in our statute laws, I shall rest on that.

Our author next fixes the establishment of the Freemasons in England about the early part of the reign of Henry III, at which period " the *Gothic* architecture came forward into practice *as a regular established order* " ; and suggests as irresistible

—the inference that the invention and introduction of this bold and very highly scientific order of architecture must be referred to these chosen and selected artists.

Pownall concludes :

Having shown from incontrovertible record that there was in England a corporation of architects and masons, instituted by a foreign power and that this foreign jurisdiction, from which they derived and under which they claimed, was the Pope, who created them by bull, diploma, or charter, about the close of the twelfth or commencement of the thirteenth century, I was very solicitous to have inquiry and search made amongst the archives at Rome, whether it was not possible to find the record of this curious transaction and institution. The librarian of the Vatican was, in 1773, on my behalf, applied to. He examined the archives deposited there and, after a long search, said, " he could not find the least traces of any such record." The head keeper of the archives was next applied to and his answer was the same. The Pope himself, in consequence of a conversation which the inquiries in my letter led to, interested himself in the inquiry and, with the utmost politeness, ordered the most minute research to be made; but no discovery arose from it. I cannot, however, yet be persuaded but that some record or copy of the diploma must be somewhere buried at Rome, amidst some forgotten and unknown bundles or rolls.

Patrick F. Tytler, in his *History of Scotland*, 1845, vol. ii, p. 278, says : " I have in vain looked for the original authority upon which Sir Christopher Wren and Governor Pownall have founded their description of the travelling corporations of Roman architects."

Of Gothic architecture Sir James Hall (*Essay on Gothic Architecture*, pp. 2, 112) says :

During the three centuries in which it prevailed exclusively over the greater part of Europe, its principles remained fixed and unchanged, in passing through a multitude of hands, eager to outdo their predecessors and their rivals by the novelty as well as by the elegance of their compositions. Such a conformity cannot be accounted for but by supposing that the artists were guided in their work by some principle known to them all and handed down from one generation to another. But that no such principle has reached our knowledge, is proved by the various unsuccessful attempts which have been made of late to explain the forms of Gothic architecture and to reconcile them to each other. We must, therefore, conclude that if there had been any such principle, it was known to the artists only and concealed by them from the rest of the world. In order to determine this point, it is necessary to inquire by whom the art was practised. In that view, I shall refer, in the first place, to Sir Christopher Wren, an authority of great weight.

This writer then transfers to his pages the extract already given from the *Parentalia*, adding, after the words " he [Wren] was of opinion," " *says his son, Mr. Wren*," and continues :

The architecture here pointed out, as practised by the Freemasons in contradistinction to the Romans, being decidedly what we call Gothic, it is quite obvious

that Sir Christopher Wren considered Gothic architecture as belonging to the Freemasons exclusively. Sir Christopher, who was surveyor-general of the works of architecture carried on in the kingdom and, at the same time, a man of learning and curiosity, was led to examine the old records, to which he had free access. Being, likewise, for many years, the leading man among the Freemasons, and their *Grand Master*, we may consider his testimony in this question as the strongest that the subject will admit of.

It is fairly inferential that in the view thus expressed Sir James Hall was largely influenced by a belief in the *actual* testimony of a Grand Master of the Freemasons. There is no proof that Wren ever held that office or that he was a Freemason.

Reviewing the condition of architecture towards the end of the tenth century, Hope says :

It may be supposed that, among the arts exercised and improved in Lombardy, that of building held a pre-eminent rank ; and, in fact, we find in Muratori, that already, under the Lombard kings, the inhabitants of Como were so superior as masons and bricklayers, that the appellation of *Magistri Comacini*, or Masters from Como, became generic to all those of the profession. We cannot, then, wonder that, at a period when artificers and artists of every class formed themselves into exclusive corporations, architects should, above all others, have associated themselves into similar bodies, which, in conformity to the general style of such corporations, assumed that of free and accepted masons and was composed of those members who, after a regular passage through the different fixed stages of apprenticeship, were received as masters and entitled to exercise the profession on their own account.

In the view of the same writer, " Lombardy itself soon became nearly saturated with the requisite edifices " and unable to give the Freemasons " a longer continuance of sufficient custom, or to render the further maintenance of their exclusive privileges of great benefit to them at home."

The Italian corporations of builders, therefore, began to look abroad for that employment which they no longer found at home ; and a certain number united and formed themselves into a single greater association of fraternity—seeking a monopoly, as it were, over the whole face of Christendom.

They were fraught with Papal bulls, or diplomas, granting to them the right of holding directly and solely under the Pope alone ; they acquired the power, not only themselves to fix the price of their labour, but to regulate whatever else might appertain to their own internal government, exclusively in their own general chapters ; prohibiting all native artists not admitted into their society from entering with it into any sort of competition.

That an art so peculiarly connected with every branch of religion and hierarchy as that of church architecture, should become, in every country, a favourite occupation with its ecclesiastics, need not, Hope thinks, excite surprise.

Lest, however, such as belonged not to their communities should benefit surreptitiously by the arrangements for its advantage, the Freemasons "framed signs of mutual recognition, as carefully concealed from the knowledge of the uninitiated as the mysteries of their art themselves."

Wherever they came, they appeared headed by a chief surveyor, who governed the whole troop, and named one man out of every ten, under the name of warden, to overlook the nine others.

This last statement is evidently copied from the *Parentalia*; and a careful collation of Hope's work with the three previously cited, will prove that his remarks on the Freemasons are mainly, if not entirely, borrowed without the slightest acknowledgment from the *Memoirs of the Wrens* and the *Essays* of Governor Pownall and Sir James Hall.

Hope says further (*Historical Essay*, pp. 228–38, 527):

The architects of all the sacred edifices of the Latin Church, wherever such arose—north, south, east, or west—thus derived their science from the same central school; obeyed in their designs the dictates of the same hierarchy and rendered every minute improvement the property of the whole body.

The downfall of the Freemasons of that body composed of so many lesser societies dispersed and united all over Europe, which, throughout all Europe, was alone initiated in all the secrets of the pressure and the counter-pressure of the most complicated arches, so essential to the achievement of constructions after the pointed fashion and so intricate, that even Wren confessed his inability to understand all their mysteries;—the passage of the whole art of building, from the hands of these able masters, into those of mere tyros, not bred in the schools of Freemasonry and not qualified to hazard its bold designs, forced architecture immediately backwards from that highly complex and scientific system, into one more simple in its principles and more easy in its execution.

It will excite no surprise that a treatise so highly esteemed by those who studied architecture as a profession and elevated, for the time being, by the general voice, into the character of a standard work, should have impressed with even greater force the somewhat careless writers by whom Masonic history has been compiled. Traces, however, of Hope's influence upon succeeding writers are to be found in many works of high reputation and these, as would naturally happen, still further disseminated and popularized the views of which an outline has been given, until, in the result, a natural reaction took place and, what Sir Gilbert Scott calls the "fables of the Freemasons" have so far extended their sway, that, as long since pointed out, the historians of the craft, by supporting what is false, have prevented thinking men from believing what is true.

Even the judicious Hallam has been carried along with the current, and remarks:

Some have ascribed the principal ecclesiastical structures to the fraternity of Freemasons, depositaries of a concealed and traditionary science. There is probably

some ground for this opinion ; and the earlier archives of that mysterious association, if they existed, might illustrate the progress of Gothic architecture, and perhaps reveal its origin. (See Hallam's *Europe in the Middle Ages*, ed. 1853, vol. iii, p. 358. This work was originally published in 1832, the year following Hope's death. *Cf.* F. A. Paley, *Manual of Gothic Architecture*, 1846, p. 211 and G. A. Poole, *History of Ecclesiastical Architecture in England*, 1848, pp. 116, 119.)

Sir Francis Palgrave, writing in the *Edinburgh Review*, April 1839, pp. 102, 103, says :

Those who have hitherto attributed Gothic architecture to the Freemasons have considered the style as " the offsprings of a congregated body " ; and, deeming the members of the fraternity to have acted in concert, have attempted to show them working and calculating as a fraternity, for the purpose of arriving at the definite results which they afterwards so gloriously attained—an hypothesis which will become perfectly credible when any scientific society shall have discovered a system of gravitation, any literary academy shall have composed a *Paradise Lost*, or any academy of the fine arts shall have painted a " Transfiguration." But we believe that the fraternity of Freemasons just performed the very useful and important duties properly belonging to the society or the academy. They assisted in the spread of knowledge and in bestowing upon talent the countenance and protection of station and established power.

An amazing analogy has occasionally been traced for the men who built the churches, bridges and abbeys, the ruins of many of which exist to the present day, but the only one for which any rational ground can be assumed is that of the Roman Collegia. These Collegia were certainly introduced into England, as is witnessed by the famous Chichester inscription (which, however, does not refer unequivocally to builders), even if the fact had not been certain from the nature of things and, because of this, added to a few vague traditions and certain loose expressions in panegyrists, with other late and unsatisfactory writers, it is sought to establish a great school of masons in this country, from whom the mediæval operative masons and, subsequently, the modern Freemasons, can trace a direct descent. But, in the first place, it is very doubtful how far the British element, which is supposed to have carried on the Collegia until they reappeared in the Saxon form of guilds, survived the Saxon Conquest. Works of great research and ingenuity have been written on the one side and on the other, with the only apparent result of proving how irremediable and hopeless is the divergence of the learned and what little chance there is of the question ever being satisfactorily settled, or, at least, until the learned condescend to lay aside their individual crotchets, which, practically speaking, amounts to the same thing. But, even assuming a very considerable Celtic population and great Celtic influence, so that the Collegia may be the parents of the subsequent guilds, there is no evidence that any such Collegia belonged to the building trades, but a good deal of negative evidence to the contrary. The Celts, wherever and whenever found, were emphatically not builders—the native works in Wales, Ireland and Scotland consisting either of mounds and earthworks, or

subsequently of stonework of the rudest construction; their circular, beehive-shaped huts of stone, which were used also to a certain extent for religious purposes, being common to the merest savages. Gildas, speaking more than forty years after the decisive battle of Mount Badon had pretty well rid the country of the first swarms of invaders, says, that the towns still lie dreary and neglected (*adhuc deserta squalent*) and there is no evidence of either Silchester or Wroxeter having been restored by the Romano-Britons after its first destruction. The discovery of British churches by Augustine proves nothing. Britain was a Roman colony for nearly 100 years after the conversion of Constantine, during which period they may have been built and, even if that were not so, the mere fact of the existence of a few small churches of rude construction is no proof of the existence of an extensive building fraternity, with regular rules and corporations. Moreover, the Anglo-Saxons when they began to build were obliged to import workmen and they also sent abroad when they commenced to restore. Benedict Biscop, who may be regarded as the first patron of architecture amongst them, about 674, went over to France to engage "cementarios," in order that his church at Monk Wearmouth might be built "according to the manner of the Romans, which he had always loved"; and St. Wilfrid, of York, slightly later, brought over with him eminent builders and artists from Rome, Italy, France and other countries. (See W. H. Rylands, "The Legend of the Introduction of Masons into England" in *Masonic Magazine*, April and May 1882.) We may, therefore, feel tolerably certain that all knowledge of the art of Roman building and with it the Roman building corporations—though they still had Roman buildings in their midst—had long been lost and had never been handed down to the Saxons. Guilds, however, undoubtedly existed before the Conquest, as well as among the Saxon population afterwards. Brentano mentions three and Pike, in his *History of Crime* (vol. i, p. 68 *et seq.*) shows that the merchant guild of Dover and the burgesses guild at Canterbury, existed at least as early as the time of the Confessor; and the various weaver guilds appear as regularly constituted, in the earliest records of the Exchequer dating not long after the compilation of Domesday. The learned Heineccius affirms that in Germany (which, though never a province of the Roman Empire, was much more influenced by it than is usually supposed) the guilds appeared first in the eleventh century and considers further, that they were an imitation of, not descendants from, the Collegia of Rome. Hence, on the whole, considering the double uncertainty of, firstly, the descent of any guild from classic institutions; and, secondly, of the chance of the building guilds in England at least having formed part of them, even if such descent existed, we must, however reluctantly, decide against the high antiquity of the Masonic bodies in the British Islands. Nor do organized bodies of masons seem to have arisen—though on this point it should be observed that present conclusions may be at any time invalidated by the production of further evidence—until long after the appearance of guilds among the other trades. The reason of this is obvious; the necessity of moving from place to place as work called them would long preclude their having

associations by which the other trades were strengthened and controlled, the essence of which, as was the case also with the Collegia, was a local habitation. The early masons were probably to a certain extent under the direction of the monks and priests for whom they worked and it is highly probable that an ecclesiastic who had some taste for and, what is more, some practical knowledge of, architecture, was far more common then than now, while, in the more primitive countries, the missionaries would have, in many cases, to assist personally in the work. This and the naturally and necessarily migratory habits of the workmen, together with the occasional passing of styles, architects and workmen from one country to another, will account for the myth of a cosmopolitan body working under the monks. All the legends of the Freemasons, both here and abroad, are manifestly of a late mediæval origin; while the stories of Euclid, the one mathematician of classic times known to the Middle Ages, are involved in that charming disregard of all chronology, which is one of their chief characteristics. There was a strange vein of imagination in the mediæval character; witness the style of architecture, indigenous and utterly unlike anything either before or since—the institution of chivalry, the crusades, the romances, strange tales, legends and travesties of history. Witness the legends of St. Alban, of "Ewclyde," King Pharaoh, of Virgil as a magician and the stories of King Lud, Brutus, Troynovant and others, for all of which no kind of foundation, or excuse for a foundation, exists. It may be observed, however, that the ancient Irish manuscripts undoubtedly conceal ethnic traditions pointing to an Eastern origin—cf. the Irish version of *Nennius*, edited by Todd and Herbert, published by the Irish Archæological Society, 1848. As an illustration of the manufacture of legends a manuscript note on the margin of a copy of the 1723 *Constitutions*, preserved in the library of the Grand Lodge of England, has the following: "Witness the story of Meron [Naymus] Grecus, who was at ye building of Solomon's Temple, in the year of the world 2933 and after came into France to Charles Martel, their king, who began to reign in the year of ye world 4660. So the man was 1727 years old!"

But, at whatever period the Masonic bodies first took form, the ceremonies and customs by which they were distinguished are at least of much earlier origin than our oldest constitutions. The fabric rolls of York Minster, which have been published at length by Canon Raine for the Surtees Society, show that in 1355 *Orders for the Masons and Workmen* were issued.

The first and second masons who are called masters of the same and the carpenters, shall make oath that they cause the ancient customs underwritten to be faithfully observed. In summer they are to begin to work immediately after sunrise until the ringing of the bell of the Virgin Mary, then to breakfast in the fabric lodge, then one of the masters shall knock upon the door of the lodge and forthwith all are to return to work until noon. Between April and August, after dinner they shall sleep in the lodge, then work until the first bell for vespers, then sit to drink to the end of the third bell and return to work so long as they can see by daylight. It was usual for this church to find tunics (probably gowns), aprons,

gloves, and clogs and to give occasional potations and remuneration for extra work. Gloves were also given to the carpenters.

Strikes, boycotting and rattening were, even in those remote times, not wholly unknown, for there is an account of a conspiracy

that certain stonecutters or masons, being moved by a most wicked spirit of envy, wickedly conspiring for the death and ultimate destruction of Magister William Colchester, assigned to us and to the fabric of our church by our most dread lord the king, by his letters patent [Colchester had been master mason of Westminster Abbey] for the government of the said fabric and specially received under the protection of the same, treacherously assaulting the said William, did grievously wound him and did so injure another person, his assistant, that his life is considered in serious danger.

In 1433 two "setters" had £1 6*s.* 8*d.* given to them as remuneration, also two skins for aprons, according to custom, which cost 12*d.* and ten pair of gloves, given at the time of setting stones, costing 18*d.* A nearly similar entry occurs in the following year. In 1472 William Hyndely, warden of the lodge of masons, was paid at the rate of 3*s.* 4*d.* a week for twenty-eight weeks, for working in the office of the master of the masons and had 13*s.* 4*d.* for a reward. He became master mason and, two years later, was working with two apprentices and three labourers; and, five years after that, with eleven masons and two apprentices. The bridge at Catterick, 1412, was contracted for by three masons at a lump sum, with a gown to each, "according to their degree." The building of Walberswick steeple, 1426, was undertaken for 40*s.*, with a cade of herrings and a gown of "lenore ones," which is not very clear—possibly *leuere once*, or "livery once," each time of working. A parish in Suffolk, 1430, was to provide every Freemason with a pair of white leather gloves and a white apron during the works. So the mason contractor for rebuilding the bell tower of Bury St. Edmunds, 1435, was to have £10 a year, board for himself in the convent hall as a gentleman and for his servant as a yeoman, also two robes, one for himself of gentleman's livery, that of the servant to be a yeoman's livery. Livery at that time was not a badge of servitude or menial office as at present, but of subservience and was worn by young gentlemen of high rank when in attendance on some great lord, which was a part of their education. "Wearing the Queen's livery" is an undoubted survival of these ideas, which is mentioned to show that builders were not the masters but the employés (not exactly the servants) of those who paid them. A "house" seems to have very commonly been part of the salary of the master mason, as in the agreement between the Prior of Durham and John Bell *latimus*, 1488 and in many other and earlier instances. The said John Bell had also an apprentice for whom he was to be paid by the sacristan. In 1610 "a Freemason, who can draw his plot, work and set accordingly, having charge over others," is considered as worth 12*d.* a day before Michaelmas and 10*d.* after it. A rough mason who can take

charge over others, was, at that time, worth 10*d.* and 8*d.* according to the same seasons, showing that the old customs subsisted, occasionally at least, until very late times.

One of the earliest intimations of the "lodge" occurs in 1200, when a *tabulatum domicialem* was the shed erected in front of St. Albans Abbey—by Hugh Goldcliffe aforesaid and, in 1321, is an entry of 2*s.* 6*d.* for straw to cover the masons' lodge at Carnarvon Castle. At the chapel of St. Stephen, Westminster, a man was paid, in 1320, to clean out the lodge, amongst other work. In 1399, there occurs at York a list of the stores at the "loge" in the cemetery. In 1395, at the additions to Westminster Hall, the king engaged to find "herbergage" (harbourage) for the masons and their companions (journeymen); and, in the same year, is noticed the fact of two carpenters working upon the new house for the masons of Westminster Abbey and another house in Tothill Street; and of 15*s.* 6*d.* being paid to the "dauber" for the lodge for the masons and the house in that street. The earliest of the Masonic *Constitutions* or *Charges*, the Halliwell, *circa* 1400, has—"If in the logge the apprentice were taken," also—

> The prevystye of the chamber telle he no mon,
> Ny yn the *logge* whatsever they done;

which is styled by Wyatt Papworth "a satisfactory instance of the attempt at concealment of trade mysteries." In 1421, at Catterick church, a "luge" of four rooms is specified as having to be made for the masons. In 1426, the masons engaged to build Walberswick steeple were to be provided with a "hows" to eat, drink, work and sleep in, and to "make mete in," i.e. fitting or convenient. These lodges were formerly thatched, but one properly "tiled" was to be provided at the expense of some parishioners in Suffolk. In 1432 a "luge" was erected in the cemetery at Durham. And, in 1541, Thomas Philips, freemason, with John Pettit, covenanted "to set up and fully finish" the Coventry Cross and, at their own charge, "to prepare, find and make a house or lodge for masons to work in during the time of making the same cross." (See T. W. Whitley, *The Coventry Cross*, 1880, pp. 8, 9.) Various customs of trade are mentioned in the manuscript *Constitutions* of later date. The word *Loge* in Anglo-Norman means "a lodge, habitation, lodging." (See Wright's *Glossary to Chaucer's Poems*.) In the *Dictionary of Architecture* there are twenty-four instances of "lodge" referred to between 1200 and 1523 in England; and four between 1483 and 1527 in Scotland.

As regards the origin of Masonic guilds there are two traditions, besides the alleged charter of Athelstan and the familiar legend of St. Alban, namely, one making Godfrey de Lucy, Bishop of Winchester, who first rebuilt the eastern portion of his cathedral, the founder of a confraternity, 1202, which is accepted by Milner as the origin of the society of Freemasons; the second, that advanced by Anderson, 1738, but never authenticated, who assigns the honour to William Molart, Prior of Canterbury Cathedral, 1429, under the patronage of Archbishop Chichele. Neither of these is really worth discussing. Even supposing that such societies were

founded, it is quite clear from the whole documentary evidence that they must have been short-lived and, during that short life, never extended their influence. There was, however, undoubtedly a guild of masons in London in 1375, when the right of election to the civic dignities, including those of parliamentary representatives, were transferred from the wards to the trading companies. In the next year a list was drawn up in French of the number of persons chosen for common councilmen by the trades. This list comprises 148 members, of whom the masons sent four and the Freemasons two. It is believed that the latter afterwards merged in the former and this amalgamation probably occurred prior to 1421–2, 9 Henry V, for a document in possession of the Brewers' Company of that year gives the masons as 29th on a list of 112 companies, but omits all mention of the Freemasons. (See W. Herbert, *History of the Twelve Great Livery Companies*, 1837, vol. i, p. 33.) Halliwell instances a single statement to the effect that "a company of under masons was formed in London, 12 Edward IV, 1473, while the incorporation of the masons is sometimes referred to as having taken place in 1677 or 1678, by erroneously taking the renewal of their charter by Charles II as the original." The date, 1411, is recorded in the usual subscription to the coat of arms. It is worth remarking that Stow says that the masons were formerly called Freemasons. There is also a notice of a guild of *cæmentarii*, 1422–3. Papworth considers it as a curious coincidence that the handwriting of the earliest *Constitutions* is about contemporary with the date 1375, but that this is much too vague to support any argument or theory whatever. He further says that this date coincides with that of the supposed formation of a wonderful secret society of masons who banded themselves together to escape the oppressive measures of Edward III, who "pressed" men to serve on his numerous buildings. As Papworth very justly observes, there is probability about much of this, but no authority. The earliest, or one of the earliest, enactments regulating the price of wages, was directed more or less against trades unions in general, not those of the building trades in particular. That the trades continued to resist these enactments was only natural, that they did so is proved by the various statutes promulgated from time to time; from these it is clear that fellowships and guilds of the building trades existed from the middle of the fourteenth century, as might have been expected, but there is no proof that any supreme guild existed, rather the reverse. Also, it does not seem clear whether the building trades generally, had any connexion with the Masons' Company of London; and it is probable that the building trades associations were mere trades union societies differing from the guilds, which partook more of a corporate character; and which, hence, more closely resembled the Collegia, if they did not actually descend from them. The following entry, however, will be found in the *Calendar of State Papers*, Domestic Series, vol. ccxiv, p. 408:

1667—Aug. 22.—The King to the Lord Mayor,—There being great want of masons and bricklayers to carry on the important works at Sheerness, he is to summon the masters and wardens of those companies and order as many able workmen to be sent as shall perfect the work before the season of the year prevents.

As regards the grips and signs *attributed* to the early builders, the masons' marks, the secrets, the lewd and profane symbols and the numerous figures indicative of a dislike of and contempt for the clergy, very few words are necessary, the more especially as the "signs and tokens" and the "masons' marks," will be referred to in subsequent chapters. That artisans of an especial trade should have peculiar modes of recognizing each other when travelling in search of work, is nothing but what might have been expected—such practices exist in the Companionage and may in England, for all we know to the contrary. Moreover, a secret society has certain political, religious, or social—some may call them anti-social—objects. These they would ill serve, by devoting their time to the practice of working stonemasonry and would serve it still less by contributing to the advancement and glorification of the Church, which has always considered the repression of such societies and such aspirations as being among her chiefest duties. Furthermore, all documentary and trustworthy evidence, all the dictates of sound common sense, tend to discourage, even ridicule, such a notion as being the mere chimera of visionaries and enthusiasts. So the marks are nothing but the ordinary marks similar to those made and chosen by each individual mason at the present day, whereby, in case of necessity, each man's work is ascertained. They are, apart from immediate trade purposes, useful and interesting to the antiquary, as showing the numbers who worked on any particular building, as well as whether the same masons worked on any other edifice and, if so, where; but how anyone but a theorist, who prefers dreaming in his study to acquiring wholesome practical knowledge, could imagine that—when used by the masons—they referred to any esoteric doctrines, certainly surpasses all comprehension. That our mediæval ancestors were superstitious and fond of alchemy, believing in certain signs, etc., is undoubtedly true and that workmen may have occasionally chosen such figures for their marks, partly from superstition and partly from caprice, is likely enough, but one can scarcely imagine any man foolish enough to waste his time and trouble in inscribing some mysterious secret on that side of a stone which was to be immediately covered up, there to remain for centuries, if it was ever destined to see the light at all. As to their secrets, all trades have their own, important or otherwise, to the present day and the mediæval masons must have been more likely to have possessed theirs, when we consider the extreme height and comparative fragility of their buildings, the thinness of the walls and vaulting and the smallness of the stone employed. Both Wren and Soufflot, the builders of St. Paul's and St. Geneviève (Panthèon) and, certainly, the two most scientific architects of their respective countries, conceived the highest opinion of the skill of their mediæval predecessors and we must remember that books in our sense of the word scarcely existed, that the great bulk of the teaching was oral, whilst books of practical geometry did not exist at all. Out of the thousands of names of authors and their works collected by the laborious compilers of the famous *Histoire Litteraire de la France*, none treat upon this subject. "It may be conceived," says Poole (*History of Ecclesiastical Architecture in England*, 1848, p. 118), "that the

great secret of the Society resided in the practical way in which many principles, after which we are now feeling in vain and many rules of construction which each man now learns to employ by a mathematical process, were reduced to what is vulgarly, but expressively, called 'the rule of thumb.'" "Perhaps," he continues, "John Wastell, the master mason of King's College Chapel, followed with the utmost assurance a rule of which he could not give a philosophical account, but which he was ready to apply again and again to works of every magnitude." There was a double motive with these men for keeping their trade secrets close, for, besides the mystery which mankind are so prone to affect, they really had something both to learn and to conceal.

As for the various symbols, lewd, profane, or merely caricatures, it should never be forgotten that the mediæval nations were extremely coarse and, in their way, extremely witty. A very slight acquaintance with mediæval literature will cause us to feel no surprise when we meet with stone caricatures equal in strength and coarseness to those of Rowlandson and Gillray, nor need we be astonished to find a good deal turn upon the clergy, as do a great number of those of our English draughtsmen, especially in the matter of tithe; and these, together with indecencies which are, after all, not quite unknown in more refined ages, were probably the amusements of carnally-minded workmen when they thought they could indulge in them without risk of discovery. But a strong anti-religious and anti-social sub-current certainly existed throughout the Middle Ages and these figures may possibly be the expressions of the feelings and opinions of individuals among the masons, though that any large body of men should combine to erect a magnificent edifice for the furtherance of a diametrically opposite creed, in order to put somewhere out of sight a little figure or symbol indicating their own, is an absurdity that the secret societies with all their inconsistencies—and they have committed many and striking ones—could not commit.

Lastly come the most curious, the most important and, at the same time, the most obscure questions of all: Who were the actual architects and designers of the mediæval edifices? were they Operative Masons or at least men belonging to that body? Various theories have been advanced on this most interesting subject—the monks, the master masons, the architects, the Freemasons, while some have gone so far as to say that the reason why so few names are known is, that the mediæval architects concealed their names from an excess of piety.

Cæmentarius, says Papworth, "is naturally the earliest, 1077 and the term most constantly used. *Artifices* were collected at Canterbury to a consultation, from which William of Sens came out the *Magister*, a term also applied to his successor—William, the Englishman; but it is not clear whether 'master of the work' or 'master mason' is to be applied to these two. In 1217, a popular educational writer noted the word *cementarii*, together with the old French synonym *maszun*, leaving little hesitation for accepting the one for the other. The *London Assize* of 1212, besides *cementarii* has *sculptores lapidum liberorum*, words of very exceptional use. At the end of the thirteenth and beginning of the fourteenth

centuries, the terms *magister cementarii*, with his *sociis* or fellows, are obtained. *Marmorarius* has been noted; also a new word *latomus*, which is, after that period, found written in all manner of spellings. A *masoume*, in old French, is to erect a house, *de pere fraunche*; and, of somewhat later date, is found a *mestre mason de franche pere*; while still later, 1360, a mason *de fraunche pere ou de grosse pere* appears in the statutes. In a writ of 1415 are the words *petras vocatas ragge calces et liberas petras*. During the fourteenth century *lathomus* is constantly found and it would appear to be applied as often to the mason who was to execute cut-work, as to the mason who was required for rougher work or to labour at the quarry. Under the date of 1396, the contractors for the works at Westminster Hall were *citiens et masons de Londres*; and, of the same year, are the passages *lathomos vocatos ffre Maceons* and *lathomos vocatos ligiers*, or, as we should translate the words, masons called free (stone) masons, and masons (the same term is used for both) called layers or setters." (See *Transactions R.I.B.A.*, 1861–2, pp. 37–60.) The Westminster Hall deed will be found printed in *The Freemason* of November 26, 1881 and the *Masonic Magazine* of February 1882, reproduced from the copy of the original document preserved in the Sloane MSS. No. 4595, p. 50. W. H. Rylands describes the entry in Rymer's *Fœdera* (vol. xvii, edit. 1717), cited by Papworth in the *Dictionary of Architecture*, *s.v.* "Freemason," as occurring in a syllabus of manuscript Acts, not published, at the end of the volume, after the index, p. 55.

Cementarius, or *Simentarius* before and "fremason" after, 1396, are found in the Fabric Rolls of Exeter Cathedral. In the Roll for 1426 (the 5th year of Henry VI), which is composed of parchment sheets joined continuously, about 15 feet in length and 11 in breadth, occurs the following entry:

Johi Harry fremason opanti ibim p septiam .	3*s*.
Johi Umfray fremason p hanc septiam . .	nl. q, hic recessit.

James Jerman of Exeter, who supplied the preceding reference and the late Rev. H. Reynolds (the Chapter librarian), vainly searched the Fabric Roll of 1396 for the name of "William Foundyng, freemason," mentioned by Britton in his *Exeter Cathedral*, 1827, p. 26.

As already observed, *Lathomus* is appended to William de Wynneford's portrait at Winchester College; and, somewhat later, amongst the *latimi* at Durham, one is specially called a "ffremason."

"Thereafter," continues Papworth, "mason and freemason are terms in constant use down to the present time. From these details three facts are obtained, —the first, that the earliest use of the English term Freemason was in 1396, without any previous Latin word. The second is, that the word freestone, or its equivalent Latin term, had been employed from the beginning of the previous century, i.e. 1212; and the third fact, if that word be permitted, is, that the term Freemason itself is clearly derived from a mason who worked freestone, in contradistinction to the mason who was employed in rough work."

Papworth cites William Horwode, freemason, Fotheringay, 1435; John Wode,

masoun, who contracted to build the tower of the Abbey Church of St. Edmundsbury, " in all mannere of thinges that longe to free masonry," 1435 ; John Stowell, ffremason, Wells, 1470 ; William Este, fremason, Oxford, 1494 ; John Hylmer and William Vertue, freemasons, Windsor, 1507. In the sixteenth century the term freemason becomes more common. The words *cementarius* and *latomus* are repeatedly found in the two volumes of Vocabularies, dating from the tenth to the sixteenth century, edited by the late Thomas Wright, privately printed, 1857 and 1873. Many extracts from this work were given by W. H. Rylands, in *The Freemason* of September 3, 1881. Papworth says : " that the terms *magister lapicida* and *liberi muratores* are nowhere to be met with in documents relating to England, thus there is not sufficient authority for that constant use of them observable in writers of former years."

The terms architect, ingeniator, supervisor, surveyor, overseer, keeper of the works, keeper of the fabric, director, clerk of the works and devizor, are all of comparatively recent date, at least in their general use and application. That these mediæval terms are not yet clearly comprehended may be gathered from an amusing quotation in the case of Richard of Wolveston, cited as a *prudens architectus* in a register of the period of Bishop Pudsey of Durham, early in the twelfth century. In a charter relating to an exchange of lands, this Richard is styled *ingeniator* and the translator, commenting upon the term, writes, " Dick the Snarer, *then*, doubtless, a title of honour ; a gin is still technically called an engine or ingene " ; though, as Papworth observes, such a sobriquet would now, however applicable, be deemed the reverse of complimentary, if bestowed on the gamekeeper of a bishop. It has been urged, however, that this surname (*ingeniator*) was not uncommon in the North of England at the period and was applied to any person who manifested genius in his vocation. (See *Transactions R.I.B.A.*, 1861–2.)

Many interesting papers have been read before the Institute of British Architects, followed by discussion and debate, the object of which was to clear up the mystery attending the real architects of the great mediæval buildings, in which three principal theories were maintained (*Transactions R.I.B.A.*, 1856–60, pp. 38–51 ; 1861–2, pp. 37–60 ; and 1863–4, pp. 130–46)—one being the old popular notion that the architects were the monks themselves ; another, that they were the master masons ; and the third, that there existed, as at present, a regular order of architects who worked in precisely the same way as men in the profession do now ; but, in spite of a great deal of argument and learning, the *grand crux*, as Digby Wyatt observed at the close of one discussion, " remains unsolved." It seems, however, that the difficulty encountered at this point of the research arises (1) from the fact of different words being used at different times to signify the same thing, a fact which is too often disregarded ; (2) from not sufficiently contrasting the modes in which trades and professions were carried on at periods of time remote from our own ; and (3) from too hasty a generalization upon imperfect data, without pausing to reflect that customs and ideas have been influenced both by nationality and locality and that because one set or description of men were numerously employed,

this by no means precluded the employment on other occasions of a very different class and that the former—although, even in this instance, often with exceptions—may have been more constantly in requisition in one time and place than in another.

The mediæval builders and designers—whether called *magistri*, *maestri*, *maistres*; whether priests or laymen; or whether a combination of both, i.e. of the highly cultured and more or less practical amateur and the more or less refined and enlightened master workman, were evidently of a class very different from those whom we are now accustomed to style architects—*autres temps*, *autres mœurs*—the clergy, or at least some of that body, instead of being mere *dilettanti*, were earnest students and workers; the architects were very closely connected with and, indeed, often sprang from, the ranks of their workmen. It must never be forgotten that in the Middle Ages, more especially in the earlier portion of them, matters were not as they are now, for two things are especially characteristic of social progress—one the continued subdivision of labour, the other the increasing power of capital; hence, while at the one end of the scale, the operative was not so very different from the master, so, at the other, the architect was not so very distinct from the artificer.

The fact must not be lost sight of that the primary meaning of architect is "master workman"; and it would appear that architects were formerly such in the original sense of the word, i.e. the artificers arranged their materials according to their needs, giving the forms into which they cast them such beauty, adding such embellishments as lay in their power. Hence architects embodied as a rule the particular tendencies of their race and age. The Greek architects of the best period were sculptors and their art was, more or less, plastic; those of the Romans, when they were not Greek *architects*, in the modern and received sense of the term (*rhetoricians* in stone), were, in all probability, civil engineers; and those of the Middle Ages were probably a combination of priest or monk and mechanic, or, to speak more accurately, a partnership between the two, worked for a common end. At the Renaissance, however, Italian or modern architecture took its rise and, in Italy, architects seem to have been, at least many of the greatest of their number, painters. Hence arose the school of *designers*, as opposed to that of constructors, i.e. men who sketch out a building on a drawing-board as they would the outline of a picture on a canvas, instead of constructing it, i.e. putting it together, piece by piece, in the most beautiful form, as necessity required. The two methods are totally different and the latter will be found very much simpler and easier, besides being very much more effective, than the former. Many architects are equally pattern designers, e.g. Matthew Wyatt designed carpets for an eminent firm; and one of the greatest of our modern architects, if not the greatest, used to design lace and embroidery patterns for the late Duchess of Sutherland and her daughters. But the great truth should never be forgotten that true architecture is *decorated construction*, as opposed to *constructed decoration*. This is the real secret and keystone of the whole matter. Mediæval architecture was the first, modern architecture the second—hence the difference and the comparative failure of the latter. The mediæval builders *thought* in stone and the result is obvious, inasmuch as most, if

not all, modern buildings betray their origin, i.e. having been conceived on paper or a flat surface and then translated into solid material. This does not necessarily demand that skill in drawing which is supposed to be essential to the modern architect, nor does it by any means always require professional training. Inigo Jones was an artist and a designer of Masques; his works betray his scenic taste and training, especially the kind of cloister under Lincoln's Inn Chapel; Wren may be best qualified as an F.R.S., though he had certainly travelled and studied in France; Perrault, the designer of the magnificent eastern colonnade of the Louvre, was a physician; Vanburgh was at least as much a play writer as an architect; and both Lord Burlington and Aldridge, dean of Christ Church, were, in the last century, competent to erect beautiful buildings by their own unaided talents. To turn to the kindred profession of engineering, Rudgerd and Winstanley, the builders of the first two Eddystones, were both silk mercers; Brindley was a blacksmith; Smeaton, a watch and mathematical instrument maker; Telford, a mason; Stephenson rose from the lowest ranks. To Horne Tooke belongs the original credit of the great cast-iron bridge over the Wear, at Sunderland, a single span, at great height, of 238 feet. The only one of the great early engineers who was an engineer from his youth up, was Rennie; and he taught himself; he certainly, as far as is known, could not draw; his son, Sir John Rennie, very little, yet they designed the finest series of bridges ever imagined or erected; and the Victualling Yard at Plymouth, the combined work of Sir John and his brother, is a building which, for simple grandeur and appropriateness, leaves far behind the works of most professional architects.

It has often been lamented that the names of so many of these mediæval builders should have perished; and it has been asserted that they were content to merge their identity from a pious humility which forbade them to exalt their own individuality and made them content with the furtherance of the divine glory. But a moment's reflection will convince us that, for some reason or another, the names of both architects and engineers are and always have been, doomed to popular oblivion. The Greek artists are infinitely better known by their sculptures than by their temples, though the evidences of the latter are far more manifest than those of the former. Only one Roman architect, Vitruvius, is really famous and he owes his celebrity to the fact that, having apparently failed in his profession, he consoled himself, like many more of his brotherhood, by writing a book. Their successors, the great architects of Italy, are, like the Greeks in sculpture, known more for their paintings than their buildings; even Michael Angelo is more associated with the Sistine Chapel than with St. Peter's. Palladio is the only pure Italian architect whose "name is in everybody's mouth." So it is with France and Germany. In England, beyond Inigo Jones and Wren, Chambers and Barry are the sole popular names. Vanburgh is remembered more for his comedies than for the magnificent palaces of Blenheim and Castle Howard; while, if a man can enumerate any of the works of Hawksmoor and Gibbs, of Soane, of Smirke and of Wyatt, he passes for more than ordinarily instructed in the history of English art.

But of all the works with which our country is covered, how few perpetuate their designers' names and how difficult it is to recover them, except by a search in obscure guide-books and county histories!

Apparently, the "upper ten," so to speak, among the building trades gathered themselves together in more regular and elaborately constituted bodies about the close of the fourteenth and beginning of the fifteenth centuries in both Germany and England and, at the same time, began, in the latter country, to be called Freemasons, though from what that name is derived and how far the new name was connected with the new organization, we shall be in a better position to determine when the statutes relating to the building trades and the circumstances immediately preceding what, in Masonic annals, is termed the "Revival" (1717), have passed under review. Mason's work seems to have become more scientific, as is seen from the fan vaulting in England; and Fergusson asserts that the manipulation of stone by the German Freemasons is marvellous, while he inveighs against the ill effects produced upon art by the supremacy of this body, like the injurious influence which academies have been often asserted to have had upon literature. (See *History of Architecture in All Countries*, 1865, vol. i, p. 480.) Digby Wyatt has expressed an opinion that working masons formerly wandered about in search of work, depending upon the protection which their lodge, grips and passwords afforded them; that this custom, after having decayed, was revived again under a somewhat different form by the Freemasons in the fifteenth century; in this Fergusson agrees with him. The functions of the *maistre de l'œuvre* in the thirteenth century are difficult to define. There is no document before the fourteenth century and here *l'architecte n'est appelé que comme un homme de l'art que l'on indemnise de son travail personnel.* Materials, labour, etc., were found by those at whose expense the work was done, i.e. he was not a contractor. "After the fourteenth century," Viollet le Duc continues, "the architect lost his importance and every kind of tradesman was called in to do his share, without one controlling head; hence deterioration followed as a matter of course."

Mediæval architecture fell from natural causes, like the fall of monasticism and all things mediæval and the one followed suit on the other. No more churches were built, hence the builders died out; and, with them, to a great extent, appears to have died the skill in arch and vault building which was, perhaps, the great characteristic of the builders of the Middle Ages. Scarcely a single stone vault was constructed in the long period between the Reformation and Wren; those of Lincoln's Inn Chapel are plaster; the ceiling of the great gallery of Lanhydrock, near Bodmin, in Cornwall, is a plaster vault, with elaborate plaster pendants in the centre. Add to this the great influx of foreign architects, in the modern sense of the word—and, it may be, of foreign masons as well, also the possibility that the Reformation was a much greater revolution than people are aware of—enough has been said to account for the complete and rapid disappearance of mediæval operative masonry, at least in England. Gothic, however, never quite died out; there was an attempt at revival, *temp.* James I and Charles I, especially

at Oxford, while it still lingered in remote country districts till the dawn of the revival under Walpole and Batty Langley. Besides Wren's professedly Gothic imitations at Westminster Abbey, St. Michael's, Cornhill and St. Dunstan's in the West, there are traces of Gothic mullions in the tower windows of St. Clement Danes. It is curious that the art which fell in England with the fall of Roman Catholicism should have, after lingering with it here and there, commenced to revive almost simultaneously with the dawn of toleration and have proceeded since *pari passu*.

The review of mediæval operative masonry here terminates. The subject has been examined in the buildings themselves, rather than by an exclusive dependence upon books, which, as the literature of Freemasonry may well remind us, is in every way unreliable. Undoubtedly the operative masons had a much larger share in the construction of these buildings than is usually supposed, inasmuch as they were to a very large extent the actual designers of the edifices on which they worked, not the mere servants of the ecclesiastics. Some isolated unions of these men, in their later development, which, from causes we cannot trace, contrived to escape the great cataclysm of the Reformation, may have survived in the Four Old Lodges, the parents of modern Freemasonry; and, if this supposition is well founded, their descent from the mediæval builders being legitimate, their pride is equally so.

There is in existence to-day a very keen body of Freemasons, including several well-known Grand Lodge officers, who employ a ritual which they claim they have every reason to believe is identical with that which was worked by the members of, at least, one of the four Lodges which formed the Grand Lodge of England in 1717. Two interesting articles on the subject, from the pen of Bernard H. Springett, appeared in *The Freemason*, March 28 and April 4, 1925. He points out that, in Scotland, all the older Lodges show distinct traces in their Minute Books of having gradually changed over from Operative to Speculative and that, in 1708, no fewer than fifty members of No. 1 Lodge of Edinburgh, known, generally, as St. Mary Chapel, seceded from their Mother Lodge on account of the increasing number of admissions of men who were not craftsmen; they formed a Lodge of their own—the Lodge of Journeymen, No. 8. Until 1840, this new Lodge insisted on one-tenth only of its members being non-craftsmen. Candidates for initiation, as in all Operative Lodges, had to undergo a rigorous examination as to their physical capacity, for which purpose they were stripped completely and then were clothed in a long, white garment, a practice still observed in some countries, England excepted.

As the result of a lengthy and painstaking investigation, B. H. Springett is able to state that even to this day Operative Stonemasons are quietly working a ritual, greatly abbreviated from that in vogue in days gone by, which they clearly derived by oral transmission from mediæval times and that, at the beginning of the nineteenth century, many such Lodges were in existence. He has traced records of 191 of these Lodges in England and Wales and 17 in Ireland, all of which were subject to a Grand Lodge, while there were certain intermediary District Lodges.

These latter met quarterly, while the Grand Lodge met twice a year, for many years at Huddersfield, afterwards at Manchester, always with the greatest possible secrecy. In support of his claim, Springett quotes from R. W. Postgate's work, *The Builders' History*, as follows :

The various Acts passed between 1799 and 1810, under which all combinations were forbidden and heavy penalties for infraction from time to time enforced, drove those trades whose organizations did not disappear, to more secret organization. Some, such as the London tailors, went in for a semi-military system. The Building Unions practised the oaths and initiations, which played such a large part in their later history. Without, like some trades, seeking to extend their clubs beyond the limits of a small town, they confined themselves to the little local clubs, which were the predecessors of the modern Trade Union movements. These did not disappear. All over England and Scotland the skilled craftsman continued to hold the fortnightly meetings of his trade club at the public-house and the records and rules of some of these clubs have survived. The old traditions were very strong and the desire for mutual improvement, as men and as craftsmen, was very marked. The Falkirk Society excluded all lewd, disorderly and fractious persons and drunkards, swearers and Sabbath-breakers. Other societies, such as the Newcastle Operative Masons, stressed the improvement effected in man's nature by association. In some cases there was also a rule against the introduction of politics as destructive of harmony.

The festive nature of these gatherings must not be forgotten. The Masons' Society and the two Carpenters' Societies, which existed at Newcastle, had rules to the effect that two pence per night must be spent on beer by every member, while the first entries in the Preston Joiners' Cash-book, 1807—perhaps the oldest remaining Trade Union document—relate to the purchase of beer.

There is also the following quotation from Sidney Webb's *History of Trade Unionism* :

The Operative Builders did not rest content with an elaborate constitution and code. There was also a ritual. The Stonemasons' Society has preserved amongst its records a manuscript copy of a "Making Parts Book," ordered to be used by all Lodges of the Builders' Union on the admission of members. Under the Combination Laws, oaths of secrecy and obedience were customary in the more secret and turbulent Trade Unions, notably that of the Glasgow Cotton Spinners and the Northumbrian Miners. The custom survived the repeal and admission to the Builders' Union involved a very lengthy ceremony, conducted by the officers of the Lodge : the outside and inside Tylers, the Warden, the President, the Secretary and the Principal Conductor and taken part in by the candidates and the members of the Lodge. Besides the opening prayer and the religious hymns sung at intervals, these "Initiation parts" consisted of questions and answers by the *dramatis personæ*, in quaint doggerel and were brought to a close by the new members taking an oath of secrecy. Officers clothed in surplices, inner chambers into which the candidates were admitted blindfolded, a skeleton, drawn sword, battle-axes and other mystic properties enhanced the sensational solemnity of this fantastic performance. Ceremonies of this kind, including what were described, in Home

Office Papers of 1834, as " oaths of an execrable character " were adopted by all the national and general unions of the time. Thus, we find items " for washing surplices " appearing in the accounts of various Lodges of contemporary societies.

Webb, referring to a printed edition of *The Initiating Parts of the Friendly Society of Operative Masons*, issued from Birmingham, in 1834, in which the name of Solomon is substituted for that of King Edward the Third, says :

The actual origin of this initiation ceremony is unknown. John Tester, who had been a leader of the Bradford Woolcombers, in 1825, afterwards turned against the Unions and published, in the *Leeds Mercury* of June and July, 1834, a series of letters denouncing the Leeds Clothiers' Union. In these he states " the mode of initiation was the same as practised for years before by the flannel-weavers of Rochdale, with a party, of whom the thing, in the shape it then wore, had at first originated. A great part of the ceremony, particularly the death scene, was taken from the Oddfellows, who were flannel-weavers at Rochdale, in Lancashire and all that could be well turned from the rules and lectures of the one society into the regulations of the others was so turned, with some trifling verbal alterations."

Springett gives lengthy extracts from the MS. Ritual of the Stonemasons, of the " Form of Making " adopted and the facsimiles of two pages of the Account-book of the Warrington Stone Masons' Lodge, 1832 ; and he remarks : " It is an interesting coincidence that one of the first initiations recorded, that of Elias Ashmole, took place in an Operative Masons Lodge at Warrington, in 1645." But was that an Operative Lodge ? All the names made public by Ashmole are those of landed gentry and county people.

CHAPTER VII

MASONS' MARKS

GEORGE GODWIN, *F.R.S.*, *F.S.A.*, editor of the *Builder*, has justly claimed that, in early days, he noticed the fact, now well known, but not so then, that the stones of many old churches bore peculiar marks, the work of the original builders ; and that, so long ago as 1841, he submitted a communication on the subject to the Society of Antiquaries, which, with a second memoir on the same subject and transcripts of 158 of the marks from England, France and Germany, was printed in the *Archæologia* (*Transactions R.I.B.A.*, 1868–9, pp. 135–44). Godwin's letters brought these signs under public observation and, in the interval between the dates upon which they were written—December 16, 1841 and February 2, 1843—M. Didron of Paris communicated a series of observations on marks to the Comité historique des Arts et Monuments, which Godwin notices in his second letter to Sir H. Ellis, *F.R.S.* (*Archæologia*, 1844, vol. xxx, pp. 113–20).

The marks collected by M. Didron divide themselves, according to his opinion, into two classes—those of the overseers and those of the men who worked the stones. The marks of the first class consist generally of monogrammatic characters and are placed separately on the stones ; those of the second class partake more of the nature of symbols, such as shoes, trowels, mallets, etc. It is stated that at Rheims, in one of the portals, the lowest of the stones forming one of the arcades is marked with a kind of monogrammatic character and the outline of a sole of a shoe. The stone above it has the same character and two soles of shoes ; the third the same character and three soles ; and so on, all round the arcade. The shoe mark he found also at Strasburg and nowhere else ; he accounts for this by the fact that parts of the cathedral of Rheims were executed by masons brought from Strasburg.

The marks on both English and French buildings, for the most part, vary in length from 2 to 7 inches, those found at Cologne from 1½ to 2 inches ; and were chiefly made, Godwin believes, to distinguish the work of different individuals. At the present time the man who works a stone (being different from the man who sets it) makes his mark on the bed or other internal face of it, so that it may be identified. The fact, however, that in the ancient buildings it is only a certain number of the stones which bear symbols—that the marks found in different countries (although the variety is great) are in many cases identical ; and, in all, have a singular accordance in character, in the opinion of the same writer—seems to show that the men who employed them did so by system and that the system, if not the same in England, Germany and France, was closely

analogous in one country to that of the others. Moreover, adds Godwin, many of the signs are evidently religious and symbolical and agree fully with our notions of the body of men known as the Freemasons. In a paper, read at the Institute of British Architects, March 14, 1836, published in the *Architeciural Magazine*, vol. iii, p. 193 (on the "Institution of Free-Masonry," by George Godwin, architect), the author quotes extensively from the *Parentalia*, Pownall and Hope's *Essays* and Dallaway's *Discourses* and was evidently deeply imbued with the erroneous teaching which reached its culminating point in the attractive pages of Hope.

Godwin's communications gave a great impetus to the study of this branch of archæological research: he remarks with good reason, in 1869, "It is curious how long a thing may remain unseen until it has been pointed out"; and records the observation of an old French priest, to whom he had shown the marks with which the walls of his church in Poictiers were literally strewn: "I have walked through this church four times a day, twenty-eight times a week, for nearly forty years and never noticed one of them; now I cannot look anywhere but they flit into my eyes."

Chalmers (1850) thought that mason's marks had, if they have not now, a mystical meaning, their primary use being to denote the work of each mason employed in hewing or preparing stones for any building: first, that, if paid by the piece, each man may have his work measured without dispute; second, that if work be badly done, or an error made, it may at once be seen on whom to throw the blame and by whom, or at whose expense, the fault is to be amended.

It was a law in St. Ninian's Lodge at Brechin that every mason should register his mark in a book and he could not change that mark at pleasure. The marks differ in no respect in character from those which were brought into notice by Godwin. To the inquiry, on what principle, or according to what rule, these marks were formed, Scottish masons generally replied, "That they probably had in early times a meaning now unknown and are still regarded with a sort of reverence; that the only rule for their formation is, that they shall have at least one angle; that the circle must be avoided and cannot be a true mason's mark unless in combination with some line that shall form an angle with it [Fallon asserts that the apprentice Steinmetzen, at the conclusion of his term, received a mark, which always contained one right angle or square—*Mysterien der Freimaurer*, p. 68]; that there is no distinction of ranks—that is, that there is no particular class of marks set apart for and assigned to master masons as distinguished from their workmen; and if it should happen that two masons meeting at the same work from distant parts should have the same mark, then one must for a time assume a distinction, or, as heralds say, 'a difference'" (Patrick Chalmers, *F.S.A.*, "On the Use of Mason Marks in Scotland," *Archæologia*, 1852, vol. xxxiv, pp. 33–6). An intelligent English stonemason once stated to G. W. Speth, "We choose a mark and then, if on our *travels*, we find that some other mason uses a similar one, we alter ours in some slight particular."

The Irish craftsmen and masons of the Middle Ages, it is said, not only had private marks, but also a dialect called Bearlagair-na-Sair, which was unknown to any but the initiated of their own callings; and the writer who is responsible for this statement asserts that this dialect is still in use among masons (though not exclusively confined to them) in the counties of Limerick, Clare, Waterford and Cork (E. Fitzgerald, architect, *On Ancient Mason Marks at Youghal and Elsewhere*; and the *Secret Language of the Craftsmen of the Middle Ages in Ireland* (*Transactions*, Kilkenny Archæological Society, vol. ii, new series, p. 67).

Upon the question as to whether or not marks were heritable by descent from father to son, the highest authority on Scottish Masonry says, "We have been able to discover in the Mary Chapel records only one instance of a craftsman having adopted his deceased father's mark" (Lyon, *History of the Lodge of Edinburgh*, pp. 68, 69).

Lyon continues, "Whatever may have been their original signification as exponents of a secret language—a position which is assigned to them by some writers—there is no ground for believing that in the choice of these marks the sixteenth-century masons were guided by any consideration of their symbolical quality, or of their relation to the propositions of Euclid."

A view which has been very generally received is that the shorthand signatures or markings which masons have for centuries been in the habit of cutting on the stones wrought or hewn by them, may be all included in two classes: the false or blind mark of the apprentice, displaying an equal number of points and the true mark of the fellow-craft or passed mason, consisting of an unequal number of points (*Proceedings Society of Antiquaries of Scotland*, 1863, vol. iv, p. 548). Indeed, the late E. W. Shaw, who had made a collection of 11,000 marks, professed his ability to discriminate between the marks of the master masons, fellow-crafts and apprentices and the "blind marks," as he termed them, of those hired to work, but who were not members of the guild. Two marks not infrequently occur on the same stone, showing, according to one view, that it had been hewn by the apprentice and finished or passed as correct by the mason; and, in the opinion of other authorities, that the second mark belonged to the overseer (Didron, Godwin and Papworth). The Chevalier da Silva, in a memoir presented at a meeting of the Institute of British Architects (*Transactions R.I.B.A.*, 1868–9, p. 139), gave 522 marks from ancient buildings in Portugal and the design of his paper was to show that the opinion of those who have believed that these marks have a Masonic signification cannot for a moment be entertained. The Chevalier's strongest reason for this belief—although, as Godwin well puts it, English archæologists hardly need any argument to convince them that the marks are not symbolical—is thus expressed:

Adepts were summoned from all parts to work at the buildings in Portugal; and as the works progressed but slowly, not only on account of the enormous size of the edifices, but more especially because cut stones of small dimensions were employed and, all buildings being constructed with stones faced on every side, the

hand labour was greatly increased; the only means available to avoid this inconvenience and hasten the works and, at the same time, to benefit the workmen, was to make them *cut the stones as piecework*, according to the dimensions given and designs drawn by the architect. To enable payments to be made to so large a number of workmen without mistake, to know exactly those who had done the various duties assigned to them, the workmen shaped their blocks one after another; and, to avoid confusion in their work, were in the habit of marking each block with a given sign, as representing their signature, so as to show how much was due to them.

If, however, we admit the probability, or, as Godwin expresses it, the *fact*, that the guilds adopted existing forms and symbols without considering the marks symbolical, we may yet believe that they owe their wide diffusion to the existence of associated guilds. "The general similarity which they present all over Europe, from, at any rate, the eleventh century to the sixteenth and, indeed, to the present day," points, as Godwin well observes, "to a common origin and continued transmission."

Inasmuch, indeed, as monograms or symbols were adopted in all countries from very early times as distinctive devices or "trade marks," whereby the work or goods of the owners or makers could be identified, it is fairly inferential that masons' marks have been brought more prominently under notice from the simple fact of their having been impressed upon more durable material than was the case with the members of other trades.

Merchants, ecclesiastics and other persons of respectability, not entitled to bear arms, adopted "marks or notes of those trades and professions which they used and merchants (for their more honour) were allowed to bear the first letters of their names and surnames interlaced with a cross" (Favyn, *Le Théâtre d'Honneur*, Paris, 1623).

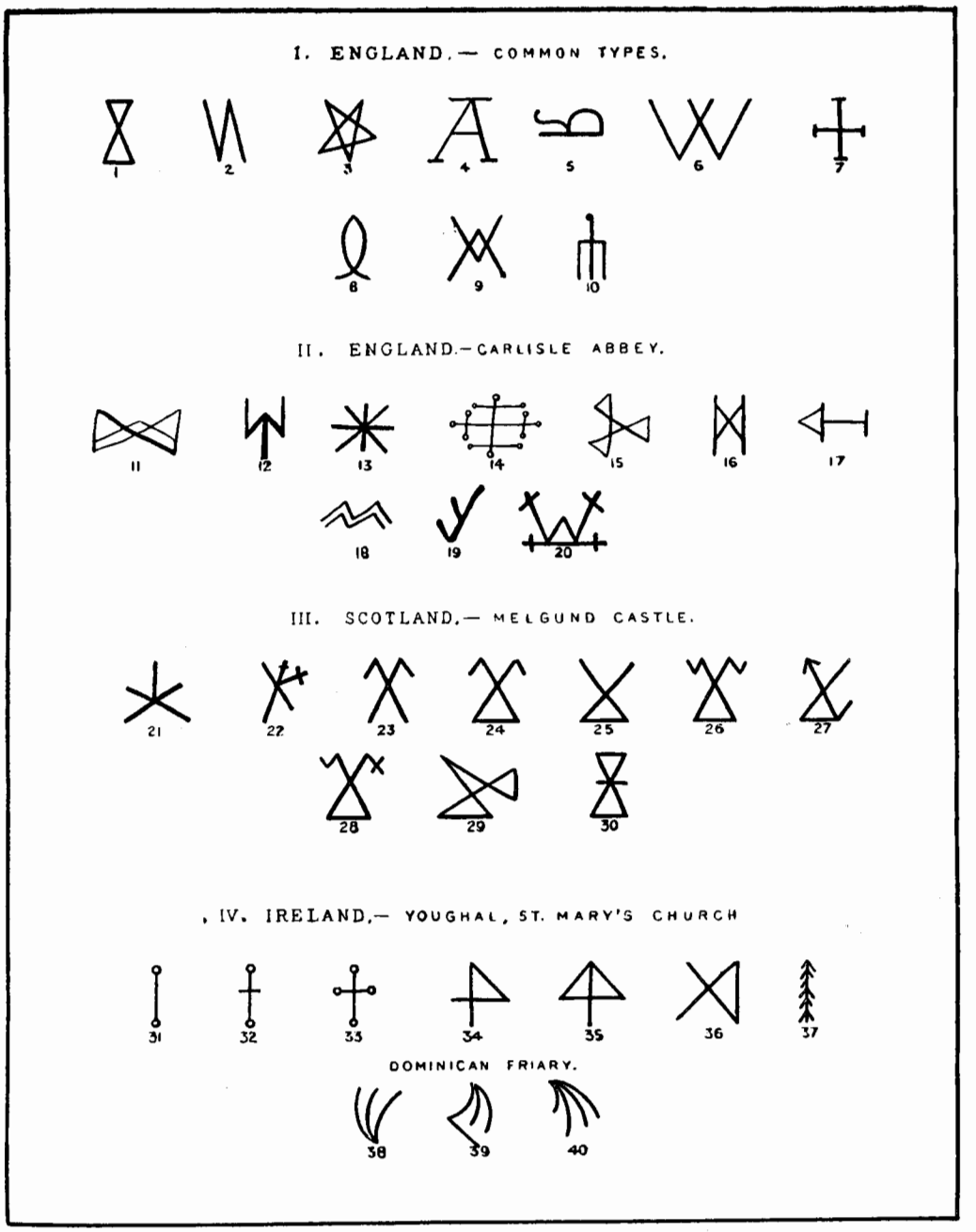
In the yard or garden of the convent of the Franciscans or Greyfriars, now called the *Howff* ("a place of frequent resort," Jamieson's *Scottish Dictionary*) of Dundee, may still be seen many tombstones ornamented with both armorial and mercantile emblems and monograms, those of burgesses bearing, in many instances, carvings of objects illustrative of their crafts or trades. Thus, the scissors or goose is found on the tomb of the tailor; the glove, on that of the skinner; the hammer and crown or anvil, on that of the blacksmith; the loom or shuttle, on that of the weaver; the compasses and square, on that of the mason; the expanded compasses or saw, on that of the wright, etc.

Some of the older monuments present the more interesting figures known as monograms or merchants' marks. Both are objects of high antiquity, particularly the monogram or cypher, which is formed of interlaced letters. Soon after the introduction of printing into England, both monograms and merchants' marks were pretty generally adopted and placed by artists in the corners of paintings and engravings; by printers and publishers, on the first and last pages of the books they issued; and tradesmen in general used them, not only as signs or distinguishing

marks over the doors of their shops, but as stamps and labels on the cloth or other goods in which they dealt. (See A. Jervise, *Memorials of Angus and the Mearns*, 1864, pp. 193, 195–7.)

In two statutes of uncertain date, one of which has been variously ascribed to the fifty-first year of Henry III (1266) and the thirteenth of Edward I (1285) while the other is stated, in some copies, to have been enacted in the fourteenth of Edward I (1286), occur very early allusions to the custom or requirement of affixing a mark. The former of these laws ordains, that "every baker shall have a mark (*signum*) of his own for each sort of his bread"; and the latter, which, on a deficiency of freemen, allows "the best and most discreet bondsmen" to serve on an inquest, stipulates that "each shall have a seal" (*e ke checun eyt seal*). In 1363, it was enacted, that every master goldsmith "shall have a mark by himself" (*un merche a par lui*) and set it to his work; in 1389–90, "that the workers, weavers, and fullers shall put their seals (*lour signes*) to every cloth that they shall work"; and in 1444–5, that no worsted weaver shall make any worsted, "except he put upon the same his sign." A similar duty was imposed upon workers in the precious metals, by the statutes of Edward IV and Henry VII respectively. In 1477–8, it was ordained, "that things wrought of silver were to be marked with the Leopard's Head and the workman's mark or sign (*marke ou signe*)"; and in 1488–9, that "every fyner of golde and sylver put his severall merke upon such, to bere witnes the same to be true." In 1491, "the chief officer for the tyme beying in every cite towne, or borough," was required to have "a speciall marke or seal, to marke every weight and mesure to be reformed." The last enactment in the reign of Henry VII, bearing upon this subject, has the singular title of "Pewtrer's Walkying" and is levelled against travelling tinkers and traffickers in metal, the prototypes in fact of our modern "Marine-store Dealer." They are described as "possessing deceivable and untrue beams and scales, whereof one of them would stand even with twelve pounds weight at one end against a quarter of a pound at the other end" and the law requires, "that the makers of all hollow wares of pewter, shall marke the same with [the] severall marks of their owne." The last statute to be quoted is of date 1531 and by it brewers were restrained from "occupying the mystery of a cooper," or making any vessel for the sale of beer, which, in all cases, were to be made "by the common artificers of coopers"; it being further enacted, "that every couper mark his vessell with his owne marke." In the City of London, by various ordinances, confirmed by the civic authorities, the blacksmiths (1372), bladesmiths (1408) and braziers (1416), of London, were required "to use and put their own mark upon their own work."

I. Although the first two sets of marks on the accompanying plate are taken from English buildings, with scarcely an exception, the same may be found in all parts of the world. The seven earliest numbers have been selected by Godwin as the marks most widely used, which are to be met with in different countries. The hour-glass form (1) is perhaps the most common of all types and, whilst employed in nearly every land as a cypher by operative workmen, appears never-



Masons' Marks, I.

theless in a large proportion of the ancient inscriptions and alphabets that have come down to us (*Archæologia*, vol. xxx, pl. iii). Many examples of this mark are given in these plates, of which perhaps the most curious is No. 100 (opposite page 150).

The letter N symbol which appears on the coins of the Ariarathes, a series of Persian kings who lived before Christ, is infinitely diversified. Of this an instance is presented in No. 44, a mark also found at Kilwinning Abbey, Canterbury and other places, as well as amongst the Arab "Wasm" and upon gnostic gems. In this figure or letter Dove thinks we have something like an equivalent for the sexual union of the V and the Λ on the feminine and masculine symbols of the Egyptians (*Builder*, June 6, 1863).

The Vesica Piscis, which has already been referred to, was constantly used as a builder's emblem. Fort suggests that the fish was typified by ancient notions and appropriated by the Christians with other Pagan symbols (*Early History of Freemasonry*, p. 357), but the origin of this emblem must be looked for in the Hindu sectarial marks, denoting the followers of Siva and Parvati (93), which, in their general form, symbolize the female principle of nature. The trident is one of the attributes of Parvati and this form (10) is of very frequent appearance in the East; two varieties are shown in the examples of Arab Wasm (105, 107) and others are to be found amongst the marks collected by Sir W. Ouseley and W. T. Creed (*Transactions, Cumberland and Westmorland Antiquarian and Archæological Society*, 1880).

II. The second set of marks is from Carlisle Abbey, selected from the 316 specimens published in the paper last cited. The fourth in this row (14) is a curious form, unlike any other *English* mark that has come under notice, though it possesses some affinity with Nos. 33 and 101, also with a mark of the Kilwinning Lodge, given by Lyon at p. 67 of his history and, to a greater extent, with one of the specimens from Jedburgh Abbey, published by Dr. Smith. In a closely analogous symbol or formed out of lines set at various angles to each other, intermingled with dots, which is frequently met with on gnostic gems, Bellermann professes to trace the sacred divining-lots—figures produced by the accidental juxtaposition of little sticks and balls.

III. This series exhibits some curious varieties of the hour-glass or "lama" form. No. 23, which also occurs at St. Giles's Church, Edinburgh, Furness Abbey and elsewhere, is identical with No. 88. (See *Archæologia*, vol. xxxiv, pl. iii.)

IV. The Irish specimens present some novel features. The three first (31–3) in their general character resemble the Arab Wasm (XI). No. 37 constitutes a type of itself and the last three figures (38–40) are singularly unlike anything to be found in the collections (*Transactions, Kilkenny Archæological Society*, vol. ii, new series, p. 67).

V. The French examples are taken from the *Annales Archéologiques*, but ampler varieties have been reproduced by Godwin in the publications already mentioned.

VI. The German types (*Archæologia*, vol. xxx, pl. x) are abundantly illustrated by the collector drawn upon for the specimens annexed (51–60) (*Transactions R.I.B.A.*, 1868–9). The fifth mark (55) in this row—a form of the figure 4—may be traced throughout many ramifications in the collections from which quoted. No. 56, a cross *cramponnée*, or two intersecting straight lines with angled arms, is a noted Hindu symbol (98). It is also known as the Swastika and Fylfot and a specimen appearing on a Roman altar in Alnwick Castle has been described by Lord Broughton as denoting the hammer or mace of the Scandinavian god Thor. It is seen with Thor on various medals and on Runic monuments and also occurs in the minster at Basle. With reference to the connexion of the Scandinavians with Italy, Sir William Betham (*Etrurio Celtica*) shows an Etruscan coin with this symbol on it.

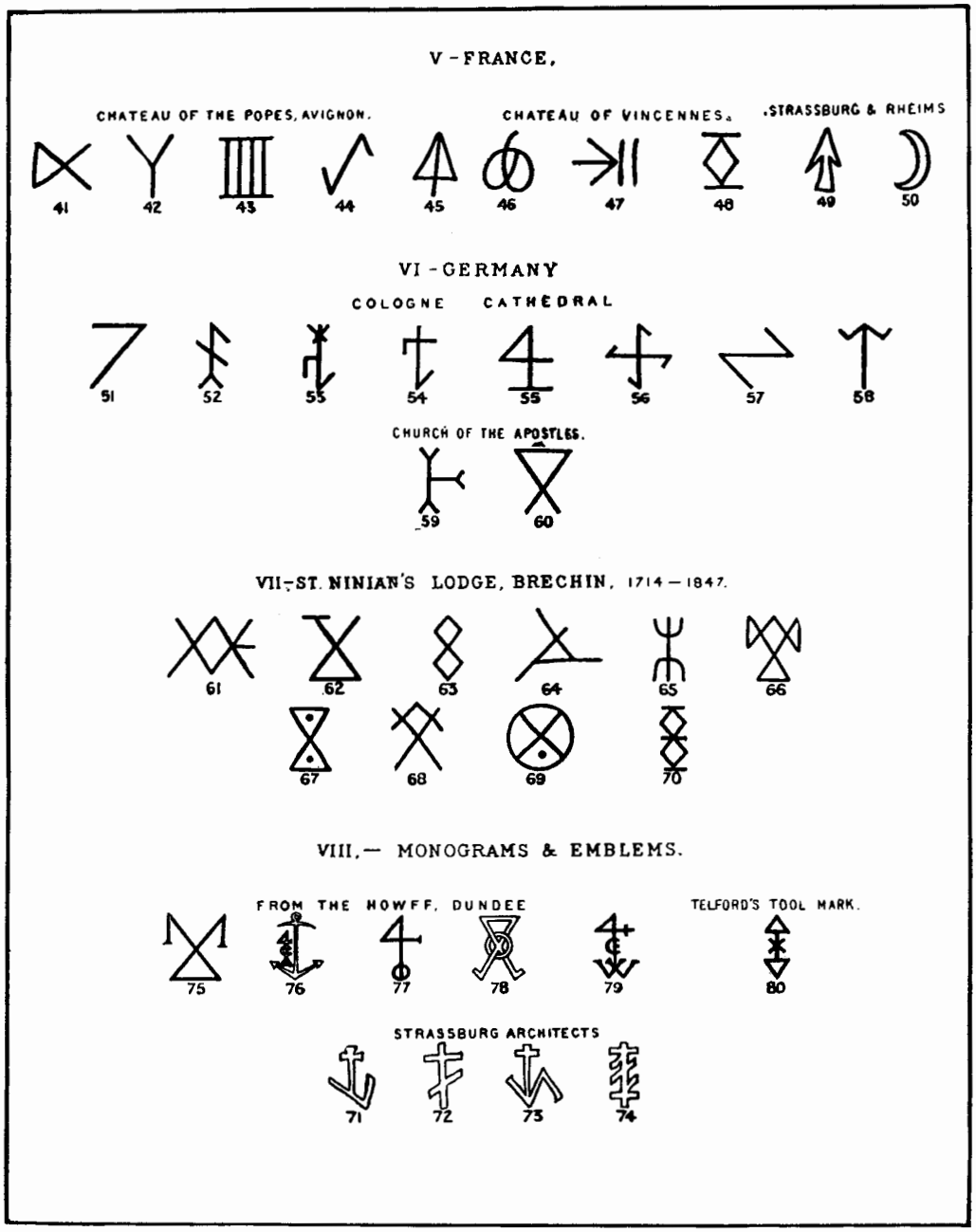
Besides the Roman stones worked in rude patterns with the pick, either in straight lines, diamond pattern, or basket-work, as occasionally found on Hadrian's Wall, some are marked with a plain St. Andrew's Cross (J. Collingwood Bruce, *The Roman Wall*, 1867, p. 83). Bruce, when figuring some of the marks on Roman stones, thus remarks on those taken by Horsley to be numeral letters, denoting the number of the cohorts :

In all probability, the marks in question are the result of the caprice of the stonemasons. The editor has seen many examples of stones scored in the way which Horsley represents (some of which are shown in the woodcuts), but which he thinks partake more of the nature of masons' marks than of Roman numerals. Sometimes a simple cross will be observed, sometimes two parallel strokes, occasionally, as in Horsley's No. XVII, a "broad arrow." One of the examples which our great antiquary gives under No. XVI is what masons call diamond broaching and is very common. Stones thus scored occur chiefly in the separations of the wall and the stations. The stones used in Hadrian's original erection are severely plain.

The late Thomas Wright, *M.A.* (*The Celt, the Roman and the Saxon*, 1875, p. 183), mentions that the "masons' marks are often found on Roman buildings and resemble most closely those of the masons of the Middle Ages. Sometimes they consist of a letter, perhaps the initial of the mason's name, but they are more usually crosses, triangles and other geometrical figures."

Though enough has been said to show that such were in use by the Romans in Britain, one more example may be quoted, if indeed it be a mason's mark. It is found on an altar at Habitancum and dedicated to the goddess Fortuna by Julius Severinus, on the completion of a bath (Bruce, *The Roman Wall*, 1867, p. 335). The incised figure or mark resembles a cross *potent fitchée*, as a herald would call it, except that the crutch ends are only on the side-arms, the uppermost arms being a distinct cross, thus,

The Romans also marked their building tiles, but for the most part with an inscription indicating the troops or officials by whom or under whose directions the buildings were erected.



Masons' Marks, II.

VII. These (*Archæologia*, vol. xxxiv, pl. iv) are the marks of a Lodge of *Free*masons. Numerous examples of this class of cypher are given by Lyon in his noted work. An early instance of a "mason" who was not an operative being elected to rule over his Brethren, is afforded by the records of the Lodge of Aberdeen, 1670, under which year appears the *mark* of Harry Elphingston, "Tutor of Airth and Collector of the Kinges Customes," master, or a past master, of the Lodge. At the same date is found also the cypher of Maister Georg Liddell, "Professor of Mathematickes."

VIII. The marks of the Strasburg architects are taken from the *Annales Archéologiques*. The seal from which figure No. 71 is extracted is described as that of "Pierre Bischof d'Algesheim, one of the master stone-cutters (*maîtres tailleurs de pierre*) who were received into the new brotherhood (*confrérie*) of the year 1464. Bischof, one of the chief promoters of this association, was afterwards master of the works (*maître-d'œuvre*) of the city" (Strasburg). The two following marks are those respectively of Masters Mark Wendlind and Laurent de Vedenheim. Nos. 75–9 are from monograms and emblems on tombstones at the *Howff* of Dundee. No. 75, which appears on a monument referring to the Mudie family, is identical with the craft cyphers of Scottish and German stonemasons (24, 83); and the anchor (76) fitly marks the last resting-place of a sailor. The **4** mark (77), differing but slightly from a cypher in St. Giles's Cathedral, Edinburgh (Lyon, *History of the Lodge of Edinburgh*, photo facing p. 67, fig. 3), is of date 1582. The marks of John and James Goldman, father and son, A.D. 1607, are represented in figure 78. Next follows the monogram of William Chaplane (79), from a monument erected in memory of his wife (1603).

The last of this series is the cypher of Telford, the celebrated engineer, of whom Smiles records, that "many of the stones composing the bridge over the Esk, at Langholm, were hewn by his hand and, on several of the blocks forming the land-breast, his tool-mark is still to be seen" (*Life of Thomas Telford*, 1867, p. 116). Telford's mark is almost exactly presented in one of the alphabets, which the erudite Von Hammer *claims* to have rescued from oblivion (Von Hammer, *The Alphabets of the Seven Planets*, sec. v, pp. 10, 51) . Yet probably no one would be more astonished than the worthy engineer, were he still amongst us, to hear of the similarity.

IX. The fourth mark of the *Steinmetzen* is taken from Heimsch (*Masonic Monthly*, July 1882), the preceding ones from Stieglitz (*Über die Kirche der Heiligen Kunigunde*, Leipzig, 1829, Appendix iii). For those of the carpenters No. 85 is the mark of John Fitzjohn, master, 1573, from a book of that date; the others from a handsomely carved mantelpiece, of 1579, erected during the mastership of Thomas Harper (86) and the wardenship of Anthonie Bear (87). The marks of the tylers and bricklayers are from Godwin's collection.

X. The Hindu symbols (Moor, *Hindu Pantheon*, pl. ii) present many forms with which Freemasons are familiar. The U figure (92) occurs very frequently

in Spain and has also been copied by Sir W. Ouseley from an ancient palace near Ispahan (*Travels in Various Countries of the East*, 1823, pl. lxxxii). In others the sexual origin of all things is indicated (93–7), the most prevalent being the equilateral triangle. The Hexalpha (95) represents the two elements in conjunction; and with a right angle bisected by a line (97), worshippers of Sacti, the female principle, mark their sacred jars, as in like manner the votaries of Isis inscribed the sacred vase of their goddess before using it at her rites (*Transactions R.I.B.A.*, 1859–60, p. 97). The latter symbol, which is to be found in the Lycian and other alphabets, also corresponds with the broad arrow, used to denote Crown property, formed one of the apprentice " marks " in the Lodge of Aberdeen, 1670 and occurs in all countries where masons' marks are perceptible.

The Rose (99) is uncommon, yet amongst the weapons belonging to the stone period found in Denmark are many flint mallets, cross-shaped, presenting this appearance, with a hole at the intersection for the haft to be inserted. An exact counterpart of the Hindu symbol was found by Hughan in the crypt of Canterbury Cathedral; but with these two exceptions, the mark under examination is unknown to Western collectors. The last three specimens in this series (98–100) are rare forms of the Hindu sectarial marks and belong rather to certain great families than to religious sects.

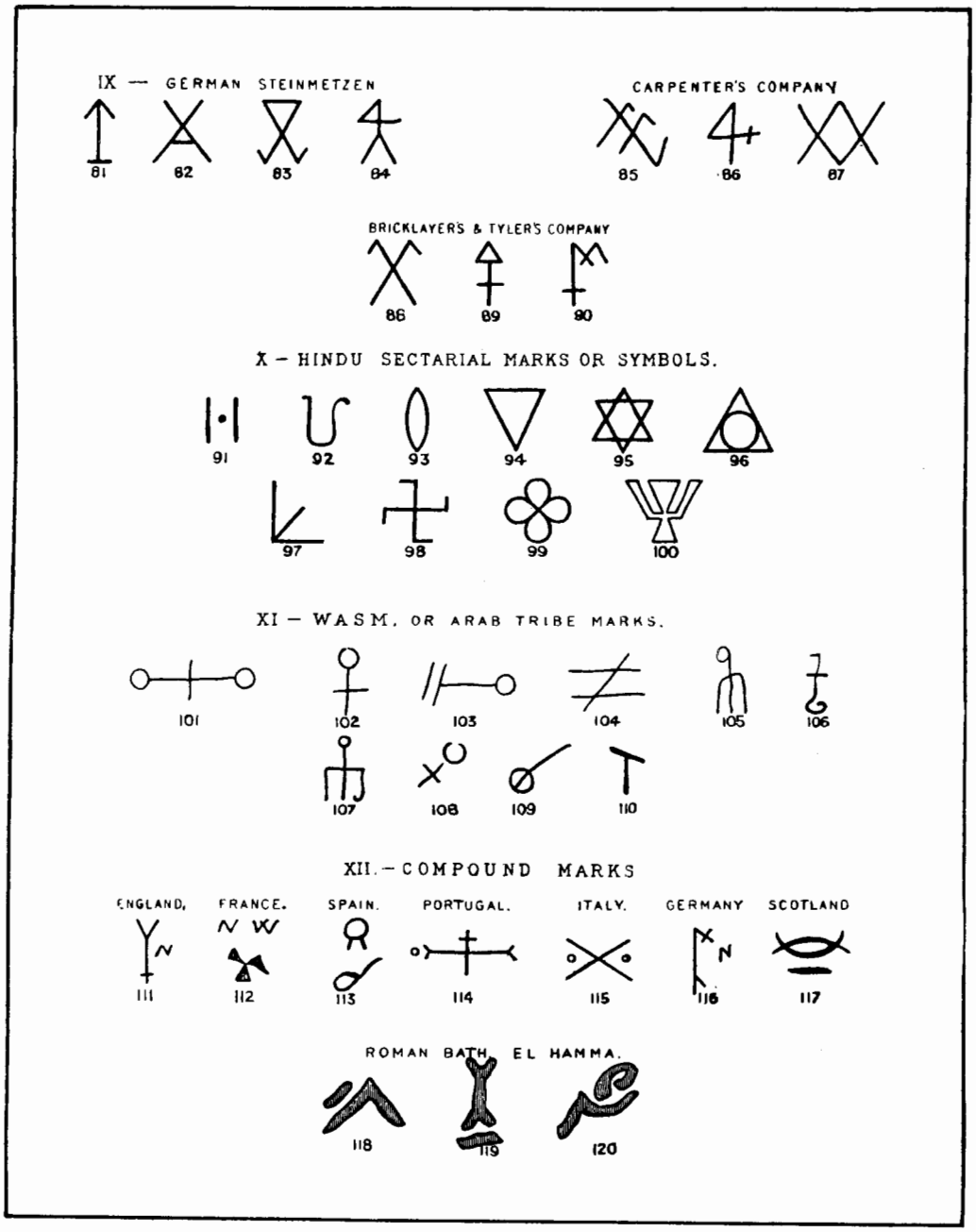
XI. These *graffitti*, or scratchings, are characters adopted by Arabs to distinguish one tribe from another, commonly used for branding the camels on the shoulders and haunches, by which means the animals may be recovered, if straying and found by Arabs not hostile to the owners. They are found also scratched upon the walls in many places frequented by Bedawin, as, for instance, in the ruined convents, churches, etc., on the plain of the Jordan; occasionally, as at Ammân, several such cyphers are united into one complex character (James Finn, *Byways in Palestine*, 1868, Appendix A, pp. 453, 454). The custom, however, has many interpretations. According to some, it denotes the terminus of a successful raid; others make it show where a dispute was settled without bloodshed; but as a rule it may be regarded as an expression of gratitude (R. F. Burton, *The Land of Midian*, 1879, vol. i, p. 320; vol. ii, p. 156). Burton says, " that the Wasm in most cases showed some form of a cross, which is held to be a potent charm by the Sinaitic Bedawin " and is further of opinion that the custom is dying out.

Describing the ruins of Al Hadhr, W. F. A. Ainsworth observes:

Every stone, not only in the chief buildings, but in the walls and bastions and other public monuments, when not defaced by time, is marked with a character, amongst which were very common the ancient mirror and handle, ♀ (102, 108), emblematical of Venus, the Mylitta of the Assyrians and Alitta of the Arabians, according to Herodotus; and the Nani of the Syrians (*Travels and Researches in Asia Minor*, etc., 1842, vol. ii, p. 167).

The last cypher (110) is styled by Burton the " Camel stick."

XII. The examples of compound marks are mainly taken from Godwin's collection (*Transactions R.I.B.A.*, 1868–9, pp. 135–44); the Scottish specimen



Masons' Marks, III.

is from the plate attached to Dr. Smith's paper, already referred to; and the three last figures, from *East of the Jordan*, by Selah Merrill (1881), pp. 55, 151. M. da Silva thought, "that the second mark, added to the special sign used by them, was always the same for an entire family, these marks being usually a zero, O; a triangle, Δ; a disc, ⊙; or a small cross, +."

In the examples given from Portugal and Spain the second mark is chiefly a circle, but in England the N form and the acute angle, <, have by Godwin been generally found to be so used. This careful observer has met with four stones in one wall, nearly close together, each bearing two marks, wh ilst no two of the eigh marks were alike.

Ainsworth says that the marks at Al Hadhr were carefully sculptured, one in the *centre of every stone* but, as a general rule, the cyphers are traced without any regard to uniformity or position. At the mosque and reservoir at Bozrah Merrill noticed many stones with marks upon them, but there were only four varieties: (1) was on those of the north wall; (2) on those of the east wall; (3) on those of the south wall; (4) on those of the west wall. In the west wall he counted upwards of one hundred and sixty stones which had this mark. It is singular and noteworthy that many of the stones, however, bore no mark at all.

That workmen have been accustomed to mark the product of their labour from very early times is indisputable. In default of stone, the Chaldeans used bricks, sometimes of unbaked clay hardened by the heat of the sun. The curious archaic characters, with which they stamped on the bricks the name of the king who built the temple, the name of the god or goddess to whom it was dedicated, taken separately, might very well pass for masons' marks of a later age. Like the Chaldeans, the Assyrians, in all probability, stamped the inscription upon their bricks with a solid stamp. But, unlike the Chaldeans, who impressed the characters on a small square near the centre of the broad faces of the bricks, the writing of the Assyrians either covered the whole face or else ran along the edge.

The Babylonians, like the early Chaldeans, seem to have used almost entirely bricks in their constructions and, like them, impressed the inscription on the broad face of the brick, in a square, with a solid stamp.

The Egyptians stamped their bricks with the cartouche of the king, or with the name and titles of a priest or other influential person (*Voyage en Égypte*, 1830–6, Paris, pls. lxxxviii–xci). A number of these marks are figured by Rifaud and represent hieroglyphic characters, numerals, etc. They are supposed to date from about the fourth dynasty and the marks were traced upon the bricks with the finger. The bricks bearing cartouches impressed with a stamp date from the eighteenth dynasty; but we must not forget the masons' marks, scrawled in red pigment, within the great pyramid, the cartouche of King Cheops, etc., etc.

In the fifth dynasty, the porcelain tiles were marked on the back with numerals,

to facilitate their arrangement; those found at Tel-el-Yahoudeh bear on the back both hieroglyphics and, in some instances, Greek letters.

Each Roman brickmaker had his mark, such as the figure of a god, a plant, or an animal, encircled by his own name, often with the name of the place, of the consulate, or the owner of the kiln or brickfield (Seroux d'Agincourt, *Rec. de Fragmens*, pp. 82–8). No marks of this kind have been observed on any brick or tile found at York, though many of these have the inscription, *Leg.* vi, or *Vic.*, or *Leg.* ix, *His.* or *Hisp.*, stamped upon them. In the same city, however, several fragments of amphoræ have been discovered, from which it appears that the name of the potter was commonly stamped on one of the handles or the neck. This vessel was used for holding olives, oil, or honey, but especially wine (Wellbeloved, *Eboracum*, pp. 118, 121).

An eloquent writer has described the finding of masons' marks at Jerusalem as one of their "capital discoveries," coming upon the explorers "like flashes of morning light" (Hepworth Dixon, *Gentleman's Magazine*, October 1876). Emanuel Deutsch arrived in Jerusalem while the shaft was open and went down it to inspect this record of his race. In the port of Sidon he afterwards found marks of the same kind and, after careful weighing of the evidence, came to the following conclusions: (1) The marks on the temple stones are Phœnician; (2) they are quarry-signs, not writings or inscriptions.

As Herod employed Greek artisans, who knew nothing of Phœnician letters and numerals, Hepworth Dixon is probably right in alluding to the "masons' marks" as "one of their capital discoveries," because, as he contends,

> in the first place, they settle the question of whether the work was Solomonic or Herodean; and, in the second place, they prove the literary accuracy of the text in Kings, that workmen from Tyre were employed in quarrying these stones for the Temple wall. Josephus gives two accounts of Solomon's buildings on the Temple hill and these accounts unhappily disagree, which has led Lewin to the charitable conclusion that the Jewish historian made his first statement before he had studied his subject with much care. A difficulty is admitted, but our discovery removes suspicion from the sacred text, "Solomon's builders and Hiram's builders did hew them." In the presence of our Phœnician marks, it is impossible to doubt that Hiram's builders did also help to hew these stones (*Gentleman's Magazine*, October 1876, p. 491).

In inquiries of this character one cannot be too careful not to confound what may be the effect of chance or idle amusement, with letters or syllabic characters. Truter relates, that in the southern extremity of Africa, among the Betjuanas, he saw children busy in tracing on a rock, with some sharp instrument, characters, which bore the most perfect resemblance to the P and the M of the Roman alphabet; notwithstanding which, these rude tribes were perfectly ignorant of writing (cited in Humboldt's *Researches*, vol. i, p. 154). Probably nothing would have more astonished the workmen of past ages, than the interpretation which has been placed on their ancient signatures. For any practicable purpose, collections of marks

are alone valuable in determining whether the same workmen were employed, to any great extent, upon buildings in the same countries. To settle this point, the resemblance between the most frequently recurring marks should be carefully noted. To do this effectually, however, many thousand specimens would have to be collated and it seems more than probable that until a successor to the late Mr. Shaw, in zeal and assiduity, arises, no comprehensive study of "Masons' Marks," or, as King styles them, "enigmatical symbols," will be either practicable or desirable. Many communications on this subject, accompanied in some instances by tracings or copies of marks, have been published in the *Builder* and in the Masonic Journals; of these, the disquisition by Dove in the former (1863) and the papers of the late Dr. Somerville (*Freemason's Quarterly Magazine*, 1851, p. 450; 1852, p. 316) in the latter, will well repay perusal. In the *Keystone* (Philadelphia) of January 19, 1878, reference is made to Dr. Back's collection of stone marks copied by him from German churches and other edifices, but of this work there is no copy in the British Museum or other libraries to which access is easy.

CHAPTER VIII

THE STATUTES RELATING TO THE FREEMASONS

THE only evidence of the existence of Freemasonry in England before the initiation or admission of Elias Ashmole in 1646, lies scattered in the *Old Charges*, or *Constitutions*, the records of the building trades and the statutes of the realm.

In preceding chapters all the manuscripts with which Freemasons have any direct concern have been examined and an effort has been made to trace the actual designers of those marvels of operative masonry that have come down, by means of the mute yet eloquent testimony of the structures themselves, which amply attest the ingenuity, if not in all cases the individuality, of the skilled workmen by whom they were designed.

Since the year 1686, when Dr. Plot, in his *History of Staffordshire*, cited the stat. 3 Hen. VI, c. i, no Masonic work which has appeared is without this reference Yet there is scarcely an instance of the research having extended beyond this particular statute, even to those relating to the same subject-matter. The law of 1425 was one of the long series familiarly known as the Statutes of Labourers, which, originating with the Plantagenets, continued in operation until the present century.

The great plague of 1348 and the consequent depopulation gave origin to the *Ordinance* of Labourers, A.D. 1349, afterwards by stat. 3 Rich. II, st. I, c. viii, made an Act of Parliament or *statute* and described as stat. 23 Edw. III.

In the twenty-fifth year of the king, the Commons complained in Parliament that this ordinance was not observed; wherefore a statute was made ordaining further regulations on the subject. It has been asserted that the laws now under consideration were passed in punishment of the contumacious masons at Windsor Castle, assembled there by Edward III under the direction of William of Wykeham, the comptroller of the royal works, who refused their wages, and withdrew from their engagements (see Dallaway, *Discourses upon Architecture*, p. 425). The king's method of conducting the work has been referred to by Hume (*History of England*, 1822, vol. ii, p. 472) as a specimen of the condition of the people in that age. Instead of engaging workmen by contracts and wages, he assessed every county in England to send him a certain number of masons, tilers and carpenters, as if he had been levying an army (see Ashmole's *History of the Garter*, p. 129, and Stow's *London*, 1720, vol. i, p. 79). There were, however, many influences combining to bring into play the full machinery of the legislation it is proposed to examine. Between the Conquest and the reign of Edward III there had sprung up a middle class of men, who, although they did not immediately acquire the full

power of selling their labour to the best bidder, nevertheless were exempt from the imperious caprices of a master and the unconditional services of personal bondage (Eldon, *State of the Poor*, 1797, vol. i, p. 12). From a dialogue, written by Thynne, Lancaster Herald, dedicated to James I, in which the point is discussed, whether the king can confer knighthood on a villein, it would appear that some few of these bondmen still continued after the reign of Queen Elizabeth (Daines Barrington, *Observations on the more Ancient Statutes*, 1796, p. 309). Still the process of manumission had been very general from the twelfth year of Edward III, whose long wars in France obliged him to confer freedom upon many of his villeins, in order to recruit his exhausted armies and, if a bondman could escape the pursuit of his lord for a year, he became free for ever. With the liberation of the bond handicraftsmen from bondage proper, many of the companies into which they had been ranged passed gradually over into the number of free craft guilds. The freemen of rank and large possessions, who felt themselves powerful enough to secure their own protection, found, as the strong are ever wont to do, their interest to be more in a system of mutual feuds, that is, of free competition among themselves, than in associations and mutual pledges. But the less powerful, the small freemen, sought, as the weak always do, protection for themselves in confederating into close unions and formed the guilds for that purpose (Brentano, *On the History and Development of Gilds*, p. 53). The struggle between the rising craft-guilds of London and the body of the citizens has been carefully narrated by Brentano, by whom the triumph of the former over the latter is stated to have been fully achieved in the reign of Edward III.

The privileges which they had till then exercised only on sufferance, or on payment of their fermes (dues), were now for the first time generally confirmed to them by a charter of Edward III. The authorities of the city of London, who had in former times contended with all their might against the craft guilds, now approved of their statutes; and, in the fourteenth century, a large majority of the trades appeared before the mayor and aldermen to get their ordinances enrolled. At the same time they adopted a particular livery and were hence called Livery Companies. Edward III himself actually became a member of one of them—that of the Linen-armourers—and his example found numerous imitators amongst his successors and the nobility of the kingdom" (cf. Herbert, *Companies of London*, vol. i, pp. 28–9).

The visitation of the Black Death, a dreadful pestilence which first appeared in Asia and, thence, spread throughout the world, brought the opposition between the interests of the working-class and the employers for the first time on a large scale to a crisis. Of the three or four millions who then formed the population of England, more than one-half were swept away. The whole organization of labour was thrown out of gear. There was a great rise of wages; the farmers of the country, as well as the wealthier craftsmen of the towns, saw themselves threatened with ruin by what seemed to their age the extravagant demands of the labour class. But sterner measures were soon found to be necessary. Not

only was the price of labour fixed by the Parliament of 1350, but the labour class was once more tied to the soil (Green, *History of the English People*, 1877, pp. 429–31). Even before the reign of Edward I, says Sir F. Eden (Eden, *State of the Poor*, vol. i, pp. 12–15), the condition of the villein was greatly meliorated. He was indeed bound to perform certain stipulated work for his lord, generally at sowing time and harvest; but, at other times of the year, he was at liberty to exercise his industry for his own benefit. As early as the year 1257, a servile tenant, if employed before midsummer, received wages; and, in Edward I's reign, he was permitted, instead of working himself, to provide a labourer for the lord; from which it is obvious, that he must have sometimes possessed the means of hiring one; and it is natural to suppose that the labourers so hired were not pure villeins, but rather tenants by villeinage, who could assist their neighbours on their spare days, or free labourers, who existed—although, perhaps, not in great numbers—long before the parliamentary notice taken of them in the Statute of Labourers, passed in 1350.

We thus see that, already fully occupied with foreign conquest and Scottish incursions, the depopulation of the country from the ravages of the "Black Death" cast upon Edward the attempted solution of many problems, at once social and political, which it is no disparagement to that great monarch to say that he utterly failed in comprehending.

The regulation of wages has been very generally viewed as a device confessedly framed by the nobility and, if not intended, certainly tending to cramp the exertions of industry (Adam Smith, *Wealth of Nations*, vol. ii, p. 27; Hume, *History of England*, vol. ii, p. 479). Sir Fortunatus Dwarris (*A Treatise on the Statutes*, pp. 866–7) aptly remarks "It was easier to enact than to enforce such laws"; and he stigmatizes, in terms of much severity, "the machinery employed, to carry into effect an obnoxious, unjust and *impossible* law." On the other hand, however, Brentano maintains (*On the History and Development of Gilds*, p. 78) it had become the fashion to represent these wage-regulations as a policy contrived for the oppression of the labourer.

To give such a character to these statutes is, however, in my judgment, a complete misrepresentation of the real state of the case. These regulations of wages were but the expression of the general policy of the Middle Ages, which considered that the first duty of the State was to protect the weak against the strong, which not only knew of rights, but also of duties of the individual towards society and condemned as usury every attempt to take unseemly advantage of the temporary distress of one's neighbour.

The *Cottarii*, or *Coterelli*, according to Spelman (*Glossarium Archæologicum*), appear to have been much on the same footing with villeins regardant, being employed in the trades of smith, carpenter and other handicraft arts necessary in the country, in which they had been instructed at the expense of their masters, for whose benefit they pursued their several occupations.

It is reasonable to conclude, that the new system of working for hire, being more profitable to the great proprietors than the labour of slaves, had, to a great

extent, superseded the absolute dependence of workmen upon their employers, at about the period which followed the Great Plague. Yet it is doubted by Eden, whether the owners of the soil fully comprehended the beneficial effects of this important revolution and he considers it not unnatural that they should have striven to preserve some affinity between the new class of labourers and the old class of villeins, by limiting their earnings, as they had before controlled their persons (*State of the Poor*, vol. i, p. 40).

Evasions of the statutes were very numerous, as indeed might be expected, for, had the wages fixed by law been adhered to, the pay of a labourer or artificer must have been the same from 1350 to 1370; yet, in the course of that period, the price of wheat per quarter varied from 2*s*. to £1 6*s*. 8*d*.

"In spite of fines, imprisonment and the pillory," says Green (*History of the English People*, p. 157), "the ingenuity and avarice of the labourers contrived to elude the provisions of the proclamation; during the harvest the most exorbitant wages were demanded and given."

The statutes hereafter quoted appear in the first version of these enactments, published by the authority of Parliament, of which vol. i, extending to stat. 50, Edw. III, was printed in 1810.

Amongst the numerous difficulties which are encountered in a study of our statute law, its prodigious and increasing development first arrests our attention. "There is such an accumulation of statutes," complains Lord Bacon, "concerning one matter and they so cross and intricate, that the certainty is lost in the heap." Yet when this complaint was uttered the whole of the statutes of the realm occupied less than three volumes, within which compass it would now be difficult to compress the enormous bulk of legislation which has, in the present day, collected round many special departments of our law. Happily, indeed, with the legislation of comparatively recent times we are only indirectly concerned, but the more ancient statutes present some peculiar features of their own, in which, though differing widely from the puzzles that confront us when we essay an interpretation of their modern counterparts, are found sources of equal difficulty and obscurity. The language in which they were enacted or proclaimed varies continually, whilst, if we turn for assistance to the commentaries of sages of the law, these prove for the most part to have been written on imperfect data, before any version of the statutes was published by authority.

Many of the old statutes do not at all express by what authority they were enacted, so that it seems as if the business of making laws was left principally in the hands of the king, unless in instances where the lords or commons felt an interest in promoting a law, or the king an advantage in procuring their concurrence; and, in such cases, probably it was that their assent was specially expressed (Reeves, *History of the English Law*, Finlayson, vol. ii, p. 228).

The statutes appear actually to have been made by the king, with a council of judges and others who were summoned to assist him. "The usual time for making a statute was after the end of every parliament and after the parliament

roll was engrossed, except on some extraordinary occasions. The statute was drawn out of the petition and answer and penned in the form of a law into several chapters, or articles, as they were originally termed. The statute being thus drawn up into divers heads or articles, now called chapters, it was shown to the king; and upon His Majesty's approbation thereof, it was engrossed—sometimes with a preamble to it and a clause of *observari volumus* at the conclusion and sometimes without any preamble at all—and then by writs sent into every county to be proclaimed." (From a treatise in the British Museum, intituled *Expeditionis Billarum Antiquitas*, attributed to Elsyng, Deputy Clerk of the Parliaments, 1620 and later.) It is evident from the *Mirror of Justice* (La Somme, *Appelle Mirrori des Justices, factum per Andrean Horne*—of whom it is said in the preface that he wrote the book before 17 Edw. II—ch. v) that laws were often made in this way; for the author of that book complains that ordinances are only made *by the king and his clerks* and by aliens and others who dare not contradict the king, but study to please him (see Reeves, *History of the English Law*, Finlayson, 1869, vol. ii, p. 227). "Many inconveniences happened to the subject by the antient form, in framing and publishing of the statutes—viz., sometimes no statute hath been made, though agreed on; many things have been omitted; many things have been added in the statute; a statute hath been made, to which the Commons did not assent, and even to which neither Lords nor Commons assented." (See 1 Hale, P. C., 394; 3 Inst., 40–1; 12 Rep., 57; and *Introduction to the Statutes* (1810), p. xxxv.) The chapters were short and the manner of expression very often too general and undefined. Offenders were generally directed to be punished "at the king's pleasure, to make grievous ransom to the king, to be heavily amerced" and the like; whilst sometimes—as will presently be seen—the acts are merely admonitory or prohibitory, without affixing any penalties, or prescribing any course of process for prosecuting, hearing and determining the offences (*ibid.*, vol. ii, p. 228; Dwarris, *A General Treatise on Statutes*, 1830–1, p. 26).

Down to the accession of Edward I the statutes are in Latin, but in the third year of the king they began to be in French also; and, from this period to the beginning of the reign of Henry VII, are sometimes in Latin and sometimes in French. From that time the language employed has been uniformly English. Occasionally there occurs a chapter in one language, in the midst of a statute in another; and there is one instance of an article or chapter partly in French and partly in Latin. Attempts have been made by many learned persons to explain this variety of languages in the earlier periods of our legislation. Nothing, however, is known with certainty on this subject and, at the present day, it is utterly impossible to account in each instance for the appearance of the statute in French or in Latin. It has been suggested that many of the Latin statutes were first made in French, thence translated into Latin (A. Luders, *Essay on the use of the French Language in our Ancient Laws and Acts of State*, tract vi, 1810), whilst by Daines Barrington (*op. cit.*, p. 62) the continuance of our laws in French from the third year of Edward I has been attributed to there being a standing committee

in parliament to receive petitions from the provinces of France, which formerly belonged to England; and as these petitions, therefore, were in French and the answers likewise in the same language, a reason was afforded why all the parliamentary transactions should be in French by way of uniformity. The same commentator perceives a further cause for the statutes being in French, in the general affectation which prevailed at this time of speaking that language, insomuch that it became a proverb, "that Jack would be a gentleman if he could speak French." But the strongest reason of all for permitting our laws to be in the French language, Barrington finds in the habit of the English and the inhabitants of the French provinces under our dominion considering themselves in a great measure as the same people. In the opinion of the same authority, " the best general rule which can be given with regard to an act of parliament being in Latin or French is, that when the interests of the clergy are particularly concerned, the statute is in Latin" (*op. cit.*, pp. 62–5). But, as was justly observed by one great legal writer and adopted by another, this theory would require so many exceptions as almost to destroy the rule (Reeves, *op. cit.*, vol. ii, p. 228; Dwarris, *A Treatise on the Statutes*, p. 627). " Perhaps," says Reeves, " the legislature was governed by no general principle in choosing the languages of their statutes; both the Latin and the French were the language of the law and probably were adopted according to the whim of the clerk or other person who drew up the statute." On the whole, it may, perhaps, safely be concluded that, for a long period of time, charters, statutes and other public instruments were drawn up indiscriminately in French or Latin and generally translated from one of those languages into the other before the promulgation of them, which, in many instances, appears to have been made at the same time in both languages (see *Statutes of the Realm*, Introduction, p. xlii).

It is a curious circumstance that, though the ancient laws of some other European nations are indeed in the Latin language—in which there was a peculiar convenience from the frequent appeals to the Pope—there is no other instance of any country in Europe permitting their laws to be enacted in a *modern European language* and that not their own (Barrington, *Observations on the More Ancient Statutes*, p. 60). " The laws of Sweden and Denmark were originally in their own languages, but have within the last century been translated into Latin. The ordinances of Spain are in Spanish. The ancient laws of Sicily are in Latin; as were also those of the other Italian States" (*ibid.*, p. 61). The ancient ordinances of Scotland are in Latin; those of the Saxons in the Saxon tongue; and the ancient statutes of the Irish Parliament, which began with the Statute of Kilkenny in the reign of Edward II, are in English; while those of England continued to be in French. Curiously enough, having been subsequently adopted, the use of the French language in statutes was preserved rather longer in Ireland than in England. The statute-roll of the Irish Parliament, 8 Hen. VII, is in French; in those of the 16 and 23 Hen. VII, the introductory paragraphs are in *Latin*; after which follows an act or chapter in *French*; and all the other acts of the session are in English (*Introduction to the Statutes*, p. xlii).

The distinction between statutes and ordinances, which in unsettled times were frequently confounded, is, that the latter want the consent of some one or more of the constituent parts of a parliament. These are the king, lords and commons (Dwarris, *op. cit.*, p. 3). "Whatever is enacted for law by one, or by two only of the three, is no statute." But though no statute, this is the exact description of an ordinance, which, as Lord Coke expresses it, "wanteth the threefold consent and is ordained by only one or two of them" (4 *Inst.*, 24). According to the manuscript treatise already cited, an ordinance could not make new or permanent law, nor repeal any statute; but temporary provisions, consistent with the law in force, might be made by way of ordinance and one ordinance could be repealed by another without a statute (*Expeditionis Billarum Antiquitas*; see also *Harleian MSS.*, 305, 4273, 6585). It has been well observed, that when statutes were framed so long after the petition and answer, it is not to be wondered at that they did not always correspond with the wishes of the petitioners, but were modified according to some after-thought of the king's officers who had the care of penning statutes. The commons often complained of this. It would appear that the parliament, upon the petitions of the commons, exercised two branches of authority, by one of which it legislated or made new laws; by the other, it interpreted the then existing law. It is in this way that the following words of stat. 15, Edw. III, c. vii, are to be understood: "That the petitions showed by the great men and the commons be *affirmed* according as they were granted by the king; that is to say, some by *statute* (*les pointz adurer par estatut*); and the others by *charter* or *patent* and delivered to the knights of the shires, without paying anything." This clearly indicates that there was another way of settling the law than by *statutes* and that way must have been by means of the *charters* and *patents* mentioned in the above act. Laws of this sort had no other sanction than the parliament roll, where the answer was written; and these were probably what were called *ordinances*, being of equal force and validity with *statutes*, but less solemn and public, because they were only a declaration and not an alteration of the law (Reeves, *op. cit.*, vol. ii, p. 436). Ordinances were never proclaimed by the sheriff, as in the case of statutes, but it was sometimes recommended by the king to the commons—probably by a *charter* or *patent*—to publish them in their county) (see *Introduction to Statutes of the Realm*, p. xxxii; Reeves, *History of the English Law*, W. F. Finlayson, 1869, vol. ii, p. 436; and Dwarris, *A Treatise on the Statutes*, p. 14). According to Lord Coke, "Acts of Parliament are many times in form of charters or letters-patent"; and many such have been inserted in all editions of the statutes. This great lawyer also observes, "There are many Acts of Parliament *that be in the rolls of Parliament and never yet printed*" (2 Inst., 525; 4 Inst., 50). The method in which the various laws—statutes or ordinances—were proclaimed and notified will again claim attention, in connexion with some remarks by Kloss and other German writers, which latter, as will be shown, are based upon a total misapprehension of the tenor and import of our Acts of Parliament. A statute was an ordinance and something more; therefore, though statutes may sometimes be called ordinances, yet no in-

attention to language would excuse the converse of the proposition. Though an ordinance could be altered by a statute, yet a statute could not be altered by an ordinance. After all, perhaps, the principal mark of a statute was its being entered on the statute-roll (Reeves, *op. cit.*, vol. ii, p. 437).

The earliest of the printed editions or collections of the statutes is supposed to have been published before 1481; but it is believed that no complete chronological series, either in their original language or in English, nor any translation of the statutes from 1 Edward III to 1 Henry VII, appeared before the publication by Berthelet in 1543, of "the statutes in English, from the time of Henry III to 19 Henry VII inclusive."

No authorized version of the statutes was published until 1810, in which year the first volume of a new edition, drawn up from original records and authentic manuscripts, was printed by command of George III at the request of the House of Commons.

In the introduction to this work it is stated, that prior to its appearance no complete collection had ever been printed, containing all the matters, which, at different times and by different editors, were published as statutes. The earliest editions of entire statutes were printed at the latter end of the fifteenth century. The statutes of Henry III, Edward I and Edward II were not printed entire until the beginning of the sixteenth century and then in small collections by themselves in their original language. Later editions, which combine the period previous to Edward III, with that of this and subsequent kings, omit the original text of the statutes previous to Henry VII, of which they give translations only. Even the more modern editions—still used in private libraries and generally consulted by non-legal writers—which, in some instances, insert the original text of the statutes previous to Richard III, from the statute roll and ancient manuscripts, omit the translation of many parts of them; and, in other instances, give a translation without the text, also omit many acts in the period subsequent to Henry VII.

In the words of the learned editors of *The Statutes of the Realm*—"Many errors and inconsistencies occur in all the translations, resulting either from misinterpretation, or from improper omissions or insertions; and there are many antient statutes of which no translation has ever yet been printed."

The authorized version of the statutes, besides containing many charters not previously printed, affords, in every instance, a faithful transcript from originals or entries thereof, in characters representing the manuscript with its contractions or abbreviations, so far indeed as these could be accomplished by printing types. The translation in each case appears side by side with the words of the original and all quotations from the statutes which appear in this chapter are made from the text of the authorized version.

The first enactment which will come under notice is the law of 1349. As already observed, a great public calamity having thinned the lower class of people, servants and labourers took occasion to demand very extravagant wages; rather

than submit to work upon reasonable terms they became vagabonds and idle beggars. Their number, it is probable, being largely augmented by the gradual emancipation of the villeins, which had been proceeding ever since the Conquest; and who, before the end of Edward III's reign, were sufficiently powerful to protect one another and to withhold their ancient and accustomed services from their lord (Reeves, *op. cit.*, vol. ii, p. 272; Eden, *op. cit.*, vol. i, p. 30). It was found necessary to take some compulsory method in order to reduce the poorer classes to subordination; and an ordinance was therefore made by the king and council, to whom it was thought properly to belong as an article of police and internal regulation, especially as the parliament were prevented from sitting by the violence of the plague (Barrington, *op. cit.*, p. 264).

Having regard to the importance of the *ordinance* of 1349 and the *statute* of the following year—comprehensively described as the "Statutes of Labourers"—each chapter or section will be noticed; two only, however, chapters 5 in the earlier and 3 in the later act, being given in their entirety. Each statute, of which a summary is given in the text, will be distinguished by a number, to which subsequent reference will be made by a parenthesis.

I. The Ordinance of Labourers, A.D. 1349 (23 Edw. III)

The necessity of the regulations embodied in this Ordinance is thus vindicated in the preamble:—

"Because a great part of the people and, especially of workmen and servants, late died of the pestilence, many seeing the necessity of masters and great scarcity of servants, will not serve unless they may receive excessive wages and some rather willing to beg in idleness than by labour to get their living."

1. Every man and woman, free or bond, able in body and within the age of threescore years, not living in merchandise, nor exercising any craft, nor having of his own whereof he may live, shall be bound to serve for the wages accustomed to be given in the twentieth year of our reign, or five or six common years before. The Lords to be preferred before other in their bondmen or land tenants, but to retain no more than may be necessary for them; and if any such man or woman will not serve, that proved by two true men before the sheriff, bailiff, lord, or constable of the town where the same shall happen to be done, he shall be committed to the next gaol.

2. If any reaper, mower, or other workman or servant, do depart from service without reasonable cause or licence before the term agreed, he shall have pain of imprisonment and that none under the same pain presume to receive or to retain any such in his service.

3. That no man pay, or promise to pay, any servant any more wages than was wont.

4. If the lords of the towns or manors presume in any point to come against this ordinance, then pursuit shall be made against them for the treble pain paid or promised by them.

5. "Item, that sadlers, skinners, whitetawers, cordwainers, taylors, smiths, carpenters, masons (*cementarii*), tilers, boatmen, carters and all other artificers and workmen, shall not take for their labour and workmanship above the same that was wont to be paid to such persons the said twentieth year and other common years next before, as afore is said, in the place where they shall happen to work; and if any man take more, he shall be committed to the next gaol, in manner as afore is said."

6. Butchers, fishmongers, hostelers, brewers, bakers, pulters and all other sellers of all manner of victual, shall be bound to sell the same for a reasonable price.

7. Because that many valiant beggars refuse to labour, none, upon the said pain of imprisonment, shall give anything to such.

The conclusion of this ordinance, styled by Barrington "the last chapter," but not numbered in the copy quoted, disposes in a somewhat unusual manner of the penalties imposed by a preceding part of the law; they are not given to the informer, as in more modern times, to enforce the execution of a statute, but in aid of *dismes* and *quinzimes* granted to the king by the commons.

Whether the neglect of this ordinance arose from this improper distribution of the penalty, or more probably from the severity of the law, the parliament, two years afterwards, attempted to carry it into more rigorous execution and, likewise, added some new regulations, fixing the price of not only the wages of the labourer, but almost every class of artisan.

II. The Statute of Labourers, A.D. 1350 (25 Edw. III)

1. That carters, ploughmen, shepherds, swineherds, deies (the lowest class of servants in husbandry) and all other servants, shall take liveries and wages accustomed in the said twentieth year, or four years before; and that they be allowed to serve by a whole year and not by the day; and that none pay in the time of sarcling or haymaking but a penny the day; and that such workmen bring openly in their hands to the merchant towns their instruments and these shall be hired in a common place and not privy.

2. That none take for the threshing of a quarter of wheat or rye over ii d. ob.; and that the same servants be sworn two times in the year before lords, stewards, bailiffs and constables of every town, to hold and do these ordinances; and that none of them go out of the town, where he dwelleth in the winter, to serve the summer, if he may serve in the same town; and that those who refuse to make such oaths, or to perform that they be sworn to or have taken upon them, shall be put in the stocks by the said lords, stewards, bailiffs and constables of towns, or sent to the next gaol.

3. "Item, that carpenters, masons, and tilers and other workmen of houses, shall not take by the day for their work, but in such manner as they were wont; that is to say, a master carpenter iii. d., and another ii. d.; a master freestone mason (*mestre mason de franche pere*) iiii., and other masons iii. d., and their servants i. d., ob.;

tylers iii. d., and their knaves (*garceons*) i.d., ob.; plasterers and others workers of mud walls and their knaves, by the same manner, without meat and drink, i. s. from Easter to Saint Michael and from that time less, according to the rate and discretion of the justices, which should be thereto assigned; and that they that make carriage by land or water shall take no more for such carriage to be made than they were wont the said xx year and iiii. years before."

4. That cordwainers and shoemakers shall not sell boots and shoes, nor none other thing touching their mystery, in any other manner than they were wont; that goldsmiths, sadlers, horse-smiths, sporriers, tanners, corriers, tawers of leather, taylors and other workmen, artificers and labourers and all other servants here not specified, shall be sworn before the justices, to do and use their crafts and offices in the manner they were wont to do the said xx year and in the time before, without refusing the same because of this ordinance; and if any of the said servants, labourers, workmen, or artificers, after such oath made, come against this ordinance, he shall be punished by fine and ransom and imprisonment, after the discretion of the justices.

5. That the said stewards, bailiffs and constables of towns be sworn to inquire of all them that come against this ordinance and to certify the justices of their names, so that they make fine and ransom to the king and, moreover, be commanded to prison, there to remain till they have found surety to serve and do their work and to sell things vendible in the manner aforesaid. And that the same justices have power to inquire and make due punishment of the said ministers, labourers, workmen and other servants; and also of hostlers, harbergers and of those that sell victual by retail, or other things here not specified.

6. That no sheriffs, constables, bailiffs and gaolers, the clerks of the justices, or of the sheriffs, nor other ministers whatsoever, take anything for the cause of their office of the same servants for fees, suit of prison, nor in other manner.

7. That the said justices make their sessions in all the counties of England at the least four times a year—that is to say, at the feast of the Annunciation of our Lady, Saint Margaret, Saint Michael and Saint Nicholas; and also at all times that shall need, according to the discretion of the said justices; and if any of the said servants, labourers, or artificers do flee from one county to another, the sheriffs of the county where such fugitive persons shall be found shall do them to be taken at the commandment of the justices of the counties from whence they shall flee; and that this ordinance be holden and kept, as well in the city of London as in other cities and boroughs and other places throughout the land, as well within franchise as without.

This statute was always held to apply only to those who worked with their hands (Reeves, *op. cit.*, vol. ii, p. 274). It is somewhat singular that a large number of the cases preserved in the year books had reference to chaplains. In an action against one of this class, it was contended that, though retained for a year to do divine service, the defendant had departed within the year and it was held that the writ was not maintainable by the statute, "for you cannot compel a chaplain to

sing at Mass, for at one time he is disposed to sing and another not; wherefore you cannot compel him by the statute." In another case the defendant pleaded that he was retained to collect rents and so was not a labourer, which was held to be a good plea.

The commission to execute the statute of labourers was usually directed to the same persons who were in the commission of the peace; the due ordering of such persons as were the objects of this statute being one of the most important articles in the police of the county.

"From the 25th of Edward the Third," says Sir F. Eden, "the laws concerning wages and other visionary regulations, which, however impracticable, were perseveringly adhered to by successive legislatures, afford us the means of tracing, with chronological exactness, the variations either of improvement or of deterioration in the condition of labourers for hire, who may now be considered as the persons composing that class by which the works of agriculture, of handicraft trades, or of manufacture were carried on."

III. In 1360 the Statute of Labourers received parliamentary confirmation and its observance was enforced under stronger penalties. Labourers were declared no longer punishable by "fine and ransom" and the Lords of Towns were empowered "to take and imprison them for fifteen days" (34 Edw. III, c. ix). Fugitive labourers and artificers absent either from their work or their places of abode, were "to be burnt in the forehead with the letter F in token of Falsity," i.e. of having broken the oath they were compelled to take under the previous statute; and magistrates were directed, in case they fled into towns, to deliver them up, under penalty of £10 to the king and £5 to the masters who should reclaim them. Wages were again regulated. None whatever were to be taken on the festival days, and it was declared, "That as well carpenters and masons (*Maceons*) be comprised in this ordinance, as all other labourers, servants and artificers; and that the carpenters and the masons take from henceforth wages by the day, not by the week, nor in other manner; and that the chief masters (*chiefs mestres*) of carpenters and masons take fourpence by the day and the other threepence or twopence, according as they be worth; and that all alliances and covines of masons and carpenters and congregations, chapters, ordinances and oaths betwixt them made, or to be made, shall be from henceforth void and wholly annulled; so that every mason and carpenter, of what condition that he be, shall be compelled by his master to whom he serveth to do every work that to him pertaining to do, or of free stone, or of rough stone; and also every carpenter in his degree; but it shall be lawful to every Lord or other, to make bargain or covenant of their work in gross, with such labourers and artificers when please them, so that they perform such works well and lawfully according to the bargain or covenant with them thereof made."

In this statute (and not before) a standing authority to hear and determine and to take sureties for good behaviour, was given to "the keepers of the peace";

but it is afterwards in the stat. 36 Edw. III, stat. I, c. xii, that they are styled *justices*. The last-mentioned statute enacts that in the commissions of justices of the peace *and of labourers*, express mention should be made that they hold their sessions four times in the year; but it was expressly and properly declared in the 34 Edward III, that besides the most worthy persons in the county (*des meultz vauez*) the commission should include "some learned in the law."

With the exception of Dr. George Kloss, this statute has been singularly neglected by Masonic writers and yet, as Papworth long since pointed out, it presents very instructive features (*Transactions R.I.B.A.*, 1861–2). The "alliances, covines and chapters" will be passed over for the time being, as they can be more conveniently discussed in connexion with the subsequent legislation of the year 1425.

The object of this statute seems to have been to benefit the master, rather than the servant, by fixing a maximum for wages; and, although it pointed out a mode by which its provisions might be avoided, by making it lawful "to every lord or other to make bargain or covenant of their work in gross with such labourers and artificers when please them," it has been conceived that it was only optional in the *master* to adopt this mode of hiring and that the labourer or artificer was obliged to work for the statute wages, by the day or the year, unless his employer could persuade him to work by the piece for less (Eden, *op. cit.*, vol. i, p. 37).

At this point, it may conveniently be observed, that, in the building trades of the Middle Ages, there were fewer persons who carried on the industry on their own account and a greater number of dependent workmen, than in the other trades. The ordinances of the London masons point to relations such as are still greatly abhorred by workmen of the present day; and naturally, those relations led then to the same differences between workmen and their employers as they lead now (Brentano, *On the History and Development of Gilds*, p. 81). "Thus," says Brentano, "in England the royal mandate as to the workmen who had withdrawn from the works at the Palace of Westminster tells us of a strike amongst the workmen in the building trades; and the two laws enacted there in the Middle Ages against combinations, congregations and chapters of workmen—the 34th Edw. III, c. ix (III) and 3rd Henry VI, c. i (XVI), were directed against workmen in the building trades only" (*ibid.*, and Riley, p. 271).

IV. Regulations for the Trade of Masons, 30 Edw. III, a.d. 1356 (Riley, *Memorials of London and London Life*, 1868, pp. 280–2)

"At a congregation of mayor and aldermen, holden on the Monday next before the purification of the Blessed Virgin Mary (2nd February), in the thirtieth year of the reign of King Edward III, etc., there being present Simon Fraunceys, the mayor, John Lovekyn and other aldermen, the sheriffs and John Little, Symon de Benyngtone and William de Holbeche, commoners, certain articles were ordained touching the trade of masons, in these words:

1. "Whereas Simon Fraunceys, Mayor of the City of London, has been given to understand that divers dissensions and disputes have been moved in the said

city, between the masons who are hewers, on the one hand and the light masons and setters on the other: because that their trade has not been regulated in due manner by the government of folks of their trade in such form as other trades are; therefore the said mayor, for maintaining the peace of our Lord the King and for allaying such manner of dissensions and disputes and for nurturing love among all manner of folks, in honour of the said city and for the profit of the common people, by assent and counsel of the aldermen and sheriffs, caused all the good folks of the said trade to be summoned before him to have from them good and due information how their trade might be best ordered and ruled, for the profit of the common people.

2. "Whereupon the good folks of the said trade, chose from among themselves twelve of the most skilful men of their trade, to inform the mayor, aldermen and sheriffs, as to the acts and articles touching their said trade,—that is to say, Walter de Sallynge, Richard de Sallynge, Thomas de Bredone, John de Tyryngtone, Thomas de Gloucestre and Henry de Yeevelee, on behalf of the masons' hewers; Richard Joye, Simon de Bartone, John de Estone, John Wylot, Thomas Hardegray and Richard de Cornewaylle, on behalf of the light masons and setters; the which folks were sworn before the aforesaid mayor, aldermen and sheriffs, in manner as follows:

3. "In the first place, that every man of the trade may work at any work touching the trade, if he be perfectly skilled and knowing in the same.

4. "Also, that good folks of the said trade shall be chosen and sworn every time that need shall be, to oversee that no one of the trade takes work to complete if he does not well and perfectly know how to perform such work, on pain of losing, to the use of the commonalty, the first time that he shall, by the persons so sworn, be convicted thereof, one mark; and the second time, two marks; and the third time, he shall forswear the trade for ever.

5. "Also, that no one shall take work in gross [wholesale, or by contract] if he be not of ability in a proper manner to complete such work; and he who wishes to undertake such work in gross, shall come to the good man of whom he has taken such work to do and complete and shall bring with him six or four ancient men of his trade, sworn thereunto, if they are prepared to testify unto the good man of whom he has taken such work to do, that he is skilful and of ability to perform such work and that if he shall fail to complete such work in due manner, or not be of ability to do the same, they themselves, who so testify that he is skilful and of ability to finish the work, are bound to complete the same work well and properly at their own charges, in such manner as he undertook; in case the employer who owns the work shall have fully paid the workman [meaning the contractor]. And if the employer shall then owe him anything, let him pay it to the persons who have so undertaken for him to complete such work.

6. "Also, that no one shall set an apprentice or journeyman to work, except in presence of his master, before he has been perfectly instructed in his calling: and he who shall do the contrary and by the person so sworn be convicted thereof,

let him pay, the first time to the use of the commonalty, half a mark; and the second time one mark; and the third time 20 shillings; and so let him pay 20 shillings every time that he shall be convicted thereof.

7. "Also, that no one of the said trade shall take an apprentice for a less time than seven years, according to the usage of the city; and he who shall do to the contrary thereof, shall be punished in the same manner.

8. "Also, that the said masters so chosen, shall oversee that all those who work by the day shall take for their hire according as they are skilled and may deserve for their work, and not outrageously.

9. "Also, if any one of the said trade will not be ruled or directed in due manner by the persons of his trade sworn thereunto, such sworn persons are to make known his name unto the mayor; and the mayor, by assent of the aldermen and sheriffs, shall cause him to be chastised by imprisonment and other punishment, that so other rebels may take example by him, to be ruled by the good folks of their trade.

10. "Also, that no one of the said trade shall take the apprentice of another, to the prejudice or damage of his master, until his term shall have fully expired, on pain of paying, to the use of the commonalty, half a mark each time that he shall be convicted thereof."

V. Reverting to the parliamentary statutes, we find that the Legislature, having failed in controlling the wages of industry, next attempted, by statutes equally impracticable, to restrict the workman in the disposition of his slender earnings (Eden, *op. cit.*, vol. i., p. 37). In the year 1363 (37 Edw. III) several laws were passed for the regulation of the diet and apparel of servants, artificers and yeomen (*yomen*) and it was enacted that merchants should deal in one sort only of merchandise and that handicraftsmen should use only one trade, which they were to choose before the next Candlemas. (The restriction placed on the merchants was removed in the following year.) "This," says Brentano, "was a legal recognition of the principle of the trade policy of the craftsmen, namely, that provision should be made to enable every one, with a small capital and his labour, to earn his daily bread in his trade freely and independently, in opposition to the principle of the rich, freedom of trade" (Brentano, *op. cit.*, p. 60).

VI. The Statute of Labourers was again confirmed in 1368 (42 Edw. III, c. vi); and the jealousy with which the increasing efforts of the handicraftsmen to free themselves from the restrictive fetters imposed upon them by the Legislature was regarded, is curiously illustrated by an enactment of the following year, wherein, at the request of the "Black Prince," whose revenue in his principality of Guion had been diminished by a law limiting the exportation of wines into England to aliens, it was decreed "that all Englishmen, Irishmen and Welshmen, *that be not artificers*, may pass freely into Gascoigne, to fetch wines there" (43 Edw. III, c. ii).

VII. Richard II was but eleven years old when he became King of England,

on the death of his grandfather. The first statute of this reign recites that the villeins (*villeyns*) and land-tenants in villeinage had assembled riotously in considerable bodies, endeavouring, by the advice of certain evil counsellors and abettors, to withdraw their services from their *lords*, not alone those which they owed to them by tenure of their lands, but also the services of their bodies; that they chiefly attempted to evade these services under colour of certain exemplifications from *Domesday-Book*, with relation to the manors and towns in which they lived; and that, by false interpretation of these transcripts, they claimed to be entirely free. The statute, therefore, enacts that commissions shall issue under the Great Seal, upon application of any lord (*seigneur*), to inquire into the offences of these refractory villeins; and that they shall be immediately committed to prison, without bail or main-prize, if their lords shall so insist. With regard to the exemplifications from *Domesday*, it is likewise declared that the offering them in evidence shall not be of any advantage to him who shall so produce them. Nothing could be more severe than this law in every part of it; and we find, by different records in Rymer, that this oppression was in reality the occasion of the famous insurrection under Wat Tyler and Jack Straw, as well as the great opposition to John of Gaunt, Duke of Lancaster; aided, it may well have been, by the poll-tax of three groats imposed in 1380 upon both sexes above the age of fifteen. This assessment was a heavy exaction upon the poor, many of whom were ill-used bondmen; and the harsh and brutal manner in which it was collected made it still more hateful. Many of the serfs or villeins had already been made free by becoming copyholders, or even by escaping from thraldom and living a year and a day within the walls of a town; but this only served to excite the envy of the rest (Chepmell, *Short Course of History*, p. 183). The city records, under date 25th April 1288, contain a claim by the Earl of Cornwall and another, upon five persons as their bondmen born, of whom they were seized until one month before the day of St. Michael (29th September) 1287, when they ran away. And they ask that they be not admitted to the freedom of the city (Riley, *Memorials of London*, p. 24).

If we follow Barrington, the minor king had been advised, by one part of his Council, to increase the power of the lower people (in the fifteenth year of this king, the barons petitioned that no *villein* should send his son to school; to which the king gave the proper and dignified answer: *Le roy s'avisera* (Barrington, *Observations on the More Ancient Statutes*, p. 300; Dwarris, *A Treatise on the Statutes*, p. 878)) and to lessen that of the barons; in consequence of this a proclamation was issued, which among other things directed, "quod nulla acra terræ quæ in *bondagio* vel *servagio* tenetur, altus quam ad quatuor denarios haberetur; et si qua ad minus antea tenta fuisset, in posterum non exaltaretur" (Barrington, *op. cit.*, p. 300). John of Gaunt put himself at the head of the barons' faction and procured a repeal of this proclamation in the year following (Rymer, *Fœdera*, vol. iii, p. 124).

The tenure of villeinage, which the insurrection of 1381 operated powerfully in diminishing, though extremely burdensome to the villein, was of little advantage to the master. The produce of a large estate was much more conveniently disposed

of by the peasants themselves who raised it, than by the landlord or his bailiff, who was formerly accustomed to receive it. A commutation was therefore made of rents for services and of money—rents for those in kind; and as men in a subsequent age discovered that farms were better cultivated where the farmer enjoyed a security in his possession, the practice of granting leases to the peasants began to prevail, which entirely broke the bonds of servitude, already much relaxed from the former practices (Hume, *History of England*, vol. iii, p. 295).

As half the lands in England were anciently held by the tenure of villeinage, it is not more remarkable as a fact, that this tenure (and status) should have entirely passed away, without being abolished by any statute, than that its decline should have been so insensible, that historians and antiquaries, with the utmost diligence, can very faintly trace its declension to that period, when it suited the mutual convenience of the lord and the vassal to drop the servile tenure (Barrington, p. 301; Dwarris, p. 878; Eden, vol. i, pp. 30, 60).

These considerations are of some importance, as there can be little doubt that the earliest laws as to artificers, labourers and vagrants had reference to the state of villeinage or serfdom and the efforts of the villeins to escape from it (Reeves, vol. iii, p. 587). The earliest vagrants were villeins; and the villeins were constantly wandering away from their lords in order to escape the bondage of forced labour, which brought no profit to themselves, for even property, the result of their own labour, could be seized by their lords; hence it was not to be wondered at that they should in various ways try to escape so hard a thraldom and that many of them should lapse into a state of vagrancy. Vagabondage, in short, grew out of villeinage and these laws arose out of vagabondage. The result of it was, that the lords found their own villeins, to whose labour they had a right, constantly lost, while they were surrounded by numbers of vagrants, most of whom, there could be little doubt, were villeins of other lords. The process of seeking for and reclaiming the villeins was troublesome and costly; and instead of it parliament passed these acts as to labourers and others, the effect of which was to enable the lords to put vagrants to labour, as a substitute for the loss of the labour of their villeins.

The conditions of the times and the turn of manners which prevailed towards the close of the fourteenth century, made it desirable and necessary for great lords to supply the defection in their villeins and land-tenants by other expedients. It accordingly had become the custom to *retain* persons in their service to be at call when their lord's affairs needed their support; and, in order to distinguish different partisans, as well as to give a splendour to such retinue, they used to dress them in *liveries* and *hats* of a particular make or colour. Men openly associated themselves, under the patronage of some great baron, for their mutual defence. They wore public badges, by which their confederacy was distinguished. They supported each other in all quarrels, iniquities, extortions, murders, robberies and other crimes (Hume, *History of England*, vol. iii, p. 59). Besides those who were retained by great men, *fraternities* used to be formed of persons concurring in the

same sentiments and views, who bound themselves to support each other on all occasions and denoted their union by similarity of dress (Reeves, *History of the English Law*, 1869, vol. ii, p. 444). These confederacies became a terror to the government and were the occasion of the *statutes of liveries* passed in this and the following reigns. The first of these is stat. 1, Rich. II, c. vii, which ordains that no livery be given by any man for maintenance of quarrels and other confederacies upon pain of imprisonment and grievous forfeiture to the king. Some immaterial alterations were made in this statute both by Richard and his successors; but in substance it remained as now enacted. The successive acts were very little enforced in this reign, or that of Henry VI; and it was reserved for the stricter and sterner rule of Henry VII really to put them into execution. For this reason, and also because the laws relating to *liveries*, passed in the reign of the first Tudor king (XXIII), have been strangely misinterpreted by our most trustworthy Masonic teachers, the examination of this series of statutes is postponed until the legislation of the reign of Henry VII passes under review.

VIII. In the year 1378 the commons complained that the statutes of labourers were not attended to, but that persons employed in husbandry fled into cities and became artificers, mariners, or clerks, to the great detriment of agriculture; and, in consequence of these representations, it was enacted that the statutes passed in the preceding reign should be firmly kept and put in due execution (2 Rich. II, stat. I, c. viii).

IX. In 1388 these statutes were again confirmed and it was further directed that no servant or labourer should depart at the end of his term to serve or dwell elsewhere, or under pretence of going a pilgrimage, without a letter patent specifying the cause of his departure and the time of his return, which might be granted at the discretion of a justice of the peace; and that "as well artificers and people of mystery (*gentz de mistier*) as servants and apprentices, which be of no great avoyr (*avoir*), and of which craft or mystery a man hath no great need in harvest time, shall be compelled to serve in harvest to cut, gather and bring in the corn."

The wages of servants in husbandry were fixed by the same statute, after reciting "that the hires of servants and labourers had not been *put in certainty* before this time." And it was decreed that "no servant of artificer nor victualler within city shall take more than the servants and labourers above named after their estate." Penalties were imposed on those giving or taking higher wages; and for a third offence, treble the value of the excess given or taken, or forty days' imprisonment. Persons having served in husbandry until the age of twelve years were declared incapable of "being put to any mystery or handicraft" and all covenants of apprenticeship to the contrary were declared void.

To prevent disorders, it was ordained that no servant, labourer, nor artificer should carry a sword, buckler, or dagger, except in time of war or when travelling with their masters; but they might have bows and arrows, *and use them on Sundays*

and holidays. They were required to leave off playing at tennis or football and to refrain from quoits, dice, skittles and other such *importune games*. This is noticeable for being the first statute that prohibited any sort of games and diversions (Reeves, *op. cit.*, vol. ii, p. 455).

X. In the following year, at the request of the Commons that the Statutes of Labourers should be enforced, it was enacted, that " forasmuch as a man cannot put the price of corn and other victuals in certain," the justices should, at Easter and Michaelmas, make proclamation according to the dearth of victuals, how much every mason, carpenter, tiler and other craftsmen, workmen and other labourers should take by the day with meat and drink, or without meat and drink, between the two seasons and " that every man obey to such proclamations from time to time as a thing done by statute." Shoemakers and cordwainers were prohibited from being tanners and *vice versa* ; artificers and others were restrained from keeping dogs or using ferrets.

In the twelfth year of Richard II, writs were sent to all the sheriffs in England to make proclamation for the sending up of the returns from guilds and crafts, called for by the Parliament of Cambridge. The masters and wardens of " guilds and brotherhoods " were required to furnish full information " as to the manner and form of the oaths, gatherings, feasts and general meetings [" the distinction between the ' gatherings ' (*congregationes*) and ' general meetings ' (*assemblies*) is seen at a glance in most of the ordinances. The guild brethren were bound to gather together, at unfixed times, on the summons of the dean, for special purposes ; but, besides these gatherings upon special summons, general meetings of the guilds were held on fixed days in every year, for election of officers, holding their feasts," etc. (Toulmin Smith, *English Gilds*, p. 128)] of the brethren and sistreen " ; also, as to their liberties, privileges, statutes, ordinances, usages and customs ; and to lay before the king and his council their charters and letters patent, where such existed. The words *si quas habent* (in original) are conclusive, as Smith observes, upon the point, " that no licence nor charter of the crown was necessary to the beginning of any of the social guilds. Any guild might, or it might not, have such charters " (Smith, *English Gilds*, p. 128).

The masters, wardens and overlookers of the mysteries and crafts, who held any charters or letters patent, were in like manner required to exhibit them.

XI. In the fourth year of Henry IV, an act was passed prohibiting carpenters, masons (*cementers*), tilers and other labourers from being hired by the week and forbidding them to receive any wages on feast-days, or more than half a day's wages when they only worked on the eve of a festival " till the hour of *None* " (*al heurede None*).

It is probable that in taking service by the week and receiving wages at the rate of seven days' work, although, from the intervention of the Sabbath and the frequency of festivals, they only worked four or five days in the week, the provisions of former statutes had been effectually frustrated by the labourers.

XII. Henry IV, in the seventh year of his reign, 1405–6, confirmed the Statutes of Labourers; and the law of 1388, which he made more stringent, by ordering that no one should put his child to serve as apprentice to any craft or other labour within a city or borough, unless he possessed an annual income of 20*s*. from land or rent.

Labourers and artificers were to be sworn in their respective leets, once in each year, " to serve and take for their service after the form of the statutes " and any refusing so to do were to be put in the stocks. To facilitate this it was provided that every town or seignory not having stocks should be fined a hundred shillings.

XIII. Two statutes, enacted in the reign of Henry V, demand notice. The act of 1414 extended the authority of justices of the peace, by empowering them to send their writs to take fugitive labourers in any county. All the Statutes of Labourers were to be exemplified under the Great Seal; an exemplification was to be sent to every sheriff to make proclamation in full county and deliver it to the justices of the peace named of the *quorum*, to remain with them for the better execution thereof. These justices were to hold their sessions four times a year, and were authorized to examine labourers, servants and artificers, with their masters, upon their oaths.

XIV. In 1416, an act was passed limiting the penalties of the 12 Rich. II, c. iv, for excessive wages to the *takers* only, it being somewhat humorously recited " that the *givers*, when they have been sworn before the justices of the peace, will in no wise present such excesses to eschew their own punishments."

XV. Matters, however, were replaced on the old footing in 1423 and the justices once more empowered to proceed against the masters as well as the servants. They were also authorized " to call before them by attachment masons, carpenters, tilers, thatchers, daubers and *all other labourers* and to examine them "; and any of these found to have taken contrary to the laws and ordinances were " to have imprisonment of a month." The same authorities had power to call before them in a similar manner tailors, cordwainers, tanners, bochers, fishers, hostilers and " all other artificers and victuallers " and to assess them under penalties, " to sell and take after the discretions of the justices." This ordinance extended to cities and boroughs as well as counties and was " to endure until the parliament next to come."

The preceding chapter or article, which is of considerable importance in this inquiry, was first printed from the Statute Roll in Hawkins' edition, 1734–5 and, no translation having appeared until 1816, it has not been noticed by the numerous commentators upon the subsequent law of 1425.

" The legislature, in the reign of Henry VI," says Reeves (*op. cit.*, vol. ii, p. 528), " as in the time of his two predecessors, was rather employed in furthering and improving the policy of some statutes made in the preceding period, than in introducing any *novelties*." Although legal writers are all of the same opinion as Reeves and, indeed, only notice the statute of 1425, from the fact of its having added to the list of offences punishable as felony; at the hands of Masonic

historians it has experienced very different treatment and the speculations to which it has given rise will next claim attention.

Before, however, proceeding to examine the glosses of the innumerable commentators who have professed to explain this enactment, it will be convenient to consider a little more closely than hitherto the circumstances of the previous reign, together with any collateral facts that may aid in illustrating the subject of our investigation.

The wars of Henry V, however glorious to his arms, placed only a "fruitless crown" upon his head; and, as it has been well expressed, "the lilies of France were purchased too dearly with the harvests of England." A convincing proof of the devastation made by the sword amongst the gentry is afforded by the language of a statute passed in 1421: it states, "that at the making of the act of the 14th of Edward III (1340), there were sufficient of proper men in each county to execute every office; but that, owing to pestilence and wars, there are not now a sufficiency of responsible persons to act as sheriffs, coroners, and escheators."

There cannot be a doubt but that greater numbers of the lower classes perished from the operation of similar causes. Indeed, it has been advanced, that the great drain of men occasioned by Henry V's wars and the subsequent bloody contest between the houses of York and Lancaster, materially contributed to render the whole nation free (Eden, *op. cit.*, vol. i, p. 66).

The condition of the realm, at the period of Henry VI's accession, himself an infant, will be best understood by a brief reference to the military operations of the previous reign. Henry V, in 1415, landed near Honfleur at the head of 6,000 men-at-arms and 24,000 foot, mostly archers and, putting the casualties of war on one side, had lost half his force by disease before the memorable battle of Agincourt. Two years later he was again in France with 25,000 men and, in 1421, he levied a new army of 24,000 archers and 4,000 horsemen (Hume, vol. iii, pp. 99, 104, 111). The withdrawal of so many men from the kingdom, especially when we consider the sparseness of the population at that period, must have rendered labour even more scarce than it had hitherto been; and the return to peaceful avocations of any of the soldiery could not have been an unmixed advantage, since the high rate of wages paid by Henry V to his troops (Hume, p. 118; Rymer, *Fœdera*, vol. ix, p. 258) must have for ever dissatisfied them with the paltry remuneration assessed by the justices, whose scale of payments, indeed, cannot have been one whit more acceptable to the artisans who plied their crafts unmolested by the king's levies.

But the drain upon the population of England for soldiers did not cease with the life of Henry V. His brother, the Duke of Bedford, the most accomplished prince of his time, remained in France. The whole power of England was at his command; he was at the head of armies inured to victory and was seconded by the most renowned generals of his age.

At the battle of Verneuil there fell about 4,000 of the French and 1,600 of the English—a loss esteemed at that time so unusual on the side of the victors, that the Duke of Bedford forbade all rejoicings for his success (Hume, vol. iii, p. 129).

In the same year, 1424, further levies were drawn from England, though, much to the chagrin of the Duke of Bedford, the succours which he expected from his native land were intercepted by his brother, the Duke of Gloucester and employed in Holland and Hainault.

About this period gunpowder had passed into constant use, both in the attack and defence of places. The pieces were called guns and culverins. The first threw stone balls, sometimes 26 inches in diameter; the second threw plummets or balls of lead. The powder was of a different sort for each. The guns were worked by a master gunner, with varlets under him. *Masons and carpenters* were attached to them (Lingard, *History of England*, 1849, vol. iv, p. 24).

It is noteworthy that the two laws enacted in the Middle Ages against combinations, congregations and chapters of workmen, the 34 Edw. III, c. ix (III) and the 3 Hen. VI, c. i (XVI), were directed against the craftsmen above named and, as a factor at least in our final judgment upon these statutes, must be assumed the possibility of both masons and carpenters having, to some extent, acquired by military service abroad a higher opinion of the rights of labour and of the inherent freedom of every class of artisan to barter the product of their skill or industry for its full money value.

XVI. 3 Henry VI, c. i, A.D. 1425

Eu primes come par les annuelx congregacions et confederacies faitz par les Masons en lour generalx Chapitres assemblez, le bon cours et effect des estatutz de Laborers sont publiquement violez et disrumpez en subversion de la leye et grevouse damage of tout le commune; nostre Seigneur le Roi viollant en ces cas purvoir de remedie, par advis et assent suisditz et a la especial request des ditz Communes ad ordinez et establiz que tieux Chapitres et Congregacions ne soient desore tenuz; et si ascuns tielx soient faitz soient ceux qi fount faire assembler et tenir iceux Chapitres et congregacions sils ent soient convictz adjuggez pur felons; et que toutz les autres Masons qi viegnent as tielx Chapitres et congregacions soient puniz par emprisonement de lour corps et facent fyn et raunceon a la volunte du Roi.

FIRST, Whereas by the yearly Congregations and Confederacies made by the Masons in their general Chapiters assembled, the good Course and Effect of the Statutes of Labourers be openly violated and broken, in Subversion of the Law, and to the great Damage of all the Commons: Our said Lord the King willing in this Case to provide Remedy by the Advice and Assent aforesaid and, at the special Request of the said Commons, hath ordained and established, that such Chapiters and Congregations shall not be hereafter holden; and, if any such be made, they that cause such Chapiters and Congregations to be assembled and holden, if they thereof be convict, shall be judged for Felons; and that all the other Masons that come to such Chapiters and Congregations, be punished by Imprisonment of their Bodies, and make Fine and Ransom at the King's Will.

The first writer who associated this statute with the Freemasons was Dr. Plot, who, in his *Natural History of Staffordshire*, ridicules the idea of the charges of the Society having been approved by King Henry VI, observing :

Yet more improbable is it still, that *Hen.* the 6 and his *Council* should ever peruse or approve their *charges* and *manners* and so confirm these right Worshipfull *Masters* and *Fellows* as they are call'd in the *Scrole* : for in the third of his reigne (when he could not be 4 years old) I find an *act* of *Parliament* quite abolishing this *Society*. Which *Statute* though repealed by a subsequent *act* in the 5 of Eliz. (XXXIII), 'tis still to be feared these *Chapters* of *Free-Masons* do as much mischief as before, which, if one may estimate by the penalty, was anciently so great, that perhaps it might be usefull to examin them now.

The next commentary upon the statute will be that of Dr. James Anderson, who, in 1721, " fault having been found with the old Gothic Constitutions," was ordered by the Grand Lodge " to digest the same in a new and better method." On the performance of his task, " fourteen learned brothers were appointed to examine the MS. and to make report," which proving favourable, the Grand Lodge desired the Grand Master to have it printed ; and, on the 17th January 1723, it is recorded that " Grand Warden Anderson produced the *new* book of Constitutions, which was again approved." With the book itself is bound up the printed " approbation " of the Duke of Wharton, Grand Master, as well as of the Masters and Wardens of twenty Lodges ; whilst, in a graceful dedication to the Duke of Montagu from the pen of Dr. Desaguliers, the learned natural philosopher, the erudition and accuracy of the compiler are especially borne witness to.

Dr. Anderson says : " Now, though in the third year of King Henry VI, while an Infant of about four years old, the Parliament made an Act, that affected only the *working Masons*, who had, contrary to the Statutes for Labourers, confederated not to work but at their own Price and Wages ; and because such Agreements were suppos'd to be made at the *General Lodges*, call'd in the Act *Chapters* and *Congregations* of *Masons*, it was then thought expedient to level the said Act against the said *Congregations* : yet, when the said King Henry VI arriv'd to Man's Estate, the Masons laid before him and his *Lords* the above-mention'd *Records* and *Charges*, who, 'tis plain, review'd them and solemnly approv'd of them as good and reasonable to be holden : Nay, the said *King* and his *Lords* must have been incorporated with the *Free-Masons*, before they could make such Review of the *Records* ; and, in this Reign, before King Henry's Troubles, Masons were much encourag'd. Nor is there any Instance of executing that Act in that, or in any other Reign since and the Masons never neglected their *Lodges* for it, nor even thought it worth while to employ their *noble* and *eminent Brethren* to have it repeal'd ; because the working Masons, that are free of the Lodge, scorn to be guilty of such Combinations ; and the free Masons have no concern in trespasses against the Statutes for Labourers " (Anderson, *Constitutions*, 1723, pp. 34, 35).

The author, or compiler, of the Constitutions adds, in a footnote, that " by

tradition it is believ'd that the *Parliament-Men* were then too much influenc'd by the *illiterate clergy*, who were not accepted Masons, nor understood Architecture (as the *clergy* of some former Ages), yet thinking they had an indefeasible Right to know all Secrets, by vertue of *auricular Confession* and the Masons, never confessing anything thereof, the said *Clergy* were highly offended and represented them as dangerous to the State."

Dr. Anderson then gives in full the words of the statute—or rather of its translation—which he takes from Coke; speaks of the "Congregations and Confederacies made by the Masons in their *General Assemblies*"; and cites the opinion of the learned Chief Justice, that all the Statutes of Labourers were repealed by the statute of 5 Elizabeth, chapter 4.

As Preston and all other Masonic writers, with the solitary exception of Dr. George Kloss (1848), have followed Anderson in their interpretation of this statute, it is unnecessary to repeat the arguments already quoted, but some of the conclusions which have been advanced by independent authorities, whose speculations, though equally erroneous, are less open to suspicion, as being uninfluenced to any appreciable extent by writers of the Craft, may be adduced.

Governor Pownall says: "These Statutes of Labourers were repeatedly renewed through several reigns down to Henry VI and as repeatedly disobeyed by the Freemasons, until in the 3rd of Henry VI an ordinance was, by the advice of the Lords, on the petition of the Commons, made. This statute ascertains these facts: first, that this corporation held chapters and congregations, assuming, as to the regulating of their work and wages, to have a right to settle these matters by their own bye-laws. The statute declares this to be a subversion of the law of the land and grievous damage to the community; secondly, it ascertains that this body of masons were a set of artists and mechanicks, the price of whose labour and work ought to be regulated by those Statutes of Labourers; thirdly, instead of dissolving this corporation, which would in effect have acknowledged it as legal prior to such dissolution, it forbids all their chapters and other congregations to be held and declares all persons assembling or holding such to be felons.

"This statute put an end to this body and all its illegal chapters and pretences. It should seem, however, that societies of these masons met in mere clubs, wherein continuing to observe and practise some of their ceremonies which once had a reference to their constitutions and to the foundation of powers which no longer existed and were scarcely understood, they only made sport to mock themselves, and by degrees their clubs or lodges sunk into a mere foolish, harmless mummery" (*Archæologia*, vol. ix, pp. 118, 119).

It is greatly to be regretted that this diligent antiquary should have regarded the law of 1425 so decisive of the position he took up, as to render unnecessary a publication of the *historical proofs* with which he avowed himself prepared. It has been already shown that in the opinion both of Governor Pownall and Hope, the Freemasons were a close corporation under the protection of the Pope, thereby claiming exemption from the Statutes of Labourers, became the subject

of special legislation in the third year of Henry VI. Indeed, the latter of these authorities maintains that "as soon as, in different countries, a general increase of learning, of industry, or skill, of jealousy in the native sovereigns, of the intrusion of foreigners, to the disparagement of their authority and the detriment of their subjects; a general corresponding diminution of the papal influence and of the support given by it to Freemasonry, caused the bodies of Freemasons everywhere successively to dissolve, or to be expelled, until they at last ceased to exercise their original profession; nothing remained of them but an empty name and organization and formulary, which other men laid hold of and appropriated to themselves to carry on and conceal other purposes; no trace or tradition of their peculiar principles or method continued to be observed" (Hope, *Essay on Architecture*, pp. 243, 244).

By other writers stress has been laid on the terms "congregations, confederacies and general chapiters" and, from their employment in the statute, it has been deduced that the body of Freemasons met in one general assembly, which was convoked "after the manner of a chapter." Though, as a sceptical—or perhaps a less uncritical—commentator well observes, "if the chapters or assembling of Freemasons had been injurious to the State by fomenting insurrections, it is scarcely probable that such fact would have been totally overlooked, not only by the English historians, but in the statutes" (Dallaway, *Discourses on Architecture*, p. 427).

With regard to the tenor of the series of enactments, of which the law under examination is but an intermediate manifestation, the general meaning and intention of the various regulations comprehensively classed as the "Statutes of Labourers," will have been fairly disclosed by the summary already given. They were designed to repress extortion, to keep down the prices of provisions and restrain the wage-earning classes from profiting unduly by the dearth of labour and the necessities of a nascent civilization. That the legislature failed in its laudable aim we can now perceive, but we should bear in mind that political economy, as at this day we understand it, has only been evolved after a long experience of legislative and economical experiments, amply illustrated in the early history of Great Britain, which in part the statutes under review put very plainly before us. The fanciful interpretation placed upon the law of 1425 by Governor Pownall and Hope will be passed over without further comment but, in the terminology of this statute, there are a few expressions which are worthy of more detailed examination.

In the first instance let us consider the phrase, *en lour general chapiters assemblez*; in their general chapters *assembled*—which, until the authorized edition of the statutes in 1810, was almost invariably translated, "in their general chapters and *assemblies*." Few commentators troubled themselves to consult the original Norman-French and, as a natural consequence—even when one did not copy directly from another, as was probably the case in the majority of instances—the commentary, or annotation, was applied to a garbled or falsified version of the record it professed to explain. Doctors Plot and Anderson, Preston, Dallaway,

Findel and, even Kloss, cite the statute and, in each instance, the word *assemblies* appears. Not to pursue this point to an unnecessary length, it may be observed that perhaps about one-half of the erroneous conclusions that have been drawn from the verbiage of this enactment, arise out of the substitution of a noun for a participle and it has been too hastily concluded that the language of the "Old Charges" is here reproduced, and that the masons, whose illegal conventions it was the object of the statute to repress, met in precisely the same kind of "general assemblies" as those alluded to in our manuscript constitutions. Whilst, indeed, it is very possible that they did, still the enactment will not bear this construction, except inferentially, and, as it has been already overweighted with the conceits of the learned, it will be best to prefer evidence to conjecture and to content ourselves with an examination of the terms actually employed, rather than waste time in vainly speculating upon the meaning and significance of a form of expression which had its origin in the imagination of the translator.

The word "chapters," which occurs in two statutes (III, XVI), describes what in the vernacular were termed *conventicles*. The latter expression occurs in 1383, in a proclamation of the mayor, sheriffs, and aldermen of the city of London (Riley, *Memorials of London*, p. 480); again, in 1415, in an ordinance published by the same corporate body; and, still later, in the fifteenth century, appears in a petition to parliament against an Exeter guild in the twenty-second year of Edward IV (Smith, *English Gilds*, p. 311).

"The commission" (of a justice), says Lambard, "gives power to enquire of Conuenticles. Yet unlawful Conuenticles be not all of one sort; for sometimes those are called Conuenticles wheerin many do impart with others their meaning to kill a man, or to take one another's part in all things, or suchlike" (*Eirenancha, or The Offices of the Justices of the Peace*, edit. 1610, p. 173).

Shakespeare would appear to have had this definition present to his mind, when in Part II of his play, *Henry VI*, he makes Humphrey, Duke of Gloucester, the king's uncle—on being arrested for treason in the presence of Cardinal Beaufort and other noblemen—utter the following complaint:

> Ay, all of you have laid your heads together.
> Myself had notice of your *conventicles*—
> And all to make away my guiltless life.

The word, in the sense of an "assembly for worship," does not appear in the statutes until 1592–3, when by the 35 Eliz., c. i, persons above the age of sixteen were forbidden to be present "at anye unlaufull assemblies, conventicles, or meetings, under colour or pretence of any exercise of Religion."

The view presented is strengthened by the language of two statutes, enacted in 1400 and 1529 respectively. The earlier of these (in *Latin*) is directed against the Lollards, who are charged with making unlawful conventicles (*conventicula*) and confederacies; and the other (in *English*) forbids "artyficers or handycraftes men" from assembling "in any company, felowship, congregacion, or conventycle."

Kloss mentions, that by the Golden Bull of the Emperor Charles IV, promulgated in 1371, "conspirationes," "*conventicula*" and kindred associations were forbidden. From the evidence adduced it will become quite clear, that, in 1425, there was an English word in common use—*conventicle*—denoting precisely the same kind of clandestine meeting as those which the statute was enacted to suppress and readers may form their own conclusions, upon the point whether the persons, to whom the phraseology of the statute was entrusted, had in their minds the seditious assemblies of which examples have been given, or whether the term they used had reference to societies, meeting "after the manner of a chapter," which, indeed, are not otherwise mentioned in the statute-book.

The interest pertaining to this statute has been heightened by the common assertion that Henry VI was himself a Freemason. Indeed, Preston carefully records the year of his initiation (*Illustrations of Masonry*, 1792, p. 199) and, in nearly every Masonic work may be seen a singular catechism "concerning the mysterie of maçonrye, writtene by the hande of Kinge Henrye, the sixthe of the name." Of any real connexion, however, between this Prince and the Freemasons, no trace exists except in the catechism alluded to, which will presently be examined. We are apt to attach an imaginary value to MSS. which have been destroyed, as we are precluded from making a collation of the copy with the original. Most of the documents of the Freemasons are in this melancholy category and, upon the alleged destruction, by Nicholas Stone, of many valuable manuscripts belonging to the society, it has been remarked, "perhaps his master, Inigo Jones, thought that the new mode, though dependent on taste, was independent of science; and, like the Caliph Omar, held what was agreeable to the new faith useless and what was not ought to be destroyed!" (*Archæologia*, vol. xvii, p. 83).

Henry's long minority and weakness of understanding when he arrived at more mature years, made him incapable of any character whatsoever, in any relation of life. "Such a King," in the opinion of Daines Barrington, "could possibly be of no other use than that of the Roman Consuls, in the fall of the empire—*to mark the year*" (Barrington, *Observations on the More Ancient Statutes*, p. 416). It has been stated that he was an adept in the science of alchemy (Rymer, *Fœdera*, vol. ii, pt. iii, p. 24) and Sir John Davis says, it was conceived that he had purchased the secret from the famous Raymond Lully (Barrington, *op. cit.*, p. 416). Miracles, indeed, are alleged to have been performed at the tomb of Henry VI, though Widmore says, "that the Court of Rome asked too much for his canonization, so that he never became a complete saint."

XVII. In 1427, the Statutes of the twelfth and thirteenth years of Richard II (IX, X) having been pronounced ineffectual, the former as being "too hard upon the masters" and the latter, from the absence of any penalty for wrong-doing, it was ordained "that the justices of the peace in every county, the mayor of the City of London and the mayors and bailiffs in every city, borough, or town, *having such power and authority as justices of the peace have*, shall, henceforth, have power and

authority to make proclamation in their full sessions, once a year, how much every servant of husbandry shall take for the year next following and that they make two times (*deux foitz*) proclamation in two sessions, to be holden betwixt the feasts of Easter and St. Michael and in every borough and market town, how much every artificer and workman shall take by the day and by the week: and that every proclamation so to be made, be holden as a thing ordained by statute." Infractions of the law were declared punishable by fine or imprisonment and the justices, mayors, and bailiffs were authorized "to hear and determine such offences and to examine by their discretion, as well such servants, artificers, and workmen, as their masters," to punish offenders, to direct sheriffs to imprison them: "and that all the mayors and bailiffs *which be keepers of the peace* (*queux sount Gardeins du pees*) in any cities, towns, or boroughs, shall have like power, correction and execution of the [Statute] and of all Statutes of Labourers within the said towns, cities and boroughs, as the justices of the peace have in their counties."

This statute has been minutely criticized by Dr. Kloss, who considers that, from its phraseology, certain obscure passages in the Halliwell poem "acquire sense and confirmation." This writer observes, that the justices of the peace had hitherto been the sole assessors of the rate of wages and judges of all offences against the respective statutes—the sheriffs, bailiffs and their subordinates, the keepers of gaols, being only mentioned as having to execute the warrants, orders, and resolutions of the justices. But, by this new law, besides the justices, the mayor of the city of London, the mayors and bailiffs of every chief city, borough, or county town, all persons of position and rank, *are for the first time*, empowered to participate in the settlement of the rate of wages and to make proclamation thereof twice a year. Conjointly they are charged to hear and decide all infractions and to issue and grant warrants of arrest, which were to be executed by the sheriff.

"At last," says Kloss, "we glean why the Masons were to appear at the general assembly at a certain place once a year, to hear the rate of wages, on account of *gret ryolté*—that is, by royal command. We learn the meaning of the presence at the session of the *grete lordes*, *knyghtes*, *sqwyers* and *other aldermen*, of the *meyr of that syté* and also of the *scheref of that contré*, as administrators of the law and what is meant by *suche ordynances as they maken there*" (Findel, *History of Freemasonry*, p. 30).

Upon the evidence of this statute, therefore, Kloss contends that the Halliwell poem could not have been written *before* 1427, nor—from the testimony presented by a later enactment, presently to be examined—*after* 1444–5.

It is no reflection upon Kloss's learning or ability to say that he has altogether failed to grasp the true meaning of this enactment and, thereby, to comprehend the intention of the legislature. The range of his inquiry could hardly be expected to extend over the whole field of English law.

The rules by which the sages of the law, according to Plowden, have ever been guided in seeking for the intention of the legislature are maxims of sound interpretation, which have been accumulated by the experience, and ratified by the approbation, of ages.

First in importance is the consideration, what was the *rule* at the common law? "To know what the common law was, before the making of a statute, whereby it may be seen whether the statute be introductory of a new law, or only affirmative of the common law, is the very lock and key to set open the windows of the statute" (2 *Inst.*, 301; 3 *Rep.*, 13; *Hob.*, 83).

The language of the enactment under review (XVII) clearly shows that the officials associated with the justices already possessed equal powers with the latter. But who were the justices of the peace? The *peace*, in the most extensive sense of the word, took in, perhaps, the whole of the criminal law; and, as most offences were said to be against the peace, all those magistrates who had authority to take cognizance of such offences, might be considered as a sort of guardians of the peace *ex officio*: such were the king's justices, inferior judges and ministers of justice, as *sheriffs*, constables, tythingmen, head boroughs and the like (Reeve, *History of the English Law*, 1869, vol. ii, p. 328). Others were conservators of the peace by tenure or prescription. Besides these, extraordinary ones were appointed occasionally by commission from the king. In the first year of Edward III certain *conservators of the peace* were nominated by the Crown, as auxiliary to those who were such by the titles above mentioned.

So beneficial was the establishment of "keepers of the peace" considered by the people, that it became a favourite in the country and was exalted in preference to some institutions that were more ancient (Reeve, *op. cit.*, vol. ii, p. 330).

In conformity with many statutes and petitions, commissions were at various times framed, *assigning* certain persons to execute the powers which the statutes authorized the king to confer. "In the twenty-fifth of Edward the Third," says Reeves, "by the statute called the statute of labourers, we find that *justices* were to be assigned for the execution of that act. It is most probable the persons assigned *justices* to execute this statute were *the keepers of the peace*" (III). Thus we find, that the justices and their coadjutors in the statute under review, were virtually one and the same class—that is to say, the former, *eo nomine*, specially assigned by the king, the latter—long since *keepers*, now *justices* of the peace, *virtute officio*, being specially reminded of responsibilities, gradually increasing, from the natural tendency of recalcitrant labourers and workmen to seek refuge in the towns. The language of the earlier statutes fully bears out this view; and, indeed, these, in a definite shape, seem to amount to this—That the repeated mention of the sheriff, the mayors, the bailiffs, constables, etc., must, by means of the numerous proclamations, have made the lower classes far more familiar with the names of these officials than with those of the new-fangled "justices" (I, II, IX). The view presented is supported by the *absence*, in the Halliwell poem, of any reference to the latter. From this fact alone an inference may be deduced the opposite of that drawn by Dr. Kloss, namely, that the presence of "great lords, mayors and sheriffs" points to a fourteenth-century origin of the poem, as claimed for it by the antiquary who made known its existence.

It seems that the "father" of Masonic criticism has here gone wholly off the

track. The Halliwell poem, we must assume, was intended for the instruction and guidance of *town* or of *country* masons. The entire tenor of this production, the class of persons to whom it was addressed—far superior in their way to the villeins, the labourers in husbandry and the rude artificers of the shires, the regulations for behaviour at the common meal, all seem to point to its connexion with some *urban* craft. If this view be accepted, the Statutes of Labourers have very little bearing upon the question at issue. These enactments were especially framed with regard to the powers and wants of the landed proprietors (Brentano, p. xii). In towns, labour was generally regulated by municipal ordinances (IV). Thus in 1350, contemporaneously with the Parliamentary Statute of that year, were *ordained* by the mayor, aldermen and commonalty of London, various regulations as to wages and prices in the city, " to amend and redress," in the words of the preamble, " the damages and grievances which the good folks of the city, rich and poor, have suffered and received within the past year, by reason of masons, carpenters, plasterers, tilers and all manner of labourers, who take immeasurably more than they have been wont to take" (Riley, *Memorials of London*, p. 253).

A word is necessary as to the position of sheriff. Dr. Kloss appears to think that this official received an accession of authority by the law of 1427. Such was not the case. The *tourn*, the great criminal court of the Saxons, was still presided over by each sheriff in his county ; and it was not until 1461, that from what Reeves calls " a revolution in an ancient branch of our judicial establishment," his jurisdiction was restrained (Reeves, *op. cit.*, vol. iii, p. 5).

It is possible, indeed, that by some the opinion may be held, that the most ancient of our manuscript charges or constitutions, referred either partly or wholly to country Masons. Taking their view of the case, we are, however, faced by the conclusion of an eminent authority, who believes the " artificers," whom the 25th Edward III and later statutes " expects to flee from one *county* to another," to have been workmen employed on the country manors of lords. " Each country manor," says Brentano, " had in the Middle Ages its own artificers, who supplied the common wants of their lords, whilst the latter resorted only for their more refined wants to the craftsmen of the towns" (*op. cit.*, Introduction, p. xii).

It can scarcely be believed that the masons who plied their trade in remote villages and hamlets at about the early part of the fifteenth century were, either by education or intelligence, capable of comprehending the Halliwell poem had it been rehearsed to them. But, putting conjecture wholly aside and, contenting ourselves with the actual expressions to be met with in that ancient manuscript, one would have expected to find in a document of this character *relating to artificers of the counties*—written between 1427 and 1444—some reference or allusion to the *justices of the peace*, whose authority was gradually being extended, by whom, no doubt, many regulations were made which have not survived and who, by charters, letters patent and ordinances of the reigning king—not entered on the Statute Roll—must have been constantly charged with the proper execution of the Statutes of Labourers in particular counties where their provisions had been evaded.

XVIII. Although following a common practice, the operation of the enactment just reviewed (XVII) was limited to the end of the next parliament, in the very next statute of this reign it was made permanent. This *capitulary* consists of twenty-nine chapters, which have little connexion with each other—one only besides that already cited demands our attention. On the complaint of the civic authorities that they had been " grievously vexed and inquieted by colour of an article in the statute of 1406 " (XII), it was ordained in 1429 " that the ancient manner, form, and custom of putting and taking of apprentices, used and continued in the city of London, be from henceforth kept and observed."

Upon this, Dr. Kloss observes, " it justifies the conclusion that the usages and customs of London, as the capital, were either adopted and followed by the rest of the kingdom, or that the Halliwell poem was about this period composed expressly by and for the Londoners " and adds, " that the first assumption obtains increased probability by the law of 1562," which definitely fixes a seven years' apprenticeship for the whole kingdom, " according to the custom and usage of the capital—London."

XIX. In 1437 the king and his parliament applied themselves still more vigorously to mitigate the growing abuses of the craft guilds ; yet, in the very course adopted, we may perceive that the sweeping condemnation of the right of the craftsmen to govern their trades by regulations of their own devising (III, XVI) had been ineffectual, as it was now sought to *control* a system which the legislature was powerless to *suppress*. Accordingly, on the ground that " the masters, wardens and people of many guilds, fraternities and other companies, make among themselves many unlawful and unreasonable ordinances " of things (*inter alia*), " which sound in confederacy (*sonnent en confederacie*) for their singular profit and common damage to the people." All letters patent and charters were required to be exhibited to the justices in counties, or the chief governors of cities, boroughs and towns, without whose sanction no new ordinances were to be made or used and by whom the same could be at any time revoked or repealed (XXV). The cumulative effect of these restrictions, at a time—the middle of the fourteenth century—when the villeins were rushing in great numbers into the towns, to take up trades, must have prevented a great number—and in several trades the majority—of workmen from themselves becoming independent masters ; thus there arose a real working-class, with separate views and interests (Brentano, p. 76). In England, the craft guilds gradually hardened into the same narrow-mindedness as in Germany and France, with the same favours to the sons of masters as regards the term of apprenticeship, entrance fees and, in some cases, of masterpieces (Lyon, *History of the Lodge of Edinburgh*, p. 20).

Ludlow, in what a high authority terms " one of the best papers ever written on trade unions " (Brentano, p. 101), has well stated, that " from the moment that to establish a given business more capital is required than a journeyman can easily accumulate within a few years, guildmastership—the mastership of the masterpiece—

becomes little more than a name. The attempt to keep up the strictness of its conditions becomes only an additional weight on the poorer members of the trade; skill alone is valueless and is soon compelled to hire itself out to capital." The same writer—and his commentary is the more valuable, because the masons could no more have been present to his mind's eye than any other class of workmen to which his essay refers—cites the Act of 1360 (III), the earlier of the *two* enactments mentioning the *chapters* of the masons and observes: "This statute is remarkable as showing the co-existence of the two masterships—that of skill and capital; thus, the '*chief masters*' of carpenters and masons are to receive fourpence a day and the others threepence or twopence, according as they be worth; but every mason and carpenter, 'of whatever condition he be,' is to be compelled by '*his master whom he serves*' to do every work that pertains to him." "Where," continues Ludlow, "as it seems to me, the guild-masters are designated by the former expression, and the capitalist-masters by the latter" (*Macmillan's Magazine*, vol. iii, 1861, p. 315).

XX. The increasing opulence of the towns, by withdrawing both workmen and labourers from the country, led to further legislation in 1444–5, when the wages of labourers and artificers were again assessed, those of a "free mason" (*frank mason*) or master carpenter being limited to 4*d.* a day, with meat and drink, and 5*d.* without and their winter wages to 3*d.* and 4*d.* respectively. It is, however, expressed that *the same form shall be observed* of wages of servants being with hostlers, victuallers and artificers in *citees, burghs and elsewhere*; and such as deserve less shall take less and also, in places where less is used to be given, less shall be given from henceforth.

The enforcement of this statute was left to the justices of the peace *in their counties*, who were to hear and determine all offences, to proclaim twice a year all unrepealed Acts of Parliament relating to labourers, artificers, etc. and to punish by fine or imprisonment.

Dr. Kloss lays great stress on the circumstance of the execution of this law being solely confided to the *justices* and considers that the presence of the mayors of cities and other officials named by the Act of 1427 (XVII), having been "silently dispensed with," we are thereby enabled to fix more accurately the period at which the Halliwell poem was written and, as the attendance of these authorities, along with the justices, would, he thinks, have been, to say the least, superfluous, it is assumed, that the words of the manuscript point to an earlier date and that, consequently, it could not have been written *after* 1444–5.

During the reign of Edward IV very little notice was taken by the legislature of the labouring classes of the community, except by the statutes for regulating apparel. Servants in husbandry, common labourers and artificers, were forbidden to wear any cloth, whereof the broad yard exceeded the price of 2*s.* The solitary parliament which assembled at the bidding of his brother and successor, enacted that no alien should be a handicraftsman (*artificer ou handcraftiman*) unless as a servant to the king's subjects.

The accession of Henry VII to the throne may be considered as the commencement of an era of internal tranquillity and industry. The statutes enacted in the reigns of his immediate predecessors, sent in each county to the justices of the peace, for them to proclaim and execute, including those against signs and liveries, routs and forcible entries and, for the regulation of the lower classes, were adequate to their intended purpose and only required to be firmly put into execution. To effect this object, Henry, feeling the futility of merely enacting that the laws should be enforced, without providing a power to compel their enforcement, began by raising the formidable power of the Star Chamber and then proceeded to call upon the local magistracy, under terror of that power, to enforce the laws. The utility of this court is extolled by Lord Bacon and, although even during the age of that historian, men began to feel that so arbitrary a jurisdiction was incompatible with liberty and, as the spirit of independence still rose higher in the nation, the aversion to it increased; still it is tolerably clear that the establishment of the Star Chamber, or the enlargement of its power in the reign of Henry VII, might have been as prudent as the abolition of it in that of Charles I (Reeves, *op. cit.*, vol. iii, p. 124).

The local magistracy were thus strengthened and stimulated to put the laws in execution, more especially those directed against that which was the main mischief of those times, offences of force and violence and combinations or retainers of men for unlawful purposes. The principal of these laws were, first, the statutes against liveries and retainers and, next, those relating to forcible entry. These statutes were enacted prior to Henry's accession and, when Hume says, "there scarcely passed any session during this reign without some statute against engaging retainers and giving them badges or liveries, a practice by which they were in a manner enlisted under some great lord and were kept in readiness to assist him in all wars, insurrections, riots, violences and even in bearing evidence for him in courts of justice," he apparently forgets that they were only in pursuance of older statutes passed in earlier reigns.

The subject of liveries has already been noticed and its further examination will now be proceeded with.

XXI. The stat. 1 Rich. II, c. vii, recites—"Because that divers people of small revenue do make great retinue of people, giving to them hats (*chaperons*) and other liveries, of one suit by year, taking of them the value, or the double value of the same livery, by such covenant and assurance that every of them shall maintain other in all quarrels, be they reasonable or unreasonable."

It confirms the statutes against maintenance; forbids, under pain of imprisonment, the giving of liveries for the maintenance of quarrels or other confederacies and directs the justices of assize "to diligently enquire of all them that gather them together in fraternities (*en fraternitez*) by such livery, to do maintenance; and that they which thereof shall be found guilty, shall be duly punished, every man after the quantity of his desert."

In 1392–3 it was further enacted that " no yeoman (*yoman*) nor other of lower estate than an Esquire, from henceforth shall use nor bear no livery, called livery of company (*livere de compaignie*), of any lord within the realm, if he be not continually dwelling in the house of the said lord."

The earliest of this series, the statute of " Liveries of Hats " (1377), was confirmed in 1396, chapter ii of the Confirmatory Act, ordering—" Item, that no varlets called yeomen (*vadletz appellez yomen*), nor none other of less estate than Esquire, shall use or bear no badge or livery, called livery of company of any Lord within the realm, unless he be menial or continual officer of his said Lord."

In the first year of King Henry IV, lords of whatever estate or condition were forbidden to " use nor give any livery of Sign of Company (*Signe de Compaigne*), to no Knight, Esquire, nor Yeoman, within the Realm and that no valet called yeoman (*vadlet appelle yoman*) take nor wear any livery of the King."

In the following year this statute was confirmed and certain privileges were conceded to knights, esquires and all above those ranks ; and the Prince of Wales was permitted to " give his honourable livery of the Swan to lords and his menial gentlemen."

In 1405–6 the statutes of 1377 (Livery of Hats) and 1399 were confirmed and a fine of £5 imposed upon any knight or person of less estate " who *gives* a livery of Cloth or Hats " and of 40*s*. upon the recipient. It also forbids congregations and companies from using any such liveries, " the guilds and fraternities, also the people of mysteries (*gentz de mestere*), of cities and boroughs within the realm " alone excepted.

Liveries are once again mentioned in this reign, namely, in 1411, when the statutes passed respectively in the first and seventh years of this King and in the first of Richard II are confirmed.

All the statutes in force are recited in a very long enactment, passed early in the reign of Henry VI ; further powers are given to the justices of assize and of the peace ; and persons are prohibited from wearing, even at their own cost, liveries for maintenance in quarrels.

In 1468 the existing statutes were once more confirmed and every person restrained from giving livery or badge (*livre ou signe*) to other than his menial servant, officer, or man learned in the one law or the other ; and the mayors, sheriffs, bailiffs, or chief officers, who, in particular cities, boroughs, towns, or ports, have authority " to hear and determine pleas personal, are empowered to hear and determine, as well by *examination* as by trial, all things done " and to put the ordinance in execution. By a subsequent Act of this reign, Edward, Prince of Wales, was empowered to give his livery and sign.

XXII. The preamble of the act of parliament, by which Henry VII enlarged the power of the Star Chamber, is remarkable and presents a clear picture of the condition of the nation at that period. " The king, our sovereign lord, remembereth how by unlawful maintenances, giving of liveries, *signs and tokens*, retainers by

indentures, promises, oaths, writings and other embraceries of his subjects, untrue demeanings of sheriffs in making panels and untrue returns by taking money by juries, by great riots and unlawful assemblies, the policy and good rule of this realm is almost subdued."

It will be seen that Henry, so early as the third year of his reign, fully recognized the comparative anarchy of his kingdom. His great object was to *enforce* the existing laws and put down all power of resistance to the royal authority. This object was steadily pursued throughout the reign.

A story of the king's severity is related by Hume (vol. iii, p. 390) which seems to merit praise, though commonly cited as an instance of his avarice and rapacity. The Earl of Oxford, having splendidly entertained him at his castle at Henningham, with all his servants and retainers wearing liveries and badges, Henry thanked him for his good cheer, but said, " I cannot allow my laws to be broken in my sight, my attorney must speak with you." His regard for the laws tended, in this instance, to what Blackstone holds to have been the great and immediate object of all his regulations—namely, to the emolument of the exchequer, as it is said the Earl paid a composition of 15,000 marks for his offence.

XXIII. The statute enacted in the eleventh year of the king (1495) was a veritable *capitulary*, consisting of sixty-five chapters or laws, ranging through sixty-eight folio pages of the *Statutes of the Realm*, in which we obtain a foretaste of the appetite for legislation which our ancestors gradually acquired with increasing freedom. Chapter III in the series of 1495 deals with the evils complained of in the preamble of the law of 1487 and speaks of " gevyng and receyvyng of lyverees, signees and tokyns, unlaufully."

The preamble of the statute of 1487 (XXII) appears to have escaped the research of Masonic historians, but upon identical phraseology, which occurs in the subsequent legislation of 1495, a very singular interpretation has been placed. The *signs* and *tokens* have been regarded as *signs* of recognition and *grips* of salutation! Even Kloss falls into this error, though, as he himself does not fail to perceive, these essential features of a secret society " must in such case have been usual with many trades." He might, indeed, have gone even further, for it is quite clear that the persons who received the liveries, signs and tokens, mentioned in the statute, were people of all classes, even the lowest; consequently, therefore, if these expressions were capable of the meaning ascribed to them, secret modes of recognition, by operation of gesture and hand-shaking, must have been common throughout England in the Middle Ages. English Masonic writers, except of late years, when they have been content to *follow* the German school, even in the interpretation of their own history, much as they have erred, never got quite so far as this.

In the pursuit of Masonic antiquity, possibility rather than probability was their watchword; yet there is such a thing as proving too much and, in the present instance, the identity of the *signs* and *tokens* of the Freemasons, with the signs and *tokens* which it was the object of these early statutes to repress, instead of confirming

the Masonic body in the position of superiority it has arrogated to itself, would necessarily drag it down to the level of the meanest persons by whom these modes of recognition were commonly possessed.

In his *History of Freemasonry*—wherein Findel may be said to have popularized Kloss, although he has lessened the authority of that eminent writer, by intermingling his remarks with those of less critical historians—the author says, " as in the case of the German stonemasons, so did the English masons at an early period form fraternities or associations, the members of which recognized each other by secret signs and tokens. . . . In 1495, all artisans and workmen were again forbidden to use liveries, signs and tokens " (*History of Freemasonry*, pp. 78, 80).

Of the Tudor policy against liveries, retainers, etc., it has been observed by a learned writer, " nothing indicated more clearly that the elements of society were about to be thrown into new combinations, than the perseverance with which previous statutes against giving liveries and tokens were enforced and with which their deficiencies were made good by new enactments. All the considerable landholders still regarded themselves as chieftains. All their inferiors in their neighbourhood were their retainers, to whom they gave liveries and tokens and who, in other words, wore their uniform and rallied to their standard. A common gift from chief to retainer seems to have been a badge [*sign*] to be worn in the cap. Thus one of the Stanleys was in the habit of giving to his followers ' the eagle's foot ' and one of the Darcies ' the buck's head.' These tokens were sometimes of silver and sometimes gilt and were, no doubt, highly prized by those who received them " (L. O. Pike, *History of Crime in England*, vol. i, p. 7 ; ii, 604).

The badge, cognizance, or sign of company, as it was variously termed, served as a recognition and distinction of party, of feudal allegiance and dependency, to both friends and foes. It was worn on the arm or cap. The signs and tokens mentioned in the statute (XXIII) were badges and cognizances ; badges were the masters' device, crest, or arms, on a separate piece of cloth—or, in the time of Queen Elizabeth, on silver,—in the form of a shield, worn on the left sleeve by domestics and retainers and even by younger brothers, who wore the badge of the elder. This was generally continued till the time of James I, after which it was only worn by watermen and servants of persons of distinction. The royal watermen still wear it. " Cognizances " were sometimes knots or devices worn in the caps or on the chest, some of the royal servants wore the king's arms both on the breast and on the back. " Reteyndres " appear to have been the agreements, verbal or written, by which the retainers, sometimes called " Retinue," were engaged or retained.

XXIV. We now approach what is virtually the last in the long series of enactments regulating with extreme precision the wages of labourers and artificers, which presents any features of originality, before the successive laws on this subject were codified by the 5 Elizabeth, c. iv.

The wages of artificers were again fixed,—a free mason, master carpenter and

rough mason were to take per day *4d.* with diet and *6d.* without, between Easter and Michaelmas and, during the rest of the year, *3d.* and *5d.* respectively. Master masons and master carpenters, taking charge of work and having under them six men, were to receive *5d.* with diet and *7d.* without. The penalty for taking more was *20s.*; and for giving more, *40s.* During the summer half-year, each workman and labourer was to be at work before 5 a.m., to have half an hour for his breakfast, an hour and a half for his dinner, at such time as sleeping was permitted him; but at other times, then but one hour for his dinner and half an hour for his "*none meat*" (XI). Bricklayers and glaziers are mentioned for the first time.

From the words, that "if any of theym offende in any of theis articles, that then their defautes be marked by hym, or his deputie, that shall pay their wages," Kloss infers that we have here officials corresponding with our present foremen and wardens. It may be so; but whether or not any complete analogy can be established between the two sets of persons, the observation is so illustrative of the commentator's microscopic examination of these, now, happily, obsolete laws, that I have much pleasure in quoting it.

XXV. In the nineteenth year of the king, on the petition of the commons, that the stat. 15 Henry VI, c. vi (XIX) had expired, it was ordained that masters, wardens and fellowships of crafts or mysteries and the rulers of guilds and fraternities, should make or enforce no new ordinances without the approval of the chancellor, a chief justice, three judges of the land, or before both the justices of assize in their circuit.

At this point it will be convenient to cast a backward glance upon the two chief statutes aimed at the working masons, viz. the laws of 1360 and 1425 (III, XVI) and the later Act of 1437 (XIX). Throughout these there is one common feature—the desire of the legislature to curb the increasing independence of the craft guilds and to restrain them from passing articles or regulations for their internal government, which were at variance with the course of policy steadily pursued from the reign of Edward III down to that of Queen Elizabeth. It may be convenient, however, at this stage of our inquiry, to consider a little more closely the class, or classes, of persons whose earnings and liberty of action were chiefly affected by the provisions of the long series of laws known as the Statutes of Labourers.

These enactments—though all launched in the furtherance of a common object, the repression of extortion—partook, nevertheless, of a mixed character. In general, they seem to have been dictated by the wants of the country districts, whilst those specially referring to practices—the making of ordinances, the holding of conventicles, and the like—only possible in towns, or in places where many workmen were assembled, must have been evoked, either by a persistence in these forbidden customs, or by complaints that country artificers, fugitives from their counties, were harboured in the cities, and there admitted to the freedom of their trades.

Even in London, where the rules respecting the freedom of the city were very

rigid, workmen and labourers, who, in 1353, had left the king's palace at Westminster without leave, were allowed to follow their occupations and this licence was only withdrawn in obedience to a peremptory mandate of the king. In other cities and towns, we may infer that fugitives were similarly received; and it is, therefore, in the highest degree probable that, wherever a *statutory* obligation is cast upon the mayors or chief governors of towns to see the laws relating to labourers duly executed —except in the few instances to which attention has already been called—these officials were only required to supplement the duties of the justices in *counties,* by promptly arresting fugitives and delivering them up for punishment.

In the words of a famed historian (Hume, vol. iv, p. 243), "If there were really a decay of commerce and industry and populousness in England, the statutes passed in the reign of Henry VIII, except by abolishing monasteries and retrenching holidays, circumstances of considerable moment, were not in other respects well calculated to remedy the evil." The fixing of the rate of wages was attempted; luxury in apparel was prohibited by repeated statutes; and probably without effect. The chancellor and other ministers were empowered to fix the price of poultry, cheese and butter. A statute was even passed to fix the price of beef, pork, mutton and veal. Beef and pork were ordered to be sold at a halfpenny a pound, mutton and veal at a halfpenny half a farthing, money of that age (Hume, vol. iv, p. 243).

XXVI. The first law of this reign with which we are concerned was passed in 1514 and is a re-enactment *verbatim* of the Act of 1495 (XXIII), which we have seen was only in force one year; miners, diggers for coal and makers of glass, alone were exempted from its provisions.

Sir George Nicholls says, "The twenty years which had since elapsed seem to have called for no change in the rate of wages then fixed and which differed little from those prescribed in 1444 by the 23 Hen. VI (XX); so that, after an interval of seventy years, we find no material difference in the rates of remuneration prescribed for labour" (*History of the English Poor Law*, 1854, vol. i, p. 110).

XXVII. In the following year, however, "on the humble petycyon of the freemasons, rough masons, carpenters" and other artificers "wythin the Cytie of London" and, in consideration of the heavy expenses to which they were subject, it was enacted that, except when employed on the king's works, the artificers, labourers and their apprentices, working within the city or the liberty of the same, might take the same wages which they had been in the habit of doing prior to the statute of 1514. By the last clause of this Act, the penalty imposed upon the *giver* of excessive wages by the previous law was repealed.

Although the remaining laws enacted in this reign, relating to journeymen, apprentices and artificers, were rather calculated for particular trades and employments, under particular circumstances, some few were of more general import and, therefore, demand attention.

XXVIII. The exaction of high fees for the admission of apprentices to their freedom was guarded against. No master was to compel his apprentice to engage by oath or bond not to open a shop; and, in this, as well as in the previous statute (XXVII), the practice of guilds, crafts and fraternities in making "actes and ordynannces," without submitting them for confirmation, is denounced and forbidden.

The laws just cited prove that the custom of travelling, or as Dr. Kloss expresses it, "the wandering years of the finished apprentice," was not usual in this country, yet we should go too far were we to assume, from the absence of this distinctive feature in the career of the young craftsman, that, with ceremonies at all resembling those of the French and German journeymen, he must have been necessarily unfamiliar. Journeymen fraternities sprang up in England as in other countries and, though the evidence is not conclusive as to the perpetuation of these societies, the balance of probability seems to affirm it. Dugdale, in his account of Coventry, observes that, in the reign of Henry V, "the young people, viz., journeymen of several trades,—observing what merry meetings and feasts their masters had by belonging to fraternities and wanting themselves the like pleasure, did of their own accord assemble together in several places of the city, which occasioned the mayor and his brethren in 3 Hen. VI (XVI) to complain thereof to the king, alleging that the said journeymen, in these their unlawful meetings, called themselves St. George his gild, to the intent that they might maintain and abet one another in quarrels, etc.; had made choyce of a master, etc., to the prejudice of the other gilds" (*Antiquities of Warwickshire*, 1675, p. 130).

In London these organizations met with little favour from the authorities and when, in 1387, three journeymen cordwainers endeavoured to establish a fraternity they were committed to Newgate, having confessed "that a certain friar preacher, 'Brother William Bartone' by name, had made an agreement with their companions and had given security to them, that he would make suit in the court of Rome for confirmation of that fraternity by the Pope; so that, on pain of excommunication and of still more grievous sentence afterwards to be fulminated, no man should dare to interfere with the well-being of the fraternity. For doing the which he had received a certain sum of money which had been collected among their said companions" (Riley, *Memorials of London*, p. 495).

In 1396, the serving men or *yomen* of the trade of saddlers were charged by the masters with having "under a certain feigned colour of sanctity" influenced the journeymen among them and formed covins with the object of raising their wages greatly in excess. Although this fraternity possessed its own livery and had existed for thirteen years, it was suppressed (*ibid.*, p. 542).

The same fate befell, in 1415, the brotherhood of *yomen taillours*, charged with holding assemblies and *conventicles* (XVI), who were forbidden "to live together in companies by themselves," or to wear an especial suit or livery without permission of the masters and wardens of the trade (*ibid.*, p. 609).

Two years later, however, the brotherhood was still in existence, as they then

petitioned the city authorities that the "fellows of that fraternity of *yomen*" might be allowed to hold annual religious services for the souls of the brethren and sisters deceased and "to do other things which theretofore they had been wont to do." The entry in the records here abruptly ceases, so that the result of this petition does not appear, but it is probable that it was refused.

In deciding the question whether there existed special organizations of the journeymen within the crafts, an ordinance of the clothworkers' company is worthy of consideration: "The master, wardens and assistants shall choose the warden of the yeomandry, they shall governe the yeomandry and journymen in such sort as in former times hath been used." Commenting upon this ordinance, Brentano observes: "Were these wardens of the yeomanry the same as the masters who, as in the German gilds, were delegated to the fraternities of journeymen? And may we therefrom form a conclusion as to the existence of fraternities of like nature in England? The ceremonies which were customary among the trade unions in the woollen manufacture down to the thirtieth year of the present century, show such a striking similarity to those of the German fraternities of journeymen, that the supposition suggests itself of a derivation of those trade unions from the old journeymen fraternities" (Brentano, p. 95).

As militating, however, against this hypothesis, it is contended that, in England, the journeymen were never obliged by the guild ordinances to travel for a certain number of years, whilst, in Germany, and France all journeymen's associations owed their origin to this system of travelling. But, in the first place, there is *some* evidence that the practice of travelling in search of work was, to say the least, not unknown in England (IX). In 1794 there was a club among the woolcombers and, out of a hundred workmen, there was not one to be found who did not belong to it. Every member had to pay contributions according to the wants of the society and its object was to assist journeymen travelling in search of work when work was scarce, to relieve the sick and to bury the dead members (Brentano, p. 96, note 1).

"It will be seen," says Brentano, "that the objects of this club were the same as those of the German *Gesellenladen* and the French *compagnons*. If we add to this that the just quoted records of ceremonies among trade unions refer to woolcombers also, the suggestion already made seems greatly corroborated; and the fact that the modern trade unions call the assistance given to members out of work simply *donation*, the translation of the *Geschenk* of the German journeymen's fraternities, seems also worth noticing" (Brentano, p. 99).

Secondly, the term of apprenticeship extended over a longer period in England than in either France or Germany and, in point of duration, corresponded pretty closely with the stages or gradations through which the foreign craftsman worked his way towards the common goal. Thus the English workman found his preliminary servitude in no respect abridged by the absence of any trade regulation compelling him to travel and whilst, as we have seen (XIX, XXVIII), the number of masters was rigorously kept down and the obstacles to attaining freedom of the trade at least as great in the case of English as of foreign artisans (Brentano, p. 86),

the former, from the very circumstances of their position, that is to say, by the mere fact of a more extended probation, would be induced to form *local* fraternities for social and trade purposes. That they did so, is matter of history and Stow records the rising of the London apprentices because some of their *brotherhood* had been unjustly, as they averred, cast into prison and punished (Strype's *Stow*, 1720, pp. 332, 333).

During this reign, so great was the number of foreign artisans in the city, that, at least, fifteen thousand Flemings alone were at one time obliged to leave it, by an order of Council. Whatever trade societies or fraternities were in general use on the Continent, must have passed over to this country about the period of the Reformation. It might be imagined, that the foreign artificers who settled in England were least affected by the usages of the trades and preserved greater freedom of action between the period following the abolition of guilds, preceding the enactment of the stat. 4 Eliz., c. v. Inasmuch as, with the exception of the London companies, who purchased exemption from the statutes of spoliation (Herbert, *Companies of London*, i, p. 114) and, moreover, were at all times specially legislated for (XXXII), the ordinances of the craft-guilds—invariably directed against the competition of non-freemen—were inoperative. Yet such was not the case and, even in London, where the jealousy of foreign workmen was at its height, we find that, owing, no doubt, to their surpassing the English in dexterity, industry and frugality, they were not only tolerated, but, in spite of vexatious laws, attained such a pitch of prosperity as to incur the most violent animosity of their English rivals. There were serious insurrections in 1517 and 1586 and, in 1641, the feeling of exasperation which had been engendered gave rise to a petition to parliament from the London apprentices, complaining of the intolerable hardships to which they were subject, " where we, by coercion, are necessarily compelled to serve seven or eight years at least before we can have the immunity and freedom of this city to trade in : those which are mere strangers do snatch this freedom from us and pull the trades out of our hands, so that by these means, when our times are fully expired, we do then begin in a manner to suffer a second apprenticeship to them, who do thus domineer over us in our own trades."

A remarkable circumstance of the statutes of Henry VIII is the prodigious length to which they run. " The sense," says Reeves, " involved in repetitions, is pursued with pain and almost escapes the reader ; while he is retarded and made giddy by a continual recurrence of the same form of words in the same endless period " (*History of the English Law*, vol. iv, p. 428). Happily, we are but slightly concerned with the further legislation of this reign, which, though of surpassing interest to the general student, bears only indirectly upon the subject of our investigation.

XXIX. The " small abbeys, priories and other religious houses of monks, canons and nuns " were suppressed in 1536; and, three years afterwards, the dissolution of the larger abbeys and monasteries was decreed by the 31 Hen. VIII,

c. xiii, which, as Barrington expresses it, "laid the axe to the root of popery" (Barrington, *Observations on the Most Ancient Statutes*, p. 507). The preamble of this statute recites a *voluntary and free surrender* by the ecclesiastical houses and the enactment is, in consequence, added by the same commentator, "without hesitation, to the list of statutes which recite falsehoods" (see Pike, *History of Crime in England*, vol. ii, p. 68).

It is calculated that about fifty thousand persons were wont to lead an idle and useless life in the English monastic institutions and that, by the dissolution of these establishments and the abrogation of clerical celibacy together, about a hundred and fifty thousand persons of both sexes heretofore withdrawn from marriage, were added to the force by which the population is kept up (Nicholl, *History of the English Poor Law*, vol. i, p. 129).

XXX. The last remains of superstitious establishments were destroyed by the first statute of the following reign. The 1 Edw. VI, c. xiv, gave to the king all chantries, colleges and free chapels, all lands given for the finding of a priest for ever, or for the maintenance of any anniversary, *obit*, light or lamp in any church or chapel, or the like; all *fraternities*, *brotherhoods* and *guilds* (except those for mysteries and crafts), with all their lands and possessions (Reeves, *op. cit.*, vol. iv, p. 456).

In support of the position, that the working class in England, as in Germany and France, was completely organized and, even to a certain extent governed itself under the superintendence of the masters, the following statute of this reign, passed in 1548, has been much relied on:

XXXI. 2 AND 3 EDWARD VI, CHAPTER XV, A.D. 1548

An Acte towchinge Victuallers and Handycraftes men

FORASMUCHE as of late dayes diverse sellers of vittayles, not contented withe moderate and reasonable gayne but myndinge to have and to take for their vittayles so muche as lyste them, have conspyred and coven^a^nted together to sell their vittells at unreasonable price; and lykwise Artyficers handycraftsmen and laborers have made confederacyes and pmyses [promises], and have sworn mutuall othes, not onlye that they shoulde not meddle one withe an others worke, and pforme [perform] and fynishe that an other hathe begone, but also to constitute and appoynt howe muche worke they Shoulde doe in a daye, and what howers and tymes they shall worke, contrarie to the Lawes and Statutes of this Realme, to the greate hurte and ympoverishement of the Kinges Majesties Subjectes.

1. For Reformacōn thereof it is ordeyned and enacted by the Kinge our Soveraigne Lorde the Lords & Cōmons in this present Parliament assembled, and by thauctoritie of the same, that yf any Bochers, Bruers, Bakers, Poulters, Cooks, Costerdmongers, or Frewterers, shall at any tyme from and after the first daye of Marche next cōmynge, conspire coven^a^nte promyse or make any othes that they shall not sell their vittelles but at certen prices; or yf any Artificers Workemen

or Laborers doe conspire coven^a^nte or promyse together or make any othes that they shall not make or doe their workes but at a certeyne price and rate, or shall not enterprice or take upon them to fynishe that another hathe begonne, or shall doe but a certen worke in a daye, or shall not worke but at certen howers and tymes, that then everie person so conspiring coven^a^ntinge swearinge or offendinge beinge laufullye convicte thereof by witnes confession or otherwise, shall forfeyt for the first offence tenne pounds to the King's Highness, and yf he have sufficient to paye the same and doe also paye the same within sixe dayes next after his conviccion, or ells shall suffer for the firste offence twentie dayes ymprisonment, and shall onely have bread and water for his sustenance; and for the seconde offence shall forfeyt twentie poundes to the Kinge, yf he have sufficient to paye the same and doe pay the same within sixe dayes next after his conviccion, or ells shall suffer for the seconde offence punyshement of the pillorye; and for the third offence shall forfeyt fourtye pounds to the Kinge, yf he have sufficient to paye the same and also doe paye the same within sixe dayes next after his conviccion, or ells shall *sytt on the pillorye and lose one of his eares*, and also shall at all tymes after that be taken as a man infamous and his sayinges, deposicons or othe, not to be credyted at anye tyme in any matters of judgement.

And yf it fortune any suche conspiracye covenante or promyse to be had and made by any socyetie brotherhed or companye, of any crafte mysterie or occupacion of the vyttellers above mencōned, withe the presence or consent of the more parte of them, that then ymediatly upon suche acte of conspiracy covenante or promise had or made, over and besides the particular punyshment before by this acte appoynted for the offendor, their corporacion shalbe dissolved to all intents construccions and purposes.

2. And it is further ordeyned and enacted by the authoritie aforesaide, that all and singuler Justices of Assise Justices of Peace Maiors Bayllies and Stewards of Leets at all and everye their Sessions Leets and Courts, shall have full power and auctoritie to enquyre heare and determyne all and singuler offences comytted againste this Statute, and to punyshe or cause to be punyshed the offendor accordinge to the tenor of this Estatute.

3. And it is ordeyned and enacted by thauctorite aforesaid, that noe pson or psons shall at anye tyme after the firste daye of Aprill next cōmynge, interrupte denye lett or disturb any Fremason roughmason carpenter bricklayer playsterer joyner hardhewer sawyer tyler pavyer glasyer lymeburner brickmaker tylemaker plumber or laborer, borne in this Realme or made Denizon, to worke in anye of the saide Crafts in anye cittie Boroughe or Towne corporate withe anye pson or psons that will retain him or them; albeit the sayde pson and psons so reteyned or any of them doe not inhabyte or dwell in the Cittie Boroughe or Towne corporate where he or they shall worke, nor be free of the same Cittie Boroughe or Towne; any Statute, Lawe, Ordeynaunce, or other thinge whatsoever, had or made to the contrarie in any wise notwithstandinge; and that uppon payne of forfeyture of fyve pounde for everie interrupcion or disturbaunce done contrarie to this estatute,

the one moytie of everye suche forfeyture to be to the Kinge, and thother moytie therof to be to him or them that will sue for the same in anye of the Kings Courts of Recorde by bill pleint accion of dett or informacion wherin noe wager of lawe essoyne nor protection shal be allowed.

This enactment forms the last link in the chain of statutes relating to *combinations* and *confederacies* to enhance the wages of labour, which it is the purpose to review (III, XVI, XIX, XXV). In the opinion of Sir George Nicholl, the restrictions which the legislature endeavoured to put down "were imposed on workmen *by the artisans themselves*, prescribing who should and who should not work, the quantity of work which each man should perform and the particular times he should be employed" (Nicholl, *op. cit.*, vol. i, p. 138). A contrary interpretation is, however, placed on the act by Brentano, who contends that as all regulations forbidden in the statute recur frequently in the by-laws of companies, they originated quite as much in agreements of masters as of workmen. "Moreover," he continues, "whilst the word *labourer* certainly does not refer to the skilled workmen of the crafts and, probably, to servants in husbandry only, the prohibition of confederacies of *artificers and handicraftsmen* is directed as much against the masters as against the workmen of the crafts. And the Act forbids, in the same breath with the confederacies of the craftsmen in general, all conspiracies of 'divers sellers of victuals' for raising prices. The act, therefore, does not refer at all to combinations similar to those of our working men of the present day, but is simply an attempt to check the increasing abuses of the craft gilds and this especially in the trades providing for men's daily wants, where such abuses would be felt most keenly" (Brentano, p. 94).

XXXII. The fourth clause of this statute (XXXI) was repealed in the following year, on the ground that it bore with undue severity upon the artificers and craftsmen of the city of London, whence it has been erroneously concluded that the legislation of 1549 referred solely to the metropolis. The stat. 3 and 4 Edw. VI, c. xx, first recites in full the particular section of the earlier enactment which it is intended to repeal, and continues:

And Forasmuche as in the Cittie of London beinge the Kinges chambre and most auncyent Cittie of this Realme, the Artificers and Crafts men of the Artes crafts and mysteries aforesaide are at greate costs and charges, as well in bearinge and payinge of Taxes tallages subsidyes Scott lott and other charges, as well to the Kings Majestie as to the saide Cittie, and at manye and sondrye tryumphes and other tymes for the Kings honor, and that yf forrens sholde come and worke amongst them within the libtyes of the said Cittie contrarye to their auncyent priveleges, that the same shoulde be a great decay of conynge, and an ympoverishment and drivinge awaye of the free men being Artificers of the Crafts artes and mysteries aforesaide within the saide Cittie of London, to the great hurte or destructyon of the saide Cittie: For reformacion whereof the Kings Majestie ys pleased and contented that it be enacted by thauctoritye of this present parlia-

ment withe the assent of the Lords Spirituall and temporall and of the Cōmons of this present parliament assembled, that the saide Acte, onely touchinge the article and clause aforesaide *and all and everie sentence and braunche conteyned in the saide Acte concernynge the same Article*, shall from henceforthe be resumed repealed adnulled revoked adnichilated and utterlye made voyde for ever: Anye thinge conteyned in the saide former Acte towchinge the Clawse or Article aforesaide to the contrarie notwithstandinge.

A later chapter of the same statute requires every person who has three apprentices in the crafts of clothmen, weavers, tailors and shoemakers, to keep one journeyman.

XXXIII. The Statutes of Labourers, which had been accumulating from the time of Edward III, but had been in general too oppressive to be executed, were codified by the 5 Eliz., c. iv and made applicable to all the trades then existing. It is, in fact, a selection from all the preceding enactments on the subject of labour; those provisions deemed useful being retained, others modified and the rest repealed (Nicholl, *op. cit.*, vol. i, p. 157).

The persons affected by it may be divided into four classes—artificers, menial, servants, labourers and apprentices. The following is an abstract of its provisions:

3, 4. No one shall be retained for less than a year in certain trades (*Scyences*, *Craftes*, *Mysteries*, or *Artes*) and every person unmarried and every married person under thirty years of age, brought up in the said trades, or having exercised them for three years, not having lands of clear 40*s*. per annum, nor goods to the value of £10 and so allowed by two justices, or the mayor or head officer of the peace where he last dwelt for a year; nor being retained already in husbandry, or the above trades, nor in any other; nor in service of any nobleman, gentleman, or other; nor having a farm whereon to employ himself in tillage; such person *shall serve* in the trade he has been brought up in, if required.

5. No person shall put away such servant, nor shall the servant depart unless for reasonable cause to be allowed before two Justices, the Mayor, or other chief officer.

12, 13. Respecting artificers and labourers being *hired* for wages *by the day or week*, certain orders are made about their time of work and rest; and as to those "retained in and for the building or repairing of any church, house, ship, mill, or every other piece of work taken in great, in task, or in gross, or that shall hereafter take upon him to make or finish any such thing or work, shall continue and not depart from the same, unless it be for not paying their wages," or without licence of the master or owner of the work, or of the person having charge thereof, before finishing, under pain of a month's imprisonment, and forfeiture of £5.

15–19. As to the wages, whether of servants, labourers, or artificers, either working by the year, day, or otherwise, they are to be settled yearly at the Easter sessions, by the Justices of the Peace, within the limits of their several commissions, "*the Sheriff of that county*, if he conveniently may, and every Mayor, Bailiff, or other

head officer within any city or town corporate, wherein is any Justice of the Peace" (XVII, XX), to be certified on parchment to the chancellor and afterwards proclaimed on market-day and fixed up in some open place. Persons giving more wages than allowed by the proclamation are to be imprisoned ten days; and those taking more, twenty-one days.

22. The Justices, also the Constable, upon request, may compel such artificers and persons "as be meet to labour," to serve in harvest of hay or corn, in mowing and reaping; and if any refuse, he is to be put in the stocks for two days and one night.

26. Every householder, being twenty-four years of age, living in a city or town corporate and exercising any art, mystery, or manual occupation, may have the son of any freeman, not occupying husbandry, nor being a labourer and living in that or some other city or town corporate, as an apprentice, after the custom of London, for seven years at least, so as the term do not expire before the apprentice shall be of the age of twenty-four years.

27. Merchants not to take apprentices, except their own sons and those whose parents possess an estate of freehold, of the annual value of 40*s*.

28. In market towns not corporate, any householder of twenty-four years old, exercising any art, mystery, or manual occupation, may have as apprentice the child of any other artificer, dwelling in any market town in the same shire.

30. The son of any person, though his father has no lands, may be put apprentice to a smith, wheelwright, plough-wright, mill-wright, carpenter, "roughe mason," plasterer, sawyer, lime-burner, brickmaker, bricklayer, tiler, slater, "healyer," tile-maker, linen-weaver, turner, cooper, miller, earthen-potter, woollen-weaver, fuller, burner of ore and thatcher or shingler.

31. To encourage this kind of service, it was further enacted, that no one shall exercise any craft, mystery, or occupation, *then used*, or occupied within the realm of England or Wales, except he shall have been brought up therein seven years at the least as an apprentice, nor set any person on work in the same, except an apprentice, or one who, having served as an apprentice, becomes a journeyman, or is hired by the year.

33. Every cloth-maker, fuller, sheerman, weaver, tailor, or shoemaker, having three apprentices, shall retain and keep one journeyman; and for every apprentice above three, one other journeyman.

35. Any person required by a householder to become an apprentice in husbandry, or in any other kind of art, mystery, or science, may, upon refusal to serve, be committed to ward till he consents, but

36. No person shall be bounden to enter into any apprenticeship, other than such as be under the age of twenty-one years.

40. The citizens and freemen of London and Norwich may take, have and retain, apprentices there, in such manner and form as they have previously done.

The Statute of Apprentices (XXXIII), though requiring in very unequivocal words, a seven years' apprenticeship, in all trades then followed in England, where-

soever they should be carried on, has been held to extend only to cities and market-towns and that a person may exercise as many trades as he pleases in a country village, although he has not served a seven years' apprenticeship to each; also that a man who had been duly apprenticed, might go anywhere and was not compelled to practise his trade only where he happened to have been apprenticed (Reeves, *op. cit.*, vol. iii, p. 594).

The strict limitation of the statute to such trades as were established in England before the 5th of Elizabeth, gave rise to some singular distinctions. For example, a coachmaker could neither himself make, nor employ journeymen to make, his coach-wheels and was compelled to buy them of a master wheelwright; the latter trade having been exercised in England before the 5th of Elizabeth. But a wheelwright, though he had never served an apprenticeship to a coachmaker, might either himself make, or employ journeymen to make, coaches; the trade of a coachmaker not being within the statute, because not exercised in England, at the time it was made.

So long, however, as the regulations of the Statute of Apprentices were maintained, the position of the journeymen was secure and, whilst obtaining—what they chiefly desired—regularity of employment and in the time of plenty "a convenient proportion of wages," the hours of employment were not excessive and the restrictions as to apprentices prevented skilled workmen from being degraded to the level of common labourers (Brentano, p. 104).

To the non-observance, indeed, of these regulations has been attributed the origin of trade unions, which appear to have succeeded the craft guilds, very much in the same manner as the latter were formed by the free handicraftsmen, as barriers against the aggressions of the more opulent guild members (Brentano, p. 131).

It is highly probable that, for the earliest appearance of this new organization, we must consult the records of the building trades (III, XVI); but the subject, though deeply interesting, lies beyond the scope of our present inquiry.

Returning to the stat. 5 Eliz., c. iv, one clause, the 30th, demands further attention. It enumerates many varieties, or branches, of a single trade, e.g., smith, wheelwright, plough-wright, mill-wright; brickmaker, bricklayer; tiler, slater, healyer, tilemaker and shingler; yet, although in previous statutes the term *Freemason* occurs, we here find a solitary definition, *rough mason*, representing the class either of stone workers or cutters, to whom apprentice could be bound. The omission from the statute, of the appellation by which the superior of the two divisions of masons was commonly described, is curious and perhaps significant. It may point to the *several* uses of the word *Freemason*, becoming gradually absorbed within that one having special reference to freedom of the trade. On the other hand, the explanation may simply be, that cutters of *free*-stone were, comparatively, so limited in number as to render any notice of their craft or industry, in the statute, inexpedient or unnecessary. Yet, if the latter solution be accepted, why the wearisome changes which are rung upon the varieties of the tiler's trade, in the same clause of the Act? Brewer, quoting the stat. 6 Hen. VIII, c. iii (XXVI), speaks

of " superior workmen, or *freemasons* " (*Letters and Papers, etc., temp. Henry VIII*, vol. i, 1862, preface, p. cxii). The word in the same sense is used by a high authority, who says : " Every kind of artisan's work, if on an extensive scale, was superintended by a master in the craft—he is the master carpenter of the *freemason* " (J. E. T. Rogers, *History of Agriculture and Prices in England from* 1259 to 1793 (1886), vol. i, p. 509).

Had the generic term " masons " been used by the framers of the statute, the inference would be plain—that it referred to both the superior and the inferior classifications of the trade ; but the employment of the expression *rough mason*, in a code, moreover, so carefully drawn up, almost forbids the supposition that it was intended to comprise a higher class of workmen, and rather indicates that the term *Freemason*—as already suggested,—though, perhaps, in common or successive use, applied to denote a stonecutter, a contractor, a superior workman, a passed apprentice or free journeyman, and a person enjoying the freedom of a guild or company, had then lost—if, indeed, it ever possessed—any *purely* operative significance and, if for no other reason was omitted from the statute, as importing a sense in which it would have been generally misunderstood.

According to Brentano, " Wherever the craft gilds were legally acknowledged, we find foremost, that the right to exercise their craft and sell their manufactures depended upon the *freedom* of the city " (*Gilds*, p. 131).

A pamphlet of the year 1649, referring to the constitution of the Clothworkers' Company, as amended in the twenty-third year of Henry VII and then existing, presents an interesting picture of the classes or gradations into which this association was divided.

" The first degree was Apprentices of the Craft. These were not to take wages, or work Journey-work, by their Ordinances.

" The second degree was Freemen ; they presented, admitted to work by Journeys, or Journey-work. These sometimes called the Yeomandry ; sometimes, the Company of Batchelors. They entred Bond not to worke with any Forraigner, but with Freemen of the Craft and this was according to their Ordinances too.

" The third degree was Householders they admitted.

" The fourth degree was a Livery of Cloathing, such as wore Gown and Hood. This was called the fellowship.

" The fifth degree was Warden.

" All were under the government, rule and punishment of the Lord Mayor and Aldermen for the time being. Such as rebelled were bound in recognizance to the Mayor's Court."

CHAPTER IX

APOCRYPHAL MANUSCRIPTS

AMONGST the documentary evidence that has been adduced in support of the high antiquity of the Masonic Craft, there is one kind which demands more than a passing notice, viz. the series of fabricated writings and charters —often distinquished by a strong family likeness—relied upon at different periods and in different countries to establish claims of a varied character, but marked by the common feature of involving in their settlement the decision of important points having a material bearing upon the early history of Freemasonry.

Two of the manuscripts examined in this chapter are grouped by Krause amidst "the three oldest Professional Documents of the Brotherhood of Freemasons"; whilst of a third (the Charter of Cologne), Kloss aptly remarks that, if authentic, all Masons, subsequent to 1717, have resorted to spurious rituals, customs and laws.

There are six documents in particular which fall within the category of Apocryphal Manuscripts. These will be considered according to priority of publication, with the exception of the Larmenius Charter (1810), with which, being only indirectly Masonic, the chapter will conclude.

I. The Leland-Locke MS.

This document cannot be traced before 1753, in which year it was published in the *Gentleman's Magazine*, being described as a copy of a small pamphlet printed at Frankfort in 1748. It is headed—"Certayne Questyons, with Awnsweres to the same, concernynge the Mystery of Maconrye; wryttenne by the hande of Kynge Henyre, the Sixthe of the Name and faythfullye copyed by me Johan Leylande, Antiquarius, by the commaunde of his Highnesse." [Henry VIII, by whom Leland was appointed, at the dissolution of the monasteries to search for and preserve such books and records as were of value.]

The following is an abstract of this catechism:

"The Mystery of Maconrye" (1.) is expressed to be "the Skylle of nature;" (2.) "Ytt dyd begynne with the fyrste menne in the Este;" (3.) "The Venetians [Phenicians] dyd brynge ytt Westlye;" (4.) "Peter Gower [Pythagoras], a Grecian," in his travels, "Wynnynge entraunce yn al Lodges of Maconnes, and becommynge a myghtye Wyseacre, framed a grate Lodge at Groton [Crotona], and maked manye Maconnes, some whereoffe dyde journeye yn Fraunce, wherefromme the arte passed yn Engelonde;" (5.) "Maconnes hauethe communycatedde to Mannkynde soche of her Secrettes as generallyche myghte be usefulle," keeping back such as might

be "harmefulle" in improper hands, including "soche as do bynde the *Freres* more strongelyche togeder, bey the Proffytte, and commodytye commynge to the *Confrerie* herfromme;" (6.) amongst the "Artes" taught by the "Maconnes" to "Mankynde" are "Agricultura, Architectura, Astronomia, Geometria, Numeres, Musica, Poesie, Kymistrye, Governmente and Relygyonne;" (7.) the "Maconnes" are such good teachers, because they possess the "Arte of fyndynge neue Artes, whyche the ffyrste Maconnes receaued from Godde;" (8.) "Thay concelethe the Arte of kepynge Secrettes, of *Wunderwerckynge*, of fore sayinge thynges to comme, of chaunges the Wey of Wynnynge the Facultye of Abrac, the Skylle of becommynge gude, and the Uniuerselle Longage of Maconnes;" (9.) those in search of instruction will be taught if found worthy and capable of learning; (10.) masons enjoy special opportunities for the acquisition of knowledge; (11.) "yn the moste Parte, thay be more gude then thay woulde be yf thay war not Maconnes;" and (12.) they love one another "myghtylye, for gude Menne and treu, kennynge eidher odher to be soche, doeth always love the more as thay be more Gude."

According to Dallaway the passage (5) quoted "seems to authorize a conjecture that the denomination of Free-masons in England was merely a vernacular corruption of the FRERES-MAÇONS established in France." But the same writer freely admits that the view thus expressed is not borne out by their appellation on the Continent; which he gives as follows: "Frey-Maureren, *German*; Liberi Muratori, *Italian*; Fratres Liberales, *Roman*; Franc-maçons, *French*; Fratres Architectonici, *Modern Inscription*" (*Discourses upon Architecture*, p. 434). If, in the adoption of a similar derivation for the word *Freemason*—without the concluding reservation—Fort (*Early History and Antiquities of Freemasonry*, pp. 192, 437) in 1876 and the Rev. A. S. Palmer (*Folk-Etymology, a Dictionary of Verbal Corruptions*) in 1882, have leant on the authority of Dallaway, as seems probable in the first instance and possible in the second—the speculations of these two writers rest upon no other foundation than the verbiage of the literary curiosity which is being examined in the text.

It will be seen that many of the pretensions advanced in this interlocutory discourse—which are put forward by the dialogist, who *replies* to questions addressed him by an inquirer—conflict with the tenor of the ordinary Masonic documents.

Prefacing the catechism is a letter [expressed to be] from the learned Mr. John Locke, to the Right Hon. [Thomas] Earl of [Pembroke], (the names are not given in the *Gentleman's Magazine* and were filled in by a subsequent copyist), bearing date 6th May, 1696 [Sunday]. The philosopher states that, by the help of Mr C[olli]ns, he has, at length, procured a copy of that MS. in the Bodleian Library, which the Earl was anxious to see and adds:

The MS., of which this is a copy, appears to be about 160 years old; yet it is itself a copy of one more ancient by about 100 years, for the original is said to be in the handwriting of K. Henry VI. Where that prince had it, is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of masons; among whom he entred himself, as 'tis said, when he came out of his minority, and thenceforth put a stop to a persecution

that had been raised against them (Dallaway, *Discourses upon Architecture*, p. 429; *Masonic Magazine*, October 1878, p. 148; *Notes and Queries*, 4th series, 1869, vol. iv, p. 455).

Locke then goes on to say that "the sight of this old paper" has so raised his curiosity as to induce him to "enter the fraternity the next time he goes to London"; and, if we believe Preston, "the favourable opinion this philosopher conceived of the Society of Masons before his admission, was sufficiently confirmed after his initiation!" (*Illustrations of Masonry*, 1792, p. 162).

Notwithstanding the suspicious circumstances connected with its first appearance in this country, the MS. was very generally accepted as an accredited document of the Craft and is given *in extenso* in most of the Masonic works—including the *Constitutions of the Grand Lodge of England*—published during the last half of the eighteenth century. The first critic who exposed its pretensions was Lessing, in his *Ernst und Falk* (1778) and, though the document was considered to be a genuine one by Krause and Fessler, later German writers—including Kloss, Keller, and Findel—regard it as a palpable fraud and wholly unworthy of the critical acumen which has been lavished upon its simulated antiquity.

A learned writer has observed:

> the orthography is most grotesque and too gross ever to have been penned either by Henry the Sixth or Leland, or both combined. For instance, we have Peter Gowere, a Grecian, explained in a note by the fabricator—for who else could have solved it?—to be Pythagoras! As a whole, it is but a clumsy attempt at deception and is quite a parallel to the recently discovered one of the *first Englishe Mercurie* (Halliwell, *op. cit.*, p. 43).

It remains to be noticed that, among the Masonic annalists of modern times, there yet lingers a solitary believer in the credibility of this MS. "A careful examination of the pamphlet," says Fort, "convinces me that it is genuine and entitled to full credence" (Fort, p. 417). Yet few, perhaps, will be in agreement with this brilliant writer, when he states that "whoever wrote the document in question was profoundly learned in the secrets possessed by the Craft"; inasmuch as the extent to which this nameless fabulist was versed in the *arcana* of Masonry, can only be determined approximately by a perusal of the mysterious document—which all authorities, except Fort, concur in regarding as an impudent forgery. A possible conclusion is, that the catechism must have been drawn up at some period subsequent to the publication of Dr. Anderson's *Constitutions*; and it is not improbable that the memoir of Ashmole, given in the *Biographia Britannica* (1747) may have suggested the idea of practising on the credulity of the Freemasons.

II. The Steinmetz Catechism

This curious document derives whatever importance it may possess to the use that has been made of it by Fallou and writers of this school, who dwell at length upon the resemblance—which, in their eyes, it bears—to the examination of an entered

apprentice Freemason. This conclusion has been arrived at, in the case of the original German text, by persistently ignoring the ordinary as well as the technical meaning of words peculiar to the trade. The *English* version has endured a similar maltreatment, aggravated, it may be observed, by the inherent defects of a faulty translation.

The earliest publication of this catechism appears to have been that of Schneider (*Konstitutions Buch der Loge Archimedes*, Altenburg, *circa* 1803, p. 144), who says, "that he obtained it from operative masons in Altenburg after much trouble, on account of the secresy they maintain." From some notes of Krause (*Die drei Aeltesten Kunsturkunden*, vol. ii, pt. ii, p. 258), it would appear that Schröder and Meyer both possessed manuscript exemplars of this examination, but he does not state whether they ever published them. He himself gives us a copy of Schneider's version and, bearing in mind his scrupulous veracity and conscientious exactitude, we may take this to be a literal transcript of the earliest published form.

From Schneider it was copied by Stock (*Grundzuge der Verfassung*, etc.) and from the latter by Berlepsch (*Chronik der Gewerbe*). Fallon (*Mysterien der Freimaurer*, pp. 363–5), in giving it, remarks that he has before him one manuscript and two printed copies: the printed copies were probably those of Stock, Krause, or Schneider, so that we are again reduced to Schneider's authority; as to the MS. he does not say how or whence he obtained it. Findel gives it in the appendices to his *History of Freemasonry* and Steinbrenner (*Origin and Early History of Masonry*, p. 146) presents us with an English translation immediately following the "Examination upon entrance into a *Lodge*," from the *Grand Mystery of Free-masons discovered*, declaring "The one is a counterpart of the other." With the greatest desire to appreciate the full bearing of his argument, it is not possible to see more resemblance than this, viz. that they are both in dialogue form. Finally we find the examination published once more in the *Masonic Magazine* for February 1882, this time giving the German and English versions in parallel columns.

Its antiquity is a difficult matter to determine. To judge by the orthography and construction, it seems to be quite modern—say eighteenth century: but it is evident that Schneider may have taken it from the mouth of an eighteenth-century workman and the absence of all archaic expressions and spelling would thus be accounted for. Again, the fact of its being the examination of a Salute-Mason—as distinguished from a Letter-Mason—points to a date subsequent to the fusion of the Steinmetzen with the bricklayers and others; though, on the other hand, it may have been communicated to these new bodies by the old Steinmetzen and slightly altered to suit the circumstances. Steinbrenner, however, is certainly not justified in calling it the "Examination of a German Steinmetz during the *Middle Ages*"; he adduces no *proof* of such a high antiquity; and *disproof* of course is equally wanting. The age of the catechism becomes, therefore, a matter of conjecture rather than of opinion. The document may be of recent origin, or a survival of something more ancient; though in its present *form* it is, without doubt, of quite modern date.

It has already been observed that the English translation is faulty. By this a false impression is occasioned. The catechizer is denominated throughout "Warden." The German word is *Alt-gesell*, denoting properly the "old fellow," or "Elder," viz. the *elected* officer of a journeymen fraternity, *not* a "Warden," who was appointed by the Master to preside over the *lodge*.

This slight but important correction transfers the scene of action from the stonemasons' "lodge" to the journeymen's "house of call."

In Germany the craft guilds ultimately divided into two bodies, one being formed of masters, the other of journeymen or *gesellen*. The latter chose one or more of their own class to preside at their meetings (*Alt-gesell*). The Steinmetzen, who did *not* divide into two bodies, were presided over by the *Werkmeister*; who appointed his "parlierer, pallierer, or polir," as the expression has been differently rendered. He was the Master's *alter ego*, his overseer and the word will rightly bear in English the sense of Warden. The following distinction may, therefore, be drawn. The "parlierer" or "warden" was appointed by the Master's sole authority—the *Alt-gesell* or "Elder" was elected by his fellows—and the latter term will not bear the construction (Warden) that has been placed upon it.

The next point which claims attention is the singularity of the reply made to the query—"for what purpose" the "stranger" is travelling?—the answer being (in the English version) "for honourable promotion, instruction, and honesty."

The word "promotion" has a peculiar significance and at once suggests the idea of there being a series of degrees to be conferred. The German word is *Beförderung—literally* advancement and *figuratively* promotion. But a closer examination of the subject reveals the fact that that term has been and still is the only one used by German workmen of all trades to signify *employment*. A scavenger or chimney-sweep, equally with a *Steinmetz*, was and is *befördert* by his employer. The expression probably grew out of the practice of journeymen working under a master for a few days, whereby they were enabled to earn sufficient money to carry them to the next town. They were, in fact, *furthered* or *advanced*, but in no sense *promoted*. We are next informed that "instruction and honesty" are the "usages and customs of the craft." What answer more natural from a workman? He travels for instruction, i.e. to acquire the technics or *usages* of the craft; and his honesty consists in maintaining its peculiar customs and obeying its statutes. But, again, in this instance, the translation is imperfect.

Honesty in German is *Ehrlichkeit*; whilst the word here used is *Ehrbarkeit*, indicating that peculiar quality which causes a man to be generally esteemed by his fellows. For this, if we read its somewhat harsh equivalent in the vernacular—*honourableness* or *worthiness*—what answer more appropriate from the mouth of a trade-unionist? And it has been shown that the craftsman was always such, although the name itself was unknown.

We are next told that these usages and customs commence with the termination of his apprenticeship and finish with his death. This is a bare statement of the truth, as the ordinances show it. "We recognize a mason by his honesty."

Bear in mind a previous definition of honesty, i.e. a strict conformity with craft customs and this answer will also cease to imply the existence of any hidden doctrine or mystery.

The questions concerning the date of the institution of the trade and the introduction into the catechism of Adonhiram and Tubal Cain have already been noticed, but it is desirable to add that, according to Krause (*Die drei Aeltesten Kunsturkunden*, 2nd edit., vol. ii, pt. ii, pp. 261–3), the names of the worthies last cited do *not* appear in the manuscripts of Schröder and Meyer. He also points out that even if they did, the Steinmetzen would only be following the example of all trades, which invariably derived their proto-craftsman from some Biblical character. A metrical tradition of the German carpenters would read thus in English:

When Adam suffered heat and cold
He built a hut, so we are told.

The "father of the human race" is also referred to by our own gardeners, in a familiar distich, of which the antiquated original is given in the *Curalia Miscellanea* of Dr. Pegge:

When Adam dolve and Eve span,
Who was then the gentleman?

The next question with which we are concerned is the following: "What is secresy in itself?" To which reply is made:

Earth, fire, air and snow,
Through which to honest promotion (*employment*) I go.

In German as in English this forms a doggerel rhyme and was probably a mere catch-phrase. It alludes evidently to a journeyman's tramp through the land; but taking into consideration the word "secresy" in the question, those who insist on a mystic interpretation, must give "promotion" its figurative meaning and they may turn it into an allusion to the grave and the life to come. The respondent next states that under his hat—i.e. in his head—he carries "a laudable wisdom" (*Eine hochlöbliche Weisheit*). It is now impossible to transfuse into the English language the sense of the German word *Weishet*, by translating it differently; but this was not the case in former days and, unless the catechism is endowed with a real flavour of antiquity, it will cease to interest us. Anciently, *Weishet* would have been best defined as "the power of applying to proper purposes, the most appropriate means" (Adelung, *Dictionary of the German Language*, Leipzig, 1780–6), or, to vary the expression, skill or cunning in their original signification.

Replying to further questions, the Stranger (*Fremder*) says, that "under his tongue he carries *truth*"; and "the *strength* of the craft," he declares to be "that which fire and water cannot destroy." The last phrase probably alludes to the Steinmetzen fraternity. The triad—skill, truth, and strength—is obtained; but its accidental resemblance to the Masonic formula—wisdom, strength, and beauty—

pace Fallou and his disciples, fails to impress a belief in there being any real connection between the two.

The last question and answer are as follows:

Alt-gesell.—" What is the best part of a Wall?"

Fremder.—" Union" (*Verband*).

Anything more mystifying than this (in its present form) is hardly conceivable. The translation is again defective, though, in justice to whoever may be responsible for this production, it must fairly be stated that he has conveyed the exact sense in which the *answer* has been understood by the Germans themselves. *Verband*, however, cannot in any circumstances be translated "Union"; the nearest approach to it would be "a bandage."

Jacobsson's *Technologisches Wörterbuch* informs us that *Verband* means the different manners of laying bricks to ensure solidity. The *Globe Encyclopædia* gives "*Bond*, in brickwork, the method of laying bricks so that the vertical joints in adjacent courses may not occur immediately over each other and so that by placing some bricks with their length across the wall (*headers*) and others with their length parallel to its face (*stretchers*), the wall may have the greatest attainable stability in both directions." Replace the word "Union" by "the bond" and what more matter-of-fact answer could be expected from a stonemason or bricklayer?

Viewed by the light of common sense, there appears nothing in the preceding "examination" that is capable of sustaining the claims to mysticism which have been advanced on its behalf.

III. The Malcolm Canmore [Coan-More or Great-head] Charter

The first appearance of this charter, according to W. P. Buchan—to whom the Craft is mainly indebted for its antecedents and character becoming so fully known—was in the year 1806, when its opportune discovery was utilized to support the claim of the Glasgow Freemen Operative St. John's Lodge to take precedence of the other Lodges in the Masonic procession at the laying of the foundation-stone of Nelson's Monument on Glasgow Green, although at that time it was an independent organization. The title thus asserted was successfully opposed by Lodge Glasgow St. Mungo, then the senior in the Province, on two grounds: That the claimant body was not under the sheltering wing of the Grand Lodge; and that the document upon which the members relied to vindicate their claim was a "pretended Charter."

This view was shared by the then Grand Secretary (William Guthrie) and the Provincial Grand Master (Sir John Stuart), yet, somehow or other, the St. John's Lodge came off victorious in 1810, when the foundation-stone of the Glasgow Asylum for Lunatics was laid with "Masonic honours," some asserting that the charter granted by Malcolm III, King of Scots, gave the members priority over all the other Lodges in Scotland (Dr. Cleland, *Annals of Glasgow*, 1816, vol. ii, p. 483). Dr. Cleland states that "the members of this Lodge having lately discovered an old musty paper in their Charter chest, procured a translation of it, when it turned out to be a Charter in their favour," etc.

The important character of the document gradually dawned upon the minds of its possessors and ultimately led a prominent member of the Lodge to declare, that had " our predecessors in office done their duty, every Lodge in Scotland would have required to get a charter from them " (*Glasgow Herald*, June 17, 1870; *Freemason's Magazine*, July 9, 1870). The precise nature of the dereliction of duty imputed to their Masonic ancestors and the evidence necessary to substantiate the claim to a sovereignty over the Scottish Lodges, were not alluded to at the time, nor is any information yet forthcoming upon two points of so much importance.

1051 (A.D.) was first announced as the year of origin of the charter, then 1057, but, later on, in deference to considerable criticism, A.D. 1157 was substituted and Malcolm the *third* was changed to the *fourth* of that name. According, however, to more recent and accurate investigations, the correct date is approximately some seven centuries and a half later than the year 1057!

It is difficult to understand how the authenticity of this so-called Malcolm Charter can be upheld, when the Eglinton MS. of December 28, 1599, provides, on the authority of William Schaw, " Master of Wark, Warden of the Maisonis " for Scotland, that the Lodge of Kilwinning shall have its warden present " at the election of the Wardenis within the boundis of the Nether Waird of Cliddisdaill, *Glasgow*, Air and boundis of Carrik " and that the warden and deacon of Kilwinning Lodge shall convene the other wardens and deacons within the bounds aforesaid (viz. the *West of Scotland*), whenever circumstances demanded and gave them authority to assemble anywhere within that extensive jurisdiction.

Now, the pseudo-charter recites that *none in my dominions shall erect a lodge until they make application to the Saint John's Lodge, Glasgow* (*By-Laws of the Lodge of Glasgow St. John*, 1858, p. 6) and contains, moreover, a number of clauses respecting fees, dues and special privileges wholly inconsistent with the regulations known to be in force during subsequent centuries, all of which are silent as to the pre-eminence claimed for this Lodge.

The whole subject of the charter and its relation to the St. John's Lodge was discussed at great length in the pages of the *Freemasons' Magazine* (1868) and, in the controversy which then took place, Buchan posed first of all as a believer in the genuineness of the document, but having subsequently made a more careful scrutiny of its contents, became its most destructive critic and was chiefly instrumental in administering the death-blow to its pretensions.

During the process of investigation Buchan obtained the opinion of Professor Cosmo Innes, the eminent Scottish archæologist, who had examined the " charter " in 1868 and pronounced it " a forgery executed within the last 150 years, or taking plenty of time, within 200 at the utmost." He also stated that " it was made up of pieces taken out of different charters and stuck together." In a letter to Buchan, the same excellent authority observes that

our first corporate Charters were to Burghs and, not till long after, came those to the Gilds and Corporations within and under Burghs; but we have no Charters

to Burghs till William the Lion (1165–1214), so you see it did not require much sagacity to stamp the Charter of Malcolm, *full of the phraseology and the minute distinctions of a much later day*, as a forgery.

The members of Lodge Glasgow St. John finally determined to test the strength of their position by petitioning the Grand Lodge of Scotland and particularly appealed against the action of the Grand Master in awarding precedency to the Lodge of Journeymen, Edinburgh, 8, on the occasion of meeting in Glasgow Cathedral previous to laying the foundation-stone of the Albert Bridge, June 3, 1870, thus infringing upon their ancient rights and privileges, secured to them by the Malcolm Canmore Charter. The decision of the Grand Lodge was pronounced on February 6, 1871, which, proving adverse to the claims of the memorialists, the members of St. John's Lodge solaced their wounded feelings, by sentencing Buchan, their senior warden—who had opposed the prayer of the petitioners in Grand Lodge—to a term of five years' suspension from his Masonic privileges. It is almost unnecessary to add that, on appeal, this decree was reversed.

IV. Krause's MS. or Prince Edwin's Constitution of 926

The *crux* for those who maintain the authentic character of the documents under review is satisfactorily to bridge over the period between the dates of their *alleged* origin and of their actual publication as MSS. relating to the Craft. In this respect the Krause MS. is no better off than its companions, though its internal character is, in many points, superior to any of them. Had some portions of its text been presented, as appertaining to the latter part of the seventeenth century, it is probable that no objections could reasonably have been urged against their reception, inasmuch as absolute correctness is not to be expected or required, it being essential only that the general character of these Constitutions should be such as to accord with known versions written about the same period. There is, however, much more involved than this, in allowing the claim made by the apologists of the Krause MS., for it is either the " Constitution completed by the pious Edwin " and the " Laws or Obligations " are those " laid before his Brother Masons " by the same Prince, or the document is an imposture. Then again, " the old obligations and statutes, collected by order of the King in the year 1694," are declared to have been issued by " command of the King " (William III) and other regulations were " compiled and arranged in order, from the written records, from the time of King Edred to King Henry VIII." These pretensions are based upon no foundation of authority. The only *evidence* applicable to the inquiry, tends to show that many clauses of this composite document differ most suspiciously from any that appear in the veritable Old Charges of the last century, while others could not have been circulated, if at all, until some thirty years subsequent to 1694. Yet, with all these drawbacks, there remain a considerable number that might fairly pass muster, if removed from their objectionable surroundings, the resemblance to the early Constitutions of England and Germany being frequently so marked as to suggest that a varied

assortment of authentic Masonic records lay conveniently at hand, whilst the compilation or fabrication of the MS. was being proceeded with. It was probably from the close similarity, in places, of the Krause MS. to the ordinary text of the Old Charges, that the genuineness of this anachronistic rehearsal of Craft legends and regulations was, at first, very commonly believed in; albeit, a careful collation of the points of agreement between the Edwin and the attested Constitutions, only brings into greater relief the divergences of narrative and description, which stamp the former as an impudent *travestie* of the Old Charges of British Freemasons.

True it is, the MS. is not always at variance with the recognized text, but it must have more to recommend it than a mere agreement now and then, especially when, side by side with such resemblances, are several statements and clauses wholly irreconcilable with its claim to be either Edwin's Constitution in part, or even a version of some seven centuries later date. The Constitution is more elaborate and exact in its details than any other of known origin, many of the particulars being singular in character and clearly out of place in a document of the tenth century. The second division, entitled the *History of the Origin and Progress of Masonry in Britain*, is equally singular and precise in its verbiage as compared with the scrolls of the Craft, from which it differs materially, especially in the introductory observations common to the latter, respecting the assembly at York and the laws then promulgated.

The "Laws of Prince Edwin" (?) are sixteen in number, the first of which enjoins "that you sincerely honor God and follow the laws of the Noachedæans." The latter reference, as already mentioned, is also to be found in Dr. Anderson's *Constitutions* of A.D. 1738, but was omitted in all subsequent editions and does not appear in any other known version of the Old Charges. The third and fifth regulations ordain respectively, that friendship is not to be interrupted by a difference of religion and that the *sign* is to be kept from every one who is not a brother; whilst the fifteenth, further requires that "every mason shall receive companions who come from a distance and give him the sign" (Hughan's *Old Charges*). These allusions are sufficient of themselves to demonstrate the essentially modern character of the MS. and it will be unnecessary to multiply the evidence—already conclusive on this point—by citing discrepancies which cannot fail to strike the least observant reader, who compares the apocryphal document No. 51 in the chapter on the Old Charges, with any of the forms or versions of those ancient writings, which there preceded it in the enumeration.

The "old obligations for the year 1694" again refer to the *sign*; and the "regulations" declared to be counterparts of the "written records from the time of King Edred to King Henry VIII," *inter alia*, affirm: I, III. "All lawful brotherhoods shall be placed under patrons, who shall occasionally examine the brotherhoods in their lodges." IV. The numbers of a brotherhood shall be fifty or sixty, "without reckoning the accepted masons." VI. "The master of a lodge can found a new lodge." IX. Each year the lodges shall assemble on St. John the Baptist's day. XII. Those who wish to be made *Masters* must register their

application " several months before " ; all the brethren of the lodge to vote on the occasion. No more than five new brethren to be accepted at one time.

The Latin certificate which follows, runs thus: " This manuscript, written in the old language of the country and which is preserved by the venerable Architectural Society in our town, agrees exactly with the preceding Latin translation," it is confirmed by " Stonehouse, York, January 4, 1806." Inasmuch as there was no society of the kind in existence at York in the year named ; also that the deponent Stonehouse cannot be traced as having ever resided at that ancient city, it would be a waste of time to carry this examination any further. In conclusion, it may be stated that the fidelity of the German translation is attested by C. E. Weller, an official at Altenburg, after it had been compared with the Latin version by three linguists.

The original document, as commonly happens in forgeries of this description, is missing and how, in all the circumstances of the case, Krause could have constituted himself the champion of its authenticity, it is difficult to conjecture. Possibly, however, the explanation may be that in impostures of this character, credulity on the one part is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence and which flatters the student of old documents with his own ingenuity.

V. The Charter of Cologne

In the year 1816, Prince Frederick, Grand Master of the Grand Lodge of the Netherlands, received a packet of papers, accompanied by a letter, written in a female hand and signed " C., née von T.," stating that the manuscripts had been found amongst her deceased father's effects and that she believed he had received them from Van Boetzelaer [Grand Master of Holland]. In 1818 the Grand Master caused copies to be made of the documents and sent the Latin text with a Dutch translation to all the Lodges in the Netherlands. He also had all the manuscripts carefully examined by experts in writing, who, at once, expressed doubts as to their authenticity. Some Lodges, however, could not be divested of a belief in their genuineness and the three-hundredth anniversary of the alleged promulgation of the charter was actually celebrated by the Lodge La Bien Aimée at Amsterdam in 1835.

The *legend* runs thus : From 1519 to 1601 there was a Lodge at Amsterdam named *Het Vredendall*, or the " Valley of Peace," which, having fallen into abeyance, was revived in 1637 under the title of *Frederick's Vredendall*, or Frederick's Valley of Peace. The Lodge-chest, according to a protocol dated January 29, 1637, contained the following documents : (1) The original warrant of constitution of the Lodge *Het Vredendall, written in the English language* ; (2) A roll of the members, 1519–1601 ; and (3) The Charter of Cologne, i.e. a document in cipher, signed by nineteen master masons in Cologne, June 24, 1535.

These papers passed from one person to another, until 1790, when they were presented to Van Boetzelaer, the Grand Master of the Dutch Lodges.

The so-called charter appears to have been first printed in the *Annales Maçon-*

niques, 1818 and many German versions of and commentaries upon its text have since appeared (Heldmann, 1819; Krause, 1821; Bobrik, 1840; Eckert, 1852; Kloss and others). It is also accessible to the English reader in many popular works (Dr. J. Burnes, *Sketch of the History of the Knights Templar*, 1840; Findel, *History of Freemasonry*, p. 692; Lyon, *History of the Lodge of Edinburgh*, p. 316; *Masonic Magazine*, January 1882). It consists of a preamble and thirteen clauses on articles, the latter being lettered in due sequence from A to N.

The charter is a manifesto of "the chosen masters of the St. John's fraternity, heads of the lodges in London, Edinburgh, Vienna, Amsterdam, Paris, Lyons, Frankfort, Hamburg, Antwerp, Rotterdam, Madrid, Venice, Ghent, Könisberg, Brussels, Dantzic, Middleburg, Bremen and Cologne, addressed to their fellow labourers and to the unenlightened world." The absence of deputies from the chief lodges of the stonemasons in Strasburg, Zurich and Utrecht—as well as from Bruges, during the fourteenth and fifteenth centuries the central emporium of the whole commercial world—detracts from the skill of the compiler!

A. That the order of Freemasons is more ancient than that of the Knights Templar, having existed in Palestine, Greece and the Roman Empire, even before the Crusades and the time when the Knights Templar went to Palestine.

B. That the fellowship (*consociatio*) then, as in former times, embraced the degrees of Disciple, Fellow and Master, the last-named class comprising Elect and Most Elect Masters.

C. That one person was selected from the body of Elect Masters to assume authority over the rest and to be reverenced (though known to very few) as the Supreme Elect Master or Patriarch (*Qui ut summus magister electus vel patriarcha veneraetur*).

D. The government of the society was confided to the highest Elect Masters.

E. That the society of brethren began to be called "the fraternity of Freemasons, A.D. 1450 (in the Deuchar text, 1440), at Valenciennes in Flanders, prior to which date they were known by the name of "brethren of St. John."

F. None are admitted into the order, but those who are professedly Christians. No bodily tortures are employed at initiation.

G. Amongst the duties which must be undertaken on oath, are fidelity and obedience to secular rulers.

H. The aim of the society is expressed in the two precepts:—to love all men as brothers; to render to God what is God's—and to Cæsar what is Cæsar's.

I. The secrets and mysteries conduce to this end—that, without ostentation, the brethren may do good.

K. Every year a feast is held in honour of St. John, patron of the community.

L. The ceremonies of the order, though represented by signs or words, or in other ways, differ entirely from ecclesiastical rites.

M. He alone is acknowledged as a brother of the society of St. John or Freemason, who in a lawful manner, under the direction of an Elect Master, assisted by at least seven brethren, is initiated into the mysteries and is ready to prove his adoption by the signs and tokens (*signis et tesseris*) practised by the brethren. In which are included those signs and words (*signis et verbis*) customary in the Edinburgh

lodge or tabernacle (*mansione vel tabernaculo*) and in those affiliated with her. Also in Hamburg, Rotterdam and Venice.

N. As a general conformity it is necessary in the lodges; therefore the "charter" shall be transmitted to all the colleges of the order.

[Signed] Harmanus † : Carlton : Jo. Bruce : Fr. Von Upna : Cornelis Banning : De Coligni : Virieux : Johann Schröder : Hofmann, 1535 : Icobus [*Jacobus*] Præpositus : A. Nobel : Ignatius de la Torre : Doria : Jacob Uttinhove : Falk : Niclaes Van Noot : Philippus Melanthon : Huyssen : Wormer Abel.

From the conclusions of commentators, who have rejected the charter as an historical document, there are the following: Bobrik remarks (Findel, *History of Freemasonry*, p. 697)—(1) The motive for the supposed meeting did not exist (2) The purpose of the document and the form in which it is carried out, do not correspond; for, in order to refute a thing *publicly*, writing in cipher is resorted to and, to conceal a matter, the signatures are written in common italics. Neither can we conceive any documents legal without a seal. (3) The signatures are suspicious in the highest degree. (4) The assembly of the nineteen individuals cited is extremely doubtful; for Hermann would have preferred the town of Bonn to that of Cologne, where he had many enemies. (5) Melanchthon's participation is especially problematical, as well as that of the other subscribers. (6) The records of 1637, which are cited, cannot suffice as proofs, as there is nothing to show that there existed a Lodge Vredendall at that period.

The same critic believed the term "Patriarch" (**C**) to be an allusion to the "General" of the Jesuits, a view to which colour is lent, if the date of the forgery be placed at 1816, by which time, the Jesuits, after their restoration in 1814, had again succeeded in establishing their influence, which, in Holland, could only be accomplished by indirect means. Dr. Schwetschke, in a pamphlet published in 1843 (*Paleographic Proofs of the Spuriousness of the Cologne Freemason Document of* 1535; Halle, 1843; cf. Lyon, *History of the Lodge of Edinburgh*, p. 322), remarks that after a careful comparison of the signature of Jacobus Præpositus at the end of the document and the handwriting existing of his, proved to be genuine, the most glaring discrepancy is apparent; also that the real signature of Archbishop Hermann and that represented to be his, are most dissimilar. He examines closely the way in which the document is written and points out that different characters are used for U and V, a distinction unknown before the middle of the sixteenth century; also that in the Cologne cipher the K is wanting, which letter was to be met with in all the alphabets of the Middle Ages.

VI. The Larmenius Charter, or The Charter of Transmission

It is immaterial whether the French Order of the Temple is a revival of La Petite Resurrection des Templiers—a licentious society established in 1682—or an offshoot of the Lodge Les Chevaliers de la Croix, 1806. The Charter of Transmission, upon which rest the claims of this body to being the lineal successors of

the historic Knights Templar, was not *published* until between 1804 and 1810 and its earlier history, if, indeed, it has one, is so tainted with impostures, as to remove any possibility of unravelling the tangled web of falsehood in which the whole question is enveloped. It is said that an Italian Jesuit, named Bonani, at the instigation of Philip Duke of Orleans, fabricated the document now known as the Charter of Larmenius and, with its aid, contrived to attach the society of La Petite Resurrection des Templiers to the ancient order of the Temple. After many vicissitudes and a lengthened period of abeyance, a revival of the order took place about 1804, full particulars of which are given in the following works (Dr. J. Burnes, *Sketch of the History of the Knights Templar*; C. A. Thory, *Acta Latomorum,* 1815, vol. ii, p. 139; Mackey, *Encyclopædia*; Temple and Findel, *History of Freemasonry,* p. 681). The following is a translation of the charter, which is given in Latin by both Burnes and Thory:

I, brother Johannes Marcus Larmenius of Jerusalem, by the Grace of God and by the secret decree of the venerable and most holy Martyr, the Master of the Knights of the Supreme Temple (to whom be honour and glory), confirmed by the common council of the brethren, over the whole order of the Temple, decorated by the highest and supreme Master (I publish) these letters to be seen of one and all—*Salutem, Salutem, Salutem.*

Be it known to all, as well present as to come, that strength failing on account of extreme age and weighed down by the want of means and the onerousness of my office, to the greater glory of God, for the guardianship and preservation of the Order, the Brethren and the Statutes, I, the aforesaid Humble Master of the "Militia" of the Temple, have resolved to resign into more efficient hands the Supreme Mastership.

Therefore, God helping and with the unanimous consent of the Supreme Assembly of Knights, I have conferred the Supreme Mastership of the Order of the Temple, my authority and privileges, to the eminent Commendator and dearest brother, Franciscus Thomas Theobaldus of Alexandria and, by the present decree, I confer for life, with the power of conferring the supreme and chief Mastership of the Order of the Temple and the chief authority upon another brother, famous for his nobility of education and mind and the integrity of his character; This I do to preserve the perpetuity of the Mastership, the unbroken line of successors and the integrity of the statutes. But I command that the Mastership cannot be transmitted without the consent of the General Assembly of Companions of the Temple, so far as this Supreme Assembly shall will to be collected together and, this being so, that a successor be elected at the nod of the Knights.

In order that the functions of the chief office may not languish, let there be now and always four chief Master-Vicars, having supreme power, eminence, and authority over the whole Order, saving the right of the chief Master; and let the Master-Vicars be elected from the seniors according to the order of their profession. Which was decreed according to the above mentioned vow of our most holy, venerable and most blessed Master, the Martyr, entrusted to me and the brethren (to whom honour and glory). Amen.

I then, by the decree of the Supreme Assembly of the brethren in accordance with the supreme authority committed to me, will, declare and command the Scotch

Templars deserters of the Order, struck with anathema, both them and the brethren of St. John of Jerusalem, the spoilers of the domains of the "Militia" (on whom may God have mercy), to be without the pale of the Temple, now and in time to come.

I have therefore instituted signs unknown and not to be known by pseudo-brothers, to be handed down by the Companions by word of mouth and in whatever way it may now please the Supreme Assembly that they should be transmitted.

But these signs may only be revealed after due profession and knightly consecration, according to the statutes, rites and usages of the companions of the Temple, communicated by me to the above mentioned Commendator, just as I received them into my hands from the Venerable and most Sacred Martyr Master (to whom be honour and glory).

Be it as I have said. Be it, Amen.

Then follow the signatures of Larmenius and his immediate successor Alexandrinus, after which come the acceptances and signatures of the twenty-two succeeding grand masters—the last under the date of 1804.

In the notice of the Order of the Temple by Foraisse (cited in the *Acta Latomorum*, vol. ii, Paris, 1815, pp. 139 *et seq.*), the secrets learned by Moses when he was initiated in Egypt are said to have been transmitted through the chiefs of the Hebrews to John the Baptist, St. John the Evangelist, St. Paul and the other apostles and, being received from them, were preserved without alteration by the *Frères d'Orient*. The Christians persecuted by the infidels conveyed the secret to Hugo de Paganis and such, we are told, was the origin of the foundation of the Order of the Temple, which, thus instructed in the esoteric doctrine and the formulas of initiation of the Christians of the East, was clothed with patriarchal power and placed in the legitimate order of the successors of St. John the Baptist!

This knowledge is said to have descended to Jacques de Molay, who, foreseeing the troubles to which the order was to be subjected, elected as his successor John Marc Larmenius. To this Larmenius is attributed the document upon which so much has been based.

It is much to be regretted that no facsimile of so valuable and *curious* a record as the *Tabula Aurea*, or Charter of Transmission, has been published (an imperfect copy is given in *Les Sectes et Sociétés Secrètes*, by J. H. E. Comte le Couteulx de Canteleu, 1863, p. 259). The printed copies are all given in full, with no contracted words, which would, in all probability, exist in any writing of the period claimed. The text is merely that of a charter arranging for the election of the Grand Master and officers; although there might have been the names of witnesses, there is nothing in it to require a roll of Grand Masters being added. In fact, the Latin, the form of document, the decorations, etc., are not at all what would be expected in 1324 and it is difficult to understand why Larmenius, of whom *no* mention is found in any of the *veritable* Templar Records, should have considered it necessary to break through the rules and traditions of his Order, in executing this document, when his supposed immediate predecessor, Jacques de Molay, an *undoubted* Templar, better versed in its customs, deemed no such action needful. It is only a matter of surprise that

any one should have been deceived by the *Tabula Aurea* and more, that, when it was fabricated, the Act of Transmission was not at once taken from the fountain head and registered as having been given by the celebrated Jacques de Molay, the last of the historic Grand Masters.

A few remarks on the history of the true Knights of the Temple will not be out of place. According to Matthew Paris (Roger of Wendover, *Flowers of History*, translated by Dr. Giles Bohn, vol. i, p. 469. See also the *History of William of Tyre*, who died about 1118) and the early chroniclers, the year 1118 is usually assigned as that of the foundation of the Order—the outcome of religious pilgrimages, the only mission of the knights being to defend pilgrims from the cruelty and barbarity of the infidels and to keep open the roads through the Holy Land over which the pilgrims had to pass. At first they lived entirely on alms; and, for nine years, Hugues de Paganis and Geoffrey de St. Aumer, with their seven companions, of whom the names are now lost, remained the only members of the Order. On this point Raynouard and Wilcke are at variance; following the latter (*Geschichte des Tempelherrensordens*), though without quoting his authority, the Comte le Couteulx de Canteleu, *op. cit.*, p. 81, gives the names of the seven knights as Roral, Godefroy Bisol, Pagan de Montdidier, Archambault de Saint-Aignan, André de Montbard, Gondemar and Hugues de Champagne.

In 1128, when the Synod of Troyes was held, under Pope Honorius II, St. Bernard, then Abbé of Clervaux, who was present, was charged by the Council to arrange the Rule desired by the Order. This Rule has unfortunately not come down to us in its perfect form. The Council, moreover, bestowed upon them a white dress, to which was added by Eugenius III, in 1146, a red cross, to be placed upon their cloak, worn by all members of the Order. At this time, as stated by William of Tyre, the Templars numbered at Jerusalem more than three hundred knights, not including the serving brethren; and their property was immense, their riches placing them on an equality with kings. It was this fact, Du Puy considers, that made them, through arrogance and pride, cast off their obedience to the Patriarch of Jerusalem, from whom they had received the first gifts which enabled them to found the Order. Much of the hatred towards them was, he says, caused by their having seized upon the belongings of the churches and disturbed their ancient possessions.

In a few years after they had received formal recognition as a religious military order, their possessions were enormous and, before 1140, they held fortresses and other buildings in almost every country. Before 1150 they had founded the Temple at Paris; and, during the reign of Richard I, they bought from that king the island of Cyprus. Whatever their faults may have been, it is certain that they were looked upon by kings and popes alike as one of the bulwarks of the Church and that the history of the Crusades abounds in instances of their exploits. When driven out of Asia, like the other Christians, they established themselves at Cyprus and in other islands; and, in 1306, the Grand Master, with all the chiefs of the Order, came to France, bringing their treasure and archives and established themselves in Paris.

On October 13, 1307, all the Templars then in Paris and the other provinces of

France were " arrested in a moment " (Du Puy, vol. ii, pp. 309 *et seq.*) and charged with the most sacrilegious and horrible crimes which the brains of their accusers were capable of framing. These have often been enumerated and the examinations printed more or less *in extenso* ; it is therefore needless, as it would be out of place, to include them in this summary.

The Order was suppressed in 1312, at a Council held at Vienna, under Pope Clement V. Bulls were launched against the Knights (Du Puy, vol. i, p. 181); their lands and goods were seized and made over to the Hospitallers (*ibid.*, vol. i, pp. 186, 189); and they themselves, in many instances, after having suffered the horrors of an inquisition, were burned. Jacques de Molay, the Grand Master, together with the brother of the Dauphin, still persisting to the last in the innocence of the Order (Gürtler, *Historia Templariorum*, 1703, pp. 412, 413), after having been kept in prison, were burned alive in 1313, at Paris.

Much has been written both for and against the charges urged against the Templars ; perhaps the real explanation is best summed up by Voltaire—that the terrible condemnation was the crime of a king avaricious and vindictive ; of a Pope cowardly and betrayed ; of Inquisitors jealous and fanatical.

Reference has already been made to the Rule formulated by St. Bernard, of which only an abstract has come down to us. Fosbroke, in the *List of Rules of the Orders* which obtained in England, gives a summary of these regulations (*British Monachism*, 1802, vol. i, p. 72 ; Gürtler, *op. cit.*, pp. 80 *et seq.* ; Du Puy, vol. i, pp. 230 *et seq.*). Candidates for the Order must have been born in wedlock and were required to be of noble birth, free from any vow or tie and of sound body (*Mémoires historiques sur les Templiers*, par Ph.G., Paris, 1805, p. 11, based on the work of Prof. Münter).

The Grand Master of the Templars ranked as a Prince when in the presence of kings but, when in councils, he took his place before the ambassadors and after the archbishops. The other officers of the Order were the grand prior, the seneschal, the marshall, the treasurer, the *drapier* (literally *clothier*), the *turcopolier* (the commander of light cavalry, which was called in the East, *turcopole*) and the *bailli* (judge) of Jerusalem. There were also visitors-general, whose office was only temporary.

The provincial masters, who provisionally held great power, took, at the time of their election, a special oath. Below them were *baillis* and priors or masters. The master of Jerusalem was always the grand treasurer.

The internal government was managed by a council composed of the Grand Master, the other dignitaries, the provincial masters, the assistants of the grand master and the chevaliers summoned by him. This council was of course subject to the general chapters, which were very secret and, on account of the cost, very seldom held. It is evident that this government of the Grand Master, who took the place of God and held the title of vicar-general of the Pope, was largely despotic.

The Order possessed many peculiar privileges granted by the Popes Alexander III, Urban III and Innocent III.

Like most of the other Orders, religious or military, the Templars had some

secret form of initiation through which a candidate gained admission to the Order. The following is given by Raynouard (*Monumens historique*, pp. 3–6), but the very contradictory and imperfect statements made in the replies of the Templars render it quite impossible to arrive at anything like a correct idea of what really took place at the reception. When a new chevalier was to be received, the Chapter assembled. The ceremony usually took place during the night, in a church.

The candidate waited without. The chief, who presided over the Chapter, deputed, three separate times, two brothers, who demanded of the candidate if he desired to be admitted into the Order of the Soldiers of the Temple. After his reply, he was brought in. He asked three times for bread, water and the society of the Order.

The chief of the Chapter then said to him: "You come to enter into a great engagement; you will be exposed to much trouble and danger. It will be necessary to watch when you would sleep; to sustain fatigue when you would be at rest; to suffer thirst and hunger when you would drink and eat; to pass into one country when you would remain in another."

Then these questions were put:

Are you a knight?

Are you of sound body?

Are you not married, or *fiancé*?

Do you not belong already to another Order?

Have you not debts which you are not able to pay yourself, or with the help of friends?

When the candidate had replied in a satisfactory manner, he made the three vows of poverty, chastity and obedience. He dedicated himself to the defence of the Holy Land and received the mantle of the Order. The knights present gave him the kiss of brotherhood.

The form of oath, Raynouard states, is given by Henriquez (*Privilegia Ord. Astercensis*, p. 479) and was found among the archives of the Abbey of Alcobaza, as follows:

> I swear to consecrate my discourse, my strength and my life to the defence of the belief in the unity of God and the mysteries of the faith, etc. I promise to be submissive and obedient to the Grand Master of the Order. . . . Whenever he shall be in need, I will pass over the sea to go and fight; I will give my help against infidel kings and princes; and in presence of three enemies I will not flee, but alone I will oppose them, if they are infidels.

Charges were made about certain objects used in the ceremony of reception. The Idol, as it is called, which the Templars are said to have worshipped, appears to have been nothing more than a human figure or bearded human head, said to have borne the name of Baffomet, or, as it has been explained, Mahomet. Possibly it was nothing more than a relic or relic case, venerated by the Templars (Raynouard, *Monumens historique*, p. 399), in like manner as such objects were and are now,

reverenced by religious societies and, for this reason, exhibited with the regalia at all important meetings of the Order.

Another object of their worship is stated to have been a cat, kept by the Templars for that purpose—but of this little need be said. It was, according to one witness, the devil in the form of a cat, who roamed round a head held by the President of the Chapter, talked to the brothers and promised them riches and all the good things of the earth! This was at Nismes; but an English Templar denied the worship in England, although he had heard it positively stated that both cat and "idol" were worshipped at places beyond the sea (Wilkins, *Concilia*, vol. ii, p. 384).

Michelet, in his *History of France*, has explained the ceremonies said to have been enacted by the Templars, as being borrowed from the figurative mysteries and rites of the Early Church—i.e. the renunciation by the candidate of his past sinful life and his being received into a higher state of faith.

In parting with the subject it may be observed, that whilst those who have no power to judge of past times but by their own, should always doubt their conclusions, yet the present age has much difficulty in accepting as *facts* any statements that rest on no foundation whatever of authority. "Anonymous testimony to a matter of fact," says Sir George Lewis, "is wholly devoid of weight; unless, indeed, there be circumstances which render it probable that a trustworthy witness has adequate motives for concealment, or extraneous circumstances may support and accredit a statement, which, left to itself, would fall to the ground" (*On the Influence of Authority in Matters of Opinion*, 1849, p. 23). Blind manuscripts, according to Warburton, are always at hand to support still blinder criticisms (*Divine Legation*, vol. ii, p. 227); and the *dictum* is fully borne out in the literature of Freemasonry. The learned author of the *Kunsturkunden* represents the Leland-Locke and the Krause MSS. as being two of the oldest and most authentic records of the Craft. Dr. Oliver, in his *Historical Landmarks* (1846, vol. ii, p. 19), affirms, on the authority of the Charter of Cologne, that, a few years after 1519, *there were nineteen Grand Lodges in Europe!* Lastly, Dr. (afterwards Sir James) Burnes observes of the so-called *Tabula Aurea*, or Charter of Transmission:

Startling as is the assertion, there has been a succession of Knights Templar from the twelfth century down even to these days; the chain of transmission is perfect in all its links. Jacques de Molay, the Grand Master at the time of the persecution, anticipating his own martyrdom, appointed as his successor, in power and dignity, Johannes Marcus Larmenius, of Jerusalem and, from that time to the present, there has been a regular and uninterrupted line of Grand Masters. The charter by which the supreme authority has been transmitted, *is judicial and conclusive evidence of the Order's continued existence!* (*Sketch of the History of the Knights Templar*, 1840, pp. 39, 40).

CHAPTER X

THE QUATUOR CORONATI

The Four Crowned or Four Holy Martyrs

THE history, legendary or otherwise, of the four patron saints of the mediæval building trades must always possess a peculiar interest for the Masonic body, even though it be impossible fairly to deduce those arguments which some have sought to derive from it. This, together with the confusion and obscurity that exists on the subject, a confusion and obscurity which arose almost immediately after the martyrdom itself, will be the excuse for entering somewhat more into detail than the importance of the subject, as bearing upon Masonic history, may, at first sight, seem to warrant.

The outline of the story may be told in a very few words. Four officers of the Roman Imperial Court and five sculptors were martyred for their faith in Christianity, in the reign and, apparently, by the direct orders of Diocletian and were interred in the same spot on the Via Labicana, a little outside Rome, on the road to Præneste. The names of the five having, in process of time, become forgotten, it was ordered that the entire nine should bear the appellation of the Four Crowned or Holy Martyrs (although it was always known that there were two distinct sets of martyrs). The names of the five were subsequently recovered, but the whole nine still retained the original title and the church, built over their relics, to which the bodies of other saints were subsequently removed, thus forming a kind of Christian Pantheon, after having been more than once destroyed and rebuilt, subsists to the present day. Hence has arisen a certain amount of confusion, the names of the martyrs and the priority of the respective martyrdoms having been occasionally mistaken the one for the other, while it happens strangely enough that the *four* officers of the Imperial Court have become the patron saints of the building trades instead of the *five* sculptors as, in strict propriety, it should have been, while the *trade or profession* of the five has survived under the name of the four. This confusion has, as will be seen in the sequel, been somewhat further increased by the fact of the names of one or two of them having been common to other martyrs with whom they had no real connexion.

The first mention of these martyrs occurs in some of the ancient martyrologies, the earliest of which now extant, that of St. Jerome, was written about A.D. 400. After this, at a considerable interval, come those of Bede, 730; Florus, 830; Wandelbertus, 844; Hrabanus Maurus, 845; Ado, 858; the Romanum Parvum, 873; Usuardus, 875; and Notker, 894. Besides these, there are for the Greek Church the work of Simon Metaphrastes and the Greek Menæon, which have, as dealing

with the oriental legends, no immediate interest. Among the former, at least Bede, Wandelbertus, Ado, Usuardus and Notker mention the legend now under consideration. All these notices are of the briefest.

Gregory the Great—1073–85—in his *Sacramentary*, has the following for their feast day :

These are the names of the four crowned martyrs, Severus, Severianus, Victorinus and Carpophorus, the day of whose martyrdom having been neglected through carelessness and been forgotten, it was decreed that the celebration of their martyrdom should take place in the church of those five martyrs whose names are celebrated in the mass, so that their memory—i.e., of the *four*—should be honoured at the same time as that of the others—i.e., the five.

VI. Ides of Nov. (9th). Martyrdom of the Four Crowned Ones

Be pleased, we beseech Thee, Almighty God, that we, acknowledging the constant faith of the glorious martyrs, Claudius, Nicostratus, Simphorianus, Castorius, may reap the benefits of their holy intercession in Thy presence, for Jesus Christ's sake. Amen.

At the Oblation

Let Thy bountiful blessing, O Lord and may our gifts be acceptable in Thy sight, through the intercession of Thy Saints and may it be unto us a sacrament of redemption for Jesus Christ's sake. Amen.

Preface—before receiving the Sacrament

It is very meet, right, just and salutary that we should at all times and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty and Everlasting God, when we celebrate the Passion of Thy Holy Crowned Martyrs, since while we magnify the glory of Thy name, through them we may grow in the increase of our faith through Jesus Christ. Amen.

After receiving the Sacrament

Being refreshed with the heavenly sacraments, we do beseech thee, O Lord God, as suppliants, that of those whose triumphs we celebrate, by their help we may be sustained through Jesus Christ, His sake. Amen.

The Roman Martyrology (date uncertain) :

The octave is the Passion at Rome, on the Via Lavicana, at the third milestone from the city (at the North-East on the road leading to Præneste) of the holy martyrs, Claudius, Nicostratus, Symphorianus, Castorius and Simplicius, who, having been first imprisoned, were then most severely scourged and, since their faith in Christ could not be shaken, were thrown headlong into the river (Tiber) by order of Diocletian. Also on the Via Lavicana occurred the martyrdom of the four holy Crowned brothers, Severus, Severianus, Carpophorus and Victorinus, who were beaten to death with scourges loaded with lead by order of the same Emperor. But since their names, which, after a subsequent lapse of years were revealed by God, could not be found, it was decreed that their anniversary together with that

of the other five, should be celebrated under the title of the Four Crowned Ones, which custom was continued in the Church even after their names had been revealed.

Next in chronological order comes the Golden Legend of Jacobus à Voragine, which may be termed the loveliest collection of mediæval sacred fairy tales, although the subjoined account is very inferior to most of those which have been described or adorned by his pen. (*Opus Aureum*. Lugdini, 1519, sm. fo.).

The four crowned ones were Severus, Severianus, Carpophorus and Victorinus. They were beaten to death by order of Diocletian, with whips armed with lead. Their names were lost for many years, until discovered by a revelation from on high; it was therefore ordered that their memory should be honoured with those of the five other martyrs, Claudius, Castorius, Nicostratus, Symphorianus and Simplicius, who suffered two years after the martyrdom of the former. These exercised the sculptors' art and, as they refused to sculpture an idol commanded by Diocletian, or to sacrifice to false gods, they were by command of the same Emperor enclosed alive in leaden coffers and thrown into the *sea* in the year of Our Lord 287. They were honoured with the other four martyrs whose names had been forgotten, whom Pope Melchiades (or Milthiades, 310–14) ordered to be designated under the title of the Four Crowned Ones; when later their names became known the above denomination continued in use.

We now come to the various Breviaries, that of Rome, of course, ranking first. The date of the one used is the *Breviarium secundum usum Romanum Venet*, 1477, but the sources from which it has been compiled must be far older. Breviaries took their origin in the earliest times and gradually grew and expanded, varying in different places and countries until Pius V, by a Bull dated July 1568, published one authorized version which has ever since been continued to be enforced to the exclusion of all others. (Rev. W. Maskell, *Monumenta Ritualia Ecclesiæ Anglicana*, 1846, vol. ii, p. xxi.) The legend is as follows:

In Sanctorum Martyrum Quatuor Coronatorum

Prayer

Grant, O God, that the glorious martyrs, Claudius, Nicostratus, Symphorianus, Castorius and Simplicius, whom we acknowledge as steadfast in their faith, may intercede for us with Thee.

I. It came to pass, that when the Emperor Diocletian journied to Pannonia, in order that in his presence metals might be taken from the rocks; that when he had assembled together all the masters in metals, he found among them men endowed with great experience in the art—Claudius, Castorius, Symphorianus and Nicostratus, who were marvellously learned in the art of cutting stone (*in arte quadratariâ—quadratacia*, 1518—). These men were secretly Christians, who observed the commands of God and did all things which as sculptors they executed, in the name of the Lord Jesus Christ.

II. It came to pass, however, that, one day, by command of the Emperor Diocletian, the artificers were preparing to make a statue of the Sun-god with his four horses and all things thereunto belonging, the chariot and the horses out of

Thasian stone. At the same time when all the artificers and philosophers were meditating thereupon, the former began to speak in dissenting terms.

III. And when they had found a great block of Thasian stone, they did not think it fit for the statue, according as the Emperor Diocletian had commanded and, for many days thereafter, a great contention arose between the artificers and the philosophers (masters of the work and native masters, 1518). However, on a certain day, all the artificers (622 in number) and the five philosophers, assembled together in order to examine the structure of the stone and the veins thereof and there arose a prodigious contention between the artificers and the philosophers.

IV. Then began the philosophers to dispute with Claudius, Symphorianus and Simplicius and said, " Wherefore obey ye not, with your skill, the commands of the most devout Emperor Diocletian, and fulfil not his desire ? " Claudius answered and said, " Because we may not blaspheme Our Creator and sin against him, because we may not be found guilty in his sight." Then said unto them the philosophers, " Hence it seemeth that ye are Christians " ; and Castorius answered and said, " Verily we are Christians."

V. Then the philosophers chose other artificers and stone cutters (*artifices quadratarios*) and caused them to make a statue of Asclepius out of the Proconnesian stone, which was brought unto the philosophers after thirty-one days. Thereupon the philosophers informed the Emperor Diocletian that the statue of Asclepius was finished and he straightways commanded that it should be brought before him that he might look upon it. When he beheld the statue he marvelled much and said, " Verily, this is a testimony of the skill of those who have our approbation in the art of sculpture."

VI. Then the philosophers said, " Most sacred Emperor, know that those whom your majesty has declared to be most learned in the art of cutting stone, Claudius, Symphorianus, Nicostratus, Simplicius and Castorius, are Christians and, by their magic words, subject the human race." Diocletian said unto them, " If they may not obey the commands of the law and if the charges of your accusation be true, then may they suffer the penalty of the law " (*sacrilegii*).

VII. Then Diocletian, in consideration of their skill, commanded the tribune Lampadius, and said, " If they will not offer sacrifices to the Sun-god, then take them and scourge them with stripes and scorpions ; but if they will consent, then lead them to submission." Five days afterwards Lampadius sat in judgment in that place and commanded the herald to summon them before him and showed them terrible things and all sorts of instruments of martyrdom. When they had entered, he turned to them and said, " Hearken unto me, and avoid martyrdom, be submissive and friendly to the noble prince and sacrifice to the Sun-god, for hereafter I may not speak unto you in gentle words."

VIII. Claudius and his fellows answered with great confidence, " This may the Emperor Diocletian know, that verily we are Christians and turn not aside from the worship of our God." Exasperated at this reply, the tribune Lampadius commanded them to be stripped naked and scourged with scorpions, while the herald proclaimed, " Ye shall not contemn the commands of the prince ! " In that same hour Lampadius was seized with an evil spirit ; he was rent asunder with cramps and died in his chair of judgment.

IX. When his wife and household heard these things, they ran to the philosophers with a great outcry, so that it came to the ears of Diocletian ; and when he

heard of the occurrence, he said, "Make leaden coffins, put them alive into the same and cast them into the river." Thereupon Nicetius, a senator (*togatus*), a coadjutor of Lampadius, did that which Diocletian had commanded. He caused leaden coffins to be made, put them alive therein and ordered them to be cast into the river.

Here ends the legend in the *Breviarium Romanum*, 1477. The edition of 1474 agrees exactly with the above up to *Lectio* III, but varies slightly in the concluding portion. The translation of the Roman *German Breviary* by Jacob Wog, Venice, 1518, likewise agrees with the above version, with the exception of two passages noted in the text (I, III), and concludes with the following additional paragraph:

When, however, the holy Cyril heard these things, being in prison, he was filled with grief because of the death of these saints and departed thus from this world to the Lord.

The *Breviarium Spirense*, 1478, varies as follows:

IV. Claudius, Castorius, Nicostratus and Simphorianus, ingenious artists in the art of cutting stone and sculpture (*mirafici quadrandi et sculpendi artifices*), being secretly Christians, obeyed the commands of God and made all their work in the name of Christ. A certain Simplicius, who was also experienced in the same art, marvelled much at their skill and works, for they surpassed all the architects of the Emperor, who were six hundred and twenty-two in number. He was himself still a pagan and, when he worked with them, his work succeeded not, but his own tools broke daily. Therefore he said unto Claudius, "I pray thee, sharpen my tools, so that they break not." Claudius took the tools into his hands, and said, "In the name of our Lord Jesus Christ, be this iron strong and proper for work." From that hour Simplicius finished everything that belonged to the *ars quadrataria* with his iron tools, as did the others and brought it to completion.

V. He then asked Symphorianus in what manner he had sharpened them, for the edge of his tools never broke, as had previously been the case. Symphorianus and Castorius answered and said, "God, who is the Creator and Lord of all things, has made His creation strong." Simplicius asked, "Has not god Zeus done this?" Then answered Claudius, and said, "Repent, my brother, for you have blasphemed God, who has created all things, whom we acknowledge; but we do not acknowledge as God him whom our hands have made." With these and words like unto them, they converted Simplicius to the faith of Christ, so that he, despising all the images of the gods, went with them to the Bishop Cyril of Antioch, who was then lying bound in prison, because of the name of Christ and had for three years been tortured by many blows, in order to be baptized by him. When they were returned and he had again resumed his task, they all laboured together and made the sign of the cross in the name of Christ, while they worked. They were, however, accused by the philosophers of being Christians, because they would not make a statue of Asclepius of marble, as the emperor had commanded; whereupon, Diocletian, full of rage, spoke, "Make leaden coffers and shut them up alive therein and cast them into the river." But Nicodemus, a Christian, after forty-two days, raised the chests and the bodies and brought them to his house.

VI. The four crowned martyrs were so called, because their names were not

known. For when Diocletian commanded that all should sacrifice to Asclepius, who was called the god of health, because he had been a good physician, these four refused; whereupon they were scourged to death with leaden scourges and their bodies cast into the streets to be devoured by dogs. So they laid five days and were then buried by St. Sebastian and the Bishop Melchiades. Their names were afterwards revealed as follows: Severus, Severianus, Carpophorus, Victorianus; before which time, however, the holy Melchiades ordained that the anniversary of their martyrdom should be kept on the same day with that of the holy Claudius, Nicostratus, Symphorianus, Castorius and Simplicius, who were cast into the river in leaden coffins.

According to the *Breviarium secundum consuetudinem domus Hospitalis Hierosolymitanus Sancti Johannis*, Spiræ, 1495, the bodies were raised after five days and secretly interred in the Via Lavitana by St. Sebastian.

In the *Breviarium Ultrajectense* (Utrecht), Venet, 1497, we find the legend much the same as in the *Breviarium Romanum*, but considerably more briefly narrated. Lampadius executes the five martyrs and dies suddenly. Forty days afterwards Nicodemus raises the coffins and buries them in his house. Then follows:

II. Eleven months afterwards Diocletian ordered a temple to be erected to Asclepius in the Thermæ Trajani and a statue of the god to be made of Proconnesian stone. As all the people were commanded to sacrifice, there were present several tribunes (*cornicularii*). When their opposition was made known to the Emperor Diocletian, he ordered them to be slain with leaden scourges before the statue of the god. After they had been scourged for a long time, they gave up the ghost.

The III and last *Lectio* agrees with the VI of the *Breviarium Spirense*. The precise date of the martyrdom is given in the *Modus orandi secundum ecclesiam Herbipolensem*, 1450, which states, "that these holy martyrs suffered for the name of God in the year 287, on the 8th day of Nov." (*sexto ydus Novembris*). But more than one date is current and the two martyrdoms occurred at an interval of eleven months, or, according to some authorities, two years. The account given by Baronius in his *Annales Ecclesiastici* runs as follows:

A.D. 303. To these (other martyrs previously cited) were added the five martyrs, Claudius, Nicostratus, Symphorianus, Castorius and Simplicius, who were followed to the martyrs' crown two years after by Severus, Severianus, Carpophorus and Victorinus, who excelled in the art of statuary. For they, having refused on the ground of their Christianity to carve images of the gods, were first beaten with scorpions and, finally, being enclosed in leaden coffins (*loculis plumbeis*), were thrown alive into the river on the 8th Nov., on which day they are entered on the lists of the Holy Martyrs, by reason of their famous memory; on which day also is kept the celebration of the finding of their bodies. It is remarkable how the art of statuary decayed through the ever-increasing members of the Christians; for the possessors of this art having been almost without exception converted to Christianity, held it disgraceful to consider as gods the things which they had fashioned with their hands and preferred to die rather than that they should sculpture gods or things dedicated

to gods. Hence the art of statuary, being deprived of almost all its followers, came to and remained in, a state of complete collapse; a proof of which may be clearly and plainly seen by all, in those statues which still exist at Rome which are obviously of rude workmanship, very inferior to those of the (true) ancients. To give but one example out of many, we may refer to those which all can see at Rome on the triumphal arch which shortly after this martyrdom Constantine erected to celebrate his victory over Maxentius, which, on account of the dearth of sculptors, was obliged to be mainly constructed from portions of the memorials of Trajan, Marcus Aurelius and other noble monuments of the city, while the remaining figures which were carved at the time are so rude and shapeless as—if we may use a poetic simile—to appear, when compared with the others, like the neck of a horse joined on to the head of a man. (*Annales Ecclesiastica cum Antonii Pagii critica*, Luccæ, 1738–46, vol. iii, p. 365.)

The above statement as to the inferiority of late sculpture is perfectly true. It is usually referred to the general degeneracy of the times, but still the reasons given by Baronius are weighty.

The other great and, in some respects, greater, ecclesiastical historian, Tillemont, has:

The martyrs called by the name of the Four Crowned Ones are famous in the Church but, as regards their history, we have nothing but what is written in the *Martyrologies* and in the Acts of SS. Symphorian, Claudius, Castor, Nicostratus and Simplicius, whose authority is at the best but very middling (*fort mediocre*). All concur in saying that they (the four) were officers attached to the prefect of Rome, named respectively Severus, Severianus, Carpophosus (*sic*) and Victorinus, who, having refused to sacrifice, were condemned by Diocletian to be beaten to death with scourges armed with lead.

This festival is marked for the 8th Nov. in the *Martyrologies* of Jerome, Bede and others of later date. It is also found in the *Sacramentary* of St. Gregory, in the *Roman Missal* of Thomasius and in the *Calendar* of Father Fronto. In these three last and in Bede, they are only mentioned by the name of the Four Crowned Ones. We find also the same saints on the 7th and 8th August in the *Calendar* of Bucherius and in the *Martyrologies* of St. Jerome, save that the first is called Secundus or Secundinus and not Severus. It is stated that their festival was held at Albano, on the road to Ostia, where their bodies reposed. There was at Rome a *Title* (church from which a title was derived) and a church of the Four Crowned Ones and it still exists (1698). It was the station of the fifth Monday in Lent. Anastasius says that Pope Honorius built and dedicated a church in their name; and that Leo IV, having found their bodies about the year 849, rebuilt their church, which was falling into ruin and placed their bodies under the altar, together with those of several other martyrs.

The account given by the hagiographer Surius is very copious. It is apparently derived from the same source as those in the Breviaries, which it much resembles, if, indeed, it be not the source itself, for Surius, although he wrote considerably later, yet derived his materials from, or rather reprinted, the most ancient and

authentic lives whenever he was fortunate enough to find any. His account is as follows:

The martyrdom of SS. Claudius, Nicostratus, Symphorianus, Castorius and Simplicius, also of the Four Crowned saints, from the *Martyrology* of Ado, who compiled the story which, up till then, had existed in various manuscripts and which was until then obscure in many places and abounding in falsehoods.

A.D. 290. I. Rome is the scene of the martyrdom of the holy martyrs Claudius, Nicostratus, Symphorianus, Castorius and Simplicius, under the reign of Diocletian and Maximian. These men being very famous workmen and marble workers of the first reputation, stood very high in the esteem of Diocletian. Hence, when, on a certain occasion, they were at work carving marble and hallowed their labours with the sign of the cross, that the work might turn out according to their wishes, one of them, Simplicius, who was still hampered with the errors of paganism, said to the other four, "I adjure you by the Sun-god, tell us who is that God in whose name you work so well." To whom Symphorianus answered, "If you are able to believe, we will tell you and soon you will not only be able to follow the art as well as we do, but you will also be able to obtain everlasting life." The blessed Cyril confirmed him in the faith to their satisfaction, then baptized him and declared that he believed in Christ the Lord.

II. Not long afterwards they were accused by the philosophers of being Christians and because they refused to carve a statue of the god Æsculapius out of porphyry and serpentine (Proconissian) as the Emperor had ordered them, he directed a certain tribune named Lampadius to hear them with moderation. To whom said Lampadius, "Adore the Sun deity in order that you may baffle the designs of these philosophers." To whom they replied, "We will never adore the work of our own hands, but we adore the God of Heaven and earth, who rules for all eternity, Jesus Christ, the Son of God." They were on this relegated to the public prison. From whence, since they refused to change their faith in Christ, they were brought, stripped by order of Lampadius and most severely beaten with leaden scourges. Shortly afterwards Lampadius, being seized by devils, expired. When Diocletian heard this, he was filled with intense rage and ordered one Nicetius, an officer of rank, to see them shut up in leaden chests and, in this fashion, thrown into the river. Forty-two days after, a certain Nicodemus, a Christian, came and raised the bodies of the martyrs in these leaden chests and deposited them honourably in his house. They were martyred on the sixth of the Ides of November (8th Nov.).

IV. It is also the day of martyrdom of the Four Crowned ones, that is, of Severus, Severianus, Carpophorus and Victorinus. These men, on being urged to sacrifice, struggled against it and, by no means yielding their consent to the wishes of the impious, persevered in the faith. But on this being told to the Emperor Diocletian, he immediately ordered them to be beaten to death with scourges loaded with lead, before the shrine of Æsculapius (Asclepius) and that their bodies should be thrown to dogs in the public square, where they lay for five days, until some pious Christians came and, having collected the remains, buried them by the side of the Via Lavicana at the cemetery (or catacomb, literally sandpit), close to the bodies of the holy martyrs Claudius, Nicostratus, Symphorianus, Castorius and Simplicius. They suffered on the 6th of the Ides of Nov. (8 Nov.), but two years after the passion of the five other martyrs. But when their names could no longer be found,

the blessed bishop (Pope) Melchiades determined that the anniversary of the Four Crowned ones should be celebrated under the names of the *five* holy martyrs. Yet, after the lapse of years, their names also were revealed to a certain pious individual; still the festival as before appointed continued to be celebrated under that of the other martyrs, while the place became celebrated as the resting-place of the Four. (Laurentius Surius, *Vitæ Sanctorum*, etc., Coloniæ Agrippinæ 1617–18, vol. vi, p. 200.)

It is very clear, then, that whatever confusion may have arisen in the minds of the original writers and those who have at a later period drawn up their compilations, whatever may be the slight discrepancy of date—a thing by no means uncommon or improbable in the chronologies of these early times—or the divergences that exist in giving priority sometimes to one martyrdom and, sometimes, to the other and the various other discrepancies which may be observed,—yet that the main story is perfectly consistent and perfectly probable, namely, that there were, as stated in the first instance, two distinct sets of martyrs, four officers of the Roman Court, or of the Prefect of the city and five who were sculptors and, apparently, of humble position, whose names might hence be more easily forgotten, who perished first according to the generally received opinion—that these having been buried together became confused and, while the *name* of the first group was continued to the second, the *attributes* of the latter were alone preserved. These simple entanglements have been to some extent further complicated, at least to superficial writers and readers, by the martyrdoms of St. Carpophorus, St. Victorinus and St. Severianus on the road to Albano and Ostia, on October 7. This is all Ruinart (*Les Veritables Actes des Martyres*, traduits par Drouet de Maupertay, Paris, 1732, tome ii, p. 575) gives concerning them and his reference to the four martyrs is confined to the following:

9 Nov. St. Clement, St. Sempronian, St. Claudius, St. Nicostratus, for which he quotes an "ancient Roman Calendar compiled under Pope Liberius towards the middle of the 4th cent.," but without giving any further reference, for which reason it has not been placed at the commencement of this chapter. Ribadaneira (*Les Fleurs des Vies des Saints*, mises en Français par R. Gaultier, Rouen, 1631, tome ii, Juillet 29) has the following:

29 July. Lives of the Saints Simplicianus, Faustinus and Beatrix, martyrs. On the same day as St. Martha, the Church commemorates the holy martyrs Simplicianus, Faustinus and Beatrix, their sister, who suffered at Rome for the faith of Christ in the persecution of the Emperors Diocletian and Maximian. Simplician and Faustinus were first taken and, as they were found to be constant in the faith, they were put to the torture by a Lieutenant of the Emperor and, afterwards, beheaded and their bodies thrown into the Tiber. Their holy sister Beatrix recovered, and interred their remains.

Ribadaneira does not make any mention of the Four Martyrs or of any of those included under that generic name. But he gives, as does Ruinart, Symphorianus of Autun.

The very short notice by Alban Butler, a book so easily accessible, which is

but a very short abstract of some of the facts recapitulated above, needs no further allusion.

Lastly, we come to the vast compilation known by the name of the *Acta Sanctorum ; or, Lives of the Saints par excellence*, or sometimes by that of the Bollandists, from Bollandus, the originator, a Jesuit of Liège in the seventeenth century, who had Henschenius and Papebrochius as his principle coadjutors. Probably no work has ever displayed greater learning, patient industry and critical acumen. It is, perhaps, the most astonishing monument of human power that has ever appeared. The best and earliest lives, often several, are given, but it is the dissertations prefixed to the lives of the various saints, which often constitute the lives themselves, no original documents being forthcoming, that constitute the especial merit of the work. Nothing in the power of skill, research, or candour is omitted and, when one never rises from the perusal of any one of them without feeling that if, according to the old saying, what Salmasius did not know, was beyond the power of human knowledge, so with much greater truth it may be observed that what, on their particular subject, is omitted by the Bollandists, is beyond the reach of human research. It may be remarked that English proper names are invariably given correctly, a thing most rarely to be found in works of Continental origin; one is often surprised to find descriptions of English localities, given with a clearness and accuracy which would seem to imply personal knowledge. On the 29th July appears Simplicius, who, with Faustinus and their sister Beatrix, were martyred on that day by Diocletian, as mentioned above. This martyrdom is also in Surius, tome iii, p. 136. That of Symphorianus of Autun, martyred under Aurelian—some say Marcus Aurelius—is given under date the 22nd August; also in Surius, tome iv, p. 251. They also have under date the 7th August Exanthus, Cassius, Carpophorus, Severinus, Secundus, Licinius, soldiers and friends of the Emperor Maximian, martyred by him on that day at Milan; also under date the 9th September Severianus martyred in the same persecution at Sebaste (Samaria), inserted both in the old Greek and in the Russian calendars.

In one portion of their work they have, however, the following verses on the Four:

Senas ornantes Idus merito atque cruore,
Claudi, Castori, Simplici, Simphoriane,
Et Nicostrate, pari fulgetis luce coronæ;

O Claudius, Castorius, Simplicius, Simphorianus and Nicostratus, you shine with equal light in your crown, adorning the sixth Ides by your virtues and your blood.

Having thus accomplished the history of the *lives* or rather the *deaths* of these martyrs, we will now turn our attention to that of their relics.

1. In the very ancient sacred *Martyrologies*, the blessed and adorable martyrs, Claudius, Nicostratus, Symphorianus and Simplicius (Castorius is omitted), together with the Four Crowned ones, are said to have been buried on 8th November by the side of the Via Lavicana; and, indeed, Bede, in his *Martyrology*, asserts this plainly in the following words: "At Rome is the scene of the martyrdom of the Four

holy crowned martyrs Severus, Severinus, Victorinus and Carpophorus, who, being urged to sacrifice against their will and, in no way giving their consent, persevered in the faith. This was reported to the Emperor Diocletian, who thereupon ordered that they should be beaten to death with scourges loaded with lead before the statue of Æsculapius, who further directed their bodies to be thrown to the dogs in the public square (*platea*), where they remained untouched for five days. The Christians then came and, having collected the bodies buried them on the Via Labicana (or Lavicana, the *b* and *v* being interchangeable) at the third milestone from the city, near the bodies of the holy martyrs Claudius, Nicostratus, Symphorianus, Castorius and Simplicius. But, two years after the passion of these four martyrs, when their names were almost forgotten (as might possibly happen in a time of fierce persecution and frequent massacres), the blessed Melchiades, the bishop, ordained that the anniversary of the Four Crowned ones should be kept under the name of the Four Holy Martyrs. In the lapse of time, however, the name of each individual saint was revealed, but the festival, as had been ordained, continued to be celebrated on the festival of the other martyrs and the place became celebrated as the burial-place of the Four Crowned ones, as in the original MSS."

So far Bede, with whom Ado agrees, also their own *Acta* in the Vatican, where it is added that their bodies were collected and buried in the catacombs (or cemetery), near the Via Labicana, by the blessed martyr St. Sebastian and by Melchiades when bishop, before the latter's elevation to the papacy. The following also occurs in these *Acta*:

Whose bodies he (the Emperor) ordered to be thrown to the dogs in the public square, where they remained five days. Then the blessed Sebastian came by night with Melchiades, the bishop, collected the bodies and buried them by the side of the Via Labicana, somewhere about the third milestone from the city of Rome, together with other saints in the same cemetery (always *arenaria*, *lit.* sand-pit).

But since a cemetery of this kind is said to have existed near the third milestone from the city on the Via Labicana, which was equally the burial-place of SS. Marcellinus and Peter (not St. Peter, the Apostle), we may be permitted to conjecture that this one was either contiguous to, or, at least, very near to the other, for there is no mention of it elsewhere.

2. Moreover, the precious relics of these martyrs were preserved in the above cemetery until the time of the blessed Pope Leo IV, who, having been when a priest raised to the rank of cardinal by the designation of that of the Four Crowned Martyrs, on attaining the dignity of Supreme Pontiff (A.D. 841) honoured their title with no unsparing hand and, having exhumed many bodies of holy martyrs from the cemeteries and catacombs, piously transferred them to this spot, especially those of the Four Crowned ones, which, together with other ever-to-be-venerated bodies of saints and other relics, he deposited with all honour under the high altar of the church, as the librarian (Anastasius), speaking of Leo, relates in these words: He, indeed, the ever blessed Pope, and the favoured of God, being animated by the greatest zeal and divine love, collected together in a marvellous manner, within the

walls of the blessed city, the bodies of numerous saints which had long remained neglected. For he discovered, by skilful inquiries, the bodies of the Four Crowned Holy Martyrs and, for the great affection which he bore them, he reconstructed the church, which was consecrated to their memory and which church, until he was raised to the Papacy, he had governed with the greatest wisdom, but which had become shattered by the defects of old age and the lapse of time, so that, broken to ruins, it had long proclaimed its antiquity and, being fractured, retained nothing of its former excellence except tottering craziness. This church, I say, he rebuilt from the foundation in a more beautiful and sumptuous manner and, for the glory of God, collected and placed under the sacred altar their most sacred bodies, namely, those of Claudius, Nicostratus, Symphorianus, Castorius and Simplicius; also Severus, Severianus, Carpophorus and Victorinus, who were the Four Crowned brothers; also Marius Audifax and Abacus, Felicissimus Agapitus Hippolytus and his servants to the number of 18, Aquilinus, Aquila, Prisca, Narcissus, Marcellinus, Felix Symmetrius, Candidus, Paulina, Anastasius, Felix Apolion, Benedict Venantius, Felix, Diogenes, Liberilis, Festus, Protus, Cæcilia, Alexander Sixtus, Sebastian, Praxides the Virgin, together with many others whose names are known to God alone. Over this (tomb) he raised a cibarium to the glory of God of extraordinary beauty and workmanship, fabricated of the purest silver gilt, and studded with emeralds and sapphires (amethysts ?), the whole weight being 313 lbs. ½.

After this the Bibliothecarius (Anastasius) goes on to relate the list of gifts presented to the same church, which church became afterwards greatly ruined, more especially when Robert Guiscard, prince of Salerno, during the papacy of Gregory VII, burned all the region which lies between the amphitheatre and the Lateran, but was again entirely repaired by Pope Paschal II (1099–1118) and restored to its former beauty, to which the Bibliothecarius refers in these words:

In like manner, he consecrated the Church of the Four Crowned Martyrs, which had been destroyed in the time of Robert Guiscard, prince of Salerno, after having rebuilt it from the foundation. He consecrated it in the 17th year of his Pontificate on the 20th of January.

From which accounts of the churches of the holy martyrs, when the city, being surrounded with armed men, was forced to submit to the enemy's fury, we may understand that the ruin was effected with no slight loss to things sacred and to relics.

3. Before, however, the said Pope Paschal had solemnly consecrated the church, i.e. in the twelfth year of his pontificate and, while occupied with its restoration, he came upon two urns (*urnas*) under the high altar, one of porphyry, the other of Proconnesian stone commonly called serpentine, in which were preserved the relics of the same blessed martyrs; these chests (*arcas*) he surrounded with a solid wall, an altar being placed above and beneath was a stone of very great size, having in its middle a window shaped like an arch and which opened on the relics. On the right hand of the same stone was the former place of interment of the bodies of these revered martyrs, which had been erected by Pope Leo IV, whereof the Biblio-

thecarius speaks, on which was recorded a marble inscription; on the left hand all that happened at the same period might be read at length in an inscription on marble written in similar characters. These most sacred bodies, now no longer clearly known to any and enclosed by walls, remained hidden for a length of time until the last century, when Garzius Millinus, who took his title of cardinal from the church, who was also urban vicar to Paul V (1605–21), proceeded to restore and adorn this very ancient shrine from the great love he bore to the blessed martyrs and, while wholly occupied with the work, he suddenly came upon these extremely ancient stone chests and in them the most precious bodies of the martyrs, together with very many relics of other holy martyrs, some of which were of great value. This discovery was the source of the greatest rejoicing to himself, the people and to the Supreme Pontiff, who was zealous in adorning the monuments of sacred antiquity. Wherefore, being animated by a singular accession of devotion, because, under the golden era of his pontificate, new treasures of sacred things hitherto invisible had, by the especial revelation of heaven, been made manifest as well to the city as to the world, he, accompanied by a noble attendance of cardinals, by the leaders of the Roman Court and by a great multitude of the Roman people, proceeded with all convenient speed to the sacred and venerable relics. Further, Fedinus, canon of St. Maria, Maggiore, a counsellor of the aforesaid Cardinal Millinus and an eye-witness of the above events, gave a public account, diligently drawn up as usual of the worshipped and adorable finding of these relics, also a most excellent account sufficiently detailed to satisfy the curiosity of individuals, to which we refer the reader who may be desirous of further information. And so much for these things.

There is a short notice in *Le Cose Maravigliose Di Roma*, per Giacomo Mascardi, 1622, which differs slightly, inasmuch as it makes Adrian I to have preceded Leo IV as restorer of the church. The *Mirabilia Urbis Romæ*, 1618, with which the former is sometimes bound up, makes no mention of the founder Melchiades or of Adrian I, but says, "Honorius I ædificavit, collapsam fere restituit S. Leo IV, instauravit deinde Paschalis II." Precisely the same statement appears in *Las Cosas Maravillosas De la Sancta Ciudad De Roma*, 1589. Of the present state of the edifice we have the following description (J. Donovan, D.D., *Rome Ancient and Modern*, 1842, vol. i, p. 631):

SS. Quattro Coronati. The church of the Four Crowned Brothers is situated on the summit of the Cælian hill between the hospital of St. John Lateran and St. Clements. It was first built, according to Panvinio, by Pope Melchiades in the fourth century; it derives its name from the four martyrs, Severus, Severianus, Carpophorus and Victorinus, who suffered in the persecution of Diocletian, whose bodies were deposited here by Leo IV in the ninth century (Anas. Biblioth. Vit. Leon IV). It was subsequently repaired by several Pontiffs, also by Cardinal Carillo in the time of Martin V, as is recorded by an inscription in its inner vestibule. The annexed Camaldolese convent was converted by Pius IV in 1560 into a female orphan-house, placed under the care of resident Augustinian nuns.

It is entered by a rude vestibule and two atria with porticos, in the inner one of which is a door to the right opening into a very ancient chapel dedicated to St. Sylvester,

now belonging to the confraternity of sculptors. On its walls are several paintings of the seventh and eighth centuries, illustrative of the life of Constantine. The church is divided into a nave and two small aisles by eight granite columns, over which rises a sort of superstructure in the manner of the ancient basilicas, adorned with eight similar but smaller columns. The floor, which is much worn, has been a handsome specimen of *opus Alexandrinum* or mosaic. Over the first altar, to the right, is a painting of St. Augustin learning, as a child, the exhaustless depth of the profound mystery of the Blessed Trinity. Next comes the handsome monument of Mons. Aloysio d'Aquino, who died in 1679. The flight of steps which we meet next, also the corresponding one on the opposite side, lead down to the subterranean chapel, inside the altar of which repose the bodies of the Four Crowned martyrs, together with those of several other saints. In the tribune, the under range of paintings represents the conversion, martyrdom, etc., of the *five* sculptors, Claudius, etc., whose relics are preserved in this church. The second range represents the sufferings and death of the *four* Crowned martyrs and, above, the cornice is a glory, much admired for the excellence of the design and the freedom of the execution, all by Manozzi, called Giovanne da S. Giovanni. Over the next altar, in the left aisle, is a St. Sebastian by Baglioni: the head of the martyr is preserved over the altar, having been enclosed in a silver case by Gregory IV, and placed here by Leo IV. Over the last altar is the Annunciation by some obscure hand. The Station occurs on the 27th day of Lent and the festival on the 8th Nov.

The observations which next follow have been forwarded from Rome by Shakespeare Wood.

The church, or rather Basilica, was dedicated to the "Quattro Coronati ed i Cinque Scultori Martiri" jointly.

The Holy Martyrs, of whom the legend speaks, were probably the *Cinque*. But as the Basilica was generally called and known by the first part only of its name, i.e. "The Quattro Coronati," so, as time passed, the memory of the five sculptors or masons became, so to say, blended in that of the Four Crowned ones and these latter to be considered as the patrons of masons.

The oldest inscription in the Basilica states—"The blessed Leo IV (who rebuilt the church 847–55) replaced beneath the altar the bodies of the Holy Martyrs, Claudius, Nicostratus, Sinforian, Castor and Simplicius, and of the Holy Quattro Coronati, Severus, Severianus, Carpophorus and Victor."

This inscription gives the post of honour in point of priority to the five sculptors and it is to be noted that they are described as 'i Santi Martiri,' as in the legend, while the other four, who were soldiers—trumpeters *cornifices*—are called 'i Santi Quattro Coronati,' as in the MS.

They were called Coronati because of the manner of their martyrdom. Moreover, in the inscription, the soldiers are grouped as the Quattro Coronati, while the masons are simply described in the plural as the "Holy Martyrs." These sculptors or masons suffered martyrdom in the reign of Diocletian rather than make a statue of Æsculapius. Their bodies were thrown into the Tiber and, on being recovered, were placed in the catacomb "ad duos lauros" on the Via Labicana.

The four soldiers also suffered martyrdom later in the same reign and their bodies were laid by St. Melchiades in the catacomb "ad duos lauros," next to the

bodies of the Holy Martyrs, Claudius, Nicostratus, Sinforian, Castor and Simplicius —i.e. the bodies of the five sculptors or masons.

Some years later Melchiades became Pope, 310; then he removed [persecution was now over] the bodies of the Holy Martyrs and of the Quattro Coronati to a Basilica on the Cælian he had built and dedicated to their memory. This church must have been one of the very earliest built in Rome, for the reason that it was only in A.D. 313 that Constantine the Great emancipated the Christians from the disabilities weighing upon them and it became possible for them to build churches without falling under the provisions of the penal code; and Melchiades died on the 10th of Dec. of that same year.

Melchiades may have been a "Mason" (?). He was an African, but from what part I cannot ascertain and it is curious that among other church regulations he ordered that two candlesticks should stand upon the altar.

I find that St. Bernard wrote a *Life of Melchiades*, the MS. of which is said to have been placed in the Library of Benet's College, Cambridge—i.e. Corpus Christi. The Basilica of the Quattro Coronati in Rome was, therefore, built 300 years before that bearing the same name was founded at Canterbury—but it is noteworthy that the primitive Basilica in Rome was rebuilt by Honorius I A.D. 622, that in Canterbury was founded A.D. 619.

There may have been some special revival of the veneration of those particular saints at that time—or a connecting link of some kind. On the death of Pope Sergius II A.D. 847, the clergy and people, who had then their part in the Pontifical election, assembled in the "Santi Quattro" and, taking the Cardinal Titular of the Basilica, carried him with great applause to the Patriarchal Basilica of St. John Lateran close by and acclaimed him Pope. He took the name of Leo IV and, as I have said, rebuilt the church with greater magnificence.

In A.D. 1084, it was burned down when Robert Guiscard took Rome and was again rebuilt for the third time, a palatial residence being added to it by Paschal II A.D. 1116.

When the Lateran Palace was destroyed the Popes lived for some time in the Palace of the Quattro Coronati. Several Popes were elected there and several of the Titulars of the Basilica were, like Leo IV, elevated to the Pontifical throne. The day assigned to the Quattro Coronati and the Cinque Scultori Martiri is the 8th of Nov., which closes the octave of All Saints' and their office—one of the oldest in the Breviary—is ascribed to Pope Melchiades. If this be well founded, it must first have appeared in the Breviaries of his day.

St. Gregory I held the Basilica in great esteem and transferred to it the Station for the 4th Monday in Lent, as still observed.

The honour in which the Basilica was held was such that the Pontiff, when present in it on the Saints' Day—the 8th Nov.—wore his Tiara.

The very ancient oratory of St. Sylvester in the portico of the Basilica was the chapel of the confraternity of sculptors and masons, founded in the time of Innocent VII A.D. 1406, "under the invocation of the Holy Quattro Coronati and of the other five Holy Martyrs who had followed the profession of sculptors." The members of the confraternity wore a dress of red with blue sashes. They now assemble in the Church of St. Andrea in Vinchi, near the Piazza Montanara, on the side of the Capitoline Hill, as being more convenient than the old oratory. Since what date this change was made, I cannot at the moment tell, except that it was anterior, but

perhaps not long anterior to 1756. The primitive basilica of the Quattro Coronati was built before the Patriarchal Basilica of St. John Lateran, the cathedral of Rome, which was consecrated by St. Sylvester, the successor of Melchiades, A.D. 319.

In a subject of much antiquarian interest and in which some little but, considering all the circumstances, by no means excessive, confusion exists, it is better to give every possible authority at length,—to use a common phrase, without note or comment,—and now, having arrived at the tolerably safe conclusion that at first five *sculptors*—clearly not *masons*—and shortly after *four* soldiers or officers, civil or military, were martyred, probably on the same day and interred, certainly, in the same spot, whereof one set supplied the name and the other the emblems to future generations,—we now come to the consideration of what these emblems were, after which will be added a few general observations on the whole subject.

The emblems of these martyrs, since they became patrons of the building trades, consist of the saw, hammer, mallet, compasses and square; these instruments, especially in Belgium, are sometimes found surmounted by a small crown, to signify their intimate connexion with the Four. These latter are also represented with a dog or a wolf, to signify the animals who either refused to eat their corpses or prevented others from eating them, when exposed for five days in the public thoroughfare. The hammer, etc., is used by various trades, such as carpenters and joiners; hence they have taken these saints for their patrons. In Brussels, shoemakers have even, as it were, ranged themselves under their banner. But there are later innovations, which were adopted when the Flemish trades were gradually reorganized in the seventeenth and eighteenth centuries, from motives of public policy. To what do the crowns of the Four Crowned ones refer? It may have been to certain distinguishing ornaments which, when alive and holding their offices, the martyrs wore upon their heads, but their position was, perhaps, too obscure for such a distinction; it is more likely to refer to the crown of martyrdom, which, in process of time, became more peculiarly attached to them;—as in the case of St. George, the dragon originally meant sin and the saint trampling on the beast represented the triumph of the martyr over sin. Viewed in this light, it is a very common attribute of the earlier pictures of saints, especially of St. Mary Magdalen, but it has since become the more or less exclusive property of St. George.

A good deal has been made of the Four Martyrs, taking the name for the whole, from a Masonic point of view, but, possibly, erroneously. These martyrs were the patron saints of particular trades, chosen, like the patron saints of all other trades, long after the event of martyrdom, when the trades acquired some corporate or other organized form and, when, in consequence, they chose for patrons those who had some kind of affinity, more or less remote, with their own pursuits. Hence the antiquity of the legend of the Four does not prove the antiquity of the Masonic body; taken in its mediæval, i.e. working, sense, it merely shows that, as might naturally be expected, the building trades chose those saints whose calling had some

kind of connexion with their own and, as they could not actually get bricklayers and stonemasons, they not unnaturally chose sculptors. No account makes them masons and the Masonic tinge in Germany has evidently been given by Masonic influence.

It is a curious fact, however, that in dioceses where, at the time, great cathedrals were being erected, as at Spires, 1477; Utrecht, 1497; and Wurzburg, 1480, the Breviaries contain ample details of the Four; whilst they are barely mentioned in those of Basle and Constance, 1480; Salzburg, 1482; Lüttich, 1492; and Erfurt 1495. The mediæval masons did not, probably, perfect their organization until the fifteenth century. All the instances given by the German authorities, as far, at least, as can be ascertained, relate to this period. The statutes of the stonemasons of Strasburg, said to be the earliest, date from 1459. Then come the regulations of 1462. Merzdorf, in his *Medals of the Freemasons*, mentions a copper medal, probably emanating from the Society of the Four Crowned Martyrs at Antwerp, the date of which is 1546; they are also mentioned in the *Missale Coloniense*, 1480 and in the *Passio Sanctorum quatuor Coronatorum*, printed by Wattenbach at Vienna in 1853, from a MS. in the Ducal Library at Coburg, but of which the date is not given. Schauberg, in his work on the *Symbolism of Freemasonry*, states that the *meister tafel* (master table) at Basle had on each of its sides a representation of one of the Four Crowned Martyrs. Neither of these two instances appears to be late. We have seen above that the confraternity of the sculptors and masons at Rome did not occupy the chapel at the Quattro Coronati at Rome until 1406. So, in England, all tends to the conclusion that the Masonic body took its complete and final form in the same century.

In Moore's *Freemason's Monthly Magazine* (Boston, U.S.A., April 1863), it is said that "it is impossible at this day to decide with certainty which of these Breviaries is the original source from which this legend has been taken." If Freemasons would only cease reading in a circle and take counsel of some other writers besides those within the mystic pale, they would see that the legend of the Four, besides being perfectly natural and authentic, is of immeasurably higher antiquity than anything of which the building or any other trades can boast. It will be tolerably evident to those who take the trouble to reason calmly and correctly, that when the guilds, trade unions, or by whatever name the associations of workmen may have been called, were formed, that, according as was the fashion of the times, they chose patron saints and that the building trades chose the sculptors, under the generic name of the Four Holy Martyrs, as being the nearest approach to men of their own calling. All references to the *ars quadrataria*, their being masons, etc., are clearly the invention of those trades whose patrons they had become, to bring them more closely *en rapport*. Cahier says that the Carpophorus and Severinus, whose martyrdom, together with that of others, was celebrated the 7th August (*vide supra*), were, in reality, martyred at Como and that their being confused with two out of the Crowned was the cause of the latter having been considered as the patron saints of Como. But both Surius and the Bollandists concur in fixing the martyrdom of the above Severinus and his comrades at Milan, which, though tolerably near to, is emphati-

cally not the same place as, Como. The Magistri Comacini were celebrated as builders in the earlier portion of the Middle Ages ; it is probable, though apparently there is no proof of it, that it was here that the Four, again speaking generally, became the patrons of the building trades. When did these Magistri Comacini flourish ? The sole authority is Muratori, who in the commencement of one of his dissertations merely says, speaking of progress in Italy, that the masons of Como became so famous that the name was used in other countries as synonymous with a skilled mason (Lombardo, as a generic name, certainly existed in Spain). But what date was this ? Muratori gives none, nor the clue to any and it may be said of Muratori as of the Bollandists, that what was beyond the power of his research may fairly be given up as beyond investigation. Still, it could not have been very early and the influence of Lombard and Byzantine architecture in Western Europe will, on examination, be found to be exceedingly mythical.

The generality of guilds, whether an entirely new invention, or imitated from the Roman Collegia, or their revival after they had been hidden, like seed in the ground, among obscure meetings of the people during a long period of ignorance and barbarism, do not, apparently, date much before the year 1000 A.D., for the same reason that, prior to that period, society was not in a sufficiently settled or advanced stage, as to admit of any great progress in the arts and, consequently, to induce any extended trades organizations ; and this would be more especially the case among the building trades. It has, indeed, been said that St. Augustine officiated in the Church of the Four Martyrs at Rome before coming to England and, as a church dedicated to the same martyrs, is casually mentioned by Bede, speaking of a fire that occurred in Canterbury, A.D. 619 ; it has been sought to connect the two events ; and, to deduce from them a kind of strange theory that, in some way or another, St. Augustine was instrumental in introducing Masonry into Britain. Now, in the first place, it is as well that readers should disabuse their minds once and for all of the idea that the Catholic Church had ever any connexion with Masonry. The employer and the mistress of the operative masons in the Middle Ages, she has been the unflinching antagonist of Speculative Masonry in modern times ; but has never been the ally or the originator of either, unless, in the sense of a demand creating a supply, in the Middle Ages. Next, who built the church at Canterbury ? Three hundred years almost, if not quite, elapsed between the martyrdom of the Four, an event which was almost contemporaneous with the establishment of the Christian as the State religion and the coming of Augustine. Why should we assume that the church was necessarily built in the twenty years or so between the coming of Augustine and the fire, not in the 300 years before ? It must not be forgotten that, as may indeed be gathered from the legends, these saints were in early times exceedingly popular—for saints have their fashion and popularity, as well as persons ; take St. George, who after all was a very ordinary kind of martyr ; and it is therefore exceedingly likely that a church built in those times would be dedicated to them, whether erected by St. Augustine or not. Moreover, Augustine was a Benedictine monk, therefore, could not well belong to the Church of the Four at Rome, which

was not connected with the Benedictine (then the sole religious) fraternity. Lastly, even taking the most extravagant supposition, assuming that Augustine *did* come from the Church of the Four at Rome and *did* build the church at Canterbury, it only proves that he remembered his former home and does *not* prove any connexion with building trade organizations that sprang up hundreds of years later, at which time only the connexion, such as it was, between the masons and the Four began.

Ireland names the churches of St. Martin and of the Four Crowned Martyrs as the oldest ecclesiastical edifices in Canterbury. To the former he assigns the earlier date and thinks that the latter, which stood on ground now occupied by the church of St. Alphage, was erected about the time of St. Augustine, A.D. 597, its name (Four Crowned Martyrs) being conferred by one of the earliest archbishops, of whom the three first were Romans (*History of the County of Kent*, 1828, vol. i, pp. 157, 166). On the other hand, however, the view already presented in the text is supported by the arguments of a learned writer, which are the more conclusive from the fact of being penned without special reference to the point in dispute. According to Coote, Britain in the fifth century was abundantly furnished with churches and the Christianity of this island was continued without a break from the date of St. Alban's martyrdom (A.D. 303) down to the arrival of St. Augustine (*The Romans of Britain*, 1878, pp. 417, 419).

The Germans assume that, *because* the Four appear in their early ordinances, *therefore* our Masons must have derived their origin from them. The argument, which is well worthy of a German, runs as follows: "Müller and Smith both rejoice in the Christian name of Charles, *therefore* Müller is not only senior to, but either father or uncle to, Smith." On the same principle it might be contended that, because the old churches at Yarmouth and Brighton are both dedicated to St. Nicholas, the patron saint of fishermen, that, therefore, the Brighton fishermen must necessarily be descended from those of Yarmouth. It might equally well be the other way; but, of course, the truth simply is, that fishermen being under the general protection of St. Nicholas, that class of men usually invoked his protection, wherever found and without any sort of cohesion or connexion and the attempt to assume a universal body of fishermen, sprung from one common origin, actuated by one common impulse, ruled by one common head, is about equivalent to supposing the same in connexion with the building trades. It has never been suggested of the one trade and, indeed, its absurdity would strike anyone at once and it is only misplaced ingenuity, false pride and narrow learning which has ever caused the idea to be entertained concerning the other. But, as it happens, Smith is, as far as we know, really older than Müller—i.e. the earliest Masonic document yet discovered, in which mention is made of the Four, is *English* and not *German*; and, as we have seen, the Crowned Martyrs were the patron saints of a *British* Church, many centuries, at least, before there is historic proof of the legend of their martyrdom having acquired currency in Germany.

Halliwell considers the MS. he has published, of a date "not later than the latter part of the fourteenth century," i.e. more than half a century before the

Strasburg Constitutions. The following are the lines relating to the Four (*Early History of Freemasonry in England*, pp. 31, 32):

Ars quatuor coronatorum.

Pray we now to God almyght,
And to hys swete moder Mary bryght,
That we mowe keepe these artyculus here,
And these poynts wel al y-fere,
As dede these holy martyres fowre,
That yn thys craft were of gret honoure;
They were as gode masonus as on erthe shul go,
Gravers and ymage-makers they were also.
For they were werkemen of the beste,
The emperour hade to hem gret luste;
He wylned of hem a ymage to make,
That mowt be worscheped for his sake;
Such mawmetys he hade yn hys dawe,
To turne the pepul from Crystus lawe.
But they were stedefast yn Crystes lay,
And to here craft, withouten nay;
For they nolde not forsake here trw fay,
An byleve on hys falsse lay.
The emperour let take hem sone anone,
And putte hem ynto a dep presone;
The sarre he penest hem yn that plase,
The more yoye wes to hem of Cristus grace.
Thenne when he sye no nother won,
To dethe he lette hem thenne gon;
Whose wol of here lyf yet mor knowe,
By the bok he may hyt schowe,
In the legent of scanctorum,
The names of quatuor coronatorum.
Here fest wol be withoute nay,
After Alle Halwen the eyght day.

CHAPTER XI

THE MASONS' COMPANY, LONDON

THE original grant of arms to the "Hole Crafte and felawship of Masons," dated the twelfth year of Edward IV [1472–1473], from William Hawkeslowe, Clarenceux King of Arms, is now in the British Museum (*Addl. MSS.* 19, 135). No crest is mentioned in the grant, although one is figured on the margin (see *Masonic Magazine*, vol. ii, p. 87, where the text of the document is given at length), with the arms, as follows :—Sable on a chevron engrailed between three square castles triple-towered argent, masoned of the first, a pair of compasses extended silver. *Crest*, on a wreath of the colours a castle as in the arms, but as was often the case slightly more ornamental in form.

This grant was confirmed by Thomas Benolt, Clarenceux, twelfth Henry VIII or 1520–21 and entered in the Visitation of London made by Henry St. George, Richmond Herald in 1634.

At some later time the engrailed chevron was changed for a plain one and the old ornamental towered castles became single towers, both in the arms and crest. The arms thus changed are given by Stow in his *Survey of London*, 1633 and have been repeated by other writers since his time. A change in the form of the towers is noticed by Randle Holme in his *Academie of Armory*, 1688 (p. 204 *verso*. See also *Masonic Magazine*, January 1882). "Of olde," he says, "the towers were triple towered"; and to him we are indebted for the knowledge that the arms had columns for supporters. These arms he attributes to the "Right Honored and Right Worshipfull company of ffree-Masons."

Seymour in his *Survey of the Cities of London and Westminster* (vol. ii, b. iv, p. 381), 1735, gives the date of the incorporation of the company "about 1410, having been called Free-Masons, a Fraternity of great Account, who having been honour'd by several Kings and very many of the Nobility and Gentry being of their Society," etc. He describes the colour of the field of the arms, *azure* or blue.

Maitland in his *History and Survey of London* (p. 1248), 1756, describes the arms properly and adds that the motto is "In the Lord is all our Trust." Although of considerable antiquity, he says that the Company was "only incorporated by Letters Patent on the 29th of Charles II, 17th September, anno 1677, by the name of the Master, Wardens, Assistants and Commonalty of the Company of Masons of the City of London," etc.

Berry in his *Encyclopædia Heraldica* (vol. i, "Masons") states that it was incorporated 2d of Henry II, 1411, which may be a misprint for 12th of Henry IV, 1410–11, following Stow (1633), or for the date at which the arms were granted—

12th Edw. IV. He adds that the Company was re-incorporated September 17, 12th Charles II, 1677. Here is again an error. By no calculation could the 12th Charles II be the year 1677; it was the 29th regnal year of that king as stated by Maitland from the Patent Roll.

On the annexed plate will be found the arms of the companies as given by Stow in 1633; and with them a number of arms of the French and German companies of Masons, Carpenters and Joiners taken from the magnificent work of Lacroix and Seré, *Le Moyen Age et la Renaissance* (1848–51). The latter show the use of various building implements, the square, compasses, rule, trowel, in the armorial bearings of the Masons, etc., of other countries. To these are added in the plate, for comparison, the arms as painted upon two rolls of the *Old Charges*, both *dated* in the same year, viz. 1686,—one belonging to the Lodge of Antiquity, No. 2; and the other preserved in the museum at Duke Street, St. James's, S.W. It is interesting to note that the arms are precisely similar to those figured by Stow in 1633 and that, in each case, they are associated with the arms of the City of London, proving beyond doubt that both these rolls, which are handsomely illuminated at the top, were prepared originally for London Lodges of Masons or Freemasons.

One important misstatement which has acquired general currency, through its original appearance in a work of deservedly high reputation (Herbert, *Companies of London*, vol. i, p. 34), stands in need of correction. Reginald R. Sharpe, who, in 1879, was kind enough to search the archives of the City of London for early references to the terms *Mason* and *Freemason*, says:

> Herbert in his *Companies of London* refers to "lib. lx., fo. 46" among the Corporation Records for a list of the Companies who sent representatives to the Court of Common Council for the year 50 Edw. III [1376–1377]. He probably means Letter Book H., fo. 46 b., where a list of that kind and of that date is to be found. In it are mentioned the "Freemasons" and "Masons," but the representatives of the former are struck out and added to those of the latter.
>
> The term "Fre[e]masons" never varies; "Masons" becomes *Masouns* in Norman French; and *Cementarii* in Latin.

The preceding remarks are of value, as they dispel the idea that in early civic days the Masons and Freemasons were separate companies. The former body, indeed, appears to have absorbed the Merblers [i.e. workers in marble], of whom Seymour (following Stow) says:

> The Company called by the Name of Marblers, for their excellent knowledge and skill in the art of insculping Figures on Gravestones, Monuments and the like, were an antient Fellowship, but no incorporated Company of themselves, tho' now joined with the Company of Masons.
>
> Arms:—*Sable, a chevron between two Chissels in Chief, and a Mallet in Base, Argent.* (See Robert Seymour, *A Survey of the Cities of London and Westminster*, 1735, bk. iv, p. 392.)

Down to the period of the Great Fire of London, the Company of Carpenters would appear to have stood at least on a footing of equality with that of the Masons. If, on the one hand, we find in the early records mention of the King's Freemason, on the other hand there is as frequent allusion to the King's Carpenter (see E. B. Jupp, *Historical Account of the Company of Carpenters*, 1848, p. 165 ; and *Transactions Royal Institute of British Architects*, 1861–2, pp. 37–60) and promotion to the superior office of Surveyor of the King's Works was as probable in the one case as in the other. (In the reign of Henry VIII, the office of Surveyor of the King's Works was held successively by two members of the Carpenters' Company. See Jupp, *op. cit.*, p. 174.) The city records show that, at least, as early as the beginning of the reign of Edward I (1272), two master Carpenters and the same number of master Masons, were sworn as officers to perform certain duties with reference to buildings and walls and the boundaries of land in the city, evidently of much the same nature as those confided to a similar number of members of these two companies, under the title of City Viewers, until within little more than a century ago. In the matter of precedence the Carpenters stood the 25th and the Masons the 31st on the list of companies. Nor was the freedom of their craft alone asserted by members of the junior body. If the Masons styled themselves *Free* Masons, so likewise did the Carpenters assume the appellation of *Free* Carpenters, though there seems to be no instance of the latter adopting the common prefix, otherwise than in a collective capacity.

According to a schedule of wages for all classes of artificers, determined by the justices of the peace in 1610, we find that the superior or Master Freemason was hardly on a footing of equality with the Master Carpenter, e.g. :

		With Meat. s.	d.	Without Meat. s.	d.
A Freemason which can draw his plot, work, and set accordingly, having charge over others—	Before Michaelmas,	8	0	12	0
	After Michaelmas,	6	0	10	0
A master carpenter, being able to draw his plot, and to be master of work over others—	Before Michaelmas,	8	0	14	0
	After Michaelmas,	6	0	10	0

"With meat," a Freemason and master bricklayer were each to receive 6*s.* ; "a rough mason, which can take charge over others," 5*s.* ; and a bricklayer, 4*s.* (The Rates of Wages of Servants, Labourers and Artificers, set down and assessed at Oakham, within the County of Rutland, by the Justices of the Peace there, the 28th day of April, Anno Domini, 1610—*Archæologia*, vol. xi, pp. 200, 203).

Of course, the details just given do not possess anything more *than* an *operative* significance ; but the classification into "rough masons capable of taking charge over others," Freemasons *simpliciter* and Freemasons who can draw plots—by justices of the peace, in a sparsely populated county—affords a good illustration of the difficulties which are encountered when an attempt is made to trace the actual meaning of the operative term, by which the members of our speculative society are now described.

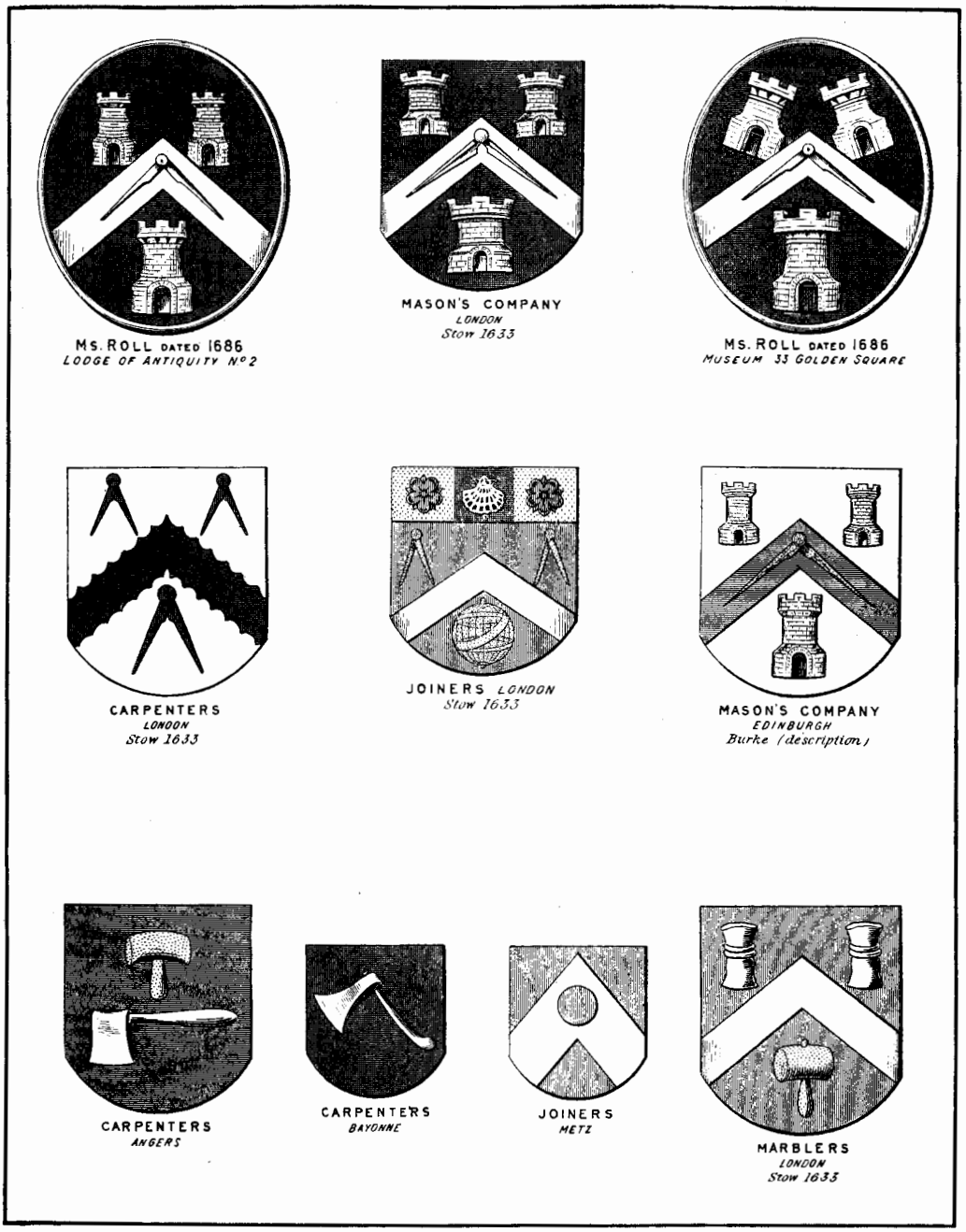
After the Great Fire of London, the demand for labour being necessarily great, "foreigners" as well as freemen readily obtained employment, much to the prejudice of the masons and carpenters, as well as to other members of the building trades. By a Statute of 1666, entitled "An act for Rebuilding the Citty of London" (18 and 19, Car. II, c. viii, s. xvi), it was ordained

That all Carpenters, Brickelayers, Masons, Plaisterers, Joyners, and other Artificers, Workemen, and Labourers, to be employed on the said Buildings [in the City of London], who are not Freemen of the said Citty, shall for the space of seaven yeares next ensueing, and for soe long time after as untill the said buildings shall be fully finished, have and enjoy such and the same liberty of workeing and being sett to worke in the said building as the Freemen of the Citty of the same Trades and Professions have and ought to enjoy, Any Usage or Custome of the Citty to the contrary notwithstanding: And that such Artificers as aforesaid, which for the space of seaven yeares shall have wrought in the rebuilding of the Citty in their respective Arts, shall from and after the said seaven yeares have and enjoy the same Liberty to worke as Freemen of the said Citty for and dureing their naturall lives. Provided alwayes, that said Artificers claiming such priviledges shall be lyeable to undergoe all such offices, and to pay and performe such Dutyes in reference to the Service and Government of the Citty, as Freemen of the Citty of their respective Arts and Trades are lyeable to undergoe, pay, and performe.

This statute materially affected the interests, and diminished the influence, of the two leading companies connected with the building trades. In 1675, Thomas Seagood, a tiler and bricklayer, was chosen by the Court of Aldermen as one of the four City Viewers, an innovation upon the invariable usage of selecting these officials from the Masons' and Carpenters' Companies. As three years later there occurred a similar departure from the ordinary custom, it has been suggested that as the fire of London had occasioned the erection of wooden houses to be prohibited, the Court of Aldermen considered that a bricklayer would be a better judge of the new buildings than a carpenter, and as good a judge as a mason; though it may well excite surprise that a Glazier, a Weaver, and a Glover were successively chosen Viewers in the years 1679, 1685, and 1695. (See Jupp, *op. cit.*, p. 192.)

The masons, carpenters, bricklayers, joiners, and plasterers of London, feeling themselves much aggrieved at the encroachments of "foreigners" who had not served an apprenticeship, made common cause, and jointly petitioned the Court of Aldermen for their aid and assistance, but though the matter was referred by the civic authorities to a committee of their own body, there is no evidence that the associated companies obtained any effectual redress.

These details are of importance, for, however immaterial, upon a cursory view, they may seem to the inquiry we are upon, it will be seen as we proceed, that the statutory enactments passed for the rebuilding of London and of St. Paul's Cathedral, by restricting the powers of the companies, may not have been without their influence in paving the way for the ultimate development of English Freemasonry into the form under which it has happily come down to us.



Arms of Masons, Carpenters, Etc., II.

It was the subject of complaint by the free carpenters and their grievance must have been common to all members of the building trades, that by pretext of the Stat. 18 and 19, Car. II, c. viii, a great number of artificers using the trade of carpenters procured themselves to be made free of London, of other companies; whilst many others were freemen of other companies, not by the force of the said Act and yet used the trade of carpenters. Such artificers, it was stated, refused to submit themselves to the by-laws of the Carpenters' Company, whereby the public were deceived by insufficient and ill workmanship. Even members of the petitioners' own company, it was alleged, had "for many years past privately obtained carpenters free of other companies to bind apprentices for them and cause them to be turned over unto them," there being no penalty in the by-laws for such offences. "By means whereof," the petition goes on to say, "the carpenters free of other companies are already grown to a very great number; your Petitioners defrauded of their Quarterage and just Dues, which should maintain and support their increasing Poor; and their Corporation reduced to a Name without a Substance." (See Jupp, *op. cit.*, Appendix I. See also *The Ancient Trades Decayed, Repaired Again.* Written by a Country Tradesman, London, 1678, p. 51, where the hardship endured by a person's trade being different from that of the company of which he is free, is pointed out; and it is contended that "it would be no prejudice to any of the Companies, for every one to have his liberty to come into that Company that his trade is of, without paying anything more for it.")

The charter granted to the Masons' Company in the 29th year of Charles II (1677)—confirming, in all probability, the earlier instrument which was (in the opinion of John Hunter, for many years clerk of the company) burnt in the Great Fire—provides that the privileges of the Masons' Company are not to interfere with the rebuilding of the Cathedral Church of St. Paul.

At that time, except by virtue of the operation of the statute before alluded to [18 and 19, Car. II, c. viii, s. xvi], no one could exercise the trade of a mason without belonging to, or by permission of, the Masons' Company.

Incidental to the jurisdiction of the company were certain powers of search, which were exercised so late as 1678. In the early part of that year the minutes record that "a search was made after unlawful workers" and various churches appear to have been thus visited, amongst others, St. Paul's. On April 25 in the same year a second search was made, which is thus recorded: "Went to Paul's with Mr. Story, and found 14 foreigners." Afterwards and, apparently, in consequence of the proceedings last mentioned, several "foreigners" were admitted members and others licensed by the Masons' Company.

The "Freedom" and "Court" books of the company alike, commence in 1677, which has rendered the identification of some of its members exceedingly difficult, inasmuch as, unless actually present at the subsequent meetings, their connexion with the company is only established by casual entries, such as the binding of apprentices and the like—wherein, indeed, a large number of members, whose admissions date before 1677, are incidentally referred to. Still, it is much to be

regretted that an accurate roll of the freemen of this guild extends no higher than 1677. One *old* book, however, has escaped the general conflagration and, though it only fills up an occasional *hiatus* in the list of members preceding the Great Fire, it contributes, nevertheless, two material items of information, which in the one case explains a passage in Stow (ed. 1633, p. 630) of great interest to *Freemasons*, and in the other by *settling* one of the most interesting points in Masonic history, affords a surer footing for backward research than has hitherto been attained.

The record, or volume in question, commences with the following entry :

[1620].—" The ACCOMPTE of James Gilder, William Ward, and John Abraham, Wardens of the company of ffremasons."

The title, " Company of Freemasons," appears to have been used down to the year 1653, after which date it gives place to " Worshipful Company," and " Company of Masons."

The point in Masonic history which this book determines is " that Robert Padgett, Clearke to the Worshippfull Society of the Free Masons of the City of London," in 1686, whose name—together with that of William Bray, Freeman of London and Free-mason—is appended to the MS. *Constitutions* (23) in the possession of the Lodge of Antiquity, was *not* the clerk of the Masons' Company. The records reveal, that in 1678 " *Henry* Paggett, Citizen and Mason," had an apprentice bound to him. Also, that in 1709, *James* Paget was the Renter's Warden. But the clerk not being a *member* of the company, his name was vainly searched for by Hunter in the records post-dating the Great Fire. The minutes of 1686 and 1687 frequently mention " the clerk " and the payments made to him, but give no name. The old *Accompte Book*, however, already mentioned, has an entry under the year 1687, viz. " Mr. Stampe, Cleark," which, being in the same handwriting as a similar one in 1686, also referring to the clerk, but without specifying him by name, establishes the fact that " the Worshippfull *Society* of the Free Masons of the City of London," whose clerk transcribed the " Constitutions " in the possession of our oldest English Lodge, and the " *Company* of Masons " in the same city, were distinct and separate bodies.

Whether Valentine Strong, whose epitaph has been given in an earlier chapter, was a member of the Company, cannot positively be determined, but as Hunter entertains no doubt of it, it may be taken that he was. At all events, five of his sons, out of six, undoubtedly were, viz. Edward and John, admitted April 6, 1680, the latter " made free by service to Thomas Strong," the eldest brother, whose own admission preceding, it must be supposed, the year 1677, is only disclosed by a casual entry ; Valentine on July 5, 1687 ; and Timothy on October 16, 1690. Also Edward Strong, junior, made free by service to his father in 1698.

In terminating the extracts from these records, it is only necessary to observe, that no meeting of the Masons' Company appears to have taken place on March 11, 1682. Neither Ashmole, Wren, nor Anthony Sayer were members of the company. The books record nothing whatever under the years 1691 or 1716–17, which would lend colour to a great convention having been held at St. Paul's, or tend to shed the

faintest ray of light upon the causes of the so-called "Revival." The words "Lodge" or "Accepted" do not occur in any of the documents and, in all cases, members were "admitted" to the freedom. Thomas Morrice (or Morris) and William Hawkins, Grand Wardens in 1718–19, and 1722 respectively, were members of the company, the former having been "admitted" in 1701, and the latter in 1712.

The significance which attaches to the absence of any mention whatever of either William Bray or Robert Padgett, in the records of the Masons' Company, will be duly considered when the testimony of Ashmole and his biographers has been supplemented by that of Plot, Aubrey and Randle Holme, which, together with the evidence supplied by our old manuscript *Constitutions*, will enable us to survey seventeenth-century Masonry as a whole, to combine the material facts and to judge of their mutual relations.

Before, however, passing from the exclusive domain of operative masonry it may incidentally be observed that, by all writers alike, no adequate distinction between the Freemasons of the Lodge and those of the guild or company, has been maintained. Hence, a good deal of the mystery which overhangs the early meaning of the term. This, to some slight extent, may be dispelled and, by extracts from accredited records, such as parish registers and municipal charters, the actual positions in life of those men who, in epitaphs and monumental inscriptions extending from the sixteenth to the eighteenth centuries, are described as Freemasons may be indicated.

To begin with, the *Accompte Book* of the Masons' Company informs us that from 1620 to 1653 the members were styled "ffremasons." If there were earlier records, they would doubtless attest a continuity of the usage from more remote times. Still, the extract given by Sharpe from the City Archives carries it back, inferentially, to the reign of Edward III.

In *The Calendar of State Papers* (Domestic Series, 1603–10, p. 163) will be found the following entry: "1604, Oct. 31.—Grant of an incorporation of the Company of Freemasons, Carpenters, Joiners and Slaters of the City of Oxford." Richard Maude, Hugh Daives, and Robert Smith, "of the Citty of Oxon, Freemasons," so described in a receipt given by them, December 20, 1633, the *contractors* for the erection of "new buildings at St. John's College," were probably members of this guild. This rests on the authority of some extracts from documents in the State Paper Office, sent to the Duke of Sussex by (Sir) Robert Peel, April 26, 1830 and now preserved in the archives of the United Grand Lodge. Hughan published the extracts in the *Voice of Masonry*, October 1872.

A charter of like character was granted by the Bishop of Durham, April 24, 1671, to "Miles Stapylton, *Esquire*, Henry Frisoll, *gentleman*, Robert Troll*a*p, Henry Troll*a*p" and others, "exerciseing the severall trades of ffree Masons, Carvers, Stone-cutters, Sculptures [Marblers], Brickmakers, Glaysers, Penterstainers, Founders, Neilers, Pewderers, Plumbers, Mill-wrights, Saddlers and Bridlers, Trunk-makers and Distillers of all sorts of strong waters." A transcript of the original was made by W. H. Rylands. On the dexter margin of the actual charter

are the arms of the [Free] Masons and, on the sinister margin, those of the Sculptures [Marblers].

This ancient document has some characteristic features. In the first place, the Freemasons occupy the post of honour, and the two Troll*o*ps are known by evidence *aliunde* to have been members of that craft. On the north side of a mausoleum at Gateshead stood, according to tradition, the image or statue of Robert Trollop, with his arm raised, pointing towards the town hall of Newcastle, of which he had been the architect, and underneath were the following quaint lines :

Here lies Robert Tro*wlu*p
Who made yon stones roll up
When death took his soul up
His body filled this hole up.

(See R. Surtees, *History and Antiquities of the County of Durham*, 1820, vol. ii, p. 120. According to the Gateshead Register, " Henry Trollop, free-mason," was buried November 23, 1677 and " Mr. Robert Trollop, masson," December 11, 1686. See further, T. Pennant, *Tour in Scotland*, 1790, vol. iii, p. 310.)

The bishop's charter constitutes the several crafts into a " comunitie, ffellowshipp and company " ; names the first wardens, who were to be four in number, Robert Troll*a*p heading the list and subject to the proviso, that one of the said wardens " must allwaies bee a ffree mason " ; directs that the incorporated body " shall upon the fower and twentieth day of June, comonly called the feast of *St John Baptist*, yearely, for ever, *assemble* themselves together before nine of the clock in the fore noone of the same day and there shall, by the greatest number of theire voices, elect and chuse fouer of the said fellowshippe to be theire wardens and one other fitt person to be the clarke ; ∴ ∴ and shall vpon the same day *make freemen and brethren* ; and shall, vpon the said fover and twentieth day of June and att three other feasts or times in the yeare—that is to saie, the feast of St Michael the Archangel, *St John Day in Christeninas* and the five and twentieth day of March, ∴ for ever assemble themselves together, ∴ ∴ and shall alsoe consult, agree vpon, and set downe such orders, acts, and constitucons ∴ ∴ as shall be thought necessarie." Absence from " the said assemblies " without " any reasonable excuse " was rendered punishable by fine, a regulation which forcibly recalls the quaint phraseology of the Masonic poem :

And to that semblé he must nede gon,
But he have a resenabul skwsacyon,
That ys a skwsacyon, good and abulle,
To that semblé withoute fabulle. (*Halliwell MS.* (1) line 111.)

The charter and funds of the corporation were to be kept in a " chist," of which each warden was to have a key. Lastly, the period of apprenticeship, in all cases, was fixed at seven years. " The very soul of the Craft-Gild was its meetings, which were always held with certain ceremonies, for the sake of greater solemnity. The

box, having several locks, like that of the trade-unions and containing the charters of the Gild, the statutes, the money and other valuable articles, was opened on such occasions, when all present had to uncover their heads" (Brentano, *On the History and Development of Gilds*, p. 61). It may be useful to state that all references to Brentano's work are taken from the reprint in a separate form, not from the historical Essay prefixed to Smith's *English Gilds*.

The value of this charter is much enhanced by our being able to trace two, at least, of the persons to whom it was originally granted. Freemason and mason would almost seem, from the Gateshead Register, to have been words of indifferent application, though, perhaps, the explanation of the varied form in which the burials of the two Trollops are recorded may simply be, that the entries were made by different scribes, of whom one blundered—a supposition which the trade designation employed to describe Robert Trollop does much to confirm.

The annual assembly on the day of St. John the Baptist is noteworthy, not less so the meeting on that of St. John the Evangelist in lieu of Christmas Day—the latter gathering forming as it does the only exception to the four yearly meetings being held on the usual quarter-days.

In holding four meetings in the course of the year, of which one was the general assembly or head meeting day, the Gateshead Company or fellowship followed the ordinary guild custom. Toulmin Smith gives at least twenty-three examples of quarterly meetings. "Every Gild had its appointed day or days of meeting—once a year, twice, three times, or four times, as the case might be. At these meetings, called 'morn-speeches,' in the various forms of the word, or 'dayes of spekyngges tokedere for here comune profyte,' much business was done, such as the choice of officers, admittance of new brethren, making up accounts, reading over the ordinances, etc.—one day, where several were held in the year, being fixed as the 'general day'" (*English Gilds*, introduction, by Lucy Toulmin Smith, p. xxxii). Cf. *Fabric Rolls of York Minster*, Surtees Soc., vol. xxxv (*pleghdai*), p. 11; *Harl. MS.* 6971, fol. 126; and Smith, *English Gilds*, pp. 8, 31, 76, and 274. The "making of freemen and brethren" is a somewhat curious expression, though it was by no means an unusual regulation that the freedom of a guild was to be conferred openly. Thus No. XXXVI of the *Ordinances of Worcester* directs "that no Burges be made in secrete wise, but openly, bifore sufficiaunt recorde." (See Smith, *English Gilds*, p. 390.) The rules of the "Gild of St. George the Martyr," Bishops Lynn, only permitted the admission of new-comers at the yearly general assembly and, by assent of all, save good men from the country.

Whether the words "freemen and brethren" are to be read disjunctively or as convertible terms, it is not easy to decide. In the opinion of Toulmin Smith, the Craft Guild of Tailors, Exeter, "reckoned three classes," namely—(1) the Master and Wardens and all who had passed these offices, forming the livery men; (2) the shop-holders or master tailors, not yet advanced to the high places of the Guild; and (3) the "free-sewers" or journeymen sewing masters, who had not yet become shop-holders. The Ordinances of this Craft Guild, which, in their general

tenor, date from the last half of the fifteenth century, enact, " That all Past Masters shall be on the Council of the Guild and have the same authority as the Wardens; also, that the Master, and not less than five Past Masters, together with two of the Wardens, must assent to every admittance to the Guild."

It is consistent with this analogy, that the " brethren " *made* at Gateshead, on each 24th of June, were the passed apprentices or journeymen out of their time who had not yet set up in business on their own account; and the parallelism between the guild usages of Exeter and Gateshead is strengthened by the circumstance that the free-sewers,—i.e. stitchers—or journeymen sewing masters, are also styled " ffree Brotherys " in the Exeter Ordinances. Besides Free Masons, Free Carpenters, Free Sewers and the " Free Vintners " of London, there were the " Free Dredgers " of Faversham, chartered by Henry II and still subsisting as the corporation of " free fishermen and free dredgermen " of the same hundred and manor in 1798. Each member had to serve a seven years' apprenticeship to a *freeman* and to be a married man, as indispensable qualifications for admission (E. Hasted, *Historical and Topographical Survey of Kent*, 1797–1801, vol. vi, p. 352); also the " ffree Sawiers," who in 1651 " indited a fforreine Sawier at the Old Bayly " (Jupp, *op. cit.*, p. 160); " Free Linen Weavers " (Minutes, St. Mungo Lodge, Glasgow, Sept. 25, 1784); and lastly, the " Free Gardeners," who formed a *Grand Lodge* in 1849, but of whose prior existence there is trace, in the " St. Michael Pine-Apple Lodge of Free Gardeners in Newcastle," established in 1812 by *warrant* from the " St. George Lodge " of North Shields, which was itself derived from a Lodge " composed of Soldiers belonging to the Forfar Regiment of Militia " (E. Mackenzie, *A Descriptive and Historial Account of Newcastle-upon-Tyne*, 1827, vol. ii, p. 597).

These regulations ordain that " alle the ffeleshyppe of the Bachelerys " shall hold their feast " at Synte John-ys day in harwaste,"—the principal meeting thus taking place as at Gateshead, on the day of St. John the Baptist—every shopholder was to pay 8*d.* towards it, every servant at wages 6*d.*, and " euery yowte (*out*) Broder " 4*d.* (See Smith, *English Gilds*, p. 313.)

There were four regular days of meeting in the year and, on these occasions, the Oath, the Ordinances and the Constitutions were to be read (*ibid.*, p. 315).

It is improbable that all apprentices in the Incorporated Trades of Gateshead attained the privileges of " full craftsmen " on the completion of the periods of servitude named in their indentures and their position, *mutatis mutandis,* must have approximated somewhat closely to that of the Tailors of Exeter; on the other hand and in a similarly incorporated body, i.e. not composed exclusively of Masons, we find by a document of 1475, that each man " worthy to be a master " was to be made " *freman* and fallow."

It may be mentioned, moreover, that in the Records of the Alnwick Lodge (1701–48), no distinction whatever appears to be drawn between " freemen " and " brethren." Wyatt Papworth has suggested, that as there is sufficient evidence to support the derivation of " Freemason " from " Free Stone Mason," Free-man mason and Free-mason—i.e. *free* of a Guild or Company—it is possible that these

deductions may afford satisfaction to every class of theorist. Before, however, leaving this philological *crux*, some additional examples of the use of the word "Freemason" will not be out of place and, taken with those which have been given in earlier chapters, will materially assist in making clear the conclusions arrived at. It is singular that the word "Freemason" is not given in Johnson's *Dictionary*, 1st edition, 1755.

The earliest use of the expression in connexion with *actual* building operations —so far, at least, as research has yet extended—occurs in 1396, as we have already seen and we will pass on to the year 1427 and, from thence, proceed downwards, until the list overlaps the formation of the Grand Lodge of England. It may, however, be premised, that the examples given are, as far as possible, representative of their class and that, to the best of belief, a large proportion of them appear for the first time in a collected form. For convenience' sake, each quotation will be prefaced by the date to which it refers. Arranged in this manner, we accordingly find under the years named:

1427.—John Wolston and John Harry, Freemasons, were sent from Exeter to Beere to purchase stone. From the Exeter Fabric Rolls; published in Britton's *Hist. and Antiq. of the Cath. Ch. of Exeter*, 1836, p. 97; also by the late E. W. Shaw in the *Freemasons' Mag.*, April 18, 1868; and in the *Builder*, vol. xxvii, p. 73. John Wolston was Clerk of the Works there in 1426.

1490, Oct. 23.—"Admissio Willi Atwodde Lathami."

The Dean and Chapter of Wells granted to William Atwodde, "ffremason," the office previously held in the church by William Smythe, with a yearly salary. The letter of appointment makes known, that the salary in question has been granted to Atwodde for his good and faithful service in his art of "ffremasonry." *Nos dedisse et concisse Willielmo Atwodde ffremason, pro suo bono et diligenti servicio in arte sua de ffre- masonry,*" etc. (Rev. H. E. Reynolds, *Statutes of Wells Cathedral*, p. 180).

1513, Aug. 4.—By an indenture of this date, it was stipulated that John Wastell, to whom allusion has been already made, should "kepe continually 60 fre-masons workyng" (Malden, *Account of King's College, Cambridge*, p. 80).

1535.—"Rec. of the goodman Stefford, ffre mason for the holle stepyll wt Tymbr, Iron and Glas, xxxviij*l*" (Records of the Parish of St. Alphage, London Wall, *City Press*, August 26, 1882).

1536.—John Multon, Freemason, had granted to him by the prior and convent of Bath "the office of Master of all their works commonly called freemasonry, when it should be vacant" (*Transactions R.I.B.A.*, 1861–2, pp. 37–60).

1550.—"The free mason hewyth the harde stones, and hewyth of, here one pece, & there another, tyll the stones be fytte and apte for the place where he wyll laye them. Euen so God the heavenly free mason, buildeth a christen churche and he frameth and polysheth us, whiche are the costlye and precyous stones, wyth the crosse and affliccyon, that all abhomynacyon & wickednes which do not agree unto thys gloryous buyldynge, myghte be remoued &

God a free mason.

taken out of the waye . i. Petr. ii." (Werdmuller, *A Spyrytuall and Moost Precyouse Pearle*, tr. by Bishop Coverdale, 1550, fol. xxi).

1590–1, March 19.—" John Kidd, of Leeds, Freemason, gives bond to produce the original will of William Taylor, junr., of Leeds." From the Wills Court at York, cited in the *Freemason's Chronicle*, April 2, 1881.

1594.—On a tomb in the church of St. Helen, Bishopsgate Street, are the following inscriptions :

South side—

" HERE | LYETH THE BODIE OF WILLIAM KERWIN OF THIS CITTIE OF LON | DON
FREE | MASON WHOE DEPARTED THIS LYFE THE 26[H] DAYE OF DECEMBER ANÔ | 1594."

North side—

" Ædibvs Attalicis Londinvm qui decoravi : Me dvce svrgebant alijs regalia tecta :
Exigvam tribvvnt hanc mihi mihi fata domv̄ : Me dvce conficitvr ossibvs vrna meis : "

(" The Fates have afforded this narrow house to me, who hath adorned London with noble buildings. By me royal palaces were built for others. By me this tomb is erected for my bones.") (See W. H. Rylands, An Old Mason's Tomb, *Masonic Magazine*, September 1881.) A brief notice of Kerwin's epitaph will also be found in the *European Magazine*, vol. lxiv, 1813, p. 200.

Although the arms of the Kerwyn family appear on the monument, " the west end presents, from a Masonic point of view, the most interesting portion of the tomb. In a panel, supported on each side by ornamental pilasters, is represented the arms of the Masons as granted by William Hawkeslowe in the twelfth year of Edward IV (1472–3) :—On a chevron engrailed, between three square castles, a pair of compasses extended—the crest, a square castle, with the motto, God is our Guide. It is interesting to find the arms here rendered as they were originally granted, with the chevron engrailed and with the old square four-towered castles, not the plain chevron and single round tower, as now so often depicted."

In the opinion of W. H. Rylands, this is the earliest instance of the title " Freemason " being associated with these arms. From Stow we learn more of the tomb and the family of William Kerwin ; he writes :—" In the South Ile of this Church, is a very faire Window with this inscription : ' This window was glazed at the charges of *Joyce Eeatly*, Daughter to *William Kerwyn* Esquire and Wife to *Daniel Eeatly*, D.D. *Anno Domini* 1632 ' " (*Remaines*, a supplement to the *Survey*, 1633, p. 837).

1598.—The Will of Richard Turner of Rivington . co. Lanc . dated July 1, proved Sept. 19. An inventory of Horses, Cows, Sheep, tools, etc. ; total £57. 16 . 4. (See W. H. Rylands, *MS. Collection*, now in the Bodleian Library, Oxford.)

1604, Feb. 12.—" Humfrey son of Edward Holland ffremason bapt[ized.]"

1610–13.—Wadham College, Oxford, was commenced in 1610 and finished in 1613. In the accounts " the masons who worked the stone for building are called Free masons, or Freestone Masons, while the rest are merely called labourers. It is curious that the three statues over the entrance to the hall and chapel were cut by one

of the free masons (William Blackshaw)." (Orlando Jewitt, *The Late or Debased Gothic Buildings of Oxford*, 1850.)

1627–8.—Louth steeple repaired by Thomas Egglefield, Freemason, and steeple mender. (*Archæologia*, vol. x, p. 70.)

1638.—The will of Richard Smayley of Nether Darwen. co. Lanc. ffree Mayson (apparently a Catholic), dated the 8th, proved the 30th of May. In the inventory of his goods—£65.9.0—with horses, cattle, sheep and ploughs, there occur, "one gavelocke [*spear*], homars, Chesels, axes and other Irne [*iron*] implem^ts^ belonging to a Mayson." (Rylands, *MS. Collection*.)

1689.—On a tombstone at Wensley, Yorkshire, appear the words, "George Bowes, Free Mason." The Masons' Arms, a chevron charged with a pair of open compasses between three castles, is evidently the device on the head of the stone. (T. B. Whytehead, in *The Freemason*, August 27, 1881, p. 386.)

1701.—The orders (or rules) of the Alnwicke Lodge are thus headed:—"Orders to be observed by the Company and Fellowship of Free Masons att a lodge held at Alnwick Septr. 29, 1701, being the genll. head meeting day." From the account of this lodge, published by Hughan in the *Masonic Magazine*, vol. i, p. 214; and from the MS. notes taken by F. Hockley from the Alnwicke records. The 12th of the "Orders," referred to in the text, is as follows:—"Item, thatt noe Fellow or Fellows within this lodge shall att any time or times call or hold Assemblys to make any mason or masons *free*: nott acquainting the Master or Wardens therewith, For every time so offending shall pay £3 . 6 . 8."

1708, Dec. 27.—Amongst the epitaphs in Holy Trinity Churchyard, Hull, is the following under the above date:—"Sarah Roebuck, late wife of John Roebuck, Freemason." (T. B. Whytehead, in *The Freemason*, citing Gent's *History of Hull*, p. 54.)

1711, April 29.—"Jemima, daughter of John Gatley, freemasson, Bapt[ized]." (W. H. Rylands, in *The Freemason*, citing the registers of the parish church of Lymm, Cheshire. It will be remembered that Richard Ellam was styled of "Lyme (Lymm), Cheshire, freemason.")

1722, Nov. 25.—In the churchyard of the parish of All Saints at York there is the tomb of Leonard Smith, Free Mason. (G. M. Tweddell, *The Freemason*, July 22, 1882, citing Thomas Gent's *History of York*, 1730.)

1737, Feb.—In Rochdale Churchyard, under the date given, is the following epitaph:—"Here lyeth Benj. Brearly Free Mason." (James Lawton, *Freemason's Chronicle*, February 3, 1883.)

The derivation of the term "Freemason" lies within the category of Masonic problems, respecting which, writers know not how much previous information to assume in their readers and are prone in consequence to begin on every occasion *ab ovo*, a mode of treatment which is apt to weary and disgust all those to whom the subject is not entirely new.

In this instance, however, an endeavour has been made to lead up to the final stage of an inquiry presenting more than ordinary features of interest, by considering

it from various points of view in earlier chapters. The records of the building trades, the Statutes of the Realm, and the Archives of Scottish Masonry have each, in turn, contributed to our stock of information, which, supplemented by the evidence last adduced, will now be critically examined as a whole.

Wyatt Papworth contends " that the earliest use of the English *term* Freemason " was in 1396. That the word " Freemason " appears then for the first time in any records that are extant, relating directly to building operations, is indeed clear and indisputable. In the Sloane Collection, No. 4595, page 50, is the following copy of the original document, dated 14th June, 19th Richard II, or A.D. 1396.

14 June. Pro Archiepiscopo Cantuar.

(Pat. 19 R. 2. p 2. m. 4.) Rex omnibus ad quos &c. Salutem Sciatis quod concessimus Venerabili in Christo Patri Carissimo Consanguineo nostro Archiepiscopo Cantuar. quod ipse pro quibusdam operationibus cujusdam Collegii per ipsum apud Villam Maidenston faciend. viginti et quatuor lathomos vocatos ffre Maceons et viginti et quatuor lathomos vocatos ligiers per deputatos suos in hac parte capere et lathomos illos denariis suis eis pro operationibus hujusmodi rationabiliter solvend. quousque dicti operationes plenarie facte et complete existant habere et tenere possit. Ita quod lathomi predicti durante tempore predicto ad opus vel operationes nostras per officiarios vel ministros nostros quoscumque minime capiantur.

In cujus &c.

Teste Rege apud Westm xiiij die Junii

Per breve de Privato Sigillo.

But the same descriptive term occurs in other and earlier records. In 1376–7 —50 Edw. III—the number of persons chosen by the several mysteries to be the Common Council of the City of London was 148, which divided by 48—at which figure Herbert then places the companies—would give them an average of about 3 representatives each. Of these the principal ones sent 6, the secondary 4, the small companies 2. (*Companies of London*, vol. i, pp. 33–4.) The names of all the companies are given by Herbert, together with the number of members which they severally elected to represent them. The Fab'm. chose 6, the Masons 4, the Freemasons 2. The Carpenters are not named, but a note explains *Fab'm.* to signify *Smiths*, which, if a contraction of *Fabrorum*, would doubtless include them. The earliest direct mention of the Carpenters' Company occurs in 1421, though as the very nature of the trade induces the conviction that an association for its protection must have had a far earlier origin, Jupp argues from this circumstance and from the fact of two Master Masons and a similar number of Master Carpenters having been sworn, in 1272, as officers to perform certain duties with regard to buildings, that there is just ground for the conjecture that these Masons and Carpenters were members of existing guilds. (*History of the Carpenters' Company*, p. 8.) This may have been the case, but unquestionably the members of both the callings—known

by whatever name—must have been included in the Guilds of Craft, enumerated in the list of 1376–7.

Verstegan, in his *Glossary of Ancient English Words*, *s.v.* Smithe, gives us:

To smite hereof commeth our name of a Smith, because he Smitheth or smiteth with a Hammer. Before we had the Carpenter from the *French*, a Carpenter was in our Language also called a Smith, for that he smiteth both with his Hammer, and his Axe; and for distinction the one was a Wood-smith and the other an Iron-smith, which is nothing improper. And the like is seen in *Latin*, where the name of *Faber* serveth both for the Smith and for the Carpenter, the one being *Faber ferrarius* and the other *Faber lignarius*. (See *Restitution of Decayed Intelligence in Antiquities concerning the . . . English Nation*, 1634, p. 231.)

As it is almost certain that the Company of Fabrm. comprised several varieties of the trade, which are now distinguished by finer shades of expression, we may safely infer that the craftsmen who in those and earlier times were elsewhere referred to as *Fabri lignarii* or *tignarii*, must have been included under the somewhat uncouth title behind which we have striven to penetrate. The only other branch of carpentry represented in the list of companies (1375) appears under the title of *Woodmogs*, which Herbert explains as meaning Woodsawyers (mongers). This company had two representatives.

In this view of the case, the class of workmen, whose handicraft derived its *raison d'être* from the various uses to which wood could profitably be turned, were in 1376–7 associated in one of the *principal* companies, returning six members to the common council. It could hardly be expected that we should find the workers in stone, the infinite varieties of whose trade are stamped upon the imperishable monuments which even yet bear witness to their skill, were banded together in a fraternity of the second class. Nor do we; for the Masons and the Freemasons, the city records inform us, *pace* Herbert, were in fact one company and elected six representatives. How the mistake originated, which led to a separate classification in the first instance, it is now immaterial, as it would be useless to inquire. It is sufficiently clear, that in the fiftieth year of Edward III there was a use of the term *Freemason* and that the persons to whom it was applied were a section or an offshoot of the Masons' Company, though in either case probably reabsorbed within the parent body. Inasmuch, however, as no corporate recognition of either the Masons or the Freemasons of London can be traced any further back than 1376–7, it would be futile to carry speculations any higher. It must content us to know, that, in the above year, the trade or handicraft of a Freemason was exercised in the metropolis. It is probable that the Freemasons and Masons of this period—i.e. those referred to as above in the city records—were parts of a single fraternity and, if not *then* absolutely identical, the one with the other, from this period they doubtless became so. In support of this position there are the oft-quoted words of Stow (*Survey of London*, 1633, p. 630), *the masons, otherwise termed, free-masons* "were a society of ancient standing and good reckoning;" the monument of William Kerwin; and the records of the Masons' Company; not to speak of much indirect evidence, which

will be considered in its proper place. *If* Valentine Strong was a member of the London Company of Masons, the title "*Freemason*" on his monument (1662) would be consistent with the name used in the company's records down to 1653; but even if the connexion of the Strong family with the London Guild commenced with Thomas Strong, the son, it is abundantly clear that Valentine, the father, must have been a member of some provincial company of Masons.

Whilst, however, contending that the earliest use of "Freemason" will be found associated with the freedom of a company and a city, the existence of other channels through which the term may have derived its origin may readily be admitted. The point, indeed, for determination is not so much the relative antiquity of the varied meanings under which the word has been passed on through successive centuries, but rather the particular *use* or *form*, which has merged into the appellation by which the present Society of Freemasons is distinguished.

The absence of any mention of *Free*masons in the York Fabric Rolls is rather singular and, by some, has been held to uphold what has been termed the guild theory,—that is to say, that the prefix *free* was inseparably connected with the freedom of a guild or company. The references to *masons*, on the contrary, are very numerous; the following, taken from the testamentary registers of the Dean and Chapter, being one of the most curious:—"Feb. 12, 1522–3. Christofer Horner, mason, myghtie of mynd and of a hooll myndfulness. To Sanct Petur wark all my tuyllis [tools] within the mason lughe [lodge]." However, if the records of one cathedral at all sustain this view, those of others (Exeter, Wells and Durham; see under the years 1427 and 1490) effectually demolish the visionary fabric which has been erected on such slight foundation. The old operative regulations were of a very simple character; indeed Papworth observes—"The 'Orders' supplied to the masons at work at York Cathedral in 1355 give but a poor notion of there being then existing in that city anything like a guild claiming in virtue of a charter given by Athelstan in 926, not only over that city, but over all England."

That "Freemason" was in use as a purely operative term from 1396 down to the seventeenth and, possibly, the eighteenth, century, admits of no doubt whatever; and, discarding the mass of evidence about which there can be any diversity of opinion, this conclusion may safely be allowed to rest on the three allusions to "Freemasonry" (see above under the years 1490 and 1536) as an operative art and the metaphor employed by Bishop Coverdale in his translation from Werdmuller. In the former instance the greater may well be held to comprehend the less and the "art" or "work" of "Freemasonry" plainly indicates its close connexion with the *Freemasons* of even date. In the latter we have the simile of a learned prelate (Miles Coverdale, Bishop of Exeter), who, it may be assumed, was fully conversant with the craft usage, out of which he constructed his metaphor. This, it is true, only brings us down to the middle of the sixteenth century, but there are special reasons for making this period a halting-place in the progress of our inquiry.

The statute 5 Eliz., c. IV, passed in 1562, though enumerating, as already observed, every other known class of handicraftsmen, omits the Freemasons.

It is somewhat singular, that approaching the subject from a different point of view, we find in the seventh decade of the sixteenth century a period of transition in the use of Freemason, which is somewhat confirmatory of previous speculations.

Thus in either case, whether we trace the guild theory *up*, or the strictly operative theory *down*—and, for the time being, even exclude from consideration the separate evidence respecting the Masons' Company of London—we are brought to a standstill before we quite reach the era named. For example, assuming that John Gatley and Richard Ellam of Lymm, John Roebuck, George Bowes, Valentine Strong, Richard Smayley, Edward Holland, Richard Turner, William Kerwin and John Kidd, derived in each case their title of Freemason from the freedom of a guild or company—still, with the last-named worthy, in 1591, the roll comes to an end. Also, *descending* from the year 1550, the records of the building trades afford very meagre notices of operative Freemasons. Further examples of the use of the word "Freemason," under the years 1597, 1606, 1607, and 1624, will be found in *Notes and Queries*, Aug. 31, 1861, and Mar. 4, 1882; and the *Freemason's Chronicle*, Mar. 26, 1881. The former journal—July 27, 1861—cites a will dated 1641, wherein the testator and a legatee are each styled "Freemason;" and—Sept. 1, 1866—mentions the baptism of the son of a "Freemason" in 1685, also his burial under the same title in 1697.

In 1610, there is the Order of the Justices of the Peace, indicating a class of rough masons able to take charge over others, as well as apparently two distinct classes of Freemasons. According to the Stat. 11, Hen. VII, c. xxii (1495) a *Freemason* was to take less wages than a *Master* Mason. A year or two later occurs the employment of Freemasons at Wadham College, Oxford. In 1628, Thomas Egglefield, Freemason and Steeple-mender, is mentioned and, five years after, there is the reference to Maude and others, Freemasons and Contractors.

Such a contention as that the use of Freemason as an operative term came to an abrupt termination about the middle of the seventeenth century is foreign to the design of these remarks and, although there is an absence of references which may further elucidate this phase of Masonic history during the latter half of the century, the records of the Alnwick Lodge, extending from 1701 to 1748, may be held by some to carry on the use of "Freemason" as a purely operative phrase until the middle of the eighteenth century.

The contention is that the class of persons from whom the Freemasons of Warrington, Staffordshire, Chester, York, London and their congeners in the seventeenth century, derived the descriptive title which became the *inheritance* of the Grand Lodge of England, were *free men* and Masons of Guilds or Companies. "Wherever the Craft Gilds were legally acknowledged, we find foremost, that the right to exercise their craft and sell their manufactures, *depended upon the freedom of their city*" (Brentano, *History and Development of Gilds*, p. 65). The references in Smith's *English Gilds* to the exercise of a trade being contingent on the possession of its freedom are very numerous. Thus in the City of Exeter no cordwainer was allowed to keep a shop, "butte he be a ffraunchised man" (p. 333); "The Old Usages" of

Winchester required that "nonne shal make burelle werk, but if he be of ye ffraunchyse of ye toun" (p. 351); and the "Othe" of the Mayor contained a special proviso, that he would "meyntene the fraunchises and *free custumes* whiche beth gode in the saide toune" (p. 416).

Turning to the early history of Scottish Masonry, the view advanced with regard to the origin of the title, which has now become the common property of all speculative Masons throughout the universe, is strikingly confirmed. As cumulative proofs that the Society of Freemasons has derived its name from the Freemen Masons of more early times, the examples in the Scottish records have an especial value. Examined separately, the histories of both English and Scottish Masonry yield a like result to the research of the philologist, but, unitedly, they present a body of evidence, all bearing in one direction, which brushes away the etymological difficulties, arising from the imperfect consideration of the subject as a whole.

CHAPTER XII

EARLY BRITISH FREEMASONRY

ENGLAND—I

"BETWEEN the region of fancy and the province of authenticated history lies a border-land of tradition, full of difficulties, which can neither be passed without notice, nor ever, perhaps, very clearly or finally explained," writes C. Elton, in *Origins of English History* (p. 7). Upon many of the questions which it would be very interesting to decide, no conclusion whatever is attainable. The historian knows very little of the real facts ; of the lives of his personages only a contemptibly small fragment has been preserved. No doubt, if his imagination be strong, he will piece together the information he has and instinctively shape for himself some theory which will combine them all ; though, if his judgment be as strong as his imagination, he will hold very cheap such conjectural combinations and will steadfastly bear in mind that, as an historian, he is concerned with facts and not with possibilities. Some, indeed, instead of employing those tests of credibility which are consistently applied to modern history, attempt to guide their judgment by the indications of internal evidence and to assume that truth can be discovered by " an occult faculty of historical divination."

Although, for convenience' sake, the year 1717 is made to mark the epoch of authentic—i.e. officially accredited—Masonic history, the existence in England of a widely diffused system of Freemasonry in the first half of the seventeenth century is demonstrable, whence there is justification for the conclusion that, for its period of origin in South Britain, a far higher antiquity may be claimed and conceded.

No attempt will be made to follow the beaten road of those voluminous plodders of Masonic history who make Masons of every man of note, from Adam to Nimrod, from Nimrod to Solomon, down to the present day ; nor the statements, made in all good faith by writers of reputation, that Masonry was introduced into Britain A.M. 2974 by " E-Brank, king of the Trojan race " ; into Ireland by the prophet Jeremiah ; that 27,000 Masons accompanied the Christian princes in the Crusades ; and that Martin Luther was received into the Society on Christmas night, 1520,

just fifteen days after he had burned the Pope's Bull. These and kindred creations of fancy will be dismissed to the vast limbo of fabulous narrations.

In the history of Freemasonry there are no speculations which are worthy of more critical investigation than its conjectural origin, as disclosed in the *Parentalia* and the common belief that this derivation was attested by the high authority of a former Grand Master of the Society.

The common belief in Wren's membership of the Society of Freemasons rests upon two sources of authority. Historically, the general impression derives what weight it may possess from the importance that is attached to an obscure passage in Aubrey's *Natural History of Wiltshire*, and traditionally (or Masonically) the acceptance of the "legend" and its devolution from an article of faith into a matter of conviction, is dependent upon our yielding full credence to statements in Dr. Anderson's *Constitutions* of A.D. 1738, which are quite irreconcilable with those in his earlier publication of 1723. The *Natural History of Wiltshire*, originally commenced in 1656, of which the last chapter was written on April 21, 1686, was the author's first literary essay. He subsequently made some additions, but none of a later date than 1691. In 1675 it was submitted to the Royal Society; subsequently Dr. Plot—curator of the Ashmolean Museum and author of the *Natural History of Staffordshire*—was requested by Aubrey to prepare it for the press. This, however, he declined to do, but strongly urged the writer "to finish and publish it" himself. The work remained in MS. until 1847, when it was first printed, under the editorial supervision of John Britton. The original MS. was never removed from Oxford, but a fair copy was made by the author and presented to the Royal Society. Of the Oxford MS., Britton says, "Being compiled at various times, during a long series of years, it has a confused appearance from the numerous corrections and additions made in it by Aubrey." The same authority continues:—"So far as Aubrey's own labours are concerned, the Royal Society's copy is the most perfect; but the notes of Ray, Evelyn and Tanner were written upon the Oxford MS., after the fair copy was made and have never been transcribed into the latter." Aubrey's remarks upon the Freemasons are given by Halliwell in two separate but consecutive paragraphs, at p. 46 of the explanatory notes attached to the second edition of the *Masonic Poem* (1844). This writer copied from the Royal Society manuscript, where the second paragraph appears as a continuation of the first. This is not the case in the Oxford or original MS. There, the first paragraph, commencing "Sir William Dugdale told me," is written on fol. 73, whilst the second, upon which Halliwell based his conclusion "that Sir Christopher, in 1691, was enrolled among the members of the fraternity," forms one of the numerous additions made by Aubrey and is written on the back of fol. 72. Aubrey wrote on one side of the page only, until he had completed his history. As the last chapter of the *History* was written in 1686, a period of at least five years separates the passage in the text from the addendum of 1691, but the original entry in the body of the work is probably far older than 1686—the date of publication of Dr. Plot's *Natural History of Staffordshire*—yet, whilst it may fairly be concluded that Plot must

have seen Aubrey's general note on the Freemasons before his own work was written, which latter, in turn, Aubrey could not fail to have read prior to the entry of his memorandum of 1691, there is nothing to show that either the one or the other was in the slightest degree influenced by, or indeed recollected, the observations on the Freemasons which immediately preceded his own.

Dr. Robert Plot, it may be added, was born in 1640; chosen F.R.S., 1677; became one of the secretaries of the Royal Society, 1682; was appointed first keeper of the Ashmolean Museum by the founder, 1683; and, later, nominated Professor of Chemistry to the University. He was also Historiographer Royal, Secretary to the Earl Marshal, Mowbray Herald Extraordinary and Registrar of the Court of Honour; died April 30, 1696. His chief works are the *Natural Histories of Oxfordshire* (1677) *and Staffordshire* (1686). It was his intention to have published a complete *Natural History of England and Wales*, had his time and health permitted so laborious an undertaking.

The following extracts are from the Oxford or original MS.:

[" NATURALL HISTORIE OF WILTSHIRE "—PART II.—MS. IN THE BODLEIAN LIBRARY

Reverse of Fol. 72.

1691.

Mdm, this day [May the 18th after Rogation Sunday being Monday] is a great convention at St Paul's church of the Accepted Fraternity of the *Free* Masons: where Sr Christopher Wren is to be adopted a Brother: and Sr Henry Goodric.... of ye Tower, & divers others—There have been kings, that haue been of this Sodalitie.

Fol. 73.

Sr William Dugdale told me many years since, that about Henry the third's time, the Pope gave a Bull or Patents diploma to a Company of Italian Freemasons Architects to travell up and downe over all Europe to build Churches. From those are derived the *Fraternity of* Adopted-Masons. *Free-Masons*. They are known to one another by certayn Signes & Marks and Watch-words: it continues to this day. They have Severall Lodges in severall Counties for their reception: and when any of them fall into decay, the brotherhood is to relieve him &c. The manner of their Adoption is very formall, and with an Oath of Secrecy.

The Oxford copy of the *Natural History of Wiltshire* was forwarded by Aubrey to John Ray, the botanist and zoologist, September 15, 1691 and returned by the latter in the October following. It was also sent to Tanner, afterwards Bishop of St. Asaph, in February 1694. In 1719 Dr. Rawlinson printed the dedication and preface as addenda to Aubrey's *History of Surrey*. These he doubtless copied from the original. The transcript in the Royal Society Library was quoted by Walpole in the first chapter of his *Anecdotes of Painting* (1762) and Warton and Huddesford refer to the original in the list of Aubrey's manuscripts at Oxford, in a note to the

Life of Anthony à Wood. The only other notice met with—prior to 1844—of the Masonic entry or entries in Aubrey's unprinted work occurs in Hawkins' *History of Gothic Architecture* (1813), but it merely alludes to Papal bulls said to have been granted to Italian architects and does not mention Wren. Both manuscripts have been examined, the original in the Bodleian Library; the fair copy at Burlington House, by permission of the Council of the Royal Society. The latter has on the title-page *Memoires of Naturall Remarques in the County of Wilts*, by John Aubrey, R.S.S., 1685; but as the memorandum of 1691, as well as the earlier entry relating to the Freemasons, duly appears in the text, it will be safer to believe in their contemporaneous transcription, than to assume that the copy, like the original, received additions from time to time. The allusion to the Freemasons appears at p. 277 of the Royal Society MS. and, at p. 276, three pages are inserted conformably with Aubrey's rough note on the back of fol. 72 of the Oxford copy.

As already observed, Aubrey's memorandum of Wren's approaching initiation was not printed or in any way alluded to until 1844. It can, therefore, have exercised no influence whatever in shaping or fashioning the belief (amongst Masons) which, from 1738 onwards, has universally prevailed as regards the connexion of the great architect with the ancient Craft. Indeed, the statements of Aubrey (1691) and Anderson (1738) are mutually destructive. If Wren was only "accepted" or "adopted" in 1691, it is quite clear that he could not have been Grand Master at any earlier date; and, on the other hand, if he presided over the Society in the year 1663, it is equally clear that the ceremony of his formal admission into the Fraternity was not postponed until 1691.

In proceeding with the inquiry, whilst it is necessary constantly to bear in mind that Masonic writers of the last century—with whose works, in the first instance, we are chiefly concerned—were altogether uninfluenced by the singular entries in the Aubrey MSS., yet we should be on our guard not to assume too confidently that none of the Fellows of the Royal Society who joined the Fraternity between 1717 and 1750 were aware that one of their own number—Aubrey was chosen an F.R.S. in 1663—had recorded in a manuscript work (which he deposited in their own library) the approaching initiation into Masonry of a former President of the Royal Society. It is improbable that so curious a circumstance was wholly unknown to Dr. Desaguliers, Martin Folkes, Martin Clare, or Richard Rawlinson, all Fellows of the Royal Society and zealous Freemasons. Dr. Desaguliers was Grand Master 1719; Deputy Grand Master 1722–3 and 1725; Folkes was Deputy Grand Master in 1724; and Clare in 1741; Rawlinson was Grand Steward in 1734 and was an indefatigable collector of Masonic data.

If the probability of some one or more of these distinguished Brethren having perused the manuscript in question is admitted, it affords negative evidence from which it may not unfairly be concluded that the allusion to Wren failed to make any impression upon them.

The earliest *Book of Constitutions* was published by Dr. James Anderson, conformably with the direction of the Grand Lodge, to which body it was submitted

Frontispiece to Anderson's Book of Constitutions, 1723.

in print on January 17, 1723 and finally approved. It was the joint production of Anderson, Desaguliers and the antiquary, George Payne, the two last named of whom had filled the office of Grand Master. Payne compiled the *Regulations*, which constitute the chief feature of this work; Desaguliers wrote the preface; and Anderson digested the entire subject-matter.

This official book speaks of "our great Master Mason Inigo Jones"; styles James I and Charles I "Masons" and proceeds as follows:

After the Wars were over and the *Royal Family* restor'd, true *Masonry* was likewise restor'd; especially upon the unhappy Occasion of the *Burning* of LONDON, *Anno* 1666; for then the City Houses were rebuilt more after the *Roman* stile, when King Charles II founded the present ST. PAUL'S Cathedral in *London* (the old *Gothick* Fabrick being burnt down), much after the style of ST. PETER'S at *Rome*, conducted by the ingenious Architect, Sir CHRISTOPHER WREN.

Besides the Tradition of old Masons now alive, which may be rely'd on, we have much reason to believe that King Charles II was an *accepted Free-Mason*, as everyone allows he was a great Encourager of the *Craftsmen*.

But in the Reign of his Brother, King James II, though some *Roman* Buildings were carried on, the *Lodges of Freemasons* in London much dwindled into Ignorance, by not being duly frequented and cultivated.

In a footnote Dr. Anderson speaks of the Sheldonian Theatre, Oxford, "as having been designed and conducted also by Sir Christopher Wren, the King's Architect."

William III is termed "that *Glorious Prince*, who by most is reckon'd a *Free-Mason*"; and, having cited an opinion of Sir Edward Coke, Dr. Anderson says:

This quotation confirms the tradition of *Old Masons*, that this most learned *Judge* really belong'd to the Ancient Lodge, and was a *faithful Brother*.

The text of the original *Book of Constitutions* thus concludes:

And now the *Free-born* BRITISH NATIONS, disentangled from foreign and civil Wars and enjoying the good fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Masonry of every sort and reviv'd the *drooping Lodges of London*. This fair *Metropolis* flourisheth, as well as other Parts with several worthy *particular* Lodges, that have quarterly *communication* and an annual *Grand Assembly* wherein the *Forms* and *Usages* of the most ancient and worshipful Fraternity are wisely propagated and the *Royal Art* duly cultivated and the *cement* of the Brotherhood preserv'd: so that the whole *Body* resembles a well built *Arch*.

It will be seen by the above extracts, that whilst various kings of England, the celebrated architect Inigo Jones, even a learned judge, are included in the category of Freemasons, Sir Christopher Wren is mentioned only in a professional capacity. From which it may safely be inferred, that the triumvirate charged with the preparation of the first code of laws and the first items of Masonic history, published by authority, had, at that time, no knowledge of his ever having been a member of the Society. Dr. Mackey indeed thinks, that "this passing notice of him who has

been called the Vitruvius of England must be attributed to servility"; but with all due respect to the memory of this diligent lexicographer, is it not possible that the English Freemasons of 1717–23 had no reason to believe in Wren's connexion with their Society, also, that if at any time during the building of St. Paul's Cathedral he had been "accepted" as a Freemason, all recollection of so important a circumstance as the initiation, or affiliation, of the King's Architect would not have died out in the subsisting Lodges of Masons, within the short span of six or seven years, which, according to Anderson (in his subsequent publication of 1738), elapsed between Wren's cessation of active interest in the Lodges and the so-called Revival of 1717? It is important, moreover, to note that the *Constitutions* of 1723 record no break in the career of prosperity upon which the Craft had embarked after the accession of William III.

Between 1723 and 1738, though a large number of Masonic books and pamphlets were published, in none of these is Wren alluded to as a Freemason. He is not so styled in the *Constitutions* of 1726 and 1730 (Dublin), which were reprinted by the late Richard Spencer in 1871, nor is his connexion with the Craft in any way hinted at by Francis Drake, the Junior Warden of the Grand Lodge of York, in his celebrated oration of 1726.

Smith's *Pocket Companion* for 1735, 1736, 1737 and 1738, though they contain much Masonic information, describe Charles II as "that mason king" and refer to William III as "with good reason believed to have been a Free-Mason," merely designate the late Surveyor-General, "that excellent architect, Sir Christopher Wren."

The newspapers during the same period (1723–38)—with the exceptions presently to be noticed—are equally silent upon the point under consideration and there is no reference to Wren in the *Rawlinson MSS.* in the Bodleian Library.

Sir Christopher died on February 25, 1723; and, in the *Postboy*, No. 5243, from February 26 to February 28 of that year, appears an obituary notice of Wren and an advertisement of the *Book of Constitutions*. The same paper in the next number (5244) gives a more elaborate notice, consisting of twenty-eight lines, enumerating all the offices held by the deceased. The *Postboy*, No. 5245, from March 2 to March 5, has the following:—"London, March 5, this evening the corpse of that worthy FREE MASON, Sir Christopher Wren, Knight, is to be interr'd under the Dome of St. Paul's Cathedral." A similar announcement appears in the *British Journal*, No. 25, March 9, viz.:—"Sir Christopher Wren, that worthy Free Mason, was splendidly interr'd in St. Paul's Church on Tuesday night last."

Sixteen notices in all of Wren's death or burial occur between February 26 and March 9, 1723. Four are copied from the *Postboy* and a similar number from the *Daily Post*. Two each from the *British Journal*, the *Weekly Journal* or *Saturday's Post*, the *Weekly Journal* or *British Gazetteer*. Single notices are given in the *London Journal* and the *Postman*.

In none of these, except as above stated, is Sir Christopher designated a "Freemason" and this expression is not again coupled with his name in any newspaper paragraph of earlier date than 1738.

It will be observed that the journal announcing, in the first instance, that Wren was a "Freemason," had been previously selected as the advertising medium through which to recommend the sale of the *Book of Constitutions*, so it is hardly to be wondered at that the editor of the *Postboy* should have deemed a title so lavishly bestowed by Dr. Anderson upon the persons and personages of whom he had occasion to speak, including Inigo Jones, a predecessor of Wren in the office of Surveyor-General, would fitly be applied to designate the great man whose funeral obsequies he was announcing.

Commenting upon the passage in the *Postboy*, No. 5245, W. P. Buchan observes:

Is it true that Wren was really a "Freemason" before his death? And, if so, when and where did he become one? At page 595 of the *Graphic* for 19th December, 1874, we are told that the Duke of Edinburgh is a Mason, but I fear this is a mistake; consequently, if the latter scribe is not infallible as regards a living celebrity, I feel justified in doubting the veracity of the former respecting a dead one.

That a single paper only—the *British Journal*, No. 25—reprinted the statement given in the *Postboy*, will surprise the readers of old newspapers, for if there is one circumstance more than another which renders an examination of these records especially fatiguing, it is the wearisome repetition by journals of later date of nearly every item of intelligence published in a London newspaper.

Between 1730 and 1738, the newspapers of the time contain very frequent references to Freemasonry. Many of these were preserved by Dr. Rawlinson and may be seen in the curious collection of Masonic scraps, entitled the *Rawlinson MSS.*, in the Bodleian Library. Though there are numerous dissertations on Freemasonry, squibs, catechisms and the like, nowhere, prior to 1738, save in the two papers of 1723, already cited, is there any mention of Wren as a Freemason. That this belief did not exist in 1737 is plainly evidenced by the *Pocket Companion* for 1738, printed, according to invariable usage, slightly in advance and which, like its predecessors and successors, was a summary of all the facts, fancies and conjectures previously published in reference to Freemasonry. Had there, at that time, been a scintilla of evidence to connect Wren with the Fraternity, the worthy knight, without doubt, would have figured in that publication as a Freemason.

How, then, did the fable originate? In the first instance, before examining the *Constitutions* of 1738, two extracts from the Minutes of Grand Lodge claim attention:

February 24, 1735.—Bro. Dr. Anderson, formerly Grand Warden, represented that he had spent some thoughts upon some alterations and additions that might fitly be made to the *Constitutions*, the first Edition being all sold off.

Resolved—That a committee be appointed ∴ ∴ ∴ to revise and compare the same and, when finished, to lay the same before Grand Lodge.

March 31, 1735.—A motion was made that Dr. James Anderson should be desired to print the names (in his new *Book of Constitutions*) of all the Grand Masters that could be collected from the beginning of Time; with a list of the

Names of all Deputy Grand Masters, Grand Wardens and the Brethren who have served the Craft in the Quality of Stewards.

The new edition of the *Constitutions* was published in 1738, and it is stated therein that, in 1660, Charles II approved the choice of the Earl of St. Albans as Grand Master; that, in 1663, this nobleman appointed Sir John Denham Deputy Grand Master and Sir Christopher Wren (slightly antedating his knighthood) and Mr. John Webb Grand Wardens. In giving the following extracts from this work, it must be premised that, by all authorities alike, whether in or out of the Craft, the *Constitutions* edited by Dr. Anderson have been regarded as the basis of Masonic history.

Gilbert Sheldon, Archbishop of *Canterbury*, an excellent Architect, shew'd his great skill in designing his famous *Theatrum Sheldonianum* at *Oxford*, and at his Cost it was conducted and finished by Deputy WREN and Grand Warden WEB.

And the *Craftsmen* having celebrated the Cape-stone, it was open'd with an elegant oration by Dr. South, on 9th July 1669. D. G. M. WREN built also that other *Master Piece*, the pretty *Musæum* near the *Theatre*, at the Charge of the University. Meanwhile—

London was rebuilding apace; and the Fire having ruin'd St. *Paul's* Cathedral, the KING with *Grand Master* Rivers, his architects and craftsmen, Nobility and Gentry, Lord Mayor and Aldermen, Bishops and Clergy, etc., in due Form levell'd the *Footstone* of New St. Paul's, designed by D. G. Master Wren, A.D. 1673 and by him conducted as *Master of Work* and Surveyor, with his Wardens Mr. *Edward Strong*, Senior and Junior, under a Parliamentary Fund.

Upon the death of Grand Master Arlington, 1685, the *Lodges* met and elected Sir Christopher Wren GRAND MASTER, who appointed

Mr. Gabriel Cibber } *Grand Wardens.* { and whilst carrying on St. Paul's he
Mr. Edward Strong } { annually met those Brethren that could

attend him, to keep up good old *Usages*, till the Revolution.

The *Constitution Book* goes on to say that King William III was privately made a *Free-Mason*; that he approved the choice of Grand Master Wren; that, in 1695, the Duke of Richmond became Grand Master, Wren being Deputy, the Edward Strongs, senior and junior, Grand Wardens respectively; and again records Sir Christopher's elevation to the Grand Mastership in 1698.

The official record proceeds:

Yet still in the *South* (1707) the Lodges were more and more disused, partly by the Neglect of the *Masters* and *Wardens* and partly by not having a *Noble Grand Master* at *London* and the annual Assembly was not duly attended. G. M. Wren who had design'd St. Paul's, *London*, A.D. 1673 and, as *Master* of *Work*, had conducted it from the *Foot-stone*, had the Honour to finish that noble *Cathedral*, the finest and largest *Temple* of the *Augustan* stile except *St. Peter's* at *Rome*; and celebrated the *Cape-stone* when he erected the Cross on the Top of the Cupola, in July A.D. 1708.

Some few years after this Sir *Christopher Wren* neglected the office of *Grand Master*, yet the *Old Lodge* near St. Paul's and a few more, continued their stated meetings.

According to Edward Strong, senior, in the *Memoir* alluded to, the last stone of the lanthorn on the dome of St. Paul's was laid by himself, October 25, 1708. Christopher Wren also claims the honour of having laid the " highest or last stone," but fixes the date of this occurrence at 1710 (*Parentalia, or Memoirs of the Family of the Wrens*, MDCCL, p. 292). Edward Strong, the elder, died in 1723, aged 72; consequently he was only 22 years of age in 1673. It is improbable that his *son* Edward was born until some years after the footstone was levelled. As will presently appear, the credit of having laid the foundation-stone of St. Paul's Cathedral is claimed for *Thomas* Strong by his brother Edward, in the latter's " Memoir of the Family of Strong," given in Clutterbuck's *History and Antiquity of the County of Hertford*, 1815, vol. i, p. 167. The father of Edward and Thomas Strong (and four other sons, all bred to the mason trade) was named Valentine and he was called a Free-Mason, that word being found on his tombstone in Fairford Churchyard (just outside the county of Oxford boundary), where he was buried in November 1682. Thomas Strong took with him from Oxford to London what is described as a " Lodge of Masons," for whom a special act was passed to make them free of London for seven years. Thomas Strong died in 1681, unmarried, leaving " all his employment to his brother Edward, whom he made his sole executor." There is a copy of the Strong family records in the Bodleian Library at Oxford (*Ryland's MS.*, d. 2).

In the *Constitutions* of 1738 we learn for the first time that Wren was a Freemason, this volume, it must be recollected, having been written by the compiler of the earlier *Constitutions*, Dr. James Anderson; that the Sheldonian Theatre, Oxford, was opened Masonically; that King Charles II laid the foundation-stone of St. Paul's; and that Wren continued as Grand Master until after 1708, when his neglect of the office " caused the Lodges to be more and more disused." It is somewhat remarkable that not one of these statements can be cited as an historical fact.

It may shortly be stated that, among the English Grand Masters, Dr. Anderson gravely enumerates Austin the Monk, St. Swithin, St. Dunstan, Henry VII and Cardinal Wolsey; whilst of Foreigners who had attained that high office, he specifies Nimrod, Moses, Solomon, Nebuchadnezzar and Augustus Cæsar!!

Between 1738 and 1750 there is nothing to chronicle which bears upon the present inquiry, but in the latter year appeared the following work:—*Parentalia: or, Memoirs of the Family of the Wrens.* But Chiefly of Sir Christopher Wren, compiled by his son Christopher: Now published by his grandson Stephen Wren, Esq.; with the care of Joseph Ames, F.R.S. London, MDCCL.

Two passages in this publication demand attention. These occur at p. 292 and p. 306 respectively, the latter being the opinion ascribed to Wren in respect of the origin of Freemasonry and the former the statement of his son Christopher with regard to certain occurrences, about which there is a great diversity of testimony.

At p. 292, the subject being sundry details connected with the erection of St. Paul's Cathedral, there appears:

The first Stone of this *Basilica* was laid in the Year 1675 and the Works carried on with such Care and Industry, that by the Year 1685 the Walls of the Quire and Side ailes were finished, with the circular North and South Porticoes; and the great Pillars of the Dome brought to the same Height; and it pleased God in his Mercy to bless the *Surveyor* with Health and Length of Days and to enable him to compleat the whole Structure in the Year 1710 to the Glory of his most holy Name and Promotion of his divine Worship, the principal Ornament of the Imperial Seat of this Realm *Majestas convenit ista deo.* The highest or last Stone on the Top of the Lantern, was laid by the Hands of the *Surveyor's* son, *Christopher Wren* deputed by his Father, in the Presence of that excellent Artificer Mr Strong, his Son and other *Free and Accepted Masons*, chiefly employed in the Execution of the Work.

In his *Literary Anecdotes of the Eighteenth Century*, John Nichols observes:

The last of Mr Ames's literary labours, was the drawing up the *Parentalia* in one volume folio, from the papers of Mr Wren. The title sets forth that they were published by Stephen Wren, with the care of Joseph Ames.

In the view that the work under consideration was virtually the compilation of Joseph Ames, Nichols has been followed by Elmes, whose two biographies of Wren (*Memoirs of the Life and Works of Sir Christopher Wren*, 1823; *Sir Christopher Wren and his Times*, 1852), together with those in the *Biographia Britannica* and the *Parentalia*, contain everything of an authentic character in the life of Sir Christopher that has descended to us. Elmes comments upon the *Parentalia* as a work of authority. It is described by this writer as "Ames's miserable compilation, published under the name of Stephen Wren." Altogether, according to Elmes, the *Parentalia* is a very bungling performance. Numerous errors and inaccuracies are pointed out, especially in the matter of dates.

Thus it is shown that a letter from Wren to Lord Brouncker was written in 1663, not in 1661; that to a paper read before the Royal Society the year 1658, instead of 1668, had been assigned; and that mistakes occur in the accounts both of Sir Christopher's appointment as Surveyor-General and his receiving the honour of knighthood; and such expressions occur as—"the *Parentalia*, with its usual carelessness or contempt of correctness in dates"; and "This is not, by many, the only or the greatest falsification of dates by Ames." (See *Memoirs of Wren*, 1823, pp. 139, 217, 241, 242, 255, 263, 317, 440.)

In spite, however, of the combined authority of Nichols and Elmes, it would appear that Ames's labours in connexion with the *Parentalia* were strictly of an editorial character and that the actual writer or compiler was Christopher Wren, only son of the architect. The original manuscript of the work appears to be in the handwriting of Christopher Wren and, as the title-page shows at the foot, was prepared for publication six years before the death of the compiler—

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Christopher Wren, the only son of the great architect by his first marriage, was born February 16, 1675 and died August 24, 1747, aged 72. "He had made

antiquity, which he well understood, his particular study and was extremely communicative." He wrote and published, in 1708, a learned work, which he dedicated to his brethren of the Royal Society, containing representations of many curious Greek medallions and ancient inscriptions, followed by legends of imperial coins from Julius Cæsar to Aurelian, with their interpretations and an appendix of Syrian and Egyptian kings and coins, all collected by himself. He also wrote the MS. life of his father in Latin (*Lansdowne MSS.*, No. 698, fol. 136) and arranged the documents for the *Parentalia*, which were afterwards published by his son Stephen, assisted by Joseph Ames. We find, therefore, that the memoirs or opinions of Sir Christopher Wren come down to us recorded by his son, a learned antiquary, at the age of 66, when his father had been just eighteen years in his grave.

The first observation to be made on the passage at p. 306 of the *Parentalia*, commencing, " He [Wren] was of opinion (as has been mentioned in another place)," is, that this sentence in brackets refers to a memorial of Sir Christopher in his own words, to the Bishop of Rochester, in the year 1713, from which the following are two extracts :

This we now call the *Gothick* manner of Architecture (so the *Italians* call'd what was not after the *Roman* Style), though the *Goths* were rather Destroyers than Builders : I think it should with more reason be call'd the Saracen-style : for those People wanted neither Arts nor Learning and, after We in the West had lost Both, we borrow'd again from Them, out of their Arabick-Books, what they with great diligence had translated from the *Greeks*. *They* were Zealous in their Religion, and wherever they Conquer'd (which was with amazing rapidity), erected Mosques and Caravansaras in hast, which oblig'd them to fall into another Way of Building ; for they Built their Mosques Round, disliking the Christian Form of a Cross.

The *Saracen* Mode of Building seen in the *East* soon spread over *Europe* and particularly in *France* ; the Fashions of which Nation we affected to imitate in all ages, even when we were at enmity with it.

The preceding quotations contain everything in Wren's actual memorial which may tend to throw any light upon the opinion of the great architect, as recorded by his son. It will be noticed that the Freemasons are not alluded to, at first hand, by Sir Christopher, therefore we have no other choice than to accept the evidence—*quantum valeat*—as transmitted by his son. It is true that the language employed is not free from ambiguity and it might plausibly be contended that the authority of the architect was not meant to cover the entire dissertation on the Freemasons. Still, on the whole, we shall steer a safe course in accepting the passage in the *Parentalia* as being Christopher Wren's recollection of his father's opinion, though tinctured insensibly by much that he may have heard and read during the twenty years that elapsed between the death of the architect and the compilation of the family memoir.

From neither of the extracts from the *Parentalia* is there justification for drawing an inference that Wren was a Freemason. The passage at p. 292 of that work

contains the only allusion to the English Society, wherein, indeed, Edward Strong is described as a "Free and Accepted Mason," though it may well have been that, had the worthy master mason noticed this statement in the autobiography which will later be considered, three contradictions instead of two might have appeared between the testimonies of the elder Strong and the younger Wren.

If Sir Christopher was ever admitted into the society of Freemasons—whether the event is fixed according to the earlier date given by Dr. Anderson or the later one of John Aubrey, is immaterial—his son Christopher must have known of it and it is extremely improbable, to say the least, that the latter would neglect to record any details of such an occurrence with which he was acquainted. Christopher Wren, elected a Fellow of the Royal Society in 1693, at the early age of eighteen, though not admitted until 1698, must have frequently met Dr. Plot, who was on very intimate terms with his father; and it is quite within the limits of probability also that he was personally acquainted with both Ashmole and Aubrey. Ashmole, Plot and Aubrey died respectively in 1692, 1695 and 1697.

With the writings of these three antiquaries, however, it may confidently be assumed he was familiar. The references to the elder Wren are so frequent, that, without doubt, Ashmole's *Diary* and *Antiquities of Berkshire* and Aubrey's *Natural History of Surrey*, all published, it must be recollected, before 1720—were read with great interest by the architect's family. If we admit the possibility of Sir Christopher being a Freemason, the entries in the *Diary* and the learned speculations in regard to the origin of the Society prefixed to the *Antiquities of Berkshire* must (on the supposition above alluded to) have necessarily led to his having expressed agreement or disagreement with the remarks of his friend Plot in 1686 (*Natural History of Staffordshire*, p. 316) and it may also as safely be inferred that the statement in Ashmole's posthumous work (1719) would have been minutely criticized, in connexion, it may well have been, with the proceedings of the Grand Lodge of England, then just two years established.

But putting conjecture aside, Christopher Wren amongst "his brethren of the Royal Society," to whom he dedicated his own book, must have constantly met Dr. Richard Rawlinson—writer of the memoir of Ashmole, containing the description of Freemasonry in the *Antiquities of Berkshire*—and it is in the highest degree probable that the latter, who, for reasons stated elsewhere, may have perused both versions of Aubrey's manuscript history and must have satisfied himself of the inaccuracy of the statement relating to Wren, by personal inquiry of the architect or his son.

It would, on the whole, appear probable that Christopher Wren knew of, but rejected, the statement of John Aubrey and it may be concluded that the omission of any reference whatever to the prediction of 1691 is tantamount to an assurance that, in the opinion of his son and biographer, there was no foundation whatever, in fact, for any theory with regard to Wren's membership which had been set up.

The real importance of the passage at p. 306 of the *Parentalia* arises from the fact of its being in general agreement with all the other theories or speculations

relating to the origin of Freemasonry which have been traced or ascribed to writers or speakers of the seventeenth century. The next point—a very remarkable one—is the singular coincidence of the three versions attributed to Dugdale, Wren and Ashmole respectively, possessing the common feature of having been handed down by evidence of the most hearsay character.

The earliest mention of the "travelling bodies of Freemasons," who are said to have erected all the great buildings of Europe, occurs in the *Natural History of Wiltshire* and appears to have been written a few years before 1686. As the text of the Oxford copy of this MS. was completed in 1686, it is evident, from the position of fol. 73, that Aubrey's original remarks on the Freemasons were penned at some previous time. This inference is strengthened by the absence in the MS. of any allusion to the observations of Dr. Plot on the same subject in his *Natural History of Staffordshire*, published in 1686; a copy of which, Elias Ashmole records in his *Diary*, was presented to him by the author on May 23 of that year. Aubrey here says:—"Sr William Dugdale [born 1605, died February 10, 1686] told me many years since." In the *Parentalia*, as already seen, Christopher Wren records the belief of his father under the expression—"He [Wren] was of opinion"; and it only remains to be stated, that, in a similar manner, are we made acquainted with the views of Elias Ashmole on the same subject. In the memoir of Ashmole in the *Biographia Britannica* appears a letter from Dr. Knipe, of Christ Church, Oxford, from which the following is extracted:

What from Mr. Ashmole's collection *I could gather* was, that the report of our Society taking rise from a Bull granted by the Pope in the reign of Henry III to some Italian architects, to travel over all Europe to erect Chapels, was ill-founded. Such a Bull there was, and those architects were masons. But this Bull, *in the opinion of the learned Mr Ashmole*, was confirmative only and did not by any means create our fraternity, or even establish them in this kingdom.

In the preceding extracts there is, at the best, but secondary evidence of opinions entertained by three eminent authorities. It is almost certain, however, that these may be traced to a single source. For the purposes of this inquiry, it is immaterial to consider whether Dugdale acquired his information from Ashmole, or *vice versa*. Substantially their speculations were identical, as will more clearly appear if any reader takes the trouble to compare Aubrey's note of Sir William Dugdale's statement with the memoir of Ashmole, from the pen of Dr. Rawlinson, given in Ashmole's posthumous work, the *Antiquities of Berkshire* (1719). The following extract must have largely influenced Dr. Knipe in 1747, when he communicated with Dr. Campbell, the writer of the article "Ashmole" in the *Biographia Britannica*, and though, in all probability, both Knipe and Rawlinson drew from the same fount, viz. the Ashmole Papers, yet it may fairly be assumed that as many rivulets of information still flowing during the early residence at Oxford of the latter must have become dried up half a century later—during which period, moreover, the reputation of Dr. Rawlinson as a scholar and an archæologist had been firmly established—the younger commentator, himself a Freemason, is scarcely likely to have

recorded his impression of the origin of Freemasonry believed in by Ashmole, without conferring previously with the eminent antiquary and topographer who had so long ago preceded him in the same field of inquiry.

On October 16 [1646] he [Ashmole] was elected a Brother of the Company of Free Masons, with Collonel *Henry* Mainwaring, of *Kerthingham* in *Cheshire*, at *Warrington* in *Lancashire*, a Favour esteemed so singular by the Members, that Kings themselves have not disdain'd to enter themselves into this Society, the original Foundation of which is said to be as high as the Reign of *King Henry* III, when the Pope granted a *Bull*, *Patent*, or *Diploma*, to a particular Company of *Italian Masons* and *Architects* to travel over all *Europe* to build Churches. From this is derived the Fraternity of *Adopted Masons*, *Accepted Masons*, or *Free Masons*, who are known to one another all over the World by certain Signals and Watch Words known to them alone. They have several Lodges in different Countries for their Reception; and when any of them fall into Decay, the Brotherhood is to relieve him. The manner of their Adoption, or Admission, is very formal and solemn and with the Administration of an Oath of Secrecy, which has had better Fate than all other Oaths and has been ever most religiously observed, nor has the World been yet able, by the inadvertence, surprise, or folly of any of its Members, to dive into this Mystery, or make the least discovery. (Ashmole's *Antiquities of Berkshire*, Preface by Dr. Rawlinson, p. vi.)

This memoir of Ashmole is followed by no signature, nor does the title-page of the work disclose the name of the editor. There appears, however, no reason to doubt that the work was edited and the memoir written, by Dr. Richard Rawlinson (see *Athenæ Oxonienses*, 3rd edition, vol. iv, p. 363); the latter, therefore, whilst open to examination and criticism, possesses the credibility which is universally accorded to the testimony of a well-informed contemporary. Rawlinson is known to have purchased some of Ashmole's and Sir William Dugdale's MSS. (John Nichols, *Literary Anecdotes of the Eighteenth Century*, 1812–15, vol. v, p. 489). Ashmole's library was sold March 5, 1694 (*ibid.*, vol. iv, p. 29) and that Aubrey's posthumous work, *The History of Surrey*, was published under his editorial supervision has already been stated. He was also an F.R.S.—having been elected together with Martin Folkes and John Theophilus Desaguliers in 1714—and it is in the highest degree probable that the Royal Society's copy of the Aubrey manuscript constituted one of the sources of information whence he derived his impression of the early origin of the Freemasons. It may safely be assumed that whatever was current in Masonic or literary circles—at London or Oxford—respecting the life or opinions of Ashmole, Rawlinson was familiar with and, in this connexion, his silence on the purely personal point of Wren's "adoption" possesses a significance which we can hardly overrate.

Elias Ashmole, "the eminent philosopher, chemist and antiquary"—as he is styled by his fullest biographer, Dr. Campbell—founder of the noble museum at Oxford, which still bears his name, was the only child of Simon Ashmole, of Lichfield, Saddler, in which city his birth occurred on May 23, 1617. The chief instrument of his future preferments, as he gratefully records in his *Diary*, was his cousin

Thomas, son of James Paget, Esq., some time Puisne Baron of the Exchequer, who had married for his second wife, Bridget, Ashmole's aunt by the mother's side. When he had attained the age of sixteen, he went to reside with Baron Paget, at his house in London and continued for some years afterwards a dependent of that family. Full particulars of his life and career are contained in Dudley Wright's *England's Masonic Pioneers*. The present concern is solely his connexion with Freemasonry and it must be observed that, although he appears to have regarded his admission into the Order as a great distinction, there is no evidence that he was present at more than two Masonic meetings in his life. The first entry in his *Diary* relates to his initiation in 1646, the second, to his attending a Masonic meeting at Masons' Hall, London, in 1682, thirty-five years subsequently, to which he had been summoned. It is not improbable, however, that he did, in some way, keep up his connexion with the Freemasons, but in so slender a manner that it did not merit any special mention. His *Diary* contains very few details upon any point, except his ailments and lawsuits and his frequent attendance at Astrologers' feasts.

It is, however, a noteworthy circumstance that Ashmole and Colonel Mainwaring, adherents respectively of the Court and Parliament, should have been admitted into Freemasonry at the same time and place. Down to 1881 the prevalent belief was, that although a Lodge was in existence at Warrington in 1646, all were of the " craft of Masonry " except Ashmole and Colonel Mainwaring. Ashmole's first wife was the daughter of Colonel Mainwaring's uncle. A flood of light, however, was suddenly shed on the subject by the research of W. H. Rylands, who, in perhaps the very best of the many valuable articles contributed to the now defunct *Masonic Magazine*, has so far proved the essentially *speculative* character of the Lodge as to render it difficult to believe that there could have been a single *operative* Mason present on the afternoon of October 16, 1646. Thus Mr. Richard Penket[h], the *Warden*, is shown to have been a scion of the Penketh of Penketh, and the last of his race who held the family property (see Dudley Wright, *op. cit.*).

The two names which next follow were probably identical with those of James Collyer or Colliar, of Newton-le-Willows, Lancashire and Richard Sankie, of the family of Sonkey, or Sankey of Sankey, as they were called, landowners in Warrington from a very early period; they were buried respectively at Winwick and Warrington —the former on January 17, 1673–4, the latter on September 28, 1667. Of the four remaining Freemasons named in the *Diary*, though without the prefix of " Mr.," it is shown by Rylands that a gentle family of Littler or Lytlor existed in Cheshire in 1646; while he prints the wills of Richard Ellom, Freemason of Lyme [Lymm] and of John Ellams, husbandman, of Burton, both in the county of Cheshire—that of the former bearing date September 7, 1667 and of the latter June 7, 1689. That these were the Ellams named by Ashmole cannot positively be affirmed, but they were doubtless members of the same yeoman family, a branch of which had apparently settled at Lymm, a village in Cheshire, about five miles from Warrington. Of the family of Hugh Brewer, nothing has come to light beyond the fact that a person bearing this patronymic served in some military capacity under the Earl of Derby in 1643.

The proceedings at Warrington in 1646 establish some very important facts in relation to the antiquity of Freemasonry and to its character as a speculative science. The words Ashmole uses, " the names of those who were *then* of the lodge," implying as they do either that some of the *existing* members were absent, or that at a previous period the Lodge-roll comprised other and *additional* names beyond those recorded in the *Diary*, amply justify the conclusion that the Lodge, when Ashmole joined it, was not a new creation. The term " Warden " moreover, which follows the name of Rich. Penket, will of itself remove any lingering doubt whether the Warrington Lodge could boast a higher antiquity than the year 1646, since it points with the utmost clearness to the fact that an actual official of a subsisting branch of the Society of Freemasons was present at the meeting.

The history or pedigree of the Lodge is therefore to be carried back beyond October 16, 1646, but how far is indeterminable and, in a certain sense, immaterial. The testimony of Ashmole establishes beyond cavil that, in a certain year (1646), at the town of Warrington, there was in existence a Lodge of Freemasons, presided over by a Warden, and largely (if not entirely) composed of speculative or non-operative members. Concurrently with this, we have the evidence of the *Sloane MS.*, 3848 (13), which document bears the following attestation :

> " Finis p me
> Eduardu : Sankey
> decimo sexto die Octobris
> Anno Domini 1646."

Commenting upon the proceedings at the Warrington meeting, Fort remarks : " It is a subject of curious speculation as to the identity of Richard Sankey, a member of the above Lodge. *Sloane MS.*, No. 3848, was transcribed and finished by one Edward Sankey, on the 16th day of October 1646, the day Elias Ashmole was initiated into the secrets of the Craft " (*Early History and Antiquities of Freemasonry*, p. 137). The research of Rylands has afforded a probable, if not altogether an absolute, solution of the problem referred to and from the same fount we learn that *an* Edward Sankey, " son to Richard Sankey, gent.," was baptized at Warrington, February 3, 1621–2.

It, therefore, appears that on October 16, 1646 *a* Richard Sankey was present in Lodge and that *an* Edward Sankey copied and attested one of the old manuscript Constitutions ; and that a Richard Sankey of Sankey flourished at this time, whose son Edward, if alive, we must suppose would have then been a young man of four or five and twenty. Now, it seems that the identification of the Sankeys of Sankey, father and son, with the Freemason and the copyist of the *Old Charges* respectively, is rendered as clear as anything lying within the doctrine of probabilities can be made to appear.

It may, therefore, be assumed that a version of the old manuscript Constitutions, which has fortunately come down to us, was in circulation at Warrington in 1646. Thus we should have, in the year named, Speculative and, it may be, also Operative

Masonry, co-existing with the actual use, by Lodges and Brethren, of the Scrolls or Constitutions of which the *Sloane MS.*, 3848 (13), affords an illustration in point.

The remaining entries in the *Diary* of a Masonic character are the following :

March, 1682.

10.—About 5 P.M. I rec^{d} : a Sumons to app^{r} at a Lodge to be held the next day, at Masons Hall London.

11.—Accordingly I went, & about Noone were admitted into the Fellowship of Free Masons,

Sr William Wilson Knight, Capt. Rich : Borthwick, Mr Will : Woodman, Mr Wm Grey, Mr Samuell Taylour & Mr William Wise.

I was the Senior Fellow among them (it being 35 yeares since I was admitted) There were p^{r}sent beside my selfe the Fellowes after named.

Mr Tho : Wise M^{r} of the Masons Company this p^{r}sent yeare. Mr Thomas Shorthose, Mr Thomas Shadbolt, Waindsford Esqr Mr Nich : Young Mr John Shorthose, Mr William Hamon, Mr John Thompson, & Mr Will : Stanton.

Wee all dyned at the halfe Moone Taverne in Cheapside at a Noble dinner prepaired at the charge of the New = accepted Masons.

All the persons named in the last paragraph quoted from the *Diary*, also Mr. Will. Woodman and Mr. William Wise, who are mentioned in the earlier one, were members of the Masons' Company. Thomas Wise was elected Master, January 1, 1682. By —— *Waindsford, Esq.*, is probably meant *Rowland Rainsford*, who is described in the records of the Company as " late apprentice to Robert Beadles, was admitted a freeman, Jan. 15, 166$\frac{7}{8}$ " ; and William Hamon is doubtless identical with William Hamond, who was present at a meeting of the Company on April 11, 1682. John Shorthose and Will. Stanton were Wardens.

From the circumstance that Ashmole records his attendance at a meeting of the *Freemasons*, held in the hall of the Company of *Masons*, a good deal of confusion has been engendered, which some casual remarks of Dr. Anderson, in the *Constitutions* of 1723 (p. 82), have done much to confirm. By way of filling up a page, as he expresses it, he quotes from an old Record of Masons, to the effect that, " the said Record describing a *Coat of Arms*, much the same with *that* of the LONDON COMPANY of *Freemen* Masons, it is generally believ'd that the said *Company* is descended of the ancient *Fraternity* ; and that in former Times no Man was *Free* of that *Company* until he was install'd in some *Lodge* of *Free* and *Accepted Masons*, as a necessary Qualification." " But," he adds, " that laudable Practice seems to have been long in Dissuetude."

It is important, however, carefully to discriminate between the *undoubted* testimony of Ashmole and the opinions which have been *ascribed* to him. So far as the former is concerned, *direct* allusions to the Masonic Fraternity come to an end with the last entry given from the *Diary* (1682) ; but the latter have exercised so much influence upon the writings of all historians, that their careful analysis will form one of the most important parts of inquiry.

In order to present this evidence in a clear form, it becomes necessary to dwell upon the fact, that the entries in the *Diary* record the attendance of Ashmole at two Masonic meetings only—viz. in 1646 and 1682 respectively.

This *Diary* was not printed until 1717. Rawlinson's preface to the *History of Berkshire* saw the light two years later; and the article "Ashmole" in the *Biographia Britannica* was published in 1747. During the period, however, intervening between the last entry referred to in the *Diary* (1682) and its publication (1717) there appeared Dr. Plot's *Natural History of Staffordshire* (1686), in which is contained the earliest critico-historical account of the Freemasons. Plot's remarks form the ground-work of an interesting note to the memoir of Ashmole in the *Biographia Britannica*; and the latter, which has been very much relied upon by the compilers of Masonic history, is scarcely intelligible without a knowledge of the former. There were also occasional references to Plot's work in the interval between 1717 and 1747, from which it becomes the more essential that, in critically appraising the value of statements given to the world on the *authority* of Ashmole, we should have before us all the evidence which can assist in guiding us to a sound and rational conclusion.

First, attention must be recalled to the statement of Sir William Dugdale, recorded by Aubrey in his *Natural History of Wiltshire*. No addition to the text of this work was made after 1686—Aubrey being then sixty years of age—and, giving the entry in question no earlier date (though this might safely be done), we should put to ourselves the inquiry, what distance back can the expression, "many years ago," from the mouth of a man of sixty, safely carry us? Under any method of computation, Dugdale's *verbal* statement must be presumed to date from a period somewhere intermediate between October 16, 1646 and March 11, 1682. It is quite certain that it was made *before* the meeting occurred in the latter year at the Masons' Hall.

Ashmole informs us:

1656 . September . 13 . About 9 *hor* . *ante merid.* . I came first to Mr Dugdale's at Blyth-Hall.

December 19 . I went towards Blyth-Hall.

A similar entry occurs under the date of March 27 in the following year; after which we find:

1657 . May . 19 . I accompanied Mr Dugdale in his journey towards the Fens 4 . *Hor* . 30 minites *ante merid.*

Blyth-Hall seems to have possessed great attractions for Ashmole, since he went there repeatedly between the years 1657 and 1660. In the latter year he was appointed Windsor Herald and in 1661 was given precedency over the other Heralds. He next records:

1662 August . I accompanied Mr Dugdale in his visitation of Derby and Nottingham shires.

1663 . March . I accompanied Mr Dugdale in his visitation of Staffordshire and Derbyshire.

August 3. 9 *Hor. ante merid.* . I began my journey to accompany Mr Dugdale in his visitations of Shropshire and Cheshire.

Further entries in the *Diary* relate constant visits to Blyth-Hall in 1665 and the three following years; and, seven months after the death of his second wife, the Lady Mainwaring, Ashmole thus describes his third marriage:

1668 . November . 3 . I married Mrs Elizabeth Dugdale, daughter to William Dugdale, Esq., Norroy King of Arms, at Lincoln's Inn Chapel.

As the ideas of the two antiquaries necessarily became very interchangeable from the year 1656 and in 1663 they were together in Staffordshire, Ashmole's native county, we shall not go far astray if, without assigning the occurrence any exact date, we at least assume that the *earliest* colloquy of the two Heralds, with regard to the Society of Freemasons, cannot with any approach to accuracy be fixed at any *later* period than 1663. This conclusion is arrived at, not only from the intimacy between the men and their both being officials of the College of Arms, but also because they went together to make the Staffordshire "Visitation," which, taken with Plot's subsequent account of the "Society," appears to justify the belief, that the prevalence of Masonic Lodges in his native county was a circumstance of which Ashmole could hardly have been unaware—indeed the speculation may be hazarded that the "customs" of Staffordshire were not wholly without their influence when he cast in his lot with the Freemasons at Warrington in 1646; and in this view of the case, the probability of Dugdale having derived a portion of the information which he afterwards passed on to Aubrey from his brother Herald in 1663 may safely be admitted.

Ashmole appears to have entertained a great affection for the city of his birth. His visits to Lichfield were very frequent and he was a great benefactor to its cathedral, in which he commenced his life as a chorister. (See Dr. T. Harwood's *History of Lichfield*, 1806, pp. 61, 69, 441.) In 1671, he was, together with his wife, "entertained by the Bailiffs at a dinner and a great banquet." Twice the leading citizens invited him to become one of their Burgesses in Parliament. It is within the limits of probability, that the close and intimate connexion between Ashmole and his native city, which only ceased with the life of the antiquary, may have led to his being present at the Masons' Hall, London, on March 11, 1682. Sir William Wilson, one of the "new accepted" Masons on that occasion and originally a stonemason, was the sculptor of the statue of Charles II, erected in the Cathedral of Lichfield at the expense of and during the episcopate of Bishop Hacket, who expended £20,000 on repairs to the Cathedral; and it seems that we have in this circumstance an explanation of Ashmole's presence at the Masons' Hall, which, not to put it any higher, is in harmony with the known attachment of the antiquary for the city and Cathedral of Lichfield—an attachment not unlikely to result in his

becoming personally acquainted with any artists of note employed in the restoration of an edifice endeared to him by so many recollections.

Sir William Wilson's approaching "admission" or "acceptance" may, therefore, have been the disposing cause of the *Summons* received by Ashmole, but, leaving this conjecture for what it is worth, we pass on to Dr. Plot's *Natural History of Staffordshire*, the publication of which occurred in the same year (1686) as the transcription of the *Antiquity* MS. (23) by Robert Padgett, a synchronism of no little singularity, from the point of view from which it will hereafter be regarded.

Although Plot's description of Freemasonry, as practised by its votaries in the second half of the seventeenth century, has been reprinted times without number, it is quite impossible to exclude it from this history. The quotation is from the *Natural History of Staffordshire*, which, however, does not cast any new light upon the passages relating to the Freemasons.

Dr. Plot's Account of the Freemasons, A.D. 1686

§ 85. To these add the *Customs* relating to the *County*, whereof they have one, of admitting Men into the *Society of Free-Masons*, that in the *moorelands* [the more northerly mountainous part] of this *County* seems to be of greater request, than any where else, though I find the *Custom* spread more or less all over the *Nation*; for here I found persons of the most eminent quality, that did not disdain to be of this *Fellowship*. Nor indeed need they, were it of that *Antiquity* and *honor*, that is pretended in a large *parchment volum* they have amongst them, containing the *History* and *Rules* of the craft of *masonry*. Which is there deduced not only from *sacred writ*, but *profane story*, particularly that it was brought into *England* by S^t^. *Amphibal* [the existence of this saint is now generally discredited] and first communicated to S. *Alban*. who set down the *Charges* of *masonry* and was made paymaster and Governor of the *Kings* works, and gave them *charges* and *manners* as S^t^. *Amphibal* had taught him. Which were after confirmed by King *Athelstan*, whose youngest son *Edwyn* loved well masonry, took upon him the *charges* and learned the *manners* and obtained for them of his Father a *free-Charter*. Whereupon he caused them to assemble at *York* and to bring all the old *Books* of their *craft* and out of them ordained such *charges* and *manners*, as they then thought fit: which *charges* in the said *Schrole* or *Parchment volum*, are in part declared; and thus was the *craft* of *masonry* grounded and confirmed in *England*. It is also there declared that these *charges* and *manners* were after perused and approved by King *Hen*. 6. and his *council*, both as to *Masters* and *Fellows* of this right Worshipfull *craft*.

§ 86. Into which *Society* when any are admitted, they call a *meeting* (or *Lodg* as they term it in some places), which must consist at lest of 5 or 6 of the *Ancients* of the *Order*, whom the *candidats* present with *gloves* and so likewise to their *wives* and entertain with a *collation* according to the Custom of the place: This ended, they proceed to the *admission* of them, which chiefly consists in the communication of certain *secret signes*, whereby they are known to one another all over the *Nation*, by which means they have maintenance whither ever they travel: for if any man appear though altogether unknown that can shew any

of these *signes* to a *Fellow* of the *Society*, whom they otherwise call an *accepted mason*, he is obliged presently to come to him, from what company or place soever he be in, nay, tho' from the top of a *Steeple* (what hazard or inconvenience soever he run), to know his pleasure, and assist him; *viz.*, if he want *work* he is bound to find him some; or if he cannot doe that, to give him *mony*, or otherwise support him till *work* can be had; which is one of their *Articles*; and it is another, that they advise the *Masters* they work for, according to the best of their *skill*, acquainting them with the goodness or badness of their *materials*; and if they be any way out in the *contrivance* of their *buildings*, modestly to rectify them in it; that *masonry* be not dishonored: and many such like that are commonly known: but some others they have (to which they are *sworn* after their fashion), that none know but themselves, which I have reason to suspect are much worse than these, perhaps as bad as this *History* of the *craft* itself; than which there is nothing I ever met with, more false or incoherent.

§ 87. For not to mention that S^t^. *Amphibalus* by judicious persons is thought rather to be the *cloak*, than *master* of S^t^. *Alban*; or how unlikely it is that S^t^. *Alban* himself in such a barbarous Age, and in times of persecution, should be *superviser* of any *works*; it is plain that King *Athelstan* was never marryed, or ever had so much as any natural issue; (unless we give way to the fabulous *History* of *Guy* Earl of *Warwick*, whose eldest son *Reynburn* is said indeed to have been marryed to *Loneat*, the supposed daughter of *Athelstan*, which will not serve the turn neither) much less ever had he a lawfull son *Edwyn*, of whom I find not the least umbrage in *History*. He had indeed a *Brother* of that name, of whom he was so jealouse, though very *young* when he came to the crown, that he sent him to *Sea* in a *pinnace* without *tackle* or *oar*, only in company with a *page*, that his death might be imputed to the *waves* and not *him*; whence the Young *Prince* (not able to master his passions) cast himself headlong into the *Sea* and there dyed. Who how unlikely to learn their *manners*; to get them a *Charter*; or call them together at *York*; let the *Reader* judg.

§ 88. Yet more improbable is it still, that *Hen.* the 6 and his *Council* should ever peruse or approve their *charges* and *manners*, and so confirm these right Worshipfull *Masters* and *Fellows*, as they are call'd in the *Scrole*: for in the third of his reigne (when he could not be 4 years old) I find an *act* of *Parliament* quite abolishing this *Society*. It being therein ordained, that no *Congregations* and *Confederacies* should be made by *masons*, in their general *Chapters* and *Assemblies*, whereby the good course and effect of the *Statutes* of *Labourers*, were violated and broken in subversion of *Law*: and that those who caused such *Chapters* or *Congregations* to be holden, should be adjudged *Felons*; and that those *masons* that came to them should be punish't by *imprisonment*, and make *fine* and *ransom* at the *King's* will. So very much out was the *Compiler* of this *History* of the *craft* of *masonry*, and so little skill had he in our *Chronicles* and *Laws*. Which *Statute* though repealed by a subsequent *act* in the 5 of Eliz., whereby *servants* and *Labourers* are compellable to serve, and their *wages* limited; and all *masters* made punishable for giving more wages than what is taxed by the *Justices*, and the *servants* if they take it, etc. Yet this *act* too being but little observed, 'tis still to be feared these *Chapters* of *Free-masons* do as much mischeif as before, which, if one may estimate by the penalty, was anciently so great, that perhaps it might be usefull to examin them now.

In these extracts there is the fullest picture of the Freemasonry which preceded the era of Grand Lodges, that has come down to us in contemporary writings. It is, however, necessary to consider the character and general reputation of the writer, to whom we are so much indebted for this glimpse of light in a particularly dark portion of our annals.

Evelyn, who was a good judge of men, says of Plot: "Pity it is that more of this industrious man's genius was not employed so as to describe every county of England" (*Diary*, July 11, 1675). It must be confessed, however, that extreme credulity appears to have been a noticeable feature of his character. Thus a friendly critic observes of him: "The Doctor was certainly a profound scholar; but, being of a convivial and facetious turn of mind, was easily imposed on, which, added to the credulous age in which he wrote, has introduced into his works more of the marvellous than is adapted to the present more enlightened period" (Stebbing Shaw, *History and Antiquities of Staffordshire*, vol. i, 1798, Preface, p. 6. See also *Gentleman's Magazine*, vol. lxii, p. 694; vol. lxv, p. 897; and vol. lxxiv, p. 519).

In J. Spence's *Anecdotes* (ed. 1820, p. 333), we meet with the following: "Dr. Plot was very credulous and took up with any stories for his *History of Oxfordshire*. A gentleman of Worcestershire was likely to be put into the margin as having one leg rough and the other smooth, had he not discovered the cheat to him out of compassion; one of his legs had been shaved."

Edward Lhuyd, who succeeded Plot as keeper of the Ashmolean Museum, in a letter still preserved, gives a very indifferent character of him to Dr. Martin Lister. "I think," says Lhuyd, "he is a man of as bad morals as ever took a doctor's degree. I wish his wife a good bargain of him and to myself, that I may never meet with the like again" (*Athenæ Oxonienses*, vol. iv, col. 777).

Plot's "morals" were evidently at a low ebb in the estimation of his brother antiquaries, for Hearne, writing on November 6, 1705, thus expresses himself: "There was once a very remarkable stone in Magd. Hall library, which was afterwards lent to Dr. Plott, who never returned it, replying, when he was asked for it, that '*twas a rule among antiquaries to receive and never restore!*" (*Reliquiæ Hearnianiæ*, 1857, vol. i, p. 47).

But as it is with our author's veracity, rather than with his infractions of the decalogue, that we are concerned, one of the marvellous stories related by him in all good faith may here fittingly be introduced.

A "foole" is mentioned, "who could not only tell you the changes of the Moon, the times of Eclipses and at what time Easter and Whitsuntide fell, or any *moveable* feast whatever, but at what time any of them had, or should fall, at any distance of years, past or to come" (*Natural History of Staffordshire*, ch. viii, § 67).

Upon the whole, in arriving at a final estimate of the value of Plot's writings, especially of the work from which an extract has been given, we shall at least be justified in concluding, with Chalmers, that "In the eagerness and rapidity of his various pursuits he took upon trust, and committed to writing, some things which,

upon mature consideration, he must have rejected" (*Biographical Dictionary*, vol. xvi, 1816, p. 651).

Between 1686 and 1700 there are only two allusions to English Freemasonry by contemporary writers—one in 1688, the other in 1691. The former is by the *third* Randle Holme, in *The Academie of Armory*, the latter by John Aubrey, in the curious memorandum to which it will be unnecessary to do more than refer.

One further reference, indeed, to the Freemasons, or rather, to the insignia of the Society, is associated by a later writer with the reign of William and Mary—February 1688–9 to December 1694—and, although unconnected with the progressive development or evolution of Ashmolean ideas, may perhaps be more conveniently cited at this than at any later period.

Describing the two armouries in the Tower of London as "a noble building to the northward of the White Tower," Entick goes on to say—"It was begun by King James II and by that prince built to the first floor; but finished by King William, who erected that magnificent room called the New or Small Armoury, in which he, with Queen Mary his consort, dined in great form, having all the warrant workmen and labourers to attend them, dressed in white gloves and aprons, the usual badges of the Order of Freemasonry" (W. Maitland's *History of London*, continued by Entick, 1756, p. 168).

As a revised issue of the *Book of Constitutions* was published in 1756—the year in which the above remarks first appeared—*also* under the editorial supervision of the Rev. John Entick, it would appear either that his materials for the two undertakings became a little mixed, or that a portion of a sentence intended for one work has been accidentally dovetailed with a similar fragment appertaining to the other. However this may be, the readers of this history have the passage before them, upon which their judgment must be passed.

A short notice of Ashmole from the pen of Edward Lhuyd was given in Collier's *Historical Dictionary* in 1707, but his connexion with the Masonic fraternity was first announced by the publication of his own *Diary* in 1717, from a copy of the original MS. in the Ashmolean Museum, made by Dr. Plot and afterwards collated by David Parry, M.A., both, in their time, official custodians of the actual *Diary*.

In 1719 two posthumous works were published by E. Curll and edited by Dr. Rawlinson, viz., Aubrey's *Natural History and Antiquities of Surrey* and Ashmole's *History and Antiquities of Berkshire*. The former, containing the dedication and preface of Aubrey's *Natural History of Wiltshire* and the latter, the account of the Freemasons. Subsequent editions of Ashmole's *Berkshire* appeared in 1723 and 1736, to both of which the original preface, or memoir of Ashmole, written by Rawlinson, was prefixed.

By those who, at the present time, have before them the identical materials from which Rawlinson composed his description of our Society—and the most cursory glance at his memoir of Ashmole will satisfy the mind that it is wholly based on the antiquary's *Diary* and the notes of John Aubrey—the general accuracy of his statements will not be disputed. Upon his contemporaries, however, they appear to have

made no impression whatever, which may, indeed, altogether be due to their having been published anonymously, though even in this case, there will be room for doubt whether the name of Rawlinson would have much recommended them to credit.

Dr. Richard Rawlinson, the fourth son of Sir Thomas Rawlinson, Lord Mayor of London in 1706, was born in 1690, educated at St. John's College, Oxford, and admitted to the degree of D.C.L. by diploma in 1719. It has been stated on apparently good authority, that he was not only admitted to holy orders but was also a member of the non-juring episcopate, having been regularly consecrated in 1728. (See Wright's *England's Masonic Pioneers*, pp. 48–74.)

He evinced an early predilection for literary pursuits and was employed in an editorial capacity before he had completed his twenty-fifth year. The circumstances, however, as related in *Athenæ Oxonienses*, are far from redounding to his credit. Thomas Rawlinson, his younger brother, was a great collector of books. Addison is said to have intended his character of Tom Folio in *The Tatler*, No. 158, for him. While he lived in Gray's Inn, he had four chambers so completely filled with books, that it was necessary to remove his bed into the passage. After his death, in 1725, the sale of his manuscripts alone occupied sixteen days.

The sketch of Masonic history given in the *Parentalia*, though somewhat enlarged, is to the same purport and it may safely be concluded that it was derived from the same source.

Before passing in review the further evidence by which the belief in Wren's initiation is supported, it will be convenient to examine with some particularity the theory of Masonic origin with which his name is associated.

It should carefully be noted that the reported *dicta* of Dugdale, Ashmole and Wren, though characterized by trifling discrepancies, agree in the main and especially on the point of Papal favours having been accorded to Italian architects. This consensus on the part of the three English authorities, to whom the early mention of Bulls is traced or ascribed, we should keep carefully in view, whilst examining the learned speculations to which the subject has given rise in Germany.

In another part of this work it is stated that the tradition of the Steinmetzen having obtained extensive privileges from the Popes has been current in German annals from very early times. In a series of articles communicated to *The Freemason* (January 20, February 3 and 10, 1883) by G. W. Speth, this subject has been ably discussed and it is contended with much force that, as the Constitutions of the Steinmetzen were confirmed by the Emperors of Germany, it is equally reasonable to conclude that they were submitted to the Popes. "In 1518," says Speth (citing Heideloff and Kloss):

The Lodge at Magdeburgh petitioned their Prince for a confirmation of their ordinances, declaring their willingness to alter any part, always excepting the chief articles, which had been confirmed by *Papal and Imperial authority*. The Strasburg Lodge, during their quarrel with the Annaberg Lodge, wrote in 1519 that the abuse of four years' apprenticeship had been put an end to by his *Holiness the Pope* and his

Majesty the Emperor. We also find that the quarrel came to an end after the Strasburg Master had forwarded to the Duke of Saxony attested copies of the Papal and Imperial privileges which they possessed, and that the *original* documents were produced for the inspection of the Saxon deputies at Strasburg.

Whilst, however, fully conceding the extreme probability, to say the least, of privileges or confirmations having been granted by the Popes to the Steinmetzen, it is difficult to follow Kloss, when he says :

The statement concerning the "travelling masons," attributed to Wren, should arouse all the more suspicion the closer we investigate the surrounding circumstances, the incredibility of which is at once evident and the more we consider the possibility of the facts narrated. We may, therefore, ascribe the whole tradition thus put into the mouths of Ashmole and Wren to an attempt at adorning the guild legends, which may be based on the Papal confirmations really granted to the German Stonemasons in 1502 and 1517.

As it is the habit of commentators to be silent, or at most very concise, where there is any difficulty and to be very prolix and tedious where there is none, this attempt by Kloss to solve one of the greatest problems in Masonic history will bespeak gratitude, if it does not ensure assent. It will be seen that the value of the evidence upon which the story hangs is made to depend upon credible tradition rather than written testimonies ; whilst Kloss admits that the statements ascribed to Ashmole and Wren may have had some foundation in fact (otherwise the tradition would not have been credible) ; on the other hand, he finds a motive for their assertion in the anxiety of the historians of Masonry to embellish the "Legend of the Guilds." If, however, as witnesses, the mouths are to be closed of Dugdale, Ashmole and Wren, this must necessitate the excision of the story of the "Bulls" from the traditionary history of Freemasonry.

The earliest in point of date, that of Sir William Dugdale, has come down to us through the testimony of Aubrey. Assuming, then, for present purposes, that Dugdale meant what he is reported to have said, we find—if the actual words are followed—that, according to his belief, "*about* Henry the Third's time, the Pope gave a Bull or Diploma to a company of Italian Architects to travell up and downe over all Europe to build Churches." The sentence is free from ambiguity except as regards the allusion to Henry·III. That the recipients of the Bull or Diploma were Italian architects and their function the construction of churches, is plain and distinct, but the words, "Henry the Third's Time," are not so easily interpreted. On the one hand, these may simply mean that Papal letters were given between 1216 and 1272, in which case a solution of the problem must be looked for in the history of *Italy*; whilst, on the other hand, they may closely associate the reign of King Henry III with the occurrence described and indicate that in the annals of that period of English history will be found a clue to the explanation we are in search of.

The latter supposition, on the face of it, the more probable of the two, is fully

borne out by the circumstances of Henry's reign, as narrated by the most trustworthy historians.

The Papal authority in England stood at its highest when this prince succeeded to the throne. An Interdict had been laid on the kingdom in 1208 and, in 1211, John was not only excommunicated but deposed and that sentence was pronounced with the greatest solemnity by the Pope himself. The king's subjects were not only all absolved from their oath of allegiance, but were strictly forbidden to acknowledge him in any respect whatever as their sovereign, to obey him, or even to speak to him. (See A. Bower, *History of the Popes*, 1766, vol. vi, p. 202.) On May 15, 1213, John knelt before the legate Pandulf, surrendered his kingdom to the Roman See, took it back again as a tributary vassal, swore fealty and did liege homage to the Pope (Green, *History of the English People*, 1881, vol. i, p. 236). "Never," says Green, "had the priesthood wielded such boundless power over Christendom as in the days of Innocent the Third (1198–1216) and his immediate successors" (*ibid.*, p. 254). This Pontiff set himself up as the master of Christian princes, changed the title of the Popes, which had hitherto been Vicar of Peter, to Vicar of Christ and was the author of the famous comparison of the Papal power to the sun, "the greater light" and of the temporal power to the moon, "the lesser light." At the death of John (1216) the concurrence of the Papal authority being requisite to support the tottering throne, Henry III was obliged to swear fealty to the Pope and to renew that homage to which his father had subjected the kingdom. Pope Honorius III (1216–27), as feudal superior, declared himself the guardian of the orphan and commanded Gualo to reside near his person, watch over his safety and protect his just rights. The Papal legate, therefore, took up his residence at the English court and claimed a share in the administration of the realm as the representative of its overlord and as guardian of the young sovereign (Green, *op. cit.*, vol. i, p. 250). "In England," says Green, "Rome believed herself to have more than a spiritual claim for support. She regarded the kingdom as a vassal kingdom and as bound to its overlord. It was only by the promise of a heavy subsidy that Henry in 1229 could buy the Papal confirmation of Langton's successor."

During the reign of this king the chief grievances endured by his subjects were the usurpations and exactions of the Court of Rome. All the chief benefices of the kingdom were conferred on Italians, great numbers of whom were sent over at one time to be provided for; and the system of non-residence and pluralities was carried to an enormous height. The benefices of the Italian clergy in England amounted to 60,000 marks a year, a sum which exceeded the annual revenue of the Crown itself. The Pope exacted the revenues of all vacant benefices, the twentieth of all ecclesiastical revenues without exception, the third of such as exceeded 100 marks a year and half of those possessed by non-residents. He claimed the goods of all intestate clergymen, advanced a title to inherit all money gotten by usury and levied benevolences upon the people. When the king, contrary to his usual practice, prohibited these exactions, he was threatened with excommunication.

The supremacy of the Popes over all temporal sovereigns was maintained by

Adrian IV, who, on visiting the camp of Frederic Barbarossa, haughtily refused to give the kiss of peace until the Emperor elect had submitted to hold the stirrup of his mule in the presence of the whole army. Adrian, who was the only English Pope, granted the lordship of Ireland to Henry II in a Bull which declared all islands to belong to St. Peter.

The murder of Thomas à Becket in 1170 conduced still further to augment the Papal influence in England. Henry II submitted to the authority of the Papal legates and, having sworn on the relics of the saints that he had not commanded nor desired the death of the archbishop and, having also made various concessions to the Church, he received absolution from the legates and was confirmed in the grant of Ireland made by Pope Adrian.

The following are examples of privileges and confirmations emanating from the Roman See:

1124–1130. The goods, possessions and rents of the Provost and Canons of the Collegiate Church of Beverley, confirmed by a Bull of Pope Honorius II. (See Poulson, *Antiquities and History of Beverley*, vol. ii, p. 524.)

1181–1185. The charter of the "Great Guild of St. John of Beverley of the Hanshouse," confirmed by a Bull of Pope Lucius III. (Smith's *English Guilds*, p. 153.)

Jan. 26, 1219. An Indulgence of 40 days given by Pope Honorius III to those who assist at the translation of the body of Thomas, Archbishop of Canterbury. (Rymer, *Fœdera*, vol. i, p. 254.)

1252. A pardon for release of xl days' penance, sent out by Pope Innocent IV, to those assisting at the Sustentation of St. Paul's Cathedral. (Sir W. Dugdale, *History of St. Paul's Cathedral*, 1716, p. 14.)

1352–62. An Indulgence of two years and two quarters granted by Pope Innocent VI "to the liberal contributors" to the construction of the Cathedral of York. (Drake's *Eboracum*, p. 475.)

1366. One year's Indulgence granted by Urban V to "the Christian benefactors" of the same fabric.

Three Papal confirmations relating to the Chapter of the Cathedral of St. Peter of York are given by Sir W. Dugdale, one from Alexander [III] confirming a charter granted by William Rufus; the others from Popes Innocent IV and Honorius III, ratifying privileges conferred by English prelates. (Dugdale, *Monasticon Anglicanum*, vol. vi, p. 1178.)

Connected in men's minds, as the Freemasons were, with the erection of churches and cathedrals, the portion of the tradition which places their origin in travelling bodies of Italians is not only what one might expect to meet with, but it possesses what, without doing violence to language, may be termed some foundation in fact. Attention is directed pointedly by Marchese to the numerous ecclesiastical structures erected in the thirteenth century, not only in Italy, but in France, Germany, England and Belgium, who cites, *inter alia*, the basilica of St. Francesco di Assisi, A.D. 1228; the duomo of Florence, 1298; that of Orvieto, 1290; St. Antonio di

Padova, 1231; the Campo Santo di Pisa, 1278; St. Maria Novella in Florence, 1279; St. Croce, built in 1294; to which period also belong SS. Giovanni and Paolo and the Church of the Frari in Venice. Outside Italy, he names the cathedrals of Cologne, Beauvais, Chartres, Rheims, Amiens, Brussels, York, Salisbury, Westminster, Burgos and Toledo, as all belonging to the first half of the thirteenth century (*Lives of the most Eminent Painters, Sculptors, and Architects of the Order of St. Dominic*, 1852, Preface, p. xxv). For the earliest masons we must search the records of the earliest builders and whilst, therefore, it is clear that this class of workmen had been extensively employed by the Benedictines, the Cistercians and the Carthusians, all of which had a footing in England long before the era of the Franciscans and Dominicans; on the other hand, the latter Orders can fairly claim to rank as links in the chain, by which, if at all, the Freemasons of the Middle Ages can be connected with their congeners, the actual constructors of those marvels of operative skill, the temples, of a more remote antiquity.

Dugdale, Ashmole and Wren very probably derived their information much in the same manner as their several opinions have been passed on to later ages. Somebody must have told Dugdale what Aubrey's pen has recorded, it matters not who, whether a Mason or otherwise, is equally immaterial. The members of a secret society are rarely conversant with its origin and history and, unless the Freemasons of the sixteenth century were addicted to the study of Masonic antiquities, in a degree far surpassing the practice of their living descendants—of whom not one in a hundred advances beyond a smattering of ritual and ceremonial—they could have had little or nothing to communicate beyond the tradition as it has come down to us.

Possibly about the middle of the sixteenth century certain leading incidents in the history of the Friars had become blended with the traditionary history of the Freemasons and it is not improbable that the "letters of fraternity" (see Fosbroke, *British Monachism*, 1802, vol. ii, p. 53), common in the thirteenth century—as well as before and after—of which those of the Friars had a peculiar sanctity, may have assisted potently in implanting the idea of the Brotherhood of Freemasons having received Papal favours through the medium of the Italians, who were travelling over Europe and building churches. Colour is lent to this supposition by the fact that in 1387 "a certain Friar preacher, Brother William Bartone by name, gave security to three journeymen cordwainers of London, that he would make suit in Rome for a confirmation of their fraternity by the Pope." (See Riley, *Memorials of London*, p. 495.) If this view of the case be accepted, the Dugdale-Aubrey derivation of the Freemasons from certain wandering Italians would sufficiently be explained.

Although, in the opinion of some respectable authorities, the only solution of the problem under consideration is to be found in the Papal Writings, of which, at various times, the Steinmetzen were the recipients, the supporters of this view have failed to realize the substantial difficulties of making out their case, or the lengths to which they must go, in order even to sustain plausibly the theory they

have set up. In the first place, the belief in Papal Bulls having been granted to the Freemasons is an English and not a German tradition. Secondly, the privileges claimed for the Steinmetzen rest upon two distinct sources of authority—one set, the confirmations of Popes Alexander VI and Leo X in 1502 and 1517, are supported by credible tradition; the other set, the Indulgences extending from the time of Nicholas III to that of Benedict XII (1277–1334), repose on no foundation other than unverified assertion.

Now, in order to show that Dugdale's statement to Aubrey was based on the Papal confirmations of 1502 and 1517, proof must be forthcoming, that the first antiquary of his age not only recognized the Steinmetzen as the parents, or at least as the precursors, of the Freemasons, but that he styled the former Italians and made a trifling mistake of three centuries in his chronology! True, the anachronism disappears if we admit the possibility of his having been influenced by the legendary documents of earlier date (1277–1334)—though, as a matter of fact, since the masons of southern Germany only formed themselves into a brotherhood in 1459, no Papal writing of earlier date can have been sent to them—but the error as to nationality remains and, under both suppositions, even adding the Indulgence of Cologne (1248), it is impossible to get over the circumstance that Dugdale speaks of a Society or body of men who were to travel over Europe and build churches. The Steinmetzen, indeed, built churches, but the system of travelling—which, by the way, only became obligatory in the sixteenth century—was peculiar to the journeymen of the association and did not affect the masters, to whom, in preference to their subordinates, the Pope's mandate to travel and erect churches would, doubtless, have been addressed.

The suggestion of Dr. Kloss, that the tradition of the Bulls was fabricated for the purpose of adorning the "legend of the guilds" and fathered upon Ashmole and Wren—on the face of it a very hasty induction from imperfect data—may be disposed of in a few words.

Kloss evidently had in his mind Dr. Anderson's *Constitutions* of 1723 and 1738, the "Memoir" of Ashmole in the *Biographia Britannica*, 1747 and Wren's opinion, as related in the *Parentalia*, 1750. The "Guild" theory, as it has since been termed, was first broached in the publications of Dr. Anderson, by whom no doubt the legends of the Craft were embellished, somewhat, in the process of conversion into a simple traditionary history. Still, in the conjecture that the story of the Bulls was prompted by and, in a measure, grew out of the uncritical statements in the *Constitutions*, his commentator has gone far astray, as this tradition has come down on unimpeachable authority from 1686 and probably dates from the first half of the seventeenth century. From the works already cited, of 1747 and 1750 respectively, Kloss, no doubt, believed that the opinions of Ashmole and Wren acquired publicity and, as the earlier conception of Sir William Dugdale was then entombed in MS., the conclusions he drew were less fanciful than may at first sight appear. The statement attributed to Wren can claim no higher antiquity, as printed matter, than 1750; and, though the opinion of Ashmole appears to have first seen light in 1719,

Preston, in his quotation from Dr. Rawlinson's memoir of that antiquary, prefixed to the *Antiquities of Berkshire*, published in 1719, not only omits the passage relating to the origin of the Freemasons, but deprives the excerpt he presents of any apparent authority, by introducing it as a mere statement by "the writer of Mr. Ashmole's life, who was not a Mason." (*Illustrations of Masonry*, 1792, p. 213.)

The tradition examined forms one of the many historical problems, for the complete solution of which no sufficient materials exist. Yet, as no probability is too faint, no conjecture too bold, or no etymology too uncertain, to escape the credulity of an antiquary in search of evidence to support a Masonic theory, writers of this class, by aid of strained and fanciful analogies, have built up some strange and incredible hypotheses, for which there is no manner of foundation either in history or probability. *Quod volumus, facile credimus;* whatever accords with our theories is believed without due examination. It is far easier to believe than to be scientifically instructed; we see a little, imagine a good deal, and so jump to a conclusion.

The next evidence in point of time bearing on Wren's membership of the Society is contained in a letter written July 12, 1757 by Dr. Thomas Manningham, a former Deputy Grand Master (1752–56) of the earlier or constitutional Grand Lodge of England, in reply to inquiries respecting the validity of certain additional Degrees which had been imported into Holland. This document, found in the archives of the Grand Lodge of the Netherlands in 1868, was shortly afterwards published by S. H. Hertzveld of the Hague. (See Findel, p. 315 and the *Freemason's Magazine*, vol. xxiv, p. 148.) The letter runs:

These innovations are of very late years and I believe the Brethren will find a difficulty to produce a Mason acquainted with any such forms, twenty, nay, ten years. My own father has been a Mason these fifty years and has been at Lodges in Holland, France and England. He knows none of these ceremonies. Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them, as is likewise one old Brother of ninety, who I conversed with lately. This Brother assures me he was made a Mason in his youth and has constantly frequented Lodges till rendered incapable by his advanced age, etc.

"Here," says a valued correspondent (S. D. Nickerson, Grand Secretary of Massachusetts), "are three old and active Masons, who must have been associated with Sir Christopher Wren and known all about his Masonic standing, with whom Dr. Manningham was intimately associated and who must have given him correct information as to Wren, in case he had it not of his own knowledge."

The genuineness of the Manningham letter has been disputed. Where Hughan, Lyon and Findel are in accord and the document has received the hall-mark of their approval, one is unwilling on light grounds to reject any evidence deemed admissible by such excellent authorities.

Still, if the genuineness of the letter is conceded to the full, the passage under examination will, on a closer view, be found to throw no light whatever upon the

immediate subject of the inquiry. The fact—if such it be—of Sir Richard Manningham (the father of the writer) having been, in 1757, "fifty years" a member of the Craft and the assurance of the "old brother of ninety," that he had been "made a Mason in his youth," are interesting, no doubt, as increasing the aggregate of testimony which bears in favour of the Masonic proceedings from 1717 onwards, having been continued without break from a much earlier period. But with Wren, or the circumstances of his life, they have nothing to do.

The expression "Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them," is both inaccurate and misleading. In the first place, he did not succeed Wren and the statement, besides carrying its own condemnation, shows on the face of it, that it was based on the *Constitutions* of 1738. Secondly, the word "is," as applied to Payne in July 1757, is singularly out of place, considering that he died in the previous January; indeed, it seriously impairs the value of Dr. Manningham's recollections in the other instances where he permits himself the use of the present tense.

The memoir of Wren in the *Biographia Britannica*, which appeared in 1763, was written by Dr. Nicolls and merely deserves attention from its recording, without alteration or addition, the items of Masonic information contained in the two extracts from the *Parentalia* already given. There are no further allusions to the Freemasons, nor is the subject of the memoir represented to have been one of that body.

The fable of Wren's Grand Mastership—inserted by Anderson in the *Constitutions* of 1738—was repeated, with but slight variation, in all subsequent issues of that publication to which a history of Masonry was prefixed. It was also adopted by the Grand Lodge of 1753, as appears from the *Ahiman Rezon*, or *Book of Constitutions*, published by the authority of that body in 1764. Laurence Dermott, the author or compiler of the first four editions of this work—to whose force of character and administrative ability must be attributed the success of the second Grand Lodge and the triumph of its principles—agrees with Anderson that Wren was Grand Master and that he neglected the Lodges, but endeavours "to do justice to the memory of Sir Christopher by relating the real cause of such neglect." This he finds in the circumstance of his dismissal from the office of Surveyor-General and the appointment of Benson. "Such usage," he argues, "added to Sir Christopher's great age, was more than enough to make him decline all public assemblies; and the Master Masons then in London were so much disgusted at the treatment of their old and excellent Grand Master, that they would not meet nor hold any communication under the sanction of his successor." "In short," he continues, "the Brethren were struck with a lethargy which seemed to threaten the London Lodges with a final dissolution." (See *Ahiman Rezon*, 1764, p. xxiii.)

As Wren was not superseded by Benson until 1718, the year after the formation of the Grand Lodge of England, at which latter period (1717) occurred the so-called "revival of Masonry," the decay, if one there was, preceding and not succeeding that memorable event, we need concern ourselves no further with Dermott's

hypothesis, though it is cited because the *Ahiman Rezon* has been regarded as a work of great authority and its very name has been appropriated by many Grand Lodges to designate their *Books of Constitutions*.

The Compleat Freemason, or Multa Paucis for Lovers of Secrets, an anonymous work published in 1764 or the previous year, has been followed in many details by Preston and other writers of reputation. In this publication, the number of legendary Grand Masters is vastly enlarged. Few Kings of England are excluded, the most noticeable being Richard I and James II. We are told that "the King, with Grand Master Rivers, the Architects, Craftsmen, Nobility, Lord Mayor, Aldermen and Bishops, levelled the Footstone of St. Paul's Cathedral in due Form, A.D. 1673." Also, that "in 1710, in the eighth year of the reign of Queen Anne, our worthy Grand Master Wren, who had drawn the Design of St. Paul's, had the Honour to see it finished in a magnificent Taste and to celebrate with the Fraternity the Capestone of so noble and large a Temple." We learn further, that Masonry, which in the reign of James II "had been greatly obstructed and no Lodges frequented but those in or near the places where great works were carried on," after the accession of William and Mary (1689), "made now again a most brilliant appearance and numbers of Lodges were formed in all parts of London and the suburbs." Sir Christopher Wren, "by the approbation of the King from this time forward, continued at the head of the Fraternity" but, after the celebration of the capestone in 1710, "our good old Grand Master Wren, being struck with Age and Infirmities, did, from this time forward [1710], retire from all Manner of Business and, on account of his Disability, could no more attend the Lodges in visiting and regulating their Meetings as usual. This occasioned the Number of regular Lodges to be greatly reduced; but they regularly assembled in Hopes of having again a noble Patron at their Head."

Preston, in his *Illustrations of Masonry*, of which twelve editions were published during his lifetime—the first in 1772, the last in 1812—follows Anderson in his description of Wren's official acts as Grand Master, but adduces much new evidence bearing upon Sir Christopher's general connexion with the Craft, which, if authentic, not only stamps him as a Freemason, but also as an active member of the Lodge of Antiquity. Preston, having published the first edition of his noted work in 1772, delivered a public course of lectures at the Mitre Tavern in Fleet Street in 1774 and the 15th of June in the same year, having attended the Lodge of Antiquity as a visitor, the members of that Lodge not only admitted him to membership, but actually elected him Master at the same meeting. According to his biographer, Stephen Jones, "he had been a member of the Philanthropic Lodge at the Queen's Head, Gray's Inn Gate, Holborn, above six years and of several other Lodges before that time, but he was now taught to consider the importance of the office of the first Master under the English Constitution." (*Freemasons' Magazine*, 1795, vol. iv, p. 3.) During his mastership, which continued for some years, the Lodge made a great advance in reputation and, in 1811, exceeded one hundred in number, including many members of both Houses of Parliament. The brilliancy of its

subsequent career, however, will not remove the doubts which suggest themselves, when Preston recounts traditions of the Lodge, which must have slumbered through many generations of members and are inconsistent and irreconcilable with its comparatively humble circumstances during whatever glimpses are afforded us of its early history. Nor are misgivings allayed by Preston's method of narration. Comparing the successive editions of his work, there are such glaring discrepancies, that, unless one can believe that his information was acquired, as he imparts it, piecemeal, or, like Mahomet and Joseph Smith, each fresh effort was preceded by a special revelation, credence must be refused to statements which are unsupported by authority, contradictory to all known testimony and even inconsistent with each other.

The next edition of the *Illustrations* published after Preston's election to the chair of the Lodge of Antiquity appeared in 1775, where, at p. 245, this Masonic body is referred to as " the old Lodge of St. Paul, over which Sir C. Wren presided during the building of that structure."

According to the same historian, in June 1666, Sir Christopher Wren, having been appointed Deputy under the Earl of Rivers, " distinguished himself more than any of his predecessors in office in promoting the prosperity of the few lodges which occasionally met at this time * [particularly the old Lodge of St. Paul's, now the Lodge of Antiquity, which he patronized upwards of eighteen years "]. The passage within brackets appears for the first time in the 1792 edition.

A footnote—indicated in the text at the place where an asterisk (*) appears above—adds, " It appears from the records of the Lodge of Antiquity that Mr. Wren, *at this time*, attended the meeting regularly and that, during his presidency, he presented to the Lodge three mahogany candlesticks, at that time truly valuable, which are still preserved and highly prized as a *memento* of the esteem of the honourable donor."

Preston follows Anderson in his account of the laying of the foundation-stone of St. Paul's by the king and states that, " during the whole time this structure was building, Mr. Wren acted as master of the work and surveyor and was ably assisted by his wardens, Mr. Edward Strong and his son " (*Illustrations*, 1792, p. 228). In a note on the same page we read: " The mallet with which the king levelled this foundation-stone *was lodged by Sir Christopher Wren* in the old Lodge of St. Paul, now the Lodge of Antiquity, where it is still preserved as a great curiosity." In the two preceding editions the words in italics do not appear and the note simply runs: " The mallet with which this foundation-stone was laid, is now in the possession of the Lodge of Antiquity in London and preserved there as a great curiosity " (*Illustrations of Masonry*, 1781, p. 214; 1788, p. 226).

" In 1710," says Preston, " the last stone on the top of the lantern was laid by Mr. Christopher Wren, the son of the architect. This noble fabric ∴ ∴ was begun and completed in the space of thirty-five years by one architect—the great Sir Christopher Wren; one principal mason—Mr. Strong; and under one Bishop

of London" (*Illustrations of Masonry*, 1792, pp. 236, 237. Preston ignores Thomas Strong, the elder brother of Edward Strong, senior).

It will be seen that Preston's description of the completion of the cathedral does not quite agree with any other version of this occurrence hitherto considered. The *Constitutions* of 1738 date the event in 1708, imply that Wren himself laid the last stone and are silent as to the presence of Freemasons. The *Parentalia* alters the date to 1710, deposes the father in favour of the son, implies that Wren was absent and brings in the Freemasons as a leading feature of the spectacle. *Multa Paucis* follows the *Constitutions* in allowing Wren "to see" his work "finished," leaves the question open as to by whom the stone was laid, adopts the views of the *Parentalia* as to the year of the occurrence and the presence of the Freemasons and goes so far as to make Sir Christopher participate in the Masonic festivities with which the proceedings terminated.

Preston, in this particular instance, throws over the *Book of Constitutions* and pins his faith on the narrative of Christopher Wren in the *Parentalia*, though it should not escape notice that he omits to reproduce the statement in the latter work relating to the presence of the Freemasons, which, of all others, it might be expected that he would.

The next passage in the *Illustrations*, which bears on the subject of this inquiry, occurs where mention is made of Wren's election to the presidency of the Society in 1685. The account is word for word with the extract already given from the *Constitutions* of 1738, but to the statement that Wren, as Grand Master, appointed Gabriel Cibber and Edward Strong his wardens, Preston adds, "both these gentlemen were members of the old Lodge of St. Paul with Sir Christopher Wren" (*Illustrations*, 1792, p. 244).

Throughout the remainder of his remarks on the condition of Masonry prior to 1717, Preston closely follows the *Constitutions* of 1738. He duly records the initiation of William III in 1695, the appointment as Grand Wardens of the two Edward Strongs and concludes with the familiar story of the decay of Freemasonry owing to the age and infirmities of Sir Christopher drawing off his attention from the duties of his office.

Arranged in order of time—i.e. of publication—the new evidence given by Preston may be thus briefly summarized :—

In 1775 it is first stated that Wren presided over the old Lodge of St. Paul's during the building of the cathedral.

Between 1775 and 1788 the only noteworthy circumstance recorded is the possession by the Lodge of Antiquity of the historic mallet, employed to lay the foundation-stone of St. Paul's.

In 1792, however, a mass of information is forthcoming : we learn that Wren patronized the Lodge of Antiquity for eighteen years, that he presented it with three candlesticks during the period of his mastership and lodged with the same body—of which Gabriel Cibber and Edward Strong were members—the mallet so often alluded to.

Preston's statements, however, demand a careful examination. These are professedly based on records of the Lodge of Antiquity and there is no middle course between yielding them full credence or rejecting them as palpable frauds. The maxim *Dolus latet in generalibus* occurs to the mind when perusing the earlier editions of the *Illustrations of Masonry*. In 1775 Preston informs us "that Wren presided over the old Lodge of St. Paul's during the building of the cathedral" and not until 1792, a period of seventeen years—during which five editions of his book were published—does he express himself in terms sufficiently clear to enable us to examine critically the value of his testimony. At last, however, he does so and we read, "It appears from the records of the Lodge of Antiquity that Mr. Wren at this time [1666] attended the meetings regularly," also that he patronized this Lodge upwards of eighteen years. Now this statement is either true or false. If the former, the Aubrey hypothesis of 1691 receives its *quietus*: if the latter, no further confidence can be reposed in Preston as the witness of truth. Next there is the evidence respecting the mallet and the candlesticks, which is suggestive of the progressive development of the author's imagination, as successive editions of his work saw the light. Finally there is the assertion that Gabriel Cibber and Edward Strong were members of the Lodge.

In the first place, however, the regular attendance of Sir Christopher at the meetings of his Lodge is negatived by the silence of all contemporary history, notably by the *Diary* of Elias Ashmole, F.R.S., who, in his register of occurrences for 1682, would in all probability, along with the entry relating to the Feast at the Masons' Hall, have brought in the name of the then President of the Royal Society, had he been (as contended) an active member of the Fraternity. Indeed, it is almost certain that Sir Christopher would himself have been present, or, at least, his absence accounted for, whilst we may go farther and assume from Dr. Plot's known intimacy with Wren—who is said to have written Chapter IX of his *Natural History of Oxfordshire*—that, had the latter's interest in Freemasonry been of the extensive character deposed to by Preston, Plot would have known of it, whereas the language he permits himself to use in regard to the Freemasons in 1686 (*Natural History of Staffordshire*, pp. 316–18) is quite inconsistent with the supposition that he believed either Wren or Ashmole to be members of a Society which he stigmatized in terms of such severity.

The next reflection that suggests itself is the inference to be drawn that, during the years over which Wren's membership of the Lodge extended, the same records from which he quotes must have justified his constantly using the expression "Grand Master," as it is hardly conceivable that a member of the Lodge holding the high position of President of the Society would invariably have his superior rank in the Craft ignored in the Minutes and proceedings of the Lodge. As a matter of fact, however, Wren could not have held, in the seventeenth century, a title which did not then exist and the conclusion is forced that, either the records spoken of were as imaginary as the Grand Mastership, or that their authority was made to cover whatever in the

shape of tradition or conjecture filled Preston's mind when writing the history of his Lodge.

The latter hypothesis is the more probable of the two. It is irrational to suppose that Preston, to strengthen his case, would have cited the authority of writings which did not exist. Some members, at least, of the Lodge of Antiquity might have been in a position to contradict him and an appeal to imaginary or lost documents would have been a senseless insult.

In his use, however, of the word "records," the author of the *Illustrations* sets an example which has been closely followed by Dr. Oliver and, whenever either of these writers presents a statement requiring for its acceptance the exercise of more than ordinary credulity, it will invariably be found to rest upon the authority in the one case of an old record and, in the other, of a manuscript of the Society. "Records of the Society" are cited by Preston in proof of the initiations of Humphrey, Duke of Gloucester and Henry VI; and the latter, on the same authority, is said to have perused the ancient Charges, revised the Constitutions and, with the consent of his council, honoured them with his sanction! (*Illustrations of Masonry*, 1792, pp. 189, 200. See also pp. 174, 184, 185.)

Preston, like Oliver, may justly be charged with having written Masonic history negligently and inaccurately and from unverified rumours. Indeed, their works almost warrant the conclusion that, by both these writers, the rules of historical evidence were deemed of so pliable a nature as to accommodate themselves to circumstances. Yet although it is affirmed by a great authority that "unless some boldness of divination be allowable, all researches into early history ∴ must be abandoned" (Niebuhr, *History of Rome*, 1837, vol. i, p. 152), when there is a want of solid evidence, a writer does not render his history true by treating the incidents as if they were real.

The statements that Charles II levelled the foundation-stone of the cathedral with the famous mallet and that the fact of the candlesticks having been presented by Wren is attested by the records of the Lodge may be passed over without further comment. As to the inherent probability of either mallet or candlesticks having been presented to the Lodge by Sir Christopher, the question involves more than would appear at first sight, as its determination must either render the Aubrey prediction of no value, by proving that Wren was a Freemason before 1691, or by a contrary result, leaving freedom to essay the solution of the alternative problem, unhampered by the confusion which at present surrounds the subject as a whole.

It appears from the *Illustrations of Masonry* that, about fifty years after the formation of the Grand Lodge of England, a tradition was current in the Lodge of Antiquity that Wren had been at one time a member and that certain articles still in its possession were presented by him. The importance of this—the first Lodge on the roll—is much dwelt upon and, *more suo*, Preston silences all possible cavillers in the following words: "By an old record of the Lodge of Antiquity it appears that the new Grand Master was always proposed and presented for approbation in

that Lodge before his election in the Grand Lodge" (*Illustrations of Masonry*, 1792, p. 257).

Let us examine how these traditions are borne out by the existing records of the Grand Lodge of England.

The earliest Minutes of this body, now preserved, commence in 1723 and, in the first volume of the *Proceedings*, are given lists of Lodges and their members for 1725 and 1730, after which last date no register of members was again kept by the central authority until Preston's time, whose name appears in the earliest return of members from the Lodge of Antiquity (the name adopted in 1770), to be found in the archives of the Grand Lodge. The first entry in the volume referred to runs as follows:

"This Manuscript was begun the 25th November 1723" and it gives "a List of the Regular Constituted Lodges, together with the Names of the Masters, Wardens and members of Each Lodge." The four Lodges, which in 1717 founded the Grand Lodge, met in 1723:

1. At the GOOSE AND GRIDIRON, in St. Paul's Churchyard.
2. At the QUEEN'S HEAD, Turnstile: *formerly* the CROWN, in Parker's Lane.
3. At the QUEEN'S HEAD, in Knave's Acre: *formerly* the APPLE TREE, in Charles St., Covent Garden.
4. At the HORNE, at Westminster: *formerly* the RUMMER and GRAPES, in Channel Row.

With the exception of Anthony Sayer—the first Grand Master—Thomas Morris and Josias Villenau, the first named of whom is cited in the roll of No. 3, the others in that of No. 1, all the eminent persons who took any leading part in the early history of Freemasonry, immediately after, what by a perversion of language has been termed "the Revival," were members of No. 4. In 1723 No. 1 had twenty-two members; No. 2, twenty-one; No. 3, fourteen; and No. 4, seventy-one. The three senior Lodges possessed among them no member of sufficient rank to be described as "Esquire," whilst, in No. 4, there were ten noblemen, three honourables, four baronets or knights, seven colonels, two clergymen and twenty-four esquires. Payne, Anderson and Desaguliers were members of this Lodge.

If Wren had been at any time a member of No. 1, some at least of the distinguished personages who were Freemasons at the period of his death (1723) would have belonged to the same Lodge. But what do we find? Not only are Nos. 1, 2 and 3 composed of members below the social rank of those in No. 4, but it is expressly stated in a publication of the year 1730, that "the first and oldest constituted Lodge, according to the Lodge Book in London," made a "visitation" to another Lodge, on which occasion the deputation consisted of "operative Masons" (*Masonry Dissected*, 1730, by Samuel Prichard).

If, as Preston asserts, the Grand Master was always presented for the approbation of No. 1 before his election in Grand Lodge—an arrangement, by the way, which would have rendered nugatory the general regulations of the Craft—how came it to pass (not to speak of the singularity of the first Grand Master having

been selected from the ranks of No. 3) that no member of the senior Lodge was placed on the Masonic throne before the Society had "the honour of a noble brother at its head." Is it to be supposed that, from an excess of humility or diffidence, the Brethren of this Lodge passed a self-denying ordinance, or otherwise disqualified themselves, for the supreme dignity which (in Preston's view of the facts) would be pressed upon their acceptance?

The difficulty of reconciling Preston's statements with the early elections to the office of Grand Master seems, indeed, to have been felt by Dr. Oliver, who, unable to build an hypothesis on matter of fact and make it out by sensible demonstration, forthwith proceeds to find a fact that will square with a suitable hypothesis. This is accomplished by making Desaguliers a member of No. 1, a supposition wholly untenable, unless we disbelieve the actual entries in the register of Grand Lodge, but which shows, nevertheless, that the secondary position actually filled by the Lodge during the period of transition (1717–23) between the legendary and the historical eras of the Craft, must have appeared to Dr. Oliver inconsistent with the pretensions to a supremacy over its fellows advanced by William Preston.

The early Minutes of Grand Lodge furnish no evidence of any special privilege having been claimed by the Masonic body, over which in later years it was Preston's fortune to preside. They record, indeed, that on May 29, 1733 the Master of the Lodge at the Paul's Head in Ludgate Street asserted his right to carry the Grand Sword before the Grand Master; upon which occasion the Deputy Grand Master observed "that he (the Deputy Grand Master) could not entertain the memorial without giving up the undoubted right of the Grand Master in appointing his own officers" (*Grand Lodge Minutes*). But the senior English Lodge met at the King's Arms, St. Paul's Churchyard, in 1733 and did not remove to the Paul's Head until 1735.

The tradition of the mallet and candlesticks was first made known to the world after Preston became Master of the Lodge. Its authenticity, or, in other words, the probability of its having been so jealously concealed from the public ear for upwards of a century, has now to be considered. The criterion is that "a tradition should be proved by authentic evidence, to be not of subsequent growth, but to be founded on a contemporary recollection of the fact recorded" (Lewis, *On the Influence of Authority in Matters of Opinion*, p. 90). In this case the requisite proof that the tradition was derived from contemporary witnesses is forthcoming, if the numerous records whereupon Preston bases his statements are held to attest satisfactorily the facts they are called in aid of, without troubling to weigh the pros and cons which may be urged for and against their admission as evidence. Putting these aside, however, as the finger-posts of an imaginative history, we find the tradition rests upon the unsupported statement of a credulous and inaccurate writer—unable to distinguish between history and fable—whose accounts of Locke's initiation, the Batt Parliament, the admission of Henry VI and of Henry VII having presided in person over a lodge of Masters (*Illustrations of Masonry*, 1792, pp. 162, 191, 199, 202), are alone sufficient to discredit his testimony. All

historical evidence must be tested by the canon of probability. If witnesses depose to improbable facts before a court of justice, their veracity is open to suspicion. The more improbable the event which they attest, the stronger is the testimony required. The same rules of credibility apply to historical as to judicial evidence. In the present case a tradition is first launched—to our actual knowledge—nearly a century later than the events it inshrines and a story, improbable in itself, becomes even less credible, through the suspicious circumstances which surround its publication. The means of information open to the historian, his veracity, accuracy and impartiality, here constitute a medium through which the evidence has come down to us and upon which we must more or less implicitly rely. The immediate proof is beyond our reach and, instead of being able to examine it for ourselves, we can only stand at a distance and, by the best means in our power, estimate its probable value. This secondary evidence may sometimes rise almost to absolute certainty, or it may possess scarcely an atom of real weight.

As it is of little importance by what authority an opinion is sanctioned, if it will not itself stand the test of sound criticism, the veracity and accuracy of Preston will count for very little, in the judgment of all by whom the chief qualification of an historian is deemed to be " an earnest craving after truth and an utter impatience, not of falsehood merely, but of error" (Arnold, *Lectures on Modern History*, 1842 (viii), p. 377).

The statement that in the reign of George I, Masonry languished, owing to the age and infirmities of Sir Christopher Wren, " drawing off his attention from the duties of his office," is obviously an afterthought, arising out of the necessity of finding some plausible explanation of the embarrassing fact that such an earnest Freemason as, after his death, the great architect is made out to have been, should have so jealously guarded the secret of his early membership, that it remained unsuspected even by his own family and was quite unknown to the compilers of the first book of *Constitutions*, including the many " learned Brothers " called in to assist, some of whom no doubt were members of the Lodge possessing the mallet and candlesticks on which so much has been founded. If this story had not been generally accepted by the historians of Masonry (Anderson, author of *Multa Paucis*, Dermott, Preston, Findel, etc.), it could be passed over without further comment. Together with other mythical history, one may safely anticipate that it will soon fall back into oblivion, but meanwhile, out of respect to the names of those writers by whom the belief has been kept alive, reasons for believing the general opinion to be altogether an erroneous one should be given.

In the first place, assuming Wren to have been a Freemason at all, he would have had much difficulty in neglecting an office which at the time named did not exist! Next, granted the possibility of his being the leading spirit, by whatever name styled, of the Society; all that has come down in the several biographies of Wren, by writers other than those whose fanciful theories are merely supported by extravagant assertions, testifies to his complete immunity at the period referred to—1708–1717—from the ordinary infirmities of advanced age. He remained a member of

Parliament until 1712. In 1713 he published his reply to the anonymous attacks made upon him in the pamphlet called *Frauds and Abuses at St. Paul's*. The same year he also surveyed Westminster Abbey for his friend, Bishop Atterbury, the Dean; and wrote an excellent historical and scientific report on its structure and defects, communicating his opinions on the best mode of repairing it, together with other observations. An instance of his activity of mind in 1717—the year in which the Grand Lodge of England was established—is afforded by his reply to the commissioners for rebuilding St. Paul's, who were bent on having a balustrade erected on the top of the church in opposition to the wishes of the great architect. "The following year" (1718), says Elmes, "witnessed the disgraceful fall of Sir Christopher Wren in the 86th year of his age and the 49th of his office as surveyor-general of the royal buildings; his mental faculties unimpaired and his bodily health equal to the finishing, as the head of his office, the works he had so ably began" (Elmes, *Memoirs of Sir Christopher Wren*, 1823, p. 510).

Wren lived five years longer and employed this leisure of his age in philosophical studies. Among these, he overlooked part of his thoughts for the discovery of the longitude at sea, a review of some of his former tracts in astronomy and mathematics and other meditations and researches (Elmes, *op. cit.*, p. 513).

Having examined the question of Wren's alleged membership of the Society, apart from the entry in the *Natural History of Wiltshire*, the alternative supposition of his admission in 1691 will now be considered and the statement of John Aubrey, which has been given in full at an earlier page, analysed.

The Aubrey *Memorandum* was not printed until 1844. Up to that period the statements in the *Constitutions* of 1738, that Sir Christopher was a Freemason, at least as early as 1663, had remained unchallenged. The new evidence appeared not to dislodge the fact itself, but merely to indicate that its date had been set too far backwards. The old tradition was, therefore, modified, but not overthrown; and, though the change of front involved in reality what might be termed a new departure in Masonic history, writers of the Craft saw only a confirmation of the old story, whilst the idea, that under the influence of a pre-existing belief in Wren's connexion with Freemasonry, they were adopting a rival theory, utterly destructive of the grounds on which that belief was based, does not seem to have occurred to them.

The position of affairs may be illustrated in this way. Let us imagine a trial, where, after protracted and convincing evidence had been given in favour of the plaintiff, it had all to be struck out of the judge's notes, yet the trial went on before the same jury? The Aubrey theory requires to be discussed on its own merits, since it derives no confirmation from and is in direct opposition to the belief it displaced. Suppose, therefore, by the publication of Aubrey's *Memorandum* in 1844, the first intimation had been conveyed that Wren was a Freemason, would it have been credited? Yet, if the statement and inference are entitled to credence, all authorities placing the initiation at a date prior to 1691 are, to use the words of Hallam, equally mendacious. Down goes at one swoop the Andersonian myth

and, with it, all the improvements and additions which the ingenuity of later historians have supplied. The case would then stand on the unsupported testimony of John Aubrey—a position which renders it desirable to take a nearer view of his personal character and history.

Aubrey was born at Caston Piers, in Wiltshire, March 12, 1626; educated at Trinity College, Oxford; admitted a student of the Middle Temple, April 16, 1646; and elected a Fellow of the Royal Society in 1662. He may be regarded as essentially an archæologist and the first person in this country who fairly deserved the name. Historians, chroniclers and topographers there had been before his time; but he was the first who devoted his studies and abilities to archæology, in its various ramifications of architecture, genealogy, palæography, numismatics, heraldry, etc. With a naturally curious and inquiring mind, he lost no opportunity of obtaining traditionary and personal information. So early as the days of Hearne, this peculiarity had procured for him the character of a "foolish gossip"; indeed, Ray, the distinguished naturalist, in one of his letters to Aubrey, cautions him against a too easy credulity. "I think," says Ray—"if you give me leave to be free with you—that you are a little inclinable to credit strange relations." Hearne speaks of him, "that by his intimate acquaintance with Mr. Ashmole, in his latter years, he too much indulged his fancy and wholly addicted himself to the whimseys and conceits of astrologers, soothsayers and suchlike ignorant and superstitious writers, which have no foundation in nature, philosophy, or reason." Malone observes: "However fantastical Aubrey may have been on the subjects of chemistry and ghosts, his character for veracity has never been impeached."

It may be doubted whether the contemptuous language applied towards Aubrey in the *Diary* of Anthony à Wood expresses the real sentiments of the latter whilst the two antiquaries were on friendly terms and the article containing it seems to have been written so late as 1693 or 1694. Of Aubrey, Wood says: "He was a shiftless person, roving and magotie-headed and, sometimes, little better than crazed; and, being exceedingly credulous, would stuff his many letters sent to A. W. with folliries and misinformations, which sometimes would guid him into the paths of errour" (*Athenæ Oxonienses*, vol. i, p. lx). Anthony à Wood also used to say of him when he was at the same time in company: "Look, yonder goes such a one, who can tell such and such stories and I'le warrant Mr. Aubrey will break his neck down stairs rather than miss him" (*op. cit.*, vol. i, p. cxv).

Toland, who was well acquainted with Aubrey and certainly a better judge than Wood, gives this character of him: "Though he was extremely superstitious, or seemed to be so, yet he was a very honest man and most accurate in his account of matters of fact. But the facts he knew, not the reflections he made, were what I wanted."

The Aubrey evidence consists of two items, which must be considered separately. The first, commencing "Sir William Dugdale told me many years ago," may be accepted as the statement of that antiquary, on the authority of an ear-witness and its genuineness derives confirmation from a variety of collateral

facts which have been sufficiently glanced at. The second is not dealt with so easily. If in both cases, instead of in one only, Sir William Dugdale had been Aubrey's informant and the stories thus communicated were, each of them, corroborated by independent testimony, there would be no difficulty. The announcement, however, of Wren's approaching admission stands on quite another footing from that of the entry explaining the derivation of the Freemasons. Upon the estimate of Aubrey's character, as given above, he may safely be followed in matters of fact, though his guidance is to be distrusted when he wanders into the region of speculation. His anecdotes of eminent men exhibit great credulity and are characterized by much looseness of statement.

The Memorandum of 1691 comes to us on the sole authority of a very credulous writer and, if we believe it, entails some curious consequences. Bayle says that a hearsay report should be recorded only in one of two cases—if it is very probable, or if it is mentioned in order to be refuted. By another authority it is laid down that " a historical narrative must be well attested. If it is merely probable, without being well attested, it cannot be received as historical." Judged by either of these standards, the belief that Wren was adopted a Freemason in 1691, being at once improbable and ill-attested, must fall to the ground.

The wording of the *Memorandum* is peculiar. On a certain day, Sir Christopher Wren " is to be "—not was—" adopted a brother." Two comments suggest themselves. The first, that even had one copy only of the manuscript been in existence, the prediction that a particular event was about to happen can hardly be regarded as equivalent to its fulfilment. The second, that, in transferring his additional notes from the original manuscript to the fair copy, which may have happened at any time between 1691 and the year of his death (1697), Aubrey, who was on good terms with Wren, would have supplemented his meagre allusion to the latter's initiation by some authentic details of the occurrence, derived from the great architect himself, had there been any to relate.

Candour, however, demands the acknowledgment, that the transcription by Aubrey of his original entry may be read in another light, for, although Wren's actual admission is not made any plainer, the repetition of the first statement—unless the fair copy was of almost even date with the later entries in the earlier MS., which is, probably, the true explanation—will at least warrant the conclusion, that nothing had occurred in the interval between the periods in which the entries were respectively made, to shake the writer's faith in the credibility of his original announcement.

It has been said that we must give up all history if we refuse to admit facts recorded by only one historian (Dr. Watson, *An Apology for the Bible*, 1796, p. 239), but in the problem before us, whilst there is the evidence of a single witness, he deposes to no facts. What, moreover, rests on the unsupported testimony of a solitary witness must stand or fall by it, whether good, bad or indifferent. Here we have what is, at best, a prognostication respecting an eminent man and it comes to us through the medium of a credulous writer, whose anecdotes of celebrities are,

by all authorities alike, regarded as the least trustworthy of his writings. Yet by historians of the Craft it has been held to transform tradition into fact and to remove what had formerly rested on Masonic legend to the surer basis of actual demonstration. "Who ever," says Locke, "by the most cogent arguments, will be prevailed upon to disrobe himself at once of all his old opinions and turn himself out stark naked in quest afresh of new notions?" The Aubrey *Memorandum* may, indeed, record a popular rumour and its authority can be carried no higher; but, even on this supposition and passing over the weakness of its attestation, the event referred to as impending can only be rendered remotely probable, by clearing the mind of all that has been laid down by other writers on the subject of Wren's connexion with the Society.

A commentator observes—"the very words which Aubrey uses, the terms he employs, the place of admission, the names of the co-initiates, all combine to show that we have here the only account on which we can safely rely. However it may interfere with other statements, however antagonize received dates, I feel convinced that Aubrey gives us the true chronology of Sir Christopher Wren's admission to the secrets and mysteries of Freemasonry" (*Freemasons' Magazine*, March 7, 1863, p. 190). With slight variation of language similar conclusions have been expressed by later Masonic writers. (Findel, p. 129; Fort, p. 139; Steinbrenner, pp. 126, 133.)

Many of the arguments already adduced in refutation of the earlier hypothesis bear with equal force against the pretensions of its successor. For example, if Wren was a Freemason at all, the curious fact that his membership of the Society was unknown to the Craft, or, at least, had passed out of recollection in 1723 (the date of the first publication of the *Constitutions*) and the strictly operative character of the Old Lodge of St. Paul, in 1723, 1725 and 1730 are alike inexplicable under either hypothesis.

If Wren, Sir Henry Goodric and other persons of mark were really "adopted" at a "great Convention of the Masons" in 1691, the circumstance seems to have pressed with little weight upon the public mind and is nowhere attested in the public journals. Such an event, it might be imagined, as the initiation of the king's architect, at a great convention, held in the metropolitan cathedral—the Basilica of St. Paul—could not readily be forgotten. Nevertheless, this formal reception of a distinguished official (if it ever occurred) escapes all notice at the hands of his contemporaries, relatives or biographers.

Sir Henry Goodric*ke*—associated with Wren in Aubrey's memorandum—a knight and baronet, was born October 24, 1642, married Mary, the daughter of Colonel W. Legg and sister to George, Lord Dartmouth, but died without issue after a long illness at Brentford in Middlesex, March 5, 1705. He was Envoy Extraordinary from Charles II, King of England, to Charles II, King of Spain, Privy Councillor to William III and a Lieutenant-General of the Ordnance. Newspapers of the time and the ordinary works of reference throw no further light upon his general career, nor—except in the *Natural History of Wiltshire*—is he mentioned in connexion with the Freemasons or with Sir Christopher Wren.

When Preston began to collect materials for his noted work, which embraced an account of Masonry in the century preceding his own, all memory of events dating so far backwards had perished and no authentic oral traditions could have been in existence. The events he describes are antecedent to the period of regular Masonic history and contemporaneous registration; and it may be assumed with certainty that the stories which he relates of Wren prove at most that in the second half of the eighteenth century they were then believed by the Lodge of Antiquity. "Unless," says Sir G. Lewis, "an historical account can be traced, by probable proof, to the testimony of contemporaries, the first condition of historical credibility fails" (*An Inquiry into the Credibility of the Early Roman History*, vol. i, p. 16).

The first link in the chain of tradition—if tradition there was—had long ago disappeared and, despite Preston's asseverations to the contrary, there was no channel by which a contemporary record of any such events could have reached him.

Aubrey's memorandum has been sufficiently examined, but it may be remarked that his story of Wren's forthcoming adoption appears quite as incredible as the other tales relating to the great architect, extracted from his anecdotes of eminent men.

The popular belief that Wren was a Freemason, though generally unchallenged and supported by a great weight of authority, appears to be unsustained by any basis of well-attested fact. The admission of the great architect—at any period of his life—into the Masonic Fraternity seems to be a mere figment of the imagination, but it may at least be confidently asserted that it cannot be proved to be a reality, even though claimed to be such by Sir Alfred Robbins in his work, *English-speaking Freemasonry* (1930).

General Assemblies

According to the *Constitutions* of 1723, [Queen] "Elizabeth being jealous of any Assemblies of her Subjects, whose Business she was not duly appriz'd of, attempted to break up the *annual Communication of Masons*, as dangerous to her Government: But, as old Masons have transmitted it by Tradition, when the noble Persons her Majesty had commissioned and brought a sufficient Posse with them at *York* on St. *John's* Day, were *once admitted into the Lodge*, they made no use of Arms and return'd the Queen a most honourable Account of the ancient Fraternity, whereby her political Fears and Doubts were dispell'd and she let them alone as a People much respected by the Noble and the Wise of all the polite Nations" (Anderson's *Constitutions*, 1723, p. 38).

In the second edition of the same work, wherein, as already seen, Wren is first pronounced to have been a Mason and a Grand Master, Dr. Anderson relates the anecdote somewhat differently. The Queen, we are now told, "hearing the Masons had certain *Secrets* that could not be reveal'd to her (for that she could not be *Grand Master*) and being jealous of all Secret Assemblies, sent an armed Force to break up their annual *Grand Lodge at York* on St. John's Day, Dec. 27, 1561." The Doctor next assures us that—"This Tradition was firmly believ'd by all the old

English Masons"—and proceeds: "But Sir Thomas Sackville, Grand Master, took Care to make some of the Chief Men sent, *Free-masons*, who, then joining in that *Communication*, made a very honourable Report to the Queen; and she never more attempted to dislodge or disturb them as a peculiar sort of Men that cultivated Peace and Friendship, Arts and Sciences, without meddling in the Affairs of Church or State."

Finally, we read that "when Grand Master Sackville demitted, A.D. 1567, Francis Russell, Earl of Bedford, was chosen in the North and, in the South, Sir Thomas Gresham."

Identical accounts appear in the later *Constitutions* for 1756, 1767 and 1784.

The story again expands under the manipulation of William Preston, who narrates it as an historical fact without any qualification whatever and it is conveniently cited in confirmation of there having been in still earlier times a Grand Lodge in York—a theory otherwise unsupported, save by a "record of the Society, written in the reign of Edward IV, said to have been in the possession of Elias Ashmole, and unfortunately destroyed"! Preston follows the *Constitutions* in making the Earl of Bedford and Sir Thomas Gresham succeed Sackville, but adds: "Notwithstanding this new appointment of a Grand Master for the South, the General Assembly continued to meet in the city of York as heretofore, where all the records were kept; and to this Assembly appeals were made on every important occasion" (*Illustrations of Masonry*, 1792, pp. 174 note, 205, 207).

The more historical version, that preferred by Kloss, who rationalizes this Masonic incident, though he leaves its authenticity an open question, is, that *if* Elizabeth's design of breaking up a meeting of the Freemasons at York was frustrated by the action of "Lord" Sackville, "it does not necessarily follow that his lordship was present as an Accepted Mason," since "he may have been at the winter quarterly meeting of the St. John's Festival as an enthusiastic amateur of the art of architecture, which history pronounces him actually to have been" (Kloss, p. 299; Findel, pp. 80, 110). Although the legend is mentioned by numerous writers both in the eighteenth and nineteenth centuries, room was found for a crowning touch in 1843, which it accordingly received at the hand of Clavel, who, in his *Histoire Pittoresque de la Franc-Maçonnerie* (Paris, 1843, p. 92, pl. 7), not only gives full details of this meeting at York, but also an elegant copper-plate engraving representing the whole affair!! "Surely," as a hostile critic has remarked, "the 'three Black Crows' were nothing to this story of Masonic traditon" (Pinkerton, *Notes and Queries*, 4th series, vol. iv, p. 455).

Among the facts which Preston conceives to have become well authenticated by his own version of the Sackville tradition are the following: That a General or Grand Lodge was established at the city of York in the tenth century, that no similar meeting was held elsewhere until after the resignation by Sir Thomas Sackville of the office of Grand Master in 1567; that a General Assembly and a Grand Lodge are one and the same thing; and that the Constitutions of the English Lodges are derived from the General Assembly (or Grand Lodge) at York.

These pretensions, though reasserted again and again in times less remote from our own, are devoid of any historical basis and derive no support whatever from undoubted legends of the craft.

The *Old Charges* or *Constitutions*, now—and *pace* Preston, probably for several centuries—the only surviving records of the early Society, indeed inform us that one meeting was held at York but the clauses in several of these documents which allude to movable yearly assemblies of themselves forbid the supposition that the annual convention took place only in that city.

The earliest of these old scrolls—the Halliwell and the Cooke MSS.—do not mention York at all. The next in order of seniority—the Lansdowne, No. 3 on the general list—however, recites that Edwin obtained from his father, King Athelstane, "a Charter and Commission once every yeare to have Assembley within the Realme, *where they would within England*, ∴ ∴ and he held them an Assembly at Yorke and there he made Masons and gave them Charges and taught them the manners and Comands the same to be kept ever afterwards."

MS. 11, *the Harleian*, 1942, a remarkable text, has, in its 22nd clause, "You shall come to the yearely Assembly, *if you know where it is*, being within tenne miles of youre abode." As a similar clause is to be found in *MS.* 31, the injunction in either case is meaningless if the Annual Assemblies were invariably held at York. On this point the testimony of the *Old Charges* must be regarded as conclusive. The difficulty of extracting historical fact out of legendary materials is great, if not insuperable, yet, where statements confessedly rest upon the insecure foundation of legend or tradition, the quality of the legendary or traditionary materials with which that foundation has been erected becomes a fair subject for inquiry. We find, according to the written legends, in circulation many years before there was a Grand Lodge, that the Masons of those times cherished a tradition of Prince Edwin having obtained permission for them to hold Annual Assemblies in any part of England; also that their patron presided at one of these meetings, which took place at York. This the *Harris MS.* rightly styles the second Assembly of Masons in England (*Freemasons' Chronicle*, April 29, 1883)—St. Alban, if we believe the *Lansdowne* and other *MSS.*, having set on foot the first General Assembly of British Masons, though the Annual commemoration of this event, together with its celebration as a yearly festival, was the work of Prince Edwin.

As already seen, the *Old Charges* required all to attend at the Assembly who were within a certain radius—fifty miles or less—of the place where it was holden; yet York escapes notice in these mandatory clauses, which, to say the least, is inconsistent with the fact of its being the one city where such meetings were always held.

The legends of Freemasonry have been divided into three classes, viz. Mythical, Philosophical and Historical, and are thus defined:

I. The myth may be engaged in the transmission of a narrative of early deeds and events having a foundation in truth, which truth, however, has been greatly distorted and perverted by the omission or introduction of circumstances and personages; then it constitutes the mythical legend.

II. Or it may have been invented and adopted as the medium of enunciating a particular thought, or of inculcating a certain doctrine, when it becomes a philosophical legend.

III. Or, lastly, the truthful elements of actual history may greatly predominate over the fictitious and invented materials of the myth; and the narrative may be, in the main, made up of facts, with a slight colouring of imagination, when it forms an historical legend. (Mackey, *Encyclopædia of Freemasonry*, p. 456.)

This classification is faulty, because under it a legend would become either mythical or historical, according to the fancies of individual inquirers; yet, as it may tend to explain another passage by the same author, wherein a problem hitherto insoluble is represented as being no longer so, it is given a place. Of the "Legend of the Craft," or, in other words, the history of Masonry contained in the *Old Charges* or *Constitutions*, Mackey says: "In dissecting it with critical hands, we shall be enabled to dissever its historical from its mythical portions and assign to it its true value as an exponent of the masonic sentiment of the Middle Ages" (*Encyclopædia*, p. 459).

At what time the oral traditions of the Freemasons began to be reduced into writing, it is impossible even to determine approximately. The period, also, when they were moulded into a continuous narrative, such as found in the ordinary versions of the *MS. Constitutions*, is likewise withheld from our knowledge. This narrative may have been formed out of insulated traditions, originally independent and unconnected—a supposition rendered highly probable by the absurdities and anachronisms with which it abounds. The curiosity of the early Freemasons would naturally be excited about the origin of the Society. Explanatory legends would be forthcoming and, in confounding, as they did, architecture, geometry and Freemasonry, Dr. Mackey considers that "the workmen of the Middle Ages were but obeying a natural instinct which leads every man to seek to elevate the character of his profession, and to give it an authentic claim to antiquity" (*Encyclopædia*, p. 459).

That the utmost licence prevailed in the fabrication of these legends is apparent on the face of them. As the remote past was unrecorded and unremembered, the invention of the etiologist was fettered by no restrictions; he had the whole area of fiction open to him; and, that he was not even bound by the laws of nature, witness the story of Naymus Grecus, whose eventful career, coeval with the building of King Solomon's Temple, ranged over some eighteen centuries and was crowned by his teaching the science of Masonry to Charles Martel!

Legend-making was also a favourite occupation in the old monasteries—the lives of the saints, put together possibly as ecclesiastical exercises, at the religious houses in the late Middle Ages, giving rise to the saying "that the title legend was bestowed on all fictions which made pretensions to truth." The practice referred to is amusingly illustrated in the following anecdote:

Gilbert de Stone, a learned ecclesiastic, who flourished about the year 1380, was solicited by the monks of Holywell, in Flintshire, to write the life of their patron

saint. Stone, applying to these monks for materials, was answered that they had none in their monastery; upon which he declared that he could execute the work just as easily without any materials at all and that he would write them a most excellent legend, after the manner of the legend of Thomas à Becket. He has the character of an elegant Latin writer and, according to Warton, "seems to have done the same piece of service, perhaps in the same way, to other religious houses!" (*History of English Poetry*, 1778, vol. ii, p. 190.)

Although nothing is more dangerous than to rationalize single elements of a legendary or mythical narrative, the circumstance that an annual pledge day was celebrated at York in connexion with the Minster operations, coupled with the ordinary guild usage of making one day of the year the "general" or "head" day of meeting, raises a presumption that the "Annual Assemblies" mentioned in the *Old Charges* were really held.

Now, although the story of the Annual Assemblies is nearer the time of authentic Masonic history than those of Nimrod, Euclid, Naymus Grecus and Charles Martel, still the interval is so wide that oral tradition cannot be considered as a safe depository for its occurrences. This portion of the general narrative presents, however, as already indicated, some features with respect to its historical attestation which places it on a different footing from the rest of the legend.

Conjectures which depart widely from traditional accounts are obviously not admissible; yet, if we refrain from arbitrary hypotheses and strictly adhere to the history which we meet with in the "Legend of the Craft," it is impossible that a clear idea of the past of Freemasonry can be formed. Most of the events have a fabulous character and there is no firm footing for the historical inquirer. Even Masonic writers, who, as a rule, have a great deal of history which no one else knows, though they are often deplorably ignorant of that with which all other men are acquainted, do not venture on an exposition, but content themselves with furnishing a description of the traditionary belief for which the *Old Charges* are the authority.

In the words of a learned writer: "Tradition casts a light in the deep night of the world; but in remote ages, it is like the pale and uncertain moonlight, which may deceive us by flitting shadows, rather than indeed show the palpable forms of truth" (Isaac Disraeli, *The Genius of Judaism*, 1833, p. 107).

CHAPTER XIII

EARLY BRITISH FREEMASONRY

ENGLAND—II

THE point now reached is, at once, the most interesting and the most difficult of solution of all those problems with which the thorny path of true Masonic inquiry is everythere beset. It is abundantly clear that the Masonic body had its first origin in the trades-unions of mediæval operatives. At the Reformation these unions, having lost their *raison d'être*, naturally dissolved, except some few scattered through the country, which vegetated in obscurity for a period of close upon two centuries, until reorganized and taking a new *point de départ* about the year 1717. But, by this time, the Masonic bodies appear under a new guise. While still retaining, as was natural, many forms, ceremonies and words derived from their direct ancestors, the working masons, yet Operative Masonry was and, probably, long had been in a state of decay and a new form, that of Speculative Masonry, had been substituted in its place. During these two centuries of darkness there is also abundant proof that the world, or, at least, the world of Western Europe, the world which was agitated by the Reformation, was full of all kind of strange and distorted fancies, the work of disordered imagination, to an extent probably never known before, not even in the age which witnessed the vagaries of the Gnostics and the later Alexandrian school. These strange fancies, or at least some of them, had been floating about with more or less distinctness from the earliest period to which human records extend and, as something analogous, if not akin, appears in Speculative Masonry, it has been supposed, either that there existed a union between the sects or societies who practised, often in secret, these tenets and the decaying Masonic bodies; or that some men, being learned in astrology, alchemy and Cabbalistic lore generally, were also Freemasons and took advantage of this circumstance to indoctrinate their colleagues with their own fantastic belief and so, under the cloak and by means of the organization of Freemasonry, to preserve tenets which might otherwise have fallen into complete oblivion. Especially has this been supposed to have been the case with the celebrated antiquary Elias Ashmole. Unfortunately, the materials at disposal are almost *nil*; the evidence, even as regards Ashmole, is of the slightest; it really amounts to nothing. Hence it is only possible to deal with these fanciful speculations in general terms and to offer some remarks as to the origin of the forms and ceremonies, before alluded to, about which one may venture to say that much misplaced ingenuity has been expended, causing no small amount of unnecessary mystery. This seems to have arisen mainly from

the erroneous mode in which the subject has hitherto been treated. It must never be forgotten that, in working out Masonic history, we are, in reality, tracing a pedigree and, to attain success, we must, therefore, adhere as strictly as possible to those principles by means of which pedigrees are authenticated. The safest way is to trace steadily backwards or upwards, discarding as we go on everything that does not rest on the clearest and strongest available evidence and so, forging step by step the links in the chain, till the origin is lost in the mists of remote antiquity. But, if we proceed in the contrary direction, commencing from the fountain head and, coupling half a dozen families together, making use of similarity of names, connexions with the same locality and, therefore, possible intermarriages, family traditions, or rather suppositions, *et hoc genus omne*, we shall construct a genealogy, flattering indeed to the family vanity and meant to be so, but which would vanish like a cobweb before the searching gaze of The College of Arms.

With all deference, it would seem that the latter course has principally commended itself to the historians of Masonry. Commencing from the very earliest times they have pressed every possible fact or tradition into their service and, by the aid of numberless analogies and resemblances, some forced, some fortuitous, others wholly fictitious, they have succeeded in building up a marvellous legend, which, while it may serve to minister to their own vanity and astonish a few readers by the mystical marvels it unfolds, has only tended to excite the supercilious contempt of the great majority of mankind,—a contempt which is at once too intense and too disdainful to condescend to examine the rational grounds for pride that all true Masons may justly claim. The direct male line of Masonic descent is traceable to the Lodges of Operative Masons who flourished towards the close of the mediæval period and, whatever connexion the Masonic Lodges may have with the older and more mysterious fraternities and beliefs, can be compared only to a descent by marriage through the female line, if, indeed, they can claim as much. For the direct descent of one body of men who, though occasionally varying in aims and often in name, is still one society tracing direct from the founder, is a very different thing from a variety of societies with no particular connexion the one with the other, but adopting, in many instances, similar or identical symbols, language and ceremonies, formed successively to promote certain aims, the tendency to which is inherent in the human race.

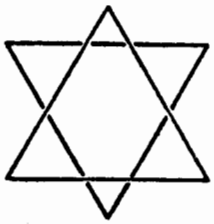
There is no occasion to deny that many of the rites, symbols and beliefs prevalent among Masons may have been handed down from the earliest times ; either they have been imitated the one from the other, being found useful, without any further connexion ; or they may have been the product of the human mind acting in a precisely similar manner under similar circumstances, in widely different periods and countries and without any possible suspicion of imitation or other more close connexion. The governmental Broad Arrow is believed, not without reason, to have had a cuneiform origin, having been the mark set by Phœnician traders upon Cornish tin and, having been discovered on certain blocks of tin, was adopted by the Duchy of Cornwall and thence pressed into the service of the Imperial

Government. On the other hand, many things occur independently to people of a similar turn of mind when placed under similar circumstances, but without the slightest communication between each other. Le Verrier and Adams both discovered the existence of the planet Neptune at the same time by different methods, wholly independent of each other. It is highly improbable that the inventor of steamboats, whoever he was, knew of the extremely rare tract in which Jonathan Hull foreshadowed the discovery in the year 1727, who, by the way, was not the earliest. Did Watt or Hull know anything of Hero of Alexandria? It has been disputed whether Harvey or an earlier philosopher (Levasseur, *circa* 1540) was the actual discoverer of the circulation of the blood, though the balance is much in Harvey's favour; but it is in the highest degree improbable that either knew of the work of Nemesius, a Christian philosopher of the fourth century, who wrote a treatise on *The Nature of Man*, a work of unparalleled physical knowledge for those times, in which he seems to have had some idea of the circulation of the blood. In the same way the same disputes have agitated the philosophical and speculative world from the beginning of time, the same philosophical opinions have died out only to be repeated under the same or a slightly different form; and the thinkers of the present day might be startled and, perhaps, humbled, if such a thing were possible, on finding that their much-vaunted objections against the Scriptures have been advanced times without number by various heresiarchs of old—and refuted as often.

To commence, *ab initio*, Alexandria was an emporium, not only of merchandise, but of philosophy; opinions as well as goods were bartered there to the grievous corruption of sound wisdom, from the attempt which was made by men of different sects and countries—Grecian, Egyptian and Oriental—to frame from their different tenets one general system of opinions. The respect long paid to Grecian learning and the honours which it now received from the hands of the Ptolemies, induced others, even the Egyptian priests, to submit to this innovation. Hence arose a heterogeneous mass of opinions which, under the name of Eclectic Philosophy, caused endless confusion, error and absurdity, not only in the Alexandrian school, but also among the Jews and the Christians; producing among the former that spurious philosophy which they call the Cabbala and, among the latter, a certain amount of corruption, for a time at least, in the Christian faith itself.

From this period there can be no doubt but that the Jewish doctrines were known to the Egyptians and the Greek to the Jews. Hence Grecian wisdom being corrupted by admixture with Egyptian and Oriental philosophy assumed the form of Neo-Platonism, which, by professing a sublime doctrine, enticed men of different countries and religions, including the Jews, to study its mysteries and incorporate them with their own. The symbolical method of instruction which had been in use from the earliest times in Egypt was adopted by the Jews, who accordingly put an allegorical interpretation upon their sacred writings. Hence under the cloak of symbols, Pagan philosophy gradually crept into the Jewish schools and the Platonic doctrines, mixed first with the Pythagorean, afterwards with the Egyptian

and Oriental, were blended with their ancient faith in their explanations of the law and the traditions. The society of the Therapeutæ was formed after the model of the Pythagorean system; Aristobulus, Philo and others, studied the Grecian philosophy and the Cabbalists formed their mystical system upon the foundation of the tenets taught in the Alexandrian schools. This Cabbala was a mystical kind of traditionary doctrine, quite distinct from the Talmud, in which the Jews, while professing to follow the footsteps of Moses, turned aside into the paths of pagan philosophy. They pretended to derive their Cabbala from Esdras, Abraham, even from Adam, but it is very evident, from the Cabbalistic doctrine concerning Divine emanations, that it originated in Egypt, where the Jews learned, by the help of allegory, to mix Oriental, Pythagorean and Platonic dogmas with Hebrew wisdom. Two methods of instruction were in use among the Jews: the one public or exoteric, the other secret or esoteric. The exoteric was that which was openly taught from the law of Moses and the traditions of the Jewish Fathers. The esoteric, treating of the mysteries of the Divine nature and other sublime subjects, was called the Cabbala, which, after the manner of the Egyptian and Pythagorean mysteries, was revealed only to those who were bound to secrecy by the most solemn oaths. Even the former was by no means free from extraneous influences, or from the Egyptian traditions; as far down as the time of Maimonides, 1131–1204. Their notions and practices concerning the name of God were singular. Seventy-two names were reckoned in all—agreeing singularly with the tradition of the seventy-two translators of the Septuagint—from which, by different arrangements in sevens, they produced seven hundred and twenty. The principal of these was the Agla, which was arranged in the following figure with Cabbalistic characters in each space.



This was called "Solomon's Seal," or the "Shield of David" and was supposed, by some strange and occult process of reasoning, to be a security against wounds, an extinguisher of fires and to possess other marvellous properties.

The esoteric doctrine or Cabbala, from a word signifying to receive, because it was supposed to have been received by tradition, was said to have been derived from Adam, to whom, while in Paradise, it was communicated by the angel Raziel—wherein may perhaps be traced the origin of the notion, that Masonry is as old as Adam. The learning was bequeathed to Seth and, having been nearly lost in the degenerate days that followed, was miraculously restored to Abraham, who committed it to writing in the book *Jezirah*. This revelation was renewed to Moses, who received a traditionary and mystical, as well as a written and preceptive law

Photograph by Globe.

From the Past to the Present.

A Masonic sesqui-centenary celebrated by Loyal Lodge at Barnstaple, North Devon, September 24, 1933. After divine service in Barnstaple Parish Church, where the address was given by the Bishop of Crediton, the brethren attended Lodge at the Guildhall. (See plate opposite page 320.)

from God, which, being again lost in the calamities of the Babylonish captivity, once again delivered to Esdras, was finally transmitted to posterity through the hands of Simeon ben Setach and others. It is, to say the least of it, strange that it should have been perpetually lost and revealed until about the time when it was first forged.

It is tolerably clear that the abstruse and mysterious doctrines of the Cabbala could not have been developed from the simple principles of the Mosaic Law; they must have been derived from an admixture of Greek, Egyptian and Oriental fancies. When the Jews first embraced these tenets, neither national vanity nor their reverence for the law of Moses would permit their being under any obligation to the heathen and they were, therefore, forced to derive them from a fictitious account of their own sacred writings, supposing that from them all other nations had derived their learning. Philo, Josephus and other learned Jews, to flatter their own and their nation's vanity, industriously propagated this opinion, while the more learned Christian Fathers adopted it without reflection, on the supposition that if they could trace back the most valuable doctrines of heathenism to a Jewish origin, they could not fail to recommend the Jewish and Christian religions to Gentile philosophers. Unfortunately many in modern times, on the strength of these authorities, have been inclined to give credence to the idle tale of the Divine origin of the Cabbala.

From the third century to the tenth, from various causes but few traces of the Cabbalistic mysteries are to be met with in the writings of the Jews, but their peculiar learning began to revive when the Saracens became the patrons of philosophy and their schools subsequently migrated to Spain, where they attained their highest distinction. By this time the attention paid both by Arabians and Christians to the writings of Aristotle excited the emulation of the Jews, who, notwithstanding the ancient curse pronounced on all Jews who should instruct their sons in the Grecian learning, a curse revived A.D. 1280 by Solomon Rashba, continued in their philosophical course, reading Aristotle in Hebrew translations made from the inaccurate Arabic (for Greek was at this period little understood) and became eminent for their knowledge of mathematics and physics. In order to avoid the imputation of receiving instruction from a pagan, they invented a tale of Aristotle having been a convert to Judaism and that he learned the greater part of his philosophy from the books of Solomon (Wolf, *Bibl. Hebr.*, p. 283). The greatest of the mediæval philosophers were undoubtedly two Spaniards: Aben Esra, born at Toledo in the twelfth century; and Moses ben Maimon, better known as Maimonides, born at Cordova A.D. 1131, who possessed the rare accomplishment of being a good Greek scholar. The writings of these mediæval Jewish philosophers are very numerous, as may be seen by a glance at such works—among many—as Wolf's *Bibliotheca Hebræa*, the earlier work of Bartolocci, *Bibliotheca Magna Rabbinica*, the later volumes of the *Histoire Littéraire de la France*, etc.

Of the Alexandrian Neo-Platonic, or as it may be and is sometimes called, the Eclectic school, not to mention Apollonius of Tyana, who had all the gifts of a first-

class impostor, but who is rather to be numbered with those who attempted to revive the Pythagorean system, or Simon Magus, who was a charlatan fighting for his own hand; there is the famous school, founded originally by Plotinus and continued by Porphyry, who wrote his life; Amelius, another pupil, Iamblichus of Chalcis in Cœlo-Syria, Porphyry's immediate successor, under whose guidance the school spread far and wide throughout the empire, but was obliged to remain more or less secret under the Christian Emperors Constantine and Constantius (Sozomen, *Hist. Eccl.*, l. i, c. 5); Œdesius, the successor of Iamblichus; then Eunapius, the weak and credulous biographer of the sect; Plutarch, the son of Nestorius, *ob.* A.D. 434; Syrianus; Proclus, at once one of the most eminent and, at the same time, most extravagant of the whole, *ob.* 485; Marinus; Isodorus of Gaza; and Damascius. These philosophers, who, though men of talent, were half dreamers, half charlatans, dissatisfied with the original Platonic doctrine, that the intuitive contemplation of the Supreme Deity was the summit of human felicity, aspired to a deification of the human mind. Hence they forsook the dualistic system of Plato for the Oriental one of emanation, which supposed an indefinite series of spiritual natures derived from the Supreme source; whence, considering the human mind as a link in this chain of intelligence, they conceived that by passing through various stages of purification, it might at length ascend to the first fountain of intelligence and enjoy a mysterious union with the Divine nature. They even imagined that the soul of man, properly prepared by previous discipline, might rise to a capacity of holding immediate intercourse with good demons, even to enjoy in ecstasy an intuitive vision of God,—a point of perfection and felicity which many of their great men, such as Plotinus, Porphyry, Iamblichus and Proclus, were supposed actually to have attained.

Neo-Platonism did not survive the reign of Justinian and, in fact, received the *coup de grâce* at the hands of that emperor. In respect, indeed, of the action of Justinian in breaking up the academy at Athens, one can but echo the laudation bestowed on an earlier Roman—" That he caused the school of folly to be closed." Some scattered and vague reminiscences may have come down indirectly through the philosophy of the Jews to the Middle Ages, but the direct influence must have been very slight, or more probably *nil*, as will be evident when we consider the almost total ignorance of Greek, in which language their works were written. At the revival of learning, however, they were eagerly caught up, especially the supposed works of Hermes Trismegistus.

Hermes Trismegistus, or the " Thrice Great," was, if not an utterly mythical personage, some extremely early Egyptian philosopher, who, for his own ends, passed himself off as either a favoured pupil or incarnation of the Egyptian god Thoth, identical with the Phœnician Taaut and, or assumed to be (for the Greeks and Romans fitted all foreign gods to their own), the Greek Hermes and the Latin Mercury. Trismegistus is the reputed author of 20,000 volumes, hence there can be no wonder that Tristram Shandy extolled him as the greatest of every branch of science, " ' and the greatest engineer,' said my Uncle Toby." The sacred books

of the Egyptians were attributed to him and were called the *Hermetic Books*. All secret knowledge was believed to be propagated by a series of wise men called the Hermetic Chain. Hermes and his reputed writings were highly esteemed by all kinds of enthusiasts, who called themselves from him Hermetici. Woodford, whilst admitting "that a great deal of nonsense has been written about the Hermetic origin of Freemasonry," stoutly contends "that the connexion, as between Freemasonry and Hermeticism, has yet to be explained" (Kenning's *Cyclopædia*, *s. v.* Hermes).

All ancient learning, Oriental, Jewish, Pythagorean, Platonic, Aristotelian, combined with that of Egypt, was strangely compounded into one, which gave birth to the Cabbala and the Arabian philosophy. Neo-Platonism had perished, save in so far as its influence was indirectly exerted in the formation of the Arabian and the mediæval Jewish schools; and the task now is to endeavour to ascertain how far this ancient learning, descending from one family to the other, influenced the Reformation mystical philosophers and whether it had sufficient influence on certain classes in the Middle Ages to form a body of men who could transmit, whole and entire, the old-world doctrines to a generation living in a totally altered state of society.

The Alexandrian school perished, it may be said, with the edict of Justinian closing the schools of Athens towards the middle of the sixth century. The Saracenic began three, the new Jewish five, centuries later, while there is little in the writings of Western Europe to suppose that an uninterrupted sequence of Alexandrian doctrines existed during the interval. But both Jew and Saracen, apart from what they may have derived from earlier sources, had, doubtless, many strange fancies of their own, which, while influencing the future, may have been influenced by the remotest past. The intercourse between the East and the West was constant and complete. In the Anglo-Saxon times, to take but one example, pilgrimages to the Holy Land were customary,—witness the travels of Arculfus, Willibald and Sæwulf. Indeed, one cause of the Crusades was the ill-treatment of pilgrims by the new dynasties which held sway in Palestine. The learning of both Jews and Saracens in Spain spread certainly throughout the south of France, but how much farther it is difficult to ascertain. The universal diffusion of the Jews and the influence of the Crusades themselves doubtless assisted in this new development; and, when the romantic ardour of the Cross—an ardour so perfectly consonant with the spirit of the times—had ceased, the mercantile enterprise of the Genoese and Venetians doubtless kept the flame alive. Hence we may easily conclude that the Jewish and Saracenic ideas to a certain extent penetrated the intellectual feeling of Western Europe; but we may well pause, before giving our consent to the notion, however popular, that one mysterious and deathless body of men worked in silence and in darkness for the transmission of ancient fancies to generations yet unborn. Mathematicians, astrologers and alchemists, especially when the peculiarly romantic tendency of the Middle Ages is recalled, doubtless existed here and there; the *quasi* knowledge which they imperfectly learned from their Oriental teachers may

have been cultivated by some few votaries, but the metaphysical speculations, the philosophy of the Middle Ages, were, save in their origin, essentially different and depended more on Augustine than upon Aristotle. Metaphysics, i.e. abstract speculations as to the soul and its relations to the Divinity, are one thing; Theurgy, a magic alchemy and astrology, the attempt to bring these theoretical speculations to some practical point, such as controlling the secret powers of nature, is another—and one may as well attempt to connect the speculations of Reid, or Sir William Hamilton, with the vagaries of Mesmer or Cagliostro.

Alchemists, astrologers, *et hoc genus omne*, doubtless existed in the Middle Ages, but not to any great extent. One must remember the power of the Church, the tremendous engine of confession and the fact that the age, though often unduly decried, was one in which physical learning and science, properly so called, was at a very low ebb. Gerbert (afterwards Sylvester II; was the first French Pope), Roger Bacon and Sir Michael Scott were all accounted as wizards. No actual magical lore, save what might have existed among the most superstitious and ignorant of the commonalty, had a chance of raising its head without being at once detected. It is a *reductio ad absurdum* to suppose that the mediæval Masons who were mere mechanics and were, perhaps, more than any other class of operatives under the immediate eye of the Church, could have been chosen to transmit such secrets, or that they would have had a chance of doing so if they had been so chosen. But there comes the argument that mystic signs, such as the Pentalpha, etc., have repeatedly been found among Masonic marks on stones, to say nothing of rings and other similar trinkets. It was, however, a very common thing for men to copy one from the other without knowing the reason why and the greater part of these supposed mysterious emblems were transmitted from one to the other without any higher reason than that they were common and handy and had, so to speak, fashion on their side.

So matters stood at the era of the Reformation. This era, of which the Reformation was only a part, formed a prodigious leap in the human intellect, a leap for which preparations had long been made. The phase of thought, peculiar to the Middle Ages, had long been silently decaying before the fall or impending fall of Constantinople had driven the Greek learning to Italy, before the invention of printing had multiplied knowledge, long before the Reformation itself had added the climax to the whole, for the Reformation was only the final outcome of the entire movement.

For good or for evil, the mind of man in Western Europe—for the revolution was limited in area, far more so than we are apt to think—was then set free and, as few people are capable of reasoning correctly, the wildest vagaries ensued as a matter of course. It was not only in theology that a new starting-point was acquired; science, politics, art, literature—everything, in short, that is capable of being embraced by the mind of man—shared in the same movement and, as a matter of course, no phase of human folly remained unrepresented. The mind of man thus set free was incessantly occupied in searching after the ways of progress, but

mankind saw but through a glass darkly; they were ignorant of fundamental principles; they drew wild inferences and jumped at still wilder conclusions, while the imagination was seldom, if ever, under control and they were in the dark as to the method of inductive science, i.e. the patient forging of the links in the chain from particulars to generals. This, one of the most precious of earthly gifts yet vouchsafed to the human intellect, had escaped the Greek philosophers and the, perhaps, still subtler scholastic doctors and awaited the era of the Columbus of modern science, Lord Bacon. It is not, therefore, to be wondered at that everything of ancient lore, more especially when it possessed a spark of mystery, should have been eagerly examined and that, as the printing press and the revival of Greek learning aided their efforts, everything that could be rescued of the Neo-Alexandrian school, of the jargon of the Cabbalists, the alchemists and the astrologers, should have been pressed into the service and resulted in the formation, not exactly of a school, but of a particular phase of the human mind, which was even more extraordinary than that of the visionaries of Alexandria. It was not confined to the philosophers strictly so-called,—there was no folly in religion, politics, or arts, which was not eagerly embraced during the same period, until, finally, the storm died away in a calm which was outwardly heralded by the peace of Westphalia, the termination of the Fronde and the English Restoration.

First in point of date—for we may pass over the isolated case of Raymond Lully, *ob.* 1315, now principally remembered as the inventor of a kind of Babbage's calculating machine applied to logic, but who was also a learned chemist and skilful dialectician—comes John Picus de Mirandola, born of a princely family, 1463. Before he was twenty-four years of age he had acquired so much knowledge that he went to Rome and proposed for disputation nine hundred questions in dialectics, mathematics, philosophy and theology, which he also caused to be hung up in all the open schools in Europe, challenging their professors to public disputation and offering *en prince* to defray the expenses of anyone travelling to Rome for that purpose. Naturally, he merely excited envy and jealousy and, after a few years, he gave himself up to solitude and devotion and formed a resolution to distribute his property to the poor and to travel barefooted throughout the world, in order to propagate the gospel. But death put an end to this extravagant project in the thirty-second year of his age. It is tolerably clear that very few formed any connected school, but that each was eagerly searching after truth, or following will-o'-the-wisps, as his own fancies prompted; and, if several pursued the same mode of investigation, it was more from chance than design. What store of metaphysics they had was probably gathered from their predecessors,—their physics, that is the empirical arts which they professed, from themselves, based on what they could gather from the Cabbalists and Saracens. Hence it would seem that the mystical descent of the Freemasons must be derived, if it be so derived at all, from a bastard philosophy springing from a somewhat mixed and doubtful ancestry. Men's minds being thoroughly upset, any one of ill-regulated or ardent imagination naturally became excited and launched out into every kind of absurdity.

The superior and more educated classes believed in alchemy, magic, astronomy and fortune telling of a superior order; the common people believed almost universally in witchcraft. For this witchcraft was not the effect of the "gross superstition of the dark ages" or of ignorance, as is generally assumed by the glib talkers and writers of the day, but was rather the effect of the "outburst of the human intellect" and "the shaking-off of the thraldom of ignorance." It is strange that it prevailed mainly, if not entirely, in those countries most shaken by the throes of the Reformation—England, Scotland, France and Germany (there is little heard of it in Ireland)—and seems most likely to have been a kind of lasting epidemic of nervous hysteria. Its existence was believed in by the ablest judge; it was the subject of a special treatise by James I, who was by no means the fool it is the fashion to suppose him; and, if his opinion be not deemed of much weight, it was equally supported and that, at a comparatively late period, by one of the acutest geniuses England has yet produced—Glanvill—in his *Sadducismus Triumphatus*. Indeed, there was nothing very extraordinary in this universal belief, for earth and air were full of demons and the black and other kindred arts objects of universal study. Not to mention Nostradamus, Wallenstein, who was probably mad, had his astrologer and, a century earlier, Catherine de Medicis, who was certainly not, had hers. Between the two flourished the famous Dr. Dee and Sir Kenelm Digby, whose natural eccentricity wanted no artificial stimulus, followed in the same path as did Dr. Lamb, who was knocked on the head by the populace early in Charles I's reign, from which arose the cant phrase, "Lamb him," *teste* Macaulay. Lilly, the astrologer, who seems to have been half enthusiast, half fool and whole knave, gives in his autobiography several most curious accounts of the various astrologers of his contemporaries then flourishing in London, every one of whom would now, most certainly, with great justice, be handed over to the police. He also mentions that he himself (he seems to have towered above his colleagues) was consulted as to some of the attempted escapes of Charles I, which, according to him, only failed owing to the king having wilfully neglected his advice, while, on the other hand, he was thanked at Windsor by some of the leading officers of the Republican army for the astrological predictions with which he had occasionally revived their drooping hopes. Lilly's business was so extensive that he complains, towards the end of his work, that he had not proper time to devote to his prayers and, accordingly, retired to Hersham, near Walton-on-Thames, a place he had long affected. Having, through the interest of his friend Ashmole, obtained the degree of M.D. from Sheldon, Archbishop of Canterbury, he practised physic with much success at Kingston-on-Thames and, dying in 1681 (he was born in 1602), was buried in the chancel of Walton Church. Whatever his success, however, he did not take in everybody; for the honour of human nature, be it said that Pepys records:

Oct. 24, 1660.—So to Mr. Lilly's, with Mr. Spong, where well received, there being a clubb to-night among his friends. Among the rest, Esquire Ashmole,

who, I found, was a very ingenious gentleman. With him we two sang afterwards in Mr. Lilly's study. That done we all parted: and I home by Coach taking Mr. Lilly with me, who did tell me a great many fooleries which may be done by nativities and blaming Mr. Lilly for writing to please his friends and to keep in with the times (as he did formerly to his own dishonour) and not according to the rules of art, by which he could not well erre as he had done.

June 14, 1667.—We read and laughed at Lilly's prophecies this month in his Almanack for this year.

Among the numerous philosophers, all of them more or less eminent, many endowed with really powerful genius who were led astray by these fancies, may be mentioned Johann Reuchlin, born at Pforzheim in Suabia A.D. 1455, who professed and taught a mystical system compounded of the Platonic, Pythagorean and Cabbalistic doctrines principally set forth in his works (*De Verbo Mirifico* (1494) and *De Arte Cabbalistica* (1516)) and Henry Cornelius Agrippa, born near Cologne in 1486, a man of powerful genius and vast erudition, but of an eccentric and restless spirit, who finally closed a roving and chequered existence at Grenoble in 1535. His occult philosophy is rather a sketch of the Alexandrian mixed with the Cabbalistic theology than a treatise on magic, explaining the harmony of nature and the connexion of the elementary, celestial and intellectual worlds on the principles of the emanative system. Two things may especially be noted of him. He started in life as a physician with the wild project of recommending himself to the great by pretending to a knowledge of the secrets of nature, especially of the art of producing gold. The other, that in the course of his wanderings he came for a short time to England, where he is said to have founded an hermetic society. "In the year 1510 Henry Cornelius Agrippa came to London and, as appears by his correspondence (*Opuscula*, t. ii, p. 1073), he founded a secret society for alchemical purposes similar to one which he had previously instituted at Paris, in concert with Landolfo, Brixianus, Xanthus and other students at that university. The members of these societies did agree on private signs of recognition; and they founded, in various parts of Europe, corresponding associations for the prosecution of the occult sciences" (*Monthly Review*, second series, 1798, vol. xxv, p. 304). Jerome Cardan, an Italian physician, born at Pavia in 1501, who died about 1576, was a wonderful compound of wisdom and folly. An astrologer all his life, his numerous predictions and the cures which he undertook to perform by secret charms, or by the assistance of invisible spirits, made him pass for a magician, while they were in reality only proofs of a mind infatuated by superstition. His numerous works, collected and published by Spon, in 10 vols. (fol., Lugd., 1663), show him to have been a man of great erudition, fertile invention and capable of many new and singular discoveries both in philosophy and medicine. Innumerable singularities, both physical and metaphysical, are found in his works, accompanied by many experiments and observations on natural phenomena, but the whole is thrown together in such a confused mass as to show clearly that, though he had no lack of ideas, he was incapable of arranging them, an incapacity which will render nugatory the most

ingenious and original conceptions. His works exemplify this combined strength and weakness, for if he could only have preserved a clear head and cool judgment, he would doubtless have contributed largely to the progress of true science. Thomas Campanella, a Dominican, born in Calabria in 1568, was also undoubtedly a man of genius and it must equally be without doubt that his imagination greatly predominated over his judgment, when we find that he not only gave credit to the art of astrology, but believed that he was cured of a disease by the words and prayers of an old woman; that demons appeared to him; that he persuaded himself that when any danger threatened him, he was, between sleeping and waking, warned by a voice which called him by name. Still, in spite of his childish credulity and eccentricity, Campanella could reason soberly and is especially worthy of praise for the freedom with which he exposed the futility of the Aristotelian philosophy and for the pains which he took to deduce natural science from observation and experience. He died in a Dominican monastery at Paris, A.D. 1639, in the seventy-first year of his age. Henry More, the famous Platonist, one of the most brilliant of the *alumni* of Cambridge, the friend and colleague of Cudworth, 1614–1687, shows in his works a deep tincture of mysticism, a belief in the Cabbala and the transmission of the Hebrew doctrines through Pythagoras to Plato. Locke, 1632–1704, the father of modern thought and philosophy, was, early in life, for a time seduced by the fascinations of these mysteries; and the eminent Descartes, 1596–1650, in his long search after truth—which he did not ultimately succeed in finding—for a time admitted the same weakness.

So far the limitation has been to philosophers who yielded principally to the weaknesses of astrology, magic and a belief in demons; we now come to those who, also, in their new-born ardour for the pursuit of material science, explored, or rather attempted to explore, the realms of chemistry, to which they added the mystical views of their contemporaries. The idea of demons, which is probably at the root of all magic, inasmuch as it supposes an inferior kind of guardians of the treasures of the earth, air and planets, who can be communicated with by mortals and, human vanity will add, controlled by them, is, in all probability, derived from the Cabbalists, whose doctrine of emanation was peculiarly suited to it; and from the Saracens, who had plenty of jins and demons of their own, as may be gathered from the *Arabian Nights*. To this possibly the old Teutonic, Celtic and Scandinavian legends may have been superadded, so that the whole formed a machinery to which the earlier chemists, confused in their knowledge and hampered with the superstitions of their times, attributed the control of the various forces of nature,—a system of which a French caricature is given by the author of the *Memoirs of the Comte de Gabalis*.

The first and, perhaps, the greatest, certainly the most celebrated of these, was Philippus Aureolus Theophrastus Paracelsus, a man of strange and paradoxical genius, born at Einsidlen, near Zurich, in 1493. His real name is said to have been Bombastus, which, in accordance with the pedantry of the times, he changed to Paracelsus, which expresses the same thing in somewhat more learned language. Brought up by his father, who was also a physician, his ardour for learning was so

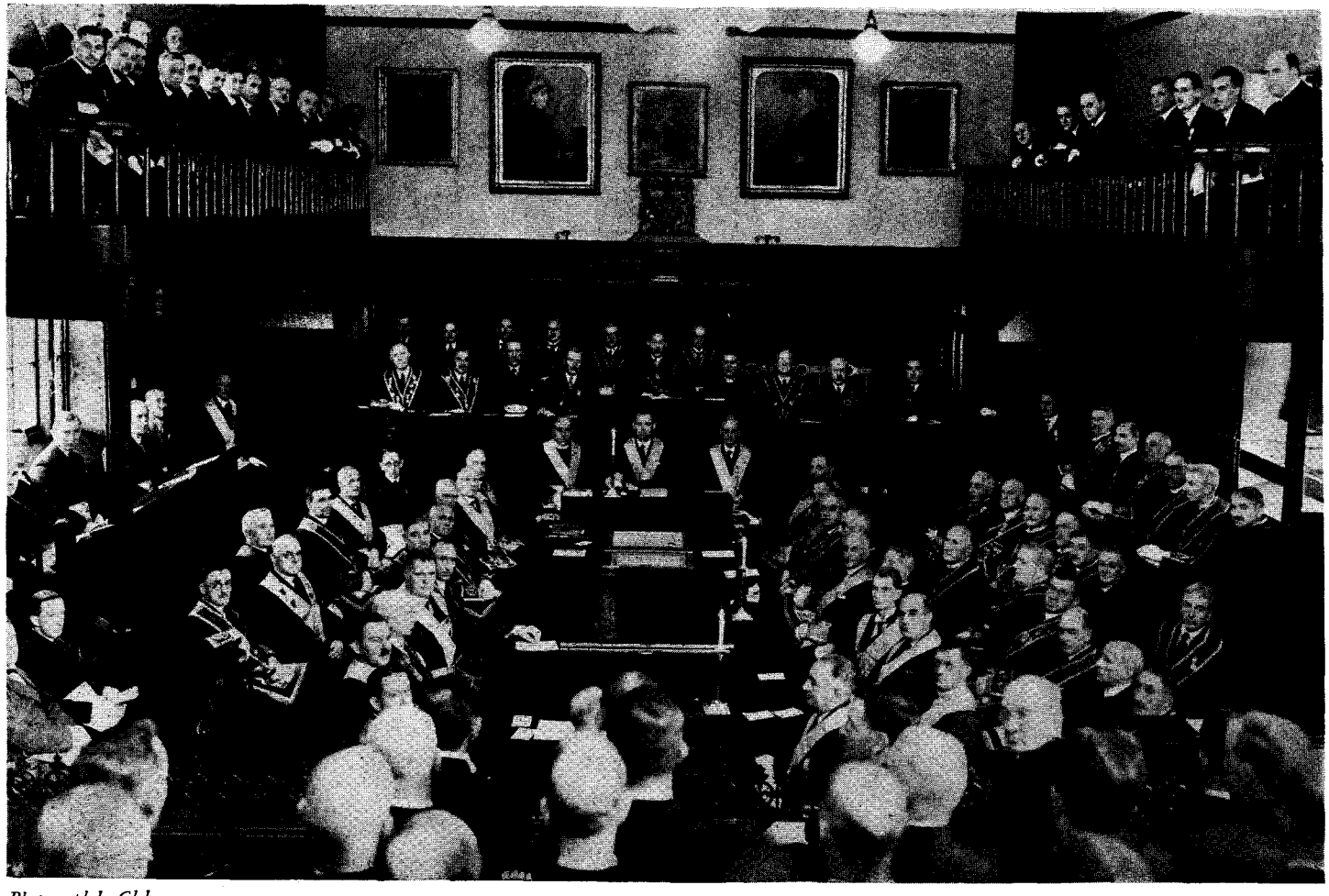
great that he travelled over the greater part of Europe and possibly even portions of Asia and Africa, in search of knowledge, visiting, not only the learned men, but the workshops of mechanics and, not only the universities, but the mines, esteeming no person too mean nor any place too dangerous, provided only that he could obtain knowledge. It may easily be believed that such a man would despise book learning and, in fact, he boasted that his library would not amount to six folio volumes. It may also be imagined that such a man would strike out bold and hazardous paths, often depending more on mere conjecture or fancy than on close reasoning founded on experiment, also that such treatment might occasionally meet with striking success. So great, in fact, was his fame, a fame founded on undoubted success, that it was not long before he rose to the summit of popular fame and obtained the chair of medicine in the college of Basle. Among other nostrums he administered a medicine which he called Azoth, which he boasted was the philosopher's stone given through the Divine favour to man in these last days. Naturally his irregular practices, still more, no doubt, his irregular successes, stirred up all the fury of the regular practitioners—than whom no body of men, not even excluding the English Bar, have ever maintained a stricter system of trade unionism—a fury which the virulence with which he censured the ignorance and indolence of the ordinary physicians by no means tended to allay. After a while he was driven from Basle and settled in Alsace, where, after two years, he returned in 1530 to Switzerland, where he does not appear to have stayed long and, after wandering for many years through Germany and Bohemia, finished his life in the hospital of St. Sebastian at Salzburg, A.D. 1541.

A greater visionary, without, moreover, any scientific qualities to counterbalance his craziness, was Jacob Behmen, a shoemaker of Gorlitz in Upper Silesia, born in 1575, of whom it may safely be said, that no one ever offered a more striking example of the adage *ne sutor ultra crepidam*. It has sometimes been said that he was a disciple of Fludd, but beyond a probable acquaintance with the writings of Paracelsus, whose terms he frequently uses, he seems to have followed no other guides than his own eccentric genius and enthusiastic imagination. His conceptions, in themselves sufficiently obscure, are often rendered still more so, by being clothed in allegorical symbols derived from the chemical art and every attempt which has been made to explain and illustrate his system has only raised a fresh *ignis fatuus* to lead the student still further astray. A more scientific theosophist was John Baptista van Helmont, born at Brussels 1577, who became lecturer on surgery in the academy of Louvain at the age of seventeen. Dissatisfied with what he had learned, he studied with indefatigable industry mathematics, geometry, logic, algebra and astronomy; but still remaining unsatisfied, he had recourse to the writings of Thomas à Kempis and was induced by their perusal to pray to the Almighty to give him grace to love and pursue truth, on which he was instructed by a dream to renounce all heathen philosophy, particularly stoicism, to which he had been inclined and to wait for Divine illumination. About this time he learned from a chemist the practical operations of the art and devoted himself to the pursuit with

great zeal and perseverance, hoping by this means to acquire the knowledge which he had in vain sought from books. The medical skill thus acquired he employed entirely in the service of the poor, whom he attended gratis and obtained a high reputation for humanity and medical skill. His life ultimately fell a sacrifice to his zeal for science and philanthropy, for he caught cold attending a poor patient at night, which terminated his existence in the sixty-seventh year of his age. Van Helmont improved both the chemical and the medical art, but his vanity led him into empirical pretensions. He boasted that he was possessed of a fluid which he called *Alcahest* or pure salt, which was the first material principle in nature, capable of penetrating into bodies and producing an entire separation and transmutation of their component parts. But this wonderful fluid was never shown even to his son, who also practised chemistry and was rather more crazy than his father, inasmuch as to his progenitor's fancies he added the dreams of the Cabbala. His *Paradoxical Dissertations* are a mass of philosophical, medical and theological paradoxes, scarcely to be paralleled in the history of letters.

The last of these writers which there is occasion to mention and that more particularly, is Robert Fludd, or De Fluctibus, born in 1574 at Milgate in Kent, who became a student at Oxford in 1591. Having finished his studies he travelled for six years in France, Spain, Italy and Germany; on his return he was admitted a physician and obtained great admiration, not only for the depth of his chemical, philosophical and theological knowledge, but for his singular piety.

So peculiar was his turn of mind, that there was nothing ancient or modern, under the guise of occult wisdom, which he did not eagerly gather into his magazine of science. All the mysterious and incomprehensible dreams of the Cabbalists and Paracelsians were compounded by him into a new mass of absurdity. In hopes of improving the medical and chemical arts he devised a new system of physics, loaded with wonderful hypotheses and mystical fictions. He supposed two universal principles—the northern or condensing and the southern or rarefying power. Over these he placed innumerable intelligences and geniuses, herein only magnifying what had been done by his predecessors, calling together whole troops of spirits from the four winds, to whom he committed the charge of diseases. Disease being blown about by wind is a theory perfectly consonant with the germ theory. He used his thermometer in an endeavour to discover the harmony between the macrocosm and the microcosm, or the world of nature and of man; he introduced many marvellous fictions into natural philosophy and medicine and attempted to explain the Mosaic cosmogony in a work entitled *Philosophia Moysaica*, wherein he speaks of three principles—darkness as the first matter, water as the second, the Divine light as the most central essence—creating, informing, vivifying all things; of secondary principles—two active, cold and heat; two passive, moisture and dryness; and describes the whole mystery of production and corruption, of regeneration and resurrection, with such vague conceptions and obscure language as leaves the subject involved in impenetrable darkness. Some of his ideas, such as they were, seem to have been borrowed from the Cabbalists and Neo-Platonists.



Photograph by Globe.

An Interior View of the Guildhall, During the Masonic Sesqui-centenary Celebration at Barnstaple, North Devon, September 24, 1933.

Sir Henry Lopes, Provincial Grand Master, is seen sitting in centre with the Provincial Grand Officers immediately above the Worshipful Master, W. E. Dart, of Loyal Lodge, Barnstaple.

He ascribes the magnetic virtue to the irradiation of angels. The titles of his numerous works are (with a few exceptions) given in full by Anthony à Wood in *Athenæ Oxonienses*.

The writings of Fludd were all composed in Latin; and, whilst it is remarkable that the works of an English author, residing in England, should be printed at Frankfort, Oppenheim and Gouda, this singularity is accounted for by the author himself. Fludd, in one respect, resembled Dee; he could find no English printers who would venture on their publication.

His extravagances were especially reprobated by Père Mersenne—who expressed his astonishment that James I suffered such a man to live and write—and Kepler. The former, being either unable or unwilling to continue the contest, turned it over to Gassendi, who wrote a reply which is supposed to have had the effect of crushing, not only Fludd, but also the whole body of Rosicrucians, whose great supporter he was.

Soane in his *New Curiosities of Literature* (vol. ii, 1848, p. 63) asserts that they were forced to shelter themselves under the cloak of Freemasonry, a view which was first broached in Germany and, with slight variation, has been adopted by many English writers, notably by King, who finds "the commencement of the real existence of Freemasonry" in "the adaptation to a special purpose of another society then in its fullest bloom—the Rosicrucians" (*The Gnostics and their Remains*, 1865, p. 177). The purport of Gassendi's strictures is sufficiently disclosed in *Athenæ Oxonienses* (vol. ii, col. 621). According to the Oxford antiquary,—"Gassendus, upon Marsennus his desiring him to give his judgment of Fludd's two books wrote against him, drew up an answer divided into three parts. The first of which sifts the principles of the whole system of his whimsical philosophy, as they lie scattered throughout his works. The second is against *Sophiæ cum Moriâ Certamen* and the third answers the *Summum Bonum* as his."

Although the silence of Bayle, of Chauffepiè, of Prosper Marchand, of Niceron and of other literary historians, with regard to Fludd, is not a little remarkable, it is none the less certain that his writings were extensively read throughout Europe, where at that time they were infinitely more inquisitive in their occult speculations than we in England. Passing, however, for the present from any further consideration of the philosophy of this remarkable Englishman—who died in 1637—one of our profoundest scholars, the illustrious Selden, highly appreciated the volumes and their author.

It has been before observed that the earth and air were at this time supposed to be full of demons and that this was probably owing to the Cabbalistic and Saracenic doctrines of countless angels and spirits, the whole springing ultimately from the Oriental doctrine of emanation. Some of the older authors wrote regular natural histories of demons, something after the manner of Buffon or Cuvier.

Reverting to Robert Fludd, or De Fluctibus, the mention of this celebrated man brings us not unnaturally to the Rosicrucians or Brothers of the Rosy Cross, an impalpable fraternity of which he is known to have been a follower and defender

and, by some, has been supposed to have been the second, if not the actual founder. The celebrity of and the mystery attached to this sect, together with the circumstances of its having by some been especially connected with Freemasonry, will warrant entering with some degree of minutiæ into the subject.

The fullest account we have, although we may differ from its conclusions, is contained in the essay of Professor J. G. Buhle, of which a German version appeared in 1804, being an enlargement of a dissertation originally composed in Latin, read by him before the Philosophical Society of Göttingen A.D. 1803. This work was attacked by Nicolai in 1806 and, in 1824, De Quincey published an abridgment of it in the *London Magazine*, under the title of "Historico-critical Inquiry into the Origin of the Rosicrucians and the Freemasons" (reprinted in his collected works, 1863–71, vol. xvi).

Professor Buhle's work, which extended over more than 400 pages, has been cut down by De Quincey to about 90, but in such a manner as to render it often very difficult to detect what is due to Buhle and what to De Quincey; and it is to this abridgment that recourse mainly will be had for the following sketch of the rise and progress of Rosicrucianism. Denying the derivation of the order from the Egyptian, Greek, Persian or Chaldean mysteries, or even from the Jews and Arabs, the writer asserts (and herein both Buhle and De Quincey are certainly in agreement) that though individual Cabbalists, Alchemists, etc., doubtless existed long previously, yet no organized body made its appearance before the rise of the Rosicrucian sect, strictly so called, towards the beginning of the sixteenth century, when it was founded really accidentally by Andreä; that Fludd, becoming enamoured of its doctrines, took it up in earnest, that hence the sect, which never assumed any definite form abroad, became organized in England under the new name of Freemasonry; he then goes on to show the points of resemblance between the two, which in his idea proves relationship. The essay concludes with a long dissertation disproving the assertion of Nicolai, that Masonry was established to promote the Restoration of Charles II and another theory sometimes advanced, which derives its origin from the Templars, neither of which requires serious, if any, refutation.

His conclusions are:

1. The original Freemasons were a society that arose out of the Rosicrucian mania between 1633 and 1646, their object being magic in the Cabbalistic sense, i.e. the occult wisdom transmitted from the beginning of the world and matured by Christ [when it could no longer be occult, but this by the way], to communicate this when they had it and to search for it when they had it not, and both under an oath of secrecy.

2. This object of Freemasonry was represented under the form of Solomon's Temple, as a type of the true Church, whose corner-stone is Christ. The Temple is to be built of men, or living stones; and it is for magic to teach the true method of this kind of building. Hence all Masonic symbols either refer to Solomon's Temple or are figurative modes of expressing magic in the Rosicrucian sense.

3. The Freemasons having once adopted symbols, etc., from the art of Masonry,

to which they were led by the language of Scripture, went on to connect themselves in a certain degree with the order itself of handicraft masons and adopted their distribution of members into apprentices, journeymen and masters.—Christ is the Grand Master and was put to death whilst laying the foundation of the Temple of human nature.

This is the theory of Buhle and De Quincey, which is plausible but untenable, especially when confronted with the stern logic of facts. But to return to the history, such as it is, of the Rosicrucians.

Towards the close of the sixteenth century, Cabbalism, Theosophy and Alchemy had overspread the whole of Western Europe and, more especially, as might have been expected, Germany. No writer had contributed more to this mania than Paracelsus and, amongst other things which excited deep interest, was a prophecy of his to the effect that soon after the death of the Emperor Rudolph II—who was himself deeply infected—there would be found three treasures that had never been revealed before that time. Accordingly, shortly after his death, in or about 1610, occasion was taken to publish three books. The first was the *Universal Reformation of the whole wide World*, a tale not altogether devoid of humour. The seven wise men of Greece, together with M. Cato, Seneca and a secretary, Mazzonius, are summoned to Delphi by Apollo, at the desire of Justinian, to deliberate on the best mode of redressing human misery. Thales advises to cut a hole in every man's breast; Solon suggests communism; Chilo (being a Spartan) the abolition of gold and silver; Cleobulus, on the contrary, that of iron; Pittacus insists on more rigorous laws; but Periander replies that there never had been any scarcity of these, but much want of men to obey them. Bias would have all bridges broken down, mountains made insurmountable and navigation totally forbidden, so that all intercourse between the nations of the earth should cease. Cato, who probably preferred drinking,

> Narratur et prisci Catonis
> Sæpe virtus caluisse mero,

wished to pray for a new deluge, which should sweep away all the women and, at the same time, introduce some new arrangement by means of which the species should be continued without their aid. This exasperates the entire assembly and they proceed to fall on their knees and pray that "the lovely race of woman might be preserved and the world saved from a second deluge." Which seems to have been about the only sensible thing they did. Finally, the advice of Seneca prevailed, namely, to form a new society out of all ranks, having for its object the general welfare of mankind, which was to be pursued in secret. This was not carried without great debate and many doubts as to its success, but the matter was at length decided by the appearance of "the Age," who appeared before them in person, described the wretched state of his health and his generally desperate condition. Whatever success this *jeu d'esprit* may have had in its day, it has long been forgotten and is

now interesting only as having been a kind of precursor of the far more celebrated *Fama*.

John Valentine Andreä, a celebrated theologian of Würtemberg, known also as a satirist and poet, is generally supposed to have been its author, although Burk has excluded it from the catalogue of his works. He was born 1586 at Herrenberg and his zeal and talents enabled him early to accumulate an extraordinary amount of learning. Very early, also, in life he seems to have conceived a deep sense of the evils and abuses of the times, not so much in politics as in philosophy, morals and religion, which he sought to redress by means of secret societies. As early as his sixteenth year he wrote his *Chemical Nuptials of Christian Rosy Cross*, *Julius, sive de Politia*, *Condemnation of Astrology*, together with several other works of similar tendency. Between 1607 and 1612 he travelled extensively through Germany, France, Italy and Switzerland, a practice he long continued and, even during the horrors of the Thirty Years War, exerted himself in founding schools and churches throughout Bohemia, Corinthia and Moravia. He died in 1654. "From a close review of his life and opinions," says Professor Buhle—and in his account of Andreä one may follow him with confidence—"I am not only satisfied that he wrote the three works (including the *Confession*, which is a supplement to the *Fama*), but I see why he wrote them." The evils of Germany were enormous and, to a young man such as Andreä was, when he commenced what must be admitted to be his Quixotic enterprise, their cure might seem easy, especially with the example of Luther before him and it was with this idea that he endeavoured to organize the Rosicrucian societies, to which, in an age of Theosophy, Cabbalism and Alchemy, he added what he knew would prove a bait. "Many would seek to connect themselves with this society for aims which were indeed illusions and from these he might gradually select the more promising as members of the real society. On this view of Andreä's real intentions can at once be understood the ground of the contradictory language which he held about astrology and the transmutation of metals; his satirical works show that he looked through the follies of his age with a penetrating eye." Buhle goes on to ask, why did he not at once avow his books and answers that, to have done so at once, would have defeated his scheme and that, afterwards, he found it prudent to remain in obscurity. As a suspected person he even joined in public the party of those who ridiculed the whole as a chimera. But nowhere in his posthumous memoirs does he disavow the works; and, indeed, the fact of his being the avowed author of the *Chemical Nuptials of Christian Rosy Cross*, a worthy never before heard of, ought of itself to be sufficient. Some, indeed, have denied his claim; for instance, Heidegger, who, in his *Historia Vitæ J. L. Fabricii*, gives the work to Jung, a mathematician of Hamburg, on the authority of Albert Fabricius, who reported the story casually as derived from a secretary of the Court of Heidelberg. Others have claimed it for Giles Gutmann, for no other reason than that he was a celebrated mystic. Morhof has a remark, which, if true, might leave indeed Andreä in possession of the authorship without ascribing to him any influence in the formation of the order. "Not only," he says, "were there similar

colleges of occult wisdom in former times, but in the last, i.e. the sixteenth century, the fame of the Rosicrucian fraternity became celebrated." But this is no sort of proof of this assertion and the concurrent testimony of all who have written on the subject certainly is that the fraternity of Rosicrucians, if it ever existed at all, is never mentioned before the publication of the *Fama*, in spite of isolated societies, such as that of Cornelius Agrippa in England, or of individual enthusiasts who pursued their dreams perhaps with more or less communication with one another. Moreover, the armorial bearings of Andreä's family were a St. Andrew's Cross and four roses. By the order of the Rosy Cross he therefore means an order founded by himself—Christianus Rosæ Crucis, the Christian, which he certainly was, of the Rosy Cross.

But so simple an explanation will not suit a numerous class of writers, for the love of mystery being implanted in human nature never wholly dies out, though it often changes its venue and some, such as Nicolai, have considered the rose as the emblem of secrecy (hence under the rose, *sub rosa*) and the cross to signify the solemnity of the oath by which the vow of secrecy was ratified, hence we should have a fraternity bound by the oath of silence, which is reasonable and grammatical if it were only true. But Mosheim (*Ecclesiastical History*, vol. iii, pp. 216, 217) says that " the title of Rosy Cross was given to chymists who united the study of religion and chymistry, that the term is alchemical, being not *rosa*, a rose, but *ros*, dew. Of all natural bodies, dew is the most powerful dissolvent of gold and a cross in the language of the fire philosophers is the same as *lux*, light, because the figure of the cross X exhibits all the three letters of the word *lux* at one view. They called *lux* the seed or *menstruum* of the Red Dragon," or that gross and corporeal light, which, being properly digested and modified, produces gold. A Rosicrucian philosopher, therefore, is one who, by means of dew, seeks for light, i.e. for the Philosopher's Stone—which, by the way, the Rosicrucians always denied to be their great aim; in fact, although they boasted of many secrets, they always maintained that this was the least. The other versions are false and deceptive, having been given by chemists who were fond of concealment. The true import of the title was perceived (or imagined to be so) by Gassendi in his *Examen Philosophiæ Fluddianæ* and, better still, by the celebrated French physician Rénaudot in his *Conférences Publiques*, iv, 87.

Many of these derivations are plausible enough, but unfortunately the genitive of *ros*, dew, is *roris*, so that the fraternity would in this case have been *rori*crucians.

Soane, while admitting the family arms of Andreä, says, " The rose was, however, an ancient religious symbol and was carried by the Pope in his hand when walking in procession on Mid Lent Sunday, it was worn at one time by the English clergy in their button holes" (*New Curiosities of Literature*, 1848, vol. ii, p. 37). Fuller, in his *Pisgah sight of Palestine*, calls Christ " that prime rose and lily." *Est rosa flos Veneris* (the rose is the flower of Venus) because it represents the generative power " typified by Venus "—though how or why, except because exercised *sub rosa*, it is hard to conjecture. Ysnextie, the Holy Virgin of the Mexicans, is said

to have sinned by eating roses, which roses are elsewhere termed *fructo del arbol.* Vallancey, in his *Collectanea de Rebus Hibernicis*, giving the proper names of men derived from trees, states : *Susan lilium vel rosa uxor Joacim* ; and, after relating what Mosheim had said as above, he goes on to say that Theodoretus, Bishop of Cyrus in Syria, asserts that Ros was by the Gnostics deemed symbolical of Christ. "By dew is confessed the Godhead of the Lord Jesus." The Sethites and the Ophites, as the emblematical serpent worshippers were called, held that the dew which fell from the excess of light was Wisdom, the hermaphrodite deity.

These two passages are quoted at length, as melancholy instances of learning, talent and ingenuity run mad and to show to what extent a vivid imagination, a want of sound judgment and cool, clear, common sense, coupled with the vanity of displaying learning generally irrelevant, often unreal and ingenuity as perverted as it is misplaced, will lead men of the greatest talents and even genius. The more one reads, the more one will be apt to parody, with De Quincey, the famous words of Oxenstiern, and say, "Go forth and learn with what disregard of logic most books are written."

Maier, an upholder of the fraternity, in his *Themis Aureâ* (translated into English and published with a dedication to Elias Ashmole in 1656), denies that R. C. meant either ros, rosa, or crux and contends that they were merely chosen as a mark of distinction, i.e. arbitrarily. But a man must have some reason, however slight, for choosing anything and the fact of the rose and cross forming his family arms must surely have been enough for Andreä. Arnold also says that in the posthumous writings of M. C. Hirshen, pastor at Eisleben, it has been found that John Arne informed him in confidence, as a near friend and former colleague, how he had been told by John Valentine Andreä, also in confidence, that he, namely Andreä, with thirty others in Würtemberg, had first set forth the *Fama*, in order that under that screen they might learn the judgment of Europe thereon, as also what lovers of true wisdom lay concealed here and there who might then come forward. There is a further circumstance connected with the *Fama*, which, though it certainly does not prove it to have been a fiction of Andreä, establishes with tolerable clearness that it was a fiction of someone and that is, that in the contemporary life of the famous Dominican John Tauler, who flourished in the fourteenth century, mention is made of one Master Nicolas, or rather one supposed to be Master Nicolas, for he is always referred to as the "Master," who instructed Tauler in mystic religion—meaning thereby not mysticism in the ordinary sense, but the giving one's self up to "being wrapped up in" and endeavouring to be absorbed in God. This mysterious individual, who is supposed to have been a merchant at Basle, really existed and he did actually found a small fraternity, the members of which travelled from country to country, observing, nevertheless, the greatest secrecy, even to concealing from each other their place of sepulture, but who had also a common house where the "Master" dwelt towards the end of his life, who subsisted in the same silence, paucity of numbers and secrecy, long after his death, protesting, as he did, against the errors and abuses of Rome, until the remnant was finally swallowed up in the vortex of

the Reformation. The date of the "Master" anticipates by not much more than half a century the birth of the supposed C. R. and the two stories altogether bear so many points of close resemblance, that there is justification for concluding, without for a moment tracing any real connexion, that Andreä, who was not only a man of very great learning, but a countryman also of the "Master" and his disciples, knew of and adapted the story for his *Fama* in the same way as he did that of Boccalini for his *Reformatio*. The name was suggested by his coat of arms and it so happens that it forms a by no means uncommon German patronymic—Rosecranz, Rosencranz, Rosecreutz, which would of course be Latinized into Rosæ Crucis. Assuming then, as may safely be done, that the *Fama* and *Confessio*, at least, if not the *Reformatio* as well, were the works of Andreä and, leaving aside all speculations of their having had an earlier origin and of the mystical nature of the name as being either the work of imagination run mad or the vanity of learning and ingenuity exhibiting themselves for learning and ingenuity's sake, let us now follow the fortunes of the works and the results which sprang from them.

Though the precise date of its first appearance is not exactly known, yet it was certainly not later than 1610 and the repeated editions which appeared between 1614 and 1617, still more the excitement that followed, show how powerful was the effect produced. "In the library at Göttingen there exists a body of letters addressed between these years to the imaginary order by persons offering themselves as members. As qualifications most assert their skill in alchemy and Cabbalism and, though some of the letters are signed with initials only, or with names evidently fictitious, yet real places of address are assigned"—the reason for their being at Göttingen is that, as many indeed assert, unable to direct their communications rightly, they had no choice but to address their letters to some public body "to be called for," as it were and, having once come to the University, there they remained. Others threw out pamphlets containing their opinions of the order and of its place of residence, which, as Vaughan says in his *Hours with the Mystics*, was in reality under Dr. Andreä's hat. "Each successive writer claimed to be better informed than his predecessors. Quarrels arose; partisans started up on all sides; the uproar and confusion became indescribable; cries of heresy and atheism resounded from every corner; some were for calling in the secular power; and the more coyly the invisible society retreated from the public advances, so much the more eager were its admirers, so much the more blood-thirsty its antagonists." Some, however, seem to have suspected the truth from the first, hence a suspicion arose that some bad designs lurked under the seeming purpose, a suspicion which was not unnaturally strengthened, for many impostors, as might have been expected, gave themselves out as Rosicrucians and cheated numbers out of their money by alchemy and out of their health and money together by quack medicines. Three, in particular, made a great noise at Wetzlar, Nuremberg and Augsburg, of whom one lost his ears in running the gauntlet and another was hanged. At this crisis Andreas Libau or Libavius attacked the pretended fraternity with great power by two works in Latin and one in German, published in 1615 and the follow-

ing year, at Frankfort and at Erfurt respectively; these, together with others of a like tendency, might have stopped the mischief had it not been for two causes—first, the coming forward of the old Paracelsists, who avowed themselves to be the true Rosicrucians in numerous books and pamphlets which still further distracted the public mind; secondly, the conduct of Andreä himself and his friends, who kept up the delusion by means of two pamphlets—(1) *Epistola ad Reverendam Fraternitatem R. Crucis.*, Fran. 1613; (2) *Assertio Fraternitatis R. C. à quodam Fratern. ejus Socio carmine expressa*—Defence of the R. C. Brethren by a certain anonymous Brother, written in the form of a poem. This last was translated into German in 1616, again in 1618, under the title of *Ara Fœderis Therapici*, or the Altar of the Healing Fraternity—the most general abstraction of the pretensions made for the Rosicrucians being that they healed both the body and the mind.

The supposed Fraternity was, however, defended in Germany by some men not altogether devoid of talent, such as Julianus à Campis, Julius Sperber of Anhalt Dessau, whose *Echo* of the divinely illuminated order of the R. C., if it be indeed his, was printed in 1615, again at Dantzig in 1616; who asserted that, as esoteric mysteries had been taught from the time of Adam down to Simeon, so Christ had established a new "college of magic" and that the greater mysteries were revealed to St. John and St. Paul. Radtich Brotoffer was not so much a Cabbalist as an Alchemist and understood the three Rosicrucian books as being a description of the art of making gold and finding the philosopher's stone. He even published a recipe for the same, so that both *materia et præparatio lapidis aurei*, the ingredients and the mode of mixing the golden stone, were laid bare to the profane. It might have been thought that so audacious a stroke would have been sufficient to have ruined him, but, as often happens, the very audacity of the attempt carried him through, for his works sold well and were several times reprinted. A far more important person was Michael Maier, who had been in England and was the friend of Fludd. He was born at Rendsberg in Holstein in 1568 and was physician to the Emperor Rudolph II, who, as has before been observed, was possessed with the mystical mania. He died at Magdebourg in 1622. His first work on this subject is the *Jocus Severus*, Franc. 1617, addressed *omnibus veræ chymiæ amantibus per Germaniam*, especially to those *illi ordini adhuc delitescenti, ut Famâ Fraternitatis et Confessione suâ admirandâ et probabili manifestato*—"To that sect, which is still secret, but which, nevertheless, is made known by the *Fama* and its admirable and reasonable *Confession*." This work, it appears, was written in England and the dedication composed on his journey from England to Bohemia. Returning, he endeavoured to belong to the sect, so firmly did he believe in it, but, finding this of course impossible, he endeavoured to found such an Order by his own efforts and, in his subsequent writings, spoke of it as already existing, going so far even as to publish its laws—which, indeed, had already been done by the author of the *Echo*. From his principal work, the *Silentium post Clamores*, we may gather his view of Rosicrucianism.

Nature is yet but half unveiled. What we want is chiefly experiment and

tentative inquiry. Great, therefore, are our obligations to the R.C. for labouring to supply this want. Their weightiest mystery is a Universal Medicine. Such a Catholicon lies hid in nature. It is, however, no simple, but a very compound, medicine. For, out of the meanest pebbles and weeds, medicine and even gold are to be extracted.

Again—" He that doubts the existence of the R. C. should recollect that the Greeks, Egyptians, Arabians, etc., had such secret societies; where, then, is the absurdity in their existing at this day? Their maxims of self-discipline are these—To honour and fear God above all things; to do all the good in their power to their fellow-men, etc." " What is contained in the *Fama* and *Confessio* is true. It is a very childish objection that the brotherhood have promised so much and performed so little. With them, as elsewhere, many are called, but few chosen. The masters of the Order hold out the rose as a remote prize, but they impose the cross on those who are entering." " Like the Pythagoreans and Egyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years' probation to which they subject even well-qualified novices before they are admitted to the higher mysteries; within this period they are to learn how to govern their tongues."

Andreä now began to think that the joke had been carried somewhat too far, or rather perhaps that the scheme he had thought to have started for the reformation of manners and philosophy had taken a very different turn from that which he had intended and, therefore, turning it to ridicule, he published his *Chemical Nuptials of Christian Rosy Cross*, which had hitherto remained in MS., though written as far back as 1602. This is a comic romance of extraordinary talent, designed as a satire on the whole tribe of Theosophists, Alchemists, Cabbalists, etc., with which at that time Germany swarmed. Unfortunately the public took the whole *au grand sérieux*. Upon this, in the following year, he published a collection of satirical dialogues under the title of *Menippus; sive dialogorum satyricorum centuria, inanitatum nostratium Speculum*—" A century of satyric dialogues designed as a mirror for our follies." In this he reveals more openly his true design—revolution of method in the arts and sciences and a general religious reformation. He seems, in fact, to have been a dreamy and excessively inferior kind of German Bacon. His efforts were seconded by his friends, especially Irenæus Agnostus and Joh. Val. Alberti. Both wrote with great energy against the Rosicrucians, but the former, from having ironically styled himself an unworthy clerk of the Fraternity of the R. C., has been classed by some as a true Rosicrucian. But they were placed in a still more ludicrous light by the celebrated Campanella, who, though a mystic himself, found the Rosicrucian pretensions rather more than he could tolerate. In his work on the Spanish Monarchy, written whilst a prisoner at Naples, a copy of which, finding its way by some means into Germany, was there published and greatly read (1620), we find him thus expressing himself of the R. C.: " That the whole of Christendom teems with such heads " (Reformation jobbers)—an excellent expression, but this by the way—" we have one proof more than was

wanted in the Fraternity of the R. C. For, scarcely was that absurdity hatched, when—notwithstanding it was many times declared to be nothing more than a *lusus ingenii nimium lascivientis*, a 'mere hoax of some man of wit troubled with a superfluity of youthful spirits'; yet because it dealt in reformations and pretences to mystical arts—straightway from every country in Christendom pious and learned men, passively surrendering themselves dupes to this delusion, made offers of their good wishes and services—some by name, others anonymously, but constantly maintaining that the brothers of the R. C. could easily discover their names by Solomon's Mirror or other Cabbalistic means. Nay, to such a pass of absurdity did they advance, that they represented the first of the three Rosicrucian books, the *Universal Reformation*, as a high mystery; and expounded it in a chemical sense as if it had contained a cryptical account of the art of gold making, whereas it is nothing more than a literal translation, word for word, of the *Parnasso* of Boccalini."

After a period of no very great duration, as it would appear, they began rapidly to sink, first into contempt, then into obscurity and oblivion and, finally, died out, or all but did so, for, as Vaughan justly observes (*Hours with the Mystics*, 1856, vol. i, p. 60):

> Mysticism has no genealogy. It is a state of thinking and feeling to which minds of a certain temperament are liable at any time and place, in occident and orient, whether Romanist or Protestant, Jew, Turk, or Infidel. The same round of notions, occurring to minds of similar make under similar circumstances, is common to mystics in ancient India and in modern Christendom.

It is quite possible that there may be Rosicrucians still, though they hide their faith like people do their belief in ghosts. Not only had science, learning and right reason made more progress, but the last waves of the storm of the Reformation had died away and men's minds had sobered down in a great measure to practical realities. As usual, rogues and impostors took advantage of whatever credulity there was, which hastened the decay of the sect, for, though there was no actual society or organization, yet the name of Rosicrucian became a generic term embracing every species of occult pretension, arcana, elixir, the philosopher's stone, theurgic ritual, symbols, initiations *et hoc genus omne*. Some few doubtless lingered. Liebnitz was, in early life, actually connected with a *soi-disant* society of the R. C. at Nuremberg, but he became convinced that they were not connected with any real society of that name. *Il me paroit*, he says, in a letter published by Feller in the *Otium Hannoveranum*, p. 222, *que tout ce, que l'on a dit des Frères de la Croix de la Rose, est une pure invention de quelque personne ingénieuse*. Again, so late as 1696, he says elsewhere—*Fratres Roseæ Crucis fictitios esse suspicor; quod et Helmontius mihi confirmavit*. One of the latest notices is to be found in Spence's *Anecdotes of Books and Men* (ed. 1820, p. 403), where we have the Rev. J. Spence writing to his mother from Turin under the date of August 25, 1740—"Of a sett of philosophers called adepts, of whom there are never more than twelve in the

whole world at one time. ∴ ∴ Free from poverty, distempers and death"—it was unkind and selfish in the last degree to conceal such benefits from mankind at large!—"There was one of them living at Turin, a Frenchman, Audrey by name, not quite 200 years old"—who must in this case have been past 70 when he joined the original fraternity? In the same work it is also stated that a story of Gustavus Adolphus having been provided with gold by one of the same class was related by Maréchal Rhebenden to the English minister at Turin, who told it to Spence. A similar anecdote is related by John Evelyn, who, whilst at Paris in 1652, was told by "one Mark Antonio of a Genoese Jeweller who had the greate *Arcanum* and had made projection before him severall times." But the great majority were doubtless mere knaves and whole clubs even of swindlers existed calling themselves Rosicrucians. Thus Lud. Conr. Orvius, in his *Occulta Philosophia, sive cœlum Sapientum et Vexatio Stultorum*, tells us of such a society, pretending to trace from Father Rosycross, who were settled at the Hague in 1622, who, after swindling him out of his own and his wife's fortune, amounting to about eleven thousand dollars, expelled him from the Order with the assurance that they would murder him if he revealed their secrets, "which secrets," says he, "I have faithfully kept, and for the same reason that women keep secrets, viz. because I have none to reveal; for their knavery is no secret." After all it is not to be wondered at, for the *auri sacra* (or *vesana*) *fames* does but change its form—not its substance; and those who, some time since, bought shares in Rubery's Californian anthill, made up of rubies, emeralds and diamonds, would doubtless have fallen an easy prey to the first Rosicrucian alchemist and, really, with more excuse. Considering that there never was any real body of Rosicrucians properly so called, there could not well be any fixed principles of belief, e.g. especial creed as it were; still, as the number of those who, for one reason or another, chose to call themselves Rosicrucians was doubtless very great, it may readily be imagined that certain principles may be gathered as being common to all or, at least, most of all who might happen to be of that way of thinking.

Besides the above works, we have the attack on the sect by Gabriel Naudè, who gives the Rosicrucian tenets, or what he supposes were such—but this is perhaps hardly reliable—entitled *Instruction à la France, sur la vérité de l'histoire des Frères de la Rose-Croix*, Paris, 1623; and the *Conférences Publiques* of the celebrated French physician Rénaudot, tom. iv, which destroyed whatever slight chance of acceptance the Rosicrucian doctrines had in that country. Morhof, however, in his *Polyhistor*, lib. i, c. 13, speaks of a diminutive society or offshoot of the parent folly, founded, or attempted to be founded, in Dauphiné by a visionary named Rosay, hence called the Collegium Rosianum, A.D. 1630. It consisted of three persons only. A certain Mornius gave himself a great deal of trouble to be the fourth, but was rejected. All that he could obtain was to be a serving brother. The chief secrets were perpetual motion, the art of changing metals and the universal medicine. C. G. von Murr (1803) assigns to the Freemasons and the Rosicrucians a common origin and only fixes the date of their separation into distinct sects at the

year 1633. Solomon Semler, in *Impartial Collections for the History of the Rosy Cross*, Leipzig, 1786–88, gives them a very remote antiquity.

Lastly we have the famous *jeu d'esprit* entitled *The Comte de Gabalis*; a diverting history of the Rosicrucian doctrine of spirits, viz. Sylphs, Salamanders, Gnomes and Demons, translated from the Paris edition and printed for B. Lintott and E. Curll, in 1714. It is subjoined to Pope's *Rape of the Lock*, which gave rise to a demand for this translation. The piece is said to have been written by the French Abbé de Villars, in ridicule of the German Hermetic associations, 1670 and Bayle's account of them is prefixed to the translation. The work, which is very short, is simply that of a witty and licentious French Abbé, for the diversion of the courtiers of the Grand Monarque and the literary world by which they were surrounded. Some say that it was founded on two Italian chemical letters written by Borri; others affirm that Borri (a famous quack, chemist and heretic) took the chief parts of the letters from it, but after discussing it, Bayle, as usual, leaves the case undecided. Gabalis is supposed to have been a German nobleman, with estates bordering on Poland, who made the acquaintance of the writer and so far honoured him with his confidence as to explain the most occult mysteries of his art.

Bayle's account in the preface ends as follows:

Afterwards, that Society, which in Reality, is but a Sect of Mountebanks, began to multiply, but durst not appear publickly and for that Reason was sir-nam'd the Invisible. The Inlightned, or Illuminati, of Spain proceeded from them; both the one and the other have been condemn'd for Fanatics and Deceivers. We must add, that John Bringeret printed, in 1615, a Book in Germany, which comprehends two Treatises, Entituled the "Manifesto [Fama] and Confession of Faith of the Fraternity of the Rosicrucians in Germany." These persons boasted themselves to be the Library of Ptolemy Philadelphus, the Academy of Plato, the Lyceum, etc. and bragg'd of extraordinary Qualifications, whereof the least was that they could speak all Languages; and after, in 1622, they gave this Advertisement to the Curious: "We, deputed by our College, the Principal of the Brethren of the ROSICRUCIANS, to make our visible and invisible Abode in this City, thro' the grace of the Most High, towards whom are turned the Hearts of the just. We teach without Books or Notes, and speak the Language of the Countries wherever we are; to draw Men, like ourselves, from the Error of Death." This Bill [which was probably a mere hoax] was Matter of Merriment. In the meantime, the Rosicrucians have dissapear'd, tho' it be not the sentiment of that German chymist, the author of a book, *De Volucri Arboreâ* and of another, who hath composed a treatise stiled *De Philosophiâ Purâ*.

But nothing can give so clear an idea of what true Rosicrucianism really was, whether an account of a sect then actually existing, or the sketch of a sect which the projector hoped to form, or to which of the two categories it belongs, than of course the *Fama* itself and, as it is either the parent or the exponent of a very celebrated denomination, one which, in some men's minds at least, has had considerable influence on Freemasonry, an abstract is presented as copious as space will allow.

The translation used is " printed by J. M. for Giles Calvert, at the Black Spread Eagle at the west end of Paul's, 1652 " and is translated by Eugenius Philalethes, " with a preface annexed thereto, and a short Declaration of their (R. C.) Physicall work." This Eugenius Philalethes was one Thomas Vaughan, B.A. of Jesus College, Oxford, born in 1621, of whom Wood says : " He was a great chymist, a noted son of the fire, an experimental philosopher and a zealous brother of the Rosie-Crucian fraternity " (*Athenæ Oxonienses*, vol. iii, col. 719). He pursued his chemical studies in the first instance at Oxford, afterwards at London under the protection and patronage of Sir Robert Moray or Murray, Knight, Secretary of State for the Kingdom of Scotland. This distinguished soldier and philosopher was received into Freemasonry at Newcastle in 1641 and, in the inquiry we are upon, the circumstance of his being in later years both a Freemason and a Rosicrucian will at least merit passing attention. Moray's initiation, which preceded by five years that of Elias Ashmole, was the first that occurred on English soil of which any record has descended to us. In this connexion, it is not a little remarkable, that whereas it has been the fashion to carry back the pedigree of Speculative Masonry in England to the admission of Elias Ashmole, the Rosicrucian philosopher, the association of ideas to which this formulation of belief has given rise will sustain no shock, but rather the reverse, by the priority of Moray's initiation. Sir Robert Moray, a founder and the first president of the Royal Society, " was universally beloved and esteemed by men of all sides and sorts " (Burnet, vol. i, p. 90), but it is with his character as a lover of the occult sciences we are chiefly concerned. Anthony à Wood says, " He was a single man, an abhorrer of women, a most renowned chymist, a great patron of the Rosie-Crucians and an excellent mathematician " (*Athenæ Oxonienses*, vol. iii, col. 726). Whether Ashmole and Moray, who must constantly have been brought together at meetings of the Royal Society, ever conversed about the other Society of which they were both members cannot, of course, be determined. The elder of the two Brothers or Fellows died in 1673, nine years before the celebrated meeting at Masons' Hall, London. Had this assembly of London Masons taken place many years before it did, the presence or the absence of Sir Robert Moray from such a gathering of the Fraternity might be alike suggestive of some curious speculation. Masonry, in its general and widest sense—herein comprising everything partaking of an Operative as well as of a Speculative character—must have been at a very low ebb about the period of Moray's death and for some few years afterwards.

It is highly improbable that Lodges were held in the metropolis with any frequency, until the process of rebuilding the capital began, after the Great Fire. Sir Christopher Wren, indeed, went so far as to declare, in 1716, in the presence of Hearne, that " there were no Masons in London when he was a young man " (Philip Bliss, *Reliquiue Hearnianiæ*, vol. i, p. 336). From this it may plausibly be contended that, if our British Freemasonry received any tinge or colouring at the hands of Steinmetzen, Compagnons or Rosicrucians, the last quarter of the seventeenth century is the most likely (or, at least the earliest) period in which we can

suppose it to have taken place. Against it, however, there is the silence of all contemporary writers, excepting Plot and Aubrey, notably of Evelyn and Pepys, with regard to the existence of Lodges, or even of Freemasonry itself. Both these latter worthies were prominent members of the Royal Society, Pepys being president in 1684, a distinction, it may be said, declined times without number by Evelyn. Wren, Locke, Ashmole, Boyle, Moray and others, who were more or less addicted to Rosicrucian studies, enjoyed the distinction of F.R.S. Two of the personages named we know to have been Freemasons and for Wren and Locke the title has also been claimed, though without any foundation whatever in fact. Pepys and, to a greater extent, Evelyn, were on intimate terms with all these men. Indeed, the latter, in a letter to the Lord Chancellor, dated March 18, 1667, evinces his admiration of the fraternity of the Rosie Cross, by including the names of William Lilly, William Oughtred and George Ripley in his list of learned Englishmen with whose portraits he wished Lord Cornbury to adorn his palace. On the whole, perhaps, we shall be safe in assuming, either that the persons addicted to chemical or astrological studies, whom in the seventeenth century it was the fashion to style Rosicrucians, kept aloof from the Freemasons altogether or, if the sects in any way commingled, their proceedings were wrought under an impenetrable veil of secrecy, against which even the light of modern research is vainly directed.

Sir Robert Moray was accompanied to Oxford by Vaughan at the time of the Great Plague and the latter, after taking up his quarters in the house of the Rector of Albury, died there, "as it were, suddenly, when he was operating strong mercury, some of which, by chance getting up into his nose, killed him, on the 27th of February 1666." He was buried in the same place, at the charge of his patron.

Vaughan was so great an admirer of Cornelius Agrippa that—to use the words of honest Anthony à Wood—"nothing could relish with him but his works, especially his *Occult Philosophy*, which he would defend in all discourse and writing." The publication of the *Fama* in an English form is thus mentioned by the same authority in his life of Vaughan—*Large Preface, with a short declaration of the physical work of the fraternity of the* R. *C., commonly of the Rosie Cross.* Lond. 1652. Oct. "Which *Fame* and *Confession* was translated into English by another hand"; but whether by this is meant that Vaughan made one translation and somebody else another, or that Vaughan's share in the work was restricted to the preface, Wood does not explain. He goes on to say, however,—"I have seen another book entit. *Themis Aurea. The Laws of the Fraternity of the Rosie Cross.* Lond. 1656. Oct. Written in Lat. by Count Michael Maier and put into English for the information of those who seek after the knowledge of that honourable and mysterious society of wise and renowned philosophers. This English translation is dedicated to Elias Ashmole, Esq., by an Epistle subscribed by $\left.\begin{matrix}\text{N. L.}\\ \text{T. S.}\end{matrix}\right\}$H. S., but who he or they are, he, the said El. Ashmole, hath utterly forgotten."

Eugenius Philalethes, whoever he was, commences with two epistles to the

reader, which, with a preface, or rather introduction, of inordinate length for the size of the book, a small 18mo of 120 pages in all, occupies rather more space than the *Fama* and *Confession* together (61 pages as against 56) and the whole concludes with an " advertisement to the reader," of five pages more. This introduction is principally occupied by an account of the visit of Apollonius of Tyana to the Brachmans [Bráhmens], and his discourse with Jarchas, their chief.

THE *FAMA*

The world will not be pleased to hear it, but will rather scoff, yet it is a fact that the pride of the learned is so great that it will not allow them to work together, which, if they did, they might collect a *Librum Natura*, or perfect method of all arts. But they still keep on their old course with Porphyry, Aristotle and Galen, who, if they were alive and had our advantages, would act very differently ; and though in theology, physic and mathematics, truth opposes itself to their proceedings as much as possible, yet the old enemy is still too much for it. For such general reformation, then, C. R., a German, the founder of our fraternity, did set himself. Poor, but nobly born, he was placed in a cloister when five years old and, in his growing years, accompanied a brother P. A. L. to the Holy Land. The latter dying at Cyprus, C. R. shipped to Damasco for Jerusalem, but was detained by illness at Damasco, where the Arabian wise men appeared as if they had been expecting him, and called him by name. He was now sixteen and, after remaining three years, went to Egypt, where he remained but a short time, then went on to Fez, as the Arabians had directed him. Constant philosophic intercourse was carried on for mutual improvement between Arabia and Africa, so that there was no want of physicians, Cabbalists, magicians and philosophers, though the magic and Cabbala at Fez were not altogether true. Here he stayed two years and then " sailed with many costly things into Spain, hoping well ; he himself had so well and profitably spent his time in his travel that the learned in Europe would highly rejoice with him and begin to rule and order all their studies, according to those sound and sure foundations." [C. R. was now twenty-one years of age.] He showed the Spanish learned " the errors of our arts, how they might be corrected, how they might gather the true *Indicia* of the times to come ; he also showed them the faults of the Church and of the whole *Philosophia Moralis* and how they were to be amended. He showed them new growths, new fruits and new beasts, which did concord with old philosophy and prescribed them new *Axiomata*, whereby all things might fully be restored " and was laughed at in Spain as elsewhere. He further promised that he would direct them to the " only true *centrum* and that it should serve to the wise and learned as a Rule " [whatever this might be] ; also that there might be a " Society in Europe which should have gold, silver and precious stones enough for the necessary purposes of all kings," " so that they might be brought up to know all that God hath suffered man to know " [the connexion is not quite clear]. But, failing in all his endeavours, he returned to Germany, where he built himself a house and remained five years, principally studying mathematics. After which there " came again into his mind the wished-for Reformation," so he sent for from his first cloister, to which he bare a great affection, Bro. G. V., Bro. J. A., Bro. J. O.— by which four was begun the fraternity of the Rosie Cross. They also made the

"magical language and writing, with a large dictionary, 'which we yet daily use to God's praise and glory and do find great wisdom therein;' they made also the first part of the book M., but in respect that that labour was too heavy and the unspeakable concourse of the sick hindred them, also whilst his new building called *Sancti Spiritus* was now finished," they added four more [all Germans but J. A.], making the total number eight, "all of vowed virginity; by them was collected a book or volume of all that which man can desire wish or hope for."

Being now perfectly ready, they separated into foreign lands, "because that not only their *Axiomata* might, in secret, be more profoundly examined by the learned, but that they themselves, if in some country or other they observed anything, or perceived any error, they might inform one another of it."

But before starting they agreed on six rules—

1. To profess no other thing, than to cure the sick "and that gratis."

2. To wear no distinctive dress, but the common one of the country where they might happen to be.

3. "That every year on the day C. they should meet at the house S. Spiritus," or write the reason of absence.

4. Every brother to look about for a worthy person, who after his death might succeed him.

5. "The word C. R. should be their Seal, Mark and Character."

6. The fraternity should remain secret 100 years.

Only five went at once, two always staying with Father *Fra*; R. C. and these were relieved yearly.

The first who died was J. O., in England, after that he had cured a young earl of leprosy. "They determined to keep their burial places as secret as possible, so that 'at this day it is not known unto us what is become of some of them, but every one's place was supplied by a fit successor.' What secret, soever, we have learned out of the book M. (although before our eyes we behold the image and pattern of all the world), yet are there not shown our misfortunes nor the hour of death, but hereof more in our Confession, where we do set down 37 reasons wherefore we now do make known our Fraternity and proffer such high mysteries freely, without constraint and reward: also we do promise more gold than both the Indies bring to the King of Spain; for Europe is with child and will bring forth a strong child who shall stand in need of a great godfather's gift."

Not long after this the founder is supposed to have died and "we of the third row" or succession "knew nothing further than that which was extant of them (who went before) in our Philosophical *Bibliotheca*, amongst which our *Axiomata* was held for the chiefest, *Rota Mundi* for the most artificial, *Protheus* the most profitable."

"Now, the true and fundamental relation of the finding out of the high illuminated man of God, *Fra*; C. R. C., is this." D., one of the first generation, was succeeded by A., who, dying in Dauphiny, was succeeded by N. N. A., previously to his death, "had comforted him in telling him that this Fraternity should ere long not remain so hidden, but should be to all the whole German nation helpful,

needful, and commendable." . . . The year following after he (N. N.) had performed " his school and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse," but he determined first to improve his building. In so doing he found the memorial tablet of brass containing the names of all the brethren, together with some few things which he meant to transfer to some more fitting vault, " for where or when *Fra*; R. C. died, or in what country he was buried, was by our predecessors concealed and unknown to us." In removing this plate he pulled away a large piece of plaster disclosing a door. The brotherhood then completely exposed the door and found written on it in large letters *Post* 120 *annos Patebo* [I shall appear after 120 years]. " We let it rest that night, because, first, we would overlook our *Rotam*; but we refer ourselves again to the *Confession*, for what we here publish is done for the help of those that are worthy, but to the unworthy (God willing) it will be small profit. For, like as our door was, after so many years wonderfully discovered, so also then shall be opened a door to Europe (where the wall is removed which already doth begin to appear) and with great desire is expected of many."

In the morning we opened the door and there appeared a Vault of seven sides, every side 5 feet broad and 8 high. Although the sun never shined in this vault, nevertheless it was enlightened with another sun, which had learned this from the sun and was situated in the centre of the ceiling. In the midst, instead of a tombstone, was a round altar covered with a plate of brass, and thereon this engraven—

A. C., R. *C. Hoc universi compendium unius mihi sepulchrum feci*
[I have erected this tomb as an epitome of the one universe].

Round about the first circle was—

Jesus mihi omnia
[Jesus is all things to me].

In the middle were four figures inclosed in circles, whose circumscription was—

1. *Nequaquam vacuum.* [There is no vacuum]. 2. *Legis jugum* [The yoke of the law]. 3. *Libertas Evangelii* [The liberty of the Gospel]. 4. *Dei gloria intacta* [The immaculate glory of God].

This is all clear and bright, as also the seventh side and the two heptagons, so we knelt down and gave thanks to the sole wise, sole mighty and sole eternal God, who hath taught us more than all men's wit could have found out, praised be His holy name. This vault we parted in three parts—the upper or ceiling, the wall or side, the floor. The upper part was divided according to the seven sides; in the triangle, which was in the bright centre [here the narrator checks himself], but what therein is contained you shall, God willing, that are desirous of our society, behold with your own eyes. But every side or wall is parted into ten squares, every one with their several figures and sentences as they are truly shown

here in our book [which they are not]. The bottom, again, is parted in the triangle, but because herein is described the power and rule of the interior governors, we forbear to manifest the same, for fear of abuse by the evil and ungodly world. But those that are provided and stored with the heavenly antidote, they do without fear or hurt, tread on and bruise the head of the old and evil serpent, which this our age is well fitted for. Every side had a door for a chest, wherein lay divers things, especially all our books, which otherwise we had, besides the *Vocabulary* of Theophrastus Paracelsus and these which daily unfalsifieth we do participate. Herein also we found his *Itinerarium* and *Vitam*, whence this relation for the most part is taken. In another chest were looking glasses of divers virtues, as also in other places were little bells, burning lamps and chiefly wonderful artificial Songs; generally all done to that end, that if it should happen after many hundred years, the Order or Fraternity should come to nothing, they might by this onely Vault be restored again.

They now removed the altar, found a plate of brass, which, on being lifted, they found " a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited [was the original illustrated ?] with all the Ornaments and Attires: in his hand he held a parchment book called I., the which next unto the Bible is our greatest treasure, which ought to be delivered to the world." At the end of the book was the eulogium of *Fra*; C. R. C., which, however, contains nothing remarkable, underneath were the names, or rather initials, of the different brethren in order as they had subscribed themselves [like in a family Bible].

The graves of the brethren, I. O. and D., were not found [it does not appear that some of the others were either], but it is to be hoped that they may be, especially since they were remarkably well skilled in physic.

" Concerning *Minutum Mundum*, we found it under another little altar, but we will leave him [query *it ?*] undescribed, until we shall truly be answered upon this our true hearted Fama. [So they closed up the whole again and sealed it] and ' departed the one from the other and left the natural heirs in possession of our jewels. And so we do expect the answer and judgment of the learned or unlearned.' " [These passages seem to indicate the purpose of the book.]

" We know after a time that there will be a general reformation, both of divine and human things, according to our desire and the expectation of others, for 'tis fitting that before the rising of the Sun there should appear an Aurora; so, in the meantime, some few, which shall give their names, may joyn together to increase the number and respect of our Fraternity and make a happy and wished-for beginning of our Philosophical Canons, prescribed by our brother R. C. and be partaken of our treasures (which can never fail or be wasted), in all humility and love to be eased of this world's labour and not walk so blindly in the knowledge of the wonderful works of God."

Then follows their creed, which they declare to be that of the Lutheran Church, with two sacraments. In their polity they acknowledge the [Holy] Roman Empire for their Christian head. " Albeit, we know what alterations be at hand and

would fain impart the same with all our hearts to other godly learned men. Our Philosophy also is no new invention, but as Adam after ' his fall hath received it and as Moses and Solomon used it: also she ought not much to be doubted of, or contradicted by other opinions; but seeing that truth is peaceable, brief and always like herself in all things and especially accorded by with Jesus *in omni parte* and all members. And as he is the true image of the Father, so is she his Image. It shall not be said, this is true according to Philosophy, but true according to Theology. And wherein Plato, Aristotle, Pythagoras and others did hit the mark and wherein Enoch, Abraham, Moses, Solomon, did excel [here we have traces of the Cabbala], but especially wherewith that wonderful book the Bible agreeth. All that same concurreth together and make a Sphere or Globe, whose total parts are equidistant from the Center, as hereof more at large and more plain shall be spoken of in Christianly Conference ' " [Christian conversation].

Gold making is the cause of many cheats and even " men of discretion do hold the transmutation of metals to be the highest point of philosophy "; but the " true philosophers are far of another minde, esteeming little the making of gold, which is but a *parergon*; for besides that, they have a thousand better things "; for " he [the true philosopher] is glad that he seeth the heavens open, the angels of God ascending and descending and his name written in the Book of Life." Also, under the name of chemistry, many books are sent forth to God's dishonour, as we will name them in due season and give the pure-hearted a catalogue of them; and we pray all learned men to take heed of that kind of books, for the enemy never resteth. . . . So, according to the will and meaning of *Fra*; C. R. C., we, his brethren, request again all the learned in Europe who shall read (sent forth in five languages) this our *Fama* and *Confessio*, that it would please them with good deliberation to ponder this our offer and to examine most nearly and sharply their Arts; behold the present time with all diligence and to declare their minde, either *communicato concilio*, or *singulatim*, by print.

And although at this time we make no mention either of our names or meetings, yet nevertheless every one's opinion shall assuredly come into our hands, in what language soever it be; nor shall any body fail, who so gives but his name, to speak with some of us, either by word of mouth or else by writing. Whosever shall earnestly and from his heart, bear affection unto us, it shall be beneficial to him in goods, body and soul; but he that is false-hearted, or only greedy of riches, the same shall not be able to hurt us, but bring himself to utter ruin and destruction. Also our building (although 100,000 people had very near seen and beheld the same) shall for ever remain untouched, undestroyed and hidden to the wicked world, *sub umbra alarum tuarum Jehova.*

The *Confessio*

After a short exordium, there being a preface besides, it goes on to say that:

They cannot be suspected of heresy, seeing that they condemn the east and the

west—i.e. the Pope and Mahomet—and offer to the head of the Romish Empire their prayers, secrets and great treasures of gold.

Still they have thought good to add some explanations to the *Fama*, " hoping thereby that the learned will be more addicted to us."

" We have sufficiently shown that philosophy is weak and faulty," . . . " she fetches her last breath and is departing."

But as when a new disease breaks out, so a remedy is generally discovered against the same ; " so there doth appear for so manifold infirmities of philosophy," the right means of recovery, which is now offered to our country.

" No other philosophy, we have, than that which is the head and sum, the foundation and contents, of all faculties, sciences and arts, the which containeth much of theology and medicine, but little of the wisdom of lawyers and doth diligently search both heaven and earth, or, to speak briefly thereof, which doth manifest and declare sufficiently, Man ; whereof, then, all Learned who will make themselves known unto us and come into our brotherhood, shall attain more wonderful secrets than they did heretofore attain unto, or know, believe, or utter."

Wherefore we ought to show why such mysteries and secrets should yet be revealed unto the many. It is because we hope that our offer will raise many thoughts in men who never yet knew the *Miranda sextæ ætatis* [the wonders of the sixth age], as well as in those who live for the present only.

" We hold that the meditations, knowledge and inventions of our loving Christian father (of all that which, from the beginning of the world, *man's wisdom*, either through God's revelation, or through the service of angels and spirits, or through the sharpness and deepness of understanding, or through long observation, hath found out and till now hath been propagated), are so excellent, worthy and great, that if all books should perish and all learning be lost, yet that posterity would be able from that alone to lay a new foundation and bring truth to light again."

To whom would not this be acceptable ? " Wherefore should we not with all our hearts rest and remain in the only truth, if it had only pleased God to lighten unto us the sixth Candelabrum ? Were it not good that we needed not to care, not to fear hunger, poverty, sickness and age ?

" Were it not a precious thing, that you could always live so, as if you had lived from the beginning of the world and if you should still live to the end ? " That you should dwell in one place and neither the dwellers in India or Peru be able to keep anything from you ?

" That you should so read in one onely book " and by so doing understand and remember all that is, has been, or will be written.

" How pleasant were it, that you could so sing, that instead of stony rocks [like Orpheus] you could draw pearls and precious stones ; instead of wild beasts, spirits ; and instead of hellish Pluto, move the mighty Princes of the world ? "

God's counsel now is, to increase and enlarge the number of our Fraternity.

If it be objected that we have made our treasures too common, we answer that the grosser sort will not be able to receive them and we shall judge of the worthiness

of those who are to be received into our Fraternity, not by human intelligence, but by the rule of our Revelation and Manifestation.

A government shall be instituted in Europe, after the fashion of that of Damear [or Damcar] in Arabia, where only wise men govern, who " by the permission of the king make particular laws (whereof we have a description set down by our Christianly father), when first is done and come to pass that which is to precede."

Then what is now shown, as it were " secretly and by pictures, as a thing to come, shall be free and publicly proclaimed and the whole world filled withal." As was done with the " Pope's tyranny, . . . whose final fall is delayed and kept for our times, when he also shall be scratched in pieces with nails and an end be made of his ass's cry " [a favourite phrase of Luther].

Our Christian father was born 1378 and lived 106 years [his remains being to be concealed 120, brings us to 1604, when Andreä was 18].

It is enough for them who do not despise our Declaration to prepare the way for their acquaintance and friendship with us. " None need fear deceit, for we promise and openly say, that no man's uprightness and hopes shall deceive him, whosoever shall make himself known unto us under the Seal of Secrecy, and desire our Fraternity."

But we cannot make them known to hypocrites, for " they shall certainly be partakers of all the punishment spoken of in our *Fama* [utter destruction, *vide supra*] and our treasures shall remain untouched and unstirred until the lion doth come, who will ask them for his use and employ them for the confirmation and establishment of his kingdom." God will most assuredly send unto the world before her end, which shall happen shortly afterwards, " such Truth, Light, Life and Glory as Adam had " ; and all " lies, servitude, falsehood and darkness, which by little and little, with the great world's revolution, has crept into all arts, works and governments of man and have darkened the most part of them, shall cease. For from thence are proceeded an innumerable sort of all manner of false opinions and heresies ; all the which, when it shall once be abolished and, instead thereof, a right and true Rule instituted, then there will remain thanks unto them which have taken pains therein ; but the work itself shall be attributed to the blessedness of our age."

As many great men will assist in this Reformation by their writings, " so we desire not to have this honour ascribed to us." . . . " The Lord God hath already sent before certain messengers, which should testify His Will, to wit, some new stars, which do appear in the firmament in Serpentarius and Cygnus, which signify to every one that they are powerful *Signacula* of great weighty matters."

Now remains a short time, when all has been seen and heard, when the earth will awake and proclaim it aloud.

" These Characters and Letters [he does not say what], as God hath here and there incorporated them in the Holy Scriptures, so hath He imprinted them most apparently in the wonderful creation of heaven and earth—yea, in all beasts."

As astronomers can calculate eclipses, " so we foresee the darkness of obscurations of the Church and how long they shall last.

" But we must also let you understand ; that there are some Eagles' Feathers in our way, which hinder our purpose." Wherefore we admonish every one carefully to read the Bible, as being the best way to our Fraternity. " For as this is the whole sum and content of our Rule, that every Letter or Character which is in the world ought to be learned and regarded well ; so those are like and very near allyed unto us, who make the Bible a Rule of their life. Yea, let it be a compendium of the whole world and, not only to have it in the mouth, but to know how to direct the true understanding of it to all times and ages of the World."

[Diatribe against expounders and commentators, as compared with the praises of the Bible :] " But whatever hath been said in the Fama concerning the deceivers against the transmutation of metals and the highest medicine in the world, the same is thus to be understood, that this so great a gift of God we do in no manner set at naught, or despise. But because she bringeth not with her always the knowledge of Nature, but this bringeth forth not only medicine, but also maketh manifest and open unto us innumerable secrets and wonders ; therefore it is requisite, that we be earnest to attain to the understanding and knowledge of philosophy ; and, moreover, excellent wits ought not to be drawn to the tincture of metals, before they be exercised well in the knowledge of Nature."

As God exalteth the lowly and pulleth down the proud, so He hath and will do the Romish Church.

Put away the works of all false alchemists and turn to us, who are the true philosophers. We speak unto you in parables, but seek to bring you to the understanding of all secrets.

" We desire not to be received of you, but to invite you to our more than kingly houses ; and that, verily, not by our own proper motion, but as forced unto it, by the instigation of the Spirit of God, by His Admonition and by the occasion of this present time."

An exhortation to join the Fraternity, seeing that they profess Christ, condemn the Pope, addict themselves to the true philosophy, lead a Christian life and daily exhort men to enter into the order. Then follows a renewed warning to those who do so for worldly motives, for though " there be a medicine which might fully cure all diseases, nevertheless those whom God hath destinated to plague with diseases and to keep them under the rod of correction, shall never obtain any such medicine."

" Even in such manner, although we might enrich the whole World, endue them with Learning and might release it from Innumerable Miseries, yet shall we never be manifested and made known unto any man, without the especial pleasure of God ; yea, it shall be so far from him whosoever thinks to get the benefit and be partaker of our Riches and Knowledge, without and against the Will of God, that he shall sooner lose his life in seeking and searching for us, then to find us, and attain to come to the wished Happiness of the Fraternity of the Rosie Cross."

These abstracts are given at considerable length, in order to afford readers a complete idea of the substance of the two publications. As will easily be seen, the *Confessio* professing to give an account of the doctrines of the society, the *Fama*—rather resembling a history—is totally unintelligible, in spite of the care taken to give an accurate and copious abridgment. It is impossible to believe that Andreä, or whoever else may have been the writer, was describing a sect that actually existed and difficult indeed to believe that he had any serious object. Indeed the *Confessio* sounds more like a nonsensical parody on the ordinary philosophical jargon of the day and there are many passages in it, as well as some of the *Fama*, which will especially bear this interpretation, like the celebrated nautical description of a storm in Gulliver. Andreä was a man of talent and one sincerely desirous of benefiting mankind, especially German-kind, but, in the ardour of youth, he must have been more tempted to satire than in his maturer years and may have sought to clear the ground by crushing the existing false philosophers with ridicule, as Cervantes subsequently did the romancists. He may also, as Buhle says—and there are repeated traces of this in both works—have sought to draw out those who were sincerely desirous of effecting a real and lasting reformation. The answers doubtless came before him in some form or another through his friends and associates, of whom one account says that there were thirty and the answers, if they were all like those preserved at Göttingen, which, in spite of the solemn warnings in both the *Fama* and *Confessio*, chiefly relating to gold finding, must have been sufficiently discouraging to induce him to relinquish, for the time at least, any such scheme as that which has been ascribed to him. His efforts, however, only ceased with his life, though his plans, which, at first, embraced all science and morality, seem ultimately to have been reduced to the practical good of founding schools and churches. As for the *Fama* itself, it seems to have been based on the " Master Nicholas " of John Tauler, with a little taken from the early life of Lully—not forgetting his own personal career—and coupled with certain ideas drawn from the Cabbala, the Alchemists, the seekers after Universal Medicine and the Astrologers.

At the end of this edition comes a short advertisement, possibly by Eugenius Philalethes himself to the reader, inviting him, says the writer, " not to my *Lodging*, for I would give thee no such *Directions*, my *Nature* being more *Melancholy* than *Sociable*. I would only tell thee how *Charitable* I am, for having purposely omitted some *Necessaries* in my former *Discourse*. I have upon *second Thoughts* resolved against that silence." After this he goes on to say that " *Philosophie* hath her *Confidents*, but in a *sense* different from the *Madams*," among whom it appears that he flatters himself to be one ; and he is so much in her confidence that he even knows the right way of preparing the philosopher's salt, which would seem to be the long-sought-for universal medicine, a medicine the true mode of preparing which was known to few, if any, not even to Tubal Cain himself—though Eugenius must have been very much in the confidence of *Philosophie* to have known anything about the secret practices of the great antediluvian mechanic.

This whole passage is so curious and is so illustrative, in a small space, of the

ideas and practices of these so-called philosophers, that it is here introduced, preserving, as far as possible, both the textual and typographical peculiarities of the original.

The *Second Philosophicall work* is commonly called the *gross work*, but 'tis one of the greatest Subtilties in all the *Art*. *Cornelius Agrippa* knew the *first Præparation* and hath clearly *discovered* it ; but the *Difficulty* of the *second* made him almost an enemy to his own *Profession*. By the *second work*, I understand, not *Coagulation*, but the *Solution* of the *Philosophical Salt*, *a secret* which *Agrippa* did not *rightly* know, as it appears by his *practise* at *Malines ;* nor would *Natalius* teach him, for all his *frequent* and *serious intreaties*. This was it, that made his *necessities* so *vigourous*, and his *purse* so *weak*, that I can seldome finde him in a *full fortune*. But in this he is not alone : *Raymond Lully*, the best *Christian Artist* that ever was, received, not this *Mysterie* from *Arnoldus*, for in his *first Practises* he followed the tedious *common process*, which after all is scarce *profitable*. Here he met with a *Drudgerie* almost *invincible*, and if we add the *Task* to the *Time*, it is enough to make a *Man old*. *Norton* was so strange an *Ignoramus* in this *Point*, that if the *Solution* and *Purgation* were performed in *three years*, he thought it a *happy work*. *George Ripley* labour'd for *new Inventions* to *putrifie* this *red salt*, which he enviously cals *his gold :* and his *knack* is, to expose it to *alternat fits* of *cold* and *heat*, but in this he is *singular*, and *Faber* is so wise he will not understand him. And now that I have mention'd *Faber*, I must needs say that *Tubal-Cain* himself is *short* of the *right Solution*, for the *Process* he *describes* hath not anything of *Nature* in it. Let us return then to *Raymund Lullie*, for he was so great a *Master*, that he perform'd the *Solution*, *intra novem dies* [in nine days], and this *Secret* he had from *God himself*. ∴ ∴ ∴ It seems, then, that the *greatest Difficulty* is not in the *Coagulation* or *production* of the *Philosophicall Salt*, but in the *Putrefaction* of it when it is *produced*. Indeed this agrees *best* with the *sence* of the *Philosophers*, for one of those *Præcisians* tels us : "*Qui scit SALEM*, [et] *ejus SOLUTIONEM, scit SECRETUM OCCULTUM antiquorum Philosophorum*" [" he who knows the salt, and its solution, knows the hidden secret of the ancient philosophers "]. Alas, then ! what shall we do ? Whence comes our next *Intelligence ?* I am afraid here is a sad Truth for somebody. Shall we run now to *Lucas Rodargirus*, or have we any *dusty Manuscripts*, that can instruct us ? Well, *Reader*, thou seest how *free* I am grown ; and now I could discover something else, but here is enough at once. I could indeed tell thee of the *first and second sublimation*, of a *double* Nativity, *Visible* and *Invisible*, without which the *matter* is not *alterable*, as to our *purpose*. I could tell thee also of *Sulphurs simple*, and *compounded*, of *three Argents Vive*, and as *many Salts ;* and all this would be *new news* (as the *Book-men* phrase it), even to the *best Learned* in *England*. But I have done, and I *hope* this *Discourse* hath not *demolished* any man's *Castles*, for why should they *despair*, when I *contribute* to their *Building ?* I am a hearty *Dispensero*, and if they have got anything by me, much good may it do them. It is my onely *fear*, they will *mistake* when they *read ;* for were I to *live long*, which I am confident I shall not [of what use, then, was the salt ?], I would make no other *wish*, but that my *years* might be as many as their *Errors*. I speak not this out of any *contempt*, for I *undervalue* no *man ;* it is my *Experience* in this kind of *learning*, which I ever made my *Business*, that gives me the *boldness* to suspect a *possibility* of the same *faylings* in *others*, which I have *found* in my *self*. To conclude, I would have *my Reader* know, that the Philosophers,

finding this *life* subjected to *Necessitie*, and that *Necessity* was *inconsistant* with the *nature* of the *Soul*, they did therefore look upon *Man*, as a Creature *originally ordained* for some *better State* than the present, for *this* was not agreeable with his *spirit*. This *thought* made them seek the *Ground* of his *Creation*, that, if possible, they might take hold of *Libertie*, and transcend the *Dispensations* of that *Circle*, which they *Mysteriously* cal'd *Fate*. Now what this *really signifies* not *one* in *ten thousand* knows—and yet we are *all Philosophers*.

But to come to my *purpose*, I say, the *true Philosophers* did find in every *Compound* a double Complexion, *Circumferential*, and *Central*. The *Circumferential* was *corrupt* in *all things*, but in *some things* altogether *venomous*. The *Central* not *so*, for in the *Center* of every *thing* there was a *perfect Unity*, a miraculous indissoluble *Concord* of *Fire* and *Water*. These *two Complexions* are the *Manifestum* and the *Occultum* of the *Arabians*, and they *resist* one another, for they are *Contraries*. In the *Center* itself they found no *Discords* at all, for the *Difference* of *Spirits* consisted, not in *Qualities*, but in *Degrees* of *Essence* and *Transcendency*. As for the *Water*, it was of *kin* with the *Fire*, for it was not *common* but *æthereal*. In all *Centers* this *Fire* was not the *same*, for in *some* it was only a *Solar Spirit*, and such a *Center* was called, *Aqua solis*, *Aqua Cælestis*, *Aqua Auri*, *Aqua Argenti* : In *some* again the *Spirit* was *more* than *Solar*, for it was *super-Cælestial* and *Metaphysical* : This *Spirit* purged the very *rational Soul*, and *awakened* her *Root* that was *asleep*, and therefore *such* a *Center* was called, *Aqua Igne tincta*, *Aqua Serenans*, *Candelas Accendens*, *et Domum illuminans*. Of both these *Waters* have I discoursed in these *small Tractates* I have published ; and though I have had some *Dirt* cast at me for my *pains*, yet this is so *ordinary* I mind it *not*, for whiles we *live here* we *ride* in a *High-way*. I cannot think him *wise* who resents his *Injuries*, for he sets a *rate* upon *things* that are *worthless*, and makes use of his *Spleen* where his *Scorn* becomes him. This is the *Entertainment* I provide for my *Adversaries*, and if they think it *too coarse*, let them *judg* where they *understand*, and they may *fare better*.

Andreä's labours with respect to the Rosicrucians are said to have been crowned by the foundation of a genuine society for the propagation of truth, named by him the "Christian Fraternity" (De Quincey's *Works*, 1863–71, vol. xvi, p. 405), the history of which, however, would needlessly widen the scope of the present inquiry. Buhle's theory is—to rush at once *in medias res*—that Freemasonry is neither more nor less than Rosicrucianism as modified by those who translated it into England. Soane (*New Curiosities of Literature*) goes a step further and says that the Rosicrucians were so utterly crushed by Gassendi's reply to Fludd, not to mention the general ridicule of their pretensions, that they gladly shrouded themselves under the name of Freemasons ; both seem to agree that Freemasonry, at least, in the modern acceptance of the term, did not exist before Fludd. The works of Mersenne, Gassendi, Naudè and others, were little likely to have been read in England and no similar compositions were issued from the press in our own country, on the one hand ; while, on the other, the Masonic body, as at present existing, undoubtedly took its origin in Great Britain—so that the Rosicrucians concealed themselves where there was no need of concealment and did not conceal themselves where there was—also Masonry undoubtedly

existed before the time of Fludd and the Rosicrucians never had an organized existence. So that men pursuing somewhat similar paths without any real organization, but linked together only by somewhat similar crazes, spontaneously assumed the character of a pre-existing organization, which organization they could only have invaded and made their own by the express or tacit permission of the invaded.

To the objection that the hypothesis of the Göttingen professor is utterly untenable—it may be said that equally so are all the visionary speculations, however supported by the authority of great names, which in any form link the society of Freemasons with the impalpable fraternity of the Rosie Cross. Yet as a connexion between the two bodies has been largely believed in by writers both within (Sandys, *A Short History of Freemasonry*, 1829, p. 52) and without (Buhle, De Quincey, Soane, King, etc.) the pale of the Craft and, in a certain sense—for Hermeticism and Rosicrucianism are convertible terms—still remains an article of faith with two such learned Masons as Woodford and Albert Pike, it is essential to examine carefully a theory of Masonic origin or development, so influentially, albeit erroneously, supported. In order to do this properly, Professor Buhle, as the general exponent of the views of what may be termed the Rosicrucian (or Hermetic) school, may be quoted. Buhle's *Historico-Critical Inquiry into the Origin of the Rosicrucians and the Freemasons*, though " confused in its arrangement," is certainly not " illogical in its arguments," as contended by Dr. Mackey. Its weak point is the insufficiency of the Masonic data with which the Professor was provided. On the whole, however, although some inaccuracies appear with regard to Ashmole's initiation and the period to which English Freemasonry can be carried back, the essay—merely regarded as a contribution to Masonic history—will contrast favourably with all speculations upon the origin of Freemasonry of earlier publication. Whether Buhle was a Freemason it is not easy to decide; but from the wording of his own (not De Quincey's) preface, he seems to have been. Mackey says: " Higgins, Soane, Vaughan and several other writers have asserted that Freemasonry sprang out of Rosicrucianism. But this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from an Hermetic philosophy: that of Freemasonry from an operative art." This writer, however, after the publication of his *Encyclopædia*, veered round to an opposite conclusion, owing to the influence produced upon his mind by a book called *Long Livers*, originally printed in 1722.

" At the beginning of the seventeenth century," says the Professor, " many learned heads in England were occupied with Theosophy, Cabbalism and Alchemy: among the proofs of this may be cited the works of John Pordage, of Norbert, of Thomas and Samuel Norton, but above all (in reference to our present inquiry) of Robert Fludd." With the exception of Norbert, all the writers named by Buhle are cited in *Athenæ Oxonienses*. Soane says that the Masonic Lodges " sprang out of Rosicrucianism and the yearly meeting of astrologers," the first known members of which [the Lodges]—Fludd, Ashmole, Pordage and others, who were

Paracelsists—being "all ardent Rosicrucians in principle, though the name was no longer owned by them."

The particular occasion of Fludd's first acquaintance with Rosicrucianism is not recorded; and, whether he gained his knowledge directly from the three Rosicrucian books or indirectly through his friend Maier, who was on intimate terms with Fludd during his stay in England, is immaterial. At any rate—and it should be remembered that it is the Professor who is arguing—he must have been initiated into Rosicrucianism at an early period, having published his *Apology* for it in the year 1617. Fludd did not begin to publish until 1616, but afterwards became a voluminous writer, being the author of about twenty works, mostly written in Latin and as dark and mysterious in their language as their matter. Besides his own name, he wrote under the pseudonyms of Robertus de Fluctibus, Rudolphus Otreb, Alitophilus and Joachim Frizius. His writings on the subject of Rosicrucianism are as follows :—I. *A Brief Apology cleansing and clearing the Brotherhood of the Rosy Cross from the stigma of infamy and suspicion ;* II. *An Apologetic Tract defending the Honesty of the Society of the Rosy Cross from the attacks of Libavius and others ;* III. *The Contest of Wisdom with Folly ;* IV. *The Summum Bonum*, an extravagant work, written "in praise of Magic, the Cabbala, Alchemy, the Brethren of the Rosy Cross ; and for the disgrace of the notorious calumniator Fr. Marin. Mersenne"; and V. *The Key of Philosophy and Alchemy.*

Some little confusion has arisen, out of the habit of this author of veiling his identity by a constant change of pseudonym. But it may fairly be concluded that all the works below enumerated are from his pen, since the references from one to another are sufficiently plain and distinct to stamp them all as the coinage of a single brain.

Anthony à Wood omits the *Apology* (II) from his list of Fludd's works; but though denied to be his, it bears his name on the title page and plainly was written by the author of the *Summum Bonum* (IV), being expressly claimed by him at p. 39 of that work. Now, the *Sophiæ cum Moriâ Certamen* (III) and the *Summum Bonum* (IV), two witty but coarse books, were certainly Fludd's, i.e. if the opinions of his contemporaries carry any weight and the summing up of the Oxford antiquary, on this disputed point, is generally regarded as conclusive (*Athenæ Oxonienses*, vol. ii, col. 620).

Our author, indeed, sullied these two treatises by mixing a good deal of ill language in them, but Gassendi freely admitted that Mersenne had given Fludd too broad an example of the kind, for some of the epithets which he thought fit to bestow on him were no better than *Caco-magus*, *Hæretico-magus*, *fœtidæ et horridæ Magiæ*, *Doctor et Propagator*. Among other exasperating expressions, he threatened him with no less than damnation itself, which would in a short time seize him (*Athenæ Oxonienses*, vol. ii, col. 621).

Herein Mersenne showed himself a worthy rival of Henry VIII and Sir Thomas More in their attack on Luther, who was a great deal more than their match in vituperation, though scarcely their superior in theology. It is certainly true that,

as Hallam says, the theology of the Great Reformer consists chiefly in "bellowing in bad Latin," but it was effective, for he not only convinced others, but also himself, or appeared to do so, that every opposite opinion in theological argument was right, eternal punishment being always denounced as the penalty of differing from the whim of the moment. Buhle's theory, as he goes on to expand it, is that Fludd, finding himself hard pressed by Gassendi to assign any local habitation or name to the Rosicrucians, evaded the question by, in his answer to Gassendi, 1633, formally withdrawing the name, for he now speaks of them as *Fratres R. C. olim sic dicti, quos nos hodie Sapientes, vel Sophos vocamus; omisso ille nomine, tanquam odioso miseris mortalibus velo ignorantia obductis, et in oblivione hominum jam fere sepulto.*" "The brethren of the R. C. who were formerly, at least, called by this name, but whom we now term the wise; the former name being omitted and almost buried by mankind in oblivion, since unhappy mortals are covered by such a thick veil of ignorance."

Though from one cause or another, the name of Rosicrucians may have fallen into disrepute, there is no reason why they should have hidden themselves under the name of Freemasons, first, because there was no distinct organization which could go over, as it were, in a body—for the Rosicrucians never formed a separate fraternity in England any more than elsewhere; secondly, because there is no evidence of the English Freemasons ever having been called *Sapientes* or Wise Men.

Buhle, however, goes on to say that the immediate name of Masons was derived from the legend, contained in the *Fama Fraternitatis*, or the "Home of the Holy Ghost." Some have been simple enough to understand by the above expression a literal house and it was inquired after throughout the empire. But Andreä has rendered it impossible to understand it in any but an allegorical sense. Theophilus Schweighart spoke of it as "a building without doors or windows, a princely, nay, an imperial palace, everywhere visible, yet not seen by the eyes of man." This building, in fact, represented the purpose or object of the Rosicrucians. That was the secret wisdom, or, in their words, Magic—viz. (1) Philosophy of nature, or occult knowledge of the works of God; (2) Theology, or the occult knowledge of God Himself; (3) Religion, or God's occult intercourse with the spirit of man;—which they fancied was transmitted from Adam through the Cabbalists to themselves. But they distinguished between a carnal and a spiritual knowledge of this magic, the spiritual being Christianity, symbolized by Christ Himself as a rock and as a building, of which He is the head and foundation. What rock, says Fludd, and what foundation? A spiritual rock and a building of human nature, in which men are the stones and Christ the corner-stone. But how shall stones move and arrange themselves into a building? Ye must be transformed, says Fludd, from dead into living stones of philosophy. But what is a living stone? A living stone is a mason who builds himself up into the wall as part of the temple of human nature. "The manner of this transformation is taught us by the Apostle, where he says, 'Let the same mind be in you which is in Jesus.' In these passages we see the rise of the allegoric name of Masons" and the Professor goes on to

explain his meaning by quotations from other passages, which, as he has not given them quite fully and, perhaps, not quite fairly, will be quoted at length. He says that, in effect, Fludd teaches that the Apostle instructs us under the image of a husbandman or an architect and that, had the former type been adopted, we should have had Free-husbandmen instead of Free-masons, though he does not explain why the prefix " free " should have been added in either case. The society was, therefore, to be a Masonic society, to represent typically that temple of the Holy Ghost which it was their business to erect in the heart of man. This temple was the abstract of the doctrine of Christ, who was the Grand Master ; " hence the light from the East, of which so much is said in Rosicrucian and Masonic books. St. John was the beloved disciple of Christ, hence the solemn celebration of his festival." Having, moreover, once adopted the attributes of Masonry as the figurative expression of their objects, they were led to attend more minutely to the legends and history of that art ; in these again they found an occult analogy with their own relations to Christian wisdom. The first great event in the art of masonry was the building of the Tower of Babel ; this expressed figuratively the attempt of some unknown mason to build up the Temple of the Holy Ghost in anticipation of Christianity, which attempt, however, had been confounded by the vanity of the builders.

The building of Solomon's Temple, the second great incident in the art, had an obvious meaning as a prefiguration of Christianity. Hiram, simply the architect of this temple to the real professors of the art of building, was, to the English Rosicrucians, a type of Christ ; and the legend of Masons, which represented this Hiram as having been murdered by his fellow-workmen, made the type still more striking. The two pillars also, Jachin and Boaz, strength and power, which are among the most memorable singularities in Solomon's Temple, have an occult meaning to the Freemasons. This symbolic interest to the English Rosicrucians in the attributes, legends and incidents of the art exercised by the literal masons of real life naturally brought the two orders into some connexion with each other. They were thus enabled to realize to their eyes the symbols of their own allegories ; the same building which accommodated the guild of builders in their professional meetings, offered a desirable means of secret assemblies to the early Freemasons. An apparatus of implements and utensils, such as were presented in the fabulous sepulchre of Father Rosycross, was here actually brought together. Accordingly, it is upon record that the first formal and solemn Lodge of Freemasons, on occasion of which the very name of Freemasons was first made known publicly, was held in Mason's Hall, Mason's Alley, Basinghall Street, London, in 1646. Into this Lodge it was that Ashmole the antiquary was admitted. Private meetings there may doubtless have been before ; and one at Warrington is mentioned in the *Life of Ashmole* [it will be observed that here Buhle and De Quincey become totally lost] ; but the name of a Freemason's Lodge with all the insignia, attributes and circumstances of a Lodge, first came forward in the page of history on the occasion mentioned. It is, perhaps, in requital of the services at that time rendered in the loan of their hall, etc., that the guild of Masons, as a body and where they are not individually objectionable, enjoy a precedency of all orders of men in the right of admission

and pay only half fees. Ashmole, who was one of the earliest Freemasons, appears from his writings to have been a zealous Rosicrucian.

The Professor here pauses to explain that "when Ashmole speaks of the antiquity of Freemasonry, he is to be understood either as confounding the order of the philosophic masons with that of the handicraft masons, or simply as speaking the language of the Rosicrucians, who carry up their traditional pretensions to Adam as the first professor of the secret wisdom." "Other members of the Lodge were Thomas Wharton, a physician; George Wharton; Oughtred, the mathematician; Dr. Hewitt; Dr. Pearson, the divine; and William Lilly, the principal astrologer of the day. All the members, it must be observed, had assembled annually to hold a festival of astrologers before they were connected into a Lodge bearing the title of Free-masons. This previous connexion had no doubt paved the way for the latter."

So far, Buhle, De Quincey, also Soane. A very pretty and ingenious theory, but unfortunately not quite in harmony with the facts of history. The whole of the latter part of the story is, as can plainly be demonstrated, a pure and gratuitous fabrication. The initiation of Elias Ashmole is stated to have taken place at the Masons' Hall, London, in 1646 and "private meetings"—for example, one at Warrington—are mentioned as having been held at an even earlier date. The truth being, as the merest tyro among Masonic students well knows, that it was at the Warrington meeting, which took place in 1646, Ashmole was admitted. The Lodge at the Masons' Hall was not held until 1682, or thirty-five years later.

The following observations of a learned Masonic writer, though much quoted and relied upon by a large number of authorities, tend to prove that he had then (1845) advanced little beyond the theory of Professor Buhle (1804) and that he was unable to prop up that theory by any increase of facts. The following extracts are from the *Encyclopædia Metropolitana* (vol. xxii, 1845, pp. 11–23), the article of which they form a part being, without doubt, the very best on the subject that has ever appeared in any publication of the kind. The writer is William Sandys, P.M. Grand Master's Lodge, No. 1, also the author of *A Short History of Freemasonry*.

It appears that Speculative Masonry, to which alone the term Free-Masonry is now applied, was scarcely known before the time of Sir Christopher Wren; that it was engrafted upon Operative Masonry which, at that time, was frequently called Free-Masonry, adopting the signs and symbols of the Operative Masons, together, probably, with some additional customs, taken partly from the Rosicrucians of the seventeenth century and partly imitated from the early religious rites of the Pagans, with the nature of which Ashmole and his friends (some of the first framers of Speculative Masonry) were well acquainted.

Elias Ashmole was made a Mason at Warrington in the year 1646. At the same time, a society of Rosicrucians had been formed in London, founded partly on the principles of those established in Germany about 1604 and partly, perhaps, on the plan of the Literary Society, allegorically described in Bacon's *New Atlantis*, as the House of Solomon. Among other emblems, they made use of the sun,

moon, compasses, square, triangle, etc. Ashmole and some of his literary friends belonged to this society, which met in the Mason's Hall, as well as to the Masons [company] and they revised and added to the peculiar emblems and ceremonies of the latter, which were simple and had been handed down to them through many ages. They substituted a method of initiation, founded, in part, on their knowledge of the Pagan rites, connected partly with the system of the Rosicrucians, retaining, probably in a somewhat varied form, the whole or greater part of the old Masonic secrets; hence arose the first Degree, or Apprentice of Free and Accepted or Speculative Masonry, which was, shortly after, followed by a new version of the Fellow Craft Degree.

These innovations by Ashmole were not perhaps immediately adopted by the fraternity in general, but Speculative Masonry gradually increased and mingled with Operative Masonry, until the beginning of the eighteenth century, when it was agreed, in order to support the fraternity, which had been on the decline, that the privileges of Masonry should no longer be restricted to Operative Masons, but extended to men of various professions, provided they were regularly approved and initiated into the Order.

From what has gone before, it will be very apparent that if Sandys can be taken as the exponent of views at that time generally entertained by the Masonic fraternity, the hypothesis of the Göttingen Professor, or at least his conclusions—for the two writers arrive at virtually the same goal, though by slightly different roads—were in a fair way of becoming traditions of the Society.

For the purposes of this sketch, it becomes necessary to lay stress upon the prevalence of the belief, that in some shape or form the Rosicrucians—including in this term the fraternity, or would-be fraternity, strictly so-called, together with all members of the Hermetic brotherhood—have aided in the development of Freemasonry. Amongst the works not previously cited which will repay perusal in connexion with the subject may be mentioned Figuier's *L'Alchimie et les Alchimistes*, 1855; *A Suggestive Inquiry into the Hermetic Mystery* (anonymous), 1850; and the *Histoire de la Philosophie Hermétique* of Lenglet Du Fresnoy, 1742. The curious reader, if such there be, who desires still further enlightenment, will find it in *The Lives of the Alchemystical Philosophers*, where at pp. 95–112 a list is given of seven hundred and fifty-one Alchemical Books; and in Walsh's *Bibl. Theol. Select.*, 1757–65, vol. ii, p. 96 *et seq.*, which enumerates nearly a hundred more, more than half being devoted to the Rosicrucian controversy. Of course, but a small proportion of both these lists relates to English works, but the mere number will serve to show the extent of the mania.

The devotees of the Hermetic philosophy must not be confused with the Brethren of the Rosy Cross; the following passage from the *Life of Anthony à Wood* will more clearly illustrate the meaning:

1663. Ap. 23. He began a Course of Chimistry under the noted Chimist and Rosicrucian, Peter Sthael of Strasburgh in Royal Prussia and concluded in the latter end of May following. The club consisted of 10 at least, whereof Franc.

Turner of New Coll. was one (since Bishop of Ely), Benjam. Woodroff of Ch. Ch. another (since Canon of Ch. Ch.) and Joh. Lock of the same house, afterwards a noted writer. This Jo. Lock was a man of a turbulent spirit, clamorous and never contented. The Club wrot and took notes from the mouth of thier master, who sate at the upper end of a table, but the said J. Lock scorn'd to do it; so that while every man besides, of the Club, were writing, he would be prating and troblesome. This P. Sthael, who was a Lutheran and a great hater of women, was a very useful man, had his lodging in University Coll. in a Chamber at the west end of the old chappel. He was brought to Oxon. by the honorable Mr. Rob. Boyle, *an.* 1659 and began to take to him scholars in the house of Joh. Cross next, on the W. side, to University Coll., where he began but with three scholars; of which number Joseph Williamson of Queen's Coll. was one, afterwards a Knight and one of the Secretaries of State under K. Ch. 2. After he had taken in another class of six there, he translated himself to the house of Arth. Tylliard an apothecary, the next dore to that of Joh. Cross saving one, which is a taverne: where he continued teaching till the latter end of 1662. The chiefest of his scholars there were Dr. Joh. Wallis, Mr. Christopher Wren, afterwards a Knight and an eminent Virtuoso, Mr. Thom. Millington of Alls. Coll., afterwards an eminent Physitian and a Knight, Nath. Crew of Linc. Coll., afterwards Bishop of Durham, Tho. Branker of Exeter Coll., a noted mathematician, Dr. Ralph Bathurst of Trin. Coll., a physitian, afterwards president of his college and deane of Wells, Dr. Hen. Yerbury and Dr. Tho. Janes, both of Magd. Coll., Rich. Lower, a physitian, Ch. Ch., Rich. Griffith, M.A., fellow of University Coll., afterwards Dr. of phys. and fellow of the Coll. of Physitians and severall others.

About the beginning of the yeare 1663 Mr. Sthael removed his school or elaboratory to a draper's house, called Joh. Bowell, afterwards mayor of the citie of Oxon., situat and being in the parish of Allsaints, commonly called Allhallowes. He built his elaboratory in an old hall or refectory in the back-side (for the House itself had been an antient hostle), wherein A. W. [Anthony à Wood] and his fellowes were instructed. In the yeare following Mr. Sthael was called away to London and became operator to the Royal Society and, continuing there till 1670, he return'd to Oxon in Nov. and had several classes successively, but the names of them I know not; and afterwards going to London againe, died there about 1675 and was buried in the Church of S. Clement's Dane, within the libertie of Westminster, May 30. The Chimical Club concluded and A. W. paid Mr. Sthael 30 shill., having in the beginning of the class given 30 shillings beforehand. A. W. got some knowledge and experience, but his mind still hung after antiquities and musick. (*Athenæ Oxonienses*, vol. i, p. lii.)

From the preceding extract, we learn that both John Locke, the distinguished philosopher and Sir Christopher Wren pursued a course of study under the guidance of a " noted Rosicrucian "; by some this circumstance may seem to lend colour to the Masonic theories which have been linked with their respective names. Passing on, let us examine the passages in Fludd's writings, upon which Professor Buhle has so much relied. The following extracts are from the *Summum Bonum*:

1. " Let us be changed," says Darnæus, " from dead blocks to living stones of philosophy; and the manner of this change is taught us by the Apostle when he

says : ' Let the same mind be in you which is in Jesus,' " and this mind he proceeds to explain in the following words : " For when He was in the form of God, He thought it not robbery to be equal with God." But in order that we may be able to apply this to the Chymical degrees, it is necessary that we should open out a little more clearly the meaning of the Chymical philosophers, by which means you will see that these philosophers wrote one thing and meant another [the hidden or esoteric wisdom].

2. We must conclude, then, that Jesus is the corner-stone of the human temple, by whose exaltation alone this temple will be exalted ; as in the time of Solomon, when his prayers were ended, it is said that he was filled with the glory of God ; and so from the death of Capha or Aben, pious men became living stones, and that by a transmutation from the state of fallen Adam to the state of his pristine innocence and perfection,—that is, from the condition of vile and diseased (*lit.* leprous] lead to that of the finest gold and that, by the medium of this living gold, the mystic philosopher's stone [whatever Fludd may have dreamt, the generality took it in a much more practical sense], I mean wisdom and by the divine emanation which is the gift of God and not otherwise.

3. But in order that we may treat this brotherhood in the same way as we have the three special columns of wisdom,—namely : Magic, the Cabbala and Chymistry,—we may define the Rosicrucian fraternity as being either

True or essential, and which deals rightly with the truth, } i.e. with { Magic or wisdom. The Cabbala. Chymistry.

Or—

Bastard and adulterine, by which others give a false explanation of this society, or else because they are led away by a spirit } of { Of want or avarice, by which the common people are deceived. Of pride, so that they should appear to be what they are not. Of malice, so that, by living a vicious life, they may give the worst possible character to the society.

4. Finally, the sacred pages show us how we ought to work in investigating the [nature of] this incomparable gem, namely, by proceeding either by general or particular form [or "method"]. The Apostle teaches us the general, where he says, " We beseech you, brethren, that ye take heed that ye be at peace and conduct your own business, labouring with your hands as we have taught you, so that you seek nothing of any one." In his particular instruction he teaches you to attain to the mystical perfection, using the analogy of *either an husbandman or an architect.* Under the type of an husbandman, he speaks as follows : " I have planted, Apollos watered, but the Lord will give the increase." For we are the helpers of and fellow-workers with God, hence he says, " Ye are God's husbandry " [or " tillage." See 1 Cor., ch. iii, v. 10].

5. Finally, a brother labours to the perfecting of this task under the symbol of an *architect.* Hence the Apostle says in the text, " As a wise architect have I laid the foundation according to the grace which God has given me, but another builds upon it, for none other can lay the foundation save that which is laid, who is

Christ alone." It is in reference to this architectural simile that St. Paul says, "We are the fellow-labourers with God, as a wise architect have I laid the foundation and another builds upon it"; and David also seems to agree with this when he says, "Except the Lord build the house the workmen labour but in vain." All of which is the same as what St. Paul brings forward under the type of an husbandman, "For neither is he that planteth anything nor he that watereth but God who gives the increase, for we are the fellow-labourers with God." Thus, although the incorruptible Spirit of God be in a grain of wheat, nevertheless it can come to nothing without the labour and arrangements of the husbandman, whose duty it is to cultivate the earth, and to consign to it the seed that it may putrefy, otherwise it would do no good to that living grain that dwells in the midst [of the seed]. And in like manner, under the type of an architect, the prophet warns us, "Let us go up into the mountain of reason and build there the temple of wisdom."

The expression "living stones"—upon which so much has been founded—or "living rock" (*vivam rupem*), occurs very frequently in the old chronicles. The title *Magister de Lapidibus Vivis*, according to Batissier (*Elements d'Archæologie*, 1843, *The Freemason*, July 8, 1882, Note 19), was given in the Middle Ages to the chief or principal artist of a confraternity—"master of living stones," or *pierres vivantes*. On the same authority we learn that the official just described was also termed *Magister Lapidum* and some statutes of a corporation of sculptors in the twelfth century, quoted by a certain "Father Della Valle," are referred to on both these points.

It is tolerably clear that no Rosicrucian Society was ever formed on the Continent. In other words, whatever number there may have been of individual mystics calling themselves Rosicrucians, no collective body of Rosicrucians acting in conjunction was ever matured and actually established in either Germany or France. Yet it is assumed, for the purposes of a preconceived argument, that such a society existed in England, although the position maintained is not only devoid of proof, but conflicts with a large body of indirect evidence, which leads irresistibly to an opposite conclusion.

The literature of the seventeenth century abounds with allusions to the vagaries of Alchemists and Astrologers. There was an Astrologers' feast, if indeed an Astrologers' College or Society was not a public and established institution; and sermons, even if not always preached, were at least written on their side. A school certainly existed for a time at Oxford, as already shown, presided over by a noted Rosicrucian. In fact, there seems to have been no kind of concealment as regards the manner in which all descriptions of what may, without impropriety, be termed the black art were prosecuted. There is, however, no trace whatever of any Rosicrucian Society and it is consonant to sound reason to suppose that nothing of the kind could either have been long established, or widely spread, without, at least, leaving behind some vestiges of its existence in the writings of the period.

It is worthy of note, however, that perhaps the most ardent supporter of that visionary scheme, a Philosophical College, with which so many minds were imbued

by Bacon's *New Atlantis*—Samuel Hartlib (a friend of Evelyn and Dr. Worthington) —of whom a full memoir is still a desideratum in English biography, speaks of the Rosicrucians in such terms as to make it quite clear that, in the year 1660, they occupied a very low position in the estimation of the learned. In letters addressed by him to Dr. Worthington, on June 4 and December 10 respectively, he thus expresses himself,—" I am most willing to serve him [Dr. Henry More], by procuring if I can a transcript of a letter or two of the supposed Brothers Ros.[eæ] Crucis " ; and, writing under a later date, he says, " the cheats of the Fraternity of the Holy [Rosy] Cross (wch they call mysteries) have had infinite disguises and subterfuges."

Macaria—from μάκαρία, " happiness " or " bliss " —was the name of the society, the establishment of which Hartlib appears to have been confidently expecting throughout a long series of years. It was to unite the great, the wealthy, the religious, the philosophical and to form a common centre for assisting and promoting all undertakings in the support of which mankind were interested. Somewhat similar schemes were propounded by John Evelyn and Abraham Cowley ; whilst John Joachim Becher or Beccher, styled by Crossley " the German Marquess of Worcester," in his treatise *De Psychosophia*, put forward the idea of what he calls a Psychosophic College, for affording the means of a convenient and tranquil life, which is much of the same description as those planned by Hartlib and the others.

A similar society seems also to have been projected by one Peter Cornelius of Zurichsea.

It is not likely that the Freemasons had any higher opinion of the Rosicrucians—i.e. the fraternity—than was expressed by Hartlib. Freemasons and Freemasonry more or less Speculative, existed certainly in Scotland and, inferentially, in England, long before the supposed introduction by Fludd ; and, if we cannot distinctly trace back to a higher origin than the sixteenth century, it is only to be inferred that proof of a more remote antiquity may be yet forthcoming. " Old records " of the Craft, as already observed, are oftener quoted than produced ; but a few are still extant and from those few we learn that Masonic Societies were in actual existence at the time of their being written (or copied), and were not merely *in embryo*.

It will not be difficult to carry back the history of the Freemasons beyond the point of contact with the Rosicrucians, which is the leading feature of Buhle's hypothesis. He says : 1. " I affirm as a fact established upon historical research that, before the beginning of the seventeenth century, no traces are to be met with of the Rosicrucian or Masonic orders " ; and 2. " That Free-Masonry is neither more nor less than Rosicrucianism as modified by those who transplanted it into England."

As regards the first point, " traces of the Masonic order," as Buhle expresses it, are certainly " to be met with " before the period which he has arbitrarily assigned for its inception. It is abundantly clear that Speculative Masonry—meaning by this phrase the membership of Lodges by non-operative or geomatic masons—existed in the sixteenth century. The fate of the second proposition is involved

in that of its predecessor. It is not, indeed, even as an hypothesis, endurable for an instant that Freemasonry made its first appearance in South Britain as a Rosicrucian (i.e. German) transfusion, *circa* 1633–46—herein slightly anticipating the other but equally chimerical theory of a Teutonic derivation through the Steinmetzen—unless we adopt Horace's maxim—

Mihi res, non me rebus subjungere conor,

in a sense not uncommon in philosophy and strive to make facts bend to theory, rather than theory to fact.

Hence, the dispassionate reader will hardly agree with Soane—whose faith in Buhle no doubt made it easier for him to suppose that what was probable must have happened, than to show that what did happen was probable—" that Freemasonry sprang out of decayed Rosicrucianism just as the beetle is engendered from a muck heap " (*New Curiosities of Literature*, vol. ii, p. 35)—a phrase which, however lively and forcible, errs equally against truth and refinement.

Extending the field of inquiry, there can be but little doubt that Hermeticism only influenced Freemasonry, if at all, in a very remote degree ; for there does not seem even the same analogy—fanciful as it is—as can be traced between the tenets of Fludd and those espoused by the Freemasons.

It has been laid down by the Rev. A. F. A. Woodford, that " the importance of Hermeticism in respect of a true History of Freemasonry is very great " ; also the opinion is expressed, " that an Hermetic system or grade flourished synchronously with the revival of 1717 " and " that Elias Ashmole may have kept up a Rose Croix Fraternity " is stated to be " within the bounds of possibility " (*Masonic Monthly*, 1882, vol. i, pp. 139, 292 ; Kenning's *Cyclopædia*, pp. 302, 303).

Three points are here raised : 1. What is Hermeticism ? 2. Was Freemasonry influenced by Elias Ashmole ? and 3. Upon what evidence rests the supposition that Hermetic grades and Masonic degrees existed side by side in 1717 ?

Some evidence, which has been much relied on, by Mackey, Pike, Woodford and other well-known Masonic students, as proving the existence of Hermetic sodalities certainly in 1722 and, inferentially, before 1717, occurs in the preface to a little work called *Long Livers*, published in 1722.

As already stated, what we now call the Hermetic art, learning, or philosophy would in the seventeenth century have passed under the generic title of Rosicrucianism. Whether the converse of this proposition would quite hold good, it is not possible to say—much might be urged both for and against it. The Alchemists engaged in three pursuits—

I. The discovery of the Philosopher's Stone, by which all the inferior metals could be transmuted into gold.

II. The discovery of an *Alcahest*, or universal solvent of all things.

III. The discovery of a panacea, or universal remedy, under the name of *elixir vitæ*, by which all diseases were to be cured and life indefinitely prolonged.

The theory of the small but increasing school who believe in Hermeticism as a factor in the actual development of Freemasonry may shortly be stated thus—

1. That an Hermetic Society existed in the world, whose palpable manifestation was that of the Rosicrucian fraternity.
2. That mystic associations, of which noted writers like Cornelius Agrippa formed part, are to be traced at the end of the fifteenth century, if not earlier, with their annual assemblies, their secrets and mysteries, their signs of recognition and the like.
3. The forms of Hermeticism—of occult invocations—are also Masonic, such as the sacred Delta, the Pentalpha, the Hexagram (Solomon's Seal), the point within a circle.
4. The so-called magical alphabet, as may be seen in Barrett's *Magus*, is identical with the square characters which have been used as Masons' marks at certain epochs and on part of so-called Masonic cyphers.
5. [General Conclusions.]—Hermeticism is probably a channel in which the remains of Archaic mysteries and mystical knowledge lingered through the consecutive ages.

Freemasonry, in all probability, has received a portion of its newer symbolical formulæ and emblematical types from the societies of Hermeticism.

At various points of contact, Freemasonry and Hermeticism and *vice versa*, have aided, sheltered, protected each other; that many of the more learned members of the monastic profession were also Hermetics, is a matter beyond doubt, nay, of absolute authority.

If ever there was a connexion between the building fraternities and the monasteries, this duplex channel of symbolism and mysticism would prevail; and it is not at all unlikely, as it is by no means unnatural in itself, that the true secret of the preservation of a system of Masonic initiation and ceremonial and teaching and mysterious life through so many centuries, is to be attributed to this twofold influence of the legends of the ancient guilds and the influence of a contemporary Hermeticism.

Long Livers (London, 1722) is "a curious history of such persons of both sexes who have liv'd several ages and grown young again"; it professes to contain "the rare secret of Rejuvenescency." It is dedicated—and with this dedication or preface we are alone concerned—"to the Grand Master, Masters, Wardens and Brethren of the Most Antient and Most Honourable Fraternity of the Freemasons of Great Britain and Ireland." The introductory portion then proceeds:

Men, Brethren,—

I address myself to you after this Manner, because it is the true Language of the Brotherhood, which the primitive Christian Brethren, as well as those who were from the Beginning, made use of, as we learn from the holy Scriptures and an uninterrupted Tradition.

I present you with the following Sheets, as belonging more properly to you

than any [one] else. By what I here say, those of you who are not far illuminated, who stand in the outward Place and are not worthy to look behind the Veil, may find no disagreeable or unprofitable Entertainment: and those who are so happy as to have greater Light, will discover under those Shadows somewhat truly great, noble, and worthy the serious Attention of a Genius the most elevated and sublime: The Spiritual Celestial Cube, the only true, solid and immoveable Basis and Foundation of all Knowledge, Peace and Happiness. ∴ ∴ ∴

Remember that you are the Salt of the Earth, the Light of the World, and the Fire of the Universe. Ye are living Stones, built up [in] a spiritual House, who believe and rely on the chief *Lapis Angularis*, ∴ You are called from Darkness to light. ∴ ∴

[A considerable portion of the preface is here omitted. The writer moralises at very great length and, throughout several pages, the only observation bearing, however remotely, upon the subject-matter of the current chapter is his suggestion that legal pettifoggers, or "Vermin of the Law," should be "for ever excluded the Congregation of the Faithful," and "their names rased for ever out of the Book M.," from which—disregarding all speculation with reference to his hatred of the lawyers—some readers may infer that the idea of a Book M. had been copied from the Fraternity of the Rosie Cross, by the society he was addressing.]

And now, my Brethren, you of the higher Class, permit me a few Words, since you are but few; and these few Words I shall speak to you in Riddles, because to you it is given to know those Mysteries which are hidden from the Unworthy.

Have you not seen then, my dearest Brethren, that stupendous Bath, filled with most limpid Water? ∴ ∴ Its Form is a Quadrate sublimely placed on six others, blazing all with celestial Jewels, each angularly supported with four Lions. Here repose our mighty King and Queen (I speak foolishly, I am not worthy to be of you), the King shining in his glorious Apparel of transparent incorruptible Gold, beset with living Sapphires; he is fair and ruddy, and feeds amongst the Lillies; his Eyes two Carbuncles; ∴ his large flowing Hair, blacker than the deepest Black; ∴ ∴ his Royal Consort, vested in Tissue of immortal Silver, watered with Emeralds, Pearl, and Coral. O mystical Union! O admirable Commerce!

Cast now your Eyes to the Basis of this celestial Structure, and you will discover just before it a large Bason of Porphyrian Marble, receiving from the Mouth of a large Lion's Head ∴ ∴ a greenish Fountain of liquid Jasper. Ponder this well, and consider. Haunt no more the Woods and Forests; (I speak as a Fool) hunt no more the fleet Hart; let the flying Eagle fly unobserved; busy yourselves no longer with the dancing Ideot, swollen Toads, and his own Tail-devouring Dragon; leave these as Elements to your *Tyrones*.

The Object of your Wishes and Desires (some of you perhaps have obtained it, I speak as a Fool) is that admirable thing which hath a Substance neither too fiery, nor altogether earthy, nor simply watery. ∴ ∴ In short, that One only Thing besides which there is no other, the blessed and most sacred Subject of the Square of wise Men, that is——I had almost blabbed it out, and been sacrilegiously perjured. I shall therefore speak of it with a Circumlocution yet more dark and obscure, that none but the Sons of Science, and those who are *illuminated* with the *sublimest Mysteries* and *profoundest Secrets* of MASONRY may understand.——It is then, what brings you, my dearest Brethren, to that pellucid, diaphanous Palace of the true disinterested Lovers of Wisdom, that transparent

Pyramid of purple Salt, more sparkling and radiant than the finest Orient Ruby, in the centre of which reposes inaccessible Light epitomiz'd, that incorruptible celestial Fire, blazing like burning Crystal, and brighter than the Sun in his full Meridian Glories, which is that immortal, eternal, never-dying PYROPUS, the King of Gemms, whence proceeds everything that is great, and wise and happy. ∴ ∴ ∴

Many are called,
Few chosen. ∴ ∴ ∴ Amen.

EUGENIUS PHILALETHES, Jun., F.R.S.

March 1st, 1721.

The author of *Long Livers* was Robert Samber, a prolific writer, but who seems to have made his greatest mark as a translator. Two of his translations—published in his own name—are dedicated to members of the Montague family, one to the Duke, the other to his daughter, Lady Mary. The title of *Long Livers* states it to be by "Eugenius Philalethes, Jun.," author of a *Treatise of the Plague*. The latter work, published in 1721, is also dedicated to the Duke of Montague and the preface abounds with the same mystical and Hermetic jargon. A brief illustration of this will suffice.

A true Believer will not reveal to anyone his Good Works, but to such only to whom it may belong. ∴ ∴ This elevates us to the highest Degrees of true Glory, and makes us equal with Kings. It is the most pretious and most valuable Jewel in the World: a Jewel of Great Price, redder and more sparkling than the finest Rubies, more transparent than the purest Chrystal of the Rock, brighter than the Sun, Shining in Darkness, and is the Light of the World, and the Salt and Fire of the Universe.

Eugenius Philalethes—i.e. Robert Samber—also exhorts his Grace "to do good to his poor Brethren." It is certain that Samber received many kindnesses at the hands of the Duke—indeed, this is placed beyond doubt by the expressions of gratitude which occur in the preface of one of his translations, dedicated to the same patron. He says:—

Divine Providence has given me this happy opportunity publickly to acknowledge the great obligations I lye under to your Grace, for these signal favours which you, my Lord, in that manner of conferring benefits so peculiar to yourself, so much resembling Heaven, and with such a liberal hand, without any pompous ostentation or sound of trumpet, had the goodness, in private, to bestow on me.

It concludes by styling the Duke "the best of Masters, the best of Friends and the best of Benefactors." This preface, which is dated January 1, 1723 and signed Robert Samber, brings us back very nearly to the period when *Long Livers*, or at least its dedication, was written, viz. March 1, 1721—i.e. 172½—or, according to the New Style, 1722, in which year, it should be recollected, the Duke of Montague was at the head of the English Craft. Now nothing seems more natural than that

Samber—himself an earnest Freemason, as his exhortations to the Fraternity abundantly testify—should seize the opportunity of coupling his gratitude towards his patron, with his affection for the Society to which they commonly belonged, by a complimentary address to the "Grand Master and Brethren of the Most Honourable Fraternity of the Freemasons of Great Britain and Ireland."

In this connexion, indeed, it must not be forgotten that the Duke was a very popular ruler. From 1717 to 1721 the Freemasons were longing to have a "Noble Brother at their Head," until which period only did they, from the very first establishment of the Grand Lodge, contemplate choosing a Grand Master "from among themselves," as Anderson somewhat quaintly expresses it.

At the Grand Lodge held on Lady-day, 1721, Grand Master Payne proposed for his successor John, Duke of Montagu, Master of a Lodge: who, being present, was forthwith saluted Grand Master Elect and his Health drank in *due* Form; when they all express'd great Joy at the Happy prospect of being again patronized by noble Grand Masters, as in the prosperous times of Free Masonry (*Constitutions*, 1738, p. 111).

Long Livers, or its author, is nowhere referred to in the early Minutes of the Grand Lodge, or the newspaper references to Freemasonry of contemporaneous date, which were of frequent occurrence. The only reference to it occurs in a brochure of 1723, which an advertisement in the *Evening Post*, No. 2168, from Tuesday, June 18, to Thursday, June 28, of that year, thus recommends, curiously enough, to the notice of the Craft :—

Just published, in a neat Pocket Volume (for the use of the Lodges of all Freemasons), *Ebrietatis Encomium*, or *The Praise of Drunkenness*, confirmed by the examples of [*inter alios*] Popes, Bishops, Philosophers, Free Masons and other men of learning in all ages. Printed for E. Curll. ∴ Price 2*s*. 6*d*.

Chapter XV is thus headed—"Of Free Masons and other learned men, that used to get drunk." It commences as follows:

If what Brother Eugenius Philalethes, author of *Long Livers*, a book dedicated to the Free Masons, says in his Preface to that treatise, be true, those mystical gentlemen very well deserve a place amongst the learned. But, without entering into their peculiar jargon, or whether a man can be sacrilegiously perjured for revealing secrets when he has none, I do assure my readers, they are very great friends to the vintners. An eye-witness of this was I myself, at their late general meeting at Stationers' Hall, who having learned some of their catechism, passed my examination, paid my five shillings and took my place accordingly. We had a good dinner and, to their eternal honour, the brotherhood laid about them very valiantly. But whether, after a very disedifying manner, their demolishing huge walls of venison pasty be building up a spiritual house, I leave to brother Eugenius Philalethes to determine. However, to do them justice, I must own, there was no mention made of politics or religion, so well do they seem to follow the advice of

that author. And when the music began to play, "Let the king enjoy his own again," they were immediately reprimanded by a person of great gravity and science.

It has been said that, after Paracelsus, the Alchemists divided into two classes: one comprising those who pursued useful studies; the other, those that took up the visionary side of Alchemy, writing books of mystical trash, which they fathered on Hermes, Aristotle, Albertus Magnus and others. Their language is now unintelligible. One brief specimen may suffice. The power of transmutation, called the Green Lion, was to be obtained in the following manner:

In the Green Lion's bed the sun and moon are born, they are married and beget a King; the King feeds on the lion's blood, which is the King's father and mother, who are at the same time his brother and sister; I fear I betray the secret, which I promised my master to conceal in dark speech from every one who does not know how to rule the philosopher's fire.

"Our ancestors," says Heckethorn, "must have had a great talent for finding out enigmas if they were able to elicit a meaning from these mysterious directions; still the language was understood by the adepts, and was only intended for them."

"If," says Dr. Mackey—and the reader should carefully bear in mind that this is the opinion of one of the most accurate and diligent of Masonic students—"as Eugenius Philalethes plainly indicates, there were, in 1721, Higher Degrees, or at least a Higher Degree in which knowledge of a Masonic character was hidden from a great body of the Craft ∴ ∴ why is it that neither Anderson nor Desaguliers make any allusion to this more illuminated system"? Mackey here relies on two passages in Samber's preface—one, the allusion to those "who stand in the outward place" and "are not far illuminated"; the other, the exhortation to "Brethren of the higher class." The result of his inquiry being, "that this book of Philalethes introduces a new element in the historical problem of Masonry," in which opinion the Rev. A. F. A. Woodford evidently concurs.

Among the further commentaries upon the introduction to *Long Livers*, T. B. Whytehead alludes to the Spiritual Celestial Cube and infers from the language of the writer that he may have belonged to certain Christian Degrees. John Yarker finds in its phraseology a *résumé* of the symbolism and history given in the three Degrees of Templar, Templar Priest and Royal Arch, which Degrees he considers date from the year 1686 and observes (on the authority of Ashmole) that they synchronize with the revival of Freemasonry and Rosicrucianism in London.

Whilst admitting that Freemasonry may have received no slight tinge from the pursuits and fancies of some of its adherents, who were possibly more numerous than is generally supposed—and the larger their number, the greater the probability that some of the more influential among them may have indoctrinated their Brethren with their peculiar wisdom—still such a proceeding cannot, with safety, be ascribed to a particular set of men, much less to any one individual.

To sum up. It may be assumed, (1) That while there was an abundance of astrologers, alchemists, charlatans and visionaries of all kinds, who seem to have pursued their hobbies without let or hindrance, yet there was no organized society of any sort, unless the Astrologers' Feast, so often mentioned by Ashmole, be accounted one; (2) That there is no trace of any sect of Rosicrucians or Fluddian philosophers; (3) That Hartlib's attempt at a *Macaria* ended as might have been supposed and was never either anticipated or revived by himself or anybody else; and (4) That there is no trace, as far as any remaining evidence is concerned, that the Freemasons were in any way connected with any one of the above, but on the contrary, that, although they had probably in a great measure ceased to be entirely operatives, they had not amalgamated with any one of the supposed Rosicrucian or Hermetic fraternities—of the actual existence of which there is no proof—still less that they were their actual descendants, or themselves under another name. To assume this, indeed, would be to falsify the whole of authentic Masonic history, together with the admittedly genuine documents upon which it rests.

In 1714, a work called *Miscellanies on Several Curious Subjects*, was published by E. Curll and, at p. 43, appeared a copy of a letter from Robert Plot, LL.D., "design'd to be sent to the Royal Society in London." He has, however, no claim to the authorship. The original letter is now among Dr. Rawlinson's collections in the Bodleian (Miscell. 390) and the fabrication of Plot's name must be ascribed to the Doctor, who was editor, or rather the collector, of Curll's *Miscellanies*. The latter part of the letter Dr. Rawlinson has omitted and, altering the word "son" to "servant" has completely erased the name and substituted the initials "R. P." "Why he should have been guilty of so unnecessary a forgery," says Dr. Bliss, "is not easy to determine; unless he fancied Plot's name of greater celebrity than the real author and adopted it accordingly to give credit to his book" (*Athenæ Oxonienses*, vol. iv, col. 775).

After the preceding example of the manner in which the functions of an editor were discharged by Rawlinson in 1714, the unfavourable verdict passed upon his subsequent compilation of 1719 will excite no surprise.

The following is recorded in the *Diary* of Thomas Hearne:

> Ap. 18. [1719]. a present hath been made me of a book called the *Antiquities of Barkshire*, by Elias Ashmole, Esq., London, printed for E. Curll, in Fleet Street, 1719, 8vo, in three volumes. It was given me by my good friend Thomas Rawlinson, Esq. As soon as I opened it, and looked into it, I was amazed at the abominable impudence, ignorance and carelessness of the publisher and I can hardly ascribe all this to any one else, than to that villain, Curll. Mr. Ashmole is made to have written abundance of things since his death. ∴ ∴ I call it a rhapsody, because there is no method nor judgment observed in it, nor one dram of true learning (*Reliquiæ Hearnlaniæ*, vol. ii, p. 422. See also *Athenæ Oxonienses*, vol. iv, col. 775).

Curll, however, was not the villain, but Richard Rawlinson, whom Hearne had described as his "very good and notoriously honest friend."

Rawlinson was a zealous Freemason, a Grand Steward in 1734 and a member, about the same time, of no fewer than four Lodges, but probably did not join the Society much before 1730, as none of the memoranda or newspaper cuttings of any importance preserved in his Masonic collection at the Bodleian Library bear any earlier date. This collection was described by the Rev. J. S. Sidebottom of New College, Oxford, in the *Freemasons' Monthly Magazine*, 1855, p. 81, as "a kind of Masonic album or common-place book, in which Rawlinson inserted anything that struck him either as useful or particularly amusing. It is partly in manuscript, partly in print and comprises some ancient Masonic charges, Constitutions, forms of summons, a list of all the Lodges of his time under the Grand Lodge of England, together with some extracts from the *Grub Street Journal*, the *General Evening Post* and other journals of the day. The date ranges from 1724 to 1740." The list of the Lodges is in manuscript in Rawlinson's handwriting and he was the first to attempt a compilation of a Masonic Directory. His active interest in Freemasonry, if the collection made by him is any criterion, appears to have ceased about 1738. It is hardly possible that he could have been a Freemason before 1726, as in that year Hearne mentions his return from abroad, after "travelling for several years," also that "he was four years together at Rome" (*Reliquiæ Hearnianiæ*, vol. ii, p. 594). Rawlinson was elected a Fellow of the Royal Society, July 29, 1714, Martin Folkes and Dr. Desaguliers being chosen Members on the same day. He became a Fellow of the Society of Antiquaries, May 10, 1727. His death occurred at Islington, April 5, 1755. By his will, dated June 2, 1752, he desired that at his burial in the chapel, commonly called Dr. Bayly's Chapel, in St. John's College, Oxford, his pall might be supported by six of the senior fellows of the said college, "to each of whom I give," so the words run, "one guinea, which will be of more use to them than the usual dismal accoutrements at present in use."

Rawlinson's library of printed books and books of prints was sold by auction in 1756; the sale lasted fifty days and produced £1,164. There was a second sale of upwards of 20,000 pamphlets which lasted ten days; this was followed by a sale of the single prints, books of prints and drawings, which lasted eight days.

Ashmole's connexion with the Society is not alluded to in the *Constitutions* of 1723 but, in the subsequent edition of 1738, Dr. Anderson, drawing his own inferences from the actual entries in the *Diary*, transmutes them into facts, by amending the expressions of the diarist, and making them read—prefaced by the words, "Thus Elias Ashmole in his *Diary*, page 15, *says*"—"I was made a Free Mason at Warrington, Lancashire, with Colonel Henry Manwaring, *by* Mr. Richard Penket the Warden and the *Fellow Crafts* (there mention'd) on 16 Oct. 1646."

The later entry of 1682 was both garbled and certified in a similar manner, though, except in the statement that Sir Thomas Wise and the seven other Fellows, present, besides Ashmole at the reception of the New-Accepted Masons were "old Free Masons," there is nothing that absolutely conflicts with the actual words in the *Diary*.

Campbell, in his memoir of Ashmole, in the *Biographia Britannica*, says, in a note:

He [Ashmole] made very large collections on almost all points relating to English history, of which some large volumes are remaining at Oxford, but much more was consumed in the fire at the Temple, which will hereafter be mentioned. What is hinted above, is taken from a book of letters, communicated to the author of this life by Dr. Knipe, of Christ-church [whose identity has never been established], in one of which is the following passage relating to this subject. "As to the Ancient society of Free-Masons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy brother, E. Ashmole, Esq., had executed his intended design, our fraternity had been as much obliged to him as the brethren of the most noble Order of the Garter. I would not have you surprized at this expression, or think it at all too assuming. The Soveraigns of that order have not disdained our fellowship, and there have been times when Emperors were also Free-Masons. What from Mr. E. Ashmole's collection I could gather, was, that the report of our society's taking rise from a Bull granted by the Pope, in the reign of Henry III, to some Italian Architects, to travel over all Europe, to erect chapels, was ill-founded. Such a Bull there was and those Architects were Masons; but this Bull in the opinion of the learned Mr. Ashmole, was confirmative only and did not, by any means, create our fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections. St. Alban, the Proto-Martyr of England, established Masonry here and from his time it flourished more or less, according as the world went, down to the days of King Athelstane, who, for the sake of his brother Edwin, granted the Masons a charter, tho' afterwards growing jealous of his brother, it is said he caused him together with his Page, to be put into a boat and committed to the sea, where they perished. It is likely that Masons were affected by his fall and suffered for some time, but afterwards their credit revived and we find under our Norman Princes, that they frequently received extraordinary marks of royal favour. There is no doubt to be made, that the skill of Masons, which was always transcendent, even in the most barbarous times, their wonderful kindness and attachment to each other, how different soever in condition and their inviolable fidelity in keeping religiously their secret, must expose them in ignorant, troublesome and suspicious times, to a vast variety of adventures, according to the different fate of parties and other alterations in government. By the way, I shall note, that the Masons were always loyal, which exposed them to great severities when power wore the trappings of justice and those who committed treason, punished true men as traitors. Thus in the third year of the reign of Henry VI, an Act of Parliament passed to abolish the society of Masons and to hinder, under grievous penalties, the holding chapters, lodges, or other regular assemblies. Yet this act was afterwards repealed and, even before that, King Henry VI, and several of the principal Lords of his court became fellows of the craft. Under the succeeding troublesome times, the Free-Masons thro' this kingdom became generally Yorkists, which, as it procured them eminent favour from Edward IV, so the wise Henry VII. thought it better by shewing himself a great lover of Masons to obtrude numbers of his friends on that worthy fraternity, so as never to want spies enough in their

Lodges, than to create himself enemies, as some of his predecessors had done by an ill-timed persecution. As this society has been so very ancient, as to rise almost beyond the reach of records, there is no wonder that a mixture of fable is found in its history and methinks it had been better, if a late insidious writer [Dr. Plot] had spent his time in clearing up the story of St. Alban, or the death of Prince Edwin, either of which would have found him sufficient employment, than as he has done in degrading a society with whose foundation and transactions, he is visibly so very little acquainted, and with whose history and conduct Mr. Ashmole, who understood them so much better, was perfectly satisfied, &c.

When extracts professedly made from the actual *Diary* are given to the world in a garbled or inaccurate form, through the medium of such works of authority as the *Book of Constitutions* and the *Biographia Britannica*, a few words of caution may not be out of place against the reception as evidence of colourable *excerpta* from the Ashmolean MSS., whether published by Dr. Anderson—under the sanction of the Grand Lodge—in 1738, or by Findel and Fort, in 1862 and 1876 respectively. It has been well observed, that " if such licence be indulged to critics, that they may expunge or alter the words of an historian, because he is the sole relater of a particular event, we shall leave few materials for authentic history" (Gibbon's *Miscellaneous Works*, 1814, vol. i, p. 479). The contemporary writers referred to have severally reproduced and still further popularized, the misleading transcripts of Doctors Anderson and Campbell. The former by copying from the *Constitutions* of 1738—though the authority he *quotes* is that of Ashmole himself —and the latter by relying apparently on the second edition of the *Diary*, published in 1774, which adopts the interpolation of Dr. Campbell, changes " *were* " into " *was* " and makes Ashmole, after reciting his summons to the Lodge at Masons' Hall on March 10, 1682, go on to state:

[March] 11. Accordingly I went and about noon *was* admitted into the fellowship of Free-Masons, *by* Sir William Wilson, Knight, Captain Richard Borthwick, Mr. William Wodman, Mr. William Grey, Mr. Samuel Taylour and Mr. William Wise.

The preceding extract presents such a distorted view of the real facts—as related by Ashmole—that it is given without curtailment. Compared with the actual entry and overlooking minor discrepancies, it will be seen, that the oldest Freemason present at the meeting is made to declare, that he was " admitted into the fellowship" by the candidates for reception. Yet this monstrous inversion of the ordinary method of procedure at the admission of guild-brethren—which, as a travesty of Masonic usage and ceremonial, is without a parallel—has been quietly passed over and, in fact, endorsed, by commentators of learning and ability, by whose successive transcriptions of a statement originally incorrect, the original error has been increased, as a stone set rolling downhill accelerates in velocity.

Dr. Knipe makes a reference to a *History of Masonry* and to a letter or communication from " Dr. W. to Sir D. N., June 9, 1687." Taking these in their

order—what is this *History of Masonry*, to which allusion was made in 1747? It is something quite distinct from the histories given in the *Constitutions* of 1723 or 1738 and in the *Pocket Companions*. The pagination, moreover, indicated in the notes—viz. 3, 19, and 29—not only shows that, in the work cited, more space was devoted to the account of *English* Masonry in the Middle Ages, than is found in any publication of even date, with which it is possible to collate these references, but by resting the allusion to the Papal Bulls on the authority of p. 3, materially increases the difficulties of identification. Dr. Anderson fills sixty pages of his *Book of Constitutions* (ed. 1738) before he names the first Grand Master or Patron of the Freemasons of England and not until p. 69 of that work do we reach Henry III, in connexion, moreover, with which king there appears (in the *Constitutions* referred to) no mention of the Bulls. There is no mention of Henry III or the Papal Bulls in the *Constitutions* of 1723. The *Pocket Companions* were successively based on the *Constitutions* of 1723 and 1738 and no separate and independent *History of Masonry* was published before the appearance of *Multa Paucis* in 1763–4. It is true that in the inventory of books belonging to the Lodge of Relief, Bury, Lancashire—present No. 42—in 1756, we find, *History of Masonry* (price 3*s*.); but, as suggested by Hughan—and mentioned by the compiler in a note—this was probably Scott's *Pocket Companion* and *History of Masonry*, 1754.

One of the further references by Dr. Knipe to the work under consideration is given as his authority for the statement, that Henry VII used the Freemasons as spies—an item of Masonic history not to be found in any publication of the Craft.

The letter or communication, which is made the authority for Ashmole having expressed disapproval of the statements in Plot's *Natural History of Staffordshire*, is equally enigmatical and it has not been possible to identify either the Dr. W. or the Sir D. N., cited as the writer and recipient respectively of that document. Doctors Wilkins, Wharton and Wren were all on friendly terms with Ashmole; but Wilkins died in 1672, Wharton in 1677 and Dr. became Sir Christopher Wren in 1674. The only trace of Sir D. N. occurs, as stated, in a note to Lilly's *Autobiography*, which, as *all* the notes were professedly written by Ashmole, though not printed until after his death (1715), may point to the identity of what in these days would be termed his literary executor, with the individual to whom was addressed the letter of June 9, 1687.

With the exceptions of the allusion to "the wise Henry VII," the statement that Ashmole contemplated writing a History of the Craft and the so-called "opinion" of the antiquary respecting the Papal Bull granted in the reign of Henry III, there is nothing in the memoir which cannot be traced in publications of earlier date. A great part of it evidently is based on Rawlinson's preface to the *Antiquities of Barkshire*, of which the words, "Kings themselves have not disdain'd to enter themselves into this Society" are closely paraphrased by Dr. Knipe, though the term "Emperors"—unless a free rendering of "Kings"—seems to be the coinage of his own brain. The view expressed with regard to the introduction of Freemasonry into England, is apparently copied from the *Constitutions*

of 1738; whilst the allusions to Henry VI and Edward IV are evidently based on the earlier or original edition of the same work.

To what extent, it may now be asked, does this memoir of Ashmole by Dr. Campbell add to the stock of knowledge respecting the former's connexion with the Society and the conditions under which Freemasonry either flourished, or was kept alive during the first half of the seventeenth century? Very little. It happens generally that different portions of a mythico-historical period are very unequally illuminated. The earlier parts of it will approximate to the darkness of the mythical age, while the later years will be distinguished from a period of contemporary history by the meagreness, rather than by the uncertainty of the events. This is precisely what is exemplified by the annals of the Craft, of which those most remote in date, are based to a great extent upon legendary materials, whilst later ones—extending over an epoch commencing with early Scottish Masonry in the sixteenth century and ending with the formation of an English Grand Lodge in 1717 really deal with events which come within the light of history, although many of the surrounding circumstances are still enveloped in the most extreme darkness.

Although the only contemporary writer (in addition to those already named), by whom either the Freemasons or their art, are mentioned in the last quarter of the seventeenth century, is Randle Holme—yet the existence of several metropolitan Lodges at this period was *subsequently* affirmed by Dr. Anderson, who, in his summary of Masonic history, *temp.* William and Mary, states:

Particular *Lodges* were not so frequent and mostly *occasional* in the *South*, except in or near the Places where great Works are carried on. Thus Sir *Robert Clayton* got an *occasional* Lodge of his Brother *Masters* to meet at St. *Thomas's Hospital, Southwark*, A.D. 1693 and to advise the Governors about the best Design of rebuilding that Hospital as it now stands most beautiful; near which a *stated* Lodge continued long afterwards.

Besides that and the *old* Lodge of St. *Paul's*, there was another in *Piccadilly* over against St. *James's Church*, one near *Westminster* Abby, another near *Covent-Garden*, one in *Holborn*, one on *Tower-Hill* and some more that assembled statedly.

The value, however, of the preceding passages from the *Book of Constitutions* (1738, pp. 106, 107) is seriously impaired by the paragraph which next follows them, wherein Anderson says:

The *King* was privately made a *Free Mason*, approved of their Choice of G. *Master* WREN, and encourag'd him in rearing St. *Paul's Cathedral*, and the great *New* Part of Hampton-Court in the *Augustan Stile*, by far the finest *Royal* House in *England*, after an old Design of *Inigo Jones*, where a bright *Lodge* was held during the Building.

A distinction is here drawn between *occasional* and *stated* Lodges, but the last

quotation, beyond indicating a possible derivation of the now almost obsolete expression, "bright Mason," is only of importance because the inaccuracies with which it teems render it difficult, not to say impossible, to yield full credence to any other statements, unsupported by no better source of authority.

Evelyn, it may incidentally be observed, also Ashmole himself, were governors of St. Thomas's Hospital, but in neither of their diaries is there any allusion from which it might be inferred that the practice of holding Lodges there was known to either of those persons. Ashmole's death, however, in the year preceding that in which Sir Robert Clayton is said to have assembled his Lodge, deprives the incident of an importance that might otherwise have attached to it.

We now come to the evidence, direct and indirect, which is associated with the name of Randle Holme, author of the celebrated *Academie of Armory*. The *third* Randle Holme, like his father and grandfather before him, was a herald and deputy to the Garter King of Arms, for Cheshire, Lancashire, Shropshire and North Wales. He was born December 24, 1627 and died March 12, 1699–1700. In the *Academie of Armory* are several allusions to the Freemasons. These, even standing alone, would be of great importance, as embodying certain remarks of a non-operative Freemason, A.D. 1688, in regard to the Society. For a simple reference, therefore, to this source of information, which had so far eluded previous research, as to be unnoticed by Masonic writers, Rylands would deserve the best thanks of his brother archæologists. But he has done far more than this and in two interesting papers, communicated to the *Masonic Magazine* for January and February 1882, which conclude a series of articles, entitled, "Freemasonry in the Seventeenth Century," we are presented with a more vivid picture of Masonic life, at a period distant some three centuries from our own, than has hitherto been limned by any artist of the Craft. This has been accomplished: by research in the library of the British Museum, by piecing together all the items of information relating to the general subject lying ready to his hand, by instituting a careful search among the wills in the Chester Court of Probate, lastly, by adding a facsimile of the material portions of an important manuscript, showing their original state in a manner which could never have been effected by printing types.

Randle Holme is the central figure around which a great deal is made to revolve; it will become a part of the task to examine his testimony, of which, some more than the rest, may be said to be commemorative undesignedly of former usages—in the threefold capacity of text-writer, Freemason of the Lodge and transcriber of the *Old Charges*. In the two latter he supplies evidence which carries us into the penultimate stage of the present inquiry, viz. the examination of our manuscript Constitutions and of the waifs and strays in the form of Lodge records, from which alone it is at all possible further to illuminate the especially dark portion of our annals, immediately preceding the dawn of accredited history, wherein we may be said to pass gradually from a faint glimmer into nearly perfect light.

The following is from the *Academie of Armory*:

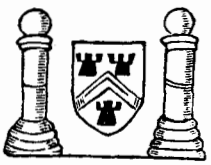
A Fraternity, or Society, or Brotherhood, or Company; are such in a corporation, that are of one and the same trade, or occupation, who being joyned together by oath and covenant, do follow such orders and rules, as are made, or to be made for the good order, rule and support of such and every of their occupations. These several Fraternities are generally governed by one or two Masters and two Wardens, but most Companies with us by two Aldermen, and two Stewards, the later, being to receive and pay what concerns them.

On p. 111, in his review of the various trades, occurs: "Terms of Art used by Free Masons-Stone Cutters"; and then follows: "There are several other terms used by the Free-Masons which belong to buildings, Pillars and Columbs."

Next are described the "Terms of Art used by Free-Masons"; and, at p. 393, under the heading of "Masons' Tools," Randle Holme thus expresses himself: "I cannot but Honor the Fellowship of the Masons because of its Antiquity; and the more, *as being a Member of that Society, called Free-Masons*. In being conversant amongst them I have observed the use of these several Tools following some whereof I have seen born in Coats Armour."

Later he speaks of "Free Masons" and "Free Masonry" tools; and, in his description of the "Use of Pillars," observes: "For it is ever a term amongst Work-men of the Free Masons Science, to put a difference between that which is called a *Column* and that which they term a *Pillar*, for a *Column* is ever round, and the Capital and Pedestal answerable thereunto." He continues: "Now for the better understanding of all the parts of a *Pillar*, or *Columb*, ∴ I shall in two examples, set forth all their words of Art, used about them; by which any Gentleman may be able to discourse a Free-Mason or other workman in his own terms."

In *Harleian MS.* 5955 are a number of engraved plates, intended for the second volume of the *Academie of Armory*, which was not completed. On one of these is the annexed curious representation of the arms of the Masons, or ffree Masons. "The arms of this body," says Rylands, "have been often changed and seem to be enveloped in considerable mystery in some of its forms." In the opinion of the same authority, the form given by Randle Holme is the first and only instance of the two columns being attached to the arms as supporters. "It is also worthy of remark," adds Rylands, "that he figures the chevron plain, not engrailed as in the original grant to the Masons' Company of London. The towers are single, as in his description, not the old square four-towered castles. The colours are the same as those in the original grant to the Company of Masons."



Randle Holme describes the columns as being of the "Corinthian Order"

and of Or, that is, gold. Two descriptions, differing in some slight particulars, are given, in the second or manuscript volume of the *Academie*, of the plate, Fig. 18, from which the facsimile, the same size as the original, has been taken. One runs as follows, the other is subjoined in a note: "He beareth, Sable, on a cheueron betweene three towers Argent: a paire of compasses extended of the first wch is the Armes of the Right Honored & Right Worshipfull company of ffree = Masons: whose escochion is cotized (or rather upheld, sustained, or supported) by two columbes or pillars of the Tuscan, or Dorick, or Corinthian orders" (*Harleian MS.* 2035, p. 56).

We now approach the consideration of *Harleian MS.* 2054, described in the catalogue, *Bibliothecæ Harleianæ*, as "a book in folio consisting of many tracts and loose papers ∴ ∴ by the second Randle Holme and others ∴ ∴ and the third Randle Holme's Account of the Principal Matters contained in this Book."

Among the "loose papers" is a version of the *Old Charges* (12), which copy of the *Constitutions* was transcribed by the *third* Randle Holme, as may be deduced from the general character of the handwriting, which is evidently identical with that of the person who wrote the table of contents prefixed to the volume. In the index of the younger Holme (*Harleian MS.* 2054, fol. 2, line 7) are the words: "Free Masons' Orders & Constitutions," which are repeated, almost as it were in *facsimile*, at the top of folio 29, the only difference being that, in the latter instance, the word "the" begins the sentence, whilst the "&" is replaced by "and." The heading or title, therefore, of the MS. numbered 12 in the calendar or catalogue of the *Old Charges*, is "*The* Free Masons' Orders *and* Constitutions." The letter *f* and the long *s*, which in each case are twice used, are indistinguishable and the final *s* in "Masons," "Orders" and "Constitutions," at both folios 2 and 29 is thus shown: Orderſ.

As there were two Randle Holmes *before* the author of the *Academie*, as well as two after him, it has seemed desirable on all grounds to disentangle the subject from the confusion which naturally adheres to it, through the somewhat promiscuous use by commentators, of the same Christian and surname, without any distinctive adverb to mark which of the five generations is alluded to.

The third Randle Holme cannot, indeed, in the present sketch, be confused with his later namesakes, but it is of some importance in this inquiry to establish the fact—if fact it be—that the author of the *Academie of Armory*, the Freemason of the Chester Lodge and the copyist to whose labours we are indebted for the form of the *Charges* contained in the *Harleian MS.* 2054, was one and the same person.

In the first place, it carries us up the stream of Masonic history by easier stages, than if, let us say, the second Randle Holme either transcribed MS. 12, or was the Freemason whose name appears in connexion with it.

To make this clearer, it must be explained that the first Randle Holme, Deputy to the College of Arms for Cheshire, Shropshire and North Wales, was Sheriff of Chester in 1615, Alderman in 1629, Mayor in 1633–4. He was buried at St. Mary's-

on-the-Hill at Chester, January 30, 1654–5. His second son and heir was the second Randle Holme, baptised July 15, 1601, became a Justice of the Peace, Sheriff of Chester during his father's Mayoralty, was himself Mayor in 1643, when the city was besieged by the Parliamentarians. With his father, he was Deputy to Norroy King of Arms for Cheshire, Lancashire and North Wales. He died, aged sixty-three, September 4, 1659, was also buried at St. Mary's-on-the-Hill. His eldest son and heir, by his first wife, Catherine, eldest daughter of Matthew Ellis of Overlegh, co. Chester, gent., was the third Randle Holme. It is, therefore, evident that, if the Masonic papers in *Harleian MS.* 2054 point to the father instead of to the son, their evidence must date from a period certainly not later than 1659; whereas, on a contrary view, the entry referring to the membership of *a* Randle Holme, and the transcription of the "Legend of the Craft," will be brought down to the second half of the seventeenth century.

Although by Woodford (*Old Charges*, 1872, Preface, p. xi) the date of the *Harleian MS.* 2054—i.e. the Masonic entries—has been fixed approximately at the year 1625 and by Hughan, following Edward Bond (*Freemasons' Magazine*, July 10, 1869, p. 29) at 1650, it must fairly be stated that the evidence on which they relied, has crumbled away since their opinions were severally expressed. It is possible, of course, that the author of the *Academie* may have made the transcript under examination so early as 1650, when he was in his twenty-third year; but, apart altogether from the improbability of this having occurred, either by reason of his age or from the unsettled condition of the times, a mass of evidence is forthcoming, from which it may safely be inferred that the list of Freemasons, members of the Chester Lodge, was drawn up and the Constitutions copied, at a date about midway between the years of transcription of manuscripts numbered 13 and 23 respectively in Chapter II. That is to say, the gap between the *Sloane MS.* 3848 (13), certified by Edward Sankey in 1646 and the *Antiquity* (23), attested by Robert Padgett in 1686, is lessened, if not entirely bridged over, by another accredited version of the *Old Charges*, dating *circa* 1665. The evidence, upon the authority of which this period of origin may be assigned to *Harleian MS.* 2054 (13), will next be presented.

In the same volume of manuscripts as the transcript of the Constitutions by Randle Holme, and immediately succeeding it, is the following form of oath, in the same handwriting—"There is seu^r^all words & signes of a free Mason to be revailed to y^u^ wch as y^u^ will answ: before God at the Great & terrible day of Iudgm^t^ y^u^ keep Secret & not to revaile the same to any in the heares of any pson w̄ but to the M^rs^ & fellows of the said Society of free Masons so helpe me God, xc."

This is written on a small scrap of paper, about which Rylands observes, "as it has evidently been torn off the corner of a sheet before it was used by Randle Holme, probably it is a rough memorandum."

The next leaf in the same volume contains some further notes by Randle Holme. These evidently relate to the economy of an existing Lodge, but some of the details admit of a varied interpretation. Facsimiles of this page and of the

fragment of paper on which the "Oath" is written, are given by Rylands. The following are the entries relating, it is supposed, to the Chester Lodge:

William Wade wt. giue for to be a free Mason.

|||||||||||||||||||||	20s.	Robert Morris
|||||||||||||||||||||	10	Willm Street Aldm
||||||||||||||||||||||	15	John Hughes.
|||||||||||||||||||||	5	Sam Pike taylor
||||||||||||||||||||||	8	Willm Wade

Willm Harvey	20
Mich Holden	20
Pet downham	20
Tho ffoulkes	10
Will Hughes	8
Jo ffletcher	10
Seth Hilton	15
Ran Holme	10
Ric Taylor	10
Ric Ratcliffe	20
Will Woods	5
Jo Parry	10
Tho Morris	10
Tho May	10
Will Robinson	20
James Mort	20
Jo Lloyd	20
Geo Harvey	20
Will Jackson	10
Robt Harvey	20
John Madock	10

for 1 li	9
for 10s.	9
for 15s.	1
for 5s.	1
for 8s.	1

Commenting upon these items, Rylands observes:

The reason for the difference in the amount of the entrance fees paid, as given in the analysis at the end of the list, is not easy to explain. Why, it may be asked,

are the first five names separated from the others and given in different form? Are they superior officers of the Fellowship and are we to understand the marks occurring before their names as recording the number of their attendances at the Lodge, the number of votes recorded at some election, or the payment of certain odd amounts?

It is not, however, so clear as to be reduced to actual demonstration, that the various sums enumerated in the analysis at the foot of the list represent the entrance-money paid by the initiates or "newly made" Brethren. The irregular amounts (if not old scores) might just as well stand for the ordinary subscriptions of the members, since there would be nothing more singular in the custom of a graduated scale of dues, than in that of exacting a varying sum at the *admission* of new members of Brethren.

The first five names could hardly be those of superior officers of the Fellowship, except on the supposition that William Wade received promotion at a very early stage of his Masonic life. The marks, indeed, are placed before the names of the five but, between the two, is a row of figures, denoting sums of money varying in amount from twenty to five shillings. The strokes or dashes can hardly be regarded as a tally of attendances, except—to bring in another supposition—we imagine that the twenty-one members whose names appear in a separate column, stood somehow on a different footing in the Lodge, from the five, which rendered a record of their attendances unnecessary? Lastly, as to the payment of odd amounts, this is a feature characterizing the entire body of entries, therefore nothing can be founded upon it, which is not equally applicable to both classes or divisions of members.

Yet, if we reject this explanation, what shall we offer in its place?

Can it be, that the amounts below the words "William Wade w^t giue for to be a free Mason," were received at the meeting of which the folio in question is in part a register and that the five names only are the record of those who attended? On this hypothesis, the clerk may have drawn the long horizontal lines opposite specific sums and the crosses or vertical lines may represent the number of times each of these several amounts passed into his pocket. The column headed by the name of William Harvey, may be an inventory of the dues owing by absentees and, in this view, there were present 5, absent 21, the total membership being 26. Those familiar with the records of the old Scottish Lodges will be aware, that frequently the Brethren who attended were but few in number compared with those who absented themselves, the dues and fines owing by the latter being often largely in excess of the actual payments of the former.

There is one, however, of Rylands's suggestions, to which it is necessary to return. He asks—may not the marks before the five names be understood as recording the number of votes at some election? That this is the solution of these crossed lines harmonizes with Masonic usage and is supported by some trustworthy evidence respecting the ancient practice at elections outside Masonic Lodges.

The records of the Merchant Tailors, under the year 1573, inform us that at

the election of Master and Wardens, the clerk read the names and every one " made his mark or tick " against the one he wished to be chosen. " In thie case of an equal number of ticks the master pricks again " (see Herbert, *Companies of London*, vol. i, p. 194).

Having followed in the main the beaten track of previous commentators in an examination of the Masonic writings, preserved in volume 2054 of the *Harleian MSS.*; it becomes at this stage, essential to point out and, as it were, accentuate the fact, that, standing alone and divested of the reference to William Wade, folio 34 of the *MS.* would contain nothing from which a person of ordinary intelligence might infer, that it related to the proceedings, or accounts, of a Lodge or company of Masons or Freemasons. The names and figures would lend themselves equally well to the establishment of any other hypothesis having a similar basis in the usages of the craft guilds. But although the words " William Wade w^t giue for to be a free Mason," are brief—not to say enigmatical—the very brevity of the sentence which is given in *Harleian MS.* 2054, at the commencement of folio 34, if it does not prove the sheet to have been only a memorandum, suggests that it may be the continuation of a paragraph or entry from a previous folio, now missing.

It unfortunately happens, that dates, which might have aided in determining this point, are wholly wanting; but the baldness of the entries induced Rylands to make the *Holme MS.* the subject of minute research, from which we get ground for supposing that, as at Warrington in 1646, so in Chester in 1665–75 and in the system of Freemasonry practised at both these towns, the Speculative element largely preponderated. Also, that all the notes of Randle Holme, glanced at in these pages, were connected with the Lodge at Chester and its members, is placed beyond reasonable doubt; and that more of the latter than William Wade, were entitled to the epithet free Mason, by which he alone is described, will appear more clearly when the several occupations in life of the greater number of those persons whose names are shown on folio 34 of the *Holme MS.* are considered.

It may be remarked, however, that even prior to the exhumation of the Chester Wills by Rylands, the fact that the names of Randle Holme, author, herald, son of the Mayor of Chester; William Street, alderman; and Samuel Pike, tailor, are included in the list, shows very clearly that the Lodge, Company, or Society was not composed exclusively of Operative Masons.

Rylands has succeeded in tracing twenty out of the twenty-six names given in the list, but whether in every, or indeed, in any case, the persons proved by accredited documents to have actually existed at a period synchronizing with the last thirty-six years of Randle Holme's life (1665–1700), are identical with their namesakes of the Chester association or fellowship, each reader must judge for himself. The names of William Street, alderman; Michael Holden; Peter Downham; Seth Hilton; Randle Holme; John Parry; Thomas Morris; Thomas May; and George Harvey, do not appear in the index of wills at Chester; but William Street and George Harvey are mentioned in the wills of Richard Ratcliffe

and Robert Harvey respectively, which, for the purposes of their identification as persons actually living between the years 1665 and 1700, is quite sufficient.

It will be seen that namesakes of Holden, Downham, Hilton, Parry, *Thomas* Morris, and May have not been traced; and if to this list are added the names of John and William Hughes—of whom Rylands observes, "I am only doubtful if in either of the documents here printed under the name of Hughes we have the wills of the Freemasons"—there will then be only seven persons out of the original twenty-six who still await identification.

The following table, drawn up from the appendix to Rylands's essay, places the material facts in the smallest compass that is consistent with their being adequately comprehended. It is due, however, to an antiquary who finds time, in the midst of graver studies, to exercise his faculty of microscopic research in the elucidation of knotty problems, which baffle and discourage the weary plodder on the beaten road of Masonic history—to state, that whilst laboriously disinterring much of the forgotten learning that lies entombed in our great manuscript collections and bringing to the light of day, from the obscure recesses of parochial registers, many valuable entries relating to the Freemasons—his efforts do not cease with the attainment of the immediate purpose which stimulated them into action. Thus, in the papers, upon which reliance is placed for the present sketch of Randle Holme and the Freemasons of Chester, we are given, not only the details sustaining the argument of the writer, but also those, which by any latitude of construction can be held to invalidate the conclusions whereat he has himself arrived. Indeed, he goes so far as to anticipate some objections that may be raised, notably, that in the wills he prints, the title "Mason" and not "Freemason" (as in the will of Richard Ellom, 1667), is used; also that since in four only, the testator is even described as "Mason," it may be urged that the remainder "are not, or may not, be the wills of the persons mentioned in the MS. of Randle Holme."

The names shown in italics are those of persons, with whose identification as *Freemasons*, Rylands entertains some misgivings.

LIST OF NAMES FROM THE CHESTER REGISTER OF WILLS.

Name.	Residence.	Occupation	Will Dated.
Robert Morris	Chester	Glazier	1708
William Street	Chester	Alderman	
John Hughes	Chester	Slater	1683
John Hughes	Chester	Husbandman	1708
Samuel Pyke	Chester	Tailor	1698
William Wade	Chester	Mason	1716
William Harvey	Chester	Alderman	1684
Thomas Foulkes	Chester	Carpenter	1712
William Hughes	Holt, co. Denbigh	Gentleman	1693
John Fletcher	Chester	Clothworker	1665
Randle Holme	Chester	Herald	
Richard Taylor, jun.	Chester	Merchant	1693
Richard Tayler	Chester	Button Maker	1710
Richard Ratcliffe	Chester	Gentleman	1683
William Woods	Handbridge, co. Chester	Mason	1699

LIST OF NAMES FROM THE CHESTER REGISTER OF WILLS—*continued.*

Name.	Residence.	Occupation.	Will Dated.
William Robinson . . .	Chester	Labourer	1680
James Mort	Chester	Mason	1684
John Lloyd . . .	Chester	Mason	1675
George Harvey . . .	Chester	Bricklayer	
William Jackson . . .	Chester	Tanner	1677
Robert Harvey . . .	Chester	Alderman	1669
John Maddock . . .	Chester	Alderman	1680

The above list comprises all the names which Rylands has succeeded in tracing. Those of the three Hughes—corresponding with the two persons of that name in Holme's *MS.*—and of Richard Tayler, button-maker, may, however, be left out of consideration. This reduces the original twenty-six to twenty-four, from which, if we further deduct the names of Holden, Downham, Hilton, Parry, *Thomas* Morris and May there will remain eighteen, some of which, no doubt, it may be all, were identical with those of the Freemasons, members of the Chester fellowship. In his classification or arrangement of the wills, Rylands has printed them in the same order as the testators' names are given by Holme. This, of course, was the most convenient method of procedure; but in dealing with an analysis of their dates, which is essential if a correct estimate of their value is desired, it becomes necessary to make a chronological abstract of the period of years over which these documents range.

For the purposes of this inquiry, no distinction will be made between the fifteen persons whose wills have been printed and the three whose identification has been otherwise determined. To the former will be assigned the dates when their respective wills were executed, to William Street and George Harvey those of the wills in which they are mentioned, to Randle Holme in the year 1700. This method of computation is doubtless a rough one; but there seems no other which so well fulfils the immediate purpose, viz. to arrive at an approximate calculation with regard to the dates of decease of the eighteen. Thus we find that five die (execute, or are named in wills) between 1665 and 1677; six in 1680–4; three in 1693–9; and four in 1700–16.

Now, Randle Holme was in his thirty-eighth year in 1665, the farthest point to which we can go back, if we accept the will of John Fletcher, clothworker, as that of the Freemason. If we do—and on grounds presently to be shown, we safely may—the span of Holme's life will afford some criterion whereby we may judge of the inherent probability of his associates in the Lodge, *circa* 1665, having succumbed to destiny in the same ratio as the testators whose wills have been examined. Holme died before he had quite completed his seventy-third year. Some of the Freemasons of A.D. 1665 must have been older, some younger, than himself. Among the latter we may probably include William Wade, who, as he outlived the herald a period of about sixteen years, it is possible that this nearly represented the difference between their ages—a supposition to which colour is lent by the character of the entry respecting him in the *Holme MS.* It would

thus appear that he had not advanced beyond his twenty-second year when proposed for or admitted into the fellowship of Freemasons ; indeed, from this circumstance it would seem that either the *Holme MS.* must be brought quite down to 1665, the date of John Fletcher's death, or the disparity of years between Holme and Wade is not adequately denoted by the period of time separating the deaths of these men. A material point for examination is the trade or calling which is to be assigned to each of the eighteen. Aldermen and Masons predominate, being four and four. There are two gentlemen (including Holme), a merchant, clothworker, glazier, tailor, carpenter, tanner, bricklayer and labourer.

It will be seen that only four were of the Mason's trade, thus leaving fourteen (not to speak of the missing six), whose occupations in life, unless perhaps we except the bricklayer and, possibly the carpenter and glazier, had nothing in common with the operations of the stone-masons.

It is certain that a large number, probably all the persons traced by Rylands as actually residing in the city or county of Chester between 1665 and 1716—must be accepted as the Freemasons with whose names their own correspond. In the first place, it may fairly be assumed that some, at least, of Holme's Brethren in the fellowship were of a class with whom he could in the social meaning of the term, associate. This is placed beyond doubt by the *MS.* itself. William Street alderman, falls plainly within this description. William and Robert Harvey and John Maddock, also aldermen, though their identification with the Freemasons depends upon separate evidence, must be accepted without demur as the persons Holme had in his mind when penning his list. Next, if regard is had to the fact that the index of the Chester Wills (see *Masonic Magazine*, February 1882, pp. 309–19), in two cases only, records duplicate entries of any of the twenty-six names in Holme's list (John Hughes and Richard Taylor or Tayler), it is, in the highest degree, improbable that in either of the remaining instances, where namesakes of the Freemasons are mentioned in the documents at the Probate Court, the coincidence can be put down as wholly fortuitous. If, moreover, the wills printed by Rylands are actually examined, the fact that many of the testators (and Freemasons) were connected so intimately with one another, as these documents makes them out to have been, whilst strengthening the conviction that the men were members of the Lodge, will supply, in the details of their intimacy and relationship, very adequate reasons for many of them being banded together in a fraternity.

In 1682 the Masons and the Freemasons were distinct and separate sodalities and some of the former were received into the fellowship of the latter at the Lodge held at Masons' Hall, in that year; also, the clerk of the Company was Stampe, Robert Padgett being clerk to the Society.

Thus in London the Society must have been something very different from the Company, though in other parts of Britain, there was virtually no distinction between the two titles. Randle Holme, it is true, appears to draw a distinction between the "Felloship" of the Masons and the "Society called Free-Masons," though, as he "Honor's" the former "because of its Antiquity and the more being

a Member" of the latter, it is probable that the expressions he uses—which derive their chief importance from the evidence they afford of the operative ancestry of a Society or Lodge of Freemasons, A.D. 1688—merely denote that there were Lodges and Lodges or, in other words, that there were then subsisting unions of practical Masons in which there was no admixture of the Speculative element.

The significance of this allusion is indeed somewhat qualified by the author of the *Academie of Armory* grouping together at an earlier page, as words of indifferent application, "Fraternity, Society, Brotherhood, *or* Company"—all of which, with the exception of "Brotherhood," we meet with in the fifth of the *New Articles* (*Harleian MS.* 1942 (11), Section 30), where they are also given as synonymous terms.

In the Minutes of the Lodge of Edinburgh, at the beginning of the eighteenth century, the word "Society" is occasionally substituted for Lodge and, fifty years earlier, the Musselburgh Lodge called itself the "Company of Atcheson's Haven Lodge" (Lyon, *History of the Lodge of Edinburgh*, p. 147). In neither case, however, according to Lyon, was the new appellation intended to convey any idea of a change of constitution. Then there is the Company, Fellowship and Lodge of the Alnwick Freemasons. But whatever may have been the usage in the provinces, it must be taken that in the metropolis, "Society" was used to denote the Brethren of the Lodge and "Company," the Brethren of the Guild.

It is quite possible that between the era of the Chester Lodge (1665), of which Randle Holme was a member and that of the formation of the Grand Lodge of England, many evolutionary changes may have occurred.

In England none of the Speculative or non-operative members of the Craft, of whose admission in the seventeenth century there is any evidence, were received as apprentices. All appear, at least so far as an opinion can be formed, to have been simply made Masons or Freemasons. The question, therefore, of grades or degrees in rank does not crop up; though it may incidentally be mentioned that, in the *Halliwell MS.* (1), it is required of the apprentice that:

> The prevystye [privities] of the chamber telle he no mon,
> Ny yn the logge whatsever they done:
> Whatsever thou heryst [hearest] or syste [seest] hem do,
> Telle hyt no mon, whersever thou go.

In the same poem it is distinctly laid down that at the Assembly:

> And *alle schul swere the same ogth* [oath]
> Of the masonus, ben they luf [willing], ben they loght [loath],
> To alle these poyntes hyr byfore
> That hath ben ordeynt by ful good lore.

In Scotland the practice, though not of a uniform character, was slightly different. Ashmole, it may be confidently assumed, was made a Mason in the form prescribed by the *Old Charges*, a roll or scroll, containing the Legend of the Craft, or the copy

made by Edward Sankey (13) must have been read over to him and his assent to the *Charges of a Freemason* were doubtless signified in the customary manner.

The period intervening between the date of Randle Holme's observations in the *Academie of Armory* and the establishment of a governing body for the English Craft, affords rather materials for dissertation than consecutive facts. It is believed that changes of an essential nature were in operation during the years immediately preceding what may be termed the consolidation of the Grand Lodge of England, or, in other words, the publication of the first *Book of Constitutions* (1723). The circumstances which conduced to these changes are at once complicated and obscure.

That the Masonry which flourished under the sanction of the Grand Lodge of England in 1723, differed in some respects from that known at Warrington in 1646, may readily be admitted, but the more serious point, as to whether the changes made were of *form* only and not of *substance*, is not so easily disposed of. In the first place, the time at which any change occurred, is not only uncertain, but by its nature will never admit of complete precision. By some the Speculative character of the Warrington Lodge, so far back as 1646, may be held to point to an antecedent system, or body of knowledge, of which the extent of time is, without further evidence, simply incalculable, whilst others, without inquiry of any kind, will shelter themselves under the authority of great names and adopt a conclusion, in which later historians are practically unanimous, that Freemasonry, as it emerged from the crucible in 1723, was the product of many evolutionary changes, consummated for the most part in the six years during which the Craft had been ruled by a central authority.

It may freely be confessed, that in our present state of knowledge, much of the early history of the Society must remain under a veil of obscurity and, whilst there is no portion of our annals which possesses greater interest for the student than that intervening between the latter end of the seventeenth century and the year 1723—the date of the earliest entries in the existing Minutes of Grand Lodge and of the first *Book of Constitutions*—it must as frankly be admitted, that the evidence forthcoming, upon which alone any determinate conclusion can be based, is of too vague and uncertain a character to afford a sure foot-hold to the historical inquirer.

Dr. Anderson speaks of a London Lodge having met, at the instance of Sir Robert Clayton, in 1693 and, on the authority of "some brothers, living in 1730," he names the localities in which six other Metropolitan Lodges held their assemblies (*Constitutions*, 1738, p. 106; 1756 and 1767, p. 176; 1784, p. 193), a statement furnishing, at least so far as traceable, the only historical data in support of the assertion in *Multa Paucis*, that the formation of the Grand Lodge of England was due to the combined efforts of six private Lodges (see *The Four Old Lodges*, p. 23; Woodford, *Masonic Magazine*, vol. i, p. 255). Meetings of Provincial Lodges, in 1693 and 1705 respectively, are commemorated by memoranda on two of the *Old Charges*, Nos. 25 and 28, but the significance of these entries will more fitly claim attention in connexion with the subject of Masonry in York.

The records of the Alnwick Lodge (see *Masonic Magazine*, February 1874) are of especial value in this examination, as they constitute the only evidence of the actual proceedings of an *English* Lodge essentially, if not, indeed, exclusively Operative, during the entire portion of the early history which precedes the era of Grand Lodges. That is to say, without these records, whatever might be inferred, it would be impossible to prove, from other extant documents, or contemporary evidence of any sort or kind, that in a single *Lodge* the Operative predominated over the Speculative element. The rules of the Lodge are dated September 29, 1701 and the earliest Minute October 3, 1703.

It should be stated, that the question of Degrees receives no additional light from these Minutes, indeed, if the Alnwick documents stood alone, as the sole representative of the class of evidence hitherto considered, there would be nothing whatever from which it might even plausibly be inferred that anything beyond trade secrets were possessed by the members. To some extent, however, a side-light is thrown upon these records by some later documents of a kindred character and the Minutes of the Lodge of Industry, Gateshead, which date from 1725, ten years prior to its acceptance of a Warrant from the Grand Lodge of England, supply much valuable information relative to the customs of early Operative Lodges, which, even if it does not give a clearer picture of the Masonry of 1701, is considered by some excellent authorities, to hold up a mirror in which is reflected the usages of a period antedating, by at least several years, the occasion of their being committed to writing.

Although the circumstance of no fewer than three Cheshire Lodges having been "constituted"—i.e. warranted—by the Grand Lodge in 1724, the first year in which Charters, or as they were then termed, "Deputations," were granted to other than London Lodges, may be held to prove that the old system, so to speak, overlapped the new and, to justify the conclusion that the Masonry of Randle Holme's time survived the epoch of transition—this evidence is unfortunately too meagre, to do more than satisfy the mind of the strong probability, to put it no higher, that such was really the case. All three Lodges died out before 1756 and their records perished with them. But here the Minutes of Grand Lodge come to our assistance and a petitioner for relief in 1732 claimed to have been made a Mason by the Duke of Richmond at Chichester in 1696.

The Lodge of Industry affords an example of an Operative Lodge—with extant Minutes—which, although originally independent of the Grand Lodge, ultimately became merged in the establishment (*Masonic Magazine*, vol. iii, 1875–6; *The Freemason*, October 26 and December 11, 1880).

The original home of this Lodge was at the village of Swalwell, in the county of Durham, about four miles from Gateshead; and a tradition exists, for it is nothing more, that it was founded by Operative Masons brought from the south by Sir Ambrose Crowley, when he established his celebrated foundry at Winlaton about A.D. 1690. Its records date from 1725 and, on June 24, 1735, the Lodge accepted

a Deputation from the Grand Lodge. The meetings continued to be held at Swalwell until 1844 and, from 1845 till the present time, have taken place at Gateshead. In the records there appear "Orders of Antiquity, Apprentice Orders, General Orders and Penal Orders," all written in the old Minute Book by the same clear hand, *circa* 1730.

The records of the Alnwick Lodge comprise a good copy of the *Masons' Constitutions* or *Old Charges*, certain rules of the Lodge, enacted in 1701 and the ordinary Minutes, which terminate June 24, 1757, though the Lodge was still in existence and preserved its operative character until at least the year 1763. The rules or regulations are headed:

ORDERS TO BE OBSERVED BY THE COMPANY AND FELLOWSHIP OF FREEMASONS ATT A LODGE HELD AT ALNWICK, SEPTR. 29, 1701, BEING THE GEN^LL HEAD MEETING DAY.

	£	s.	d.
1st.—First it is ordered by the said Fellowship thatt there shall be yearly Two Wardens chosen upon the said Twenty-ninth of Septr., being the Feast of St. Michaell the Archangell, which Wardens shall be elected and appoynted by the most consent of the Fellowship.			
2nd.—Item, Thatt the said Wardens receive, commence, and sue all such penaltyes and fforfeitures and fines as shall in any wise be amongst the said Fellowship, and shall render and yield up a just account att the year's end of all such fines and forfeitures as shall come to their hands, or oftener if need require, or if the Master or Fellows list to call for them, for every such offence to pay	0	6	8
3rd.—Item, That noe mason shall take any worke by task or by Day, other then the King's work, butt thatt att the least he shall make Three or Four of his Fellows acquainted therewith, for to take his part, paying for every such offence	3	6	8
[Hockley and Hughan say £1 6*s.* 8*d.*]			
4th.—Item, Thatt noe mason shall take any work thatt any of his Fellows is in hand with all—to pay for every such offence the sume off	2	6	8
[Hockley again says £1 6*s.* 8*d.*]			
5th.—Item, Thatt noe mason shall take any Apprentice [but he must] enter him and give him his charge within one whole year after. Nott soe doing, the master shall pay for every such offence . .	0	3	4
6th.—Item, Thatt every master for entering his apprentices shall pay	0	0	6
7th.—Item, Thatt every mason when he is warned by the Wardens or other of the Company, and shall nott come to the place appoynted, except he have a reasonable cause to shew the Master and Wardens to the contrary; nott soe doing shall pay	0	6	8
8th.—Item, Thatt noe Mason shall shon [shun] his Fellow or give him the lye, or any ways contend with him or give him any other name in the place of meeting then Brother or Fellow, or hold any disobedient argument, against any of the Company reproachfully, for every such offence shall pay	0	0	6

	£	s.	d.
9*th*.—Item, There shall noe apprentice after he have served seaven years be admitted or accepted but upon the Feast of St. Michael the Archangell, paying to the Master and Wardens	0	6	8
10*th*.—Item, If any Mason, either in the place of meeting or att work among his Fellows, swear or take God's name in vain, thatt he or they soe offending shall pay for every time			
11*th*.—Item, Thatt if any Fellow or Fellows shall att any time or times discover his master's secretts, or his owne, be it nott onely spoken in the Lodge or without, or the secreets or councell of his Fellows, thatt may extend to the Damage of any of his Fellows, or to any of their good names, whereby the Science may be ill spoken of, ffor every such offence shall pay	1	6	8
12*th*.—Item, Thatt noe Fellow or Fellows within this Lodge shall att any time or times call or hold Assemblys to make any mason or masons free : Nott acquainting the Master or Wardens therewith, For every time so offending shall pay	3	6	8
13*th*.—Item, Thatt noe rough Layers or any others thatt has nott served their time, or [been] admitted masons, shall work within the Lodge any work of masonry whatsoever (except under a Master), for every such offence shall pay	3	13	4
14*th*.—Item, That all Fellows being younger shall give his Elder fellows the honor due to their degree and standing. Alsoe thatt the Master, Wardens, and all the Fellows of this Lodge doe promise severally and respectively to performe all and every the orders above named, and to stand bye each other (but more particularly to the Wardens and their successors) in sueing for all and every the forfeitures of our said Brethren, contrary to any of the said orders, demand thereof being first made.			

The regulations of the Alnwick Lodge, though duly enacting the manner in which the annual election of Wardens shall be conducted, make no provision for that of Master; nor among the signatures attached to the code, although those of two members have the descriptive title of Warden fixed, is there one which might be deemed more likely than another to be the autograph of the actual head of the Fraternity. This is the more remarkable, from the fact that in several places the Master is referred to; and, although we learn from the Minute Book that James Mills (or Milles) was "chosen and elected Master" in 1704—there being but a single entry of earlier date (October 3, 1703), from this period till the records come to an end—both Master and Wardens were annually elected. Some alteration in the procedure, however slight, must have occurred as, instead of the election taking place on the "Feast of St. Michaell," from 1704 onwards, the principal officers were invariably chosen on December 27, the Feast of St. John the Evangelist. The latter evidently became the "general head-meeting day" from, at least, 1704 and the words "made Free Decr. 27th," which are of frequent occurrence, show that the apprentices who had served their time in accordance with the ninth regulation, were no longer "admitted or accepted" on the date therein described.

The fifth and sixth regulations, which relate to the entering of apprentices, are worthy of careful attention, since they not only cast some rays of light upon the customs of those early English Lodges which were in existence before the second decade of the eighteenth century, but also tend to illuminate some obscure passages in the Masonic records of the sister kingdom, upon which many erroneous statements have been founded, e.g. that apprentices were not members of the Lodge and that they possessed but a fragmentary knowledge of Masonic secrets.

We have seen that a Mason who took an apprentice was required to enter him and give him his charge within a year and, in estimating the meaning of these words it will be essential to recollect that a copy of the *Old Charges* formed part of the records of the Lodge. This was doubtless read to the apprentice at his entry and may be easily referred to (Hughan, *The Old Charges*, p. 69; *Masonic Magazine*, vol. i, 1873–4, pp. 253, 295); but the actual procedure in cases of admission into the Lodge, is vividly presented by the following passage in the Swalwell records:

Forasmuch as you are contracted and Bound to one of our Brethren: We are here assembled together with one Accord, to declare unto you the Laudable Dutys appertaining unto those yt are Apprentices, to those who are of the Lodge of Masonry, which if you take good heed unto and keep, will find the same worthy your regard for a Worthy Science: ffor at the building of the Tower of Babylon and Citys of the East, King Nimrod the Son of Cush, the Son of Ham, the Son of Noah, &c., gave Charges and Orders to Masons, as also did Abraham in Egypt. King David and his Son King SOLOMAN at the building of the Temple of Jerusalem, and many more Kings and Princes of worthy memory from time to time, and did not only promote the ffame of the 7 Liberal Sciences but fformed Lodges, and give and granted their Commissions and Charters to those of or belonging to the Sciences of Masonry, to keep and hold their Assemblys, for correcting of ffaults, or making Masons within their Dominions, when and where they pleased (see *Masonic Magazine*, vol. iii, 1875–6, pp. 82–3).

The manuscript last quoted is of value in more ways than one, as whilst indicating with greater precision than any other document of its class, that apprentices under indentures were received into the Lodge; and that a ceremony embodying at least the recital of the legendary history took place, the extract given tends to enhance the authority of the Swalwell records, as elucidatory of usages dating much farther back, by showing that the Lodge was still essentially an Operative one and, so far as this evidence extends, that its simple routine was as yet uninfluenced by the Speculative system into which it was subsequently absorbed.

Whether, indeed, the customs of the Swalwell Lodge received, at any period prior to its acceptance of a Warrant, some tinge or colouring from the essentially Speculative usages which are supposed to have sprung up during what has been termed the epoch of transition—1717–23—cannot be determined; but even leaving this point undecided, the eighth Penal Order of the Swalwell fraternity possesses a significance that we can hardly overrate.

Reading the latter by the light of the former, it might well be conjectured that, though to the Alnwick Brethren, Degrees, as they are now practised, were unknown, still, with the essentials out of which these Degrees were compounded, they may have been familiar. Throughout the entire series of the Alnwick records there is no entry, except the regulation under examination, from which, by the greatest latitude of construction it might be inferred that secrets of any kind were communicated to the Brethren of this Lodge.

The silence of the Alnwick records with respect to Degrees, which is continuous and unbroken from 1701 to 1757, suggests, however, a line of argument, which, by confirming the idea that the Swalwell Lodge preserved its Operative customs intact until 1730 or later, may have the effect of convincing some minds, that for an explanation of Alnwick regulation No. 11, we shall rightly consult Penal Order No. 8 of the junior sodality.

If, then, the silence of the Alnwick Minutes with regard to Degrees is held to prove that the independent character of the Lodge was wholly unaffected by the marvellous success of the Speculative system; or, in other words, that the Alnwick Lodge and the Lodges under the Grand Lodge of England, existed side by side from 1717 to 1757—a period of forty years—without the Operative giving way, even in part, to the Speculative usages—it follows, *a fortiori*, that we must admit the strong probability of the Swalwell customs having preserved their vitality unimpaired from the date we first hear of them (1725) until, at any rate, the year 1730, which is about the period when the Penal and other Orders were committed to writing.

The notes appended to the Alnwick regulations constitute a running commentary on the text and indicate the leading points on which attention should be fixed while scrutinizing these laws.

According to Hughan, sixty-nine signatures are attached to the code, but Hockley's MS. only gives fifty-eight, forty-two of which were subscribed before December 27, 1709, four on that date, the remainder between 1710 and 1722. In several instances, marks, though almost entirely of a monogrammatic character, are affixed. Many names occur in the list, which are certainly of Scottish derivation, e.g. there is a Boswell and a Pringell, whilst of the extensive family of the Andersons there are no fewer than four representatives, two bearing the name of John and the younger of whom—made free July 17, 1713—is probably the same John Anderson who was Master of the Lodge in 1749 and a member so late as 1753. The protracted membership of certain of the subscribers is a noteworthy circumstance, from which may be drawn the same inference as in the parallel case of the Brethren who founded the Grand Lodge of England, some of whom are known to have been active members of that organization many years subsequently, viz. that no evolutionary changes of a violent character can be supposed to have taken place, since it is improbable—not to say impossible—that either the Alnwick Masons of 1701 or the London Brethren of 1717, would have looked calmly on, had the forms and ceremonies to which they were

accustomed been as suddenly metamorphosed, as it has become, in some degree, the fashion to believe.

Four members of the Alnwick Lodge, Thomas Davidson, William Balmbrough, Robert Hudson, and Patrick Milles—the last named having been made free December 27, 1706, the others earlier—are named in its later records. Hudson was a Warden in 1749 and the remaining three, or Brethren of the same names, were present at the Lodge on St. John's Day, 1753.

The Minutes of the Alnwick and of the Swalwell Lodges exhibit a general uniformity. The entries in both, record for the most part the Inrollments of Apprentices, together with the imposition of fines and the resolutions passed from time to time for the assistance of indigent Brethren.

The head or chief meeting day, in the case of the Alnwick Brethren, the festival of St. John the Evangelist and, in that of the Swalwell fraternity, the corresponding feast of St. John the Baptist, was commemorated with much solemnity. Thus, under date of January 20, 1708, we find:

At a true and perfect Lodge kept at Alnwick, at the house of Mr. Thomas Davidson, one of the Wardens of the same Lodge, it was ordered that for the future noe member of the said lodge, Master, Wardens, or Fellows, should appear at any lodge to be kept on St. John's day in (church), without his apron and common Square fixed in the belt thereof; upon pain of forfeiting two shillings and 6 pence, each person offending, and that care be taken by the Master and Wardens for the time being, that a sermon be provided and preached that day at the parish Church of Alnwick by some clergyman at their appointment; when the Lodge shall all appear with their aprons on and common Squares as aforesaid and that the Master and Wardens neglecting their duty in providing a clergyman to preach as aforesaid, shall forfeit the sum of ten shillings.

A Minute of the Swalwell Lodge, dated the year before it ceased to be an independent Masonic body, reads:

Decr. 27, 1734.—It is agreed by the Master and Wardens, and the rest of the Society, that if any Brother shall appear in the Assembly without gloves and aprons at any time when summoned by [the] Master and Wardens, [he] shall for each offence pay one shilling on demand.

Between the years 1710 and 1748 the Alnwick records, if not wholly wanting, contain very trivial entries. A few notes, however, may be usefully extracted from the later Minutes, which, though relating to a period of time somewhat in advance of the particular epoch we are considering, will fit in here better than at any later stage and it must not escape recollection, that the Alnwick Lodge never surrendered its independence and, moreover, from first to last, was an Operative rather than a Speculative fraternity. Indeed, that it was Speculative at all, in the sense either of possessing members who were not Operative Masons, or of discarding its ancient formulary for the ceremonial of Grand Lodge, is very proble-

matical. If it became so, the influx of Speculative Freemasons on the one hand, or its assimilation of modern customs on the other hand, must alike have occurred at a comparatively late period.

The Minutes of the Lodge, towards the close of its existence, admit of a varied interpretation, as may be seen from the following extracts :

December 27, 1748.—Three persons subscribe their names as having been made free Brothers of the Lodge and their signatures are carefully distinguished from those of the Master, Wardens and the twelve other members present, by the memorandum.—" Bro^s^. to the assistance of the said Lodge."

By a resolution of the same date—December 27, 1748—though entered on a separate page :

It was ordered, that a Meeting of the Society shall be held at the house of Mr Thos. Woodhouse, on Sat^y^. evening next, at 6 o'clock [for the purpose of making] proper Orders and Rules for the better regulating the free masonry.

Among a variety of resolutions, passed December 31, 1748, are the following :

It is ordered that all apprentices that shall offer to be admitted into the s^d^ Lodge after serving due apprenticeship, shall pay for such admittance—10*s*.

Also that *all other persons* and *strangers not serving a due apprenticeship*, shall pay for such admittance the sum of 17*s*. 6*d*.

Ordered that none shall be admitted into the said lodge under the age of 21 or above 40.

Also, that in case any of the s^d^. members of the s^d^. Society shall fail in the world, it is ordered that there shall be paid weekly out of the s^d^. Lodge, 4*s*.

The striking resemblance of these old regulations of the Alnwick and Swalwell fraternities, to those of the Gateshead Incorporation, will be apparent to the most casual reader.

Apprentices, in every case, were only admitted to full membership at the expiration of seven years from the dates of their indentures. Whether, indeed, any process analogous to that of entering prevailed in the Incorporation, cannot positively be affirmed, but it is almost certain that it did, though the term Entered Apprentice does not occur in any English book or manuscript, Masonic or otherwise, of earlier date than 1723. From the fifth of the Alnwick Orders can be gathered with sufficient clearness what an Entered Apprentice must have been, but the particular expression first appears in 1725, in the actual Minutes of any English Lodge.

The earliest entry in the Minute Book of Swalwell Lodge runs as follows :

September 29, 1725.—Then Matthew Armstrong and Arther Douglas, Masons, appeared in ye lodge of Freemasons and agreed to have their names registered as Enterprentices, to be accepted next quarterly meeting, paying one shilling for entrance, and 7*s*. 6*d*. when they take their freedom (*Masonic Magazine*, vol. iii, p. 125).

As the question will arise, whether the terms Master Mason, Fellow Craft and Entered Apprentice—all well known in Scotland, in the seventeenth century—were introduced into England and popularized by the author of the first *Book of Constitutions* (1723); the earliest allusion to any grade of the Masonic hierarchy, which is met with in the records of an English Lodge—one, moreover, working by inherent right, independently of the Grand Lodge—may well claim patient examination.

It may be urged that the entry of 1725 comes two years later than Dr. Anderson's *Constitutions*, where all the titles are repeatedly mentioned and the lowest of all, Entered Prentice, acquires a prestige from the song at the end of the book "to be sung when all grave business is over," which may have greatly aided in bringing the term within the popular comprehension. Apprentices are not alluded to in the York Minutes of 1712–25.

Yet to this may be replied, that the Swalwell Minutes, not only during the ten years of independency—1725–35—but for a generation or two after the Lodge had accepted a Charter from the Grand Lodge, teem with resolutions of an exclusively Operative character, for example:

25th March 1754.—That B^ro^. W^m^. Burton having taken John Cloy'd as an apprentice for 7 years, made his apperance and had the apprentice charge read over, and p^d^. for registering, *6d.* (*Masonic Magazine*, vol. iii, p. 74).

Here, at a period nearly forty years after the formation of a Grand Lodge, we find one of the Lodges under its sway, entering an Apprentice in the time-honoured fashion handed down by the oldest of the manuscript Constitutions.

The Swalwell records present other noteworthy features. Though they have but a slight connexion with the immediate subject of inquiry, it would be unfair to pass them over without notice, as the entries relating to the Orders of the Highrodiams and the Damaskins, which begin in 1746 and are peculiar to this Lodge, may be held by some to attest the presence of Speculative novelties, that detract from the weight which its later documentary evidence would otherwise possess as coming from the archives of an Operative sodality (see *Masonic Magazine*, vol. iii, pp. 73, 75, 76; *The Freemason*, October 30, December 4 and December 11, 1880).

There is a singular law which throws some light upon the doubtful point of how far females were permitted, in those early days, to take part in the proceedings of Lodges:

No woman, if [she] comes to speak to her husband, or any other person, shall be admitted *into the room*, but speak at the door, nor any woman be admitted to serve [those within] wth drink, etc.

The next evidence in point of time, as we pass from the Operative records, which have their commencement in 1701, is contained in the following reply from

Governor Jonathan Belcher to a congratulatory address, delivered September 25, 1741, by a deputation from the First Lodge in Boston.

WORTHY BROTHERS: I take very kindly this mark of your respect. It is now thirty-seven years since I was admitted into the Ancient and Honourable Society of Free and Accepted Masons, to whom I have been a faithful Brother & a well-wisher to the Art of Freemasonry. I shall ever maintain a strict friendship for the whole Fraternity, & always be glad when it may fall in my power to do them any Services (*Proceedings of Grand Lodge of Massachusetts*, 1871, p. 376; 1882, p. 184; *New England Freemason*, Boston, U.S.A., vol. i, 1874, p. 67).

Governor Belcher was born in Boston in 1681, graduated at Harvard in 1699, immediately afterwards went abroad and was absent six years. It was at this time that he was presented to the Princess Sophia and her son, afterwards George II and made a Mason, as his language would imply, about the year 1704. His next visit to England occurred in 1729 and, in the following year, he returned to America, on receiving the appointment of Governor of Massachusetts and New Hampshire.

Although Governor Belcher does not name the place of his initiation, it is probable that it took place in London and the words he uses to describe his admission into the Society, will justify the inference, that on being made a Freemason, whatever Masonic Secrets then existed, were communicated to him in their entirety, precisely as we may imagine was the case when Ashmole became a member of the Warrington Lodge.

The cumulative value of the existence of so many copies of the *Old Charges* which have found a home in the archives of the Grand Lodge of York is great. The names also, which appear on *York MS.* 4 (25), carry us back to the existence of a Lodge in 1693. But where it was held is a point upon which one can only speculate vainly without the possibility of arriving at any definite conclusion.

Happily, there is undoubted evidence, coming from two distinct sources which, in each case, points to the vigorous vitality of York Masonry in 1705 and, inferentially, to its continuance from a more remote period. At that date, as we learn from a Minute Book of the Old Lodge at York, which unfortunately only commences in that year (see Hughan's *Masonic Sketches and Reprints*), Sir George Tempest, "Barronet," was the President, a position he again filled in 1706 and 1713. Among the subsequent Presidents were the Lord Mayor of York, afterwards Lord Bingley (1707), the following Baronets, Sir William Robinson (1708–10), Sir Walter Hawksworth (1711–12, 1720–3) and other persons of distinction.

The *Scarborough MS.* (28) furnishes the remaining evidence, which attests the active condition of Yorkshire Freemasonry in 1705. The endorsement in this roll may, without any effort of the imagination, be regarded as bearing indirect testimony to the influence of the Lodge or Society at York. This must have radiated to some extent at least and an example is afforded by the proceedings at Bradford in 1713. We learn from the roll referred to (28), that at a *private* lodge held at Scarborough *in the County of York*, on the 10th of July 1705, "before"

William Thompson, *President* and other Free Masons, six persons, whose names are subscribed, were "admitted into the fraternity." It is difficult to understand what is meant by the term "private lodge," an expression which is frequently met with, as will shortly be perceived, in the Minutes of the York body itself. Possibly the explanation may be, that it signified a *special* as distinguished from a *regular* meeting, or the words may imply that an *occasional* and not a *stated* Lodge was then held.

Indeed, the speculation might even be advanced, that the meeting was in effect a "movable Lodge," convened by the York Brethren. Such assemblies were frequently held in the county and, on the occasion of the York Lodge, meeting at Bradford in 1713, no fewer than eighteen gentlemen of the first families in that neighbourhood were made Masons. A further supposition presents itself, that we have here an example of the custom of granting written licences to enter Masons at a distance from the Lodge, such traces are found in the Kilwinning, the Dunblane and the Haughfoot Minutes (see Lyon's *History of the Lodge of Edinburgh*, p. 100). If so, we may suppose that the precedent set by the Lodge of Kilwinning in 1677, when the Masons from the Canongate of Edinburgh applied to it for a roving commission or "travelling warrant," was duly followed and that the Scarborough Brethren were empowered to admit qualified persons "in name and behalf" of the Lodge of York.

The earliest of the York Minutes—now extant—are contained in a roll of parchment, endorsed "1712 to 1730." The following extracts are contributed by William James Hughan:

March the 19th, 1712.—At a private Lodge, held at the house of James Boreham, situate in Stonegate, in the City of York, Mr. Thomas Shipton, Mr. Caleb Greenbury, Mr. Jno. Norrison, Mr. Jno. Russell, Jno. Whitehead and Francis Norrison were all of them severally sworne and admitted into the honourable Society and fraternity of Free-Masons.

Geo. Bowes, Esq., *Dep.-President.*

Jno. Wilcock also admitted at the same Lodge.	Thos. Shipton.	Caleb Greenbury.
	Jno. Norrison.	John Russell.
	Fran. Norrison.	John Whitehead.
		John Wilcock.

June the 24th, 1713.—At a General Lodge on St. John's Day, at the house of James Boreham, situate in Stonegate, in the City of York, Mr. John Langwith was admitted and sworne into the honourable Society and fraternity of Freemasons.

Sir Walter Hawksworth, Knt. and Bart., *President.*
Jno. Langwith.

August the 7th, 1713.—At a private Lodge held there at the house of James Boreham, situate in Stonegate, in the City of York, Robert Fairfax, Esq. and Tobias Jenkings, Esq., were admitted and sworne into the hon^ble^ Society and fraternity of Freemasons, as also the Reverend Mr. Robert Barker was then admitted and sworne as before.

Geo. Bowes, Esq., *Dep.-President.*

Robert Fairfax. T. Jenkyns. Robt. Barber.

December the 18th, 1713.—At a private Lodge held there at the house of Mr. James Boreham, in Stonegate, in the City of York, Mr. Thos. Hardwick, Mr. Godfrey Giles, and Mr. Tho. Challoner was admitted and sworne into the hono[ble] Society and Company of Freemasons before the Worshipfull S[r] Walter Hawksworth, Knt. and Barr[t]., *President.*

Tho. Hardwicke.
Godfrey Giles.
Thomas his mark T Challoner.

1714.—At a General Lodge held there on the 24th June at Mr. James Boreham, situate in Stonegate, in York, John Taylor, of Langton in the Woulds, was admitted and sworne into the hono[ble] Society and Company of Freemasons in the City of York, before the Worshipfull Charles Fairfax, Esq. John Taylor.

At St. John's Lodge in Christmas, 1716.—At the house of Mr. James Boreham, situate [in] Stonegate, in York, being a General Lodge, held there by the hono[ble] Society and Company of Free Masons, in the City of York, John Turner, Esq., was sworne and admitted into the said Hono[ble] Society and Fraternity of Free Masons.

Charles Fairfax, Esq., *Dep.-President.*
John Turner.

At St. John's Lodge in Christmas, 1721.—At Mr. Robert Chippendal's, in the Shambles, York, Rob[t] Fairfax, Esq., then Dep.-President, the said Rob[t] Chippendal was admitted and sworne into the hon[ble] Society of Free Masons.

Rob. Fairfax, Esq., D.P.
Robt. Chippendal.

January the 10th, 1722–3.—At a private Lodge, held at the house of Mrs. Hall, in Thursday Market, in the City of York, the following persons were admitted and sworne into y[e] honourable Society of Free Masons :

Henry Legh. Richd. Marsh. Edward Paper.

At the same time the following persons *were acknowledged as Brethren of this ancient Society* :

Edmd. Winwood. G. Rhodes. Josh Hebson. John Vauner. Francis Hildyard, jun[r].

February the 4th, 1722–3.—At a private Lodge, held at Mr. Boreham's in Stonegate, York, the following persons were admitted and sworne into the Ancient and Hon[ble] Society of Free Masons :

John Lockwood. Matt[w]. Hall.

At the same time and place, the two persons whose names are underwritten were, *upon their examinations*, received as Masons and as such were accordingly introduced and admitted into this Lodge.

Geo. Reynoldson. Barnaby Bawtry.

November 4th, 1723.—At a private Lodge, held at Mr. Wm. Stephenson's, in Petergate, York, the following persons were admitted and sworne into the Antient Society of Free Masons :

John Taylor. Jno. Colling.

Feb. 5th, 1723–4.—At a private Lodge at Mr. James Boreham's, in Stonegate, York, the underwritten persons were admitted and sworn into the Antient Society of Free Masons :

Wm. Tireman. Charles Pick. Will[m]. Musgrave. John Jenkinson. John Sudell.

June 15, 1724.—At a private Lodge, held in Davy Hall, in the City of York, the underwritten persons were admitted and sworn into the Antient Society of Free Masons :

Daniel Harvey. Ralph Grayme.

June 22, 1724.—At a private Lodge, held at Mr. Geo. Gibson's, in the City of York, were admitted and sworn into the Society of Free Masons the persons underwritten, viz. :

Robert Armorer. William Jackson. Geo. Gibson.

Dec. 28, 1724.—At a private Lodge, held at Mr. Jno. Colling's, in Petergate, the following persons were admitted and sworn into ye Society of Free Masons.

Wm. Wright. Ric. Denton. Jno. Marsden. Ste. Bulkley.

July 21, 1725.—At a private Lodge at Mr. Jno. Colling's, in Petergate, York, the following persons were admitted and sworn into the Society of Free and Accepted Masons.

Luke Lowther. Chas. Hutton.

At an adjournment of a Lodge of Free Masons from Mr. Jno. Colling, in Petergate, to Mr. Luke Lowther's, in Stonegate, the following Persons were admitted and sworn into the Society of free [and] Accepted Masons—Ed. Bell, Esq., Master.

Chas. Bathurst. John Johnson. John Elsworth. Lewis Wood.

This is the first time the expression " Master " is used in the York records. Hitherto the term " President " or " Deputy-President " had been employed.

Augt. 10, 1725.—At a private Lodge, held this day at the Star Inn in Stonegate, the underwritten Persons were admitted and sworne into the Antient Society of Free Masons, viz. :

Jo. Bilton.

The Wors^l^. Mr. Wm. Scourfield, M^r^.
Mr. Marsden, } Wardens.
Mr. Reynoldson, }

Here we have the first use of the term " Wardens " in the York records.

Augt. 12, 1725.—At a private Lodge, held at the Starr, in Stonegate, the underwritten Person was sworn and admitted a member of the Antient Society of Free Masons, viz. :

John Wilmer.

The Worsp^l^. Philip Huddy, M^r^.
Mr. Marsden, } Wardens.
Mr. Reynoldson, }

Sept. 6, 1725.—At a private Lodge, held at the Starr Inn, in Stonegate, the underwritten Persons were sworn and admitted into [the] Antient Society of Free Masons.

The Worsp^l^. Wm. Scourfield, M^r^.
Jonathan Perritt, } Wardens.
Mr. Marsden, }

William Pawson.
Edmond Aylward.
Jon. Pawson.
Francis Drake.
Malby Beckwith.

Francis Drake was the author of *Eboracum, or History and Antiquities of the City and Cathedral Church of York*, 1736.

A new Lodge being call'd at the same time and Place, the following Person was admitted and sworn into this Antient and Hon[ble] Society,

The Worsp[l] Mr. Scourfield, M[r]. Henry Pawson.

Mr. Jonathan Perritt, } Wardens.
Mr. Marsden, }

Oct. 6, 1725.—At a private Lodge, held at Mr. James Boreham's, the underwritten Person[s] was [were] admitted and sworn into the Antient Society of Free Masons. Antho. Hall.
Philemon Marsh.

Nov. 3, 1725.—At a private Lodge, held at Mr. Hutton's, at the Bl. Swan in Coney Street, in York, the following Person was admitted and sworn into the Antient Society of Free Masons. John Smith.

Dec. 1st, 1725.—At a private Lodge, held at Mr. Geo. Gibson's, in the City of York, the following persons were admitted and sworn into the Antient Society of Free Masons before

The Worsh[l] E. Bell, Esq., M[r].

Mr. Etty, } Wardens. Will. Sotheran. John Iveson. Jos. Lodge.
Mr. Perritt, }

Dec. 8, 1725.—At a private Lodge at Mr. Lowther's, being the Starr, in Stonegate, the following Persons were admitted and sworn into the Antient Society of Free Masons.

Christof. Coulton. Thos. Metcalfe. Francis Lowther. George Coates. William Day.

Dec. 24, 1725.—At a private Lodge, held at Mr. Lowther's, at y[e] Starr in Stonegate, the following Persons were admitted and sworn into the Antient Society of Free-Masons.

Matt. St. Quintin. Tim. Thompson. Fran[s]. Thompson. William Hendrick. Tho. Bean.

Dec. 27, 1725.—At a Lodge, held at Mr. Philemon Marsh's, in Petergate, the following gentlemen were sworn and admitted into the Antient Society of Free-masons. Leo[d] Smith was also sworn and admitted at the same time.

Chas. Howard.
Richd. Thompson.

The same day the undermentioned Person was received, admitted, and acknowledged as a member of this Antient and Hon[ble] Society. John Hann.
Isaac ⧗ Scott.

The extracts from these Minutes are brought down to 1725, because that year was as memorable in the York annals as 1717 and 1736 were in those of the Grand Lodges of England and Scotland respectively. The most important entries, of course, are those prior to 1717.

"Sworne and admitted" or "admitted and sworne" are correlative terms, which, in the documents of the Company or the Guild, appear quite to belong to one another. Thus, the 14th ordinance of the Associated Corvisors (Cordwainers) of Hereford, A.D. 1569, runs (see J. D. Delvin, *Helps to Hereford History*, 1848, p. 23):

The manner of the *othe* geven to any that shall be *admytted* to the felowshippe or companye—you ∴ shall keepe secrete all the lawful councill of the saide felowshippe, and shall observe all manner of rules and ordinances by the same felowshippe, made or hereafter to be made ∴ ∴ soe helpe me God.

Also, we learn from the ordinances of the Guild of St. Katherine, at Stamford, which date from 1494, though, in the opinion of Toulmin Smith (*English Gilds*, p. 191), they are "the early translation of a lost original," that on St. Katherine's Day, "when the first euensong is doone, the Alderman and his Bredern shall assemble in their Halle, and *dryncke*. And then shal be called forth all thoo [those] that shal be *admytted* Bredern or Sustern off the Gilde." A colloquy then ensued between the Alderman and the newcomers, the latter being asked if they were willing to become "Bredern" and whether they would desire and ask it, in the worship of Almighty God, our blessed Lady Saint Mary and of the holy virgin and martyr, St. Katherine, the founder of the Guild "and in the way of Charyte." To this "by their owne Wille," they were to answer yea or nay, after which the clerk, by the direction of the Alderman, administered to them an oath of fealty to God, Saints Mary and Katherine and the Guild. They then kissed the book, were lovingly received by the brethren, *drank a bout*, and went home (Smith, *English Gilds*, pp. 188, 189).

The York Minutes inform us that three Private Lodges were held in 1712 and the following year, two General Lodges in 1713–14, and a St. John's Lodge at Christmas, 1716. Confining attention to the entries which precede the year 1717, we find the proceedings of three meetings described as those of "the Honourable Society and Fraternity of Freemasons," whilst on two later occasions, Fraternity gives place to Company and, in the Minutes of 1716, these terms are evidently used as words of indifferent application.

Whether a Deputy President was appointed by the President or elected by the members as chairman of the meeting, in the absence of the latter official, there are no means of determining. In every instance, however, the Deputy President appears to have been a person of gentle birth and an Esquire. It is worthy of note, that Charles Fairfax, who occupied the chair, June 24, 1714, is styled "Worshipful" in the Minutes.

Under the dates, July 21, August 10 and 12, September 6 and December 1, 1725, certain Brethren are named as Masters, but which of the three was really the Master, is a point that must be left undecided. The Speculative character of the Lodge is sufficiently apparent from the Minutes of its proceedings. This, indeed, constitutes one of the two leading characteristics of the Freemasonry practised at York, a system frequently, though erroneously, termed the York Rite—the other, being, if conclusions are formed from the documentary evidence, the extreme simplicity of the Lodge ceremonial.

Two allusions to the Freemasons, between the date at which the York records begin (1705) and the year 1717, remain to be noticed. These occur in the *Tatler*

and, in each case were penned by Richard, afterwards Sir Richard, Steele, who has been aptly described by J. L. Lewis, in an article on the earlier of the two passages, as " one of the wits of Queen Anne's time—a man about town, and a close observer of everything transpiring in London in his day " (*Masonic Eclectic*, vol. i, New York, 1865, pp. 144–6). The following are extracts from Steele's Essays :

June 9, 1709.—But my Reason for troubling you at this present is, to put a stop, if it may be, to an insinuating set of People, who sticking to the LETTER of your Treatise and not to the spirit of it, do assume the Name of PRETTY Fellows ; nay, and even get new Names, as you very well hint. ∴ ∴ *They have their Signs and Tokens like Free-Masons* ; they rail at Womankind," etc. (*Tatler*, No. 26, June 7 to June 9, 1709).

May 2, 1710.—[After some remarks on " the tasteless manner of life which a set of idle fellows lead in this town," the essay proceeds] " You may see them at first sight grow acquainted by sympathy, insomuch that one who did not know the true cause of their sudden Familiarities, would think, *that they had some secret Intimation of each other like the Free-Masons* " (*ibid.*, No. 166, April 29 to May 2, 1710).

Some of Lewis's observations on the passage in the *Tatler*, No. 26—it does not appear that he had seen the equally significant allusion in the *Tatler*, No. 166 —are very finely expressed. He says, " The Writer (Steele) is addressing a miscellaneous public and is giving, in his usual lively style of description, mixed with good-humoured satire, an account of a band of London dandies and loungers, whom he terms in the quaint language of the day, Pretty Fellows. He describes their effeminacy and gossip and, to give his readers the best idea that they were a closely allied community, represents them as having ' signs and tokens like the Free-Masons.' Of course he would employ in this, as in every other of his essays, such language as would convey the clearest and simplest idea to the mind of his readers. It is conceivable, therefore, if Freemasonry was a novelty, that he would content himself with this simple reference ? "

The same commentator proceeds, " Signs and tokens are spoken of in the same technical language which is employed at the present time and as being something peculiarly and distinctively Masonic. What other society ever had its signs except Masons and their modern imitators ? In what other, even of modern societies, except the Masonic, is the Grip termed ' a token ' ? Whether," he continues,

Sir Richard Steele was a Mason, *I do not know*, but I *do know* that, in the extract I have given, he speaks of signs and tokens as matters well known and well understood by the public in his day as belonging to a particular class of men. It is left for the intelligent inquirer to ascertain how long and how widely such a custom must have existed and extended, to render such a brief and pointed reference to them intelligible to the public at large, or even to a mere London public. Again, they are spoken of as *Free-Masons*, not merely *Masons*, or artificers in stone, brick and mortar ; and this, too, like the signs and tokens, is unaccompanied by a single word of explanation. If it meant operative masons only, freemen of

the Guild or Corporation, why should the compound word be used, connected, as *in the original*, by a hyphen? Why not say Free-Carpenters or Free-Smiths as well?

There is no further evidence to connect Sir Richard Steele with the Society of Freemasons, beyond the existence of a curious plate in Bernard Picart's *Ceremonies and Religious Customs of the various Nations of the Known World*, English Edition, vol. vi, 1737, p. 193, where a portrait of Steele surmounts a copy of Pine's *Engraved List of Lodges*, arranged after a very singular fashion. See further, *Freemasons' Magazine*, February 26, 1870, p. 165; and Hughan, *Masonic Sketches and Reprints*, pt. i, pp. 67, 68.

Lewis then adds—and if we agree with him, a portion of the difficulty which overhangs our subject is removed:

The conclusion forces itself irresistibly upon the mind of every candid and intelligent person that there existed in London in 1709 and for a *long time* before, a Society known as the Free-masons, having certain *distinct* modes of recognition; and the proof of it is found, not in the assertions of Masonic writers and historians, but in a standard work. It is not found in an elaborate panegyric written by a Masonic pen, but in the bare statement of a fact, unaccompanied by explanation, because it needed none then, as it needs none now and is one of these sure and infallible guide-marks whence the materials for truthful history are taken, and by which its veracity is tested.

Steele's allusions to the Freemasons merit closest attention; and if, indeed, the information contained in them should not appear as complete as might be wished, it must not be forgotten that a faint light is better than total darkness.

The passages quoted from the *Tatler* may well be held to point to something more than was implied by the phrase, "the benefit of the MASON WORD," which, if the evidence is followed, was all that Scottish Brethren, in the seventeenth century, were entitled to. Lyon's definition of what is to be understood by the expression MASON WORD, will assist in arriving at a conclusion with regard to the special value (if any) of the extracts from the *Tatler*.

The Word [says this excellent authority] is the only secret that is ever alluded to in the Minutes of Mary's Chapel or in those of Kilwinning, Atcheson's Haven, or Dunblane, or any other that we have examined of a date prior to the erection of the Grand Lodge. But that this talisman consisted of something more than a word is evident from the *secrets* of the Mason Word, being referred to in the Minute-book of the Lodge of Dunblane and from the further information drawn from that of Haughfoot, viz. that in 1707 [1702] the Word was accompanied by a grip.

Lyon adds:

If the communication by Masonic Lodges of secret words or signs constituted a Degree—a term of modern application to the esoteric observances of

the Masonic body—then there was, under the purely Operative regime, only one known to Scottish Lodges, viz. that in which, under an oath, apprentices obtained a knowledge of the Mason Word and all that was implied in the expression (*History of the Lodge of Edinburgh*, pp. 22, 23).

It will be observed that Lyon rests his belief in the term "Mason Word" comprising far more than its ordinary meaning would convey, upon Lodge Minutes of the eighteenth century—the Haughfoot entry dating from 1702 and that of the Lodge of Dunblane so late as 1729. These, however, are not sufficiently to be depended upon, in the entire absence of corroboration, as indicating, with any precision, the actual customs prevalent among Scottish Masons in the seventeenth century. The Haughfoot Minute-book, like some other old manuscripts, notably the *Harleian*, No. 1942, and the *Sloane*, No. 3329 (given in Appendix C of Findel's *History of Freemasonry*), opens more questions than it closes.

Neither is the evidence furnished by the Dunblane records of an entirely satisfactory character. The fact that in 1729, two Entered Apprentices from Mother Kilwinning, on proof of their possessing "a competent knowledge of the secrets of the MASON WORD," were entered and passed in the Lodge of Dunblane (Lyon, *op cit.*, p. 417) is interesting, no doubt, but the proceedings of this meeting would be more entitled to confidence, as presenting a picture of Scottish Masonic life before the era of Grand Lodges, if they dated from an earlier period. It is true that in Scotland the year 1736 corresponds in some respects with 1717 in England. Lodges in either country prior to these dates respectively were independent communities. But it does not follow, because nineteen years elapsed before the example set in England (1717) was followed in Scotland (1736), that during this interval the Speculative Freemasonry of the former kingdom never crossed the Border. Indeed, the visit of Dr. Desaguliers to the Lodge of Edinburgh in 1721 will, of itself, dispel this illusion and we may leave out of sight reasons that might be freely cited, which would afford the most convincing proof of the influence of English ideas and English customs on the Scottish character, between the Treaty of Union (1707) and "the Forty-Five"—a period of time that overlaps at both ends the interval which divides the two Grand Lodges. That the larger number of the members of the Lodge of Dunblane were non-operatives, is also a circumstance that must not be forgotten and it is unlikely that the noblemen and gentlemen, of whom the Lodge was mainly composed, were wholly without curiosity in respect of the proceedings of the Grand Lodge of England, which, in 1729, had been just twelve years established. The probability, indeed, is quite the other way, since we learn from the Minutes that, on September 6, 1723, William Caddell of Fossothy, a member of the Lodge, presented it with a "Book intituled the Constitutions of the Free Masons ∴ ∴ by James Andersone, Minister of the Gospell and printed at London ∴ Anno Domini 1723" (Lyon, *op. cit.*, p. 416).

But putting all the objections hitherto raised on one side and assuming, let

us say, that the allusion to "the Secrets of the MASON WORD" can be carried back to the seventeenth century, what does it amount to? The term "secrets" may comprise the "signs and tokens" in use in the South. But the question is, will such a deduction be justified by the entire body of documentary evidence relating to the early proceedings of Scottish Lodges? Are the mention of a grip in the Haughfoot Minutes and the allusion to secrets in those of Dunblane, to be considered as outweighing the uniform silence of the records of all the other Scottish Lodges, with regard to aught but the MASON WORD itself, or to the benefit accruing therefrom?

PRESIDENTS OF THE UNITED STATES

MEMBERS OF THE

MASONIC FRATERNITY

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MASONIC FRATERNITY

GEORGE WASHINGTON
First President

THOMAS JEFFERSON
Third President

JAMES MADISON
Fourth President

JAMES MONROE
Fifth President

ANDREW JACKSON
Seventh President

JAMES K. POLK
Eleventh President

JAMES BUCHANAN
Fifteenth President

ANDREW JOHNSON
Seventeenth President

JAMES A. GARFIELD
Twentieth President

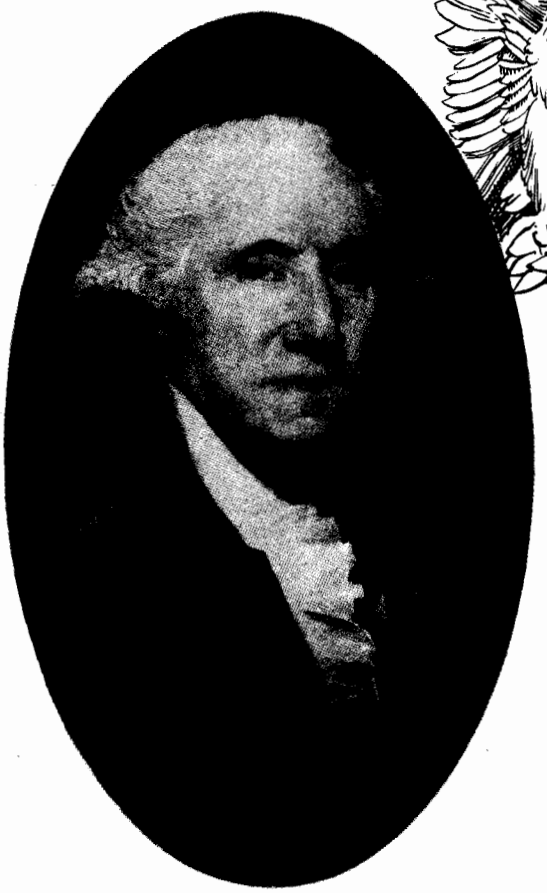
WILLIAM McKINLEY
Twenty-fifth President

THEODORE ROOSEVELT
Twenty-sixth President

WILLIAM H. TAFT
Twenty-seventh President

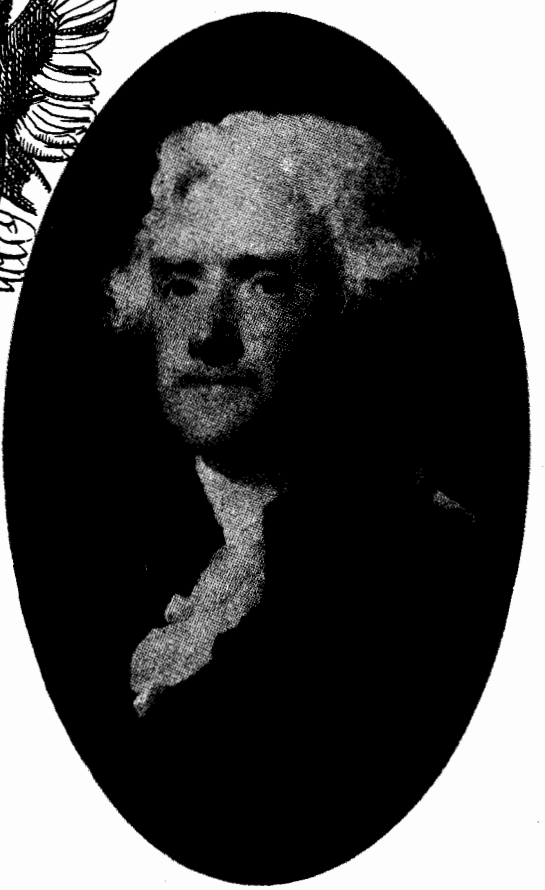
WARREN G. HARDING
Twenty-ninth President

FRANKLIN D. ROOSEVELT
Thirty-second President



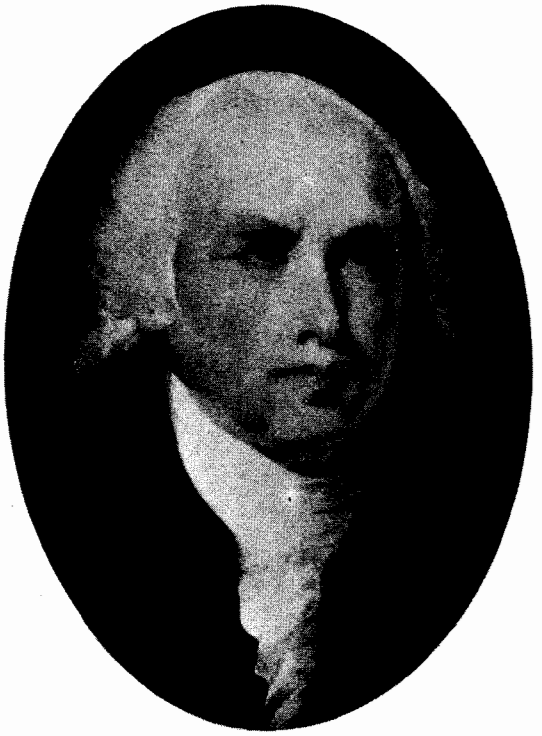
From a portrait by Gilbert Stuart

GEORGE WASHINGTON



From a portrait by Gilbert Stuart

THOMAS JEFFERSON



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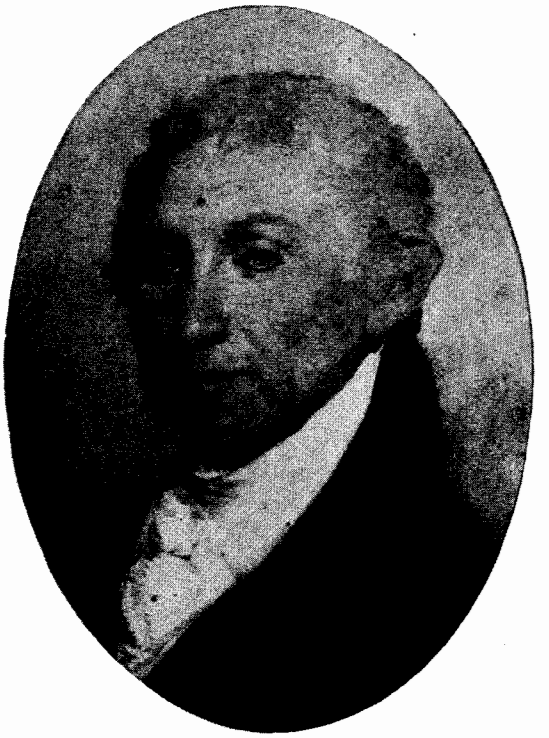

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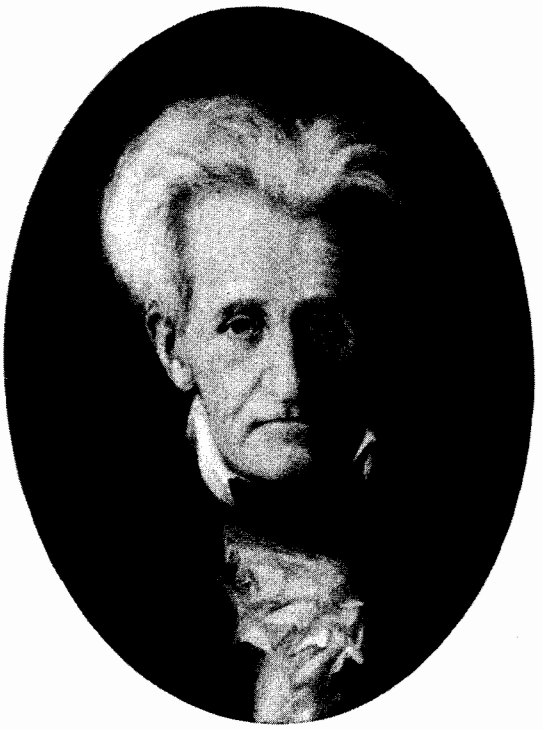

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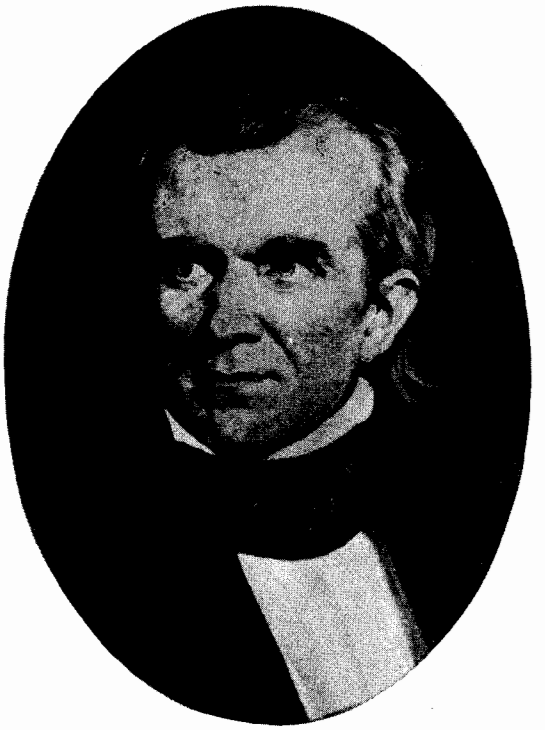

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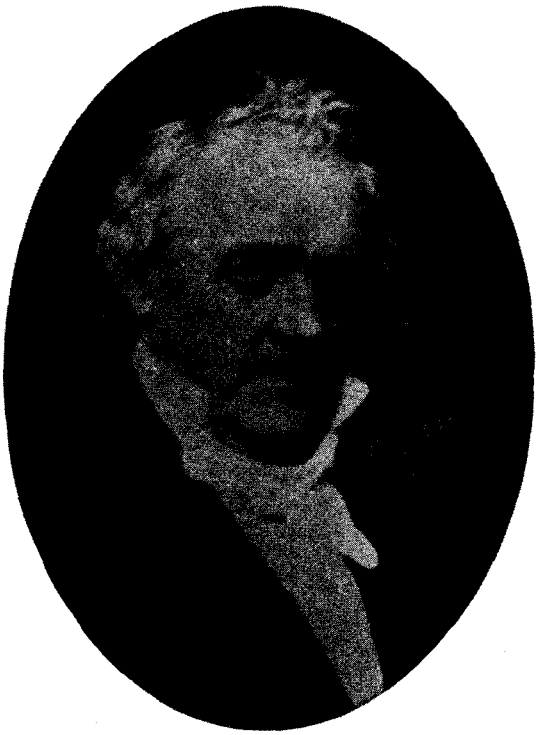

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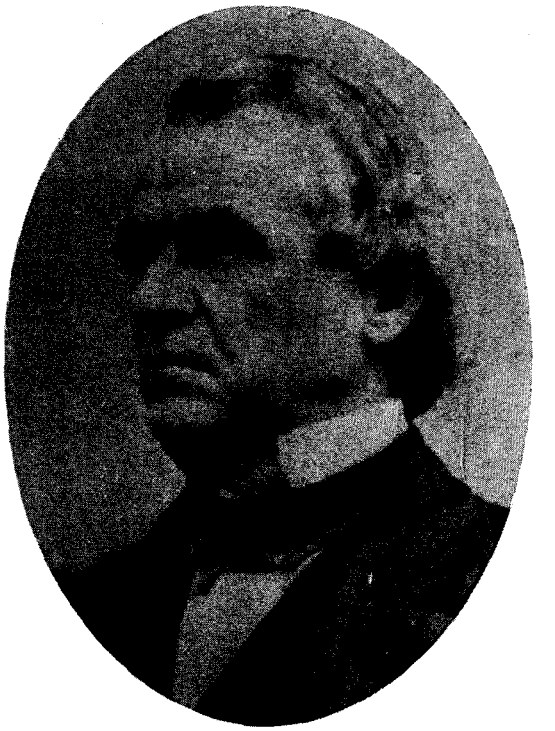

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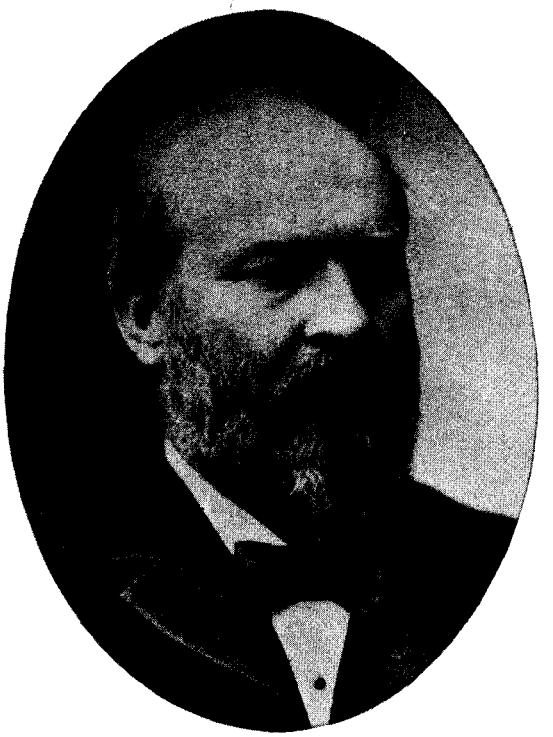

JAMES A. GARFIELD

WILLIAM McKINLEY

GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME II

H.R.H. the Duke of Connaught, K.G.
Grand Master of England since 1901.

GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME II

CHARLES SCRIBNER'S SONS
NEW YORK

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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

REVISED BY DUDLEY WRIGHT

EDITOR OF THE MASONIC NEWS

THIS EDITION IN SIX VOLUMES EMBRACES NOT ONLY AN INVESTIGATION OF RECORDS OF THE ORGANIZATIONS OF THE FRATERNITY IN ENGLAND, SCOTLAND, IRELAND, THE BRITISH COLONIES, EUROPE, ASIA, AFRICA AND SOUTH AMERICA, BUT INCLUDES ADDITIONAL MATERIAL ESPECIALLY PREPARED ON EUROPE, ASIA, AND AFRICA, ALSO

CONTRIBUTIONS BY DISTINGUISHED MEMBERS OF THE FRATERNITY COVERING EACH OF THE FORTY-EIGHT STATES, DISTRICT OF COLUMBIA AND THE POSSESSIONS OF THE

UNITED STATES

THE PROVINCES OF CANADA AND THE COUNTRIES OF LATIN AMERICA

UNDER THE SUPERVISION OF

MELVIN M. JOHNSON

Past Grand Master of Masons in Massachusetts, and M .·. P .·. Sovereign Grand Commander of the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States

AND

J. EDWARD ALLEN

Foreign Correspondent and Reviewer Grand Lodge, Grand Chapter, Grand Council, Grand Commandery of North Carolina and the Grand Encampment K. T. of the United States

ILLUSTRATED

CHARLES SCRIBNER'S SONS NEW YORK

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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME II

A HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOL. II

CHAPTER I

THE GRAND LODGE OF ENGLAND, 1717–23

UNFORTUNATELY the Minutes of the Grand Lodge of England, founded June 24, 1717, are not in existence prior to June 24, 1723.

For the history, therefore, of the first six years of the new regime, we are dependent mainly on the account given by Dr. Anderson in the *Constitutions* of 1738, nothing whatever relating to the proceedings of the Grand Lodge, except the *General Regulations* of 1721, having been inserted in the earlier edition of 1723. From this source the following narrative, in which are preserved as nearly as possible both the orthographical and the typographical peculiarities of the original is derived:

KING GEORGE I enter'd *London* most magnificently on 20 *Sept.* 1714. And after the Rebellion was over A.D. 1716, the few *Lodges* at *London* finding themselves neglected by Sir *Christopher Wren*, through fit to cement under a *Grand Master* as the Center of Union and Harmony, *viz.* the *Lodges* that met,

1. At the *Goose* and *Gridiron* Ale-house in St. *Paul's Church-Yard.*
2. At the *Crown* Ale-house in *Parker's-Lane* near *Drury-Lane.*
3. At the *Apple-Tree* Tavern in *Charles-street, Covent-Garden.*
4. At the *Rummer* and *Grapes* Tavern in *Channel-Row, Westminster.*

They and some old Brothers met at the said *Apple-Tree*, and having put into the Chair the *oldest Master* Mason (now the *Master* of a *Lodge*), they constituted themselves a Grand Lodge pro Tempore in *Due Form*, and forthwith revived the Quarterly *Communication* of the *Officers* of Lodges (call'd the **Grand Lodge**) resolv'd to hold the *Annual* ASSEMBLY *and Feast*, and then to chuse a GRAND MASTER from among themselves, till they should have the Honour of a Noble Brother at their Head.

Accordingly

On St. *John Baptist's* Day, in the 3d year of KING GEORGE I, A.D. 1717, the ASSEMBLY and *Feast* of the *Free and accepted Masons* was held at the foresaid *Goose and Gridiron* Ale-house.

Before Dinner, the *oldest Master* Mason (now the *Master* of a *Lodge*) in the Chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands elected MR. ANTONY SAYER, Gentleman, *Grand Master* of *Masons*, who being forthwith invested with the Badges of Office and Power by the said *oldest Master*, and install'd, was duly congratulated by the Assembly who pay'd him the Homage.

{Mr *Jacob Lamball*, Carpenter, } *Grand*
{Capt. *Joseph Elliot*, } *Wardens.*

Sayer, *Grand Master*, commanded the *Masters* and *Wardens* of Lodges to meet the *Grand* Officers every *Quarter* in *Communication*,[1] at the Place that he should appoint in his Summons sent by the *Tyler*.

ASSEMBLY and *Feast* at the said Place 24 *June* 1718.

Brother *Saver* having gather'd the Votes, after Dinner proclaim'd aloud our Brother GEORGE PAYNE Esqr *Grand Master* of *Masons* who being duly invested, install'd, congratulated and homaged, recommended the strict Observance of the Quarterly Communication; and desired any Brethren to bring to the Grand Lodge any old *Writings* and *Records* concerning *Masons* and *Masonry* in order to shew the Usages of antient Times: And this Year several old Copies of the *Gothic Constitutions* were produced and collated.

{Mr *John Cordwell*, City Carpenter, Mr *Thomas Morrice*, Stone Cutter,} *Grand Wardens*.

ASSEMBLY and *Feast* at the said Place, 24 *June* 1719. Brother *Payne* having gather'd the Votes, after Dinner proclaim'd aloud our Reverend Brother JOHN *Theophilus Desaguliers*, L.L.D. and F.R.S., *Grand Master* of *Masons*, and being duly invested, install'd, congratulated and homaged, forthwith reviv'd the old regular and peculiar Toasts or Healths of the *Free Masons*. Now several *old* Brothers, that had neglected the *Craft*, visited the *Lodges*; some *Noblemen* were also made Brothers, and more *new* Lodges were constituted.

{Mr *Antony* Sayer foresaid, Mr *Tho. Morrice* foresaid,} *Grand Wardens*.

ASSEMBLY and Feast at the foresaid Place 24 *June* 1720. Brother *Desaguliers* having gather'd the Votes, after Dinner proclaim'd aloud GEORGE PAYNE, Esqr; again *Grand Master* of *Masons*; who being duly invested, install'd, congratulated and homag'd, began the usual Demonstrations of Joy, Love and Harmony.

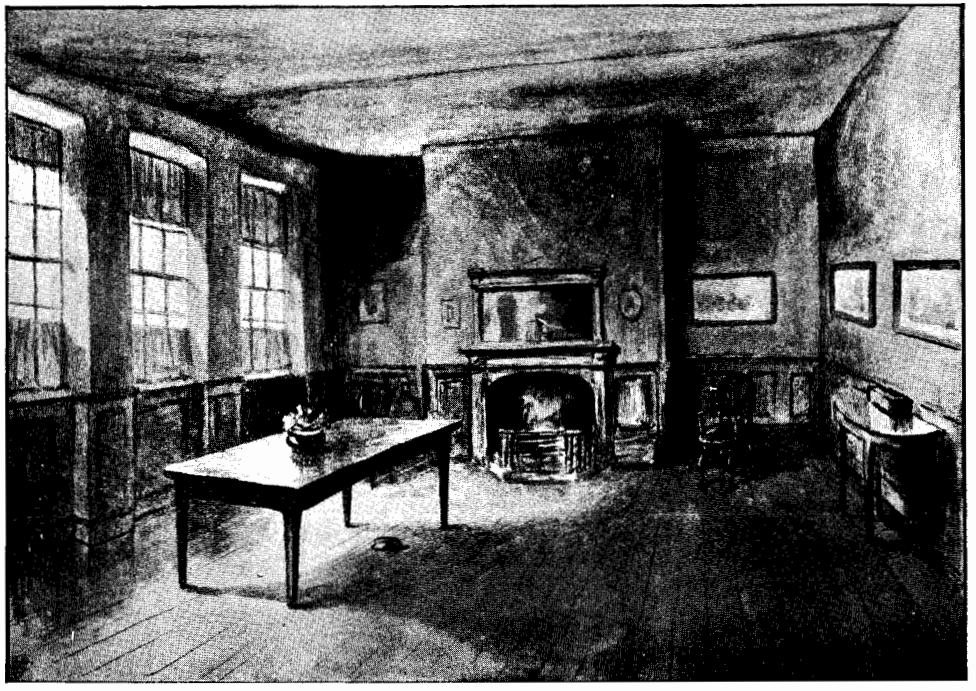
{Mr *Thomas Hobby*, Stone-Cutter, Mr *Rich. Ware*, Mathematician,} *Grand Wardens*.

This Year, at some *private* Lodges, several very valuable *Manuscripts* (for they had nothing yet in Print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages (particularly one writ by Mr *Nicholas Stone* the Warden of *Inigo Jones*) were too hastily burnt by some scrupulous Brothers; that those Papers might not fall into strange Hands.

At the *Quarterly* Communication or *Grand Lodge*, in *ample* Form, on St *John Evangelist's* Day 1720, at the said Place

It was agreed, in order to avoid Disputes on the *Annual* Feast-Day, that the *new Grand Master* for the future shall be named and proposed to the *Grand Lodge* some time before the Feast, by the present or *old Grand Master*: and if approv'd, that the Brother proposed, if present, shall be kindly saluted; or even if absent, His Health shall be toasted as *Grand Master Elect*.

[1] N.B—It is call'd the *Quarterly Communication*, because it should meet *Quarterly* according to antient Usage. And
When the *Grand Master* is present it is a Lodge in *Ample Form*; otherwise, only in *Due Form*, yet having the same Authority with *Ample Form*.



The Room on the First Floor of the Goose and Gridiron Tavern, London House Yard, on North Side of St. Paul's Churchyard.

Size 22 feet by 15 feet, where Grand Lodge was formed and the first meeting held in 1717.

Also agreed, that for the future the *New Grand Master*, as soon as he is install'd, shall have the sole Power of appointing both his *Grand Wardens* and a *Deputy* Grand Master (now found as necessary as formerly) according to antient Custom, when *Noble* Brothers were *Grand* Masters.

Accordingly

At the **Grand Lodge** in *ample* Form on *Lady-Day* 1721, at the said Place *Grand Master* PAYNE proposed for his Successor our most Noble Brother.

John Duke of Montagu, *Master* of a Lodge; who being present, was forthwith saluted *Grand Master Elect*, and his Health drank in *due* Form; when they all express'd great Joy at the happy Prospect of being again patronized by *noble Grand Masters*, as in the prosperous Times of *Free Masonry*.

PAYNE, *Grand Master*, observing the *Number* of Lodges to encrease, and that the General *Assembly* requir'd more Room, proposed the next *Assembly* and *Feast* to be held at *Stationers-Hall, Ludgate Street*; which was agreed to.

Then the *Grand Wardens* were order'd, as usual, to prepare the Feast, and to take some *Stewards* to their Assistance, Brothers of Ability and Capacity, and to appoint some Brethren to attend the Tables; for that no strangers must be there. But the *Grand* Officers not finding a proper Number of *Stewards*, our Brother Mr **Josiah Villenau**, Upholder in the *Burrough Southwark*, generously undertook the whole himself, attended by some Waiters, *Thomas Morrice, Francis Bailey*, &c.

ASSEMBLY and *Feast* at *Stationers-Hall*, 24 *June* 1721 in the 7th Year of King GEORGE I.

PAYNE, *Grand Master*, with his *Wardens*, the former *Grand* Officers, and the *Masters* and *Wardens* of 12 Lodges, met the *Grand Master Elect* in a *Grand Lodge* at the *King's Arms* Tavern St *Paul's Church-yard*, in the Morning; and having forthwith recognized their Choice of Brother MONTAGU they made some new Brothers, particularly the noble PHILIP Lord *Stanhope*, now Earl of *Chesterfield*: And from thence they marched on Foot to the *Hall* in proper Clothing and due Form; where they were joyfully receiv'd by about 150 *true* and *faithful*, all clothed.

After Grace said, they sat down in the antient Manner of *Masons* to a very elegant Feast, and dined with Joy and Gladness. After Dinner and Grace said, Brother PAYNE, the old *Grand Master*, made the *first Procession* round the *Hall*, and when return'd he proclaim'd aloud the most noble Prince and our Brother.

JOHN MONTAGU, Duke of **Montagu**, GRAND MASTER of *Masons!* and Brother *Payne* having invested his *Grace's* WORSHIP with the Ensigns and Badges of his Office and Authority, install'd him in *Solomon's* Chair and sat down on his Right Hand; while the Assembly own'd the Duke's Authority with due Homage and joyful Congratulations, upon this Revival of the *Prosperity* of *Masonry*.

MONTAGU, G. Master, immediately call'd forth (without naming him before) as it were carelesly, **John Beal**, M.D. as his *Deputy Grand Master*, whom Brother *Payne* invested, and install'd him in *Hiram Abbiff's* Chair on the *Grand Master's Left Hand*.

In like Manner his *Worship* call'd forth and appointed { Mr *Josiah Villeneau*, Mr *Thomas Morrice*, } *Grand Wardens*. who were invested and install'd by the last *Grand* Wardens.

Upon which the *Deputy* and *Wardens* were saluted and congratulated as usual.

Then MONTAGU, G. *Master*, with his *Officers* and the *old Officers*, having made the 2d *procession* round the *Hall*, Brother **Desaguliers** made an eloquent Oration about *Masons* and *Masonry:* And after Great Harmony, the Effect of brotherly Love, the *Grand Master* thank'd Brother *Villeneau* for his Care of the *Feast*, and order'd him as *Warden* to close the *Lodge* in good Time.

The **Grand Lodge** in *ample* Form on 29 Sept. 1721, at *King's-Arms* foresaid, with the former *Grand* Officers and those of 16 *Lodges*.

His Grace's *Worship* and the *Lodge* finding Fault with all the Copies of the *old Gothic Constitutions*, order'd Brother *James Anderson*, A.M., to digest the same in a new and better Method.

The **Grand Lodge** in *ample* Form on St. JOHN'S Day 27 *Dec.* 1721, at the said *King's Arms*, with former *Grand* Officers and those of 20 Lodges.

MONTAGU, *Grand Master*, at the Desire of the *Lodge*, appointed 14 learned Brothers to examine Brother *Anderson's* Manuscript, and to make Report. This *Communication* was made very entertaining by the Lectures of some *old Masons*.

Some general notes on the foregoing may here be interpolated.

It must be borne carefully in mind, that the *revival* of the Quarterly Communication was *recorded* twenty-one years after the date of the occurrence to which it refers; also, that no such "revival" is mentioned by Dr. Anderson in the *Constitutions* of 1723.

In an anonymous and undated work, but which must have been published in 1763 or the following year, we are told that "the Masters and Wardens of *six* Lodges assembled at the *Apple Tree* on St *John's* Day, 1716 and, after the oldest Master Mason (who was also the Master of a Lodge) had taken the Chair, they constituted among themselves a GRAND LODGE *pro tempore*, and revived their Quarterly Communications and their Annual Feast" (*The Complete Free-mason: or, Multa Paucis for Lovers of Secrets*, p. 83). All subsequent writers appear to have copied from Anderson in their accounts of the proceedings of 1717, though the details are occasionally varied. The statement in *Multa Paucis* is evidently a blend of the events arranged by Anderson under the years 1716 and 1717 and that the author of *Multa Paucis* had studied the *Constitutions* of 1738 with some care, is proved by his placing Lambell [*Lamball*] and Elliot in their proper places as Senior and Junior Grand Warden respectively. The word six can hardly be a misprint, as it occurs twice in the work (pp. 83, 111).

On removing from Oxford to London in 1714, Dr. Desaguliers settled in Channel-Row, Westminster and continued to reside there until it was pulled down to make way for the new bridge at Westminster. George Payne, his immediate predecessor as Grand Master, lived at New Palace Yard, Westminster, where he died February 23, 1757. Both Desaguliers and Payne were members in 1723 of the Lodge at the Horn Tavern in New Palace Yard, Westminster, which is described in the *Constitutions* of 1738 (p. 185) as "the *Old Lodge* removed from the RUMMER and GRAPES, *Channel Row*, whose *Constitution* is immemorial." (Now the Royal Somerset House and Inverness Lodge, No. 4.) Although Payne is commonly described as a "learned antiquarian," he does not appear to have been

a Fellow of the Society of Antiquaries. The *Gentleman's Magazine*, vol. xxvii, 1757, p. 93, has the following: "*Deaths.*—Jan. 23. Geo. Payne, Esq., of New-Palace-yd. *Promotions.*—Arthur Leigh, Esq., secretary to the tax-office (George Payne, Esq., dec.)." For detailed biography of George Payne by Albert F. Calvert, see *Masonic News*, April 14, 1928.

Between 1717 and 1720—both dates inclusive—there are no allusions in the newspaper files at the British Museum, or in contemporary writings, which possess any bearing on Masonic history. In 1721, however, the Society, owing, it may well have been, to the acceptance by the Duke of Montagu of the office of Grand Master, rose at one bound into notice and esteem.

If we rely upon the evidence of a contemporary witness, Masonry must have languished under the rule of Sayer, Payne and Desaguliers. An entry in the diary of Dr. Stukeley reads:

> Jan. 6, 1721. I was made a Freemason at the Salutation Tavern, Tavistock Street [London], with Mr Collins and Capt. Rowe, who made the famous diving engine.

The Doctor adds:

> I was the first person made a Freemason in London for many years. We had great difficulty to find members enough to perform the ceremony. Immediately upon that it took a run and ran itself out of breath thro' the folly of the members.

Stukeley, who appears to have dined at Stationers' Hall on the occasion of the Duke of Montagu's installation, mentions that Lord Herbert and Sir Andrew Fountaine—names omitted by Anderson—were present at the meeting and states that Dr. Desaguliers "pronounced an Oration," also that "Grand Master Pain produced an old MS. of the Constitutions" and "read over a new sett of Articles to be observed."

The following reasons for becoming a Freemason are given by Dr. Stukeley in his autobiography:

> His curiosity led him to be initiated into the mysterys of Masonry, suspecting it to be the remains of the mysterys of the antients; when, with difficulty, a number sufficient was to be found in all London. After this it became a public fashion, not only spred over Brittain and Ireland, but [over] all of Europe.

The *Diary* proceeds:

> Dec. 27th, 1721.—We met at the Fountain Tavern, Strand and by the consent of the Grand Master present, Dr. Beal [D.G.M.] constituted a lodge there, where I was chose Master.

Commenting on this entry, T. B. Whytehead observes:

> Nothing is named about the qualification for the chair and, as Bro. Stukeley had not been twelve months a Mason, it is manifest that any Brother could be

chosen to preside, as also that the verbal consent of the Grand Master, or his Deputy, was sufficient to authorize the formation of a Lodge. (*The Freemason*, July 31, 1880.)

The statement in the *Diary*, however, is inconsistent with two passages in Dr. Anderson's narrative, but as the consideration of this discrepancy will bring us up to March 25, 1722, the evidence relating to the previous year will first be exhausted.

This consists of the interesting account by Lyon of the affiliation of Dr. Desaguliers as a member of the Scottish Fraternity. (*History of the Lodge of Edinburgh*, p. 151.)

Att Maries Chapell the 24 of August 1721 years—James Wattson present deacon of the Masons of Edinr., Preses. The which day Doctor John Theophilus Desauguliers, fellow of the Royall Societie and Chaplain in Ordinary to his Grace James Duke of Chandois, late Generall Master of the Mason Lodges in England, being in town and desirous to have a *conference* with the Deacon, Warden and Master Masons of Edinr., which was accordingly granted and finding him duly qualified *in all points of Masonry*, they received him as a Brother into their Societie.

Likeas, upon the 25th day of the sd moneth, the Deacons, Warden, Masters and several other members of the Societie, together with the sd Doctor Desaguliers, haveing mett att Maries Chapell, there was a supplication presented to them by John Campbell, Esqr., Lord Provost of Edinbr., George Preston and Hugh Hathorn, Baillies; James Nimo, Thesaurer; William Livingston, Deacon-convener of the Trades thereof; and George Irving, Clerk to the Dean of Guild Court,—and humbly craving to be admitted members of the sd Societie; which being considered by them, they granted the desire thereof and the saids honourable persons were admitted and receaved Entered Apprentices and Fellow-Crafts accordingly.

And sicklike upon the 28th day of the said moneth there was another petition given in by Sr. Duncan Campbell of Lochnell, Barronet; Robert Wightman, Esqr., present Dean of Gild of Edr.; George Drummond, Esq., late Theasurer therof; Archibald M'Aulay, late Bailly there; and Patrick Lindsay, merchant there, craveing the like benefit, which was also granted and they receaved as members of the Societie as the other persons above mentioned. The same day James Key and Thomas Aikman, servants to James Wattson, deacon of the masons, were admitted and receaved entered apprentices and payed to James Mack, warden, the ordinary dues as such. Ro. Alison, Clerk.

Dr. Desaguliers's visit to Edinburgh appears to have taken place at the wish of the magistrates there, who, when they first brought water into that city by leaden pipes, applied to him for information concerning the quantity of water they could obtain by means of a given diameter. (T. Thomson, *History of the Royal Society*, 1812, bk. iii, p. 406.)

At this time, says Lyon,

a revision of the English *Masonic Constitutions* was in contemplation; and the better to facilitate this, Desaguliers, along with Dr. James Anderson, was engaged in the

examination of such ancient Masonic records as could be consulted. Embracing the opportunity which his sojourn in the Scottish capital offered, for comparing what he knew of the pre-symbolic constitutions and customs of English Masons, with those that obtained in Scotch Lodges and animated, no doubt, by a desire for the spread of the new system, he held a conference with the office-bearers and members of the Lodge of Edinburgh. That he and his Brethren in Mary's Chapel should have so thoroughly understood each other on all the points of Masonry, shows either that, in their main features, the secrets of the old Operative Lodges of the two countries were somewhat similar, or that an inkling of the novelty had already been conveyed into Scotland. The fact that English versions of the Masonic Legend and Charges were in circulation among the Scotch in the middle of the seventeenth century favours the former supposition; and if this be correct, there is strong ground for the presumption that the conference in question had relation to Speculative Masonry and its introduction into Scotland. (*History of the Lodge of Edinburgh*, pp. 152, 153.)

It is difficult to reconcile these remarks with some others by the same writer, which appear on the next page of his admirable work, viz.:

Some years ago and when unaware of Desaguliers' visit to Mary's Chapel, we publicly expressed our opinion that the system of Masonic Degrees, which, for nearly a century and a half, has been known in Scotland as Freemasonry, was an *importation* from England, seeing that in the processes of initiation and advancement, conformity to the new ceremonial required the adoption of genuflections, postures, etc., which, in the manner of their use—the country being then purely Presbyterian—were regarded by our forefathers with abhorrence as relics of Popery and Prelacy.

The same distinguished writer then expresses his opinion that on both the 25th and the 28th of August, 1721, "the ceremony of entering and passing would, as far as the circumstances of the Lodge would permit, be conducted by Desaguliers himself in accordance with the ritual he was anxious to introduce" and goes on to account for the Doctor having confined himself to the two lesser Degrees, by remarking that "it was not till 1722–23 that the English regulation restricting the conferring of the Third Degree to Grand Lodge was repealed." Lyon adds that he "has no hesitation in ascribing Scotland's acquaintance with and subsequent adoption of, English Symbolical Masonry, to the conference which the co-fabricator and pioneer of the system held with the Lodge of Edinburgh in August 1721."

The affiliation of a former Grand Master of the English Society, as a member of the Scottish Fraternity, not only constitutes a memorable epoch in the history of the latter body, but is of especial value as affording some assured data by aid of which a comparison of the Masonic Systems of the two countries may be pursued with more confidence, than were we left to formulate our conclusions from the evidence of either English or Scottish records, dealing only with the details of the individual system to which they relate.

Two observations are necessary. One, that the incident of Desaguliers's affiliation is recorded under the year 1721—though its full consideration will occur later

—because, in investigations like the present, dates are the most material facts, yet, unless arranged with some approach to chronological exactitude, they are calculated to hinder rather than facilitate research, by introducing a new element of confusion.

The other, that nowhere do the errors of the "Sheep-walking School" of Masonic writers stand out in bolder relief than in their annals of the year 1717, where the leading rôle in the movement, which culminated in the establishment of the Grand Lodge of England, is assigned to Desaguliers.

Laurence Dermott in the third edition of his *Ahiman Rezon*, published in 1778, observes:

> Brother Thomas Grinsell, a man of great veracity (elder brother of the celebrated James Quin, Esq.), informed his lodge No. 3 in London (in 1753), that eight persons, whose names were Desaguliers, Gofton, King, Calvert, Lumley, Madden, De Noyer and Vraden, were the geniusses to whom the world is indebted for the memorable invention of Modern Masonry.

Dermott continues:

> Grinsell often told the author [of the *Ahiman Rezon*, i.e. himself] that he (Grinsell) was a Free-mason before Modern Masonry was known. Nor is this to be doubted, when we consider that Grinsell was an apprentice to a weaver in Dublin, when his mother was married to Quin's father and that Quin himself was seventy-three years old when he died in 1766. (*Ahiman Rezon*, 3rd edit., 1778.)

Passing over intermediate writers and coming down to the industrious compilation of Findel, we find the establishment of the first Grand Lodge described as being due to the exertions of "several Brethren who united for this purpose, among whom were King, Calvert, Lumley, Madden," etc. "At their head," says this author, "was Dr. J. Theophilus Desaguliers." (*History of Freemasonry*, 136.)

Now, it happens, strangely enough, that at an Occasional Lodge held at Kew on November 5, 1737, the eight persons named by Dermott (and no others) were present and took part at the initiation and passing of Frederick, Prince of Wales! (*Book of Constitutions*, 1738, p. 137.)

Resuming the thread of the narrative, the *Constitutions* proceed:

> **Grand Lodge** at the *Fountain*, Strand, in *ample* Form, 25 *March* 1722, with former *Grand* officers and those of 24 *Lodges*.
>
> The said *Committee* of 14 reported that they had perused Brother *Anderson's* Manuscript, viz., the *History, Charges, Regulations, and Master's Song* and, after some Amendments, had approv'd of it: Upon which the *Lodge* desir'd the *Grand Master* to order it to be printed. Meanwhile
>
> Ingenious Men of all Faculties and Stations being convinced that the *Cement* of the *Lodge* was Love and Friendship, earnestly requested to be made *Masons*, Affecting this amicable Fraternity more than other Societies, then often disturbed by Warm Disputes.

Grand Master MONTAGU's good Government inclin'd the better Sort to continue him in the Chair another Year; and therefore they delay'd to prepare the *Feast*.

This conflicts with the entry, already given (December 27, 1721), from Dr Stukeley's *Diary*. According to Anderson, the Grand Lodge was held at the "King's Arms" in "*ample* Form"—i.e. the Grand Master was present—on December 27, 1721—the ordinary business, together with the lectures delivered at this meeting, must have taken up some considerable time and it is unlikely that either before or after the Quarterly Communication, the Grand Master, the Deputy and a posse of the brethren, paid a visit to the Fountain.

At this point and with a view to presenting the somewhat scattered evidence relating to the year 1722, with as much chronological exactitude as the nature of the materials available will permit, some further extracts from Dr. Stukeley's *Diary* are introduced, as the next portion of Dr. Anderson's narrative runs on, without the possibility of a break, from June 24, 1722, to January 17, 1723.

May 25th, 1722.—Met the Duke of Queensboro', Lord Dumbarton, Hinchinbroke, &c., at Fountain Tavern Lodge, to consider of [the] Feast of St. John's.

Nov. 3rd, 1722.—The Duke of Wharton and Lord Dalkeith visited our lodge at the Fountain.

Two remarkable entries in Dr. Stukeley's *Diary* are: "Nov. 7th, 1722.—Order of the Book instituted." "Dec. 28th, 1722.—I din'd with Lord Hertford, introduced by Lord Winchelsea. I made them both members of the Order of the Book, or Roman Knighthood."

These current notes by a Freemason of the period merit careful attention, the more so, since the inferences they suggest awaken a suspicion that, in committing to writing a recital of events in which he had borne a leading part, many years after the occurrences he describes, Dr. Anderson's memory was occasionally at fault and, therefore, one should scrutinize very closely the few collateral references in newspapers or manuscripts, which antedate the actual records of Grand Lodge.

The entries in Stukeley's *Diary* of May 25 and November 3, 1722, are hardly reconcilable with the narrative (in the *Constitutions*) now resumed.

But *Philip*, Duke of *Wharton*, lately made a Brother, tho' not the *Master* of a *Lodge*, being ambitious of the Chair, got a Number of Others to meet him at *Stationers-Hall* 24 *June* 1722. And having no *Grand* Officers, they put in the Chair the *oldest Master Mason* (who was not the *present* Master of a *Lodge*, also *irregular*), and without the usual decent Ceremonials, the said *old Mason* proclaim'd aloud

Philip Wharton, Duke of *Wharton*, Grand Master of *Masons*, and

{Mr. *Joshua Timson*, Blacksmith, / Mr. *William Hawkins*, Mason, } { *Grand* / *Wardens*, } but his Grace appointed no *Deputy*, nor was the *Lodge* opened and closed in due Form. Therefore the *noble* Brothers and all those that would not countenance Irregularities, disown'd *Wharton's*

Authority, till worthy Brother MONTAGU heal'd the Breach of Harmony, by summoning

The **Grand Lodge** to meet 17 *January* 172⅔ at the *King's-Arms* foresaid, where the *Duke* of *Wharton* promising to be *True* and *Faithful*, *Deputy Grand* Master *Beal* proclaim'd aloud the most noble Prince and our Brother.

PHILIP WHARTON, Duke of *Wharton*, GRAND MASTER of *Masons*, who appointed Dr. **Desaguliers** the *Deputy Grand* Master,

{ *Joshua Timson*, foresaid, } { *Grand* } for *Hawkins* demitted as always out of
{ *James* Anderson, A.M., } { *Wardens*, } Town.

When former *Grand* Officers, with those of 25 *Lodges*, paid their Homage.

G. Warden *Anderson* produced the *new* Book of *Constitutions* now in Print, which was again approv'd, with the Addition of the *antient Manner of Constituting a Lodge*.

Now *Masonry* flourish'd in Harmony, Reputation, and Numbers ; many Noblemen and Gentlemen of the first Rank desir'd to be admitted into the *Fraternity*, besides other Learned Men, Merchants, Clergymen, and Tradesmen, who found a *Lodge* to be a safe and pleasant Relaxation from Intense Study or the Hurry of Business, without Politicks or Party. Therefore the *Grand Master* was obliged to constitute more *new Lodges* and was very assiduous in *visiting* the *Lodges* every Week with his *Deputy* and *Wardens ;* and his *Worship* was well pleas'd with their kind and respectful Manner of receiving him, as they were with his affable and clever conversation.

Grand Lodge in *ample* Form, 25 *April* 1723, at the *White-Lion, Cornhill*, with former *Grand* Officers and those of 30 *Lodges* call'd over by G. Warden *Anderson*, for no *Secretary* was yet appointed. When

WHARTON, *Grand Master*, proposed for his Successor the Earl of *Dalkeith* (now *Duke* of *Buckleugh*), *Master* of a *Lodge*, who was unanimously approv'd and duly saluted as *Grand Master Elect*.

The Duke of Wharton, born in 1698, was son of the Whig Marquess, to whom is ascribed the authorship of *Lilliburlero*. After having, during his travels, accepted the title of Duke of Northumberland from the Old Pretender, he returned to England and evinced the versatility of his political principles by becoming a warm champion of the Hanoverian government; created Duke of Wharton by George I in 1718. Having impoverished himself by extravagance, he again changed his politics and, in 1724, quitted England never to return. He died in indigence at a Bernardine convent in Catalonia, May 31, 1731. The character of Lovelace in *Clarissa* has been supposed to be that of this nobleman ; what renders the supposition more likely, the *True Briton*, a political paper in which the Duke used to write, was printed by Richardson.

At this meeting, according to the *Daily Post*, June 27, 1722, " there was a noble appearance of persons of distinction " and the Duke of Wharton was chosen Grand Master and Dr. Desaguliers *Deputy Master*, for the year ensuing.

The authority of Anderson, on all points within his own knowledge, is not to be lightly impeached. But it is a curious fact, that the journals of the day (and the *Diary* of Dr. Stukeley) do not corroborate his general statement,—e.g. the *Daily Post*, June 20, 1722, notifies that tickets for the Feast must be taken out " before

Anthony Sayer.

First Grand Master of the Grand Lodge of England, 1717–18.

next Friday" and declares that "all those *noblemen* and gentlemen *that have took tickets* and do not appear at the hall, will be look'd upon as false brothers"; the *Weekly Journal* or *British Gazetteer*, June 30, 1722, describing the proceedings, says: "They had a most sumptuous Feast, *several of the nobility*, who are members of the Society, being present; and his Grace the Duke of Wharton was then unanimously chosen governor of the said Fraternity."

Findel, following Kloss, observes: "Only twenty Lodges, ratified [the *Constitutions*]; five Lodges would not accede to, or sign them" (*History of Freemasonry*, p. 159). This criticism is based on the circumstance, that twenty-five Lodges were represented at the meeting of January 17, 1723, whilst the Masters and Wardens of twenty only, signed the Approbation of the *Constitutions* of that year. It must be borne in mind, however, that the *Constitutions* submitted by Anderson in January 1723, were in print and that the vicissitudes of the year 1722 must have rendered it difficult to obtain even the signatures of twenty, out of the twenty-four representatives of Lodges by whom the *Constitutions* were ordered to be printed on March 25, 1722.

A biography of Dr. James Anderson appears in *England's Masonic Pioneers*, by Dudley Wright.

Dr. Anderson's great work was his *Royal Genealogies* (1732 and 1736), produced, it is said, at the cost of twenty years' close study and application (*Scots Magazine*, vol. i, 1739, p. 236). At the close of his life, he was reduced to very slender circumstances and experienced some great misfortunes, but of what description we are not told. The *Pocket Companion* for 1754 points out "great defects" in the edition of the *Constitutions*, published the year before his death (1738) and attributes them either to "his want of health, or trusting [the MS.] to the management of strangers." "The work," it goes on to say, "appeared in a very mangled condition and the Regulations, which had been revised and corrected by Grand-Master Payne, were in many cases interpolated, in others, the sense left very obscure and uncertain."

Upon the whole, it is sufficiently clear, that the *New Book of Constitutions* (1738), which contains the only connected history of the Grand Lodge of England, for the first six years of its existence (1717–23), was compiled by Dr. Anderson at a period when troubles crowded thickly upon him, very shortly before his death. This of itself would tend to detract from the weight of authority with which such a publication should descend to us. Moreover, if the discrepancies between the statements in the portion of the narrative reproduced and those quoted from *Multa Paucis*, Dr. Stukeley's *Diary* and the journals of the day, are carefully noted, it will be impossible to arrive at any other conclusion—without, however, impeaching the good faith of the compiler—than that the history of the Grand Lodge from 1717 to 1723, as narrated by Anderson, is, to say the least, very unsatisfactorily attested. Dr. Anderson died May 28, 1739 (*London Evening Post*, May 26 to May 29, 1739; *Read's Weekly Journal*, June 2; *London Daily Post*, May 29, 1739). It is a little singular that none of the journals recording his decease, or that of his brother

Adam (1765), give any further clue to the place of their birth, than the brief statement that they were " natives of Scotland."

It is at least a remarkable coincidence—if nothing more—that almost the same words are used to describe James Anderson, the compiler of the *Laws and Statutes of the Lodge of Aberdeen* (1670) and James Anderson, the compiler of the *Constitutions of the Grand Lodge of England* (1723). Thus the assent of the seventeenth Lodge on the English Roll, in 1723, to the *Constitutions* of that year, is thus shown :

XVII. James Anderson, A.M.
The **Author** of *this* **Book,** } Master.

The assimilation into the English Masonic System of many operative terms indigenous to Scotland, is incontestable. Now, although there are no means of deciding whether Anderson was initiated in, or joined the English Society, there is evidence from which it may be inferred either that he examined the records of the Lodge of Aberdeen, or that extracts therefrom were supplied to him.

However this may be, Dr. Anderson was certainly a Scotsman and to this circumstance must be attributed his introduction of many operative terms from the vocabulary of the sister kingdom into his *Book of Constitutions*. Of these, one of the most common is the compound word Fellow-craft, which is plainly of Scottish derivation. Enter'd Prentice also occurs and, though presented as a quotation from an old English manuscript, it hardly admits of a doubt that Anderson embellished the text of his authority by changing the words " new men " into " enter'd Prentices."

Allusions to the Freemasonry of Scotland are not infrequent. " Lodges there," with " Records and Traditions "—" kept up without interruption many hundred years'"—are mentioned in one place (*Constitutions*, 1723, p. 37) and in another that " the Masons of Scotland were impower'd to have a certain and fix'd Grand Master and Grand Warden "—here, no doubt the writer had in his mind the Laird of Udaucht, or William Schaw.

Again, in the " Approbation " appended to his work, Anderson expressly states that he has examined " several copies of the *History*, *Charges*, and *Regulations*, of the *ancient* FRATERNITY, from Scotland " and elsewhere (*Constitutions*, 1723, p. 73).

The word Cowan, however, is reserved for the second edition of the *Constitutions* (Preface, p. ix and pp. 54, 74), where also the following passage occurs, relative to the Scottish custom of Lodges meeting in the open air, a usage probably disclosed to the compiler by the records of the Aberdeen Lodge, or by his namesake, their custodian. The words run :

The *Fraternity* of old met in *Monasteries* in foul Weather, but in fair Weather they met early in the Morning on the Tops of Hills, especially on St. JOHN *Evangelist's Day*, and from thence walk'd in due Form to the Place of Dinner, according to the

Tradition of the old *Scots Masons*, particularly of those in the antient Lodges of *Killwinning, Sterling,* Aberdeen," etc. (*Constitutions*, 1738, p. 91.)

The next task will be, to compare the Masonic systems prevailing in Scotland and England respectively, at a date preceding the era of Grand Lodges, or, slightly to vary the expression, to contrast the usages of the Craft in the two Kingdoms, as existing at a period anterior to the epoch of transition.

The difficulties of disentangling the subject from the confusion which encircles it are great but not insuperable. Dr. Anderson's narrative of occurrences—termed with lamentable accuracy, " The Basis of Masonic History "—has become a *damnosa hæreditas* to later historians. Even the prince of Masonic critics, Kloss, has been misled by the positive statements in the *Constitutions*. It is true that this commentator did not blindly follow (as so many have done) the footsteps of Anderson. For example, he declares that Freemasonry originated in England and thence was transplanted into other countries, but he admits, nevertheless, that it is quite possible, from Anderson's *History*, to prove that it went out from France to Britain, returning thence in due season, then again going to Britain and, finally, being reintroduced into France in the manner affirmed by French writers. (*Geschichte der Freimaurerei in Frankreich* (1725–1830), Darmstadt, 1852, pp. 13, 14.)

Sir David Brewster, in his compilation, alludes to numerous and elegant ruins then still adorning the villages of Scotland, as having been " erected by foreign masons, who introduced into this island the customs of their order." He also mentions, as a curious fact, having often heard—in one of those towns where there is an elegant abbey, built in the twelfth century—that it was " erected by a company of industrious men, who spoke a foreign language and lived separately from the townspeople " (Lawrie, *History of Freemasonry*, 1804, pp. 90, 91). As Brewster had previously observed that the mysteries of the Free Masons were probably the source from which the Egyptian priests derived that knowledge, for which they have been so highly celebrated (*ibid.*, p. 13), it seems that a good opportunity of adding to the ponderous learning which characterizes his book was here let slip. According to the historians of the Middle Ages, the Scots certainly came from Egypt, for they were originally the issue of Scota, who was a daughter of Pharaoh and who bequeathed to them her name. (Buckle, *History of Civilization*, vol. i, p. 312 ; Lingard, *History of England*, vol. ii, p. 187.) It would, therefore, have been a very simple matter and quite as credible as nine-tenths of the historical essay with which his work commences, had Sir David Brewster brought Scottish Masonry directly from Egypt, instead of by the somewhat circuitous route to which he thought fit to accord the preference.

It is not a little singular, that in Lawrie's *History of Freemasonry*—to quote the title by which the work is best known—a Masonic publication, it may be observed, of undoubted merit (Hughan, *Masonic Sketches and Reprints*, pt. i, p. 7), whilst the traditions of the English Fraternity are characterized as " silly and uninteresting stories," those of the Scottish Masons are treated in a very different manner. Thus,

the accounts of St. Alban, King Athelstan and Prince Edwin, met with in the *Old Charges*, are described as " merely assertions, not only incapable of proof from authentic history, but inconsistent, also, with several historical events which rest on indubitable evidence." In a forcible passage, which every Masonic writer should learn by heart, Brewster then adds, " those who invent and propagate such tales, do not, surely, consider that they bring discredit upon their order by the warmth of their zeal; and that, by supporting what is false, they debar thinking men from believing what is true." (See Lawrie, *History of Freemasonry*, pp. 91, 92.) Findel, following Kloss, remarks, " The inventors of Masonic Legends were so blind to what was immediately before their eyes and so limited in their ideas, that, instead of connecting them with the period of the Introduction of Christianity and with the monuments of Roman antiquity, which were either perfect or in ruins before them, they preferred associating the Legends of their Guilds with some tradition or other. The English had the York Legend, reaching back as far as the year 926. The German Mason answers the question touching the origin of his Art, by pointing to the building of the Cathedral of Magdeburg (876); and the Scottish Mason refers only to the erection of Kilwinning—1140" (*History of Freemasonry*, pp. 105, 106).

A speculation might be advanced, though it rests on no shadow of proof, but is nevertheless a somewhat plausible theory, that the Italian workmen imported by Benedict Biscop and Wilfrid, may have formed Guilds—in imitation of the Collegia, which perhaps still existed in some form in Italy—to perpetuate the art among the natives; hence the legend of Athelstan and the Grand Lodge of York. But unfortunately, Northumbria was the district most completely revolutionized by the Danes and again effectually ravaged by the Conqueror.

The legend pointing to Kilwinning as the original seat of Scottish Masonry, based as it is upon the story which makes the institution of the Lodge and the erection of the Abbey (1140) coeval, is inconsistent with the fact that the latter was neither the first nor second Gothic structure erected in Scotland. (Lyon, *History of the Lodge of Edinburgh*, p. 242.) Moreover, there is the assurance on good authority that a minute inspection of its ruins proves its erection to have been antedated by some eighty or ninety years. Still, whether at Kilwinning or elsewhere, it is tolerably clear that the Scottish stone-workers of the twelfth century came from England. The English were able to send them and the Scots required them. Also, it is a fair presumption from the fact of numerous Englishmen of noble birth having, at the instance of the King, settled in Scotland at this period, that Craftsmen from the South must soon have followed them. (See *The Freemason*, June 19, 1869.) Indeed, late in the twelfth century, " the two nations, according to Fordun, seemed one people, Englishmen travelling at pleasure through all the corners of Scotland; and Scotsmen in like manner through England." (Rev. G. Ridpath, *Border History of England and Scotland*, 1810, p. 76; Sir D. Dalrymple, *Annals of Scotland*, vol. i, p. 158.)

When the Legend of the Craft, or, in other words, the Masonic traditions

enshrined in the *Old Charges*, was or were introduced into Scotland, it is quite impossible to decide. If, indeed, a traditionary history existed at all in Britain, before the reign of Edward III, as it seems to have done, this, for several reasons, would seem the most likely period at which such transfusion of ideas occurred. It is true that probability in such decisions will often prove the most fallacious guide. *Le vraisemblable n'est pas toujours vrai*, and *le vrai n'est pas toujours vraisemblable.* Yet it is free from doubt that after the war of independence in the thirteenth century, the Scottish people, in their language, their institutions and their habits, gradually became estranged from England. (J. H. Burton, *History of Scotland*, 1853, vol. i, p. 516.) A closer intercourse took place with the French and " the Saxon institutions in Scotland were gradually buried under foreign importations." " The earliest ecclesiastical edifices of England and Scotland show the same style of architecture —in many instances the same workmen. When, after the devastations of the war of independence, Gothic architecture was resumed, it leaned, in its gradual development from earlier to later styles, more to the Continental than the English models; and, when the English architects fell into the thin mouldings and shafts, depressed arches and square outlines of the Tudor-Gothic, Scotland took the other direction of the rich, massive, wavy decorations and high-pointed arches of the French Flamboyant " (Burton, p. 518).

But, even if we go the length of believing that English Masons, or, at least, their customs, had penetrated into Scotland in the twelfth and thirteenth centuries, the circumstances of that unfortunate kingdom from 1296 to 1400 have yet to be considered. Throughout this period, Scotland was continually ravaged by the English. In 1296, they entered Berwick, the richest town Scotland possessed and, not only destroyed all the property, but slew nearly all the inhabitants, after which they marched on to Aberdeen and Elgin and completely desolated the country. (Buckle, *History of Civilization*, vol. iii, pp. 13, 14.) In 1298 the English again broke in, burnt Perth and St. Andrews and ravaged the whole country, south and west. (*Ibid.*) In 1322, Bruce, in order to baffle an English invasion, was obliged to lay waste all the districts south of the Firth of Forth. In 1336, Edward III destroyed everything he could find, as far as Inverness whilst, in 1355, in a still more barbarous inroad, he burnt every church, every village and every town he approached. Nor did the country fare better at the hands of his successor, for Richard II traversed the southern counties to Aberdeen, scattering destruction on every side and reducing to ashes the cities of Edinburgh, Dunfermline, Perth and Dundee. (*Ibid.*, vol. iii, pp. 15, 16.) It has been estimated, that the frequent wars between Scotland and England since the death of Alexander III (1286), had occasioned to the former country the loss of more than a century in the progress of civilization. (Pinkerton, *History of Scotland*, vol. i, pp. 166, 167.) In the fifteenth century, even in the best parts of Scotland, the inhabitants could not manufacture the most necessary articles, which they imported largely from Bruges. (Mercer, *History of Dunfermline*, p. 61.) At Aberdeen, in the beginning of the sixteenth century, there was not a mechanic in the town capable to execute the ordinary repairs

of a clock. (W. Kennedy, *Annals of Aberdeen*, 1818, vol. i, p. 99.) Lyon, in chap. xxiv of his *History*, prints the Seal of Cause, incorporating the Masons and Wrights of Edinburgh, A.D. 1475 and observes (p. 233), "The reference which is made to Bruges in the fourth item, is significant, as indicating one of the channels through which the Scottish Crafts became acquainted with customs obtaining among their brethren in foreign countries." He adds, "the secret ceremonies observed by the representatives of the builders of the mediæval edifices of which Bruges could boast, may have to some extent been adopted by the Lodges of Scotch Operative Masons in the fifteenth century" (*History of the Lodge of Edinburgh*, p. 234).

Dunfermline, associated with so many historic reminiscences, at the end of the fourteenth century was still a poor village, composed of wooden huts. (Mercer, *op. cit.*, p. 62.) At the same period, the houses in Edinburgh itself were mere huts thatched with boughs and, even as late as 1600, they were chiefly built of wood. (G. Chalmers, *Caledonia*, vol. i, p. 802; Buckle, *History of Civilization*, vol. iii, p. 30.) Down, or almost down, to the close of the sixteenth century, skilled labour was hardly known and honest industry was universally despised. (Buckle, *op. cit.*, p. 31.)

If it be conceded, therefore, that prior to the war of independence the architecture of Scotland and, with it, the customs of the building trades, received an English impress, the strong improbability—to say no more—of the influence thus produced having survived the period of anarchy which has been briefly described must also be admitted. Neither is it likely that French or other Continental customs became permanently engrafted on the Scottish Masonic system. Indeed, it is clear almost to demonstration, that the usages wherein the Masons of Scotland differed from the other trades of that country were of English derivation. The *Old Charges* here come to our aid and prove, if they do no more, that in one feature, at least, the Scottish ceremonial was based on an English prototype. The date when the Legend of the Craft was introduced into Scotland is indeterminable. The evidence will justify an inference, that a copy of our manuscript *Constitutions* was in the possession of the Melrose Lodge in 1581. Still, it is scarcely possible, if this date is accepted, that it marks the introduction into Scotland of a version of the *Old Charges*. From the thirteenth century to the close of the sixteenth, the most populous Scottish cities were Edinburgh, Aberdeen, Perth and St. Andrews. (Buckle, *op. cit.*, vol. iii, p. 29.) English craftsmen, or English craft usages, it may be supposed, passed into Scotland by way of the great towns rather than of the smaller ones. Melrose, it is true, stands on the border line of the two countries and its beautiful Abbey, as previously stated, is also betwixt the two in style. But even were we to accept the dates of erection of the chief ecclesiastical buildings, as those of the introduction of Masonry into the various districts of Scotland, it would be found, says the historian of the Lodge of Melrose, that Kelso stood first, Edinburgh second, Melrose third, Kilwinning fourth. (*Masonic Magazine*, February 1880.) On the whole we shall, perhaps, not go far astray, in assuming that the lost exemplars of the *Old Charges* extant in both kingdoms, or, to speak more correctly, those of the normal or ordinary versions, were in substance identical. This would carry

back the ceremony of "reading the Charges," as a characteristic of Scottish Masonry, to the period when our manuscript *Constitutions* assumed the coherent and, as it were, stereotyped form, of which either the *Lansdowne* (3) or the *Buchanan* (15) MSS. affords a good illustration. As against this view, however, it must not escape recollection that the only direct evidence pointing to the existence in Scotland of versions of the *Old Charges* before the seventeenth century, consists of the memorandum or attestation, a copy of which is appended to *Melrose MS.*, *No.* 2 (19) now given in full. It runs:

Extracted be me AM. upon the 1 2 3 and 4 dayes of December anno MDCLXXIIII.	Be it knouen to all men to whom these presents shall come that Robert Wincester hath lafuly done his dutie to the science of Masonrie in witnes wherof J. [I] John Wincester his Master frie mason have subscribit my name and sett to my mark in the Year of our Lord 1581 and in the raing of our most Soveraing Lady Elizabeth the (22) Year.

If it is considered that more has been founded on this entry than it will safely bear, or, in other words, that it does not warrant the inference, with regard to *MS.* 19 being a copy of a sixteenth-century version, a further supposition presents itself. It is this. All Scottish copies of the *Old Charges* may then date after the accession of James I to the English throne (1603), and the question arises, Can the words "leidgeman to the King of England" be understood as referring to this monarch? If so, some difficulties would be removed from the path, but only, alas, to give place to others.

When James at the death of Queen Elizabeth proceeded to England, the principal native nobility accompanied him. (Irving, *History of Dumbartonshire*, 1860, pp. 137, 166; Bishop Guthry, *Memoirs*, 1702, pp. 127, 128.) Nor was this exodus restricted to the upper classes. Howell, writing in 1657, assigns as a reason for the cities of London and Westminster, which were originally far apart, having become fully joined in the early years of the seventeenth century, the great number of Scotsmen who came to London on the accession of James I and settled chiefly along the Strand. (*Londinopolis*, p. 346.) It may, therefore, be contended that if, about the close of the sixteenth century, the Masons' Lodges in England had ceased to exist, the great influx of Scotsmen just alluded to, might reasonably account for the Warrington meeting of 1646, before which there is no evidence of living Freemasonry in the south. This, of course, would imply either that the Scottish Lodges, which existed in the sixteenth century, then possessed versions of the *Old Charges*, or that, for some period of time, at least they were without them.

The latter supposition would, however, be weakened by the presumption of the English Lodges having died out, since it would be hardly likely that from their fossil remains the Scotch Masons extracted the manuscript *Constitutions*, which they certainly used in the seventeenth century.

It is not improbable that William Schaw, the Master of Work and General Warden, had a copy of the *Old Charges* before him when he penned the Statutes of 1598 and 1599 and, with regard to the Warrington Lodge (1646), that it was an outgrowth of something essentially distinct from the Scotch Masonry of that period.

On both these points a few final words remain to be expressed, but before doing so, it will be convenient to resume and conclude the observations on the general history of Scotland, which have been brought down to the year 1657 and show the possibility of the legislative Union of 1707 having conduced in some measure to the (so-called) Masonic Revival of 1717.

At the accession of William III (1689) every Scotsman of importance, who could claim alliance with the revolutionary party, proffered his guidance to the new King through the intricacies of his position. But the clustering of these gratuitous advisers became so troublesome to him, that the resort of members of the Convention to London was prohibited. (Burton, *History of Scotland*, vol. i, p. 19.)

After the Union of the two Kingdoms (1707), the infusion of English ideas was very rapid. Some of the most considerable persons in Scotland were obliged to pass half the year in London and, naturally, came back with a certain change in their ideas. (Lecky, *History of England in the Eighteenth Century*, vol. ii, p. 85.) The Scotch nobles looked for future fortune, not to Scotland but to England. London became the centre of their intrigues and their hopes. (Buckle, *History of Civilization*, vol. iii, p. 165.) The movement up to this period, it may be remarked, was entirely in one direction. The people of Scotland knew England much better than the people of England knew Scotland—indeed, according to Burton, the efforts of the pamphleteers to make Scotland known to the English, at the period of the Union, resemble the missionary efforts to instruct the people about the policy of the Caffres or the Japanese. (*History of Scotland*, 1853, vol. i, p. 523.)

A passing glance at the Freemasonry of the South in 1707—the year of the Union between the two kingdoms—has been afforded by the essay of Sir Richard Steele. Upon this evidence, it is argued with much force, that a Society known as the Freemasons, having certain distinct modes of recognition, must have existed in London in 1709 and for a long time before.

This position, with the reservation that the words "signs and tokens," upon which Steele's commentator has relied—like the equivalent terms cited by Aubrey, Plot, Rawlinson and Randle Holme—do *not* decide the *vexata quaestio* of Masonic Degrees, will be generally conceded. But we are here concerned with the date only of Steele's first essay (1709). Whether the customs he attests were new or old will be considered later. It will be sufficient for the present purpose to assume, that about the period of the Union, there was a marked difference between the ceremonial observances of the English and of the Scottish Lodges. This conclusion, it is true, has yet to be reduced to actual demonstration, but the further proofs—notably the Lodge procedure of Scotland—will presently be cited, when every reader will be able to form an independent judgment with regard to the proposition laid down.

John Theophilus Desaguliers, F.R.S.

Grand Master, 1719; Deputy Grand Master, 1722-6.

It seems a very natural deduction from the evidence, that during the ten years which intervened between the Treaty of Union (1707) and the formation of the Grand Lodge of England (1717), the characteristics of the Masonic systems, which existed, so to speak, side by side, must frequently have been compared by the members of the two brotherhoods. Among the numerous Scotsmen who flocked to London, there must have been many Geomatic Masons, far more, indeed, than, at this lapse of time, can be identified as members of the Craft. This is placed beyond doubt by the evidence that has been handed down. To retrace our steps somewhat, we find that the Earl of Eglinton, Deacon of Mother Kilwinning in 1677, having "espoused the principles which led to the Revolution, enjoyed the confidence of William the Third." (Lyon, *History of the Lodge of Edinburgh*, p. 52.) Sir Duncan Campbell, a member of the Lodge of Edinburgh, was the personal friend and one of the confidential advisers of Queen Anne. Sir John Clerk and Sir Patrick Hume, afterwards Earl of Marchmont, were also members of this Lodge. (Lyon, *op. cit.*, pp. 90, 117.) The former, one of the Barons of the Exchequer for Scotland, from 1707 to 1755, was also a Commissioner for the Union, a measure, the success of which was due in no small degree to the tact and address of the latter, who was one of the foremost Scottish statesmen of his era. (See Burton's *History of Scotland*, vol. i.) The Treaty of Union also found an energetic supporter in the Earl of Findlater, whose name appears on the roll of the Lodge of Aberdeen in 1670.

Inasmuch as the names just cited are those of persons at one end of the scale, whilst the bulk of the Scottish Craft were at the other end, it is plainly inferential, that many Masons of intermediate degree in social rank must also have found their way to the English metropolis.

Let the next endeavour be, by touching lightly on the salient features of Scottish Masonry, to show what the ideas and customs were, from which the founders or early members of the Grand Lodge of England could have borrowed. In so doing, however, there is no notion of entering into any rivalry with the highest authority upon the subject under inquiry. Great assistance has, however, been derived from notes freely supplied by Lyon and it must be remembered, as Mackey points out, that the learned and laborious investigations of the Historian of Mother Kilwinning and Mary's Chapel, refer only to the Lodges of Scotland. He adds, "There is not sufficient evidence that a more extensive system of initiation did not prevail at the same time, or even earlier, in England and Germany." "Indeed," he continues, "Findel has shown that it did in the latter country." (*Encyclopædia of Freemasonry*, s.v. "word.") Passing over the alleged identity of the Steinmetzen with the Freemasons, the remarks of the veteran encyclopædist will be generally acquiesced in. They are cited, however, because they justify the conclusion, that some statements by Lyon, with regard to the Freemasonry of England, are evidently mere *obiter dicta* and may be passed over, therefore, without detracting in the slightest degree from the value of his work as an authentic history of Scottish Masonry. Among these is the allusion to Desaguliers as "the pioneer and co-fabricator of symbolical Masonry," a popular delusion, the origin of which has been explained.

Turning to the *Schaw Statutes*, which seem to be based upon the *Old* (English) *Charges* or *Manuscript Constitutions*, we find ordinances of earlier date referred to. These, if not the ancient writings with which they have been identified, must have been some regulations or orders now lost. However this may be, the *Schaw Statutes* themselves present an outline of the system of Masonry peculiar to Scotland in 1598–99, which, to a great extent, can be filled in by aid of the further documentary evidence supplied from that kingdom, dating from the succeeding century.

The *Schaw Statutes* have been given, though not in their vernacular idiom. For this reason a few literal extracts from the two codices, upon which some visionary speculations have been based, become essential. Many of the clauses are in close agreement with some which are to be found in the *Old Charges*, whilst others exhibit a striking resemblance to the regulations of the Steinmetzen and of the craft guilds of France. Schaw, there can hardly be a doubt, had ancient writings from which to copy. That trade regulations, all over the world, are characterized by a great family likeness may next be affirmed and, for this reason, the points of similarity between the Scottish and the German codes appear to possess no particular significance, though with regard to the influence of French customs upon the former, it may be otherwise.

Lyon's dictum, that the rules ordained by William Schaw were applicable to Operative Masons alone, will be regarded by most persons as a verdict from which there is no appeal. This point is one of some importance, for, although addressed ostensibly to all the Master Masons within the Scottish realm, the *Statutes* have special reference to the business of Lodges, as distinguished from the less ancient organizations of the Craft known as Incorporations, holding their privileges direct from the Crown, or under Seals of Cause granted by burghal authorities. (Lyon, *History of the Lodge of Edinburgh*, p. 16.)

The purposes for which the old Scottish Lodges existed are partly disclosed by the documents of 1598 and 1599, though, as the laws then framed or codified were not always obeyed, the items of the Warden-General point, in more than one instance, to customs that were more honoured in the breach than in the observance. Of this, a good illustration is afforded by the various passages in the two codes which appear to regulate the status of apprentices. Thus, according to the *Statutes* of 1598, no apprentice was to be made Brother and Fellow Craft until the period of his servitude had expired. That is to say, on being made free, or attaining the position of a full Craftsman, he was admitted or accepted into the fellowship, or, to use a more modern expression, became a member of the Lodge.

That the apprentices in Schaw's time stood on quite a different footing from that of the Masters and fellows, is also attested by the second code and that their status in the Lodge during the seventeenth century was still one of relative inferiority to the members (see Lyon, *op. cit.*, p. 413) in some parts of Scotland, is as certain as that in others they laboured under no disability whatever, and were frequently

elected to the chair. (*Freemasons' Magazine*, July to December, 1863, pp. 95, 154, 236.)

Beyond providing for the "orderlie buiking" of apprentices, the *Schaw Statutes* are silent as to the constitution of the Lodge at entries. On the other hand, care is taken to fix the number and quality of Brethren necessary to the reception of Masters or Fellows of Craft, viz., six masters and two entered apprentices. (Lyon, *op. cit.*, p. 10.) The presence of so many Masters was doubtless intended as a barrier to the advancement of incompetent Craftsmen, not for the communication of secrets with which entered apprentices were unacquainted; for the arrangement referred to proves beyond question that whatever secrets were imparted in and by the Lodge were, as a means of mutual recognition, patent to the intrant. The "trial of skill in his craft" (Lyon, p. 12), the production of an "essay-piece" (*ibid.*, p. 13) and the insertion of his name and mark in the Lodge Book, with the names of his "six admitters" and "intendaris" as specified in the act, were merely practical tests and confirmations of the applicant's qualifications as an apprentice and his fitness to undertake the duties of journeyman or master in Operative Masonry; and the apprentice's attendance at such an examination could not be otherwise than beneficial to him, because of the opportunity it afforded for increasing his professional knowledge. (Lyon, p. 17.)

No traces of an annual "tryall of the art and memorie and science thairof of everie fallow of craft and everie prenteiss" were found by Lyon in the recorded transactions of Mary's Chapel or in those of the Lodge of Kilwinning. But, as already mentioned, the custom was observed with the utmost regularity by the Lodge of Peebles (see *Masonic Magazine*, vol. vi, p. 355) and is alluded to with more or less distinctness in the proceedings of other Lodges. (*Masonic Magazine*, vol. vii, p. 369.) It has been shown that the presence of Apprentices at the admission of Fellows of Craft was rendered an essential formality by the *Schaw Statutes* of 1598. This regulation appears to have been duly complied with by the Lodges of Edinburgh and Kilwinning (*Masonic Magazine*, vol. i, p. 110) and, in the former, at least, the custom of Apprentices giving or withholding their consent to any proposed accession to their own ranks was also recognized. But, whether the latter prerogative was exercised as an inherent right, or by concession of their superiors in the Craft, the records do not disclose. The earliest instance of the recognition of Apprentices as active members of the Lodge of Edinburgh is furnished by a Minute of June 12, 1600, whence it appears that at least four of them attested the entry of William Hastie, (Lyon, *op. cit.*, p. 74), whilst, in those of slightly later date, certain Entered Prentices are represented as "consenting and assenting" to the entries to which they refer. The presence of Apprentices in the Lodge during the making of Fellow-Crafts is also affirmed by Lyon, on the authority of Minutes which he cites,—a "fact," in his opinion, utterly destructive of the theory which has been advanced, "that Apprentices were merely present at the constitution of the Lodge for the reception of Fellows of Craft or Masters, but were not present during the time the business was going on." (Lyon, *op. cit.*, *Freemasons' Magazine*, July to December 1863,

pp. 95, 237.) A Minute of 1679 shows, however, very plainly, that whether in or out of the Lodge, the Apprentices were, in all respects, fully qualified to make up a quorum for the purposes either of initiation or the reception of Fellows.

December the 27, 1679: Maries Chappell. The which day Thomas Wilkie deacon, and Thomas King, warden and the rest of the brethren convened at that tyme, being represented unto them the great abuse and usurpation committed be John Fulltoun, mason, on [*one*] of the friemen of this place, by seducing *two entered prentises* belonging to our Lodge, to witt, Ro. Alison and John Collaer and other omngadrums, in the moneth of august last, within the sheraffdome of Air: Has taken upon himself *to passe and enter* severall gentlemen without licence or commission from this place: Therfore for his abuse committed the deacon and maisters hes forthwith enacted that he shall receave no benefit from this place nor no converse with any brother; and lykwayes his servants to be discharged from serving him in his imployment; and this act to stand in force, ay and whill [*until*] he give the deacon and masters satisfaction. (See Lyon, *History of the Lodge of Edinburgh*, p. 99.)

It has been sufficiently demonstrated, though the evidence is not yet exhausted, that the Apprentice, at his entry, was placed in full possession of the secrets of the Lodge. But one must be careful not to confuse the Masonic nomenclature prevailing in the two kingdoms respectively. The term Free Mason, of which, in Scotland, except in the *Old Charges*, the use first appears in the records of Mary's Chapel, under the year 1636 and does not reappear until 1725, was, in that country, until the eighteenth century, a mere abbreviation of Freemen Masons. (Lyon, p. 80.) Thus, David Dellap, on being made an Entered Apprentice at Edinburgh in 1636, must have had communicated to him whatever of an esoteric character there was to reveal, precisely as we are justified in believing must have happened in Ashmole's case, when made a Free Mason at Warrington in 1646. Yet, though the latter became a Free Mason at admission, whilst the former did not, both were clearly made Brethren of the Lodge. (Lyon, p. 23.) The bond of brotherhood thus established may have been virtually one and the same thing in the two countries, or it may, on the other hand, have differed *toto cœlo*. But unless each of the Masonic systems be taken as a whole, it is impossible adequately to bring out the distinction between the two. Consulted in portions, dates may be verified and facts ascertained, but the significance of the entire body of evidence escapes us—we cannot enjoy a landscape reflected in the fragments of a broken mirror.

Proceeding, therefore, with our examination of Scottish Masonry, it may confidently be asserted, that though the admissions of gentlemen into the Lodge of Edinburgh, both before and after the entry of David Dellap (1636), are somewhat differently recorded, the procedure, at least, so far as the communication of anything to be kept secret, was the same.

Believers in the antiquity of the present Third Degree are in the habit of citing the records of the Lodge of Edinburgh, as affording evidence of Gentlemen Masons having, in the seventeenth century, been denominated Master Masons. The entries of General Hamilton and Sir Patrick Hume are cases in point. But though each

of these worthies was enrolled as a Fellow and Master, their Masonic status did not differ from that of Lord Alexander and his brother Henry, who were enrolled, the one as a Fellow of Craft, the other as a Fellow and Brother. The relative position, indeed, of the incorporation and the Lodge placed the making of a Master Mason beyond the province of the latter. (Lyon, p. 210.)

"Only in four of the Minutes, between December 28, 1598 and December 27, 1700, is the word Master employed to denote the Masonic rank in which intrants were admitted in the Lodge of Edinburgh; and it is only so used in connexion with the making of theoretical Masons, of whom three were gentlemen by birth, two master wrights." It is worthy of observation, also, as Lyon forcibly points out, "that all who attest the proceedings of the Lodge, practical and theoretical Masons alike, are in the earliest of its records in general terms designated Masters—a form of expression which occurs even when one or more of those to whom it is applied happen to be Apprentices."

The same historian affirms that "if the communication of Mason Lodges of secret words or signs constituted a Degree—a term of modern application to the esoteric observances of the Masonic body—then there was, under the purely Operative régime, only one known to Scotch Lodges, viz., that in which, under an oath, Apprentices obtained a knowledge of the Mason Word and all that was implied in the expression." (Lyon, *op. cit.*, p. 23.) Two points are involved in this conclusion. One, the essentially operative character of the early Masonry of Scotland; the other, the comparative simplicity of the Lodge ceremonial. Taking these in their order, it may be necessary to explain that a distinction must be drawn between the character and the composition of the Scottish Lodges. In the former sense all were Operative, in the latter, all, or nearly all, were more or less Speculative. By this must be understood that the Lodges in Scotland discharged a function, of which, in England, no trace is met, save in the manuscript *Constitutions*, until the eighteenth century. It is improbable that the Alnwick Lodge (1701) was the first of its kind, still, all the evidence of an earlier date (with the exception noted) bears in quite a contrary direction. The Scottish Lodges, therefore, existed, to fulfil certain operative requirements, of which the necessity may have passed away, or at least has been unrecorded in the south.

There are to be found some allusions to the presence, side by side, of the Operative and Speculative elements, in the Lodges of Scotland. The word Speculative has been turned to strange uses by Masonic historians. It is argued that the Speculative ascendancy which, in 1670, prevailed in the Lodge of Aberdeen, might be termed, in other words, Speculative Freemasonry. This is true, no doubt, in a sense, but the horizon advances as well as recedes. "The idea in the mind is not always found under the pen, any more than the artist's conception can always breathe in his pencil."

Without doubt, the Earls of Findlater and Errol and the other noblemen and gentlemen who formed a majority of the members of the Lodge of Aberdeen (1670), were Speculative or Honorary, not Operative or practical Masons. The same

may be said of the entire bead-roll of Scottish worthies whose connexion with the Craft has been already glanced at. But the Speculative element within the Lodges was a mere excrescence upon the Operative. From the earliest times, in the cities of Scotland, the burgesses were accustomed to purchase the protection of some powerful noble by yielding to him the little independence that they might have retained. Thus, for example, the town of Dunbar naturally grew up under the shelter of the castle of the same name. (G. Chalmers, *Caledonia*, vol. ii, p. 416.) Few of the Scottish towns ventured to elect their chief magistrate from among their own people; but the usual course was to choose a neighbouring peer as provost or bailie. (Tytler, *History of Scotland*, vol. iv, p. 416.) Indeed, it often happened that his office became hereditary and was looked upon as the vested right of some aristocratic family. (Buckle, *op. cit.*, vol. iii, p. 33.) In the same way the Lodges eagerly courted the countenance and protection of the aristocracy. Of this, many examples might be given, if, indeed, the fact were not sufficiently established by the evidence. (Lyon, *op. cit.*, p. 81.) But the hereditary connexion of the noble house of Montgomerie with the Masonic Court of Kilwinning must not be passed over, as it shows, that to some extent at least, the Mother Lodge of Scottish tradition grew up under the shelter of Eglinton Castle. (Lyon, pp. 11, 52, 245; R. Wylie, *History of Mother Lodge*, Kilwinning, 1878.)

"The grafting of the non-professional element on to the stem of the Operative system of Masonry," is said to have had its commencement in Scotland about the period of the Reformation (Lyon, p. 78), nor are we without evidence that will justify this conclusion. According to the solemn declaration of a church court in 1652, many Masons having the "word" were ministers and professors in "the purest tymes of this kirke," which may mean any time after the Reformation of 1560, but must, at least, be regarded as carrying back the admission of honorary members into Masonic fellowship, beyond the oft-quoted case of John Boswell, in 1600. But as militating against the hypothesis, that honorary membership was then of frequent occurrence, the fact must be noted, that the records of Lodge of Edinburgh contain no entries relating to the admission of gentlemen between 1600 and 1634,—the latter date, moreover, being thirty-eight years before the period at which the presence of Geomatic Masons is first discernible in the Lodge of Kilwinning. But, whatever may have been the motives which animated the parties on either side—Operatives or Speculatives—the tie which united them was a purely honorary one. (Lyon, p. 82.) In the Lodge of Edinburgh, Geomatic Masons were charged no admission fee until 1727. The opinion has been expressed that a difference existed between the ceremonial at the admission of a theoretical and that observed at the reception of a practical mason. This is based upon the inability of non-professionals to comply with tests to which Operatives were subjected ere they could be passed as Fellows of Craft. (Lyon, p. 82.) Such was probably the case and the distinction is material, as arising naturally from the presumption that the *interests* of the latter class of intrants would alone be considered in a court of purely Operative Masonry.

Passing, however, to the second point—the simplicity of the Lodge ceremonial—this expression is used in the restricted sense of the Masonic reception common to both classes alike—the Operative tests from which gentlemen presumably were exempt are of no further interest in this inquiry. The Geomatic class of intrants, if we follow Lyon, were "in all likelihood initiated into a knowledge of the legendary history of the Mason Craft and had the Word and such other secrets communicated to them, as was necessary to their recognition as Brethren, in the very limited Masonic circle in which they were ever likely to move—limited, because there was nothing of a cosmopolitan character in the bond which [then] united the members of Lodges, nor had the Lodge of Edinburgh as yet become acquainted with the dramatic Degrees of Speculative Masonry." (Lyon, pp. 82, 83.) Subject to the qualification, that the admission of a joining member from the Lodge of Linlithgow, by the Brethren of the Lodge of Edinburgh, in 1653 (see *Freemasons' Magazine*, September 18, 1869, p. 222) attests that the bond of fellowship was something more than a mere token of membership of a particular Lodge, or of a Masonic Society in a single city, the proceedings at the entry or admission of candidates for the Lodge are well outlined by the Scottish historian. The ceremony was doubtless the same—i.e. the esoteric portion of it, with which alone we are concerned—whether the intrant was an Operative Apprentice, or a Speculative Fellow-Craft, or Master. The legend of the Craft was read and "the benefit of the Mason Word" conferred. The *Schaw Statutes* throw no light on the ceremony of Masonic initiation, beyond justifying the inference, that extreme simplicity must have been its leading characteristic. The Word is the only secret referred to throughout the seventeenth century in any Scottish records of that period. The expression "Benefit of the Mason Word" occurs in several statutes of the Lodge of Aberdeen (1670). The Atcheson-Haven records (1700) mention certain "disorders of the Lodge" which it was feared would "bring all law and order and, consequently, the Mason Word, to contempt." The Haughfoot Minutes (1702) mention a grip.

The same records detail the admission of two members in 1710, who "received the word in common form" (*Freemasons' Magazine*, Oct. 2, 1869, p. 306), an expression which is made clearer by the laws of the Brechin Lodge (1714), the third of which runs—"It is statute and ordained that when any person that is entered to this lodge shall be receaved by the Warden in the common form," etc. (*Masonic Magazine*, vol. i, 1873–74, p. 110.) Liberty to give the Mason Word was the principal point in dispute between Mary's Chapel and the Journeymen, which was settled by Decreet Arbitral in 1715, empowering the latter "to meet together as a society for giving the Mason Word." (Lyon, p. 142.)

The secrets of the Mason Word are referred to in the Minutes of the Lodge of Dunblane and what makes this entry the more remarkable is, that the secrets in question were revealed, after due examination, by two Entered Apprentices from the Lodge of Kilwinning—in which latter body the ceremony of initiation was of so simple a character, down at least to 1735 (*Freemasons' Magazine*, August 29, 1863, p. 154), as to be destructive altogether of the construction which has been placed

upon the report of the examiner deputed by the former Lodge, to ascertain the Masonic qualifications of the two applicants for membership. In the last-named year (1735), two persons who had been severally received into Masonry by individual operators at a distance from the Lodge, being found "in lawful possession of the Word," were recognized as members of Mother Kilwinning "in the station of Apprentices."

The custom of entering persons to the Lodge—in the observance of which one Mason could unaided make another—has been already cited as suggesting a total indifference to uniformity in imparting to novitiates the secrets of the Craft. (*Freemasons' Magazine*, July to December 1869, p. 409.) The Masonic ceremonial, therefore, of a Lodge addicted to this practice will not carry much weight as a faithful register of contemporary usage. For this reason, as well as for others, the evidence of the Dunblane records seems wholly insufficient to sustain the theory for which they have served as a foundation.

In this view of the case, there will only remain the Minutes of the Lodge of Haughfoot as differing in any material respect from those of other Lodges of earlier date than 1736. From these we learn that in one Scottish Lodge, in the year 1702, both "grip" and "word" were included in the ceremony. Unfortunately the Minutes commence abruptly, at page 11, in continuation of other pages now missing, which, for an evident purpose, viz. secrecy, have been torn out. The evidence from this source is capable of more than one interpretation; while to the gloss already put upon it, another may be added. The passage—"of entrie as the apprentice did"—may imply that the candidate was not an Apprentice, but a Fellow-Craft. "Leaving out (the common judge)—they then whisper the word as before and the Master Mason grips his hand in the ordinary way." (Lyon, pp. 175, 213.) But if the candidate already possessed the Apprentice or Mason Word, this Word must have been a new one. "As before" could hardly apply to the identity of the Word, but to the manner of imparting it, i.e. whispered, as in the former Degree. So also the ordinary way must mean in the manner usual in that Degree.

Of the two conjectures with regard to the singular entries in the Haughfoot Minutes, either may possibly be true; but, as they stand without sufficient proof, it must be granted likewise that they may both possibly be false. At least they cannot preclude any other opinion, which, advanced in like manner, will possess the same claim to credit and may, perhaps, be shown by resistless evidence to be better founded.

Under any view of the facts, however, the procedure of the Lodge of Haughfoot (1702) must be regarded as being of an abnormal type and, as it derives no corroboration whatever from that of other Lodges of corresponding date, the impossibility of determining positively whether both grip and word were communicated to Scottish Brethren in the seventeenth century must be admitted.

The old Scottish Mason Word is unknown. It has not as yet been discovered, either what it was, or to what extent it was in general use. Neither can it be determined whether, at any given date prior to 1736, it was the same in Scotland as

it was in England. Each nation, indeed each different locality, may have had a word (or words) of its own. If the use of any one word was universal, or to speak with precision, if the word in Scotland was included among the words which, we are justified in believing, formed a portion of the secrets disclosed in the early English Lodges, it was something quite distinct from the familiar expressions which, at the introduction of Degrees, were imported into Scotland.

The minutes of Canongate Kilwinning contain the earliest Scottish record extant of the admission of a Master Mason under the modern Masonic Constitution. This occurred on March 31, 1735. But it is believed by Lyon that the Degree in question was first practised north of the Tweed by the Edinburgh Kilwinning Scots Arms. This, the first speculative Scotch Lodge, was established February 14, 1729 and, with its erection came, so he conjectures, "the formal introduction of the Third Degree, with its Jewish Legend and dramatic ceremonial."

This Degree is for the first time referred to in the Minutes of Mother Kilwinning in 1736, in those of the Lodge of Edinburgh in 1738. The Lodges of Atcheson's Haven, Dunblane, Haughfoot and Peebles were unacquainted with it in 1760 and the Degree was not generally worked in Scottish Lodges until the seventh decade of the eighteenth century.

But the love of mystery being implanted in human nature never wholly dies out. A few believers in the great antiquity of Masonic Degrees still linger. Some cherish the singular fancy that the obsolete phraseology of the *Schaw Statutes* reveals evidence confirmatory of their hopes, whilst others, relying on the axiom—"that in no sense is it possible to say, that a conclusion drawn from circumstantial evidence can amount to absolute certainty," find in the alleged silence of the Scottish records, with regard to any alteration of ritual, a like consolation. Some rays of light may be shed on the general subject, in the following extracts from the Minutes of the Lodge of Kelso, which seem to reduce to actual demonstration, what the collateral facts or circumstances satisfactorily proved have already warranted us in believing, viz. that the system of three Degrees was gradually introduced into Scotland in the eighteenth century.

Kelso, 18th June 1754.—The Lodge being ocationaly met and opened, a petition was presented from Brother Walter Ker, Esq. of Litledean and the Rev. Mr. Robert Monteith, minister of the Gospel at Longformacus, praying to be passed fellow-crafts, which was unanimously agreed to and the Right Worshipful Master, *deputed Brother Samuel Brown, a visiting Brother, from Canongate, from Leith, to officiate as Master and Brothers Palmer and Fergus, from same Lodge, to act as wardens on this occasion, in order yt wee might see the method practiced in passing fellow crafts in their and the other Lodges in and about Edr.* [*Edinburgh*] and they accordingly passed the above Brothers Ker and Monteith, Fellow Crafts, who gave their obligation and pay'd their fees in due form. Thereafter the Lodge was regularly closed.

Eodem Die.—The former Brethren met as above, continued sitting, when upon conversing about Business relating to the Craft, and the forms and Practice of this Lodge in particular, *a most essential defect of our Constitution was discovered, viz.—that*

this lodge had attained only to the two Degrees of Apprentices and Fellow Crafts, and knowing nothing of the Master's part, whereas all Regular Lodges over the World are composed of at least the three Regular Degrees of Master, Fellow Craft, and Prentice. In order, therefor, to remedy this defect in our Constitution, Brothers Samuel Brown, Alexander Palmer, John Fergus, John Henderson, Andrew Bell, and Francis Pringle, *being all Master Masons, did form themselves into a Lodge of Masters—Brother Brown to act as Master, and Brothers Palmer and Fergus as Wardens, when they proceeded to raise Brothers James Lidderdale, William Ormiston, Robert Pringle, David Robertson, and Thomas Walker, to the rank of Masters, who qualified and were receiv'd accordingly.*

"In the above minute," says the historian of the Lodge (W. F. Vernon, *History of the Lodge of Kelso*, pp. 47, 48), "we have clearly the origin of a Master Mason's Lodge in Kelso." Indeed, is it not possible to go further and to contend, that the second Degree was also introduced at the same meeting? But without labouring this point, which the evidence adduced will enable every reader to determine in his own mind, there is one further quotation.

December 21, 1741.—Resolved that annually att said meeting [on St. John's day, in the Councill house of Kellso], there should be a *public examination* by the Master, Warden and other members, *of the last entered apprentices and oyrs* [others], that it thereby may appear what progress they have made under their respective Intenders, that they may be thanked or censured conform[able] to their respective Demeritts.

The cumulative value of the evidence just presented is greater than would at first sight appear. Quoting the traditionary belief of the Melrose Masons, who claim for their Lodge an antiquity coeval with the Abbey there, which was founded in 1136, Vernon considers he has at least as good authority—in the absence of documents—for dating the institution of Masonry in Kelso, at the time when David I brought over to Scotland a number of foreign operatives to assist in the building of the Abbey of Kelso (1128). "The very fact," he urges, "that the Abbey was dedicated to St. John the Evangelist and the Virgin Mary and that the Kelso Lodge was dedicated to the same saint, would seem to bear out this idea." (*Op. cit.*, p. 5.) But, whatever the measure of antiquity to which St. John's Lodge, Kelso, can justly lay claim, its existence is carried back by the evidence of its own records, to 1701, from which we also learn that it preserved its independence—i.e. did not join the Grand Lodge of Scotland—until 1753. (*Op. cit.*, p. 38.) We find, therefore, an old Operative Lodge, one working by inherent right—in which, rather than in those subordinate to a new organization, we might naturally expect that old customs would remain for the longest time unmodified—testing, in 1741, the Craftsmen and Apprentices "according to their vocations," in strict conformity with the *Schaw Statutes* of 1599. The continuance of this practice up to so late a period, coupled with the circumstance that the Third Degree was introduced into the procedure of the Lodge, after its acceptance of a Charter, prove therefore, to demonstration, that the tests and "tryalls" enjoined by William Schaw were not the preliminaries

to any such ceremony (or ceremonies) as the Brethren of St. John's Lodge were made acquainted with, in 1754. Thus, two facts are established. One, that the examinations which took place periodically in the old Lodges of Scotland were entirely of an Operative character. The other, that the alleged silence of the Scottish records with regard to the introduction of degrees is not uniform and unbroken.

If we may believe "a Right Worshipful Master, S. C." [Scottish Constitution], the Lodge of Melrose, in 1871, "was carrying on the same system that it did nearly 200 years before." He states, "I entered into conversation with an old Mason, whose father belonged to the Lodge and he told me, that his father told him, his grandfather was a member of the Melrose Lodge and their style of working was the same as at present. I made a calculation from this and it took me back nearly 200 years"! (*The Freemason*, December 30, 1871). Without accepting the fanciful conjecture above quoted, it is highly probable, that the Lodge of Melrose, which did not surrender its independence for many years, was longer in becoming indoctrinated with the English novelties than the other Lodges—whose acceptance of the Speculative system, as they successively joined the Grand Lodge, may be inferred from the example of the Lodge of Kelso.

The Kelso Minutes, which have been strangely overlooked, indicate very clearly the manner in which the English novelties must frequently have become engrafted on the Masonry of Scotland, viz., by radiation from the northern metropolis. No other records are equally explicit, those of the Lodge of Edinburgh, especially, leave much to be desired. The office of clerk to this body, during the transition period of the Lodge's history, was held by Robert Alison, an Edinburgh writer, who, by the guarded style in which he recorded its transactions, has contributed to veil in a hitherto impenetrable secrecy, details of the most important epoch in the history of Scottish Freemasonry, of which from his position he must have been cognizant. (Lyon, p. 43.) But the silence—or comparative silence of these early records with respect to Degrees, will satisfy most minds that they could have been known, if at all, but a short while before being mentioned in the Minutes which have come down to us. The Lodge of Journeymen, then composed exclusively of Fellow-Crafts, took part in the erection of the Grand Lodge in 1736, by which body it was recognized as a lawful Lodge, dating from 1709. The historian of the Lodge, who expresses a well-grounded doubt whether the grades of Apprentice and Fellow-Craft were identical with the Degrees of the same name—informs us, that it contented itself for forty years with the two grades or Degrees referred to, as no indication of its connexion with the Master's Degree is found until 1750. On St. John's Day of that year, it made application to the Lodge of Edinburgh, to raise three of its members to the dignity of Master Masons. The application was cordially received and the three journeymen were admitted to that Degree "without any payment of composition, but only as a brotherly favour." For the same privilege, a fee of fourpence was imposed on two Brothers in the following year; but on August 16, 1754, the Master announced, that their Mother Lodge of Mary's Chapel had made an offer to raise every member of the Journeymen Lodge

at the rate of twopence per head. (William Hunter, *History of the Lodge of Journeymen Masons*, No. 8, 1884, pp. 68, 69.)

Whether the two grades, into which the members of Journeymen and the Kelso Lodges were divided, were identical with the Degrees of the same name, is immaterial to the point under consideration. If the Degree of Fellow-Craft was incorporated with the procedure of the Kelso Lodge prior to June 18, 1754, the Minute of that date sufficiently attests how imperfectly it had taken root. The secrets communicated in the Journeymen Lodge—at least during that portion of its history which is alone interesting to the student of our antiquities—can be gauged with even greater precision.

The *Decreet Arbitral* of 1715 has been happily termed the Charter of the Journeymen Lodge. By this instrument, the Incorporation of Masons are absolved from accounting to the Journeymen, "for the moneys received for giveing the Masson Word (as it is called), either to freemen or Journeymen," as well before the date of the *Decreet Arbitral* as in all time to come. Next, "for putting an end to the contraversaries aryseing betwixt the said ffreemen and Journeymen of the said Incorporation of Massons, anent the giveing of the Masson Word and the dues paid therefore," the arbiters decide that the Incorporation are to record in their books an Act and Allowance, allowing the Journeymen "to meet togeither by themselves as a Society for giveing the Masson Word and to receive dues therefor." But "the whole meetings, actings and writeings" of the latter were to be confined to the collecting and distributing of their funds obtained from voluntary offerings, or from "giveing the Masson Word." Also, it was laid down, that all the money received by the Journeymen, either by voluntary donations or "for giveing the Masson Word," was to be put into a common purse and to be employed in no other way than in relieving the poor and in burying the dead. In the third place the Journeymen were to keep a book and to strictly account for "all moneys received for giveing the Masson Word" or otherwise. The *Deed of Submission* and the *Decreet Arbitral*, together with the *Letters of Horning*, which complete the series of these interesting, though not euphonious documents, are printed by Provost Hunter in the work already referred to and, with the exception of the last named and most mysterious of the three—which is rather suggestive of a popular superstition—also by Lyon in his admirable history.

It is a singular fact, that the differences thus settled by arbitration were between the Journeymen and the Incorporation, not the Lodge of Mary's Chapel. Nor is the Lodge ever referred to in the proceedings. If, therefore, the idea is tenable that incorporations and guilds were custodians of the Mason Word, with the privilege or prerogative of conferring it, or of controlling its communication, quite a new line of thought is opened up to the Masonic antiquary. The practice at Edinburgh, in 1715, may have been a survival of one more general in times still further remote from our own. The Scottish Lodges may, at some period, have resembled agencies or deputations, with vicarious authority, derived in their case from the incorporations and guilds.

Leaving, therefore, this point an open one, we learn from the *Decreet Arbitral* of 1715, in which it is six times mentioned, that there was only one word.

The same conclusion is brought home to us by a Scottish law case reported in 1730. In this, the Lodge at Lanark sought to interdict the Masons at Lesmahagow from giving the Mason Word to persons resident there. (Lord Kames, *Remarkable Decisions of the Court of Sessions, Edinburgh*, vol. ii, p. 4.) In each of these instances, only one word—the Mason Word—is alluded to. It is sufficiently apparent that the ancient formulary of the Scottish Lodges consisted of the communication of the Word and all that was implied in the expression.

The form of oath and some portions of the catechism given in *Sloane MS.*, 3329 —a writing which, in the opinion of some high authorities, is decisive as to the antiquity and independence of the three Degrees—savour so much of the Scottish idiom that they are here introduced.

THE OATH

The mason word and every thing therein contained you shall keep secrett you shall never put it in writing directly or Indirectly you shall keep all that we or your attend^{rs} [companions, associates] shall bid you keep secret from Man Woman or Child Stock or Stone and never reveal it but to a Brother or in a Lodge of Freemasons and truly observe the Charges in a ye Constitucion all this you promise and swere faithfully to keep and observe without any manne^{r} of Equivocation or mentall resarvation directly or Indirectly so help you god and by the Contents of this book.

So he kisses the book, etc.

The following are extracts from the catechism:

(Q.) What is a just and perfect or just and Lawfull Lodge?

(A.) A just and perfect Lodge is two Interprintices, two fellow Craftes, and two Mast^{rs}, more or fewer, the more the merrier, the fewer the bett^{r} chear, but if need require five will serve, that is two Interprintices, two fellow Craftes and one Mast^{r} on the highest hill or Lowest Valley of the World without the crow of a Cock or the bark of a Dogg.

(Q.) What were you sworne by?

(A.) By God and the square.

Although it is tolerably clear that Degrees—as we now have them—were grafted upon Scottish Masonry in the eighteenth century, a puzzle in connexion with their English derivation still awaits solution. It is this. The Degrees in question—or to vary the expression, the only Degrees comprised within the old landmarks of Freemasonry—viz. those of Master Mason, Fellow Craft and Entered Apprentice, bear titles which are evidently borrowed from the vocabulary of Scotland. Master Mason, it is true, was a term common in both kingdoms, but viewed in conjunction with the others, the three expressions may be regarded as having been taken *en bloc* from the operative terminology of the northern

kingdom. Thus, we find England furnishing Scotland with Masonic Degrees, which, however, bear titles exactly corresponding with those of the grades of Operative Masonry in the latter country. This is of itself somewhat confusing, but more remains behind.

If the Degrees so imported into Scotland had a much earlier existence than the date of their transplantation, which is fixed by Lyon at the year 1721, but may, with greater probability, be put down at 1723 or 1724, then this difficulty occurs. Either the Degrees in question existed, though without distinctive titles, or they were re-named during the epoch of transition and, under each of these suppositions, we must suppose that the English (Free) Masons, who were familiar with Symbolical Degrees, borrowed the words to describe them from the Scottish Masons who were not! It is true, evidence may yet be forthcoming, showing that Degrees under their present appellations are referred to before the publication of the *Constitutions* of 1723. But the conclusions must be based upon evidence and the silence of all extant Masonic records of earlier date, with regard to the three Symbolical Grades of Master Mason, Fellow Craft and Apprentice, will be conclusive to some minds that they had then no existence. This, however, does not imply that Degrees or grades in Speculative Masonry had their first beginning in 1723. It is almost demonstrably certain that they did not. But they are first referred to in unequivocal terms in the *Constitutions* of that year and the titles with which they were then labelled cannot be traced (in conjunction) any higher, as Speculative or non-Operative terms.

In the *Schaw Statutes* (1598) will be found all the Operative terms, which, so far as the evidence extends, were first turned to Speculative uses by the Freemasons of the south. Master Mason, Fellow Craft and Entered Apprentice, as grades of Symbolical Masonry, are not alluded to in any book or manuscript of earlier date than 1723. Indeed, with the exception of the first named, the expressions themselves do not occur in the printed or manuscript literature preceding the publication of Dr. Anderson's *Book of Constitutions* (1723). The title, Master Mason, appears, it is true, in the Halliwell Poem and, though not used in the MS. next in seniority (the *Cooke*), will also be found in several versions of the *Old Charges*. The term or expression is also a very common one in the records of the building trades and is met with occasionally in the *Statutes of the Realm*, where its earliest use—in the *Statute of Labourers* (1350)—has somewhat perplexed historians. The words *mestre mason de franche-pere* were cited by Papworth as supporting his theory—" that the term Freemason, is clearly derived from a mason who worked free-stone, in contra-distinction to the mason who was employed in rough work." (*Transactions R.I.B.A.*, 1861–62, pp. 37–60.) Upon this and the commentary of Dr. Kloss, Findel founds a conclusion that " the word Free-Mason occurs for the first time in the *Statute* 25, *Edward III* (1350)," (*History of Freemasonry*, p. 79)—which is next taken up and again amplified by Steinbrenner, who, although he leaves out the word Mason, in his quotation from the statute, attaches to *mestre de franche-pere* a most arbitrary and illusory signification. " Here," he says, *Free-mason*—how he

gets at the second half of the compound word is not explained—" evidently signifies a *Free-stone-mason*—one who works in *Free-stone*, as distinguished from the rough mason, who merely built walls of rough unhewn stone." (*Origin and Early History of Masonry*, 1864, p. 111.) " This latter sort of workmen," observes Mackey—who, after quoting the passages just given, in turn takes up the parable and, it may be remarked, accords to Steinbrenner the entire merit of the research, out of which it arises—" was that class called by the Scotch Masons ' Cowans,' whom the Freemasons were forbidden to work with, whence we get the modern use of that word." (*Encyclopædia*, s.v. " Freemason.") But nowhere, except in the documents of the Scottish Craft, do we meet with the names, which have been employed from the year 1723, to describe the Freemasons of the two lower Degrees. " Fellows " and " Apprentices "—or more commonly " Prentices "—are constantly referred to, but not " Fellow-Crafts," or " Entered Apprentices "—titles apparently unknown, or at least not in use, in the south. " Cowans " are also alluded to by the Warden General, but English Masons were not familiarized with this expression until it was substituted by Anderson in the *Constitutions* of 1738 for the terms " layer," " lyer," " lowen," " loses," etc., where they are used in the *Old Charges* to distinguish the ordinary workman from the sworn Brother.

The terms or expressions, Master Mason, Fellow Craft, Entered Apprentice and Cowan, appear, from documentary evidence, to have been in common use in Scotland, from the year 1598 down to our own times. These operative titles—now conferred on the recipients of Degrees—are named in the *Schaw Statutes* (1598), the records of Mary's Chapel (1601) and the laws of the Aberdeen Lodge (1670). (Lyon, pp. 73, 423, 425.) There, so to speak, they are presented *en bloc*, which makes the references the more comprehensive and significant, but all three titles occur very frequently in the early Minutes of Scottish Lodges, though that of Master Mason is often curtailed to Master.

The word Cowan has been previously referred to, but in support of the argument that the operative vocabulary of the sister kingdom furnished many of the expressions of which we find the earliest southern use in the publications of Dr. Anderson, a few additional remarks will be offered.

According to Lyon—" of all the technicalities of Operative Masons that have been preserved in the nomenclature of their Speculative successors, that of Cowan, which is a purely Scotch term, has lost least of its original meaning." (Lyon, p. 24.)

By Dr. Jamieson, it is described as " a word of contempt ; applied to one who does the work of a mason, but has not been regularly bred "—i.e. brought up in the trade. (*Etymological Dictionary of the Scottish Languages*, 1808.)

But the term is best defined in the Kilwinning Records, viz. a mason without the word—or, to vary the expression—an irregular or uninitiated operative mason. (Lyon, p. 412 ; *Freemasons' Magazine*, August 29, 1863.)

That it was commonly used in this sense, in the early documents of the Scottish Craft, is placed beyond doubt.

We find it so employed in the Minutes of the Lodge of Edinburgh—1599—

of the Glasgow Incorporation of Masons—1600, 1623—of Mother Kilwinning—1645, 1647, 1705—and of the Lodge of Haddington—1697. (Lyon, pp. 24, 25, 411.)

Possibly, however, from the fact, that so simple and natural an explanation affords no scope for the exercise of learned credulity, there is hardly any other word, except, perhaps, Essenes and Mason, which has been traced to so many sources by etymologists.

Thus, its origin has been found in the chouans of the French Revolution, " of which the *h* was omitted by the English, who failed to aspirate it conformably to cockney pronunciation." (Oliver, *Historical Landmarks*, 1846, vol. i, p. 142.) Again, in Egypt, we are informed, cohen was the title of a priest or prince, a term of honour. Bryant, speaking of the harpies, says, they were priests of the Sun and, as cohen was the name of a dog as well as a priest, they are termed by Apollonius, " the dogs of Jove." (Oliver, *op. cit.*, p. 349.) " Now, St. John cautions the Christian brethren that ' without are dogs ' (κύνες), cowans or listeners (Rev. xxii. 15) ; and St. Paul exhorts the Christians to ' beware of *dogs*, because they are evil workers ' (Phil. iii. 2). Now, κύων, a dog, or evil worker, is the Masonic *Cowan*. The above priests or metaphorical dogs were also called Cercyonians, or Cer-*cowans*, because they were lawless in their behaviour towards strangers." So far Dr. Oliver, whose remarks reappear in the arguments of very learned men, by whom the derivation of cowan has been more recently considered. (See *The Freemason*, 1871, pp. 43, 73, 121 and 441.) Dr. Carpenter, who examines and rejects the reasoning of Dr. Oliver, thinks the meaning of the word may be found in the Anglo-Saxon cowen, which signifies a herd, as of kine, but which we use metaphorically, to denote a company of thoughtless people, or a rabble.

By an earlier writer (*Freemasons' Quarterly Review*, 1835, p. 428), it has been traced to the Greek word ἀκούω, to hear, hearken, or listen to, of which the present participle ακούων, would—so thinks Dr. Viner Bedolfe—signify a " listening person." In a good sense, a " disciple "—in a bad sense, an " eavesdropper." κύων, a dog, in the opinion of this writer, is also doubtless from the same root, in the sense of one who listens—as dogs do—and the two ideas combined, he believes, would probably give us the true meaning of the word.

After the subject had been debated for nearly seven months in the columns of the Masonic press, Dr. Carpenter thus sums up the whole matter. " I think," he says, " we have got pretty well at the meaning of the word cowan, as it is used in the Craft. D. Murray Lyon will not take offence at my saying, that I much prefer Dr. Bedolfe's conjecture to his, although the phrase ' cowans and eavesdroppers,' in the old Scottish ritual, shows that cowan was not synonymous with listener or eavesdropper there. We have cowans and intruders, however—the intruder being a person who might attempt to gain admission without the word and the cowan something else. I got listener through the Anglo-Saxon ; Dr. Bedolfe, through the Greek ; but we agree in the import of the word, and in its use amongst Masons." (*The Freemason*, 1871, p. 457.)

The preceding observations, in conjunction with others from the pen of

the same writer, indicate, that without questioning the use of the word cowan by the Operative Fraternity in the sense of a clandestine or irregular mason, the doctor demurs to this having anything whatever to do with the origin and use of the word by the Speculative Society. "The Operatives," he says, "sometimes admitted a Cowan—the Speculatives never." (*Ibid.*, p. 425.)

In the original edition of Jamieson's Dictionary, two meanings only of the word are given. One has been cited, the other is a dry-diker, or a person who builds dry walls. After these, a third meaning, or acceptation, is found in the edition of 1879, "Cowan—one unacquainted with the secrets of Freemasonry." Its derivation is thus given :—Suio-Gothic (the ancient language of Sweden)—*kujon, kughjon*, a silly fellow : *hominem imbellem, et cujus capiti omnes tuto illudunt, kujon, appellare moris est.* (Ihre, *Lexicon Lapponicum*, Holmiæ, 1780.) French—*coion, coyon*, a coward, a base fellow. (Cotgrove, *French and English Dictionary*, 1650) : *qui fait profession de lacheté, ignavus—Dict. Trev.* (Trevoux, *Dictionnaire Universelle François et Latin*, 1752.) The editors of this dictionary deduce it from Latin *quietus*. But the term is evidently Gothic. It has been imported by the Franks ; and is derived from *kufw-a*, supprimere, insultare. But the same etymology was given in the first edition of the work and in connexion with the two purely operative (and only) explanations of the word. For this reason the quotations from the original dictionary and its modern representative have been separately presented, that the etymological subtleties for which the term under examination has served as a target may appropriately be brought to a close, by citing the new uses to which the old derivation has been applied.

It is true that Cowans were sometimes licensed to perform masons' work, but always under certain restrictions. Their employment by Master Masons, when no regular Craftsmen could be found within fifteen miles, was allowed by the Lodge of Kilwinning in the early part of the eighteenth century. It was also the custom of Scotch Incorporations in the seventeenth and eighteenth centuries to license cowans—Masters and Journeymen (see *The Freemason*, 1871, p. 409)—who were at once thatchers, wrights and masons. Liberty to execute hewn work was, however, invariably withheld. Maister Cowands were, under restrictions, admitted to membership in some Masonic Incorporations, but their reception in Lodges was strictly prohibited. (Lyon, p. 24 ; *Masonic Magazine*, 1880, pp. 113, 114.)

Among the regulations enjoined by the Warden General, there are some which must be considered. The customs to which these gave rise, or assisted in perpetuating, partly reappear in the Free-masonry of the south. But inasmuch as there are no English Minutes or Lodge records of earlier date than the eighteenth century, the clue, if one there be, to usages which, with slight modifications, have lasted, in some instances, to our own times, must be looked for *ex necessitate rei* in the *Statutes*, promulgated by William Schaw, after—we may suppose, as in the somewhat parallel case of Etienne Boileau—satisfying himself, by the testimony of representative craftsmen, that they were usual and customary in the trade.

A general or head meeting day was named by the Master of Work, upon which

the election of Warden was to be conducted. This, in the case of Kilwinning and its tributary Lodges, was to take place on December 20, but in all other instances on the day of St. John the Evangelist. The latter fact, it is true, is not attested by the actual *Statutes*, but that both dates of election were fixed by William Schaw may nevertheless be regarded as having been satisfactorily proved by evidence *aliunde*.

The order of the Warden General for the election of Lodge Wardens, or what at all events is believed by the highest authority (Lyon, pp. 38, 39), to be his—except within the bounds of Kilwinning, the Nether Ward of Clydesdale, Glasgow, Ayr and Carrick—is as follows: "xvij Novembris, 1599. *First*, it is ordanit that the haill Wardenis salbe chosen ilk yeir preciselie at Sanct Jhoneis day, to wit the xxvij day of december."

This Minute, assumed to be a memorandum of an order emanating from the Warden General, is followed by another: "xviij Decembris, 1599. The qlk day the dekin & maisteris of the ludge of Edr. [*Edinburgh*] electit & chesit Jhone Broun in thair Warden be monyest of thair voitis for ane zeir [*year*] to cum."

It may be observed, that elections frequently took place on the twenty-eighth instead of the twenty-seventh of December. The Minutes of the Melrose (1674) and other early Scottish Lodges afford examples of this apparent irregularity, though its explanation—if, indeed, not simply arising in each case from the festival of St. John the Evangelist falling upon a Sunday (*Masonic Magazine*, vol. vii, p. 365)—may be found in an old guild-custom. Every guild had its appointed day or days of meeting. At these, called morn-speeches (in the various forms of the word), or "dayes of Spekyngges tokedere [*together*] for here [*their*] comune profyte," much business was done such as the choice of officers, admittance of new brethren, making up accounts, reading over the ordinances and the like. One day, where several were held in the year, being fixed as the "general day." (L. Toulmin Smith, *English Gilds*, p. xxxiii.)

The word morning-speech (*morgen-spæc*) is as old as Anglo-Saxon times. Morgen signified both morning and morrow; and the origin of the term would seem to be that the meeting was held either in the morning of the same day, or on the morning (the morrow) of the day after that on which the guild held its feast and accompanying ceremonies.

However this may have been, the custom of meeting annually upon the day of St. John the Evangelist, in conformity with the order of the Warden General, with the exception of Mother Kilwinning (December 20) appears to have been observed with commendable fidelity by such of the early Lodges whose Minutes have come down to us. It was the case at Edinburgh—1599; Aberdeen—1670; Melrose—1674; Dunblane—1696; and Atcheson Haven—1700. In each instance the earliest reference to the practice afforded by the documents of the Lodge is quoted. The usage continued and survives at this day, but of the celebration of St. John the Baptist's day—or St. John's day in Harvest (Smith, *English Gilds*, pp. 313, 325), as distinguished from St. John's day in Christmas—by any Fraternity

exclusively Masonic, we have the earliest evidence in the York Minute of June 24, 1713. Both days, it is true, were observed by the Gateshead sodality of 1671; but though the Freemasons were the leading craft of this somewhat mixed corporation, there is nothing to show, or from which it might be inferred, that the custom of meeting on Midsummer day had its origin in a usage of the Lodge, rather than in one of the guild. Indeed, the reverse of this supposition is the more credible of the two.

The objects of all guilds alike have been well defined by Hincmar, Archbishop of Rheims, in one of his Capitularies. (Cf. Wilda, *Das Gildwesen im Mittelalter*, 1831, pp. 22, 35, 41.) He says, *in omni obsequio religionis conjungantur*—they shall unite in every exercise of religion. By this was meant, before all things, the associations for the veneration of certain religious mysteries and in honour of saints. Such guilds were everywhere under the patronage of the Holy Trinity, or of certain saints, or of the Holy Cross, or of the Holy Sacrament, or of some other religious mystery. In honour of these patrons they placed candles on their altars and before their images, whilst in some statutes this even appears as the only object of the guild. (Brentano, p. 19.)

But the definition given above must not be restricted to the social or religious guilds. It applies equally well to the town-guilds or guilds-merchant and the trade-guilds or guilds of crafts. None of the London trades appear to have formed fraternities without ranging themselves under the banner of some saint and, if possible, they chose one who bore a fancied relation to their trade. Thus the fishmongers adopted St. Peter; the drapers chose the Virgin Mary, mother of the Holy Lamb or fleece, as the emblem of that trade. The goldsmiths' patron was St. Dunstan, reputed to have been a brother artisan. The merchant tailors, another branch of the draping business, marked their connexion with it by selecting St. John the Baptist, who was the harbinger of the Holy Lamb so adopted by the drapers. In other cases, the companies denominated themselves fraternities of the particular saint in whose church or chapel they assembled and had their altar. (Herbert, *Companies of London*, 1837, vol. i, p. 67.)

Eleven or more of the guilds, whose ordinances are given us by Toulmin Smith, had John the Baptist as their patron saint and several of these, whilst keeping June 24 as their head day, also assembled on December 27, the corresponding feast of the Evangelist. (Smith, *English Gilds*, p. 100.) Among the documents brought to light by this zealous antiquary, there are, unfortunately, none relating directly to the Masons, though it is somewhat curious that he cites the records of a guild, which, it is possible, may have comprised members of that trade, as affording almost a solitary instance of the absence of a patron saint. The guild referred to is that of the smiths (*ffabrorum*) of Chesterfield. (*English Gilds*, p. 168.)

An explanation of this apparent anomaly is furnished by Brentano (*On the History and Development of Gilds*, p. 19); but leaving the point an open one, whether in the case before us Smith or his commentator has the best title to confidence, it may be remarked that the guild of the joiners and carpenters at Worcester also

appears not to have been under any saintly patronage; yet, on the other hand, we find the carpenters' guild of Norwich dedicated to the Holy Trinity, whilst the brotherhood of barbers in the same town and the fraternity of tailors at Exeter, were each under the patronage of St. John the Baptist. (Smith, *English Gilds*, pp. 27, 40, 209, 310.)

The general head-meeting day of the Alnwick Lodge, in 1701, was the Feast of St. Michael, but this, however, we find shortly afterwards changed to that of St. John the Evangelist.

The records of Mary's Chapel and Kilwinning are sufficiently conclusive of the fact, that the holding of Lodge assemblies on the day of St. John the Baptist was never a custom of the Scottish Fraternity until after the erection of their Grand Lodge. By the original regulations of this body, the election of a Grand Master was to take place on St. Andrew's day for the first time and "ever thereafter" upon that of St. John the Baptist. In accordance therewith, William St. Clair of Roslin was elected the first Grand Master on November 30, 1736, which day, in preference to December 27, was fixed for the annual election of officers by resolution of the Grand Lodge, April 13, 1737, as being the birthday of St. Andrew, the tutelar saint of Scotland. (Lyon, pp. 170, 235, 236.)

Of all the meetings of the Lodge of Edinburgh that were held between the years 1599 and 1756, only some half-a-dozen happened to fall on June 24; and the first mention of the Lodge celebrating the festival of St. John the Baptist is in 1757. (*History of the Lodge of Kelso*, p. 15.)

It will be quite unnecessary, in these days, to lay stress on the circumstance that the connexion of the Saints John with the Masonic Institution is of a symbolic and not of an historical character. The custom of assembling on the days of these saints is, apparently, a relic of sun-worship, combined with other features of the heathen Paganalia. The Pagan rites of the festival at the summer Solstice may be regarded as a counterpart of those used at the winter Solstice at Yule-tide. There is one thing which proves this beyond the possibility of a doubt. In the old Runic Fasti a wheel was used to denote the festival of Christmas. This wheel is common to both festivities. (Brand, *Popular Antiquities of Great Britain*, 1870, vol. i, p. 169.)

In the words of one authority "the great prehistoric midsummer festival to the sun-god has diverged into the two Church feasts, Eucharist and St. John's Day"; whilst "the term Yule was the name given to the festival of the winter Solstice by our northern invaders, and means the Festival of the Sun." (James Napier, *Folk Lore, or Superstitious Beliefs in the West of Scotland*, 1879, pp. 149, 175.)

Sir Isaac Newton tells us that the heathen were delighted with the festivals of their gods and unwilling to part with those ceremonies; therefore Gregory, Bishop of Neo-Cæsarea in Pontus, to facilitate their conversion, instituted annual festivals to the saints and martyrs. Hence the keeping of Christmas with ivy, feasting, plays and sports came in the room of the Bacchanalia and Saturnalia; the celebrating May Day with flowers, in the room of the Floralia; and the festivals

to the Virgin Mary, John the Baptist and divers of the Apostles, in the room of the solemnities at the entrance of the Sun into the Signs of the Zodiac in the old Julian Calendar. (*Observations upon the Prophesies of Daniel and the Apocalypse of St. John*, 1733, pt. i, c. xiv, pp. 204, 205.)

In the same way, at the conversion of the Saxons by Austin the monk, the heathen Paganalia were continued among the converts, with some regulations, by an order of Gregory I to Mellitus the Abbot, who accompanied Austin in his mission to this island. His words are to this effect: On the Day of Dedication, or the Birth Day of the Holy Martyrs, whose relics are there placed, let the people make to themselves booths of the boughs of trees, round about those very churches which had been the temples of idols and, in a religious way, to observe a feast. "Such," remarks Brand (*Popular Antiquities*, vol. ii, p. 2), after quoting from Bede, as above, "are the foundations of the Country Wake." But his observations are cited, not so much to record this curious circumstance, as to point out that the festival enjoined by the Pope may have become, for a time at least, associated with the memory of the Quatuor Coronati or Four Crowned Martyrs—the earliest legendary saints of the Masons.

This will depend upon the meaning which should be attached to the word "martyrium." Dr. Giles, in his edition of Bede's *Ecclesiastical History*, gives us under the year 619—"The Church of the Four Crowned Martyrs (*martyrium beatorum quatuor coronati*) was in the place where the fire raged most."

The fire alluded to laid waste a great part of the city of Canterbury and was suddenly arrested on its reaching the *martyrium* of the Crowned Martyrs, owing, we are led to suppose, partly to the influence of their relics and, in a greater measure, to the prayers of Bishop Mellitus. Now, Bede's account of the circumstance has been held by a learned writer to demonstrate one of two facts—either the *martyrium* contained the bodies of the saints, or the martyrdoms had taken place upon the spot where the church was afterwards built. (Coote, *The Romans of Britain*, 1878, p. 420.) In a certain sense, the former of these suppositions will exactly meet the case. According to canon xiv of the 19th Council of Carthage, no church could be built for martyrs except there were on the spot either the body *or some certain relics*, or where the origin of some habitation or possession or passion of the martyr had been transmitted from a most trustworthy source. (Sir Isaac Newton, *op. cit.*, pt. i, p. 230; Coote, *op cit.*, p. 419.)

Martyrium, which is derived from the Greek μαρτύριον, as used in the context, would seem to mean "a church where some martyr's relics are"; and if this signification is adopted the instructions given by Pope Gregory I to Mellitus and the words in which the latter is associated by Bede, with the miraculous stoppage of the fire at Canterbury, A.D. 619, are more easily comprehended.

"The chief festivals of the Stone-masons," says Findel, "were on St. John the Baptist's Day and the one designated the Day of the Four Crowned Martyrs—the principal patron saints of the Stone-masons." (*History of Freemasonry*, p. 63.) Yet although the Quatuor Coronati are specially invoked in the Strasburg (1459)

and Torgau (1462) Ordinances, in neither of these, or in the later code—*the Brother-Book* of 1563—do we meet with any reference to St. John.

On the other hand, there existed in 1430, at Cologne, a guild of stonemasons and carpenters, called the Fraternity of St. John the Baptist; but, although the records from which this fact is gleaned extend from 1396 to the seventeenth century, the Four Martyrs are not once named.

The claims of John the Baptist to be considered the earliest patron saint of the German masons are minutely set forth by Krause in his *Kunsturkunden*, to which learned work readers who are desirous of pursuing the subject at greater length than the limit of these pages will allow must be referred.

Before, however, parting with the Saints John, there is one further aspect under which their assumed patronage of guilds and fraternities may be regarded. This we find in the heathen practice of Minne-drinking, that is, of honouring an absent or deceased one, by making mention of him at the assembly or banquet and draining a goblet to his memory. Among the names applied to the goblet was *minnisveig*—hence *swig* or *draught*. The usage survived the conversion—and is far from being extinct under Christianity—but instead of Thor, Odin and the rest, the *minne* was drunk of Christ, Mary and the saints. (Cf. Fort, c. xxxiii.) During the Middle Ages the two saints most often toasted were John the Evangelist and Gertrude. Both St. Johns were, however, frequently complimented in this way. Luitprand, by the words *potas in amore beati Johannis præcursoris*, evidently referring to the Baptist, whilst in numerous other cases cited by Grimm the allusion is as distinctly to the Evangelist. Minne-drinking, even as a religious rite, apparently still exists in some parts of Germany. At Otbergen, a village of Hildesheim, on December 27 every year, a chalice of wine is hallowed by the priest and handed to the congregation in the church to drink as *Johannis segen* (blessing). (Jacob Grimm, *Teutonic Mythology*, 1880, vol. i, pp. 59–62.)

Among the remaining customs, the observance of which was strictly enjoined by the *Schaw Statutes*, there are some that must not be passed over without further notice. Usages first met with in the Masonic system of one country will be more satisfactorily considered in connexion therewith, than by postponing their examination until they reappear in that of another country.

It is, indeed, in the highest degree probable, that most of the regulations ordained by the Warden General were based on English originals, though not exclusively of a Masonic character. Clauses 20 and 21 of the earlier code (1598) are clearly based on corresponding passages in the *Old Charges*. The examination of journeymen before their "admission" as masters may have been suggested by a custom with which we are made familiar by the *Cooke MS.* (2) (lines 711–719); and clause 10 of the same code is, strange to say, almost identical in phraseology with the tenth ordinance of the Guild of Joiners and Carpenters, Worcester, enacted in 1692, but doubtless a survival of a more ancient law. It imposes "a penalty of £5 for takeing an apprentice, to sell him again to ano^r of the same trade." (Smith, *English Gilds*, p. 209.)

But the immediate task is, not so much to speculate upon the supposed origin of customs, first met with in Masonry in the sixteenth century, as to realize with sufficient distinctness the actual circumstances of the early Scottish Craft, before proceeding with the comparison for which we have been preparing.

The *Schaw Statutes* mention two classes of office-bearers, which were wholly unknown, or, at least, are not mentioned, in any Masonic records of the south. These are quartermasters and intenders. The latter were represented in the majority of Scottish Lodges, but the former, though for a century holding a place among the Kilwinning fraternity, were never introduced into the Lodge of Edinburgh, nor is there any allusion to them (at first-hand) elsewhere than in the Items of the Warden General and the Minutes of Mother Kilwinning. Whether either or both were survivals of *English* terms, which lapsed into desuetude, cannot be decided, though, at least, it merits passing attention that "Attendant," "Attender" and "Intendant," though shown as English words by Dr. Johnson, do not occur in the *Etymological Dictionary of the Scottish Language* by Dr. Jamieson. "Intender" is not given by either of these lexicographers. From the same source—the *Schaw Codices*—we learn that oaths were administered; one, the "great oath," apparently at entry—and the other, the "oath of fidelity," at yearly intervals. The administration of an oath, the reception of fellows, the presentation of gloves, the custom of banqueting and the election of a Warden, as features of the Scottish system, demand attention, because, with the exception of the one referring to the choice of a Warden—which officer, however, was present, *teste* Ashmole at the Warrington Lodge in 1646—all of them reappear in the Masonic customs of the Staffordshire moorlands, so graphically depicted by Dr. Plot.

The references in the *Schaw Statutes* to gloves, banquets and the election of wardens, invite a few observations.

A high authority has laid down that the use o the gloves in Masonry is a symbolical idea, borrowed from the ancient and universal language of symbolism and was intended, like the apron, to denote the necessity of purity of life. (Mackey, *Encyclopædia*, s.v. "gloves.")

"The builders," says Mackey, "who associated in companies, who traversed Europe and were engaged in the construction of palaces and cathedrals, have left to us, as their descendants, their name, their technical language and the apron, that distinctive piece of clothing by which they protected their garments from the pollutions of their laborious employment." He adds, "did they also bequeath to us their gloves?" (Mackey, *op. cit.*, p. 314.)

This is a question which the following extracts and references—culled from many sources—may enable us to solve. Gloves are spoken of by Homer as worn by Laertes and, from a remark in the *Cyropædia* of Xenophon, that, on one occasion, Cyrus went without them, there is reason to believe that they were used by the ancient Persians. According to Favyn, the custom of throwing down the glove or gauntlet was derived from the Oriental mode of sealing a contract or the like, by giving the purchaser a glove by way of delivery or investiture and, to this effect, he quotes

Ruth iv. 7, and Psalm cviii. 9—passages where the word commonly translated "shoe" is by some rendered "glove." (*Le Théâtre d' honneur*, Paris, 1623.) In the *Life of St. Columbanus*, written in the seventh century, gloves, as a protection during manual labour, are alluded to and A.D. 749 (*circa*), Felix, in his Anglo-Saxon *Life of St. Guthlac, Hermit of Crowland* (chap. xi) mentions their use as a covering for the hand.

According to Brand, the giving of gloves at marriages is a custom of remote antiquity; but it was not less common, so we are told by his latest editor, at funerals than at weddings. A pair of gloves is mentioned in the will of Bishop Riculfus, who died A.D. 915; and Matthew Paris relates that Henry II (1189) was buried with gloves on his hands.

A.D. 1302.—In the Year Book of Edward I it is laid down, that in cases of acquittal of a charge of manslaughter, the prisoner was obliged to pay a fee to the justices' clerk in the form of a pair of gloves, besides the fee to the marshal.

1321.—The Bishop of Bath and Wells received from the dean and chapter a pair of gloves with a gold knot. (H. E. Reynolds, *Statutes of Wells Cathedral*, p. 147.)

In the Middle Ages, gloves of white linen—or of silk beautifully embroidered and jewelled—were worn by bishops or priests when in the performance of ecclesiastical functions. (Planché, *Cyclopædia of Costume*.)

1557.—Tusser, in his *Five Hundred Good Points of Husbandry*, informs us, that it was customary to give the reapers gloves when the wheat was thistly (reprinted in the *British Bibliography*, 1810–1814, vol. iii) and Hilman, in his *Tusser Redevivus*, 1710, observes, that the largess, which seems to have been usual in the old writer's time, was still a matter of course, of which the reapers did not require to be reminded. (Brand, *op. cit.*, vol. ii, p. 12.)

1598.—A passage in Hall's *Virgidemarium* seems to imply that a Hen was a usual present at Shrove-tide; also a pair of Gloves at Easter.

According to Dr. Pegge, the Monastery of Bury allowed its servants two pence a piece for glove-silver in autumn, but though he duly quotes his authority, the date of its publication is not given.

The allusions, so far, bear but indirectly upon the immediate subject, but some others of a purely Masonic character are now advanced which, for convenience sake, are grouped together in a chronological series of their own.

13th Century.—An engraving copied from the painted glass of a window in the Cathedral of Chartres is given by M. Didron in his *Annales Archéologiques*. It represents a number of operative masons at work. All of them wear gloves. Further evidence of this custom will be found in the *Life of King Offa*, written by Matthew Paris, where a similar scene is depicted.

1355.—According to the records of York Cathedral, it was usual to find tunics [gowns], aprons, gloves and clogs and to give occasional potation and remuneration for extra work. Gloves were also given to the carpenters. From the same source of information we learn that aprons and gloves were given to the masons in 1371;

and the latter, in the same year, to the carpenters and, in 1403, to the setters. The last-named workmen received both aprons and gloves (*naprons et cirotecis*) in 1404. Further entries elucidatory of the same custom appear under the years 1421–22, 1432–33, and 1498–99, ending with the following in 1507 :—For approns and glovys for settyng to the masons, 16*d.* (*The Fabric Rolls of York Minster* (Publications of the Surtees Society, vol. xxxv).)

1372.—*The Fabric Rolls of Exeter Cathedral* inform us that in this year six pairs of gloves were bought for the carpenters for raising the timber, 12*d.* (Oliver, *Lives of the Bishops of Exeter*, 1861, p. 385.)

1381.—The châtelain of Villaines en Duemois bought a considerable quantity of gloves to be given to the workmen, in order, as it is said, " to shield their hands from the stone and lime." (*Journal British Archæological Association*, vol. i, 1845, p. 23.)

1383.—Three dozen pairs of gloves were bought and distributed to the masons when they commenced the buildings at the Chartreuse of Dijon. (*Ibid.*)

1432.—A lavatory was erected in the cloisters at Durham and the accounts show that three pairs of gloves at 1½*d.* each were given to the workmen. (J. Raine, *A Brief Account of Durham Cathedral*, 1833, p. 91.)

1486, 7.—Twenty-two pairs of gloves were given to the masons and stone-cutters who were engaged in work at the city of Amiens. (*Journal British Archæological Association, loc. cit.*)

The custom existed as late as 1629, under which year we find in the accounts of Nicoll Udwart, the treasurer of Heriot's Hospital,—" Item, for sex pair of gloves to the Maissones at the founding of the Eist Quarter, xx*s.*" (*Transactions Archæological Institute of Scotland*, vol. ii, 1852, pp. 34–40.)

Gloves are mentioned by William Schaw in 1599 and here we enter upon a new phase of the inquiry. Hitherto, as will be seen above, they were given to and not by the Masons, or any one or more of their number. The practice, of which we see the earliest account in the code of 1599, became—if it did not previously exist—a customary one in the old court of Operative Masonry, the proceedings of which, perhaps more than those of any other body of the same kind, the statutes in question were designed to regulate. Early in the seventeenth century it was a rule of the Lodge of Kilwinning that intrants should present so many pairs of gloves on their admission, but as the membership increased there was such an inconvenient accumulation of this article of dress that glove-money came to be accepted in its stead. (Lyon, p. 47.)

Gloves were required from Fellow-Crafts at their passing and from Apprentices at their entry, in the Scoon and Perth (1658) and the Aberdeen (1670) Lodges respectively ; but whether the custom extended to those who were entered in the former Lodge or passed in the latter it is difficult to decide. (See *Masonic Magazine*, vol. vii, 1879–80, p. 134.) The largess expected was, however, more liberal in one case than in the other, for, according to the Aberdeen Statutes, intrants—except the eldest sons and those married to the eldest daughters of the Fellow-Crafts and Masters

by whom they were framed—were obliged to present not only a pair of good gloves, but an apron also, to every member of the Lodge.

A regulation not unlike the above was enacted by the Melrose fraternity in 1675, requiring a "prentice" at his "entrie," also when "mad frie masson," to pay a certain number of "pund Scots & suficient gloves." In the former case, as we learn from a subsequent Minute (1695), the gloves were valued at four shillings and, in the latter, at five shillings a pair. (*Masonic Magazine*, vol. vii, 1880, pp. 366, 367.) A similar usage prevailed in the Lodge of Kelso, as we learn by the Minute for St. John's Day, 1701. (Vernon, *History of the Lodge of Kelso*, p. 15.)

This codifies the existing laws and we find that the Brethren, who as entered apprentices were mulct in the sum of "eight pound Scots with their gloves," were further required, in the higher station of "master and fellow of the craft," to pay five shillings sterling to the company's stock and "neu gloves to the members." (Vernon, *op. cit.*, p. 16.)

The obligation imposed upon intrants of clothing the Lodge—a phrase by which the custom of exacting from them gloves and, in some instances, aprons, was commonly described, was not abolished in the Lodge of Kelso until about 1755. The material point, however, for consideration is, that the practice, in Scottish Lodges, overlapped that portion of English Masonic history termed the "epoch of transition," since, from the point of view we are surveying these ancient customs, it matters very little how common they became after they were "digested" by Dr. Anderson in his *Book of Constitutions*. In this we find, as No. VII of the *General Regulations*—"Every new Brother at his making is decently to cloath the Lodge—that is, all the Brethren present," etc. (*Constitutions*, 1723, p. 60.)

Here, it would seem, as in so many other instances, Dr. Anderson must have had in his mind the Masonic usages of his native country, though we should not lose sight of the fact that the presentation of gloves by candidates to Freemasons and their wives was a custom which prevailed in the Staffordshire Lodges in 1686.

But, whatever were the authorities upon which Anderson relied—and by the suggestion that the leading features of Scottish Masonry were not absent from his thoughts whilst fulfilling the mandate he received from the Grand Lodge of England, it is not meant to imply that he closed his eyes to evidence proceeding from any other quarter—it is certain that the old Masonic custom, which, in 1723, had become a law, came down from antiquity in two distinct channels. This it is necessary to bear in mind, because whilst in the one case (Scotland) we must admit that the Speculative Masons have received from their Operative predecessors the gloves as well as the apron, in the other case (England) this by no means follows as a matter of course, since among the Freemasons of 1686 were "persons of the most eminent quality," from whose Speculative—not Operative—predecessors the custom which Plot attests may have been derived. Indeed, passing over the circumstance that until the sixteenth century—at least so far as there is evidence to guide us—gloves were presented to rather than by the Operative Masons, the stream of authority

tends to prove that the usage itself was one of great antiquity and there is absolutely nothing which should induce the conviction that its origin must be looked for in a custom of the building trades.

Indeed, the probability is rather the other way. The giving of gloves at weddings was common in early times, as already seen. Lovers also presented them to their mistresses and the very common notion that, if a woman surprises a man sleeping and can steal a kiss without waking him, she has a right to demand a pair of gloves—has been handed down with a very respectable flavour of antiquity. Thus, Gay, in the sixth pastoral of his *Shepherd's Week*, published in 1714, has:

> *Cic'ly* brisk Maid, steps forth before the Rout,
> And kiss'd with smacking Lip the snoring Lout:
> For Custom says, *who'er this venture proves,*
> *For such a kiss demands a pair of Gloves.*

It might plausibly be contended, that the origin of the practice thus mentioned by Gay in 1714, must be looked for at a period of time at least equally remote with that of the Masonic usage, on which Dr. Anderson based the Seventh General Regulation of 1723.

Although banquets are not among the customs or regulations, ratified or ordained by the Warden General in 1598, they are mentioned in no fewer than three clauses of the *Statutes* of 1599. This, of itself, would go far to prove that the practice of closing the formal proceedings of a meeting with a feast or carousal was then of old standing. But a minute of Mary's Chapel (Lyon, p. 39), preceding by ten days the date of Schaw's second code, shows, at all events, that the banquet was a well-established institution at the time when the latter was promulgated.

In the Lodge of Aberdeen (1670) both initiation (or entry) and passing were followed by feasting and revelry, at the expense of the Apprentice and Fellow respectively. Nor did the exemption with regard to gloves and aprons, which, as seen, prevailed in the case of sons and sons-in-law of the "Authoites" and "Subscryuers" of the "Book," hold good as to banquets. From each and all a "speacking pynt," a "dinner" and a "pynt of wyne," were rigorously exacted.

The festival of St. John the Evangelist was especially set apart by the Aberdeen Brethren, as a day of feasting and rejoicing. A similar usage prevailed at Melrose, from at least 1670 and, in all probability, from times still more remote. The records of the old Lodge there first allude to the "feast of the good Saint John," in 1685, when for "meat and drink, and making it ready" was expended £11 0*s.* 10*d.* Entries of the same character appear under later years, of which the following will suffice: "1687—for Meat & Drink & Tobacco, £7 17*s.* 6*d.* 1698—for ale, white bread, two legs of mutton, a pound of tobacco and pipes, and a capful of salt, £11 5*s.* 7*d.*" (*Masonic Magazine*, vol. vii, pp. 324, 325, 369.)

A dinner on St. John's day, at the expense of the box, was indulged in by the Brethren of Atcheson's Haven and Peebles, at the beginning of the last century and a like custom obtained in the Lodge of Edinburgh down to 1734, in which year,

though the members resolved to meet as usual on the festival of the Evangelist, they decided that in future, those attending should pay half-a-crown towards the cost of the entertainment. (Lyon, p. 45.)

It has been observed with truth, that during a great part of the eighteenth century, hard drinking and other convivial excesses were carried among the upper classes in Scotland to an extent considerably greater than in England and not less than in Ireland. (Lecky, *England in the Eighteenth Century*, vol. ii, p. 89.) Of this evil, the case of Dr. Archibald Pitcairne affords a good illustration. He was a man of great and varied, but ill-directed ability. Burton styles him the type of a class, not numerous but influential from rank and education (*History of Scotland*, vol. ii, p. 559); and we learn from Wodrow that "he got a vast income, but spent it upon drinking and was twice drunk every day." (*Analecta*, vol. ii, p. 255.) Yet it is doubtful whether these habits had any real root among the poorer and middle classes. Indeed, it has been said that the general standard of external decorum was so far higher than in England, that a blind man travelling southwards would know when he passed the frontier by the increasing number of blasphemies he heard. (Lecky, *op. cit.*, vol. ii, p. 89.)

We now pass to the election of Wardens, for, though the subject of banqueting or feasting is far from being exhausted, further observations on this custom will more appropriately be introduced in another chapter. It forms, however, a leading feature of the early Masonry practised in North Britain and, as such, has been briefly noticed in connexion with other characteristics of the Scottish Craft, which reappear in the more elaborate system afterwards devised—or found to be in existence—in the south. The *Schaw Statutes* enjoin, as already seen, that a Warden—who was to be chosen annually—should "have the charge over every lodge." This regulation was complied with by the Lodge of Edinburgh in 1598, but, in the following year, the Deacon sat as president, with the Warden as Treasurer. This was in accordance with the ordinary usage which prevailed in the early Scottish Lodges, that when there was a Deacon as well as a Warden, the latter acted as treasurer or box-master (Hunter, *History of the Lodge of Journeymen Masons*, p. 67.) Frequently, however, both offices were held by the same person, who we find designated in the Minutes of Mary's Chapel as "Deacon of the Masons and Warden of the Lodge." (Lyon, p. 41.)

We meet with the same titles—Deacon and Warden—in the records of the Kilwinning (1643), the Atcheson Haven (1700) and the Peebles (1716) Lodges, though they are there used disjunctively and apart. (Lyon, pp. 179, 418.) In each of these instances the Deacon was the chief official. Such was also the case in the Haddington Lodge in 1697, where, apparently, there was no Warden; whilst, on the other hand, the Lodge of Glasgow, in 1613, was ruled by a Warden and there was no such officer as Deacon. The wording of the *Schaw Statutes* may have led to this diversity of usage, as the two codes are slightly at variance in the regulations they respectively contain with regard to the functions of Wardens and Deacons—the earlier set implying that the titles denoted separate offices, while, in the later one, the same expressions may be understood in precisely an opposite sense.

According to Herbert, the Alderman was the chief officer, whilst the trade fraternities of London were called guilds. Eschevins, Elders and other names succeeded and were, in some instances, contemporaneous. The merchant tailors were unique in styling their principal, " Pilgrim," on account of his travelling for them. Bailiffs, Masters, Wardens, Purveyors and other names, became usual designations when they were chartered. From Richard II to Henry VII their chief officers are styled Wardens of the Craft, Wardens of the said Mystery, Masters or Wardens, of such guild as they presided over, Wardens and Purveyors, Guardians or Wardens, Bailiffs and Custodes or Keepers. (*Companies of London*, vol. i, p. 51.)

In the *Cooke MS.* (2), we meet with the expression—Warden under a Master. This takes us back to the early part of the fifteenth century and, about the same date, at York, as we learn from the *Fabric Rolls* of that cathedral, viz. in 1422, John Long was Master Mason and William Waddeswyk the guardian [Warden] or second Master Mason. The same records inform us that William Hyndeley, who became the Master Mason in 1472, had previously received, in the same year, the sum of £4 in wages, as Warden of the Lodge of Masons, for working in the office of the Master of the Masons, it being vacant by the death of Robert Spyllesby, for twenty-four weeks, at 3*s.* 4*d.* each week. (*Transactions R.I.B.A.*, 1861–62, pp. 37–60; Raine, *The Fabric Rolls of York Minster*, 1858, pp. 46, 77.) These examples might be multiplied, but one more will suffice, which is taken from the oft-quoted essay of Papworth. From this, we learn that whilst the great hall at Hampton Court was in course of erection, in 1531, for King Henry VIII, John Molton was Master Mason at 1*s.* per day; William Reynolds, Warden at 5*s.* per week; the setters at 3*s.* 6*d.* per week; and lodgemen—a somewhat suggestive term—at 3*s.* 4*d.* per week. (*Transactions R.I.B.A.*, *loc. cit.*)

From the preceding references, it will be seen that the employment of a Warden under a Master (or Master Mason) was a common practice in the building trades of the south, at a period anterior to the promulgation by William Schaw of the *Statutes* which have been so frequently alluded to. This fact may be usefully noted, as the next attempt will be to show that to a similar usage in Scottish Lodges, during the seventeenth and the early part of the eighteenth century, we are indebted for the highest of the three Operative titles used by Dr. Anderson in his classification of the Symbolic or Speculative Society of 1723. The Scoon and Perth (1658), the Aberdeen (1670), the Melrose (1675) and the Dunblane (1696) Lodges, were in each case ruled by the Master Mason, with the assistance of a Warden. (*Masonic Magazine*, vol. vii, 1879–89, pp. 133, 134, 323, 366.) The latter officer appears, in every instance, to have ranked immediately after the former and is frequently named in the records of Lodges (e.g. those of Aberdeen and Dunblane) as his deputy or substitute. It is singular, however, that in those of Mother Kilwinning, where the practice was, in the absence of the Deacon or Master, to place in the chair, with full authority, some Brother present—not in any one case, for more than a hundred years, do we find the Warden, by virtue of ranking next after the

Master, to have presided over the Lodge. (*Freemasons' Magazine*, September 26, 1863, p. 267.)

The instances are rare, where a plurality of Wardens is found to have existed in the early Lodges of Scotland, anterior to the publication of Dr. Anderson's *Book of Constitutions* (1723). Subsequently to that date, indeed, the transition from one Warden to two was gradually but surely effected.

We find that copies of the English *Constitutions* referred to were presented to the Lodges of Dunblane in 1723, of Peebles in 1725 (Lyon, pp. 416, 419); and, doubtless, these were not solitary instances of the practice. That the permeation of southern ideas was very thorough in the northern capital, as early as 1727, may be inferred from a Minute for St. John's Day (in Christmas) of that year. In this, the initiation of several creditable citizens, whose recognition as members of the Lodge of Edinburgh had been objected to by the champions of Operative supremacy—is justified on the broad ground that "their admissions were regularly done, conform to the knowen lawes of this and all other weall Governed Lodges in Brittain."

Ashmole's description of his initiation (see Dudley Wright's *England's Masonic Pioneers*), coupled with the indorsement on No. 25 of the *Old Charges*, point to the existence of a Warden, in two English Lodges at least, during the seventeenth century, who was charged with very much the same functions as those devolving upon the corresponding official under the regulations of William Schaw. It is tolerably clear, that Richard Penket in the one case (1646), and Isaac Brent in the other (1693), were the virtual presidents of their respective Lodges. But this is counterbalanced by other evidence, intermediate in point of time. *Sloane MS.* 3323 (14)—dating from 1659—forbids a Lodge being called without "the consent of Master or Wardens"; and the same officers are mentioned in two manuscripts of uncertain date—the *Harleian* 1942 (11) and the *Sloane* 3329, as well as in the earliest printed form of the Masons' Examination (*The Freemason*, October 2, 1880) which has come down to us. The Gateshead (1671) and Alnwick (1701) fraternities elected four and two Wardens each respectively; and, in the latter, there was also a Master. The existence of a plurality of Wardens under a Master, in the Alnwick Lodge—if its records will bear this interpretation—demands careful attention, as it tends to rebut the presumption of a Scottish derivation, which arises from the propinquity of Alnwick to the border and the practice of affixing marks to their signatures, a custom observed by the members of no other English Lodge whose records pre-date the epoch of transition.

The scanty evidence relating to the Masonry of the south during the prehistoric period has been given in full detail. To the possible objection that undue space has been accorded to this branch of our inquiry, it may be said that the existence of a living Freemasonry in England before the time of Randle Holme (1688) rest on two sources of authority—the *Diary* of Elias Ashmole and the *Natural History* of Dr. Plot. If the former of these antiquaries had not kept a journal—and which, unlike most journals, was printed—and if the latter had not undertaken the task

of describing the phenomena of Staffordshire, we should have known absolutely nothing of the existence of Freemasons' Lodges at Warrington in 1646, at London in 1682, or in the moorlands of Staffordshire and, indeed, throughout England, in 1686. Now, judging by what light we have, is it credible for an instant that the attractions which drew Ashmole into the Society—and had not lost their hold upon his mind after a lapse of thirty-five years—comprised nothing more than the benefit of the Mason Word, which in Scotland alone distinguished the Lodge-Mason from the cowan? The same remark will hold good with regard to Sir William Wise and the others in 1682, as well as to the persons of distinction who, according to Plot, were members of the Craft in 1686.

At the period referred to, English Freemasonry must have been something different, if not distinct, from Scottish Masonry. Under the latter system, the Brethren were Masons, but not (in the English sense) Freemasons. The latter title, to quote a few representative cases, was unknown—or, at least, not in use—in the Lodges of Edinburgh, Kilwinning and Kelso, until the years 1725, 1735 and 1741 respectively. It has, therefore, been essential to examine with minuteness the scanty evidence that has been preserved of English Masonic customs during the seventeenth century and, although the darkness which overspreads this portion of our annals may not be wholly removed, it is to be hoped that some light, at least, has been shed upon it. Yet, as Dr. Johnson has finely observed:

> One generation of ignorance effaces the whole series of unwritten history. Books are faithful repositories, which may be a while neglected or forgotten, but, when they are opened again, will again impart their instruction: memory, once interrupted, is not to be recalled. Written learning is a fixed luminary, which, after the cloud that had hidden it has passed away, is again bright in its proper station. Tradition is but a meteor, which, if once it falls, cannot be rekindled.

CHAPTER II

THE GRAND LODGE OF ENGLAND, 1723-60

THE year 1723 was a memorable one in the annals of English Masonry and affords a convenient halting-place for the discussion of many points of interest which cannot properly be assigned either to an earlier or a later period. The great event of that year was the publication of the first *Book of Constitutions*. The entire work deserves perusal; from this, together with a glance at the names of the members of Lodges in 1724 and 1725, may be gained a very good outside view of the Freemasonry existing at the termination of the epoch of transition.

The story of the formation of the Grand Lodge of England has been briefly told, but the history of that body would be incomplete without some further allusion to the " Four Old Lodges " by whose exertions it was called into existence.

ORIGINAL No. 1 met at the Goose and Gridiron, in St. Paul's Churchyard, from 1717 until 1729, removing in the latter year to the King's (or Queen's) Arms, in the same locality, where it remained for a long period. In 1760 it assumed the title of the West India and American Lodge, which, ten years later, was altered to that of the Lodge of Antiquity. In 1794 it absorbed the Harodim Lodge, No. 467, a mushroom creation of the year 1790. Among the members were Thomas Harper and William Preston. Harper—Deputy Grand Master of the Atholl Grand Lodge at the time of the Union—was also a member of the Lodge of Antiquity from 1792 and served as Grand Steward in 1796. He was for some time Secretary to the Chapter of Harodim. *Cf. Illustrations of Masonry*, 1792, p. 355; and *Freemasons' Magazine*, January to June, 1861, p. 449. At the Union, in 1813, the first position in the new roll having devolved by lot upon No. 1 of the Atholl Lodges, it became and has since remained No. 2.

According to the Engraved List of 1729, this Lodge was originally constituted in 1691. Thomas Morris and Josias Villeneau, both in their time Grand Wardens, were among the members—the former being the Master in 1723, the latter in 1725. Benjamin Cole, the engraver, belonged to the Lodge in 1730; but, with these three exceptions, the names, so far as they are given in the official records, do not invite any remark until after Preston's election to the chair, when the members suddenly awoke to a sense of the dignity of the senior English Lodge and became gradually impressed with the importance of its traditions. From Preston's time to the present the Lodge of Antiquity has maintained a high degree of pre-eminence, as well for its seniority of constitution, as for the celebrity of the names which have graced its roll of members. The Duke of Sussex was its Master for many years;

and the lamented Duke of Albany, in more recent days, filled the chair throughout several elections.

ORIGINAL No. 2 met at the Crown, Parker's Lane, in 1717 and was established at the Queen's Head, Turnstile, Holborn, in 1723 or earlier. Thence it moved in succession to the Green Lettice, Rose and Rummer, and Rose and Buffalo. In 1730 it met at the Bull and Gate, Holborn; and, appearing for the last time in the Engraved List for 1736, was struck off the roll at the renumbering in 1740. An application for its restoration was made in 1752, but, on the ground that none of the petitioners had ever been members of the Lodge, it was rejected. (*Grand Lodge Minutes*, March 16, 1752). According to the Engraved List for 1729, the Lodge was constituted in 1712.

ORIGINAL No. 3, which met at the Apple Tree Tavern in Charles Street, Covent Garden, in 1717, moved to the Queen's Head, Knave's Acre, in 1723 or earlier; and, after several intermediate changes—including a stay of many years at the Fish and Bell, Charles Street, Soho Square—appears to have settled down, under the title of the Lodge of Fortitude, at the Roebuck, Oxford Street, from 1768 until 1793. In 1818 it amalgamated with the Old Cumberland Lodge—constituted 1753—and is now the Fortitude and Old Cumberland Lodge, No. 12.

Dr. Anderson informs us that, after the removal of this Lodge to the Queen's Head, "upon some difference, the members that met there came under a New Constitution [in 1723] tho' they wanted it not" (*Constitutions*, 1738, p. 185); and accordingly, when the Lodges were arranged in order of seniority in 1729, Original No. 3, instead of being placed as one of the Four at the head of the roll, found itself relegated by the Committee of Precedence to the eleventh number on the list. This appears to have taken the members by surprise—as well it might, considering that the last time the Four were all represented at Grand Lodge—April 19, 1727—before the scale of precedence was adjusted in conformity with the New Regulation enacted for that purpose, their respective Masters and Wardens answered to their names in the same order of seniority as we find to have prevailed when the *Book of Constitutions* was approved by the representatives of Lodges in 1723. But although the officers of No. 11 "represented that their Lodge was misplaced in the printed book, whereby they lost their Rank and humbly prayed that the said mistake might be regulated,"—"the said complaint was dismiss'd." (*Grand Lodge Minutes*, July 11, 1729). It is probable that this petition would have experienced a very different fate had the three senior Lodges been represented on the Committee of Precedence.

As Original No. 2—also so numbered in 1729—"dropt out" about 1736, the Lodges immediately below it each went up a step in 1740; and Original No. 3 moved from the eleventh to the tenth place on the list. If the Minutes of the Committee of Charity covering that period were extant, we should find, possibly, a renewed protest by the subject of this sketch against its supersession, for one was certainly made at the next renumbering in 1756—not altogether without success, as will be seen by the following extract from the Minute Book of one of the Lodges

—George, No. 4—above it on the list. The George Lodge was then meeting at the George and Dragon, Grafton Street, St. Ann's. In 1767, when removed to the Sun and Punch Bowl, its warrant was "sold, or otherwise illegally disposed of," to certain Brethren, who christened it the Friendship, which name it still retains (now No. 6). Among the offenders were the Duke of Beaufort and Thomas French, shortly afterwards Grand Master and Grand Secretary respectively of the Grand Lodge of England.

July 22, 1755.—Letter being [read] from the Grand Sec^{y}: Citing us to appear att the Committee of Charity to answer the Fish and Bell Lodge [No. 10] to their demand of being plac'd prior to us, viz. in No. 3. Whereon our R^{t} Wors^{l} Mas^{r} attended & the Question being propos'd was answer'd against [it] by him with Spirit and Resolution well worthy the Charector he assum'd, and being put to Ballot was car^{d} in favour of us. Report being made this night of the said proceedings thanks was Return'd him & his health drank with hearty Zeal by the Lodge present.

But although defeated in this instance, the officers of No. 10 appear to have satisfied the committee that their Lodge was entitled to a higher number than would fall to it in the ordinary course, from two of its seniors having "dropt out" since the revision of 1740. Instead, therefore, of becoming No. 8, it passed over the heads of the two Lodges immediately above it and appeared in the sixth place on the list for 1756; whilst the Lodges thus superseded by the No. 10 of 1755, themselves changed their relative positions in the list for 1756, with the result that Nos. 8, 9 and 10 in the former list severally became 8, 7 and 6 in the latter—or, to express it in another way, Nos. 8 and 10 of 1755 change places in 1756.

Elsewhere it has been stated: "The supercession of Original No. 3 by eight junior Lodges in 1729, together with its partial restoration of rank in 1756, has introduced so much confusion into the history of this Lodge, that *for upwards of a century* its identity with the 'old Lodge,' which met at the Apple Tree Tavern in 1717, appears to have been wholly lost sight of." (Gould, *The Four Old Lodges*, p. 42.)

The age of this Lodge cannot even be determined approximately. It occupied the second place in the Engraved Lists for 1723 and 1725 and, probably, continued to do so until 1728. The position of the Lodge in 1729 must have been wholly determined by the date of its warrant and, therefore, affords no clue to its actual seniority. It is quite impossible to say whether it was established earlier or later than original No. 2 (1712), nor *pace* Preston can one altogether be sure—if the precedency in such matters to be regulated by dates of formation is assumed—that the Fortitude and Old Cumberland Lodge would be justified in yielding the *pas*, even to the Lodge of Antiquity itself.

Alluding to the meeting at the Goose and Gridiron Ale-house, on St. John the Baptist's day, 1717, Findel observes:

This day is celebrated by all German Lodges as the day of the anniversary of

the Society of Freemasons. It is the high-noon of the year, the day of light and roses, and it ought to be celebrated everywhere. (*History of Freemasonry*, p. 137.)

It seems, however, that, not only is this remarkable incident in the history of the Lodge of Antiquity worthy of annual commemoration, but that the services of the Fortitude and Old Cumberland Lodge, in connexion with what may be termed the most momentous event in the history of the Craft, are, at least, entitled to a similar distinction. The first Grand Master, it is true, was elected and installed at the Goose and Gridiron, under the banner of the Old Lodge there, but the first Grand Lodge was formed and constituted at the Apple Tree, under similar auspices. Also the Lodge at the latter tavern supplied the Grand Master—Sayer—who was elected and installed in the former.

ORIGINAL No. 4 met at the Rummer and Grapes Tavern, in Channel Row, Westminster, in 1717 and its representatives—George Payne, Master; Stephen Hall and Francis Sorell, Wardens—joined with those of nineteen other Lodges, in subscribing the Approbation of the *Constitutions* in January 1723. The date of its removal to the tavern with which it became so long associated and whose name it adopted, is uncertain. It is shown at the Horn in the earliest of the Engraved Lists, ostensibly of the year 1723, but there are grounds for believing that this appeared towards the close of the period embraced by the Grand Mastership of the Earl of Dalkeith, which would render it of later date than the following extract from a newspaper of the period:

There was a great Lodge of the ancient Society of the Free Masons held last week at the Horn Tavern, in Palace Yard: at which were present the Earl of Dalkeith their Grand Master; the Deputy Grand Master, the Duke of Richmond; and several other persons of quality, at which time, the Lord Carmichael, Col. Carpenter, Sir Thomas Prendergast, Col. Paget and Col. Saunderson, were accepted Free Masons and went home in their Leather Aprons and Gloves. (*Weekly Journal or British Gazetteer*, March 28, 1724.)

The names of these five initiates, two of whom were afterwards Grand Wardens, are shown in the earliest list of members furnished by the Lodge at the Horn—in conformity with the order of Grand Lodge, February 19, 1724. From this we learn that in 1724 the Duke of Richmond was the Master; George Payne, the Deputy Master; with Alexander Hardine and Alexander Choke (Senior Grand Warden, 1726; Deputy Grand Master, 1727), Wardens. Among the private members were Desaguliers and Anderson, neither of whom in the years 1724–25 held office in the Lodge. Unfortunately, the page allotted to Original No. 4—or No. 3 as it became from 1729—in the Grand Lodge Register for 1730, is a blank; and, after that year, there is no list to consult for nearly half a century, when we again meet with one in the official records, where the names of the then members are headed by that of Thomas Dunckerley, "a member from 1768."

Alexander Hardine was Master in 1725, the office becoming vacant by the Duke

of Richmond's election as Grand Master. There is little doubt, however—to use the quaint language of "Old Regulation XVII"—by virtue of which the Duke was debarred from continuing in the chair of the Horn Lodge, whilst at the head of the Craft—that "as soon as he had honourably discharg'd his Grand Office, he returned to that Post or Station in his particular Lodge, from which he was call'd to officiate above." At all events he was back there in 1729, for, on July 11 of that year, the Deputy Grand Master (Blackerly) informed Grand Lodge, by desire of the Duke of Richmond, Master of the Horn Lodge, as an excuse for the members not having brought charity, like those of the other Lodges, that they "were, for the most part, persons of Quality and Members of Parliament," therefore out of town at that season of the year. The Duke was very attentive to his duties in the Lodge. He was in the chair at the initiation of the Earl of Sunderland, on January 2, 1730, on which occasion there were present the Grand Master, Lord Kingston, the Grand Master elect, the Duke of Norfolk, together with the Duke of Montagu, Lords Dalkeith, Delvin, Inchiquin and other persons of distinction. (*Weekly Journal or British Gazetteer*, January 3, 1730.)

Later in the same year he presided over another important meeting, when many foreign noblemen, also William Cowper (Deputy Grand Master, 1726), were admitted members. He was supported by the Grand Master (Duke of Norfolk); the Deputy (Blackerly); Lord Mordaunt; and the Marquesses of Beaumont and Du Quesne. (*Rawlinson MSS*, fol. 29, Bodleian.) The Duke of Richmond resigned the Mastership in April 1738 and Nathaniel Blackerly was unanimously chosen to fill his place. (*London Daily Post*, April 22, 1738.) Original No. 4 was given the third place in the Engraved List for 1729 and, in 1740, became No. 2—which number it retained till the Union.

On April 3, 1747, it was erased from the list, for non-attendance at the Quarterly Communications, but was restored to its place September 4, 1751. According to the official records:

> Bro. Lediard informed the Brethren that the Right Worshipful Bro^r. Payne, L.G.M., and several other members of the Lodge lately held at the Horn, Palace Yard, Westminster, had been very successful in their endeavours to serve the said Lodge and that they were ready to pay 2 guineas to the use of the Grand Charity; and, therefore, moved that out of respect to Bro. Payne and the several other L.G.M. [Late Grand Masters] who were members thereof, the Said Lodge might be restored and have its former rank and Place in the List of Lodges—which was ordered accordingly.

Earl Ferrers was Master of the Horn Lodge when elected Grand Master in 1762.

On February 16, 1766, at an Occasional Lodge, held at the Horn Tavern, the Grand Master, Lord Blayney, presiding, H.R.H., William Henry, Duke of Gloucester, "was made an Entered Apprentice, passed a Fellow Craft and raised to the degree of a Master Mason." (*Grand Lodge Minutes.*)

This Prince and his two brothers, the Dukes of York and Cumberland, eventually became members of the New Lodge at the Horn, No. 313, the name of which, out of compliment to them, was changed to that of the Royal Lodge. At the period, however, of the Duke of Gloucester's admission into the Society (1766), there were two Lodges meeting at the Horn Tavern: the Old Lodge, the subject of the present sketch and the New Lodge, No. 313, constituted April 4, 1764. The Duke was initiated in neither, but in an Occasional Lodge, at which, for all we know to the contrary, members of both may have been present. But, at whatever date the decadence of the Old Horn Lodge may be said to have first set in, whether directly after the formation of a new Lodge at the same tavern, or later, it reached its culminating point about the time when the Duke of Cumberland, following the example of his two brothers, became an honorary member of No. 313. This occurred March 4, 1767 and, on April 1 of the same year, the Dukes of Gloucester and Cumberland attended a meeting of the junior Lodge, when the latter was installed its W.M., an office he also held in later years.

The Engraved List for 1767 shows the Old Horn Lodge to have removed from the tavern of that name, to the Fleece, Tothill Street, Westminster. Thence, in 1772, it migrated to the King's Arms, also in Westminster and, on January 10, 1774, "finding themselves in a declining state, the members agreed to incorporate with a new and flourishing Lodge, entitled the Somerset House Lodge, which immediately assumed their rank." (*Illustrations of Masonry*, 1792, p. 255.) So far Preston, in the editions of his famous *Illustrations*, published after the schism was healed, of which the privileges of the Lodge of Antiquity had been the origin. But in those published whilst the schism lasted (1779–89), he tells us, that "the members of this Lodge tacitly agreed to a renunciation of their rights as one of the four original Lodges, by openly avowing a declaration of their Master in Grand Lodge. They put themselves entirely under the authority of Grand Lodge; claimed no distinct privilege, by virtue of an Immemorial Constitution, but precedency of rank, considered themselves subject to every law or regulation of the Grand Lodge, over whom they could admit of no control and to whose determination they and every Lodge were bound to submit."

The value, indeed, of this evidence is much impaired by the necessity of reconciling with it the remarks of the same writer after 1790, when he speaks of the two old Lodges then extant, acting by immemorial constitution. (*Illustrations of Masonry*, 1792 and subsequent editions.)

But the status of the junior of these Lodges stood in no need of restoration at the hands of Preston, or of any other person or body. In all the official lists, published after its amalgamation with a Lodge lower down on the roll, from 1775 to the present year, the words "Time Immemorial" in lieu of a date are placed opposite its printed title. Nor is there any entry in the Minutes of Grand Lodge, which will bear out the assertion that at the fusion of the two Lodges there was any sacrifice of independence on the part of the senior. The junior of the parties to this alliance—in 1774, the Somerset House Lodge, No. 219—was originally con-

stituted May 22, 1762, is described in the *Engraved List* for 1763 as "On Board H.M. Ship the *Prince*, at Plymouth"; in 1764–66 as "On Board H.M. Ship the *Guadaloupe*; and, in 1767–73, as "the Sommerset House Lodge (No. 219 on the numeration of 1770–80) at ye King's Arms, New Bond Street."

Thomas Dunckerley, a natural son of George II, was initiated into Masonry, January 10, 1754, whilst in the naval service, in which he attained the rank of gunner; and his duties afloat seem to have come to an end at about the same date on which the old Sea Lodge in the *Prince* and, lastly, in the *Guadaloupe*, was removed to London and christened the Somerset House, most probably by way of compliment to Dunckerley himself, being the name of the place of residence where quarters were first of all assigned to him on his coming to the Metropolis. In 1767 the king ordered him a pension of £100 a year, which was afterwards increased to £800, with a suite of apartments in Hampton Court Palace.

The official records merely inform us that Dunckerley was a member of the Somerset House Lodge after the fusion, that he had been a member of one or both of them from 1768, beyond which year the Grand Lodge Register does not extend, except *longo intervallo*, viz. at the returns for 1730, a gap already noticed, which it is as impossible to bridge over from one end as the other.

After Dunckerley we meet with the names of Lord Gormanstone, Sir Joseph Bankes, Viscount Hampden, Rowland Berkeley, James Heseltine and Rowland Holt, later still of Admiral Sir Peter Parker, Deputy Grand Master. In 1828 the Lodge again resorted to amalgamation and absorbed the Royal Inverness Lodge, No. 648. The latter was virtually a military Lodge, having been formed by the officers of the Royal North British Volunteer Corps, of which the Duke of Sussex (Earl of Inverness) was the commander. Among the members of the Royal Inverness Lodge were Sir Augustus D'Este, son of the Duke of Sussex; Lord William Pitt Lennox; Charles Matthews the elder, comedian; Laurence Thompson, painter, the noted Preceptor: and in the Grand Lodge Register, under the date of May 5, 1825, is the following entry,—"Charles James Matthews, Architect, Ivy Cottage, aged 24."

The Old Lodge at the Horn, dropped from the second to the fourth place on the roll at the Union; and, in 1828, assumed the title of the Royal Somerset House and Inverness Lodge, by which it is still described. A History of this Lodge, compiled by the Rev. Dr. A. W. Oxford, Past Grand Chaplain, was published in 1928.

Of the three Grand Officers, whose names have alone come down to us in connexion with the great event of 1717, there is very little said in the *Proceedings* of the Grand Lodge, over whose deliberations it was their lot to preside for the first year of its existence. Captain Elliot drops completely out of sight; Jacob Lamball almost so, though he reappears on the scene in 1735, on March 31 of which year he sat as Grand Warden, in the place of Sir Edward Mansell; not having been present, so far as can be determined from the official records, at any earlier period over which they extend (i.e. between June 24, 1723 and March 31, 1735). He

subsequently attended very frequently and, in the absence of a Grand Warden, usually filled the vacant chair. Anderson includes his name among those of the "few Brethren" by whom he was "kindly encouraged" whilst the *Constitutions* of 1738 were in the press; and if, as there seems ground for believing, the Doctor was not himself present at the Grand Election of 1717, it is probable that he derived his account of it from the Brother who was chosen Grand Senior Warden on that occasion. Lamball, it is sad to relate, in his latter years fell into decay and poverty and, at a Quarterly Communication, held April 8, 1756, was a petitioner for relief, when the sum of ten guineas was voted to him from the Fund of Charity, "with liberty to apply again." Even of Sayer himself there occurs only a passing mention, but from which we are justified in inferring that his influence and authority in the councils of the Craft did not long survive his term of office as Grand Master. It is probable that poverty and misfortune so weighed him down as to forbid his associating on equal terms with the only two commoners—Payne and Desaguliers—who, besides himself, had filled the Masonic throne; but there is also evidence to show that he did not scruple to infringe the laws and regulation, which it became him, perhaps more than any other man, to set the fashion of diligently obeying. He was one of the Grand Wardens under Desaguliers in 1719 and a Warden of his private Lodge, Original No. 3, in January 1723, but held no office in the latter at the close of the same year or in 1725, though he continued a member until 1730, possibly later; but, from the last-named date until some way into the second half of the eighteenth century, there is unfortunately no register of the members of Lodges. After 1730 Sayer virtually disappears from the scene. In that year we first meet with his name, as having walked last in a procession—arranged in order of juniority—of past Grand Masters, at the installation of the Duke of Norfolk. He next appears as a petitioner for relief, finally in the character of an offender against the laws of the Society. With regard to his pecuniary circumstances, the Minutes of Grand Lodge show that he was a petitioner—presumably for charity—on November 21, 1724; but whether he was then relieved or not from the General Fund, the records do not disclose. A second application was attended with the following result:

April 21, 1730.—Then the Petition of Brother Anthony Sayer, formerly Grand Master, was read, setting forth his misfortune and great poverty and praying Relief. The Grand Lodge took the same into their consideration and it was proposed that he should have £20 out of the money received on acc^t of the general charity; others proposed £10 and others £15.

The Question being put, it was agreed that he should have £15, on acc^t of his having been Grand Master.

He appears to have received a further sum of two guineas from the same source on April 17, 1741, after which date no allusion in the records, or elsewhere, to the first Grand Master of Masons is found.

George Payne is generally described as a "learned antiquarian," though

possibly on no other foundation of authority than the paragraph into which Dr. Anderson has compressed the leading events of his Grand Mastership. It may be that the archæological tastes of a namesake who died in 1739 (*Scots Magazine*, vol. i, 1739, p. 423 ; George Payne, of Northumberland, F.R.S. ; Member of the Royal Academy at Berlin, of the Noble Institute of Bologna, etc.) have been ascribed to him ; but however this may be, his name is not to be found among those of the fellows or members of the Society of Antiquaries, an association established, or, to speak more correctly, revived, at about the same date as the Grand Lodge of England. Unfortunately there is very little to be gleaned concerning Payne's private life. His will is dated December 8, 1755, was proved March 9, 1757, by his wife, the sole executrix, the testator having died on January 23 in the same year. He is described as of the parish of St. Margaret, Westminster and appears to have been a man of good worldly substance. Among the various bequests are legacies of £200 each to his nieces, Frances, Countess of Northampton ; and Catherine, Lady Francis Seymour. Payne died at his house in New Palace Yard, Westminster, being at the time Secretary to the Tax Office. (*Gentleman's Magazine*, vol. xxvii, 1757, p. 93.) How long he had resided there it is now impossible to say ; but it is curious, to say the least, that when we first hear of the Lodge to which both Payne and Desaguliers belonged, it met at Channel Row, where the latter lived ; also that it was afterwards removed to New Palace Yard, where the former died.

Payne, probably, was the earlier member of the two and the date of his joining the Lodge may be set down at some period after St. John the Baptist's Day, 1717 and before the corresponding festival of 1718. He was greatly respected both by the Brethren of the Old Lodge at the Horn and the Craft at large. The esteem in which he was held by the latter, stood the former in good stead in 1751, when, at his intercession, the Lodge in question, which had been erased from the list in 1747, was restored to its former rank and place.

During his second term of office as Grand Master, Payne compiled the General Regulations, which were afterwards finally arranged and published by Dr. Anderson in 1723. He continued an active member of Grand Lodge until 1754 on April 27 of which year he was appointed a member of the committee to revise the *Constitutions* (afterwards brought out by Entick in 1756). According to the Minutes of Grand Lodge, he was present there for the last time in the following November.

John Theophilus Desaguliers, the son of a French Protestant clergyman, born at Rochelle, March 12, 1683, was brought to England by his father when about two years of age, owing to the persecution which was engendered by the revocation of the Edict of Nantes. He was educated at Christ Church College, Oxford, where he took the degree of B.A. and entered into deacon's orders in 1710. The same year he succeeded Dr. Keill as lecturer on Experimental Philosophy at Hart Hall. In 1712 he married Joanna, daughter of William Pudsey and proceeded to the degree of M.A. The following year he removed to the metropolis and settled in Channel

Row, Westminster, where he continued his lectures. On July 29, 1714, he was elected F.R.S., but was excused from paying the subscription, on account of the number of experiments which he showed at the meetings. Subsequently he was elected to the office of curator and communicated a vast number of curious and valuable papers between the years 1714 and 1743, which are printed in the *Transactions*. He also published several works of his own, particularly his large *Course of Experimental Philosophy*, being the substance of his public lectures and abounding with descriptions of the most useful machines and philosophical instruments. He acted as curator to within a year of his decease and appears to have received no fixed salary, being remunerated according to the number of experiments and communications which he made to the Society, sometimes receiving a donation of £10, and occasionally £30, £40, or £50. (See Dudley Wright's *England's Masonic Pioneers*.)

His lectures were delivered before George I at Hampton Court in 1717, also before George II and other members of the Royal Family, at a later period.

There is some confusion with regard to the church preferment which fell in the doctor's way. According to Lysons, he was appointed by the Duke of Chandos to the benefice of Whitchurch—otherwise termed Stanmore Parva—in 1714 (*The Environs of London*, 1800–11, vol. iii, p. 674), but Nichols says he was presented by the same patron, in the same year, to the living of Edgeware. (*Literary Anecdotes*, vol. vi, p. 81.)

It is not easy to reconcile the discrepancy and the description of a Lodge—warranted April 25, 1722—in the *Engraved Lists* for 1723, 1725, and 1729 viz. The Duke of Chandos's Arms, at Edge*worth*, tends to increase rather than diminish the difficulty of the task.

In 1718 he accumulated the degrees of Bachelor and Doctor of Laws and, about the same period, was presented—through the influence of the Earl of Sunderland—to a small living in Norfolk, the revenue of which, however, only amounted to £70 per annum. This benefice he afterwards exchanged for a crown living in Essex, to which he was nominated by George II. He was likewise appointed chaplain to Frederick, Prince of Wales, an office which he had already held in the household of the Duke of Chandos and was destined to fill still later (1738) in Bowles (now the 12th) Regiment of Dragoons.

When Channel Row, where he had lived for some years, was taken down to make way for the new bridge at Westminster, Dr. Desaguliers removed to lodgings over the Great Piazza in Covent Garden, where he carried on his lectures till his death, which took place on February 29, 1744. He was buried March 6 in the Chapel Royal of the Savoy. In personal attractions the doctor was singularly deficient, being short and thick-set, his figure ill-shaped, his features irregular and extremely near-sighted. In the early part of his life he lived very abstemiously, but, in his later years, was censured for an indulgence in eating to excess, both in the quantity and quality of his diet. The following anecdote is recorded of his respect for the clerical character.

Being invited to an illustrious company, one of whom, an officer, addicted to swearing in his discourse, at the period of every oath asked Dr. Desaguliers' pardon; the doctor bore this levity for some time with great patience, but at length silenced the swearer with the following rebuke: "Sir, you have taken some pains to render me ridiculous, if possible, by your pointed apologies; now, sir, I am to tell you, that if God Almighty does not hear you, I assure you I will never tell Him." (*Literary Anecdotes*, *loc. cit.*)

He left three sons—Alexander, the eldest, who was bred to the Church and had a living in Norfolk, where he died in 1751; John Theophilus, to whom the doctor bequeathed all that he died possessed of; and Thomas, also named in the testator's will as "being sufficiently provided for"—for a time equerry to George III—who attained the rank of Lieutenant-General and died March 1, 1780, aged seventy-seven.

Lieutenant-General Desaguliers served in the Royal Artillery—in which regiment his memory was long fondly cherished as that of one of its brightest ornaments—for a period of fifty-seven years, during which he was employed on many active and arduous services, including the battle of Fontenoy and the sieges of Louisbourg and Belleisle. The last named is the only one of Desaguliers' sons known to have been a Freemason. He was probably a member of the Lodge at the Horn and, as we learn from the *Constitutions* of 1738, was—like Jacob Lamball—among the "few Brethren" by whom the author of that work "was kindly encouraged while the Book was in the Press."

In the pamphlet mentioned, Dr. Desaguliers is mentioned as being (in 1718) specially learned in natural philosophy, mathematics, geometry and optics, but the bent of his genius must subsequently have been applied to the science of gunnery, for, in the same work which is so eulogistic of the son, we find the father thus referred to, in connexion with a visit paid to Woolwich by George III and his consort during the peace of 1763–71:

> It was on this occasion that their Majesties saw many curious firings; among the rest a large iron cannon, fired by a lock like a common gun; a heavy 12-pounder fired twenty-three times a minute and spunged every time by a new and wonderful contrivance, said to be the invention of Dr. Desaguliers, with other astonishing improvements of the like kind. (Duncan's *History of the Royal Regiment of Artillery*, vol. i, 1872, p. 228.)

It is possible that the extraordinary prevalence of Masonic Lodges in the Royal Artillery, during the last half of the eighteenth century, may have been due, in some degree, to the influence and example of the younger Desaguliers.

The latter days of Dr. Desaguliers are said to have been clouded with sorrow and poverty. De Feller, in the *Biographie Universelle*, says that he attired himself sometimes as a harlequin, sometimes as a clown, that in one of these fits of insanity

he died—whilst Cawthorne, in a poem entitled *The Vanity of Human Enjoyments*, laments his fate in these lines:

> —— permit the weeping muse to tell
> How poor neglected DESAGULIERS fell!
> How he who taught two gracious kings to view
> All Boyle ennobled and all Bacon knew,
> Died in a cell, without a friend to save,
> Without a guinea and without a grave.

But, as Mackey justly observes (*Encyclopædia of Freemasonry*, p. 216), the accounts of the French biographer and the English poet are most probably both apocryphal, or, at least, much exaggerated. Desaguliers was present in Grand Lodge on February 8, 1742; his will—apparently dictated by himself—is dated November 29, 1743. He certainly did not die "in a cell," but in the Bedford Coffee House. His interment in the Savoy also negatives the supposition that he was "without a grave," whilst the terms of his will, which express a desire to "settle what it has pleased God to bless him with, before he departs," are altogether inconsistent with the idea of his having been reduced to such a state of abject penury, as Cawthorne's poem would lead us to believe. Moreover, passing over John Theophilus, of whose circumstances we know nothing, is it conceivable that either Alexander, the eldest son, then a beneficed clergyman; or Thomas, then a captain in the artillery, would have left their father to starve in his lodgings, or even have grudged the expense of laying him in the grave?

These inaccuracies, however, are of slight consequence, as compared with those in which the historians of the Craft have freely indulged. Mackey styles Desaguliers "the Father of Modern Speculative Masonry" and expresses a belief "that to him, perhaps, more than to any other man, are we indebted for the present existence of Freemasonry as a living institution." It was Desaguliers, he considers, "who, by his energy and enthusiasm, infused a spirit of zeal into his contemporaries, which culminated in the Revival of the year 1717." Findel and others express themselves in very similar terms and to the origin of this hallucination of our *literati*, it will be unnecessary to do more than refer.

The more the testimonies are multiplied, the stronger is always the conviction, though it frequently happens that the original evidence is of a very slender character and that writers have only copied one from another, or, what is worse, have added to the original without any new authority. Thus, Dr. Oliver, in his *Revelations of a Square*, which in one part of his *Encyclopædia* Mackey describes as "a sort of Masonic romance, detailing in a fictitious form many of the usages of the last centuries, with anecdotes of the principal Masons of that period"—while in another, he diligently transcribes from it, as affording a description of Desaguliers' Masonic and personal character, derived from "tradition."

There is no evidence to justify a belief that Desaguliers took any active part in, or was even initiated into Freemasonry, prior to the year 1719, when, as the narrative

of Dr. Anderson states, he was elected Grand Master, with Anthony Sayer as his Senior Grand Warden.

In 1723, possibly 1722—for the events which occurred about this period are very unsatisfactorily attested—he was appointed Deputy Grand Master by the Duke of Wharton and reappointed to the same office six months later by the Earl of Dalkeith; again by Lord Paisley in 1725.

According to the Register of Grand Lodge, Desaguliers was a member of the Lodge at the Horn, Westminster (Original No. 4), in 1725; but his name is not shown as a member of any Lodge in 1723. Still, there can hardly be a doubt that he hailed from the Lodge in question in both of these years. The earliest Minute Book of the Grand Lodge of England commences:

This Manuscript was begun the 25th November 1723. The R^{t} Honble Francis, Earl of Dalkeith, Grand Ma^{r}; B^{r} John Theophilus Desaguliers, Deputy Grand M^{r}.

Francis Sorell, Esqr., } Grand Wardens.
Mr John Senex, }

Next follows "A List of the Regular Constituted Lodges, together with the names of the Masters, Wardens, and Members of each Lodge."

Now, in January 1723, the *New Constitutions* were ratified by the Masters and Wardens of twenty Lodges. Among the subscribers were the Earl of Dalkeith, Master, No. XI; Francis Sorell, Warden, No. IV; and John Senex, Warden, No. XV. In the list of Lodges given in the Minute Book of Grand Lodge, these numbers, XI, IV, and XV, are represented by the Lodges meeting at the Rummer, Charing Cross; the Horn, Westminster; and the Greyhound, Fleet Street, respectively. But, though the names of the members appear in all three cases, Lord Dalkeith no longer appears on the roll of No. XI (Rummer); and the same remark holds good with regard to the connexion between Sorell and Senex with Nos. IV (Horn) and XV (Greyhound) respectively. Sorell's name, it may be added, as well as that of Desaguliers, appears in the Grand Lodge Register, under the year 1725, as a member of the Horn.

It would seem, therefore, that, in 1723, the names of the four Grand Officers were entered in a separate list of their own, at the head of the roll. Past rank, or membership of and precedence in Grand Lodge, by virtue of having held office therein, it must be recollected, was yet unknown, which will account for the names of Payne and Sayer—former Grand Masters—appearing in the ordinary lists.

Desaguliers, it is certain, must have belonged to some Lodge or other in 1723; and there seems no room for doubt that the entry of 1725, which shows him to have then been a member of Original No. 4, merely replaced his name on the roll, from which it was temporarily omitted during his tenure of office as Deputy. Happily the lists of 1725 were enrolled in the Register of Grand Lodge, from returns furnished at a Quarterly Communication, held November 27, 1725; otherwise the omission

might have been repeated,—as Desaguliers, who vacated the Deputy's chair on St. John's Day (in harvest) 1724, resumed it by appointment of Lord Paisley on St. John's Day (in Christmas) 1725. Subsequently he became a member of other Lodges, whose places of meeting were at Solomon's Temple, Hemming's Row (1725–30),—James Anderson being also a member; The Bear and Harrow, in the Butcher's Row (No. 63, 1732),—the Earl of Strathmore being the Master, whilst the Grand Master (Lord Montacute), the Deputy; as well as the Grand Wardens of the year, were among the members; and of the University Lodge, No. 74 (1730–32). (*Grand Lodge Minutes.*)

The following summary completes the Masonic record of the learned natural philosopher.

In 1719, whilst Grand Master, he "reviv'd the old regular and peculiar Toasts or Healths of the *Free Masons.*" In 1721, at the annual feast, he "made an eloquent Oration about *Masons* and *Masonry*"; and in the same year visited the Lodge of Edinburgh. The preface to the *Constitutions* of 1723 was from his pen. On November 26, 1728, he "proposed that, in order to have the [Great Feast] conducted in the best manner a certain number of Stewards should be chosen, who should have the intire care and direction of the said ffeast, together with the Grand Wardens," which was agreed to. Twelve Brethren at once signed their names as consenting to act as Stewards in the following December; and the same number, with occasional intermissions, were nominated on later occasions until the Union, when it was increased to eighteen. On the same evening, the twelve "propos'd Dr. Desaguliers' Health for reviving the office of Stewards (which appeared to be agreeable to the Lodge in general); and the same was drank accordingly." In 1731, at the Hague, he acted as Master of the Lodge in which Francis, Duke of Lorraine—afterwards Grand Duke of Tuscany—was "made an *Enter'd Prentice* and *Fellow Craft.*" (*Constitutions*, 1738, p. 129.) In 1735 he was present with the Duke of Richmond; the Earl of Waldegrave (British Ambassador); President Montesquieu; Lord Dursley; and a numerous company, at the opening of a Lodge in the Hotel Bussy, Rue de Bussy, Paris, where the Duke of Kingston; Lord Chewton; the Count de St. Florentin (Secretary of State); and others, were admitted into the Society. (*St. James's Evening Post*, September 20, 1735.) Two years later—namely, on November 5, 1737—he again sat as Master at the initiation of a royal personage; on which occasion, Frederick, Prince of Wales, received the first two Degrees, which, however, were shortly afterwards followed by that of Master Mason, conferred at another Occasional Lodge, composed of the same members as the previous one. (*Constitutions*, 1738, p. 37.) In the same year—also in 1738 and later—he was a frequent visitor at the Lodge then held at the Bear Inn, Bath—now the Royal Cumberland Lodge, No. 41—from the Minutes of which we learn that he frequently sat as Master and discharged the ceremonial duties incidental to that office. (T. P. Ashley, *History of the Royal Cumberland Lodge*, No. 41, 1873, p. 26.) The *Constitutions* of 1738 were submitted in manuscript to the perusal of Desaguliers and Payne; and the last

entry with regard to his active participation in the duties of Masonry records his farewell visit to the Grand Lodge, which took place on February 8, 1742.

It is highly probable that Desaguliers became a member of the Lodge at the Rummer and Grapes in Channel Row, Westminster, because its meetings were held in the vicinity of his dwelling. We first meet with his name in the records of Masonry in 1719 and there is nothing which should lead us to infer that he had then been for any long period a member of the Society. On the contrary, the evidence points in quite the opposite direction. Two meetings only of the Grand Lodge (after its *pro tempore* constitution in 1716) appear to have been held before the Assembly, on St. John the Baptist's Day, 1719, at which Desaguliers was elected Grand Master, viz.: those in 1717 and 1718, whereat Anthony Sayer and George Payne were severally chosen to fill the same high office. It seems very unlikely that either Payne or Desaguliers was present at the Assembly of 1717. Had such been the case, Anderson would hardly have failed to record the circumstance; nor does it seem feasible that, if the name of one or the other had been included in the "List of proper Candidates" for the Masonic throne, proposed by the "oldest Master Mason" on the occasion in question—as must have happened, had either of them been present—the choice of the Lodges and Brethren would have fallen on Sayer.

It is certain that upon Anderson, rather than either Payne or Desaguliers, devolved the leading rôle in the consolidation of the Grand Lodge of England. His *Book of Constitutions* has been often referred to, but the *General Regulations* of 1723 were only designed "for the use of Lodges in and about London and Westminster." The Grand Lodge, however, both in authority and reputation, soon outgrew the modest expectations of its Founders.

It becomes essential to ascertain, as nearly as possible, the character of the Freemasonry existing in England at the date of publication of the first *Book of Constitutions*. In the same year there appeared the earliest copy, now extant, of the *Mason's Examination* or *Catechism*. The *Constitutions* of 1723, the *Catechisms* last referred to, the *Briscoe MS.* and *Additional MS.* 23,202, constitute the stock of evidence, upon which alone conclusions can be formulated.

The intrant, at his admission, became an Apprentice and Brother, then a Fellow Craft in due time and, if properly qualified, might "arrive to the honour of being the Warden, then the Master of the Lodge." "The third Degree," says Lyon, "could hardly have been present to the mind of Dr. Anderson, when, in 1723, he superintended the printing of his *Book of Constitutions*, for it is therein stated that the 'Key of a Fellow Craft' is that by which the secrets communicated in the Ancient Lodges could be unravelled." (*History of the Lodge of Edinburgh*, p. 211.) We are also told that "the most expert of the Fellow Craftsmen shall be chosen or appointed the Master, or Overseer of the Lord's Work, who is to be called Master by those that work under him."

The references to the status of a Fellow Craft are equally unambiguous in the General Regulations, one of which directs that when private Wardens—i.e. Wardens of private Lodges—are required to act as the Grand Wardens, their places "are to

[not may] be supply'd by two Fellow-Craft of the same Lodge" (XV). Another (XXXVII), that "the Grand Master shall allow any Brother, Fellow Craft, or Apprentice, to Speak."

Also, in "the Manner of Constituting a New Lodge," the expression occurs—"The Candidates, or the new Master and Wardens, being yet among the Fellow Craft"; and, a little lower down, we read, "the Candidate," having signified his submission to the charges of a Master, "the Grand Master shall, by certain significant Ceremonies and ancient Usages, install him." It is in the highest degree improbable—not to say impossible—that any secrets were communicated on such an occasion.

Throughout the first half of the eighteenth century, indeed considerably later, it was a common practice in Lodges to elect their officers quarterly; and, apart from the fact that the Minutes of such Lodges are silent on this point, it is hardly conceivable that a three months' tenure of office was preceded by a secret reception. But there is stronger evidence still to negative any such conclusion, for it was not until 1811 (*Minutes, Lodge of Promulgation*, February 4, 1811) that the Masters, even of London Lodges—under the Grand Lodge, whose procedure we are considering—were installed as "Rulers of the Craft" in the manner with which many readers will be familiar.

We find, therefore, that the Freemasons of England, at the period under examination, were classified by the Constitutions of the Society under three titles, though apparently not more than two Degrees were then recognized by the governing body. On this point, however, the language of the General Regulations, in one place (Regulation XIII), is not free from obscurity. Apprentices were only to be made Masters and Fellow Craft in Grand Lodge, which expression has usually been held to point to what is now the third Degree in Masonry, but this interpretation is wholly at variance with the context of the remainder.

How can we reconcile Dr. Anderson's allusion to "the key of a Fellow Craft" with the possibility of there then being a higher or superior Degree? The "Masters" mentioned in Clause XIII may have been Masters of Lodges, or the term may have crept in through the carelessness of Dr. Anderson. It must be recollected that the General Regulations are of very uncertain date. The proviso in question may have appeared in the code originally drawn up by George Payne in 1720, or it may have formed one of the additions made by Anderson between September 29, 1721 and March 25, 1722. If the earlier date be accepted, by "Masters" we may—with less improbability—understand "Masters of Lodges" and the clause or article (XIII) would then be in agreement with its fellows.

"Apprentices," says the Regulation, "must be admitted Masters and Fellow Craft"—not Fellow Craft and Masters—"only here." Apprentices, however, were not eligible for the chair; and in every other instance where their preferment is mentioned, they are taken from step to step by regular gradations. But if we get over this objection, another presents itself. Neither an Apprentice nor a Fellow Craft would be admitted, but would be installed, a Master of a Lodge. Next, let us scan the wording of the resolution which repealed the Regulation in question. The officers

of Lodges are empowered to "make Masters at their discretion." That this licence enabled them to confer the rank of Master of a Lodge *ad libitum* is an impossibility.

Whatever the period may have been when Anderson joined the English Craft, his opportunities of grafting the nomenclature of one Masonic system upon that of another only commenced in the latter part of 1721 and lasted for barely six months, as his manuscript *Constitutions* were ordered to be printed March 25, 1722. He was, therefore, debarred from borrowing as largely as he must have wished—judging from his fuller work of 1738—from the Operative phraseology of the Northern Kingdom; and it is quite possible that, subject to some trifling alterations, the first edition of the *Constitutions* was compiled between September 29 and December 27, 1721, as his "manuscript" was ready for examination on the latter of these dates. If, then, any further explanation is sought of the two titles which appear, so to speak, in juxtaposition in Regulation XIII, it would seem most reasonable to look for it in the Masonic records of that country, to which—so placed—they were indigenous. At Aberdeen, in 1670, Fellow Craft and Master Mason were used as convertible terms and the same may be said of other Scottish towns in which there were "Mason Lodges." Anderson was certainly a Scotsman and the inference is irresistible that to him was due the introduction of so many Scottish words into the Masonic vocabulary of the south.

It may be taken that a third Degree was not recognized as a part of the Masonic system up to the date of publication of the *Book of Constitutions* in January 1723. Mackey says: "The division of the Masonic system into three Degrees must have grown up between 1717 and 1730, but in so gradual and imperceptible a manner, that we are unable to fix the precise date of the introduction of each Degree." (*Encyclopædia*, s.v. Degrees.) There is no evidence from which one can arrive at any certainty with regard to the exact dates, either of the commencement or the close of the epoch of transition. It seems certain that the second and third Degrees were not perfected for many years. As a matter of fact, we are only made acquainted with the circumstance that there were Degrees in Masonry, by the 1723 *Book of Constitutions*, from which, together with the scanty evidence yet brought to light of slightly later date, it can alone be determined with precision that a system of two Degrees was well established in 1723 and that a third ceremony, which eventually developed into a Degree, had come into use in 1724. Modifications continued to be made, however, for some time, while there is no absolute proof that these evolutionary changes were not in operation until about 1728–29.

That a third, or additional, ceremony was worked in 1724, there is evidence to show, for three persons were "Regularly pass'd Masters" in a London Lodge, before February 18, 1725 (*Additional MSS.*, 23, 202) and it is unreasonable to suppose that this was the first example of the kind. Here we meet with the word "pass" and it is curious to learn from the same source of authority that, before the Society was founded (February 18, 1725), the Minutes of which it records "a Lodge was held, consisting of Masters sufficient for that purpose. In order to *pass* Charles Cotton, Esq., Papitton Ball and Thomas Marshall, Fellow Crafts." (*Ibid.*) It

might be argued from these expressions, that Master, even then, was merely another name for Fellow Craft, or why should a Lodge be formed, consisting of Brethren of the higher title, to pass a candidate for the lower? But some entries in the same records of a few months' later date draw a clearer distinction between the two Degrees. These, indeed, are not quite free from ambiguity, if taken alone, but all doubt as to their meaning is dispelled by collating them with an earlier portion of the same manuscript.

The Minutes of May 12, 1725, inform us, that two persons were "regularly passed Masters,"—one "passed Fellow Craft and Master" and another "passed Fellow Craft" only. Happily the names are given and, as Charles Cotton and Papitton Ball were the two who were "passed Masters," it is evident that, in the "Master's Part," something further must have been communicated to them than had been already imparted. It is doubtful if the "Part" in question had at that time assumed the form and dimensions of a Degree. In all probability this happened later and, indeed, the way may only have been paved for it at the close of the same year, by the removal of the restriction, which, as we have seen, did not altogether prevent private Lodges from infringing upon what ought at least to have been considered the especial province of the Grand Lodge.

It is barely possible that the "Master's Part" was incorporated with those of the Apprentice and Fellow Craft and became, in the parlance of Grand Lodge, a Degree on November 27, 1725. By a new Regulation of that date—which is given in full under its proper year—the members of private Lodges were empowered to "make Masters at discretion." This, Dr. Anderson expands into "Masters and Fellows," the terms being apparently regarded by him as possessing the same meaning. But there is too much ambiguity in the order of Grand Lodge, to warrant founding any definite conclusion upon it. The *Constitutions* of 1738 help very little.

In general terms, it may be said that Master Mason is for the most part substituted for "Fellow Craft" in the second edition of the *Constitutions*. There is, however, one notable exception. In "The Manner of Constituting a Lodge," as printed in 1738, the "New Master and Wardens" are taken, as before, from the Fellow Crafts, but the Master, "in chusing his Wardens," was to call "forth two Fellow Crafts (Master Masons)." With this should be contrasted an explanation by Anderson in the body of his work, that the old term "Master Mason" represented in 1738 the Master of a Lodge. (*Constitutions*, p. 109.)

It is probable that Regulation XIII, of the code of 1723, was a survival or an imitation of the old Operative custom, under which the Apprentice, at a certain period, was declared free of the Craft and "admitted or accepted into the fellowship," at a general meeting.

On taking up his freedom, the English Apprentice became a "Fellow" and master in his trade. This usage must have prevailed from very ancient times. Gibbon observes: "The use of academical degrees, as old as the thirteenth century, is visibly borrowed from the mechanic corporations; in which an apprentice, after

serving his time, obtains a testimonial of his skill and a licence to practise his trade and mystery." (*Miscellaneous Works*, edited by Lord Sheffield, vol. i, p. 49.)

So long as the governing body refrained from warranting Lodges in the country, there could have been no particular hardship in requiring newly made Brethren to be passed or admitted Fellows in Grand Lodge. In 1724, however, no fewer than nine provincial Lodges were constituted and it must have become necessary, if for no other reason, to modify in part a series of regulations, drafted, in the first instance, to meet the wants of the Masons of the metropolis.

It is unlikely that the number of Fellow Crafts—as they must be called from 1723—was very large, that is to say, in November 1725, the date when the law relating to the advancement of Apprentices was repealed. Out of twenty-seven Lodges in the London district, shown by the *Engraved List* of 1729 to have been constituted up to the end of 1724, only eleven were in existence in 1723, when the restriction was imposed. Sixteen Lodges, therefore—doubtless many others—besides the nine country ones, must have been comparatively unfamiliar with the ceremonial of the second Degree ; and it becomes, indeed, rather a matter of surprise how, in each case, the Master and Wardens could have qualified as Fellow Crafts.

Some confusion must have been engendered at this time by the promiscuous use of the term Master, which was alike employed to describe a Fellow Craft and a Master of a Lodge and gave its name—Master's Part—to a ceremony then growing very fashionable. It is probable that about this period the existing Degrees were remodelled and the titles of Fellow Craft and Master disjoined—the latter becoming the degree of Master Mason, the former virtually denoting a new Degree, though its essentials were merely composed of a severed portion of the ceremonial hitherto observed at the entry of an Apprentice.

These alterations—if the supposition is correct—were not effected in a day. Indeed, it is possible that a taste for "meddling with the ritual," having been acquired, lasted longer than has been commonly supposed ; and the "variations made in the established forms," which was one of the articles in the heavy indictment drawn up by the Seceding against the Regular Masons, may have been but a further manifestation of the passion for innovation which was evinced by the Grand Lodge of England during the first decade of its existence.

The *Flying Post* from April 11 to April 13, 1723 introduces us to a picture of the Freemasonry at that period, which, corroborated from similar sources, as well as by the *Book of Constitutions*, amply warrants the belief that at that date and for some time preceding it, Apprentice, Fellow and Master were well-established titles —though whether the two latter were distinct or convertible terms may afford matter for argument—that there was a Master's Part, also that there were signs, tokens and points of fellowship. The question is, how far can the reading presented by the printed *Catechism* of 1723 be carried back ? Here the method of textual criticism might yield good results ; but this point, like many others, must be left to the determination of that class of readers fitted by nature and inclination to follow up all such promising lines of inquiry.

It will suffice to assume that the *Catechism* of 1723 contains a reading which is several years older than the printed copy; or, in other words, that the customs it attests must have reached back to a more remote date. The whole tenor betrays an Operative origin, therefore, if composed or manufactured between 1717 and 1723, its fabricators must not be sought for among the Speculatives of that period; but, on the contrary, it will become essential to believe that this obsolete *Catechism*—including the metrical dialogue, which, of itself, is suggestive of antiquity—was compiled, a few years at most, before its publication in the *Flying Post*, by one or more Operative Masons!

The circumstances of the case will not admit of such a modern date being assigned to the text of this catechism. Conjointly with the other evidence—and the undoubted fact of the "examination" in question having been actually printed in 1723 invests *Sloane MS.* 3329 with a reflected authority that dissipates many difficulties arising out of the comparative uncertainty of its date—the extract from the *Flying Post* settles many important points with regard to which much difference of opinion has hitherto existed. First of all, it lends colour to the statement in the "Praise of Drunkenness," that Masonic *Catechisms*, available to all readers, had already made their appearance in 1721 or 1722. Next it establishes that there were then two Degrees—those of Apprentice and Fellow or Master, the latter being only honorary distinctions proper to one and the same Degree. It also suggests that in England, under the purely Operative regime, the Apprentice was not a member of the Lodge and only became so, also a Freemason, on his admission—after a prescribed period of servitude—to the degree of Fellow or Master.

It is impossible to define the period of time during which these characteristics of a Masonic system endured. Two obligations, not one only, as in the *Sloane MS.* and the *Old Charges*, are plainly to be inferred; and, as the latter are undoubtedly the most ancient records we possess, to the extent that the Mason's Examination is at variance with these documents, it must be pronounced the evolutionary product of an epoch of transition, beginning at some unknown date and drawing to a close about 1724. Degrees appear to have made their way very slowly into the York Masonic system. Upon the whole, if we pass over the circumstance that there were two forms of reception in vogue about 1723 and, for a period of time before that year, which can only be the subject of conjecture, as there are no solid proofs to rest on, the evidence just passed in review is strikingly in accord with the inferences deducible from Steele's essay in the *Tatler*, from the wording of *Harleian MS.* 2054, from Dr. Plot's account of the Society and from the *Diary* of John Aubrey.

In the first of these references we are told of "Signs and Tokens like Freemasons"; in the second, of the "Seurall Words & Signes of a Freemason"; in the third, of "Secret Signes"; and, in the last, of "Signes and Watch-words," also that "the manner of Adoption is very formall and with an Oath of Secrecy."

There is nothing to induce the supposition that the secrets of Freemasonry, as disclosed to Elias Ashmole in 1646—in aught but the manner of imparting them

—differed materially, if at all, from those which passed into the guardianship of the Grand Lodge of England in 1717. In all cases, up to about the year 1724 and, possibly later, there was a marked simplicity of ceremonial, as contrasted with the procedure of a subsequent date. Ashmole and Randle Holme, like the Brethren of York, were in all probability "sworn and admitted," whilst the "manner of Adoption"—to quote the words of John Aubrey—was doubtless "very formall" in all three cases and quite as elaborate as any ceremony known in Masonry, before the introduction of a third Degree.

There is no proof that more than a single Degree, i.e. a secret form of reception, was known to the Freemasons of the seventeenth century. Ashmole was "made a Freemason," according to his *Diary*, in 1646 and he speaks of six gentlemen having been "admitted into the Fellowship of Free Masons" in 1682, also of being on that occasion "the Senior Fellow among them," it having been "35 years since he was *admitted*." Randle Holme's statement is less precise but from the entry, in *Harleian MS.* 2054, relating to William Wade, it is unlikely that the Chester ceremonial differed from that of Warrington.

It may well have been, however, that the practice in Lodges, consisting exclusively of Operative Masons, was dissimilar, but the solution of this problem cannot be effected by inference or conjecture. In all probability when the second Degree became the third, the ceremonial was rearranged and the traditionary history enlarged. This view will be borne out by a collation of Dr. Anderson's two editions of the *Constitutions*. In both, the splendour of the Temple of Solomon is much extolled, but a number of details with regard to the manner of its erection are given in 1738, which are not in the work of 1723. Thus we learn that after "the *Cape-stone* was celebrated by the *Fraternity* ∴ their joy was soon interrupted by the sudden Death of their dear Master, HIRAM ABBIFF, whom they decently interr'd in the *Lodge* near the *Temple*, according to antient Usage." (*Constitutions*, 1738, p. 14.)

As Hiram was certainly alive at the completion of the Temple (2 Chron. iv. 11), it has been contended that the above allusion in the *Constitutions* is not to him, but to Adoniram (or Adoram), a tax receiver under David, Solomon and Rehoboam, who was stoned to death by the people (1 Kings xii: 18). According to J. L. Laurens, the death of Hiram is mentioned in the *Talmud* (*Essais sur la Franche Maçonnerie*, 2nd edit., 1806, p. 102); whilst for an account of the murder of Adoniram, C. C. F. W. von Nettlebladt refers us to what is probably the same source of authority, viz. the *Gemara* of the Jews, a commentary on the *Mischna* or *Talmud* (*Geschichte Freimaurerischer Systeme*, 1879—written *circa* 1826—p. 746). Both statements can hardly be true.

When the legend of Hiram's death was first incorporated with the older traditions, it is not easy to decide, but it seems to have taken place between 1723 and 1729; 1725 is, perhaps, the most likely year for its introduction to have taken place.

The prominence of Hiram in Masonic traditionary history or legends, in 1723,

or earlier, is wholly inconsistent with the silence of the *Old Charges*, the various *Catechisms* and the first *Book of Constitutions*, on a point of so much importance. In some of these he is, indeed, mentioned, but always as a subordinate figure, while there is no evidence to justify a belief that the circumstances of his decease, as narrated by Anderson, were in any shape or form a tradition of the Craft, before the year 1723. Had they been, we should not have had occasion to complain that what may be termed the apotheosis of Hiram has not been advanced by a due gradation of preparatory incidents. The legendary characters who live in written and speak through oral traditions are, in a certain sense, companions. We take more kindly to them, if, occasionally looking behind, we are prepared for their approach, or looking onwards espy them on the road before us. As a learned writer has observed, " it is not well for the personages of the historical drama to rise on the stage through the trap-doors. They should first appear entering in between the side scenes. Their play will be better understood then. We are puzzled when a king, or count, suddenly lands upon our historical ground, like a collier winched up through a shaft." (Palgrave, *History of Normandy and of England*, vol. i, p. 351.)

We are told by Fort, that " the traditions of the Northern Deity, Baldur, seemingly furnished the substantial foundation for the introduction of the legend of Hiram." (*Early History and Antiquity of Freemasonry*, p. 407.) Baldur, who is the lord of light, is slain by the wintry sun and the incidents of the myth show that it cannot have been developed in the countries of northern Europe. " It may be rash," says Sir George Cox, " to assign them dogmatically to central Asia, but indubitably they sprung up in a country where the winter is of very short duration." (*Mythology of the Aryan Nations*, 1882, p. 336). Of the Hiramic legend—which is purely allegorical—it has been said, that it will bear a two-fold interpretation, cosmological and astronomical.

The progress of the Degree is to a great extent veiled in obscurity and the By-laws of a London Lodge of about 1730–31 can be read, either as indicating that the system of two Degrees had not gone out of date, or that the Apprentice was " entered " in the old way, which made him a Fellow Craft under the new practice and, therefore, eligible for the " Superiour " or third Degree. The 3rd By-Law of Lodge No. 71, held at the Bricklayers' Arms, in the Barbican reads :

That no Person shall be Initiated as a Mason in this Lodge, without the Unanimous consent of all then present, & for the better Regulation of this, 'tis Order'd that all Persons proposed be Ballotted for, & if one Negative appear, then the said Person to be Refused, but if all Affirmatives the Person to pay two Pounds seven Shillings at his Making, & receive Double Cloathing, Also when this Lodge shall think Convenient, to confer the Superiour Degree of masonry upon him, he shall pay five Shillings more ; & 'tis further Order'd that if any Regular & worthy Brother desires to be a Member of this Lodge, the same Order shall be observed as to the Ballot & he shall pay half a Guinea at his Entrance & receive single Cloathing." (*Rawlinson MSS.*, C. 126, p. 205.)

But some entries in the Minutes of a country Lodge, on the occasion of its being constituted as a regular Lodge—May 18, 1733—are even more difficult to interpret, though the particulars they afford are as diffuse as those in the previous instance are the contrary. The presence is recorded, besides that of the Master and Wardens, of three Fellow Crafts, six Masters and four "Pass'd Masters." (T. P. Ashley, *History of the Royal Cumberland Lodge*, No. 41, 1873, p. 22.) The distinction here drawn between the two sets of Masters, it is by no means easy to explain, but it appears to point to an epoch of confusion, when the old names had not yet been succeeded by the new, at least in the country Lodges. The first meeting of this Lodge, of which a record is preserved, took place, December 28, 1732. Present, the Master and Wardens and seven members. No other titles are used. Among the members were George Rainsford and Johnson Robinson, the former of whom is described as Master, the latter as Pass'd Master, in the Minutes of May 18, 1733. It is possible, to put it no higher, that these distinctive terms were employed because some of the members had graduated under the Grand Lodge system, whilst others had been admitted or passed to their Degrees according to the more homely usage which preceded it. (Hughan, *Origin of the English Rite*, p. 25.) The Degree seems, however, to have become fairly well established by 1738, as the *Constitutions* of that year inform us that there were then eleven Masters' Lodges in the metropolis. One of these is described by Anderson as, "Black Posts in Maiden Lane, where there is also a Masters' Lodge." This was No. 163 on the General List, constituted Sept. 21, 1737. Its Minutes, which commence Feb. 9, 1737 and, therefore, show the Lodge to have worked by inherent right before accepting a Charter, contain the following entries :—Dec. 17, 1738.—"'Twas agreed thatt all Debates and Business shall be between the E.A. and F.C.s Part." Feb. 5, 1740.—The Petition of a Brother was rejected, "but unanimously agreed to Raise him a Master gratis." Sept. 2, 1742.—"If a Brother entring is a Fellow Craft, he shall be oblidge to be raised master in 3 Months, or be fin'd 5*s*."

These seem to have been at that time, in London—although it may have been different in the country—part and parcel of the Lodges, to which the way they are ordinarily described would have us to believe that they were merely attached. The use of the term "raise" in lieu of "pass" had also then crept into use, as may be seen in the paragraph above, though the latter was not entirely superseded by the former, until much later.

It must freely be conceded that the old manuscript *Constitutions* show evident traces of a Gallic influence, also that some indications are afforded in the work of a French historian—whose writings command general respect—of a ceremony performed at the reception of a French stoneworker, strongly pointing to a ritual not unlike our own. (Monteil, *Histoire des Français des Divers Etats*, 1853, vol. i, p. 294.) But the difficulty experienced in recognizing in the legend of Hiram the builder, a common feature of the Companionage and the Freemasonry of more early times, is two-fold.

In the case of the former, we may go the length of admitting that there is a

strong presumption in favour of the legend having existed in 1717, but, unfortunately, the most material evidence to be adduced in its support—that of Perdiguier, showing that there was a Solomonic or Hiramic legend at all—is more than a century later than the date of the event to which it has been held to refer. In cases of this kind, to adopt the words of Voltaire, the existence of a festival, or of a monument, proves indeed the belief which men entertain, but by no means proves the reality of the occurrence concerning which the belief is held.

Here, indeed, there is not quite so much to rely on, for Perdiguier expressly disclaims his belief in the antiquity of the legend he recounts ; but passing this over and, assuming that in 1841 the Companions, as a body, devoutly cherished it as an article of faith, this will by no means justify us in regarding it as a matter of conviction.

As to the Freemasons, the legend made its appearance too late to be at all traceable to the influence of the Companionage though, with regard to the tradition which renders Charles Martel a patron of the Society, it may be otherwise. Charles Martel is said, by many writers, to have sent Stonemasons to England at the request of certain Anglo-Saxon kings. This he may possibly have done, especially as he lived at a time when the Anglo-Saxon kingdoms were in a most flourishing condition. But he certainly was not a great church builder, inasmuch as he secularized a large portion of the Church's property to provide for the sustenance of those troops, whom he was forced to raise to defend the Frankish monarchy against the Saracens and others.

With the exception of France, however, there appears no continental source from which it is at all probable that the English Masons borrowed either their customs or their traditions. Had they done so from Germany, the Masonic vocabulary would bear traces of it and German words easily become incorporated with our language. But it is impossible to find in the ritual, or in the names of the emblems of our art, the slightest symptom of Teutonic influence.

By the Revocation of the Edict of Nantes and by the savage persecution which immediately preceded and followed it, France probably lost upwards of a quarter of a million of her most industrious citizens. In consequence, at the early part of the eighteenth century, every considerable town in England, Holland and Protestant Germany, contained a colony of Frenchmen who had been thus driven from their homes. Now, if at the time of this phenomenal incursion of Frenchmen, the English Masonic customs received a Gallic tinge, is it not reasonable to suppose that the same process would have been at work in other Protestant countries, to say nothing of Ireland, where the influx of these refugees was so great that there were no fewer than three French congregations established in Dublin ?

On the whole, therefore, it seems not unreasonable to conclude that, if the English borrowed from the French Masons in any other respect than claiming Charles Martel as their patron, the debt was contracted about the same time that the name of the " Hammer-bearer " first figured in our oral or written traditions.

One of the legendary characters who figures in Masonic history, who may be said to be the most remarkable of them all—Naymus Grecus—deserves a few

parting words. The longevity of this worthy Mason is tame and insignificant when compared with what is preserved in the literature of India. The most remarkable case is that of a personage who was the first king, first anchoret and first saint. This eminent man lived in a pure and virtuous age and his days were indeed long in the land; since, when he was made king, he was two million years old. He then reigned 6,300,000 years, having done which, he resigned his empire, and lingered on for 100,000 years more! (*Asiatic Researches*, vol. ix, p. 305; Buckle, *History of Civilization in England*, vol. i, p. 136.)

Returning to the history of the Grand Lodge of England, the following is an exact transcript of the earliest proceedings which are recorded in its Minutes:

AT THE GRAND LODGE HELD AT MERCHANT TAYLOR'S HALL, MONDAY, 24TH JUNE 1723.

PRESENT—

His Grace the Duke of Wharton, G. Master.
The Reverend J. T. Desaguliers, LL.D., F.R.S., D.G.M.
Joshua Timson, } G. Wardens.
The Reverend Mr. James Anderson, }

ORDERED

That William Cowper, Esqr., a Brother of the Horn Lodge at Westminster—be Secretary to the Grand Lodge.

The order of the 17th Jan: 172⅔, printed at the end of the Constitutions, page 91, for the publishing the said Constitutions was read, purporting, That they had been before Approved in Manuscript by the Grand Lodge, and were then (vizt), 17th January aforesaid, produced in Print and approved by the Society.

THEN

The Question was moved, That the said General Regulations be confirmed, so far as they are consistent with the Ancient Rules of MASONRY.

The previous Question was moved and put, Whether the words [so far as they are consistent with the Ancient Rules of MASONRY] be part of the Question.

RESOLVED in the affirmative.

But the main question was not put.

And the Question was moved,

That it is not in the Power of any person, or Body of men, to make any Alteration, or Innovation in the Body of MASONRY without the Consent first obtained of the Annual Grand Lodge.

And the Question being put accordingly,

Resolved in the Affirmative.

The two Grand Wardens were sent out into the Hall to give Notice, That, if any Brother had any Appeal, or any matter to offer, for the good of the Society, he might Come in and offer the same, in this Grand Lodge and two other Brethren were appointed by the Grand Master, to take the Grand Wardens places in the mean while.

The Grand Wardens being returned, reported they had given Notice accordingly.

Then the Grand Master being desired to name his Successor, and declining so to do, but referring the Nomination to the Lodge,

The Right Honble. The Earl of Dalkeith was proposed to be put in Nomination as GRAND MASTER for the ensuing year.

The Lodge was also acquainted *That* in case of his Election, he had nominated Dr Desaguliers for his Deputy.

And the 35th General Regulation, purporting that the Grand Master being Installed, shall next nominate and appoint his Deputy Grand Master, &c., was read.

Then

The Question was proposed and put by the Grand Master,

That the Deputy nominated by the Earl of Dalkeith be approved.

There was a Division of the Lodge, and two Brethren appointed Tellers.

Ayes, ...	43
Noes, ...	42

As the tellers reported the Numbers.

Then

The Grand Master, in the Name of the new Grand Master, proposed Brother Francis Sorrel and Brother John Senex for Grand Wardens the ensuing year.

Agreed, That they should be Balloted for after Dinner.

ADJOURN'D TO DINNER.

After Dinner and some of the regular Healths Drank, the Earl of Dalkeith was declared GRAND-MASTER according to the above mentioned Resolution of the Grand Lodge.

The late Grand Master, declaring he had some doubt upon the above mentioned Division in the Grand Lodge before Dinner, whether the Majority was for approving Dr Desaguliers, or whether the Tellers had truly reported the Numbers ; proposed the said Question to be now put again in the General Lodge.

And accordingly insisting on the said Question being now put and putting the same, his Worship and several Brethren withdrew out of the Hall as dividing against approving Dr Desaguliers.

And being so withdrawn,

Brother Robinson, producing a written Authority from the Earl of Dalkeith for that purpose, did declare in his Name, That his Worship had, agreeably to the Regulation in that behalf, Appointed and did Appoint Dr Desaguliers his Deputy, and Brothers Sorrel and Senex Grand Wardens. And also Brother Robinson did, in his said Worship's Name and behalf of the whole Fraternity, protest against the above proceedings of the late Grand Master in first putting the Question of Approbation, and what followed thereon, as unprecedented, unwarrantable and Irregular, and tending to introduce into the Society a Breach of Harmony, with the utmost disorder and Confusion.

Then the said late Grand Master and those who withdrew with him being

returned into the Hall and acquainted with the foresaid Declaration of Brother Robinson,

The late Grand Master went away from the Hall without Ceremony.

After other regular Healths Drank,
The Lodge adjourned.

The Minutes of this meeting are signed by "JOHN THEOPHILUS DESAGULIERS, Deputy Grand Master."

The Earl of Dalkeith presided at the next Quarterly Communication, held November 25, and the proceedings are thus recorded:

The following Questions were put:

1. Whether the Master and Wardens of the several Lodges have not power to regulate all things relating to Masonry at the Quarterly Meetings, one of which must be on St John Baptist's Day?

Agreed, *nem. con.*

2. Whether the Grand Master has not power to appoint his Deputy?

Agreed, *nem. con.*

Agreed, That Dr Desaguliers be Deputy Grand Master from the last Annual meeting.

Ordered; That Brother Huddleston of the King's Head in Ivy Lane be expelled the Lodge for laying several Aspersions against the Deputy Grand Master, which he could not make good and the Grand Master appointed Mr Davis, Senr. Warden, to be Master of the said Lodge in Ivy Lane.

Agreed, That no new Lodge, *in or near London*, without it be Regularly Constituted, be countenanced by the Grand Lodge, nor the Master or Wardens be admitted at the Grand Lodge.

3. Whether the two Grand Wardens, Brother Sorrell and Brother Senex, are confirmed in their offices?

Agreed, *nem. con.*

The above is a literal extract from the actual Minutes of Grand Lodge; but among the "alterations, improvements and explications" of the "Old Regulations" of the Society, or, in other words, the "New Regulations" enacted between the dates of publication of the first and second editions of the *Book of Constitutions*, Anderson gives the following as having been agreed to on November 25, 1723:

That in the Master's absence, the Senior Warden of a lodge shall fill the chair, even tho' a former Master be present.

No new Lodge to be owned unless it be regularly Constituted *and registered.*

That no Petitions and Appeals shall be heard on the Feast Day or Annual Grand Lodge.

That any G. Lodge duly met has a Power to amend or explain any of the printed Regulations in the Book of Constitutions, while they break not in upon the antient Rules of the Fraternity. But that no Alteration shall be made in this printed Book of Constitutions without Leave of the G. Lodge.

Of the foregoing resolutions, the first and third—so Anderson informs us—were not recorded in the Grand Lodge Book. But, with the exception of the latter, which must have been necessitated at an early date, in order to preserve the requisite harmony on the Assembly or Head-meeting Day, all of them seem to be merely amplifications of what really was enacted by the Grand Lodge. Anderson, moreover, it should be recollected, was not present (or at least his attendance is not recorded) at the Communication in question.

Grand Lodge met in ample form on February 19, 1724, when the following Questions were put and agreed to :

1. That no Brother belong to more than one Lodge at one time, within the Bills of Mortality.

2. That no Brother belonging to any Lodge within the Bills of Mortality be admitted to any Lodge as a visitor, unless personally known to some Brother of that Lodge where he visits and that no Strange Brother, however skilled in Masonry, be admitted without taking the obligacon over again, unless he be introduced or vouched for by some Brother known to, and approved by, the Majority of the Lodge. And whereas some Masons have mett and formed a Lodge without the Grand Master's Leave.

AGREED ; That no such persons be admitted into Regular Lodges.

At this meeting, every Master or Warden was enjoined to bring with him a list of the members belonging to his Lodge at the next Quarterly Communication.

Two further " Questions " were submitted to the Grand Lodge on April 28 and, in each case, it was resolved by a unanimous vote,—*firstly*, that the Grand Master had the power of appointing the two Grand Wardens and, in the *second* place, that Charles, Duke of Richmond, should " be declared Grand Master at the next Annual meeting."

According to Anderson (*Constitutions*, 1738, p. 118), the Duke was duly " install'd in Solomon's Chair," on June 24 and appointed Martin Folkes his Deputy, who was " invested and install'd by the last Deputy in the Chair of Hiram Abbif." No such phrases occur in the official records and the only circumstance of a noteworthy character, associated with the Assembly of 1724, is, that the Stewards were ordered " to prepare a list for the Grand Master's perusal of twelve fit persons to serve as stewards at the next Grand Feast."

During the Grand Mastership of the Duke of Richmond, the Committee of Charity—at the present day termed the Board of Benevolence—was instituted. The scheme of raising a fund of General Charity for Distressed Masons was proposed, November 21, by the Earl of Dalkeith and, under the same date, there is a significant entry in the Grand Lodge Minutes—" Brother Anthony Sayer's petition was read and recommended by the Grand Master." It does not appear, however, that the premier Grand Master received any pecuniary assistance on the occasion of his first application for relief, though sums of money were voted to him in 1730 and 1741 respectively as seen already.

Lord Dalkeith's proposal met with general support and, among those whose names are honourably associated with the movement in its earlier stages, may be mentioned Dr. Desaguliers, George Payne and Martin Folkes.

At the same meeting it was resolved, that all Past Grand Masters should have the right of attending and voting in Grand Lodge and it was

AGREED, *nem. con.*—That if any Brethren shall meet Irregularly and make Masons at any place *within ten miles of London*, the persons present at the making (the New Brethren Excepted) shall not be admitted, even as visitors, into any Regular Lodge whatsoever, unless they come and make such submission to the Grand Mas^t^. and Grand Lodge as they shall think fit to impose upon them.

A few words must now be devoted to the proceedings of the Gormogons, an Order which first came under public notice in this year, though its origin is said to have been of earlier date. The following notification appeared in the *Daily Post* of September 3, 1724:

Whereas the truly ANTIENT NOBLE ORDER of the Gormogons, instituted by Chin-Quaw Ky-Po, the first Emperor of China (according to their account), many thousand years before Adam and of which the great philosopher Confucius was Œcumenical Volgee, has lately been brought into England by a Mandarin and he, having admitted several Gentlemen of Honour into the Mystery of that most illustrious order, they have determined to hold a Chapter at the Castle Tavern in Fleet Street, at the particular Request of several persons of Quality. This is to inform the public, that there will be no drawn Sword at the Door, nor Ladder in a dark Room, nor will any Mason be receiv'd as a Member till he has renounced his Novel Order and been properly degraded. N.B.—The Grand Mogul, the Czar of Muscovy and Prince Tochmas are enter'd into this Hon. Society; but it has been refused to the Rebel Meriweys, to his great Mortification. The Mandarin will shortly set out for Rome, having a particular Commission to make a Present of this Antient Order to his Holiness and it is believ'd the whole Sacred College of Cardinals will commence Gormogons. Notice will be given in the Gazette the Day the Chapter will be held.

If we may believe the *Weekly Journal* or *Saturday Post*, of the 17th of October following, " many eminent Freemasons " had by that time " degraded themselves " and gone over to the Gormogons, whilst several others were rejected " for want of qualification." But the fullest account of the Order is given in the second edition of the *Grand Mystery of the Freemasons Discovered*, published October 28, 1724. This has been closely dissected by Kloss, who advances three distinct theories with regard to the appearance of the Gormogons :—I. That the Œcumenical Volgi was no less than the Chevalier Ramsay, then at Rome in attendance upon the Young Pretender; II. That the movement was a deeply laid scheme on the part of the Jesuits to attain certain ends, by masquerading after the fashion of the Freemasons; and III. That in the Gormogons we meet with the precursors of the Seceding Masons, or Antients. The first and last of these suppositions may be passed over, but the

Martin Folkes, F.R.S.
Deputy Grand Master, 1724.

second is more plausible, especially if its application is widened and for " Jesuits " read " Roman Catholics," since, curiously enough, the Order is said to have become extinct in 1738, the year in which Clement XII published his Bull against the Freemasons.

The *Plain Dealer* of September 14, 1724, contains a letter from a Mandarin at Rome to another in London. The former congratulates the latter on the speedy progress he has made " from the Court of the Young SOPHY " and adds :

Your Presence is earnestly expected at ROME. The Father of High Priests is fond of our Order and the CARDINALS have an Emulation to be distinguish'd. Our Excellent Brother GORMOGON, Mandarin, CHAN FUE, is well and salutes you.

There are also several allusions to the Freemasons, which point to the prevalence of irregularities, such as we are already justified in believing must have existed at the time.

The following notice appeared in the *Daily Journal* of October 26, 1730 :

By command of the VOL-GI.

A General Chapter of the most August and Ancient order GOR-MO-GON, will be held at the Castle Tavern in Fleet Street, on Saturday the 31st Inst., to commence at 12 o'clock ; of which the several Graduates and Licentiates are to take Notice, and give their Attendance.

P. W. T.

An identical summons, signed F. N. T., will be found in the same journal for October 28, 1731, but that earlier chapters were held at the same place may be inferred from a paragraph in the *British Journal* of December 12, 1724, which reads :

We hear that a Peer of the first Rank, a noted Member of the Society of Free-Masons, hath suffered himself to be degraded as a member of that Society and his Leather Apron and Gloves to be burnt and thereupon enter'd himself as a Member of the Society of Gormogons, at the Castle-Tavern in Fleet Street.

This can only refer to the Duke of Wharton, whose well-known eccentricity of character, combined with the rebuff he experienced when last present in Grand Lodge, may have led him to take this step. It is true, that in 1728 he constituted a Lodge at Madrid, but this would be in complete harmony with the disposition of a man who, in politics and everything else, was always turning moral somersaults ; and the subsequent application of the Lodge to be " constituted properly " tends to show that, however defective his own memory may have been, his apostasy was neither forgotten nor forgiven by the Craft.

The number of renegade Gormogons was, probably, large, but the only secession from the Order published occurs in the *Weekly Journal* or *British Gazetteer* of April 18, 1730, which has :

On Saturday last, at the Prince William Tavern, at Charing ✠, Mr Dennis, the famous poet and critick, was admitted a Free and Accepted Mason, at a lodge

then held there, having renounced the Society of the Gormogons, of which he had been a member for many years.

This John Dennis, poet, political writer and critic, was born in 1657 and died on January 6, 1734. He was, therefore, in his seventy-third year when initiated into Freemasonry.

The Grand Lodge on May 20, 1725, ordered that the Minutes of the last meeting should be read—a formality noticed for the first time; it was also "ordered, that his Grace the Duke of Richmond be continued Grand Mas^t. for the next half year ending at Christmas" and there occurs a singular entry, with regard to which we should remain entirely in the dark, were it not for the discovery of a manuscript in the library of the British Museum, by the late Matthew Cooke (*Additional MS.*, 23,202; see *Freemasons' Magazine*, July to December, 1861, pp. 67, 85, 132, 304, 326, 387) that clears up the whole matter. The Minute runs:

Ordered, that there be a letter wrote to the following Brethren, to desire them to attend the Grand Lodge at the next Quarterly Communication (vizt.) William Gulston, Coort Knevitt, William Jones, Charles Cotton, Thomas ffisher, Thomas Harbin and ffrancis Xavier Germiniani.

All these Brethren, except ffisher and Harbin, were "made Masons" in the Lodge at the Queen's Head in Hollis Street and three of them—Knevitt, Jones and Cotton—by the Duke of Richmond, Grand Master. Harbin was a member of the same Lodge in 1725. Thomas ffisher was Junior Warden of the Lodge at Ben's Coffee House, New Bond Street, in 1723.

The manuscript referred to informs us that these persons were members—and, with three exceptions, founders—of an association, entitled the Philo Musicæ et Architecturæ Societas, Apolloni, established February 18, 1725, by seven Brethren from the Lodge at the Queen's Head in Holles Street and one other.

The Minutes of the Society extend to 296 pages and the last entry is dated March 23, 1727. Rule xviii ordains—"that no Person be admitted as a Visitor, unless he be a Free Mason" and the ranks of the Society were recruited solely from the Craft. But if the applicant for membership was not a Mason, the Society proceeded to make him one and sometimes went further, for we find that on May 12, 1725, two brothers "were regularly passed Masters," one "was regularly passed fellow Craft & Master," another "was regularly passed Fellow Craft"—the ordinance (XIII) of Grand Lodge, enjoining that such ceremonies should only be performed in the presence of that body, being in full force at the time.

The ordinary practice in cases where the candidates were devoid of the Masonic qualification was to make them Masons in the first instance, after which they were ordered to attend "to be admitted and properly inducted members." This, however, they frequently failed to do and, on March 17, 1726, two persons were ignominiously expelled for not taking up their membership—for which they had been duly qualified—though thrice summoned to do so.

Geo. Payne, J. G. Warden, was present as a visitor on September 2, 1725 and the following entry occurs in the Minutes under December 16 of the same year:

A letter Dat. the 8th Instant from Brother Geo. Payne, Junr Grand Warden, directed in form to this Society, inclosing a Letter from the Duke of Richmond, Grand Master, dat. likewise the 8 Instant, directed to the Presid^{t}. and the rest of the Brethren at the Apollo, in which he Erroneously insists on and Assumes to himself a Pretended Authority to call Our R^{t}. Wōrpfull and Highly Esteem'd Society to an account for making Masons irregularly, for which reasons as well as for want of a Due Regard, Just Esteem and Omitting to Address himself in proper form to the Rt. Wōrpfull and Highly Esteemed Society,

Ordered—

That the Said Letters do lye on the Table.

The subject is not again referred to in the Minutes of the Society, or in those of Grand Lodge, but a week later—December 23, 1725—three members of the Lodge at the Horn were present as visitors, including Alexander Hardine, the Master; and Francis Sorrell, Senior Grand Warden.

The preceding extracts throw a light upon a very dark portion of Masonic history. It is highly probable that Payne's visit to the Musical Society took place at the instance of the Duke of Richmond, by whom, as seen, three of the members were "made Masons." But the attendance of Sorrell and Hardine, after the Grand Master's letter had been so contemptuously disregarded, is not a little remarkable. Still more curious is the circumstance, that, at the very time their visit occurred, Coort Knevitt was also a member of the Lodge at the Horn. It may be taken, therefore, that the denunciations of the Grand Master were a mere *brutum fulmen* and led to no practical result. The Musical Society died out in the early part of 1727, but the Minutes show that the members persisted in making Masons until June 23, 1726 and, possibly, would have continued the practice much later had the supply of candidates lasted longer than it apparently did.

William Gulston, the præses, or president, of the Society during the greater part of its existence, whose name, it may be supposed, would have been particularly obnoxious to the rulers of the Craft, was a member of Lodge No. 40, at the St. Paul's Head, in 1730 and his name appears first on the list. There were 107 members in all and, among them, were Dr. Richard Rawlinson, Grand Steward 1734; John Jesse, Grand Treasurer 1738–52; and Fotherley Baker, Deputy Grand Master 1747–51. These were not the kind of men to join in fellowship with any person whose Masonic record would not bear investigation. It is reasonably clear that, down at least to 1725, perhaps later, the bonds of discipline so recently forged were unequal to the strain which was imposed upon them. Confidence is a plant of slow growth and, even were evidence wanting to confirm the belief that the beneficent despotism which arose out of the unconditional surrender of their inherent privileges by four private Lodges, was not submitted to without resistance

by the Craft at large—from the nature of things, no other conclusion could be adopted.

It may, therefore, be supposed that Gulston and the others gradually ceased to commit the irregularities for which they were censured and that they did so before the time had arrived when the Grand Lodge felt itself established on a sufficiently firm basis to be able to maintain in their integrity the General Regulations agreed to by the Masons of London and Westminster in 1723.

The evidence *Additional MS.* 23,202 affords of the Fellow Craft's and Master's parts having been actually wrought other than in Grand Lodge, before February 18, 1725, is of great value, both as marking the earliest date at which such ceremonies are known to have been worked and, from the inference we are justified in drawing, that at the period in question there was nothing unusual in the action of the Brethren concerned in these proceedings.

The Quarterly Communication, held November 27, 1725, was attended by the officers of forty-nine Lodges, a number vastly in excess of any previous record of a similar character, which does not again reach the same figures until the November meeting of 1732. Two reasons may be assigned for so full an attendance—one, the general interest experienced by the Fraternity at large in the success of the Committee of Charity, the report of which body, drawn up by William Cowper, the chairman, was to be presented to Grand Lodge; the other, that an extension of the authority of private Lodges was to be considered and, as the following extract shows, conceded:

> A Motion being made that such part of the 13th Article of the Gen^{ll}. Regulations relating to the making of Ma^{sts} only at a Quarterly Court may be repealed and that the Mast. of Each Lodge, with the consent of his Wardens and the Majority of the Brethren, being Ma^{sts}., may make Ma^{sts} at their discretion. Agreed, *Nem. Con.*

It is singular, that whilst forty-nine Lodges are stated to have been represented in Grand Lodge on this occasion, the *Engraved List* of 1729 has only fifty-four Lodges in all, forty-four of which, no more, were constituted up to and inclusive of the year 1725. This is at first sight somewhat confusing, but the *Engraved List* of 1725 shows that sixty-four Lodges existed in that year and there were many influences at work between the years 1725 and 1729, tending to keep down and still further reduce the number of Lodges.

The Duke of Richmond was succeeded by Lord Paisley, afterwards Earl of Abercorn, who appointed Dr. Desaguliers his Deputy and, during this Grand Mastership, the only event worth recording is the resolution passed February 28, 1726, giving past rank to Deputy Grand Masters, a privilege, it may be observed, also extended to Grand Wardens on May 10, 1727.

The next to ascend the Masonic throne was the Earl of Inchiquin, during whose term of office, Provincial Grand Masters were first appointed and, on June 24, 1727, the Masters and Wardens of Private Lodges were ordered to wear at all

Masonic meetings, "the Jewells of Masonry hanging to a White Ribbon (vizt.) That the Ma^st^. wear the Square, the Senr. Warden the Levell and the Junr. Warden the Plumb Rule" (*Constitutions*, 1738, N. R. XII).

About this period the question of Masonic precedency began to agitate the Lodges and the following extract from the Minutes of Grand Lodge will afford the best picture of the manner in which their relative positions at the Quarterly Communications were determined, before any strict rule on the subject was laid down.

December 19, 1727.—The Masters and Wardens of the Several Lodges following, attended and answered to their Names, vizt:

1. Goose and Gridiron, St. Pauls.
2. Rose and Rummer, Castle Yard.
3. Queen's Head, Knave's Acre.
4. Horn, West^r^.
5. Green Dragon, Newgate St.
6. St. Paul's Head, Ludgate St.
7. Three Tuns, Swithin's Alley.
8. Queen's Head, Great Queen St.
9. Ship, Fish St. Hill.
10. Globe, Strand.
11. Tom's Coffee House, Clare Market.
12. Crown and Scepter, St. Martin's.
13. Swan, Greenwich.
14. Cross Keys, Henrieta St., Co: Garden.
15. Swan, Tottenham High Cross.
16. Swan and Rummer, Finch Lane.
17. Mag: Pye, against Bishopsgate Church.
18. Mount Coffee House, Grosvenor St.

Here we find the Four Old Lodges at the head of the roll, arranged, moreover, in due order of seniority, reckoned from their age, or respective dates of establishment or constitution. This position they doubtless owed to the sense entertained of their services as founders of the Grand Lodge. But the places of the remaining Lodges appear to have been regulated by no principle whatever. No. 5 above becomes No. 19 on the first list (1729), in which the positions of Lodges were determined by the dates of their warrants of constitution. Similarly, No. 6 drops down to the number 18, 7 to 12, 8 to 14, 9 to 22, 13 to 25, whilst the No. 11 of 1727 goes up to the sixth place on the *Engraved List* of 1729.

In the same year, at the Assembly on St. John's Day (in Christmas), the following resolution was adopted:

That it shall be referred to the succeeding Grand Master, Deputy Grand Master and Grand Wardens, to enquire into the Precedency of the Several Lodges and to make report thereof at the next Quarterly Communication, in order that the same may be finally settled and entre'd accordingly.

In conformity with this regulation, "most of the Lodges present delivered the dates of their being Constituted into Lodges, in order to have precedency in the Printed Book"; others did so on June 25, 1728; and, at the ensuing Grand Lodge held in November, the Master and Wardens of the several Lodges were for the first time "called according to their seniority."

The Grand Officers, under whose superintendence the *Engraved List* of 1729 was brought out—Lord Coleraine, Grand Master; Alexander Choke, the Deputy;

Nathaniel Blakerby and Joseph Highmore, Grand Wardens—were invested with their badges of office on the aforesaid St. John's Day, 1727, at which Assembly, an application by the members of the Lodge at the King's Head in Salford, that their names might be entered in the Grand Lodge Books and themselves taken under the care and patronage of the Grand Lodge—which was acceded to—deserves to be recorded, both as showing the existence at that time of Lodges other than those forming part of the regular establishment, as well as the tendency of all such bodies gradually to become absorbed within the central organization. These accessions strengthened the authority of Grand Lodge, whose officers wisely forebore from interposing any obstacles that might hinder or retard a surrender of their independence by those Lodges which had not yet given in their adhesion to the new *régime*. Thus on November 26, 1728, a petition was presented from the Master and Wardens of a Lodge held for some time past at Bishopsgate Coffee House, declaring their intention and earnest desire to be Constituted as soon as it will suit the conveniency of the Deputy Grand Master to confer the honour upon them and humbly praying to be admitted among the regular Lodges at this Quarterly Communication.

The Deputy Grand Master—Alexander Choke—we are informed, "did dispense with their being at present irregular and admitted them into the Grand Lodge." At the same meeting, which was the last under the administration of Lord Colerane, it was settled, on the motion of Dr. Desaguliers, that there should be twelve Stewards for the future, who should have the entire care and direction of the Annual Feast. Also, it was ordered that, in the absence of any Officer of a Lodge—Master or Warden—one of the members, "but not a mere Enter'd Prentice," might attend the Grand Lodge, "to supply his Room and support the Honour of his Lodge" (*Constitutions*, 1738, N. R. XII).

Viscount Kingston—who was afterwards at the head of the Craft in Ireland—was the next Grand Master and the proceedings of Grand Lodge were agreeably diversified on the occasion of his installation—December 27, 1728—by a petition being presented from several Masons residing at Fort William in Bengal, wherein they acknowledged the authority of the Grand Master in England and humbly prayed to be constituted into a Regular Lodge. The prayer was acceded to and the duty entrusted to George Pomfret, brother to one of the petitioners, then on the eve of proceeding to the East Indies, to whom was granted a Deputation for the purpose. Similar Deputations were granted to some Brethren at Gibraltar and to Charles Labelle (or Labelye), Master of the Lodge at Madrid—originally constituted by the Duke of Wharton in 1728 (*Grand Lodge Minutes*, April 17, 1728)—but which the members subsequently prayed might be constituted properly under the direct sanction of Grand Lodge (*ibid.*, March 27, 1729).

The deputation to the Gibraltar Masons was granted to them "for and on behalf of several other Brethren, commissioned and non-commissioned officers and others, to be constituted a regular Lodge in due form" and the body thus legitimated, in a subsequent letter wherein they style themselves "The Lodge of

St. John of Jerusalem lately constituted at Gibraltar," express their thanks to Grand Lodge for empowering them "to hold a Lodge in as due and ample manner as hath been hitherto practised by our Brethren" (*Grand Lodge Minutes*, December 27, 1729).

Lord Kingston made very handsome presents to the Grand Lodge and, so great was his sense of the responsibilities of his office that, on a message reaching him in Ireland from the Deputy Grand Master, stating his presence was desirable at the Quarterly Communication of November 25, 1729, he forthwith embarked for England and "rode Post from Holyhead in two days and a half," in order to preside over the meeting,—at the proceedings of which harmony appears to have prevailed, certainly did towards the end, for the records inform us, "that the Deputy Grand Master, having gone through all business, clos'd the Lodge with the Mason's Song."

During the term of office of this nobleman, the Grand Lodge "ordain'd" that every new Lodge that should be constituted by the Grand Master, or by his authority, should pay the sum of two guineas towards the General Charity (*Grand Lodge Minutes*, December 27, 1729). We also first hear of those grave irregularities, which, under the title of "making Masons for small and unworthy considerations," are afterwards alluded to so frequently in the official records. According to the Minutes of March 27, 1729,

> Complaint being made that at the Lodge at the One Tun in Noble Street, a person who was not a Mason was present at a Making and that they made Masons upon a trifling expense only for the sake of a small reckoning; that one Huddlestone of that Lodge brought one Templeman of the South Sea House with him, who was not a Mason and the obligation was not required."

The Master and Wardens of the Lodge were ordered to attend at the next Quarterly Communication and, "in the mean time," to "endeavour to make the said Templeman a regular Mason." At the ensuing meeting the Master attended and his explanation was deemed satisfactory; but whether, with the assistance of his Wardens, he ultimately succeeded in bringing Templeman within the fold, the records leave undecided.

The Duke of Norfolk, who succeeded Lord Kingston, was invested and installed at an Assembly and Feast held at Merchant Taylors Hall, on January 29, 1730, in the presence of a brilliant company. No fewer than nine former Grand Masters attended on the occasion and walked in the procession in order of juniority—viz. Lords Colerane, Inchiquin and Paisley, the Duke of Richmond, Lord Dalkeith, the Duke of Montagu, Dr. Desaguliers, George Payne and Anthony Sayer.

Although this was the only time the Duke of Norfolk was present at Grand Lodge during his tenure of office, as he shortly afterwards went to Italy, his interest in the prosperity of the Institution is evinced both by his having personally constituted several Lodges prior to his departure and having sent home many valuable presents from abroad, consisting of (1) twenty pounds to the Charity fund; (2) a

large folio book for the records of Grand Lodge; and (3) a sword of state (still in use), to be borne before the Grand Master, being the old trusty sword of Gustavus Adolphus, King of Sweden, which was next worn by his brave successor in war, Bernard, Duke of Saxe-Weimar, with both their names on the blade.

In this year the pamphlet already referred to, entitled *Masonry Dissected*, was published by Samuel Prichard. "This work contained a great deal of plausible matter, mingled with some truth as well as falsehood; passed through a great many editions; was translated into the French, German and Dutch languages; and became the basis or model on which all the subsequent so-called expositions were framed" (Mackey, *Encyclopædia*, p. 601). It elicited a noble reply from an unknown writer, styled *A Defence of Masonry*, which has been commonly, though erroneously, ascribed to Dr. Anderson and produced one other good result by inducing stricter caution on the admission of visitors into Lodges. Thus we learn from the *Minutes of Grand Lodge* that, on August 28, 1730—

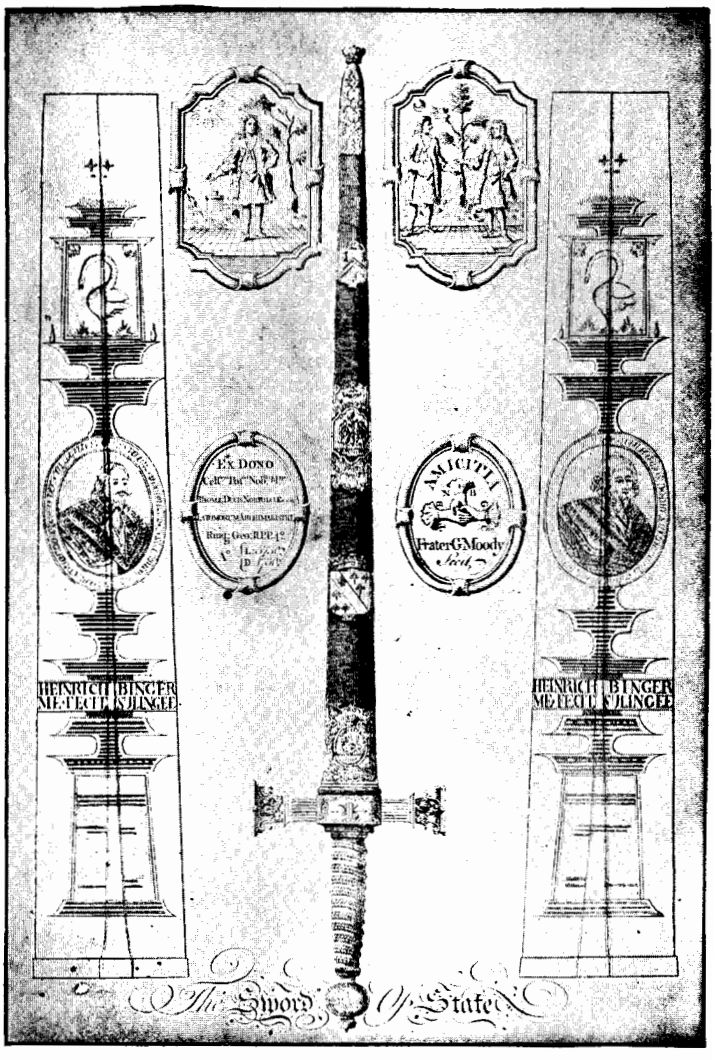
Dr. Desaguliers stood up and (taking notice of a printed Paper lately published and dispersed about the Town and since inserted in the News Papers, pretending to discover and reveal the Misteries of the Craft of Masonry) recommended several things to the consideration of the Grand Lodge, particularly the Resolution of the last Quarterly Communication, for preventing any false Brethren being admitted into regular Lodges and such as call themselves Honorary Masons. The Deputy Grand Master seconded the Doctor and proposed several rules to the Grand Lodge, to be observed in their respective Lodges, for their security against all open and Secret Enemies to the Craft."

The same records inform us that in the following December—

D.G.M. Blackerby took notice of a Pamphlet lately published by one Prichard, who pretends to have been made a regular Mason: In violation of the Obligation of a Mason wch he swears he has broke in order to do hurt to Masonry and expressing himself with the utmost indignation against both him (Stiling him an Impostor) and of his Book as a foolish thing not to be regarded. But in order to prevent the Lodges being imposed upon by false Brethren or Impostors: Proposed till otherwise Ordered by the Grand Lodge, that no Person whatsoever shall be admitted into Lodges unless some Member of the Lodge there present would vouch for such visiting Brother being a regular Mason and the Member's Name to be entered against the visitor's Name in the Lodge Book, which Proposal was unanimously agreed to.

It is a curious coincidence that the names of two of the earliest Grand Masters should be associated prominently with the proceedings of this meeting—Desaguliers, as the champion of order and regularity; and Sayer, alas, as an offender against the laws of that body over which he was called, in the first instance, to preside. The records state:

A paper, signed by the Master and Wardens of the Lodge at the Queen's Head in Knave's Acre, was presented and read, complaining of great irregularities having



The Sword of State of the Grand Lodge of England.

Presented by the Duke of Norfolk, Grand Master, 1730. The Sword is stated to have belonged to Gustavus Adolphus, King of Sweden, afterwards to his successor in war, Bernard, Duke of Saxe-Weimar.

been committed by Bro. Anthony Sayer, notwithstanding the great ffavours he hath lately received by order of the Grand Lodge.

December 15, 1730.—Bro. Sayer attended to answer the complaint made against him and, after hearing both parties and some of the Brethren being of opinion that what he had done was clandestine, others that it was irregular—the Question was put whether what was done was clandestine, or irregular only and the Lodge was of opinion that it was irregular only—whereupon the Deputy Grand Master told Bro. Sayer that he was acquitted of the charge against him and recommended it to him to do nothing so irregular for the future!

At this meeting the powers of the Committee of Charity were much extended. All business referring to Charity was delegated to it for the future, the Committee were empowered to hear complaints and ordered to report their opinion to Grand Lodge.

The Earl of Sunderland and Lord Portmore declining to be put in nomination for the Grand Mastership, Lord Lovell was elected to that office on March 17, 1731, on which occasion the following important regulations were enacted:

That no Lodge should order a dinner on the Grand Feast Day.

That none but the Grand Master, his Deputy and the Grand Wardens, should wear the Jewels in gold or gilt pendant to blue ribbons about their necks and white leather aprons lined with blue silk.

That all who had served any of the three grand offices (i.e. Grand Master, Deputy Grand Master and Wardens) should wear the like apron lined with blue silk in all Lodges and Assemblies of Masons.

That Stewards should wear aprons lined with red silk and have their proper jewels pendant to red ribbons.

That all who had served the office of Steward should be at liberty to wear aprons lined with red silk "and not otherwise."

That Masters and Wardens of Lodges might wear their aprons lined with white silk, and their respective jewels with plain white ribbons, "but of no other colour whatsoever."

At the Quarterly Communication in June, a petition was presented, signed by several Brethren, praying that they might be admitted into the Grand Lodge and constituted into a Regular Lodge at the Three Kings in Crispin Street, Spittlefields. "After some debate, several Brethren present vouching that they were Regular Masons, they were admitted and the Grand Master declared, that he or his Deputy would constitute them accordingly and signed their petition for that purpose."

Of the distinction then drawn between the Regular Masons and those hailing from Lodges still working by inherent right, independently of the central authority, the official records afford a good illustration.

These inform us that the petition for relief of Brother William Kemble was dismissed, "satisfaction not being given to the Grand Lodge, how long he had been made a Regular Mason" (*Grand Lodge Minutes*, June 24, 1731), whilst a similar

application from Brother Edward Hall, a member of the Lodge at the Swan in Chichester, resulted in a vote of Six Guineas, the latter alleging that he had been made a Mason in the said Lodge "by the late Duke of Richmond, six-and-thirty years ago" and, being recommended by the then holder of that title, the Grand Master of 1724, who was present during the consideration of the petition. (*Grand Lodge Minutes*, March 2, 1732.)

The Duke of Lorraine, who had received the two first Degrees of Masonry at the Hague, by virtue of a Deputation granted to Dr. Desaguliers and others in 1731, visited England the same year and was made a Master Mason, together with the Duke of Newcastle, at an Occasional Lodge formed by the Grand Master, at Houghton Hall, the seat of Sir Robert Walpole, for that purpose. (*Constitutions*, 1738, p. 129.) According to the Minutes of No. 30,—constituted at Norwich 1724, erased February 10, 1809, the Warrant assigned to the Lodge of Rectitude, Corsham, No. 632 (now No. 335)—published in *The Freemason*, December 17, 1870—

Ye Rt. Hon. ye Lord Lovell, when he was G.M. summoned ye M. and Bn. to hold a Lodge at Houghton Hall—there were present the G.M., His Royal Highness the Duke of Lorrain and many other noble Bn. and, when all was put into due form, ye G.M. presented the Duke of Newcastle, the Earl of Essex, Major-General Churchill and his own Chaplin, who were unanimously accepted of and made Masons by Rt. W'pful Thos. Johnston, the then M. of this Lodge.

Among the distinguished members of the Lodge were Martin Folkes and Dr. Samuel Parr.

Lord Lovell was succeeded by Viscount Montagu and the latter by the Earl of Strathmore, at the time of his election Master of No. 90, the University Lodge, at the Bear and Harrow in the Butcher's Row. He was installed by proxy, but presided over Grand Lodge on December 13, 1733, when the following resolutions were unanimously agreed to :

That all such business which cannot conveniently be despatched by the Quarterly Communication, shall be referred to the Committee of Charity.

That all Masters of Regular Lodges (contributors within twelve months to the General Charity), together with all present, former and future Grand Officers, shall be members of that Committee.

That all questions shall be carried by a majority of those present.

It has been necessary to give the preceding resolutions somewhat at length, because they have been singularly misunderstood by Findel and other commentators. Thus the German historian assures us—

This innovation, viz., the extension of the Committee for the administration of the Charity Fund into a meeting of Master Masons, on whom power was conferred to make arrangements of the greatest importance, and to prepare new

resolutions, not only virtually annulled the authority vested in the Grand Lodge, but likewise greatly endangered the equality of the Brethren in the different Lodges. (Findel, *History of Freemasonry*, p. 154.)

The criticism is misplaced. No such evils resulted, as, indeed, would have been simply impossible, upon the state of facts which the records disclose. Indeed, the Grand Lodge of 1753—which sometimes has been supposed to have owed its existence to the series of innovations begun December 13, 1733—delegated, in like manner, the management of its routine business to a very similar committee, styled the Steward's Lodge, the record of whose proceedings happily survives, whilst of that of its prototype, alas, only a fragment has been preserved.

Whilst, however, many important details must remain hidden, which might explain much that is obscure in this portion of our annals, it is satisfactory to know that all matters deemed to be of consequence—and many that were not—were brought up by the Committee of Charity at the next Quarterly Communication for final determination. It is when the Communications were held with irregularity that the loss is the greatest; of this there is an early example, for during the administration of the Earl of Crawford, who succeeded Lord Strathmore, an interval of eleven months occurred between the meetings of Grand Lodge.

The former of these noblemen was initiated in the Lodge of Edinburgh under somewhat singular circumstances, as the following minute of that body attests:

Att Maries Chapell, the 7th day of August 1733. Present: the Right Honourable James Earle of Strathmore, present Grand Master of all the Lodges in England, and also chosen Grand Master for this present meetting. The which day the Right Honourable John Earle of Crawfurd, John Earle of Kintore and Alexander, Lord Garlies, upon application to the Societie, were admitted entered apprentices, and also receaved fellow crafts as honorary members. (Lyon, *op. cit.*, p. 161.)

The Earl of Crawford was installed in office March 30, 1734 and the next meeting of Grand Lodge took place on February 24, 1735, when—

Dr. Anderson, formerly Grand Warden, presented a Memorial, setting forth, that, whereas the first edition of the *General Constitutions of Masonry*, compiled by himself, was all sold off and a Second edition very much wanted and that he had spent some thoughts upon some alterations and additions that might fittly be made to them, which he was now ready to lay before the Grand Lodge for their approbation—Resolved—that a Committee be appointed consisting of the present and former Grand Officers and such other Master Masons as they should think proper to call on, to revise and compare the same and, when finished, to lay the same before the Grand Lodge ensuing for their approbation.

Dr. Anderson "further represented that one William Smith, said to be a Mason, had, without his privity or consent, pyrated a considerable part of the

Constitutions of Masonry aforesaid, to the prejudice of the said Dr Anderson, it being his sole property."

It was therefore Resolved and Ordered—That every Master and Warden present should do all in their power to discountenance so unfair a practice and prevent the said Smith's Books being bought by any member of their respective Lodges.

At this meeting the Minutes of the two last Committees of Charity were read and approved of. The cost of serving the Grand-Mastership was restricted in future to the sum of thirty guineas and the following resolution was adopted:

That if any Lodge for the future within the Bills of Mortality shall not regularly meet for the space of one year, such Lodge shall be erased out of the Book of Lodges and, in case they shall afterwards be desirous of meeting again as a Lodge, they shall loose their former Rank and submitt themselves to a New Constitution.

In the following month—March 31—the Grand Master—

Took notice (in a very handsome speech) of the Grievance of making extraneous Masons, in a private and clandestine manner, upon small and unworthy considerations and proposed, that in order to prevent the Practice for the future: No person thus admitted into the Craft, nor any that can be proved to have assisted at such Meetings, shall be capable either of acting as a Grand Officer on occasions, or even as an officer in a private Lodge, nor ought they to have any part in the General Charity, which is much impaired by this clandestine Practice.

His Worship, secondly, proposed, that since the General Charity may possibly be an inducement to certain persons to become Masons merely to be admitted to the Benefit thereof: That it be a Resolution of the Grand Lodge that the Brethren subscribing any Petitions of Charity should be able to certify that they have known the Petitioner in reputable or at least in tollerable circumstances.

These proposals of the Grand Master, together with some others referring to the fund of Charity, " were received with great unanimity and agreed to."

Then a Motion was made that Dr. James Anderson should be desired to print the Names (in his *New Book of Constitutions*) of all the Grand Masters that could be collected from the beginning of time, also of the Deputy Grand Masters, Grand Wardens and of the Brethren who have served the Craft in the Quality of Stewards, which was thought necessary—Because it is Resolved, that for the future, all Grand Officers (except the Grand Master) shall be selected out of that Body.

The business of this important meeting having been brought to a satisfactory close, " his Lordship was pleased to order "—so the Minutes inform us—" a large quantity of Rack, that was made a present of, from Bengall, to be made into Punch and to be distributed among the Brethren."

Lord Weymouth, who became the next head of the Society, was installed

April 17, 1735, but left all business to be transacted by his Deputy John (afterwards Lord) Ward, in which capacity the latter presided at a Quarterly Communication, held June 24 and, as the Minutes inform us—

very justly took notice of the great want of order that had sometimes happened in the debates of these Assemblies and earnestly recommended to those present, the preserving proper Decency and Temper in the management of the Debates; and advised that only one person should speak at a time, desiring only that the Practice of the Grand Lodge in this case might be a fitt Pattern to be followed by every Private Lodge.

On the same occasion, a memorial was read from the Stewards, praying:

1. That they might meet monthly or otherwise, as a Lodge of Master Masons (under the Denomination of the Stewards' Lodge) and be enrolled among the number of the Lodges as usual, with the times of their meeting.

2. That they might be so far distinguished (since all the Grand Officers are for the future appointed to be chosen out of their number) as to send a deputation of 12 from the whole body of Stewards to each Quarterly Communication. All the 12 to have voices and to pay half a crown apiece towards the expense of that occasion.

3. That no one who had not served the Society as a Steward might be permitted to wear the Coloured Ribbonds or Aprons. But that such as had been Stewards might wear a particular Jewel suspended in the proper Ribbond wherein they appear as Masons.

On a division being taken, the privileges sought to be obtained were granted, "45 of the Assembly being in the Affirmative, and 42 in the negative."

It was also declared—That the 12 Stewards for any coming year might attend in their proper colours and on paying as usual for 4 Lodges, but are not to be allowed to vote, nor to be heard in any debate, unless relating to the ensuing Feast.

The twelve Stewards appeared for the first time in their new badges at a Grand Lodge, held December 11, 1735. Sir Robert Lawley, Master of the newly constituted Stewards' Lodge, "reported that Br. Clare, the Junior Grand Warden, had been pleased to entertain it on the first visiting Night with an excellent Discourse containing some Maxims and Advice that concerned the Society in General, which at the time seemed to their own Lodge and an hundred visiting Brethren," worthy of being read before the Grand Lodge itself—which was accordingly done, it being "received with great attention and applause" and the lecturer "desired to print the same."

After these amenities, the proceedings were diversified by the presentation of

a petition and appeal, signed by several Masters of Lodges against the privileges granted to the Stewards' Lodge at the last Quarterly Communication. The Appellants were heard at large and, the question being put, whether the determina-

tion of the last Quarterly Communication, relating to that matter, should be confirmed or not. In the course of the collecting the votes on this occasion, there appeared so much confusion, that it was not possible for the Grand Officers to determine with any certainty what the numbers on either side of the question were. They were therefore obliged to dismiss the Debate and close the Lodge.

Martin Clare, the Junior Grand Warden, acted on this occasion as Deputy Grand Master and George Payne (by desire) as Grand Master, with Jacob Lamball and Dr. Anderson as his Wardens *pro tempore*.

To the presence, perhaps, in the official chairs, of the three veterans, whose services as Grand Officers began before those of the Grand Stewards had any existence, may be due the fact, that, for once at least, the pretensions of the latter met with a signal check. At the next meeting of the Grand Lodge, however, held April 6, 1736, Ward was present and in the chair, with Desaguliers sitting as his Deputy and against the influence of these two supporters of the Stewards' Lodge, combined with that of several noblemen who also attended on the occasion, Payne, Lamball and Anderson, though reinforced by the presence of a fourth veteran —Josiah Villeneau, Grand Warden in 1721—must have felt that it would be useless to struggle.

The appeal does not seem to have been proceeded with, though the principle it involved was virtually decided (without debate) by the members of Grand Lodge being declared to be—1. The four present and all former Grand Officers; 2. The Master and Wardens of all constituted (i.e. regular) Lodges; and 3. The Master and Wardens and nine representatives of the Stewards' Lodge.

It was not until June 24, 1741, that "the Treasurer, Secretary and Sword-bearer of the Society were declared *members* of every Quarterly Communication or Grand Lodge"; and it was only decided, after a long debate, on June 14, 1753, that "the Treasurer was a 'Grand Officer,' by virtue of his office and as such, to be elected from amongst the Brethren who had served the Stewardship."

As the right of the members of the Stewards' Lodge in general to attend the Committee of Charity appeared doubtful, the Grand Lodge was of opinion they had not a general right to attend. But in order to make a proper distinction *between that and the other Lodges*, a motion was made [and adopted], that as the Master alone of each private Lodge had a right to attend, so that Master and three other members should attend on behalf of the Stewards' Lodge, at every succeeding Committee. (*Grand Lodge Minutes*, February 7, 1770.)

Frederick, Prince of Wales, became a member of the Society in 1737 and the *New Book of Constitutions* was published in 1738, the same year in which the first Papal Bull was issued against the Freemasons. With the exception of these events and the issue of Deputations for the purpose of founding Lodges in foreign parts, there is nothing of moment to chronicle from April 15, 1736, when the sequence of Grand Masters was continued by the installation of the Earl of Loudoun, down

to May 3, 1739, when Henry, Marquess of Carnarvon, who followed the Earl of Darnley in the chair, in turn gave place to Lord Raymond.

On June 12, 1739, the members of Grand Lodge were "moved to take into their future cons^{n}. the complaint concerning the irregular making of Masons," brought before them in the previous June.

Whereupon the Grand Master [Lord Raymond] took notice, that although some Brothers might have been guilty of an offence tending so much to destroy the Cement of the Lodge and so utterly inconsistent with the Rules of the Society, yet he could not bring himself to believe that it had been done otherwise than through Inadvertency and, therefore, proposed that if any such Brothers there were, they might be forgiven for this time, which was Ordered accordingly; also that the Laws be strictly put in Execution against all such Brothers as shall for the future countenance, connive, or assist at any such irregular makings.

A summary of these proceedings is given in the *Constitutions* of 1756, 1767 and 1784; but in the edition last named, we meet with a note of fifty lines, extending over three pages, which, from its appearance in a work sanctioned and recommended by the Masonic authorities, has led to a wide diffusion of error with regard to the historical points it was placed there to elucidate. It does not even possess the merit of originality, for the compiler or editor, John Noorthouck, took it without acknowledgment from Preston, by whom the statements it contains were first given to the world in a manner peculiarly his own, from which those familiar with the general proportion borne by the latter's assertions to the actual truth will believe that the note in question rests on a very insecure foundation of authority. Besides the affairs of the Society in 1739, it also professes to explain the causes which led to the great Schism.

Lord Raymond was succeeded in April 1740 by the Earl of Kintore, who had only retired from the presidency of the Grand Lodge of Scotland in the previous November. He was Master of the Lodge of Aberdeen from 1735 to 1738 inclusive; also that as Grand Master of the Scottish, as well as of the English Craft, he was succeeded by the Earl of Morton.

On July 23, 1740—

B^{ro}. Berrington informed the [Grand] Lodge that several Irregularities in the making of Masons having been lately committed and other Indecencies offered in the Craft by several Brethren, he cautioned the Masters and Wardens against admitting such persons into their Lodges. And thereupon, several Brethren insisting that such Persons should be named, the same was, after a long Debate and several Questions put—Ordered accordingly. When B^{ro} Berrington informed the Lodge that B^{ro} George Monkman has a list of several such persons, he, on being required to do so, named Esquire Cary, Mansell Bransby and James Bernard, late Stewards, who assisted in an irregular Making.

The Minutes of this meeting terminated somewhat abruptly with the words—

When it being very late, the Lodge was closed.

No further proceedings in the matter are recorded, nor, indeed, are any irregularities of the kind again mentioned in the official records until 1749, when Lord Byron had entered upon the third year of his grand mastership. This, conjointly with the circumstance that Berrington and Monkman, as well as the others, were former Grand Stewards, whose position in those days corresponded very closely with that of Grand Officers in our own, demands very careful attention.

It is evident that the authority of Grand Lodge was in no wise seriously menaced between 1740 and 1749, as the stream of historians would have us believe; indeed, on the contrary, the absolute silence of the records, with regard to infractions of Old and New Regulation VIII during the period in question, sufficiently proves that, for a time, at least, in the regular Lodges, they had entirely ceased. This supposition is strengthened, however, by the evidence last presented, from which it would appear that irregularities were committed by the thoughtless, as well as by those who were wilfully disobedient to the laws; and that, in both cases, the governing body was quite able to vindicate its authority.

On June 24, 1741, it was ordered by Grand Lodge that the proceedings of Lodges and the names of Brethren present at meetings should not, in future, be printed without the permission of the Grand Master or his Deputy. Also "that no new Lodge should for the future be constituted within the Bills of Mortality, without the consent of the Brethren assembled in Quarterly Communication first obtained for that purpose." The latter regulation, being found detrimental to the Craft, was repealed March 23, 1742 and, in lieu thereof, it was resolved "that every Brother do conform to the law made February 19, 172¾, 'that no Brother belong to more than one Lodge within the Bills of Mortality.'"

Lord Ward, who succeeded the Earl of Morton in April 1742, was well acquainted with the nature and government of the Society, having served every office from the Secretary in a private Lodge to that of Grand Master. The administration of the Earl of Strathmore, who next presided over the Society, is associated with no event of importance; and of that of his successor, Lord Cranstoun, it is only necessary to record that on April 3, 1747, a resolution was passed, discontinuing for the future the usual procession on the feast day.

The occasion of this prudent regulation was, that some unfaithful Brethren, disappointed in their expectations of the high offices and honours of the Society, had joined a number of the buffoons of the day, in a scheme to exhibit a mockery of the public procession to the grand feast. (*Constitutions*, 1784, p. 253.)

Lord Byron was elected Grand Master on April 30, 1747 and presided over the Fraternity until March 20, 1752, but was only present in Grand Lodge on those dates and, on March 16, 1752, when he proposed Lord Carysfort as his successor. During the presidency of this nobleman, which lasted for five years, the affairs of the Society were much neglected and to this period of misrule—aggravated by the summary erasure of Lodges—we must look for the cause of that organized rebellion

against authority. Only one Grand Lodge (besides the Grand Feast of April 30) was held in 1747; in 1748 there were two; in 1749 and 1750, one each; in 1751, two. Between, moreover, these several Communications, there were, in two instances, great intervals of time—that of June 1750 being held thirteen and that of September 1751 fifteen, months after its immediate predecessor.

The same Grand Officers and Grand Stewards continued in office from 1747 until 1752, which is the more remarkable because the honours of the Craft were much coveted. The Stewards were an influential body and, from 1728 to 1747, with but two exceptions—1742-43 and 1745-46, when Lords Ward and Cranstoun respectively had second terms—twelve Stewards were annually appointed.

In *Multa Paucis* a statement occurs, which though the work is not one of much authority, must have had some foundation in fact, the more especially as the event it professes to record is only said to have happened about eleven or twelve years previously and, therefore, stands on quite another footing, historically speaking, from the earlier part of the same publication.

The following is the passage referred to:

> Grand Master Byron was very inactive. Several years passed by without his coming to a Grand Assembly, nay, even neglected to nominate his successor.
>
> The Fraternity, finding themselves intirely neglected, it was the Opinion of many old Masons to have a consultation about electing a new and more active Grand Master and assembled for that Purpose, according to an Advertisement, which accidentally was perceived by our worthy Brother, Thomas Manningham, M.D., who, for the Good of Masonry, took the trouble upon him to attend at this Assembly and gave the Fraternity the most prudent Advice for their future Observance and lasting Advantage. They all submitted to our worthy Brother's superior Judgement, the Breach was healed.

The Minutes of the Grand Lodge are provokingly silent throughout the period under examination and the only entry which needs allusion occurs under May 26, 1749, when a Bro. Mercado having acknowledged his fault and explained that a person made a Mason irregularly,

> had agreed to be regularly made the next Lodge night at the George in Ironmonger Lane, was, at the intercession of the Master and Wardens of the said Lodge, forgiven.

Lord Byron, who, we learn, "had been abroad for several years," proposed Lord Carysfort as his successor on March 16 and the latter was duly placed in the chair on March 20, 1752, when "all expressed the greatest Joy at the happy Occasion of their Meeting, after a longer recess than had been usual." Dr. Manningham, who had been one of the Grand Stewards under Lord Byron, was appointed Deputy Grand Master, although, unlike all his predecessors in that office from 1735, he had not previously served as a Grand Warden, a qualification deemed so indispensable in later years, as to be affirmed by a resolution of the Committee of Charity.

This points to his having rendered signal services to the Society, which would so far harmonize with the passage in *Multa Paucis* and be altogether in keeping with the character of the man. (*Constitutions*, 1756, p. 258.)

On June 18, 1752, complaint was made in Grand Lodge, " of the frequency of irregular makings—when the Deputy Grand Master recommended the Brethren to send to him or the Grand Secretary the names of such as shall be so irregularly made and of those who make them."

At this date, however, the secession had assumed form and cohesion and although the recusant Masons had not yet formed a Grand Lodge, they were governed by a Grand Committee, which was the same thing except in name.

On November 23, 1753, it was enacted,

> That no Lodge shall ever make a Mason without due inquiry into his character, neither shall any Lodge be permitted to make and raise the same Brother at one and the same Meeting, without a dispensation from the Grand Master, which on very particular occasions may be requested.

Also,

> That no Lodge shall ever make a Mason for a less sum than one Guinea and that Guinea to be appropriated either to the private Fund of the Lodge, or to the Publick Charity, without deducting from such Deposit any Money towards the Defraying the Expense of the Tyler, etc.

The latter resolution was not to extend, however, to waiters or other menial servants.

Lord Carysfort was succeeded by James, Marquess of Carnarvon—son of the Duke of Chandos, a former Grand Master—who, on investment—March 25, 1754—continued Dr. Manningham as his Deputy. In this year a committee was appointed to revise the *Book of Constitutions*; twenty-one country Lodges were erased for nonconformity with the laws; and some irregularities were committed by a Lodge meeting at the Ben Jonson's Head in Pelham Street, Spitalfields, through which we first learn, in the records under examination, of the existence of so-called Antient Masons, who claimed to be independent of the Grand Lodge of 1717 and, as such, neither subject to its laws nor to the authority of its Grand Master.

According to Laurence Dermott, the members of this Lodge, No. 94, " were censured, not for assembling under the denomination of ' Antient Masons,' but for practising Antient Masonry " (*Ahiman Rezon*, 1778); which is incorrect, as they were guilty of both these offences. The former they admitted and the latter was substantiated by the evidence of " Bro^rs Jackson and Pollard, who had been refused admittance at those Meetings until they submitted to be made in their novel and particular Manner." (*Grand Lodge Minutes*, March 8, 1754; March 20 and July 24, 1755.) For these practices the Lodge was very properly erased and it is curious that the only hands held up in its favour were those of the representatives of the Lodge then meeting at the Fish and Bell—Original No. 3.

The Marquess of Carnarvon was succeeded by Lord Aberdour, afterwards 16th Earl of Morton, a former Grand Master of Scotland (1755), May 18, 1757, of whose administration it will be sufficient to record that, on January 24, 1760, a resolution was passed to the effect that the sum of fifty pounds be sent to Germany, to be distributed among the soldiers who were Masons in Prince Ferdinand's army, whether English, Hanoverians, or Hessians.

In the *Freemasons' Calendar* of 1776, however, the disturbances, which we are told had their origin in 1739, are traced back to the time of Lord Loudoun, whose appointment of Grand Officers in 1736, Preston informs us, gave offence to a few individuals, who withdrew from the Society during the presidency of the Earl of Darnley, but in that of Lord Raymond "assembled in the character of Masons and without any power or authority from the Grand Master, initiated several persons into the Order for small and unworthy considerations." (*Illustrations of Masonry*, pp. 19, 20.)

Ultimately the story assumed the stereotyped form in which we now possess it. Successive editions of the *Illustrations of Masonry*, published in 1781, 1788, 1792 and later, inform us that in the time of Lord Carnarvon (1738) some discontented Brethren, taking advantage of the breach between the Grand Lodges of London and York, assumed, without authority, the character of York Masons; that the measures adopted to check them seemed to authorize an omission of and a variation in, the ancient ceremonies; that the seceders immediately announced independency and assumed the appellation of Antient Masons, also they propagated an opinion that the ancient tenets and practices of Masonry were preserved by them; and that the Regular Lodges, being composed of Modern Masons, had adopted new plans and were not to be considered as acting under the old establishment. (*Illustrations of Masonry*, 1792, pp. 285, *et seq.*)

Here we meet with an anachronism, for the proceedings of the Grand Lodge of 1738 are certainly confused with those of a much later date. But the chief interest of the story lies in the statement that changes were made in the established forms, "which even the urgency of the case could not warrant." Although, indeed, the passages last quoted were continued in the editions of his work published after 1789, they were written (1781) by Preston—a very doubtful authority at any time—during the suspension of his Masonic privileges, when he must have been quite unable to criticise dispassionately the proceedings of the Grand Lodge, against whose authority he had been so lately in rebellion.

It is possible that the summary erasure of Lodges for non-attendance at the Quarterly Communications and for not "paying in their charity," may have been one of the causes of the Secession, which must have taken place during the presidency of Lord Byron (1747–52). In the ten years, speaking roundly, commencing June 24, 1742, ending November 30, 1752, no fewer than forty-five Lodges, or about a third of the total of those meeting in the metropolis, were struck out of the list. Three, indeed, were restored to their former places, but only after intervals of two, four and six years respectively. The case of the Horn Lodge has been already

referred to; but with regard to those of its fellow-sufferers, No. 9 was restored, "it appearing that their Non-Attendance was occasioned by Mistake"; also No. 54, "it appearing that their not meeting regularly had been occasioned by unavoidable Accidents."

On the principle that history repeats itself, the Minutes of Sarum Lodge, later in the century, may hold up a mirror, in which is reflected the course of action adopted by the erased Lodges of 1742–52. This Lodge, which became No. 37 at the change of numbers in 1780, was erased February 6, 1777, for non-compliance with the order of Grand Lodge, requiring an account of registering fees and subscriptions since October 1768.

"Our refusal," says their letter in reply, dated March 19, 1777,

has arisen from a strict obedience to the laws, principles and constitutions, which expressly say, "that though the Grand Lodge have an inherent power and authority to make new regulations, the real benefit of the ancient Fraternity shall in all cases be consulted and the old landmarks carefully preserved." By the late attempt of the Grand Lodge to impose a tax on the Brethren at large, under penalty of erasing them from that list wherein they have a right to stand enrolled, as long as they shall preserve the principles of that Constitution, the bounds prescribed by these landmarks seem to have been exceeded; the Grand Lodge has taken upon itself the exercise of a power hitherto unknown; the ancient rules of the Fraternity (which gave freedom to every Mason) have been broke in upon; and that decency of submission, which is produced by an equitable government, has been changed to an extensive and, we apprehend, a justifiable resistance to the endeavours of the Grand Lodge.

The Lodge was restored May 1, 1777, but on a further requisition from the Grand Lodge of two shillings per annum from each Brother towards the Liquidation Fund, the members met, November 19, 1800 and unanimously agreed not to contribute to this requisition. After which, a proposal for forming a Grand Lodge in Salisbury, independent of the Grand Lodge of England, was moved and carried. (F. H. Goldney, *History of Freemasonry in Wiltshire*, 1880, pp. 109–19.)

The arbitrary proceedings of 1742–52 were doubtless as much resented in London, as those of 1777–99 were in the country. Though the last Lodge warranted in 1755 bore the number 271, only 200 Lodges were carried forward at the closing-up and alteration of numbers in 1756.

According to the *Engraved Lists*, Lodges were constituted by the Grand Lodge of England at Madrid in 1728; in Bengal, 1730; at Paris, 1732; Hamburgh and Boston (U.S.A.), 1733; the Hague, Lisbon and in Georgia, 1735; in the West Indies, 1738; Switzerland, 1739; Denmark, 1745; Minorca, 1750; Madras, 1752; Virginia, 1753; and in Bombay, 1758. Deputations were also granted to a number of persons in foreign countries, but of these no exact record has been preserved.

Among the early Grand Masters who were Fellows of the Royal Society, may be named Dr. Desaguliers, the Duke of Montagu, the Earls of Dalkeith, Strathmore, Crawford and Morton, Lords Paisley and Colerane—and Francis Drake, who

Frontispiece to the Book of Constitutions, 1756–7.

presided over the Grand Lodge at York. The Duke of Lorraine and the Chevalier Ramsay were likewise both Brethren and Fellows.

The following Deputies were also F.R.S.; Martin Folkes, 1724; W. Græme, 1739; Martin Clare, 1741; E. Hody, 1745–46; so were Sir J. Thornhill, S.G.W., 1728; Richard Rawlinson, Grand Steward, 1734; whilst it may interest some readers to learn that William Hogarth, son-in-law of the former, served the Stewardship in 1735. Of the other Grand Stewards down to the year 1760 it will be sufficient to name John Faber, 1740; Mark Adston, 1753; Samuel Spencer, 1754; the Rev. J. Entick, 1755; Jonathan Scott, 1758–59.

Editions of the *Book of Constitutions* appeared in 1723, 1738, 1746 and 1756. The last named was compiled by the Rev. John Entick and published by Jonathan Scott; in it some alterations in and additions to the *Ancient Charges*, which had disfigured the second edition, were omitted. The spirit of toleration which breathes in the Masons' creed has been attributed by Findel and others to the influence of certain infidel writers. But of these, Woolston was probably mad and, as remarked by a contemporary, "the devil lent him a good deal of his wickedness and none of his wit." Chubb was almost wholly uneducated; and, although Collins, Tindal and Toland discussed grave questions with grave arguments, they were much inferior in learning and ability to several of their opponents and they struggled against the pressure of general obloquy. The deist was liable to great social contempt and, in the writings of Addison, Steele, Pope and Swift he was habitually treated as external to all the courtesies of life. A simpler reason for the language of the Charge, "Concerning God and Religon," will be found in the fact that Anderson was a Presbyterian and Desaguliers an Episcopalian; whilst others, no doubt, of the Grand Officers of that year were members of the older faith. It is therefore reasonable to suppose that they united on a platform which would divide them the least; and, in so doing, the churchmen among them may have consoled themselves with the reflection, that Cumberland, Bishop of Peterborough, had, many years before (1672), endeavoured to construct a system of morals without the aid of theology. At the same time it must freely be conceded, that the principles of inductive philosophy which Bacon taught, which the Royal Society had strengthened, had acquired a complete ascendancy over the ablest minds. Perhaps therefore the object of these prescient Brethren, to whom is due the absence of sectarianism in our Charges, may be summed up in the words of Bishop Spratt (1667), the first and best historian of the Royal Society, who thus describes the purposes of its founders:

> As for what belongs to the members themselves, that are to constitute the Society, it is to be noted that they have freely admitted men of different religions, countries and professions of life. This they were obliged to do, or else they would come far short of the largeness of their own declarations. For they openly profess not to lay the foundation of an English, Scottish, Irish, Popish, or Protestant philosophy—but *a philosophy of mankind.*

CHAPTER III

FREEMASONRY IN YORK

THERE has been cited the "Parchment Roll" as evidence of the character of the old Lodge at York from March 19, 1712, down to December 27, 1725, during which period the records testify that the meetings were simply entitled those of a Lodge, Society, Fraternity, or Company of "Antient and Honourable Assemblies of Free and Accepted Masons."

Other evidences of the existence of the Lodge at York have also been given, dating back to the seventeenth century, notably the York MS. of A.D. 1693, facsimile of which has been given in Hughan's *Old Charges,* which contains "the names of the Lodg"; six in all, including the Warden. A still earlier relic is a mahogany flat rule or gauge, with the following names and year incised:

William ✡ Baron
of Yorke 1663
Iohn Drake Iohn ✡ Baron.

Todd, in *The Freemason* for November 15, 1884, is inclined to think that the John Drake mentioned was collated to the Prebendal Stall of Donnington in the cathedral church of York in October 1663 and, if so, Francis Drake, the historian, was a descendant, which, to say the least, is very probable.

Considerable activity was manifested by the York Brotherhood from 1723 —the year when the premier Grand Lodge of England published its first *Book of Constitutions*—and particularly during 1725.

The following will complete the roll of meetings (1712–30), of which the first portion has been already furnished.

This day Dec. 27, 1725, Being the Festival of St. John the Evangelist, the Society went in Procession to Merchant's Hall, where, after the Grand Feast was over, they unanimously chose the Worsp[l]. Charles Bathurst, Esqre., their Grand Master, Mr. Johnson his Deputy, Mr. Pawson and Mr. Drake, Wardens, Mr. Scourfield, Treasurer, and Inigo Russell, Clerk for the ensuing year.

Dec. 31, 1725.—At a private Lodge held at Mr. Luke Lowther's, at the Starr in Stonegate, the underwritten Gentleman was sworn and admitted into the Antient Society of Free Masons. [Name omitted.]

Jan. 5, 1725–6.—At a private Lodge held at Mr. John Colling's at y[e] White Swan in Petergate, the underwritten persons were sworn and admitted into the Antient Society of Free Masons.

Thomas Preston.
Martin Crofts.

Feb. 4, 1725–6.—At a private Lodge at the Star, in Stonegate, Sr William Milner, Bar^{t}., was sworn and admitted into the Society of Free Masons.

W^{m}. Milner.

Mar. 2, 1725–6.—At a private Lodge at the White Swan in Petergate, the undernamed Gentleman was sworn and admitted into the Society of Free Masons.

John Lewis.

Apr. 2, 1726.—At a private Lodge at ye Starr in Stonegate, the following Gentlemen were sworn and admitted into the Antient Society of Free Masons.

Robert Kaye.
W. Wombell.
W^{m}. Kitchinman.
Cyril Arthington.

Apr. 4, 1726.—At a private Lodge at the Star in Stonegate, the following Gentleman was sworn and admitted into ye Antient Society of Free Masons.

J. Kaye.

May 4, 1726.—At a private Lodge at M^{r}. James Boreham's, the underwritten Persons were sworn and admitted into the Society of Free and Accepted Masons.

Charles Guarles.
Rich^{d}. Atkinson.
Saml. Ascough.

May 16, 1726.—At a private Lodge at Mr. Lowther's at ye Star in Stonegate, the undermentioned Gentleman was sworn and admitted into the Antient Society of Free Masons.

Gregory Rhodes.

June 24, 1726.—At a General Lodge held at M^{r}. Boreham's in Stonegate, the undermentioned Gentlemen were sworn and admitted into the Antient Society of Free Masons.

Jo^{n}. Cossley.
W^{m}. Johnstone.

At the same time the following persons were sworn and admitted into the Honble. Society, vizt.,

William Marshall.
Matt ⋀ Cellar.
His mark.
Benjamin Campsall.
William Muschamp.
W^{m}. Robinson.
Matthew Groul.
John Bradley.
John Hawman.

Hughan, it may be stated, is of opinion that the records of the regular monthly meetings were kept in a separate book.

July 6, 1726.—Whereas it has been certify'd to me that M^{r}. William Scourfield has presumed to call a Lodge and make Masons without the consent of the Grand Master or Deputy, and the approbation of the whole Lodge, and in opposition to the 8th article of the Constitutions, I do, with the consent of the Grand Master and the approbation of the whole Lodge, declare him to be disqualify'd from being a member of this Society, and he is for ever banished from the same.

Such members as were assisting in constituting and forming M^{r}. Scourfield's

Schismatical Lodge on the 24th of the last month, whose names are John Carpenter, William Musgreve, Th. Albanson, and Th. Preston, are by the same authority liable to the same sentence, yet upon their acknowledging their Error, in being deluded and making such submission as shall be judg'd Requisite by the Grand Master and Lodge at the next monthly Meeting, shall be receiv'd into the favour of the Brotherhood, otherwise to be banish'd, as Mr. Scourfield and their names to be eras'd out of the Roll and Articles.

If any other Brother or Brothers shall hereafter separate from us, or be aiding and assisting in forming any Lodge under the said Mr. Scourfield or any other Person without due Licence for the same, He or they so offending shall be disown'd as members of this Lodge and for ever Excluded from the same.

If the reference in the first paragraph is to Regulation VIII laid down by the Grand Lodge in London (as undoubtedly it is), then this must have been a more than ordinary breach, since expulsion was the penalty here inflicted and not the fine of five pounds ordained in the Regulation cited. The York authorities were evidently determined to put down with a strong hand all irregularities on the part of the Schismatics. The William Scourfield referred to was undoubtedly identical with the Grand Treasurer elected on December 27, 1725. There is no record as to who was the presiding officer on July 6, 1726.

July 6, 1726.—At a private Lodge held at M^r^. Geo. Gibson's, the underwritten Persons were sworn and admitted into the Antient and Honourable Society of Free Masons, vizt.,

Henry Tireman.
Will. Thompson.

Augt. 13, 1726.—At a private Lodge at M^r^. Lowther's at the Star in Stonegate, the underwritten Gentlemen were sworn and admitted into the Antient Society of Free Masons, vizt.,

Bellingham Graham.
Nic^o^. Roberts.

Dec. 13, 1726.—At a private Lodge at the Star in Stonegate, the Right Honble. Arthur L^d^. Viscount Irvin was sworn and admitted into the Antient Society of Free Masons.

A. Irwin.

This was Arthur Ingram, sixth Viscount Irwin, brother of the fourth, fifth, seventh, and eighth Viscounts. He was born at Temple Newsam, Yorks, in 1689, matriculated at Oriel College, Oxford, on June 25, 1706, entered as a Student at Lincoln's Inn on June 13, 1706. He was M.P. for Horsham from June 1715 to April 1721, when he succeeded to the peerage. He was Lord-Lieutenant of the East Riding in 1728. He died on May 30, 1736. These and other biographical details, which will be given, may be regarded as rebutting a statement sometimes made that the personnel of York Freemasonry was, on the whole, plebeian.

Dec. 15, 1726.—At a private Lodge at the Star in Stonegate, the undernamed Persons were sworn and admitted into the Antient Society of Free Masons.

Jno. Motley.
W^m^. Davile.
Thos. Snowsell.

Dec. 22, 1726.—At a private Lodge at the Star in Stonegate, the undernamed Persons were sworn and admitted into the Antient Society of Free Masons.

Richard Woodhouse.
Robart Tilburn.

June 24, 1729.—At St. John's Lodge held at ye Starr in Stonegate, the following Gentlemen were sworn and admitted into the Antient Society of Freemasons, vizt.,

Basil Forcer.
John Lamb.

The same day Edward Thompson, Junior of Marston, Esqr., was chosen Grand Master. M^r. John Wilmer, Deputy Grand Master, Mr. Geo. Rhodes and Mr. Geo. Reynoldson, Grand Wardens, for ye year ensuing and afterwards the Grand Master was pleased to order the following appointment, viz., I do appoint D^r. Johnson, Mr. Drake, M^r. Marsden, Mr. Denton, M^r. Brigham, M^r. R. Marsh, and Mr. Etty to assist in regulating the state of the Lodge and redressing from time to time any inconveniences that may arise. Edwd. Thompson, Gr. Mr.

May 4, 1730.—At a private Lodge at Mr. Colling's, being the Sign of ye White Swan in Petergate, York, it was order'd by the Dep. Mast^r. then present—That if from thenceforth any of the officers of ye Lodge should be absent from ye Company at ye Monthly Lodges, they shall forfeit the sum of one shilling for each omission. John Wilmer, Dep. G.M.

With regard to the last four entries, Findel, in his *History of Freemasonry,* writes :

After the Minutes of December 22, 1726, a considerable space is left in the page and then follow the Minutes of June 21, 1729, wherein it is said that two Gentlemen were received into the St. John's Lodge and their election confirmed by vote : Edw. Thompson, Esq., Grand Master ; John Willmers, Deputy Grand Master ; G. Rhodes and Reynoldson, Grand Wardens. The Grand Master on his part appointed a Committee of seven Brothers, amongst whom was Drake, to assist him in the management of the Lodge and every now and then support his authority in removing any abuses which might have crept in.

The Lodge was, however, at its last gasp and, therefore, the Committee seem to have effected but little, for, on May 4, 1730, it was found necessary to exact the payment of a shilling from all officers of the Lodge who did not make their appearance ; and with this announcement the Minutes close.

This, however, is not a fair inference. It is the custom at the present day to inflict a fine upon any officers of a Provincial Grand Lodge who may be absent without valid excuse from a meeting of the Provincial Grand Lodge and it was at one time, the rule to inflict a fine, not only upon officers, but also upon ordinary members who might be absent, without just cause, from a Lodge meeting.

It will be at once noticed that the Festival of St. John the Evangelist, 1725, was celebrated under somewhat different circumstances from any of those held previously, inasmuch as it was termed the " Grand Feast," the " President " of former years being now the " Grand Master " and a Deputy Grand Master and Grand Wardens, Treasurer and Clerk were also elected. It is impossible to arrive at any other conclusion than that this expansion of the Northern organization was

due to the formation of the premier Grand Lodge in 1717, of which doubtless the York Fraternity had been informed and who, therefore, desired to follow the example of the Lodges in London, by having a Grand Master to rule over them.

A point much discussed of late years is the number of Lodges which are essential to the legal constitution of a Grand Lodge, for even if the minimum were fixed at three or five, as some advocate, the York organization would be condemned as illegal. Laurence Dermott pronounced the Grand Lodge of England, constituted in London in 1717, to be defective in numbers, because he said, " in order to form a Grand Lodge, there should have been the Masters and Wardens of five regular Lodges " (see *Ahiman Rezon,* 3rd ed., 1778, p. 14). It must, however, be borne in mind, that in 1725, as in 1717, there were no laws to govern the Craft as to the constitution of Grand Lodges, the first of its kind being only some eight years old when the second Grand Lodge was inaugurated; and though the Northern Authority was not the result, so far as is known, of a combination of Lodges, as in London, clearly there was as much *right* to form such an organization in the one case as in the other.

It is to be regretted that the records of the " Four Old Lodges " do not antedate those of the " Grand Lodge " they brought into existence, as fortunately happens in the case of the single Lodge which blossomed into the " Grand Lodge of *All* England, held at York " and assuredly the priority of a few years cannot be urged as a reason for styling the one body legal and denying such a position to the other. Apparently for some years the York Grand Lodge was without any chartered subordinates, but that of itself does not invalidate its claim to be the chief authority, at least for Yorkshire and the neighbouring counties. That it emanated from an old Lodge at work for years prior to the creation of the London Grand Lodge, there cannot be a doubt; the records preserved going back to 1712, whilst others ranging from 1705 were extant in the last century. These extend throughout and indeed overlap, that obscure portion of our annals, viz. the epoch of transition. It has long been assumed that this Lodge of 1705–12 and later, is the same as the one alluded to in the Minster Archives of the fourteenth century. It may be so and the popular belief is perhaps the true one, but until it is supported by at least a *modicum* of evidence, it would be a waste of time to proceed with its examination. There is, however, absolutely nothing now to connect the York Lodge of the eighteenth and, very probably, of the seventeenth century, with any Lodges of earlier date, although, of course, the possibility and even the probability, of the former being a lineal descendent of the latter must be conceded.

In the brief registers of the meetings from 1725 to 1730, it will be seen that after the year 1725, even when Festivals were held, they are not described as Grand Lodge assemblies; but that some of them were so regarded is evident from the speech delivered by Francis Drake, F.R.S., " Junior Grand Warden," at the celebration of the Festival of St. John the Evangelist in 1726. This well-known antiquary was familiar with the Constitutions of 1723, for he styles Dr. Anderson " The Learned Author of the *Antiquity of Masonry,* annexed to which are our *Constitu-*

tions " and adds, " that diligent Antiquary has traced out to us those many stupendous works of the Antients, which were certainly and without doubt, infinitely superior to the Moderns."

Dr. Bell, in his *Stream of English Freemasonry,* says :

A noted Procession at York and a Charge delivered by Brother Francis Drake, *Senior* Grand Warden, which was so favoured by the Grand Lodge in London that it was printed by their printer and inserted amongst others published by their order.

Francis Drake was *Junior* and not *Senior* Grand Warden, as may be verified by the title of the pamphlet, which was as follows :

A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall, in the city of York, on St. John's Day, December the 27th, 1726. The Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. *Olim meminisse Juvabit.* York : Printed by Thomas Gent, for the benefit of the Lodge.

There is no date to the pamphlet, which was dedicated to Daniel Draper, Esq. Findel says that another edition was published in London in 1727 or 1729 and a further edition by Creake and Cole in 1734. Cole also reprinted the speech in his *Constitutions of the Freemasons,* for the edition of 1728 and it was reproduced in the *Freemasons' Magazine* for 1794, p. 329, again in 1858, p. 726. Hughan has also reproduced it in his *Masonic Sketches.*

There is a lengthy biography of Francis Drake in the *Dictionary of National Biography,* so that it is necessary here only to say that he was a Yorkshireman by birth, the son of the Rev. Francis Drake, Vicar of Pontefract, a living held by the family for three generations and Prebendary of York. He was born in 1695 and in early life established himself at York as a surgeon and practised with considerable reputation, but antiquarian researches became his favourite occupation, in which he was free to indulge, as he was possessed of sufficient means. He was elected F.S.A. on February 27, 1735–6 and F.R.S. on June 10, 1736. His principal work was *Eboracum,* or the *History and Antiquities of the City of York from its Original to the Present Time,* which was published in 1836. He also published a *Parliamentary History of England to the Restoration* and wrote many essays in the *Archæologia* and contributed many articles to the *Philosophical Transactions of the Royal Society.* He died in 1770 and a memorial to his memory stands in St. Mary's Church, Beverley.

In his oration Drake referred to the three classes of members of which the Lodge at York was composed, viz. " Working Masons ; persons of other Trades and Occupations ; and Gentlemen." He recommended the first carefully to read the Constitutions ; the second to obey the moral precepts of the Society and to attend to their own business—" Let not Masonry so far get the Ascendant as to make you neglect the support of yourselves and Families "—and the third, to acquire

a knowledge of the Arts and Sciences and particularly Geometry and Architecture. Addressing the last class, he said:

'Tis true by Signs, Words and Tokens, you are put upon a level with the meanest Brother; but then you are at liberty to exceed them as far as a superior Genius and Education will conduct you. I am creditably informed that in most Lodges in London and several other parts of this Kingdom, a Lecture on some point of Geometry or Architecture is given at every meeting. And why the Mother Lodge of them all should so far forget her own Institutions, cannot be accounted for, but from her extreme old Age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy Sons, I must tell you that she expects that every Gentleman who is called a Free Mason should not be startled at a Problem in Geometry, a Proposition in Euclid, or, at least, be wanting on the History and just Distinction of the Five Orders of Architecture.

Drake's statement that "the first Grand Lodge ever held in England was held at York," we need not pause to examine, its absurdity having been fully demonstrated in earlier chapters. If, indeed, for "*Grand Lodge,*" we substitute "*Assembly,*" the contention may perhaps be brought within the region of possibility and the ingenious speculation that the meeting in question was held under the auspices of "Edwin, the first Christian King of the Northumbers, about the Six Hundredth year after Christ, who laid the Foundation of our Cathedral," is at least entitled to consideration, notwithstanding the weakness of its attestation. Not so, however, the assertions, that "King Edwin" presided as "Grand Master" and that the York Lodge is "the Mother Lodge of them all," which will serve rather to amuse, than to convince the readers of this history. The explanation offered by Drake with regard to "Edwin of the Northumbers" does not seem to have been popular at any time, either with the York Masons, or with the Craft at large, for the date ascribed to the apocryphal *Constitutions of* 926 has been almost invariably preferred by the Brethren in the north and Laurence Dermott was not slow to follow their example, as will be seen further on. The *Old Charges* explicitly refer to Prince Edwin *temp.* Athelstan and to no one else, as being the medium of procuring for the Masons the privilege of holding their Assemblies once a year, *where they would,* one of which was held at York; and, therefore, it requires something more than the colourable solution of Drake, to set aside the uniform testimony of our time-honoured Operative Constitutions. Hargrove states that:

In searching the Archives of Masonry, we find the first Lodge was instituted in this city (York) at a very early period; indeed, even prior to any other recorded in England. It was termed "The Most Ancient Grand Lodge of *All* England" and was instituted at York by King Edwin in 926, as appears by the following curious extract from the ancient records of the Fraternity.

Hughan says that the extract sent him, which he inserted in his *Old Charges* in reference to York, from Hargrove's *History,* 1818, p. 476, is deficient in the

following line: "and gave them the *charter* and *commission* to meet annually in communicaytion." This clause is peculiar to the MS. noted by Hargrove, which so far has escaped detection.

The first writer who treated the subject of Masonry in York at any length was Findel (see his *History of Freemasonry,* pp. 83, 158–70), but the observations of this able historian have been to a great extent superseded by a monograph from the pen of Hughan, published in 1871 (*History of Freemasonry at York,* forming the first essay in *Masonic Sketches and Reprints*). The labours, indeed, of subsidiary writers must not be ignored. Many of the articles dealing with York and its unrivalled (English) Archives, in the late *Freemasons' Magazine*, represent work, which in other hands would have assumed the proportion of volumes. It is now difficult, if not altogether impossible, to trace how far each historian of the Craft is indebted to those that have preceded him. Especially is this the case with regard to subjects largely discussed in publications of an ephemeral character, such as the Journals of the Fraternity. There quickly arises a great mass of what is considered common property, unless, as too often happens, it is put down to the account of the last reader who quotes it. It is true that he who shortens the road to knowledge lengthens life, but we are all of us more indebted than we believe we are to that class of writers whom Johnson termed "the pioneers of literature, doomed to clear away the dirt and the rubbish, for those heroes who pass on to honour and to victory, without deigning to bestow a single smile on the humble drudge that facilitates their progress."

Among those members of the Craft to whose researches we are chiefly indebted for the notices of York and its Freemasons, which lie scattered throughout the more ephemeral literature of the Craft, are some to whom we may be allowed to allude. The name of the late E. W. Shaw (see particularly *Freemasons' Magazine,* January to June 1864, p. 163) was familiar to a past generation of Masonic readers, not less so than that of the Rev. A. F. A. Woodford (see his "Archives of the York Union Lodge" in the *Freemasons' Magazine* for April 16, 1864), whose former labours, indeed, have been eclipsed by later ones. T. B. Whytehead and Joseph Todd may be next referred to, both diligent explorers of Masonic antiquities and to whose local knowledge visitors at the old shrine of Yorkshire Masonry are so much indebted.

Evidently it was the custom to style the ordinary meetings of the York Brethren "Private Lodges," those held on Festival Days in June and December being entitled "General" or "St. John's" Lodges. It appears that Brethren who temporarily presided, in the absence of the Presidents and (subsequently) Grand Masters, were described as Masters, but they could not have been the actual Masters of the Lodge, not only because there were *three* Brethren so entitled, who occupied the chair at the meetings held on July 21, August 10 and 12, September 6 and December 1, 1725, but because the Rulers at that period were named *Presidents*. The regular monthly meetings were apparently distinct from the "Private Lodges," the latter being additional to the ordinary assemblies and, it may well be, were convened

exclusively for "makings." The numerous gatherings of the Lodge indicate that the interest of the members was well sustained, at least for a time.

The Old Rules of the Grand Lodge at York are given by Hughan in his *Masonic Sketches and Reprints* as transcribed from the original, written on parchment, and now in the custody of the York Lodge, No. 236, which meets at the Masonic Hall, York. They are as follows:

Articles agreed to be kept and observed by the Antient Society of Freemasons in the City of York and to be subscribed by every Member thereof at their Admittance into the said Society.

Imprimis.—That every first Wednesday in the month a Lodge shall be held at the house of a Brother according as their turn shall fall out.

2.—All Subscribers to these Articles not appearing at the monthly Lodge shall forfeit Sixpence each time.

3.—If any Brother appear at a Lodge that is not a Subscriber to these Articles, he shall pay over and above his club [i.e. subscription] the sum of one Shilling.

4.—The Bowl shall be filled at the monthly Lodges with Punch once, Ale, Bread, Cheese and Tobacco in common, but if any more shall be called for by any Brother, either for eating or drinking, that Brother so calling shall pay for it himself besides his club.

5.—The Master or Deputy shall be obliged to call for a Bill exactly at ten o'clock, if they meet in the evening and discharge it.

6.—None to be admitted to the making of a Brother but such as have subscribed to these Articles.

7.—Timely notice shall be given to all the Subscribers when a Brother or Brothers are to be made.

8.—Any Brother or Brothers presuming to call a Lodge with a design to make a Mason or Masons, without the Master or Deputy, or one of them deputed, for every such offence shall forfeit the sum of Five Pounds.

9.—Any Brother that shall interrupt the Examination of a Brother shall forfeit one Shilling.

10.—Clerk's Salary for keeping the Books and Accounts shall be one Shilling, to be paid him by each Brother at his admittance and at each of the two Grand days he shall receive such gratuity as the Company [i.e. those present] shall think proper.

11.—A Steward to be chose for keeping the Stock at the Grand Lodge, at Christmas and the Accounts to be passed three days after each Lodge.

12.—If any disputes arise, the Master shall silence them by a knock of the Mallet, any Brother that shall presume to disobey shall immediately be obliged to leave the Company, or forfeit five Shillings.

13.—An Hour shall be set apart to talk Masonry.

14.—No person shall be admitted into the Lodge but after having been strictly examined.

15.—No more persons shall be admitted as Brothers of this Society that shall keep a Public House.

16.—That these Articles shall at Lodges be laid upon the Table, to be perused by the Members and also when any new Brothers are made, the Clerk shall publicly read them.

17.—Every new Brother at his admittance shall pay to the Wait[er]s as their Salary, the sum of two shillings, the money to be lodged in the Steward's hands and paid to them at each of the Grand days.

18.—The Bidder of the Society shall receive of each new Brother at his admittance the sum of one Shilling as his Salary [*see* Rule 7].

19.—No Money shall be expended out of the Stock after the hour of ten, as in the fifth Article.

These Laws were signed by "Ed. Bell, Master" and 87 Members; and, though not unusual in character for the period, they are not unworthy of reproduction as the earliest regulations known of the old Lodge at York.

In the opinion of Hughan, although these Rules "offer a strange contrast to the *Constitutions of the Grand Lodge of England,* published two years before, we can discover sufficient of the style of their meetings to see that the Freemasons of York, at that early date, had begun to bestir themselves and assume the prerogatives of a Grand Lodge; doubtless in consequence of the London *Constitutions* being published, a little rivalry being engendered between the two bodies and because public attention was being directed to the Fraternity."

With regard to Rule 17, it has been assumed that this is a contraction for "waiters," but it is not improbable that it really means what it says. Raine, in his *Glossary of the Fabric Rolls,* published in 1859, says that "Waits are musicians who still parade the towns in the north of England at Christmas time. At Durham they had a regular livery and wore a silver badge. Their musical abilities at the present time are not of the most striking character, but formerly they were deemed worthy enough to assist the choristers of the Minster."

Hughan, in *Masonic Sketches,* gives a "Schedule of the Regalia, Records, etc.," dated September 15, 1779, but it is much to be regretted that the "narrow folio manuscript Book, beginning 7th March 1705–6, containing sundry Accounts and Minutes relative to the Grand Lodge," is missing, all the efforts of those most interested in the discovery having so far proved abortive. With that valuable document before us, it would doubtless be easy to obtain clues to several puzzles which at present confront us. Its contents were well known in 1778, as the following letter proves, which was sent by the then Grand Secretary (York) to B. Bradley, of London (J. W. of the Lodge of Antiquity), in order to satisfy him and William Preston (P.M. of the same old Lodge and author of the famous *Illustrations of Masonry*) of the existence of the ancient Grand Lodge at York before the year 1717.

Sir,—In compliance with your request to be satisfied of the existence of a Grand Lodge at York previous to the establishment of that at London in 1717 I have inspected an Original Minute Book of this Grand Lodge beginning at 1705 and ending in 1734 from which I have extracted the names of the Grand Masters during that period as follows:

1705 Sir George Tempest Barronet.
1707 The Right Honourable Robert Benson Lord Mayor [of York].

1708 Sir William Robinson Bar^{t}.
1711 Sir Walter Hawksworth Bar^{t}.
1713 Sir George Tempest Bar^{t}.
1714 Charles Fairfax Esqr.
1720 Sir Walter Hawkesworth Bar^{t}.
1725 Edward Bell Esqr.
1726 Charles Bathurst Esqr.
1729 Edward Thompson Esqr. M.P.
1733 John Johnson Esqr. M.D.
1734 John Marsden Esqr.

It is observable that during the above period the Grand Lodge was not holden twice together at the same house and there is an Instance of its being holden once (in 1713) out of York, viz. at Bradford in Yorkshire when 18 Gentlemen of the first families in that Neighbourhood were made Masons.

In short the superior antiquity of the Grand Lodge of York to all other Lodges in the Kingdom will not admit a Doubt all the Books which treat on the subject agree that it was founded so early as the year 926 and that in the Reign of Queen Elizabeth it was so numerous that mistaking the purport of their Meeting she was at the trouble of sending an armed Force to dislodge the Brethren, it appears by the Lodge Books since that Time that this Lodge has been regularly continued and particularly by the Book above extracted that it was in being early in the present Century previous to the Era of the Aggrandised Lodge of London—and that it now exists even the Compilers of the Masons Almanack published under the sanction of that Lodge cannot but acknowledge tho they accompany such their acknowledgement with an invidious and unmasonic Prophecy that it will be soon totally annihilated—an event which we trust that no man nor sett of men who are mean enough to wish, shall ever live to see.

I have intimated to this Lodge what passed between us of your Intention to apply for a Constitution under it and have the satisfaction to inform you that it met with universal Aprobation—You will therefore be pleased to furnish me with a petition to be presented for the purpose specifying the Names of the Brethren to be appointed to the several Offices and I make no Doubt that the Matter will be speedily accomplished.

My best Respects attends Brother Preston whom I expect you will make acquainted with the purport of this and hope it will be agreeable to him—I am with true Regard

Your most faithful Brother
and Obedient Servant
JACOB BUSSEY, G.S.

To Mr. Benjam. Bradley,
N°. 3 Clements Lane Lombard Street
London.
York, 29th Augst 1778.

It is necessary here merely to observe that Grand Secretary Bussey terms the chief officers prior to December 1725, "Grand Masters" instead of "Presidents," although the title of "Grand Master" was not adopted until 1725, when the Lodge assumed the rank of a Grand Lodge.

Presuming that the year in each case means the period of service and that the election or installation took place on the celebration of the (immediately) preceding Festival of St. John the Evangelist, that would really take the Register back to December 1704; when Sir George Tempest, Bart., was chosen to be the President; succeeded in 1707 by the Right Hon. Robert Benson, Lord Mayor of York (afterwards Baron Bingley); after whom came Sir William Robinson, Bart., for 1708 (M.P. for York, 1713); followed by other local celebrities, down to the year 1734. T. B. Whytehead observes most truly, that "a large proportion of the Masons at York were Lord Mayors, Aldermen and Sheriffs; and even down to our own day it has been the same." Admiral Robert Fairfax, the "Deputy President" at Christmas 1721, was Lord Mayor in 1715 and M.P. in 1713; he was the grandson of Sir William Fairfax of Streeton and other instances might be cited of the distinguished social position of these early rulers of the Yorkshire Fraternity, most of whom were members of prominent County families. One is not, indeed, much impressed with the accuracy or critical value of the list of "Grand Masters" supplied by Jacob Bussey and for more reasons than one. Take, for instance, the names of some of the Presidents. Sir Walter Hawkesworth is recorded as the President, June 24, 1713, though not mentioned by Bussey after 1711 until 1720. Then, again, Charles Fairfax is not recognized as the chief Ruler in the minutes of Christmas 1716 and 1721, but is distinctly described as the Deputy President ("D.P."); neither is he anywhere termed *the* President in the existing Roll of 1712–30. His name certainly occurs as "The Worshipful Charles Fairfax, Esqre.," on June 24, 1714; but the same prefix was accorded to other temporary occupants of the chair, who were not Presidents at the time. The so-called President of 1725 is simply entitled "Master" on July 21 in that year, as Scourfield and Huddy are in 1725. It is impossible, therefore, to arrive at any definite conclusion with regard to these officers as respects the list in question, nor can their status in the Lodge be even approximately determined upon the evidence before us.

Dr. J. Pearson Bell, of Hull, in his *Stream of English Freemasonry,* rather too confidently assumes that the tenure of office of the successive Presidents lasted from the years opposite their own names, until the dates placed by the same authority against those of their successors. This, of course, *may* have been sometimes the case; but we know for a certainty that it was not always so. For 1713 the same writer gives Sir Walter Hawkesworth instead of Sir George Tempest as the President, and one is inclined to agree with him in so doing, notwithstanding it is opposed to Bussey's statement. Dr. Bell bestows the title of "President" on Charles Bathurst for the year 1724 and "Edmund Bell *or* William Scourfield" Esquires for 1725. Charles Bathurst was not initiated until July 21, 1725, unless, indeed, the office was held by his father, as T. B. Whytehead suggests (see *The Freemason,* November 8, 1884) was possible; if so, the elder Bathurst died during his year of office and was succeeded by his son on December 27, 1725. It is possible that the year stated by the Grand Secretary was not the right one, for there are other discrepancies which have yet to be considered. So far as can now be conjectured, "George

Bowes, Esq.," who was Deputy President on March 19, 1712 and August 7, 1713, was as much entitled to be described as President as either of the three gentlemen already mentioned. The Bowes were well-known people and this George Bowes married a daughter of Sir John Legard, Bart., of Ganton. T. B. Whytehead has succeeded in tracing another Grand Master "of the Grand Lodge of All England at York," thus proving the incomplete character of the list of Masonic dignitaries supplied by the Grand Secretary of 1778. The discovery made by this excellent authority he thus relates in *The Freemason* of December 20, 1884:

A short time ago I noticed in an old copy of *Debrett* a statement that the first Baronet of the Milner family was Grand Master of Freemasons in England. I knew that he had been "made" at York, as also that he had not been Grand Master of either of the Southern Bodies; and after some inquiry and the kind assistance of Clements Markham and of Sir F. G. Milner, I have ascertained that the first Baronet was Grand Master at York in 1728–9. In a MS. work in four volumes in the Leeds Library, entitled, *A Collection of Coats of Arms and Descents of the Several Families of the West Riding,* from MSS. of John Hopkinson; corrected by T. Wilson, of Leeds, is the following entry, under the name of Sir W. Milner: "On St. John Baptist Day, 1728, at York, he was elected Grand Master of the Freemasons in England, being the 798 successor from Edwin the Great." This is an interesting addition to the list of the York Grand Masters.

The entry in the latest edition of *Debrett* runs: "Sir William Milner, 1st Bart., of Nun Appleton Hall, Yorks, M.P. for York 1722–23; Grand Master of the Freemasons in England, was created a Baronet, 26 February, 1716–17."

In Foster's *Yorkshire Pedigrees* the entry is: "Sir William Milner, of Nun-appleton, was educated at Eton and Cambridge, created a Baronet 26 February, 1717; elected M.P. for York in 1722 and 1727; elected Grand Master of the Freemasons in England in 1728, being the 798th successor of Edwin the Great. He died 23 November, 1745."

William Milner, the father of the first Baronet, was a cloth merchant in Leeds, of which city he was mayor in 1697. He amassed a fortune, partly by his investments in the Aire and Calder navigation project. He erected a white marble statue to Queen Anne in the niche outside the Leeds Town Hall. He was granted a coat-of-arms in 1710 and, in 1711, he bought Nun Appleton and the manor of Bolton Percy.

The present Baronet, the seventh, the Right Hon. Sir Frederick G. Milner, who was appointed Past Grand Warden of England in 1901, on the occasion of the installation of the Duke of Connaught as Grand Master, is the great-great-great-grandson of the first Baronet. He was initiated in the Churchill Lodge, No. 478, Oxford and afterwards joined the Eboracum Lodge, No. 1611, York, of which he was installed Master on November 10, 1884. Strange to say, the discovery of the relationships was only made by the authorities of that Lodge just in time to furnish the materials for one of the most attractive

features in the toast list at the subsequent banquet designed by the successful investigator.

It will be remembered that the next Grand Master, "Edward Thompson, Junior, of Marston, Esq.," was elected and installed at a "St. John's Lodge," held on June 24, 1729.

This is, perhaps, a fitting opportunity to notice some of the other personalities prominent in the York Freemasonry of the period.

Sir George Tempest, of Tonge, was the second baronet. He was born in 1672 and matriculated at University College, Oxford, at the age of sixteen years. He succeeded to the Baronetcy on June 23, 1693 and rebuilt Tonge Hall in 1702. He died in October 1745, at the age of seventy-three years.

Robert Benson is an interesting character. He was the son and heir of Robert Benson, of Wrenthorpe, co. York (described as "an attorney of mean extraction") by Bertha, daughter of Tobias Jenkins, of Grimston, in that county. He inherited an estate of £1,500 a year from his father, which he largely augmented in later years. He was M.P. (sitting first as a Tory, but afterwards joining the Whigs) for Thetford, 1702–5 and for the city of York from 1705–13, of which city he was Lord Mayor in 1707, the year of his "Grand" Mastership. He was a Commissioner of the Treasury in 1710–11, under Harley's administration and Chancellor of the Exchequer from 1711–13. On July 21, 1713, he was elevated to the peerage, under the style and title of Baron Bingley of Bingley, co. York. His elevation led to some antagonism among the more rigid members of that aristocratic body and provoked some pleasantries because of his lack of a coat-of-arms. He was a Director of the South Sea Company, 1711–15; Privy Councillor from June 14, 1711, until September 1714 and restored to the list on June 11, 1730, on taking office under Walpole. He was Ambassador at Madrid for Queen Anne, 1713–14; and Treasurer to the Household of George II, 1730–31. He obtained from the Crown the grant of an extensive tract called Bramham Manor, co. York, whereon he erected a stately mansion. He married, December 21, 1703, at St. Giles's in the Fields, Lady Elizabeth, daughter of Heneage Finch, first Earl of Aylesford (to whom he was introduced by the Earl of Portsmouth) by Elizabeth, daughter of Sir John Banks, Bart. He died at the age of fifty-five years on April 9, 1731 and was buried on April 14 in St. Paul's Chapel, Westminster Abbey. His widow died on February 26, 1757, at the age of seventy-eight and was buried on March 11, also in Westminster Abbey. At his death his Barony became extinct, but was revived in favour of his son-in-law, George Lane Fox, M.P., but he also died without male issue, when the Barony again became extinct.

Sir William Robinson, of Newby, co. York, Knight and first Baronet, was the son of Thomas Robinson, a Turkey merchant. He succeeded to the estate of Newby on the death of his uncle, Sir Metcalfe Robinson, Bart. and was himself created a Baronet on February 13, 1689–90, having, apparently, been knighted a short time before. He was Sheriff for co. York, 1689–90; M.P. for Northallerton, 1689–90 and from 1690–5; and for York in nine Parliaments from 1698–1722,

of which city he was Lord Mayor in 1700. He was great-great-grandfather of the Marquess of Ripon, who was Grand Master of England from 1870 to 1874. He married on September 8, 1699, at Wheldrake, Mary, daughter of George Aislabie, of Studley Royal, co. York. He died on December 22, 1736, at the age of eighty.

Sir Walter Hawkesworth of Hawkesworth, second Baronet, succeeded to the Baronetcy in February 1683 and married *circa* 1697, Judith, daughter of John Ayscough of Osgodby, co. Lincoln. He died at York on March 17, 1735, when the Baronetcy became extinct.

Charles Fairfax was a Jacobite and, in 1715, was fined for recusancy; his house at York was searched and his gun confiscated. The same year he was brought before his brother Robert, Lord Mayor; Sir Henry Goodricke; Sir Walter Hawkesworth; and Sir William Robinson and sent to gaol.

Sir Thomas Gascoigne, of Porlington, co. York, was the eighth Baronet. He was born in February 1743 and succeeded his brother on January 10, 1762. He renounced the Roman Catholic faith and read the recantation of its tenets before the Archbishop of Canterbury. He was M.P. for Thirsk, 1780–4; for Malton from April to August 1784; and for Arundel, 1795–6. He died on February 11, 1810, when the Baronetcy became extinct.

What Jacob Bussey, G.S., intended to convey by the words, "It is observable that, during the above period, the Grand Lodge was not holden twice together at the same place," is not altogether clear, as several consecutive meetings took place at James Boreham's, 1712–26 and at the "Starr in Stongate," 1725–9. Moreover, there were Lodges held in other houses more than once in the year—e.g. at John Colling's, in Petergate, 1724–5. Evidently, as stated by Lucy Toulmin Smith in the Introduction to *English Gilds,* the feast was held occasionally (or regularly) at the houses of the Brethren by turns.

It is from this letter we learn that the Lodge was held at Bradford by the York Brethren, when some eighteen gentlemen were made Masons. No mention is made of the Lodge held at Scarborough in 1705, under the presidency of William Thompson, Esq., though there is probability that it assembled under the banner of the old Lodge at York. Hughan states, on the authority of Samuel Middleton, of Scarborough, that William Thompson was M.P. for that town in 1705 and was appointed Warden of the Mint in 1715. He died in 1744.

Preston bases his account of the York Grand Lodge on the letter of its Grand Secretary (probably with subsequent additions from the same source).

From this account [says Preston] which is authenticated by the Books of the Grand Lodge at York, it appears that the Revival of Masonry in the South of England did not interfere with the proceedings of the fraternity in the North; nor did that event taking place alienate any allegiance that might be due to the General Assembly or Grand Lodge there, which seems to have been considered at that time and long after, as the Mother Lodge of the whole Kingdom. For a series of years the most perfect harmony subsisted between the two Grand Lodges and private Lodges flourished in both parts of the Kingdom under their separate jurisdiction. The

only mark of superiority which the Grand Lodge in the North appears to have retained after the revival of Masonry in the South, is in the title which they claimed, viz. *The Grand Lodge of All England,* TOTIUS ANGLIÆ; while the Grand Lodge in the South passed only under the denomination of "*The Grand Lodge of England.*"

The distinction claimed by the York Masons appears to have originated with the Junior Grand Warden on December 27, 1726; at least, there is no earlier reference to it that can be traced. Hughan suggests (see *Illustrations of Masonry,* 1788 ed., pp. 245–6) that the title may have been a retort upon the Pope, by whom Canterbury was given a precedence over York, the Archbishop of the former city being styled "Primate of All England" and the latter "of England" only.

Preston was a warm adherent of the Northern Grand Lodge during the period of his separation from the Grand Lodge of England and, assuredly, if all he states about its antiquity and character could be substantiated, no one need wonder at his partiality being so marked. He declares that "To be ranked as descendants of the original York Masons was the glory and boast of the Brethren in almost every country where Masonry was established; and from the prevalence and universality of the idea that York was the place where Masonry was first established by Charter, the Masons of England have received tribute from the first States in Europe" (*Illustrations of Masonry,* p. 246). What can be said of such a statement, when, as a simple matter of fact, not a Lodge *abroad* was ever constituted by the York Grand Lodge and as to the tribute mentioned, there is not the slightest confirmatory evidence respecting it to be found anywhere.

The fact is, Preston doubtless wrote what he thought ought to be the case, if it were not really so, or shall we say, what he considered might be true, if the means for a full investigation were granted him.

Preston's version of the breach which occurred between the two Grand Lodges —London and York—is in the form of two distinct statements, one of which must be inaccurate, as both cannot be true. According to him, it arose out "of a few Brethren at York having, on some trivial occasion, seceded from their ancient Lodge, [and] applied to London for a Warrant of Constitution. Without any inquiry into the merits of the case, their application was honoured. Instead of being recommended to the Mother Lodge, to be restored to favour, these Brethren were encouraged to revolt; and in open defiance of an established authority, permitted under the banner of the Grand Lodge at London, to open a new Lodge in the city of York itself. This illegal extension of power and violent encroachment on the privileges of antient Masonry, gave the highest offence to the Grand Lodge at York and occasioned a breach, which time and a proper attention to the Rules of the Order, only can repair" (*Illustrations of Masonry,* 1788 ed., p. 247). His second version of the "breach" is said to be due to the encroachment of the Earl of Crawford on the "Jurisdiction of the Grand Lodge of Masons in the City of York, by constituting two Lodges within their district and by granting without their consent,

three Deputations, one for Lancashire, a second for Durham and a third for Northumberland. This circumstance the Grand Lodge at York at that time highly resented and ever after seem to have viewed the Grand Lodge at London with a jealous eye. All friendly intercourse was dropt" (*Ibid.*, p. 268). Yet another supposed cause of unpleasantness was found in the granting of a Patent to the Provincial Grand Master for Yorkshire, by the Marquess of Carnarvon, in 1738, which it seems so troubled the minds of the York Brothers "that since that circumstance, all correspondence between the two Grand Lodges has ceased" (*Ibid.*, p. 274).

Those who have adopted Preston's view of the subject may have been led astray, for there is no definite proof to substantiate the allegation that at any time there was animosity, either on the one side or the other; and, as Hughan, in *Masonic Sketches and Reprints*, p. 31, clearly shows, if Preston's explanations are accepted, the granting of the Warrant for No. 59, Scarborough, on August 27, 1729, is quite ignored, besides which, we shall find farther on, that a friendly correspondence on the part of the York Grand Lodge was offered the Grand Lodge of England, after the breach between them is said to have occurred, though the offer was not accepted.

It is singular also to note the error of Findel (who says in *History of Freemasonry*, p. 165, that "Many Brethren at their own request received in London a Charter for the institution of a Lodge at York") and other historians with respect to the invasion of the York Territory, A.D. 1734, for, as Hughan conclusively points out, there is no register of any Lodge being warranted or constituted in Yorkshire or its neighbourhood in that year. The fact is, the second Yorkshire Lodge was No. 176, Halifax, July 12, 1738 (now Probity No. 61), the first, as already stated, being the one at Scarborough of 1729 (see *Four Old Lodges*, pp. 51–2).

It is not possible now to decide when the "Grand Lodge of All England" ceased to work—that is to say, spasmodically, at least. Findel states (*History of Freemasonry*, p. 164) that "the York Lodge was inactive from 1730 to 1760" and "at its last gasp" on May 30, 1730, when fines were levied for non-attendance. The same able writer observes: "The isolated or Mother Lodge, which dates from a very early period, had, until the year 1730, neither made nor constituted any other Lodge" (*Ibid.*, p. 166). If by the latter declaration, it is meant that a Lodge or Lodges were formed by the "Grand Lodge of All England," in 1730, there seems to be no evidence to justify the statement, but apparently collateral proof is not wanting to suggest the constitution, or at least the holding of Lodges in other parts of the country, besides York, under the authority of the Old Lodge in question, prior to 1730; the Assemblies at Scarborough and Bradford in 1705 and 1713 respectively being alone sufficient to support this contention.

That the Grand Lodge at York was not extinct even in 1734 is also susceptible of proof, for the Roll of Parchment, No. 9, still preserved by the present York Lodge, No. 236, which is a List of Master Masons, thirty-five in all, indicates that meetings had been held so late as that year and probably later—July 7, 1734, being

attached to the 27th name on the Register. There are then eight more names to be accounted for, which may fairly be approximately dated a few months farther on, if not into the year 1735.

The following is the list to which reference is made. It is written on a slip of parchment, 2 ft. 6 in. long and 3 in. wide, and is headed:

A

LIST OF THE

MASTER MASONS

in the Lodge at

YORK.

Wm. Milner	Wm. Wright	Robt. Bainbridge
Edwd. Thompson junr.	Lewis Wood	Henry Tireman
(illegible)	John Rogers	Frac Cordukes
(illegible)	Ric Denton	July 1st 1734
John Johnson	William Stephenson	Steph Bulkley
Henry Pearson	Malby Beckwith	Francis Benton
Francis Drake	Elbing Cressy	James Hamilton
Geo. Reynoldson	Richard Thompson	John Mellin
Geo. Rhodes	George Marsh	George Coates
Philemon Marsh	Thos. Mason	Christer Coulton
Jno. Marsden	Saml. Ascough	James Carpenter
Luke Lowther	John Smith	James Lupton
John Wilmer	James Boreham	

This list is not dated except between the names of Cordukes and Bulkley, but T. B. Whytehead says (*Ars Quatuor Coronatorum,* vol. xiii, p. 96) that it seems to him to point to the fact that it was begun when Edwd. Thompson was Master in 1729 and was signed subsequently by members in no particular order, but as they happened to have the opportunity of so doing.

There is no occasion to depend entirely upon the testimony of this Roll, for the *Book of Constitutions,* 1738, p. 196, contains the following reference to the York Lodge, which is not one likely to have been inserted, unless it was known that, about the time or year mentioned, the Lodge was still in existence.

All these foreign Lodges [i.e. those to which Deputations had been granted by the Grand Lodge of 1717] are under the Patronage of our **Grand Master** of *England.*

But the *old Lodge* at York City and the *Lodges* of Scotland, Ireland, France and Italy, affecting Independency, are under their own *Grand Masters,* tho' they have the same *Constitutions, Charges, Regulations,* &c., for Substance, with their Brethren of *England.*

Then there are the several allusions to Freemasonry at York by Dr. Fifield Dassigny in 1774—*A Serious and Impartial Enquiry into the Cause of the Present*

Decay of Freemasonry, reprinted in Hughan's *Masonic Memorials,* 1874—especially the note, "I am informed in that city is held an assembly of Master Masons, under the title of Royal Arch Masons," which in all fairness cannot be dated farther back than 1740; but of this more anon. It appears, therefore, that there is evidence of a positive character, confirmatory of the belief that the York Masons did not lay aside their working tools until considerably later than the year named by Findel and other Historians; hence one can agree with Hughan in his supposition that the "Grand Lodge of all England" was in actual being until about 1740–50.

That the Lodge flourished at York many years anterior to the inauguration of the Premier Grand Lodge of England, cannot, perhaps, be doubted, though it was not dignified by the name of a "Grand Lodge" until some eight years after the constitution of its formidable rival; and, that it was an honourable, as well as an ancient Society, is abundantly proved by reference to those of its valuable records which are happily still preserved and zealously guarded by their careful custodians, the members of the York (late the Union) Lodge.

Whatever uncertainty may surround the question of the cessation from work (1740–50), there is none whatever as to the period of the Revival of the "Grand Lodge of All England" at York, as fortunately the records are preserved of the inauguration of the proceedings and the commencement of a new life, which, though far more vigorous than the old one, was yet destined to run its course ere the century had expired. We shall hardly err if we ascribe this revival to the establishment of a lodge at York by the Grand Lodge of England (i.e. that established in 1717). The Lodge No. 259 on the roll of the southern organization, held at the Punch Bowl, was warranted January 12, 1761, whilst the neighbourhood, so to speak, was "unoccupied territory." The charter and minutes of this friendly rival are in the possession of the York Lodge, No. 236 and have been carefully examined and described by T. B. Whytehead, in *The Freemason* of January 10, 1880. The earliest record is dated February 2, 1761, but its promoters soon shook off their first allegiance, evidently preferring a connexion with the local Grand Lodge to remaining, so to speak, but a remote pendicle of the more powerful organization of the metropolis. That this was not the first Lodge established by the latter in Yorkshire has been already stated. Charters were issued for Scarborough in 1729, Halifax in 1738 and Leeds in 1754, besides many others in adjoining Provinces and Provincial Grand Masters were appointed for Yorkshire in 1738, also in 1740, when William Horton was succeeded by Edward Rooke. Dr. Bell, in his *History of the Province of North and East Yorkshire,* gives the name of William Horton as Provincial Grand Master to 1756, but he died in or before 1740.

On the opening day at the Punch Bowl there were eight members present and the same number of visitors. Great zeal was manifested by the petitioners and the Brethren generally, several meetings being held from 1761 to 1763; but they do not seem to have met as a Lodge after January 1764. Malby Beckwith, the new Master (a member of a Yorkshire county family and an Ensign in the 3rd Foot (Buffs). He died November 4, 1775), who was placed in the chair on January 18, 1762,

was duly addressed by the retiring Master, Frodsham and, by request of the members, the charge was printed and published, going through more than one edition. It was entitled *A Charge Delivered to the most Antient and Honourable Society of Free and Accepted Masons,* in a Lodge held at the Punch Bowl, in Stonegate, York, upon Friday, January 18, 1762, by Bro. Frodsham, at his dismission of the chair. T. B. Whytehead tells us (*The Freemason,* January 10, 1880) that "as Bro. Seth Agar, the W.M. (from Jan. 3, 1763), soon afterwards became Grand Master of *All* England, it seems probable that the superior assumption of Grand Lodge had eclipsed the humble Punch Bowl Lodge and that the latter was deserted by its members."

That the constitution of the Lodge of 1761 was actually the cause of the revival of the slumbering Grand Lodge cannot positively be asserted, but it appears to be most probable that the formation of the one led to the restoration of the other and yet, singular to state, the latter organization, though apparently owing a new lease of life to the existence of the former, was only able to shake off the lethargy of long years by absorbing the very body which stimulated its own reconstitution.

We will now cite the full account of the revival, which is given by Hughan (*Masonic Sketches,* p. 51) from the actual records.

The Antient and Independent Constitution of Free and Accepted Masons Belonging to the City of York, was this Seventeenth day of March, in the year of our Lord 1761, Revived by six of the surviving members of the Fraternity by the Grand Lodge being opened and held at the House of Mr. Henry Howard, in Lendall, in the said City, by them and others hereinafter named. When and where it was further agreed on, that it should be continued and held there only the Second and Last Monday in every month.

Present—

Grand Master, . . Brother Francis Drake, Esq., F.R.S.
Deputy G.M., . . Brother George Reynoldson.
Grand Wardens, . . Brothers George Coates and Thomas Mason.
Together with Brothers Christopher Coulton and Martin Crofts.

Visiting Brethren.

Tasker, Leng, Swetnam, Malby Beckwith, Frodsham, Fitzmaurice, Granger, Crisp, Oram, Burton and Howard.

Minutes of the Transactions at the Rivival and Opening of the said Grand Lodge :

Brother John Tasker was by the Grand Master and the rest of the Brethren, unanimously appointed Grand Secretary and Treasurer, he having first petitioned to become a Member and being approved and accepted *nem. con.*

Brother Henry Howard also petitioned to be admitted a Member, who was accordingly balloted for and approved *nem. con.*

Mr. Charles Chaloner, Mr. Seth Agar, George Palmes, Esq., Mr. Ambrose

Beckwith and Mr. William Siddall, petitioned to be made Brethren the first opportunity, who, being severally balloted for, were all approved *nem. con.*

This Lodge was closed till Monday, the 23rd day of this instant month, unless in case of Emergency.

The V.S.L. which, it is believed, was used at the meetings, is in the safe keeping of the Eboracum Lodge, No. 1611, and is inscribed, "This Bible belongs to the Free Mason's Lodge at Mr. Howard's at York, 1761."

The names of George Reynoldson and Martin Crofts do not appear in the "List of Master Masons in the Lodge at York" already given, unless, which is improbable, they happen to be identical with the two illegible names. A fair assumption is that they were initiates between 1734 and 1761 and that the term "Revival" is an accurate designation.

Several of the visitors mentioned were members of the Lodge assembling at the Punch Bowl and the fact of their being present in such a capacity has been assumed as proof that the two Grand Lodges were on terms of amity, especially emphasized by the friendly action of the York organization later on, about which a few words have presently to be said.

A noticeable feature of this record is that the Grand Master, Deputy, and Wardens occupied their positions as if holding them of inherent right, the only Brother elected to office being the Grand Secretary, who was also the Grand Treasurer. It seems probable that Francis Drake and his principal officers must have acted in their several capacities prior to the dormancy of 1740–50. If this was the case—and there are no facts which militate against such an hypothesis—then the Grand Master and his coadjutors were nominated and elected at assemblies of the Grand Lodge of which no record has come down to us.

The five candidates proposed on March 17 were initiated on May 11, 1761; mention is also made of a Brother being raised to the degree of a Master Mason on May 23 and Apprentices were duly passed as Fellow Crafts. Minutes of this kind, however, need not be reproduced in these pages, neither is there much in the rules agreed to in 1761 and later, which requires particularization.

The fees for the three Degrees and membership amounted to £2 16*s*., which sum "excused the Brother from any further expence during Lodge hours for that Quarter, supper and drink out *of* and Glasses broke *in* the Lodge only excepted." The quarterage was fixed at six shillings and sixpence, "except as above." Candidates were only eligible for initiation on a unanimous ballot, but joining members, "regularly made masons in another Lodge," were elected if there were not more than two adverse votes; the fee for the latter election being half a guinea. Careful provisions were laid down for the guidance of the officers in the event of Brethren seeking admission who were unable to prove their *regularity*. It was ordered on July 15, 1777, "that when a Constitution is granted to any place, the Brother who petitioned for such shall pay the fees charged thereon *upon delivery*"; and on November 20, 1778, the members resolved "that the Grand Master of *All* England

be on all occasions as such stiled and addressed by the Title of *Most Worshipful,* and the Masters of all Lodges under the Constitution of this Grand Lodge by the Title of *Right Worshipful.*" The secretary's salary was fixed at ten guineas per annum from December 27, 1779 and the Treasurer was required "to execute his Bond in the Penal sum of one hundred pounds." The fee for certificates was fixed at six shillings each, "always paid on delivery." Unless in cases of emergency two Degrees were not allowed to be conferred in one evening and "separate Ballot shall be made to each Degree distinct," as is still the custom under many Grand Lodges, but not in England, one ballot covering all three Degrees, also membership. There is no proof that the "Grand Lodge of *All* England" sided actively with either the Grand Lodge (Moderns) founded in 1717 or that of the "Antients" founded in 1753. Passively, indeed, its sympathies would appear to have been with the older organization and, though it ultimately struck up an alliance with the Lodge of Antiquity, No. 2, as will be noted later, in so doing a blow was aimed at the pretensions of *both* the Grand bodies claiming jurisdiction in the south.

We now approach an important innovation on the part of the York *Grand* Lodge, no less than the granting of Warrants for subordinate Lodges, in accordance with the custom so long followed by its London prototype. As previously intimated, the meetings of the old Lodge at York, held out of that city, do not appear to have led to the creation of separate Lodges, such as Bradford in 1713 and elsewhere. On this point it is impossible to speak with precision; it cannot be affirmed positively they did not, but, on the other hand, there is no evidence to warrant even a random conjecture that they did.

So far as evidence is concerned, there is nothing to warrant the belief, so frequently advanced, that Charters were granted for subordinate Lodges by the Grand Lodge of *All* England, until after the "Revival" of 1761. Prior to that date, indeed, it is quite possible that frequent meetings were held by the old York Lodge in neighbouring towns, but never (it would appear) were any other Lodges constituted by that body, as we know there were in 1762 and later.

No little trouble has been taken in an attempt to compile for the first time a list of the several Lodges warranted by the York authorities, but unfortunately there is not sufficient data to make the roll as complete as could be desired. The only one of the series that bears an official number is the first Lodge that was warranted, for it was not customary in this Lodge to assign numbers, which makes the task of tracing the York Lodges and of fixing their precedence a very difficult one.

"YORK" LODGES FROM 1762.

1.	French Lodge,	"Punch Bowl," York,	June 10, 1762.
2.		Scarborough,	Aug. 19, 1762.
3.	"Royal Oak,"	Ripon,	July 31, 1769.
4.	"Crown,"	Knaresborough,	Oct. 30, 1769.
5.	"Duke of Devonshire,"	Macclesfield,	Sept. 24, 1770.
6.		Hovingham,	May 29, 1773.

7.		Snainton, near Malton,	Dec. 14, 1778.
9.	"Druidical Lodge,"	Rotherham	Dec. 22, 1778.
10.	"Fortitude," at the "Sun,"	Hollingwood, Lanc.,	Nov. 27, 1790.

Deputation for a "Grand Lodge."

8. "Grand Lodge of England, South of the River Trent," March 29, 1779.

No. 1, "Lodge of Perfect Observance,"	London, Aug. 9, 1779.	
No. 2, "Lodge of Perseverance and Triumph,"	London, Nov. 15, 1779.	

There was much correspondence about certain Masonic jewels between the Grand Secretary at York and a Bro. W. Hutton Steel, of Scarborough and others, extending from 1772 to 1781. The jewels were said to have been used by a Lodge whose "Constitution was obtained from York," probably No. 2 as above. Bro. Steel presented them on December 26, 1779 and declared that "No meeting of a Lodge since 1735" had been held and that he was the "Last Survivor of four score Brethren." The impression is that this aged Brother referred to the Lodge No. 59, warranted by the Grand Lodge of England—not *All* England—in 1729 and this opinion is strengthened by the fact that 1729 is engraved on these jewels, which are carefully treasured at York. Doubtless they were used by both the Lodges named prior to their becoming extinct.

In addition to these, one must add that in the Records and elsewhere, mention is made of petitions being presented to the Grand Lodge for the holding of Lodges, some of which were doubtless granted; but there is no register existing from which we can ascertain what charters were actually issued.

I. Petition addressed to the "G.M. of All England at York" and signed by Abraham Sampson, about the year 1771. He declared that he had been taken to task by the "Grand Lodge in London" for getting a Warrant for Macclesfield. The new Lodge was to be held at the "Black Bull, otherwise the Rising Sun, Pettycoat Lane, White Chappel," the first Master and Wardens being nominated.

II. A letter was read at the Grand Lodge held September 27, 1779, "Requiring the mode of applying for a Constitution," the petitioner being "Bro. William Powell," of Hull. J. Coultman Smith [*History of the Warrant of the Humber Lodge*, 1855] declared that the Charter of the present "Humber Lodge," No. 57, of that town, was derived from the York Grand Lodge; but he is in error, that Lodge having been constituted by the "Atholl" Grand Lodge, London (see *Gould's Atholl Lodges*, pp. 13–14).

III. A letter was received from Doncaster, dated July 11, 1780, to the effect that a Warrant had been applied for and granted. Probably there had been an application sent to the York Grand Lodge; but a Charter had been obtained *ad interim* from London,—the present St. George's Lodge, No. 242, of Doncaster, being the one referred to (see W. Delanoy's *History of St. George's Lodge*, 1881).

IV. A petition was received for a Lodge to be held at the "Brush Makers' Arms, Smithy Door," at the house of John Woodmans, Manchester, dated December 23, 1787; but as the records of that period are missing, one cannot say what answer was given to the petitioners, but it is very likely that a Charter was granted.

T. B. Whytehead has supplied the following interesting extract from the records, which establishes the fact that the year 1762 witnessed the first Lodge being placed on the Roll of the revived Grand Lodge at York. It would have simplified matters very considerably if this list, which was begun "in order," had been continued in like manner by the York officials.

Constitutions or Warrants granted by this Right Worshipful Grand Lodge to Brethren enabling them to hold Lodges at the places and in the houses particularly mentioned in such constitutions or warrants.

No. 1. Anno Secundo Brother Drake G.M. *On* the 10th day of June 1762 a constitution or warrant was granted unto the following Brethren, French Prisoners of War on their Parol (viz.) Du Fresne, Le Pettier, Julian Vilfort, Pierre Le Villaine, Louis Bruslé, and Francis Le Grand, *Thereby* enabling them and others to open and continue to hold a Lodge at the sign of the Punch Bowl in Stonegate in the City of York and to make New Brethren as from time to time occasion might require, *Prohibiting* nevertheless them and their successors from making anyone a Brother who shall be a subject of Great Britain or Ireland, *which said Lodge* was accordingly opened and held on the said 10th day of June and to be continued regularly on the second Thursday in every month or oftener if occasion shall require.

Of the second Lodge but little account has been preserved in the archives of the York Lodge, though, undoubtedly, a Minute-book was sent to the Grand Lodge for safe custody, which contained the records either of this Lodge or of the one formed in 1729 by the Grand Lodge in London. Hughan declares he saw a Minute-book, or extracts therefrom, in the York archives, being records of a Lodge opened at Scarborough "on Thursday the 19th August 1762 by virtue of a Warrant from the Grand Lodge of Free and Accepted Masons at York, Bro. Thos. Balderston, Rt. Worpl. M.; Thos. Hart, S.W.; John Walsham, J.W.; Mattw. Fowler, S."; hence one is inclined to believe that the second on the roll is the Lodge referred to. Joseph Todd has kindly transcribed the few Minutes thus preserved, which begin March 25, 1762 (before the Warrant was received) and end August 30, 1768.

Of the third on the list there is no doubt, it having been duly "seal'd and signed"; neither is there any as to the fourth, the Minute of October 30, 1769, reading as follows: "The three last-mentioned Brethren petitioned for a Constitution to open and hold a Lodge at the sign of the Crown in Knaresborough, which was unanimously agreed to and the following were appointed officers for the opening of the same." It would seem that the belief in a Lodge having been warranted in the Inniskilling Dragoons by the York authorities—which is held by Hughan—on the same day as No. 4, must be given up, since Whytehead and Todd positively affirm that there is no reference whatever in the Minutes to such a Charter having been granted (see *Atholl Lodges*, p. 25). It is but fair, however, to state that the text of the Minutes of the procession suggest that a Lodge was formed, either in Inniskilling or in connexion with the regiment mentioned, as the record reads: "Many Brethren from York, as well as from the daughter Lodges of

the Grand Lodge, established at Ripon, Knaresborough and Inniskilling, were present at this Festival." The earliest allusion to the Inniskilling Dragoons is in 1770, when the Brethren of the Lodge held in that regiment (doubtless No. 123 on the roll of "Atholl" Lodges) took part, *with other visitors*, in the Great Procession on the celebration of the Festival of St. John the Evangelist. It was arranged on December 17, Whytehead maintains that "the Brethren of the Inniskilling Regiment who carry the Colours and act as Tylers, as also all the Brethren in the said Regiment who are private soldiers to have tickets gratis." The hospitality thus exhibited to the members of a regimental Lodge by the Brethren at York, has been again and again exercised of late years by the "York" and "Eboracum" Lodges, no warmer reception being ever given to military Lodges than in the city of York. The Lodge at Macclesfield does not seem to have been successfully launched, as no fees were ever paid to the authorities at York; and probably the existence of an "Atholl" Lodge in the same town from 1764 may have had something to do with the members of No. 5 transferring their allegiance.

There is nothing to add as to Nos. 6 and 7, but the ninth of the series, according to Hughan, was called "No. 109" at Rotherham, the members evidently considering that the addition of one hundred to its number would increase its importance. Some of its records found their way to York, ranging from December 22, 1778, to March 26, 1779. There is no account of the Lodge at Hollingwood among the York documents, the only notice of its origin being the original Charter in the archives of the "United Grand Lodge of England," which has been transcribed and published by Hughan in *Masonic Sketches*, Part II, Appendix C. The Warrant was signed by Kilby and Blanchard, Grand Master and Grand Secretary respectively. It is to be regretted that this Charter is not included among the Masonic documents guarded in so zealous a manner at York. A volume of Minutes of the York Grand Lodge, 1780–92, is evidently still missing, though Hargrove saw it in Blanchard's hands so late as 1819.

Hughan, in his *History of Freemasonry at York* and Whytehead, ably continuing the same subject, *As Told by an Old Newspaper File* (*The Freemason*, September 1884), have furnished the most interesting sketches of the proceedings of the York Grand Lodge from the "Revival" of 1761, as well as of those assembling under other Constitutions. It is not the intention, however, to do more than pass in review a few of their leading references. In the *York Courant* for December 20, 1763, is an advertisement by authority of J. S. Morritt, the Grand Master, the two Grand Wardens being Brooks and Atkinson, the latter Brother having been the builder of the Bridge over the Foss at York. He and his brother were initiated in 1761, "without paying the usual fees of the Lodge as being working masons," indicating (Whytehead suggests) the fact that the old Lodge at York recognized its operative origin. Several of the festivals were held at the Punch Bowl, an inn being much frequented by the York Masons. The Lodges favoured processions to church prior to the celebration of the festivals, many of the advertisements for which have been carefully reproduced by Whytehead. The J. S. Morritt referred to in the

advertisement was John Sawrey Morritt, of Rokeby Park, co. York, who married Anne, daughter of Henry Peirse, of Bedale, M.P. for Northallerton. He was the father of J. B. S. Morritt, M.A. Cantab., one of the earliest travellers in Greece and Asia Minor, who published a description of the plains of Troy and several translations from the Greek poets and was himself M.P. in turn for Beverley, Northallerton and Shaftesbury. The son was also an intimate friend of Sir Walter Scott, who described Rokeby as one of the most enviable places he had ever seen and it was the subject of his poem *Rokeby*, which was lauded for the "admirable, perhaps unique, fidelity to local descriptions." It was the son who was entrusted with the secret of the authorship of *Waverley*. Both parents were buried in a vault in Rokeby Church, where their son erected to their memory a monument with a poetic inscription.

In the *Courant* for June 10, 1770, is an announcement on behalf of the Lodge at the Crown, Knaresborough, for June 26,—"A regular Procession to Church to hear Divine Service and a Sermon to be preached by a Brother suitable to the occasion," being the chief attractions offered by the Rev. Charles Kedar, the Master and Bateson and Clark, Wardens. In similar terms, another procession was advertised for December 27, 1770, to St. John's Church, Micklegate, York, the notice being issued by order of Grand Master Palmes. The sermon was preached by the Rev. W. Dade, Rector of Barmston, in the East Riding, author of *A History of Holderness*, the congregation including more than a hundred Brethren. It was usual to have both a summer and winter festival in York; so the zeal of the Fraternity was kept alive, so far as processions and festive gatherings could promote the interests of the Society.

The brief existence of the Lodge at the Punch Bowl, No. 259, constituted by the Grand Lodge of England (London) on January 12, 1761, did not deter the Brethren of the Grand Lodge of England from constituting another Lodge in York —the Apollo being warranted there as No. 450 on July 31, 1773. Whytehead (*The Freemason*, August 30, 1884) states that many distinguished Brethren were connected with this Lodge; and several of the members of the old Lodge, who should have stood by their mother, went over to the more fashionable body which met at the George Hotel, in Coney Street. The Apollo was evidently regarded as an intruder by the York Grand Lodge, as the Brethren of the latter convened their meetings on the same day and hour as those of the rival Society. In 1767 the Grand Lodge of England (London) was courteously informed by David Lambert, Grand Secretary of the York organization, that the Lodge formerly held at the Punch Bowl "had been for some years discontinued and that the most Antient Grand Lodge of *All* England, held from time immemorial in this city, is the only Lodge held therein."

The Grand Secretary also added:

This Lodge acknowledges no Superior; it exists in its own Right; it grants Constitutions and Certificates in the same manner as is done by the Grand Lodge

in London and as it has from Time immemorial had a Right and used to do and it distributes its own Charity according to the true principles of Masons. Hence he does not doubt that the Grand Lodge in London will pay due respect to it and to the Brethren made by it, professing that it ever had a great esteem for that body, and the Brethren claiming privileges under its authority.

The reason for this intimation was the sending of an official document, evidently inadvertently, from the Grand Lodge in London to the defunct Lodge, No. 259, which apparently fell into the hands of the Grand Master of the York Grand Lodge. It was laid before that body at its meeting held on December 14, 1767, when the Grand Secretary was instructed to write in the foregoing manner.

There is no evidence that the letter was honoured with a reply from the Grand Lodge of England, nor does there seem to be any evidence for the contention of Findel that the " correspondence proves that the York Lodge was then on the best of terms " with the Grand Lodge at London, although he is confirmed in that opinion by Hughan. There was no " correspondence," only a letter written from York to London, which was unacknowledged.

The York Grand Secretary had not the satisfaction of transmitting the intelligence of the decease of rival No. 2, for the latter outlived the York Grand Lodge by many years. The Lodge did not become extinct " about the year 1813," as Todd supposes (*History of the York Lodge*, No. 236, p. 16), but was transferred to Hull in 1817; the furniture, jewels and various Warrants being sold for some £60. It was subsequently known as the " Phœnix," until its final collapse about twenty years afterwards.

Another Lodge came on the scene and announced that its festival was to be held at " the house of Mr. William Blanchard, the Star and Garter, in Nessgate. York," on December 27, 1775. This was the Moriah Lodge, originally chartered by the Atholl Grand Lodge, London, in the 1st Regiment of Yorkshire Militia, as No. 176, Sheffield, October 14, 1772. Its stay in the city was probably of very short duration, being a military Lodge.

On January 29, 1776, the Grand Lodge of All England instituted the office of Chaplain and, on February 12, 1776, the Rev. John Parker, Vicar of St. Helen's, was initiated and passed and, on February 26, raised to the third Degree. No fees were charged, because of the services he was to render as Chaplain, in which office he was duly invested on March 11 and it is said that he was a regular attendant at the meetings from that time, his place being " the seat next to the Master's right hand." On December 27, 1776, a service was held at St. Helen's Church, to which the Brethren marched in procession, wearing their Masonic clothing. New ribbons were voted to be obtained by the Grand Secretary " for the jewels of the Brethren, to appear in clean aprons and gloves."

St. John's Day, 1777, witnessed the Grand Lodge being held at York Tavern and the Provincial Grand Lodge under the Grand Lodge of England (London) at Nicholson's Coffee House. Both bodies attended divine service, the former at St. Helen's and the latter at St. Martin's, suitable discourses being

delivered by the Revs. John Parker and James Lawson respectively. Meetings by both bodies—Grand and Provincial—were frequently thus held on the same day. Still another Lodge was constituted by the "Mother of Grand Lodges," and this time on such a sure foundation that it has outlived all its early contemporaries. This was the Union Lodge, No. 504, which was first held by dispensation dated June 20, 1777, Joseph Jones being the first W.M. The subsequent and eventful career of this justly celebrated Lodge, we cannot now pause to consider and will simply remark that its name was appropriately changed to that of the York in 1870, when No. 236, time having but served to enhance its reputation. The last meeting advertised in the *Courant* by the York Grand Lodge was dated June 18, 1782; but undoubtedly there were many assemblies of the Brethren held after that year, even so late as the next decade. Hargrove in *History and Description of the Ancient City of York,* 1818, vol. ii, pt. ii, pp. 478–9, states:

As a further proof of the importance of this Lodge, we find it recorded that "On the 24th June 1783, the Grand Master, with all the officers, attended in the great room of the Mansion House, where a lodge in the third degree was opened, and brother Wm. Siddall, esquire, at that time the Right Hon. the Lord Mayor and Grand Master elect, was installed, according to an ancient usage and custom, The Most Worshipful Grand Master Mason of *All* England and was thus saluted, homaged and acknowledged." About the year 1787 the meetings of this lodge were discontinued and the last surviving member was Blanchard, proprietor of the *York Chronicle*, to whom the writer is indebted for information on the subject. He was a member many years and being "Grand Secretary," all the books and papers which belonged to the lodge are still in his possession.

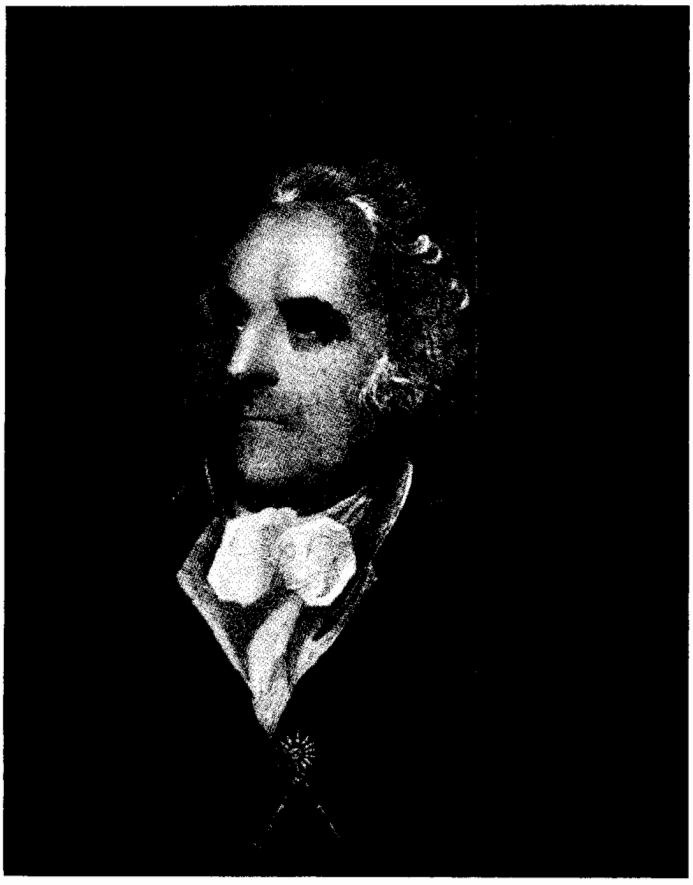
Either Hargrove misunderstood Blanchard, or the latter possessed a very treacherous memory, since there is abundant evidence to prove that the Grand Lodge was in existence even so late as August 23, 1792, which is the date "of a rough Minute recording the election of Bro. Wolley as Grand Master, Bro. Geo. Kitson, Grand Treasurer, Bro. Thomas Richardson, S.G.W. and Bro. Williams, J.G.W."

The York Lodge has an engraved portrait of Grand Master Wolley and T. B. Whytehead presented one to the Grand Lodge of England. Wolley afterwards changed his name to Copley.

There is also a list still extant, in Blanchard's handwriting, containing an entry of October 1, 1790, when a Brother was raised to the Third Degree; and as already mentioned the grant of a Warrant in that year by the same body, which does not savour of extinction. One need not add other evidences of the activity of the Grand Lodge, as the foregoing are amply sufficient. Even the *Constitutions* of 1784, published by the authority of the Grand Lodge of England, thus refers to the Northern Grand Lodge: "Some Brethren at York continued to act under their original constitution, notwithstanding the revival of the Grand Lodge of England; but the irregular Masons in London never received any patronage from them. The ancient York Masons were confined to one Lodge,

which is still extant, but consists of very few members and will probably be soon altogether annihilated" (see *Constitutions*, 1784, p. 240 and *Freemasons' Calendar*, 1783, p. 23).

Here, doubtless, the wish was father to the thought, but the prediction of John Noorthouck was soon fulfilled, though it must not be overlooked that he acknowledges the antiquity and, so to speak, the *regularity* of the York Grand Lodge, at a period, moreover, when the secession of the Lodge of Antiquity from the Grand Lodge of England—in which movement, though a member of No. 1, Noorthouck was not a participant—had greatly embittered (for reasons about to be mentioned) the relations between the two earliest of the English Grand Lodges. John Noorthouck, stationer, is entered in the Grand Lodge register as having become a member of the Lodge of Antiquity in 1771, three years before Preston joined it. Both men were largely employed by the celebrated printer, William Strahan. That a Warrant or Deputation for the constitution of a "Grand Lodge of England South of the River Trent," under the wing of the Lodge of Antiquity, was issued by the York authorities, has been already stated. The story of the two parties in the Lodge of Antiquity—1779–89—each striving to extinguish or coerce the other; the apparent triumph of the minority, who had the support of their Grand Lodge; the secession of the majority; the expulsion of the leaders, including the famous author of the *Illustrations of Masonry*; and the setting up of a rival Grand Lodge, is not only a long one, but is also far from being a pleasant study, even at the present time. It will, however, be brought within the smallest compass that is consistent with perspicuity and, as the whole story is so thoroughly interwoven with the history of the Lodge of Antiquity, and the claims—real or imaginary—advanced on its behalf by William Preston, it may be convenient to give in this place a short but comprehensive memoir of that well-known writer, which will come in here, perhaps, more appropriately than at any other stage, since, in addition to the leading part played by him in the temporary alliance of the Lodge of Antiquity with the "Grand Lodge of All England," there are other reasons for the introduction of his Masonic record as a whole—in the chapter devoted to *Freemasonry in York*. In those which respectively precede and follow, a great deal of the history which has been generally—not to say, universally—accepted, as fact, rests upon his sole authority. Whilst, therefore, the narrative which has been brought up to the beginning of the second half of the eighteenth century, is fresh in the recollection and, before proceeding with a description of the Great Schism, which becomes the next subject for our consideration, let us take a closer view of the writer, whose bare statement, unsupported by evidence, has been held sufficient—by the majority of later historians—to establish any point in eighteenth-century Masonry, that it might be called in aid of. In the ensuing pages, besides the official records of the *four* Grand Lodges, in existence during the period over which this sketch extends and other documents and authorities specially referred to, use has been made of the following works: *Illustrations of Masonry*, editions 1781, 1788, 1792; *Freemasons' Magazine*, vol. iv, 1795, p. 3, *et seq.*; *European Magazine*, vol. l, 1811, p. 323; *A State of*



Courtesy of the Macoy Publishing Co.

William Preston.

His "Illustrations of Masonry" was published in London in 1772. He was famous as an instructor in Masonic Ritual and the founder of the lectures bearing his name.

Facts: Being a narrative of some late Proceedings in the Society of Free Masons, respecting William Preston, Past Master of the Lodge of Antiquity, No. 1. London, Printed in the year MDCCLXXVIII.

William Preston, whose father was a Writer to the Signet, was born at Edinburgh, July 28, 1742, O.S. and came to London in 1760, where he entered the service of William Strahan, His Majesty's Printer.

Soon after his arrival in London, a number of Brethren from Edinburgh attempted to establish a Lodge (in London) under sanction of a Constitution from Scotland. Findel, in *History of Freemasonry*, p. 178, cites the application of some London Brethren to the Grand Lodge of Scotland and observes, "It was determined to refuse this request, lest by complying they might interfere with the jurisdiction of the Grand Lodge. *The so-called Ancient or York Masons* received, then, at that time no support from Scotland. But the Grand Lodge of Scotland offered to recommend them to the [*Antient*] Grand Lodge of England," who granted them a dispensation to form a Lodge and to make Masons, bearing, curiously enough (1756–70) the same number (111) as that of Preston's Mother Lodge. Lawrie, in his *History of Freemasonry, with an Account of the Grand Lodge of Scotland*, 1804, p. 192, quotes the following Minute of the Grand Lodge of England, "According to the Old Institutions, i.e. of the Schismatics or 'Antients'":

March 2, 1763.—Bro^r^. Robt. Lochhead petitioned for Dispensation to make Masons at the sign of the White Hart, in the Strand—And a Dispensation was granted to him to continue in force for the space of 30 days.

Preston was the second person initiated under this Dispensation and the associated Brethren were afterwards duly constituted into a Lodge (No. 111) by the officers of the "Antient" Grand Lodge in person, on or about April 20, 1763. After meeting successively at Horn Tavern, Fleet Street; The Scots Hall, Blackfriars; and the Half Moon, Cheapside; the members of No. 111—at the instance of William Preston—petitioned for a Charter from the "Regular" Grand Lodge, and the Lodge was soon after constituted a *second* time in Ample Form, by the name of the Caledonian Lodge (under which name it still exists, No. 134) on May 21, 1772. He instituted a Grand Gala at the Crown and Anchor Tavern in the Strand and delivered an oration, afterwards printed in the first edition of the *Illustrations of Masonry*, published in the same year.

A regular course of lectures was publicly delivered by him at the Mitre Tavern in Fleet Street in 1774.

At last he was invited by his friends to visit the Lodge of Antiquity, No. 1, then held at the Mitre. This he did, June 15, 1774, when the Brethren of that Lodge were pleased to admit him a member, and—what was very unusual—elected him Master at the same meeting.

He had been Master of the Philanthropic Lodge, at the Queen's Head, Gray's Inn Gate, Holborn, above six years and of several other Lodges before that time.

But he was now taught to consider the importance of the office of the first Master under the English Constitution.

To the Lodge of Antiquity he now began chiefly to confine his attention and, during his Mastership, which continued for some years, the Lodge increased in numbers and improved in its finances.

During the Grand Mastership of the Duke of Beaufort and the Secretaryship of Thomas French, he had become a useful assistant in arranging the General Regulations of the Society and reviving the foreign and country correspondence. Having been appointed to the office of Deputy Grand Secretary, under James Heseltine, he compiled for the benefit of the Charity, the History of Remarkable Occurrences, inserted in the first two publications of the *Freemasons' Calendar* and also prepared for the press an appendix to the *Book of Constitutions*, from 1767, published in 1776.

From the various memoranda he had made, he was enabled to form the History of Masonry, afterwards printed in his *Illustrations*. The office of Deputy Grand Secretary he soon after voluntarily resigned.

The Schismatic body, under whose banner he had been initiated, was regarded by him with very scant affection, a feeling heartily reciprocated by the Atholl (or Ancient) Grand Lodge, as the Minutes of that Society attest.

Thus, in November 1775, a long correspondence between William Preston, styled " a Lecturer on Masonry in London " and William Masson, Grand Secretary of Scotland, was read—the former having endeavoured to establish an understanding between the Grand Lodge of Scotland and the " Modern " Grand Lodge —but being referred by the latter to William Dickey, Grand Secretary, " Antients," for information, in a reply dated October 9, states : " It is with regret I understand by your letter, that the Grand Lodge of Scotland has been so grossly imposed upon as to have established a correspondence with an irregular body of men, who falsely assume the *appellation of Antient* Masons."

The " Modern " Grand Lodge was, of course, the *Regular* or *Constitutional* Grand Lodge, established A.D. 1717, the so-called " Antients " being a Schismatic body, dating—as a Grand Lodge—from 1752–3. The epithets " *Antient* " and " *Modern*," as applied to the rival Grand Lodges, will be dealt with in the next chapter—meanwhile, it may be said that, whilst preferring the use of more suitable expressions, to distinguish between the two bodies, *the terms actually employed* will be given as far as possible when quoting from official records.

From the resolutions passed on this occasion, we find that the " Antient " Grand Lodge stigmatized, in terms of great severity, certain passages in Preston's writings, for example, where describing the " Antients," he mentions their rise into notice, " under the fictitious sanction of the Ancient York Constitution, which was entirely dropt at the revival in 1717 "—and they placed on record an expression of surprise at " an Ancient Grand Lodge, being said to be revived by entirely dropping the old Constitutions." " Of equal sense and veracity," did they deem a further statement of Preston, " that the regular Masons were obliged to adopt

fresh measures and some variations were made in and additions to the established forms," remarking "that an adoption of fresh measures and variations was openly confessed, nor could human wisdom conceive how such a change could be constitutional or even useful in detecting impostors, though it was plain that such new change might be sufficient to distinguish the members of the new Masonical Heresy from those who adhered to the good old system." They also "thought it remarkable (if such alterations were absolutely necessary) that no account of them had been transmitted to Scotland or Ireland, as such alterations obliterated the ancient landmarks in such manner as to render the ancient system scarcely distinguishable by either of those nations, tho' ever famous for Masonry."

The reference given in the Minutes is—"p. 4, line 35, etc."—and the publication quoted from must have been a pamphlet printed after the second edition of the *Illustrations of Masonry*. The passages referred to, slightly amplified, will be found (under the year 1739) in all the later editions; also in the *Freemasons' Calendar*, 1776; and the *Constitutions*, 1784.

The dispute in which Preston's Lodge, at his instigation became embroiled with the "regular or Constitutional" Grand Lodge of England, originated in this way:

The Rev. M. H. Eccles, Rector of Bow, having been re-elected Chaplain to the Lodge of Antiquity, engaged to preach an anniversary sermon on December 27, 1777, particulars of which were advertised in the *Gazetteer* for December 24. The Brethren proceeded to church informally, clothing as Masons in the vestry. On returning they walked to the Lodge room without having divested themselves of their Masonic clothing. John Noorthouck, a member, took exception to the latter action of the Lodge, but Preston claimed that "the proceedings of the Brethren on St. John's Day were perfectly conformable to the principles of the Institution and the laws of the Society." Preston cited the law respecting processions, but contended that it was not "calculated to debar the members of any private Lodge from offering up their adoration to the Deity in a public place of worship, in the character of Masons, under the direction of their Master." Noorthouck and Bottomley failed to obtain the consent of the members to a resolution terming the procession an "unguarded transaction," but, on Preston moving "that the Lodge of Antiquity disapproves of any general processions of a Masonic nature contrary to the authority of the Grand Lodge," it was passed unanimously. A memorial was presented to the Grand Lodge by the minority, signed by the two mentioned and two others, four in all. A reply to this protest was also signed in open Lodge on January 27, 1778, by all but six (including Preston) and by six others subsequently who were not at the meeting, making a total of seventeen. The R.W.M., John Wilson and Preston waited on the Grand Secretary in the interim, imploring him to do his utmost to obtain an amicable settlement.

Hitherto, the quotations are mainly from Preston's *Statement of Facts*, but the subsequent proceedings, at the Committee of Charity, are given from the actual Minutes of that body.

The Committee of Charity, on January 30, 1778, sided with the minority and, as Preston justified the proceedings of the Lodge, on the ground of its possessing certain " inherent privileges by virtue of its original constitution, that other Lodges of a more modern date were not possessed of," resolved that the Lodge of Antiquity possessed no other privilege than its rank according to seniority and " Mr. Preston was desired publicly to retract that doctrine, as it might tend to create a schism." This he refused to do, or to sign a declaration to the same purport and was forthwith expelled from the Society. At the Quarterly Communication ensuing, however, he presented the following memorial : " I am sorry I have uttered a doctrine contrary to the general opinion of the Grand Lodge and declare *I will never in future* promulgate or propagate a doctrine of any inherent right, privilege, or pre-eminence in Lodge No. 1 more than any other Lodge, except its priority as the senior Lodge." The motion for his expulsion was then rescinded.

There, it might have been expected, matters would have been allowed to rest, but the lamentable course pursued by the majority in the Lodge, in expelling Noorthouck, Bottomley and Brearly, led to fresh disturbances. At the Quarterly Communication held April 8, 1778, the Master of No. 1 was directed to produce the Minute Book on the 29th of the month and Preston's name was ordered to be struck off the list of members of the Hall Committee, " by reason of his having been chiefly instrumental in fomenting discord in the Lodge No. 1 ; and his being otherwise obnoxious to the greatest part of the Society."

The outcome was a petition to the Grand Lodge of *All* England, signed by sixteen Brethren, amongst whom was William Preston. Hughan, in his *History of Freemasonry at York*, reproduces a copy of the letter sent on September 16, 1778, to the " Grand Lodge at York " from the Lodge of Antiquity, which reads as follows :

Most Worshipful Grand Master and Brethren :

The contents of Bro. Bussey's letter to Mr. Benjamin Bradley dated ye 29th ult. has been communicated to us and we are much obliged to that Gentleman for the information it contains, but humbly conceive that our meeting has not been clearly explained to him.

Though we should be happy to promote Masonry under the banner of the Grand Lodge at York, an application by petition for a Warrant for a Constitution to act as a *Private* Lodge here was never our intention, as we consider ourselves sufficiently empowered by the Immemorial Constitution of our Lodge to execute every duty we can wish as a *Private* Lodge of Masons.

What we meant to propose to Bro. Bussey, when we had the pleasure of seeing him in London, was that in order to the confirming of social intercourse between the York Masons and the Brethren in the South of England and thereby strengthen by Connexion, we were ready, if the Grand Lodge at York furnished us with sufficient and satisfactory proofs of their existence before 1717—and provided the same met with their approbation, to accept from them a constitutional authority to act as a Grand Lodge in London, for that part of England South of the Trent and would willingly and faithfully acquit ourselves of any Trust which might be reposed

in us by that respectable Assembly, of whose antiquity and the legality of whose proceedings we have the highest opinion.

This proposal of Ours we now ratify—and in expectation of being favoured with the answer whether it has the happiness of meeting with your approbation or not, etc. etc.

Then, on September 22, 1778, Benjamin Bradley wrote over his own name to the Grand Secretary at York, a letter in which he said:

Your obliging favour of the 29th ult. came safely to hand. The information it gives is very satisfactory to me and to other friends here of the York Grand Lodge. I can have no longer a doubt of the authenticity of that Assembly and, as I shall have frequent occasion to quote the original Book from which you have extracted the names of the Grand Masters from 1705 to 1734 exclusive, hope it will be carefully preserved and all the other books preceding the date thereof, but this caution I have no occasion to give to Bro. Bussey, a gentleman ever strenuous in support of so antient and noble an establishment.

A Warrant or Deputation from York to a few members of R.W. Lodge of Antiquity to act as a Grand Lodge for that part of England South of the Trent with the power of Constituting Lodges in that Division, when properly applied for, a regular correspondence to be kept up and some token of allegiance to be given annually on the part of the Brethren thus authorized to act, in my humble opinion might tend to revive the Splendor of that Assembly, whose prerogatives appear to have been so grossly invaded.

Should such a plan succeed, I shall be happy to spread the Art of *Free* Masonry once more under the banner of York and endeavour to convince the Grand Lodge of London that the prophecy of their Calendar compilers is not likely to be fulfilled.

* * * * *

The following are the names of the Brethren I could wish to have specified in the Warrant or Deputation, should the Grand Lodge be prepared to grant one.

John Wilson, Esq. (present Right Worshipful Master of the Lodge of Antiquity) as R.W. Grand Master.

William Preston (Right Worshipful Past Master of the Lodge of Antiquity) as Worshipful Deputy Grand Master.

Benjamin Bradley (present Worshipful Junior Warden of the Lodge of Antiquity) as Worshipful Senior Grand Warden.

Gilbert Buchanan (present Secretary to the Lodge of Antiquity) as Worshipful Junior Grand Warden.

John Seaby (present Senior Steward of the Lodge of Antiquity) as Grand Secretary.

And two other Brethren whom we may appoint hereafter out of said Lodge.

On January 29, 1779, the Master of No. 1 being called upon by the Committee of Charity to state whether their order (made October 30, 1778, at which meeting "a Pamphlet lately published by Bro. Wm. Preston under the title of 'a State of Facts,' was cited as containing 'many *severe*, *inflammatory* and *false* Reflections upon the Proceedings of the Grand Lodge in general and upon the Conduct of Brother

Heseltine, the Grand Secretary, in particular' "), respecting the restoration of Bottomley, Noorthouck and Brearly, had been complied with. " Bro. Wm. Rigge, the Master, stated that on the evening of the last Quarterly Communication, viz. November 4, last, it was resolved not to comply with the order of the Grand Lodge ; that the Lodge should withdraw itself from the authority of the Grand Lodge in London and immediately join what they called the York Grand Lodge, after which the health of James Siddell was drank as Grand Master of Masons, the said Bro. Wm. Rigge and Brother Le Caan only dissenting. And that it was further resolved to notify such proceedings to the Grand Secretary and that a manifesto should be published to the world." This manifesto has been reproduced in Hughan's *Masonic Sketches and Reprints*, and in *Four Old Lodges*.

It was further stated that a minority—who were desirous of continuing their allegiance to the Grand Lodge—opposed the violent proceedings of the majority and informed the latter, that they had no right to take away the books and furniture of the Lodge, which were the joint property of all the members, " notwithstanding which the factious junto, in defiance of every rule of justice, honour, or common honesty, in the deadest hour of the night, by force took away all the furniture, Jewels and Books belonging to the Lodge and had since assembled under a pretended [and] ridiculous authority called by them the Grand Lodge of York Masons, of which one James Siddell, a tradesman in York, calls himself Grand Master."

It was also reported that the *Manifesto* alluded to had been published and dispersed, also that the members who remained true to their allegiance had elected the said Wm. Rigge their Master and had restored Noorthouck, Bottomley and Brearly, to their rank and status in the Lodge. The following resolution was then passed by the Committee of Charity :

That whenever the Majority of a Lodge determine to quit the Society, the Constitution and Power of Assembling remains with the rest of the members who are desirous of continuing their alliance."

After which John Wilson, William Preston—described as a " Journeyman Printer "—and nine others, were expelled from the Society and their names ordered to be " transmitted to all regular Lodges, with an Injunction not to receive or admit them as members or otherwise ; *nor* to countenance, acknowledge, or admit into their Lodges, any Person or Persons, assuming or calling themselves by the name of *York Masons*, or by any other Denomination than that of *Free* and *Accepted Masons*, under the Authority of, or in Alliance and Friendship with, the Grand Lodge of England, of which his Grace the Duke of Manchester is at present Grand Master."

These proceedings—confirmed by Grand Lodge, February 3, 1779—evoked a further pamphlet from the seceders, dated March 24 in the same year and issued from the Queen's Arms Tavern, St. Paul's, under the hand of " J. Sealy, Secretary " (the name is spelt indifferently Sea*l*y and Sea*by*), wherein they protest against " the very disrespectful and injurious manner in which the names of several Brethren

are mentioned" and "the false, mean and scandalous designations annexed to them." A copy of this pamphlet is to be found in the archives of the Lodge of Antiquity.

The expelled members, as we have seen, resorted to the "Deputation from the Grand Lodge of *All* England to the R. W. Lodge of Antiquity, constituting the latter a Grand Lodge of England South of the River Trent, dated March 29, 1779" and were soon actively engaged under their new Constitution. Hargrove says it was granted in 1799, but this is undoubtedly a typographical error.

John Wilson, late Master of No. 1, was the first Grand Master and John Sealy the Grand Secretary, the inaugural proceedings taking place on June 24, 1779—Preston having the office of Grand Orator conferred upon him on November 3. On April 19, 1780, Benjamin Bradley was installed as the second Grand Master, Preston being appointed his Deputy Grand Master and Donaldson and Sealy were elected Grand Treasurer and Secretary respectively. The only two Lodges formed under the auspices of this "feudal" Grand Lodge were numbered one and two, the junior being the first to be constituted. The ceremony took place at the Queen's Head Tavern, Holborn, on August 9, 1779. The Lodge was named "Perseverance and Triumph," No. 2 and had Preston for its first Master. On November 15, 1779, the "Lodge of Perfect Observance," No. 1, was constituted at the Mitre Tavern, Fleet Street—P. Lambert de Lintot being R.W.M. Some notes respecting Lintot will be found in *The Freemason* for February 11, March 11 and May 6, 1882. B. H. Latrobe was Grand Secretary in 1789 and, in a report to the "Grand Lodge of All England held at York," mentioned that "at the last Q.C., 29 Dec. 1789, the decayed state of the two Lodges was taken into consideration" and a deputation was appointed to make due inquiries. This was followed by a favourable result, which led that official to remark that, "upon the whole, the prospect before us seems to be less gloomy than that we have had for some time past."

As the Lodge of Antiquity preserved a dual existence, the private Lodge and the Grand Lodge (offshoot of the York Grand Lodge) being kept quite distinct (on paper)—though virtually one and the same body—there were, in a certain sense, three subordinate Lodges on the roll of the "Grand Lodge of England South of the Trent."

Further details respecting these Lodges are given by Hughan in his *Masonic Sketches and Reprints*, p. 59; and by Whytehead in *The Freemason* for May 14, 1881, May 11, 1882 and December 13, 1884. Of the Antiquity Grand Lodge, it need merely be recorded that there are but two Grand Masters—John Wilson and Benjamin Bradley—and two Grand Secretaries—John Sealy and, later, B. H. Latrobe.

During the suspension of the Masonic privileges by the Grand Lodge of England, Preston rarely if ever attended any meetings of the Society, though he was a member of many Lodges both at home and abroad. It was at this period of his life that he wrote the passages in his *Illustrations* concerning the "inherent rights" of the four Lodges of 1717, which have been since adopted by the generality

of Masonic historians. In the edition of 1781, referring to the subject, he observes —" when the former editions of this Book were printed, the author was not sufficiently acquainted with this part of the history of Masonry in England." It may be so and the reflections in which he indulges during the Antiquity schism were possibly the result of honest research, rather than mere efforts of the imagination. However, we now follow the example, and echo the words last quoted, of the writer whose memoir is being compiled, by asking the readers of *Four Old Lodges* to believe that when " that book was printed, the author "—to the extent that he took on trust the loose statements in the *Illustrations*—" was not sufficiently acquainted with those parts of the history of Masonry in England."

A memorial from Preston respecting his expulsion was laid before Grand Lodge on April 8, 1789, but it was not even allowed to be read. At the ensuing Grand Feast, however, in the May following, wiser counsels prevailed and, mainly through the mediation of William Birch, afterwards Master of the Lodge of Antiquity, Preston and those expelled with him in 1779, all " expressing their desire of promoting conciliatory measures with the Grand Lodge and signifying their concern that through misrepresentation they should have incurred the displeasure of Grand Lodge—their wish to be restored to the privileges of the Society, to the laws of which they were ready to conform," the Grand Lodge, being " satisfied with their apology," ordered that they should be restored to their privileges in the Society, as recorded in Grand Lodge Minutes of May 4, 1789 and printed, with some slight variation, in the Grand Lodge Proceedings of November 25, 1789. It has been said that Preston came out of this dispute the victor. Such was far from being the case. The attitude of the Grand Lodge of England was the same from first to last—that is to say, in the view which it adopted with regard to the great question of privilege raised by the senior Lodge on its roll. The *Manifesto* of the latter was revoked. The " majority " party tendered their submission. The Grand Lodge of England South of the Trent passed into the realm of tradition and the members of the Lodge of Antiquity, reunited after many years of discord, have since that period and up to the present day, worked together in such love and harmony as to render the Senior English Lodge, all that even William Preston could have desired—viz. a pattern and a model for all its juniors on the roll.

In 1787 Preston was instrumental in forming—or, to use the Masonic equivalent, *reviving*—the grand Chapter of Harodim, particulars of which are given in his work. But it is upon his *Illustrations of Masonry* that his fame chiefly rests. Of this twelve editions were published in the lifetime of the author ; and the late Godfrey Higgins was not far out in his statement that it " contains much useful information, but [Preston] had not the least suspicion of the real origin of Masonry " (*Anacalypsis*, 1836, vol. i, p. 817). It would be possible to go much further, but we should do well to recollect that " the times immediately preceding their own are what all men are least acquainted with," to quote Horace Walpole. It was Preston's merit that he sought to unravel many historical puzzles a stage or two removed from his own in point of time ; and it must be regarded as his misfortune that he

failed in his laudable purpose. He was too prone to generalize largely from a very small number of solitary facts; and of this a striking example is afforded by his observations on the early history of the Great Schism, upon which there has already been occasion to enlarge.

Preston died, after a long illness, on April 1, 1818, aged seventy-six, and was buried in St. Paul's Cathedral. Among the bequests in his will were £500 consols to the Fund of Benevolence and £300 consols as an endowment to ensure the annual delivery of the Prestonian lecture.

Returning to the history of Freemasonry at York, the following list of Grand Masters and Grand Secretaries from 1761, though not complete, is fuller than any before published.

	Grand Masters.	Grand Secretaries.
1761–2.	Francis Drake, F.R.S.	John Tasker.
1763–4.	John S. Morritt.	Do.
1764–6.	John Palmes of Naburn.	Do.
1767.	Seth Agar.	David Lambert.
1768–70.	George Palmes (elder brother of John).	Thomas Williamson.
1771–2.	Sir Thomas Gascoigne, Bart.	Thomas Johnson.
1773.	Charles Chaloner.	Nicholas Nickson.
1774.	Henry Stapilton.	Do.
1775.	Do.	Joseph Atkinson.
1776–8.	William Siddall.	Jacob Bussey.
1779.	Do.	John Browne.
1780.	Francis Smyth, Jun.	Do.
1781–2.	Robert Sinclair.	Do.
1783–4.	William Siddall, or Siddell.	William Blanchard.
1790.	Thomas Kilby.	Do.
1792.	Edward Wolley (afterwards called Copley, of Potts Hall, near Stokesley).	Do.

Henry Stapilton (1774–5) was undoubtedly Henry Stapilton, of Wighill, son of Henry Stapilton, of Hatfield, co. York Lord of the Manor at Wighill. Therefore, he was a forbear of the same family as Lieutenant-Colonel Miles J. Stapylton, Past Grand Deacon and Deputy Provincial Grand Master of North and East Yorkshire since 1913.

Charles Chaloner (1773) was a member of the Guisborough family which, in modern times, has given to the Craft, Richard, Lord Gisborough, Junior Grand Warden, 1921.

George Reynoldson was appointed Deputy Grand Master under Francis Drake, and F. Agar served in the like capacity under John Palmes.

It is now necessary to advert to novelties which found their way into and were considered a part of the York Masonic system. The subject is one that requires very delicate handling and it is essential to avoid giving offence, either to those who believe that genuine Freemasonry consists of three Degrees and no more; or to the other and, perhaps, larger section of the Fraternity, who are not content with the simple system known to our Masonic forefathers—Payne, Anderson and Desaguliers. On both sides of the question a great deal might be advanced which it would be difficult to answer; but the endeavour will be to steer clear of difficulties that beset the path—whether we incline in the one direction or the other—by rigidly confining statements, as far as possible, to actual facts, and by carefully eschewing (within the same limitations) those points of divergence upon which all good Masons can agree to differ.

Happily the Freemasons of England, who composed their differences and were reunited on a broader platform in 1813, are justified in leaving the consideration of all moot points of discipline and ceremonial of earlier date to the antiquaries of the Craft, against whose research even the Solemn Act of Union cannot be pleaded as an estoppel (cf. *The Four Old Lodges*, p. 87 (III)).

The additional ceremonies which had crept into use shortly before the fusion of the two Grand Lodges are pleasantly alluded to by William Preston, who observes (*Illustrations of Masonry*, ed. 1804, pp. 339, 340):

It is well known to the Masons of this country that some men of warm and enthusiastic imaginations have been disposed to amplify parts of the institution of Freemasonry and in their supposed improvements to have elevated their *discoveries* into *new degrees*, to which they have added ceremonies, rituals and dresses, ill-suited to the native simplicity of the Order, *as it was originally practised in this country*. But all these degrees, though probably deserving reprehension, as improper innovations on the original system of Masonry, I can never believe that they have either proceeded from bad motives or could be viewed in any other light *than as innocent and inoffensive amusements*

By the Solemn Act of Union between the two Grand Lodges of Free-Masons of England, in December 1813, it was "declared and pronounced that pure Antient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch" (*Book of Constitutions*, 1884, p. 16).

This is a little confusing. The Degree—as we now have it—of Installed Master not being mentioned at all, whilst that of the Royal Arch is brought in as the complement of certain other Degrees, which, it was expressly stated, were *all* that existed of their kind.

The Grand Lodge of York went further, as will shortly be told; but it is first of all necessary to observe, that until quite recently the earliest allusion to Royal Arch Masonry (at York) was to be found in the "Treasurer's Book of the Grand

Chapter of Royal Arch Masons," commencing April 29, 1768; but the fortunate discovery of Whytehead and Todd in 1879 now enables us to trace the Degree back to February 7, 1762. "Passing over the mention of the Royal Arch by the Atholl Masons in 1752, the next in order of priority is the precious little volume at York. . . . Its chief value consists in being the earliest records of a Chapter, including a Grand Chapter of Royal Arch Masons, known" (see Hughan, *Origin of the English Rite*, 1884, p. 64).

Full particulars of this valuable Minute-book will be found in Whytehead's article, entitled *The Royal Arch at York*, which appeared in *The Freemason* of November 7, 1879. Hughan, who has carefully examined the volume, does not consider that it could have been the first record of the Royal Arch at York, though it is the earliest preserved. The meetings are described as those of a Lodge—not a Chapter—up to April 29, 1768; and the association, though evidently an offshoot of Lodge No. 259 at the Punch Bowl, the chief officer ("P. H.") in 1762 being Frodsham, who was the first Master of that Lodge, it gradually obtained the support of the York Grand Lodge and ultimately developed into a Grand Chapter for that Degree. The special value of the volume is its record of the Warrants granted to Royal Arch Chapters in the neighbourhood of York, the first of which was *petitioned* for on December 28, 1769, being the date of the earliest issued by the Grand Chapter in London ("Moderns"), which was granted on February 7, 1770. The book ends on January 6, 1776, the thread of the narrative being continued in another volume, beginning February 8, 1778 and ending September 10, 1781, which was recognized by Hughan amongst the books in the Grand Lodge of England. It may, however, be said that the three Principals in February 1778 were Jacob Bussey, S.; George Kitson, H.T.; and William Spencer, H.A.; whilst John Coupland was Secretary and Treasurer.

The York Lodge, by petition to the then Grand Master, Lord Zetland, secured its return to their archives, with the folio Minute-book, and two old MSS., which were all at that time preserved in the office of the Grand Secretary. Four Royal Arch Warrants at least were granted, probably more.

1. Ripon	Agreed to	February 7, 1770.
2. Crown Inn, Knaresborough . .	„	April 1770.
3. Inniskilling Regiment of Dragoons .	„	October 1770.
4. Druidical Chapter, Rotherham .	„	February 25, 1780.

These Chapters appear to have been held under the protecting wings of Craft Lodges, as is the custom now—three out of the four preserving a connexion with the York Grand Lodge and the other, as already shown, being a regimental Lodge of the Atholl Masons. The Degree was conferred at York on Brethren hailing from Hull, Leeds and other towns, which suggests that a knowledge of Royal Arch Masonry even at that period was far from being confined to the schismatics (Atholl or Antient Masons) of London—but of this more hereafter. The officers of the

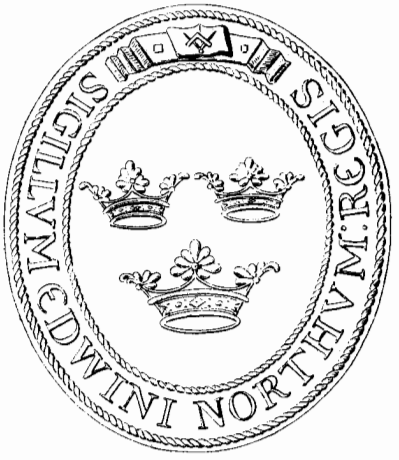
"Grand Lodge of *All* England" were elected "Masters of this Royal Arch Chapter whenever such Presiding Officers shall be members hereof. In case of default, they shall be succeeded by the senior members of the Royal Arch Chapter (May 2, 1779)." The only copy of a York charter (R.A.) known, is given by Hughan (*Masonic Sketches*, pt. ii, p. 18) and was issued on July 6, 1780, to members of the "Druidical Lodge of Ancient York Masons at Rotherham," under the seal of the "Grand Lodge of *All* England."

Hughan says that a strange form of ritual is contained among these old papers entitled "Royal Union Band of Holy Royal Arch in Templar priests. Order of Aaron,. etc.," to which only Knights Templar were eligible. The ritual, he says, is peculiar. In it Seven Pillars are referred to and the "City on top of the Hill—the new Jerusalem" is kept prominent throughout. Part of the Minute-book is likewise still in existence, belonging "to the Honourable Order Knights Templar assembled in the Grand Lodge room at York. Sir Francis Smyth, G.M."

A unique meeting of the Royal Arch Degree (not the *third*, as Hargrove erroneously states) took place on May 27, 1778, in York Cathedral and is thus described: "The Royal Arch Brethren whose names are undermentioned assembled in the Ancient Lodge, now a sacred Recess with[in] the Cathedral Church of York, and then and there opened a Chapter of Free and Accepted Masons in the Most Sublime Degree of Royal Arch. The Chapter was held and then closed in usual form, being adjourned to the first Sunday in June, except in case of Emergency." This unusual gathering, in all probability, has supplied the text or basis for the "tradition" that the Grand Lodge in olden time was in the habit of holding its august assemblies in the crypt of the venerated Minster. In the Treasurer's Book it is said that "To be raised to the Fourth Degree [i.e. Royal Arch], being a member of the Grand Lodge of *All* England, shall pay to the Chapter ten shillings and sixpence and one shilling to the Tyler."

On June 2, 1780, the Grand Chapter resolved that "the Masonic Government, anciently established by the Royal Edwin and now existing at York under the title of The Grand Lodge of All England, comprehending in its nature *all the different Orders or Degrees of Masonry*, very justly claims the subordination of all other Lodges or Chapters of Free and Accepted Masons in this Realm." The Degrees were five in number, viz. the first three, the Royal Arch and that of Knight Templar. The Grand Lodge, on June 20, 1780, assumed their protection and its Minute-book was utilized in part for the preservation of the records of the Royal Arch and Knight Templar Degrees. Hughan considers that the draft of a certificate preserved at York for the five Degrees of January 26, 1779, to November 29, 1779, "is the earliest official document known in Great Britain and Ireland relating to Knights Templar in connexion with Freemasonry" (see Hughan, *Origin of the English Rite of Freemasonry*, p. 68; and T. B. Whytehead, *The Connection between the Templars and the Freemasons in the City of York*, 1877).

THE GRAND LODGE OF ALL ENGLAND
YORK *circa* 1776-1779
(brass)



SILVER SEAL AT YORK
circa 1761

GRAND CHAPTER
ATHOLL *before* 1817

GRAND LODGE OF ENGLAND
ATHOLL *before* 1813

GRAND CHAPTER, LONDON
1769 – 1817

Seals of Grand Lodge and Grand Chapter of England.

Of the Encampments warranted by the Grand Lodge of *All* England for the "Fifth Degree," i.e. the Knight Templar, two only are known, viz.:

K.T. Encampment,	Rotherham	July 6, 1780.
Do.,	No. 15, Manchester . .	October 10, 1786.

For particulars of the first see Hughan's *Masonic Sketches*, pt. i, p. 62; and of the second, Yarker's *Notes on the Orders of the Temple and St. John.* What ultimately became of the first mentioned is unknown, but the second seems to have joined the Grand Encampment held in London, under "Thomas Dunkerley, G.M.," the Charter bearing date May 20, 1795.

It will be seen, therefore, that, though various methods were employed to preserve the vitality of the York organization, the prestige and prosperity generally of the rival Grand Lodges in London ultimately brought about its disappearance. It was never formally dissolved, but was simply absorbed in the Grand Lodge of England, formed in 1717. Notwithstanding the recognition of the Royal Arch Degree and subsequently of the Templar ceremony, the Grand Lodge of *All* England —if we except the transitory Grand Lodge formed in London—never exercised any influence beyond Yorkshire and Lancashire; and hence all its Warrants, which have been traced from the earliest down to the latest records, were authorized to be held in those two counties only. The boast, therefore, of being "York Masons," so frequently indulged in, more especially in the United States, is an utterly baseless one, because the Grand Lodge of York (as we are justified in inferring) had outlived all its daughter Lodges—which existed in England only—before sinking into its final slumber at the close of the eighteenth century. Even at the height of its fortunes, the York branch of the Society was a very small one. Still, however, the relative antiquity of the Lodge—which certainly existed in the seventeenth century and, probably, much earlier—invests the history of Freemasonry at this traditional centre with an amount of interest which, it is hoped, will more than justify the space which has been accorded to its narration.

It does not appear to have been—from the modern standpoint—ever, legally, a Grand Lodge, i.e. a governing body formed by the co-operation of other Lodges, as was the Grand Lodge of England. Noorthouck, in his *Book of Constitutions*, 1784, says that the "ancient York Masons are confined to one Lodge, which is still extant, but consists of very few members and will, probably, be soon altogether annihilated." Findel in his *History of Freemasonry* (p. 166), says of York Masonry:

Their right to assume the designation of Grand Lodge is, as we have seen from the foregoing history, more than doubtful and was entirely founded upon the legendary and improbable tale that a General Assembly had taken place formerly in York. A Grand Lodge, in the modern acceptation of the term, had never taken place at York. The isolated or Mother Lodge, which dates from a very early period, had, until the year 1730, neither made nor constituted any other Lodge

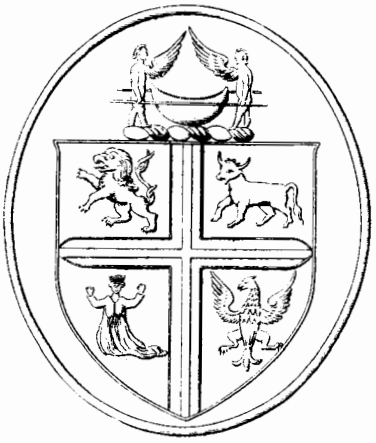
and it was not until the publication of the London Book of Constitutions in 1723, that it laid any claim whatever to the appellation " Grand Lodge of *All* England."

Before, however, passing from the subject, a few words have yet to be said respecting the seals used by the now extinct Grand Lodge of *All* England, for impressions of which I have to thank Joseph Todd; and with this description will be included, for the sake of convenience, that of some other arms, of which plates are given.

When a seal was first used by the York Masons it is now impossible to decide. The seal affixed to the York *Constitutions and Certificates*, as described by the Grand Secretary on December 14, 1767, in a letter to the Grand Lodge of England, was " Three Regal Crowns, with this Circumscription: *Sigillum Edwini Northum. Regis* " (see Hughan's *Masonic Sketches*, pt. i, p. 52). The same author styles this the " Counter " Seal in his *Origin of the English Rite*, 1884, but it is doubtful if it was used for that purpose. It may be the Old Seal of Prince Edwin's Arms, of silver, mentioned in the inventory of January 1, 1776, as " An iron screw press, with a Seal of Prince Edwin's Arms let into the fall " and also in the " Schedule of the Regalia and Records, etc.," of September 15, 1779. In the latter inventory is named " A Seal and Counter Seal, the first bearing the arms of Prince Edwin and the other the arms of Masonry." The seal-in-chief of the latter is of brass, and bears the legend: " ✠ Sigil: Frat: Ebor: Per. Edwin: Coll:" above the three crowns being the year " A.D. 926." The " Counter Seal " (of copper) contains the arms and crest, as used by the Atholl Masons, of which there will be occasion to speak further on.

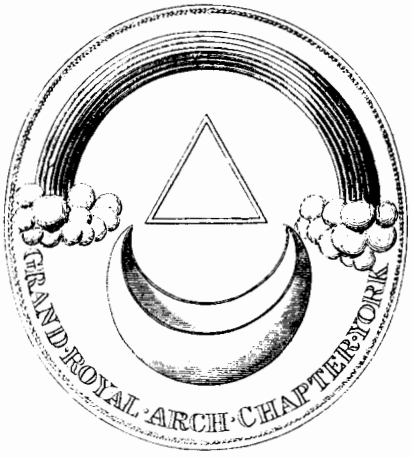
It is quite clear that the first seal mentioned is the one referred to by Grand Secretary Lambert in 1767 and that it was set aside later on for the " Seal and Counter Seal " named in the inventory of 1779. Impressions of the latter are attached to the Warrant or Deputation to " The Grand Lodge of England South of the River Trent," of March 29, 1779, and are in an oval tin box, opening with movable lids on both sides, happily still preserved by the Lodge of Antiquity. It would, therefore, be made between the dates of the two inventories—1776–1779.

An engraving of these seals (seal and counter seal) is to be found in Hargrove's *History of York*, likewise in Hughan's work, *Origin of the English Rite*, 1884. The seal preserved of the Grand Chapter (York) is apparently the one mentioned in the records, March 3, 1780—" Ordered that a Seal be provided for the use of the Grand Chapter, not exceeding half a Guinea." It was paid for on April 7. The design is of an unusual kind, being a rainbow resting on clouds at each end; below is a triangle and then a crescent and the legend, " Grand-Royal-Arch-Chapter-York." It has been reproduced by Hughan for the first time, who, however, is not correct in treating the seal of the " Arms of Masonry " as the *counter* seal of the Grand Chapter, as it is distinctly stated in the inventory of 1779 to be that of the



COPPER SEAL AT YORK

circa 1776-1779



GRAND CHAPTER
YORK *circa* 1780.
(Brass)

THE OFFICE SEAL OF
THE GRAND LODGE OF ENGLAND
before 1813

GRAND LODGE OF ENGLAND
before 1813

UNITED GRAND CHAPTER
LONDON 1817

English Seals.

Grand Lodge. We owe to W. H. Rylands the correct arrangement of the seals at York.

Colonel Shadwell Clerke, when Grand Secretary, kindly placed at disposal impressions of the seals preserved at Grand Lodge. Of these, the more important will be found engraved with those from York. In order to distinguish the seals of the two Grand Lodges of England, the title "Atholl" has been used in one case. It may be pointed out that the arms used by "The Grand Lodge of Masons," as it is styled on one of the seals, are those granted to the Mason's Company, with the colours changed, the addition of beavers as supporters and with a bird assumed to be intended for a dove, but here more nearly resembling a falcon, substituted for the original crest of a towered castle. The other Grand Lodge, called on seal No. 6, "of Free and Accepted Masons," bears the arms as given by Dermott in 1764 and called the "Arms of Masonry" in the York Inventory of 1779. Of these arms very little need be said, as their inscriptions, like those of the seals, sufficiently describe what they represent. They can, of course, be seen by students on application to the Librarian at Freemasons' Hall, London. They include reduced copies of the arms as given in the grants to the Masons' and Carpenters' Companies in the fifteenth century—of the Marblers, Freemasons (the towers being in this instance gold) and the Bricklayers and Tilers, as painted upon the Gateshead Charter of 1671. The date, *circa* 1680, of the panel formerly in the possession of W. H. Rylands is, in the opinion of some antiquaries, the earliest to which it may be attributed; most probably the blue of the field in the first and third quarters has perished. As a banner is mentioned in the Inventories of January 1, 1776 and September 15, 1779, it must have been for some little time in the possession of the Lodge at York, otherwise it could not be the same as that mentioned in the Minutes under December 27, 1779, then said to be presented by William Siddall.

The arms of the Stonemasons of Strasburg from the seal *circa* 1725, is coloured according to the description given by Heideloff; and, in the case of those of the Nurenberg, also loosely described by the same author, W. H. Rylands is of opinion that the description is perhaps to be understood—following a usual custom in heraldry, that the arms and colours were the same as those of Strasburg, only "with this difference, it is the bend that is red," that is to say, the colours were simply reversed for distinction. The arms of the city of Cologne differ from those in the seal of the Masons of that city, found on the Charter, dated 1396. No colours are to be noticed on the original seal. In a very courteous reply to a request made by Rylands for help in the matter, Dr. Höhlbaum, Stadt-archivar of Cologne, although he agreed that the colours were most probably based on those in the arms of the city, was unfortunately unable to give any definite information on the subject. Three coronets on an azure field were the arms borne by the Grand Lodge of *All* England—"Prince Edwin's arms"—and are, therefore, the same as those given on the York Seals.

York, in those days, occupied much the same position in the North of England

as Bath did in the West. It was the fashionable resort and had its regular "season." Many wealthy families had their town houses in the cathedral city and these are still in existence, though degraded to offices and warehouses, whilst the once fashionable quarters have become distinctly slummy. As seen in the foregoing pages, the York Lodge, merging into the self-styled Grand Lodge of All England, had for its rulers men of importance and it undoubtedly exercised considerable influence within its limited sphere of operations.

CHAPTER IV

HISTORY OF THE GRAND LODGE OF ENGLAND "ACCORDING TO OLD CONSTITUTIONS"

THE Minutes of that Schismatic body, commonly, but erroneously, termed the "Antient Masons," begin in the following manner:

TRANSACTIONS

OF THE

GRAND COMMITTEE OF THE MOST ANCIENT AND HONOURABLE FRATERNITY OF FREE AND ACCEPTED MASONS

At the Griffin Tavern in Holborn, London, Feb. 5th, 1752. Mr JAMES HAGARTY IN THE CHAIR.

(A note in the original states that " The above Mr. James Hagarty is a painter and lives now in Leather Lane, London.")

Also present the Officers of Nos. 2, 3, 4, 5, 6, 7, 8, 9 and 10, being the Representatives of all the Ancient Masons in and adjacent to London.

Brother John Morgan, Grand Secretary, Informed the Committee that he being lately appointed to an office on board one of His Majesty's ships, he rec^d^. orders to prepare for his departure and therefore advised the Grand Committee to chose a new Secretary immediately.

Upon which Bro. John Morris, past Master of No. 5, and Bro. Laurence Dermott of Nos. 9 and 10, and past Master No. 26, in Dublin, were proposed and admitted as candidates for the office of Grand Secretary.

And Grand Secretary Morgan was ordered to examine the Candidates separately and report his opinion of their Qualifications.

After a long & minute Examination, Relative to Initiation, Passing, Instalations and General Regulations, etc., Bro. John Morgan declared that Bro. Laurence Dermott was duly qualified for the Office of Grand Secretary.

Whereon, the Worshipful Master in the Chair put up the Names of John Morris and Laurence Dermott, seperately, when the latter was Unanimously chosen Grand Secretary ; and accordingly he was installed (in the Ancient Manner) by the

Worshipful Mr James Hagarty, Master of No. 4, then presiding officer, assisted by Mr John Morgan, late Grand Secretary and the Masters present.

After which Bro. Morgan (at the request of the president) proclaimed the new Grand Secretary thrice, according to ancient customs, upon which the new Secretary received the usual salutes and then the President and late Grand Secretary, John Morgan, delivered the books, etc., into the hands of the new Secretary, Upon certain conditions which was agreed by all parties, which conditions the said Worshipful Bro. James Hagarty can explain.

The Grand Committee unanimously joined in wishing Bro. Morgan Health and a successful voyage and then closed with the Greatest Harmony. Having adjourned to Wednesday, the fourth of March next.

The explanation of this valediction is found in an entry in the Minute-book against John Morgan's name—" Gone on board a stationed ship."

The Committee which acted at the meeting of February 5, 1752—the first recorded meeting—continued to officiate until September 14 of that year, when, as will presently be seen, they reconstituted themselves into a Grand Committee of twenty-five members. There is an echo of an earlier meeting in the following document.

Hughan, in *Masonic Facts and Fictions*, reproduces from a book discovered in Freemasons' Hall, London, the following :

RULES & ORDERS

to be Observ'd

By the Most ANCIENT and HONBLE Society of
FREE and ACCEPTED MASONS.

As Agreed and Settled by a Committee appointed by a General Assembly held at the Turk's Head in Greek Street, Soho, on Wednesday, the 17th of July, 1751, And in the Year of MASONRY 5751.

By Philp McLoughlin, Saml Quay } { James Shee, Josph Kelly
& Jno MORGAN, Gd Secrety
Vizt
For the GRAND.

They are as follows :

1st

THAT the Masters and Wardens do meet on the First Wednesday of every Month at the Turk's head, in Greek Street, Soho, or such other place as shall be agreed on, there to hold a Monthly Committee for the better Regulation and Government of the Lodges AND to hear and determine all Matters and Disputes that may or shall arise in any of the Regular Lodges. AND that the Chair shall be taken the First Night by the Master of the Senr Lodge and every other Night by the other Masters each in his turn according to Seniority, until such time as there shall be a Grand Master & Grand Wardens appointed, then every Grand Lodge Night, the Grand Master to take the Chair; and in his Absence by the Deputy Grand and in the Absence of both by the Senr Grand Warden and in their Absence by the

Junr Grand Warden, if all the Grand Officers shou'd be Absent, then the Master of the Eldest Lodge & so on by all the Masters in their turn according to Seniority.

2nd

THAT such meeting do consist only of the Masters and Wardens of all Regular Lodges and in the Absence of the Mastr or Warden, a Past Mastr may attend and bear the office in their absence for the time being and to have a Voice in the Grand equal to the present Members.

3rd

AND if any Members do not appear before the Roll is call'd the sd Members shall be Fine'd in the Sum of Twopence and in case of Absence the whole Night, Sixpence, Except Sick, Lying in Confinement, or three Miles from the place of Meeting, that none be admitted but Mast^{rs} Ward^{ns} & Past Mast^{rs} of Regular Lodges, & such as have been Regularly Install^{d} and at the time of their Comeing to be members of a Regular Lodge of ANCIENT MASONS.

4th

THAT No Brother be made either a Master or Warden of any Lodge except he hath been made a Mason One half Year, and Member of a Regular Lodge for that time.

5th

No Person shall be made a Mason in any Lodge until first his Name, Occupation, and Place of Abode shall be reported to the Secretary with the time he is intended to be made in Order that the Secretary may apprize all Lodges of the same.

6th

THAT no Old Mason be admitted a Member of any Lodge except he hath been made in a Regular Lodge and hath a proper Certificate of his good behaviour and his not owing anything in such Lodge and in case a Member of any Regular Lodge shall be desirous to become a Member of any other with an intent to belong to two or more Lodges then such Lodge he sues to come into must be assur'd that he is not indebted to the Lodge he then belongs to—Regist^{y} 6d.

7th

THAT all Complaints and Appeals must come before this Lodge by Petition.

8th

No Admission or Warrant shall be granted to any Brothers to hold a Lodge until such time they have first form'd a Lodge of Ancient Masons and sitt regularly in a credible house and then to apply by Petition and such Pétition to be Attested by the Masters of three Regular Lodges who shall make a Proper Report of them.

9th

THAT on St. John's day the 24th of June & St. John's day the 27th of December the Master of every Lodge shall deliver into the Secretary of the Grand Lodge the Names of the Masters & Wardens that are appointed to serve for the Ensueing Half Year.

10th

THAT on the first Grand Lodge Night after each St. John's day the Master of every Lodge shall deliver into the Grand Secret^{y} the Names of the Members of his Lodge together with their Half Year's Dues. THAT is the Members of each Regular Lodge for the use of Indigent Brethren or otherways as the Grand Lodge shall think Proper, One Shilling each Member pr Quarter.

11th

THAT if a Lodge should grow to Numerous, that Lodge to appoint Masters & Wardens to form a New Body, they applying to the Grand Lodge for Warrants & Constitution in one Month after the first Sitting Night & that no Lodge shall sitt on the First Wednesday of each Month, it being Grand Lodge Night, when the Mast^{rs} & Wardens are requir'd to attend.

12th

THAT every Person who shall be made a Mason in any Regular Lodge shall pay for his Register in the Grand Lodge Book for the sum of One Shilling.

13th

THAT No Person or Member of the Grand Lodge at the time of Sitting shall interrupt the Grand Master or Grand Officers or any Brother then Speaking to the Grand Master ti'l such Brother hath done and not then to Speak without first asking liberty in a Proper manner. Nor to hold any Private Committees during the Sitting of the Lodge, nor depart the Lodge without leave from the Grand Master under Penalty of being Fine'd at the Discretion of the Grand.

14th

THAT if any Member of a Private Lodge shall be desireous of leaveing the Lodge he belongs to join another, he must have a proper Certificate from the Mast^{r} of that Lodge and Notice to be given to the Secret^{y} of the Grand Lodge of his leaveing the same, and the Mast^{r} of the Lodge the s^{d} Brother shall join shall report him to the Grand Lodge, in Order to have him Register'd in the Grand Lodge Book to ye Number of the Lodge he is then removed to and to Pay for the same the sum of Sixpence.

15th

THAT the following be the Charges & Paid for the Constitution of a New Lodge.

Viz^{t}

FOR the Warrant	0	10	6		
Regester for each Member	0	1	0	Each	
Pursevant } of ye Grand Lodge . . .	0	3	6		
Tyler } of ye Grand Lodge . . .	0	2	6		

AND that all Warrants Constitutions Registers and Petitions for Constitutions be the Fees of ye Grand Secretary and that no Petitions be receiv'd but such as are wrote by the s^{d} Secret^{y} and he paid for the same.

16th

THAT the Grand Master have Power to Call a Committee at Pleasure or Deputy Grand Master or Grand Warden or whoever shall be in the Chair in their Absence; & such Committee to Consist of Masters of Lodges only, & their Resolutions to be laid before the Grand Lodge the next insueing Night after such Committee held and that the s^d Committee have Power to Adjourn from time to time not exceeding three Grand Lodge Nights.

17th

THAT an officer, viz. Masters & Wardens of all Regular Lodges under the Constitution of this Grand Lodge who thro Negligence or Omission will be absent on a Grand Lodge meeting (he or they having a proper Summons sent him or them) shall be fin'd as the Grand Rules Specify and that all such fines shall be paid by the Body such Absentee belongs to and that if any of the Members refuse paying his or their Devidend of said fines. Such Member upon his Refusal shall be Excluded.

18th

THAT upon the death of any of our Worthy Brethren whose names are or may be hereafter Recorded in the Grand Registry, &c., the Mr. of such Lodge as he then belonged to Shall immadiately Inform the G.S. of his Death and the intended time of his funeral, and upon this notice the Grand Secretary shall summon all the Lodges to attend the funeral in proper Order, And that Each Member shall pay One Shilling towards Defraying the expenses of said funeral or otherwise to his widow or nearest friend provided the Deceased or his friends Realy want and Require the same, otherwise the money so raised to be put to some other Charitable use, or as the Committee shall think proper, &c.

It is further Agree'd (To support the Dignity of this W.G. Lodge) that no Mem. hereof (on any G.L. meeting) be admitted to Sit herein without his proper Cloathing and jewell &c. Except upon some great Emmergency, in which case the Transgressor shall give Sufficient Reason for so doing.

The following Agreement in the First Register of the Ancients is in Laurence Dermott's well-known Handwriting:

Whereas it is highly expedient for the Universal Benefit of the Ancient Craft that a *Grand Master* and Grand Lodge should govern and direct the proceedings of the several Ancient Lodges held in and about the Cities of London and Westminster. And as the present low condition of the Ancient Society of Free and Accepted Masons renders the hope of obtaining a Noble Personage to preside over us at this time very precarious.

In order to preserve the present remains of the true Ancient Craft &c., We, the under Named, being the present Masters and Wardens of the Several Masonic Meetings called Lodges of true Ancient Masonry aforesaid, do agree (pursuant to the powers vested in us by our Respective Brethren of the several Lodges) to form a Grand Committee (we mean such a Committee) as may supply the deficiency of a Grand Master until an opportunity offers for the choice of a Noble Personage to govern our Ancient Fraternity. And that we will therein (by the Authority

Aforesaid) make Statutes and Laws for the better government and well Ordering of the said Fraternity, Receive petitions, hear Appeals and Transact Business (that is to say, such Business as ought to be peculiar to a Grand Lodge) with Equity and Impartiality. Dated in our Grand Committee Room on Thursday, the fourteenth day of September, New Stile, 1752, And in the year of Masonry 5752.

In the presence of:

No. 2	John Doughty, Master	Richd. Coffy, S.W. ?	Peter Britain, J.W.
No. 4	Geo. Hebden, Master	Hon. Ed. Vaughan, S.W.?	Chr. Pidgeon, J.W.
No. 5	Richd. Stringer, Master	Owen Tudor, S.W. ?	Barth. Scully, J.W.
No. 6	Edwd. Ryan, Master	John Dally, S.W. ?	John Wilson, J.W.
No. 8	Thos. Blower, Master	Alexr. Fife, S.W. ?	John Smith, J.W.
No. 11	Andrew Francis, Master	Wm. Turner, S.W. ?	William Weir, J.W.
No. 12	John Cartwright, Master	James Ryan, S.W. ?	Barnaby Fox, J.W.

James Hagarthy and Henry Lewis, P.M.'s of No. 4, and Thos. Kelly, P.M. of No. 6,
Lau. Dermott, G.S.

And Whereas several of the Lodges have congregated and made Masons without any Warrant (not with a desire of Acting wrong, but thro' the Necessity above mentioned), in order to Rectify such irregular proceedings (so far as is in our power) it is hereby Ordered That the Grand Secretary shall write Warrants (on Parchment) for the Unwarranted Lodges—viz., the Lodges known by the Title of No. 2, 3, 4, 5, 6, and that all the Warrants shall bear date July the Seventeenth, One Thousand Seven hundred fifty and One, being the day on which the said Lodges met (at the Turk's Head Tavern, in Greek Street, Soho) to revive the Ancient Craft.

That the Secretary shall leave proper spaces for the Grand Master, Deputy G.M., and Grand Wardens to sign all the said Warrants according to Ancient Custom.

That as soon as we shall arrive at the Great happiness of installing proper Grand Officers, the possessors of the Unsigned Warrants shall present them to the Grand Master for His Worship's Signature or Renewal, Until which time the said Warrants, as well as those which have or maybe (thro. necessity) granted in the like manner, shall be deemed good and lawfull.

Lastly, this our Regulation shall be Recorded in our Registry, to shew posterity how much we desire to revive the Ancient Craft upon true Masonical principles.

Signed by Order, Lau. Dermott, G.S.

In the margin is written: "Apr. 14, 1752, N. Stile, Geo. Hebden, Mastr. No. 4, in the Chair."

W. R. Smith, writing in *The Freemason*, October 17, 1925, gives the following Summary of Reasons for considering the First Grand Committee to consist of more than the five who signed the Rules:

1.—Jno. Morgan signs for "the Grand" Committee. The Committee must, therefore, have been larger than the four, for they sign for themselves.

2.—The first Lodges were granted Warrants dated July 17, 1751.

3.—The Rules must have been drawn up between July 17, 1751, and February 5, 1752, for John Morgan, who signs them as Grand Secretary, resigned on that latter date.

4.—The Minutes of February 5, 1752, the first Minutes, speak of no fresh appointment.

5.—The Agreement also speaks of no break in the existence of the Committee to September, 1752.

The five who drew up the Rules are not on the Committee mentioned in the Agreement.

Of Laurence Dermott, the Grand Secretary of the Antients, it may be said, without erring on the side of panegyric, that he was the most remarkable Mason of that time. "As a polemic," observes a judicious writer (Mackey, *Encyclopædia of Freemasonry*), "he was sarcastic, bitter, uncompromising and not altogether sincere or veracious. But in intellectual attainments he was inferior to none of his adversaries and, in a philosophical appreciation of the character of the Masonic Institution, he was in advance of the spirit of his age." Yet although a very unscrupulous writer, he was a matchless administrator. In the former capacity he was the embodiment of the maxim, *de l'audace, encore de l'audace, toujours de l'audace*, but in the latter he displayed qualities which we find united in no other member of the Craft, who came either before or after him. In *A Defence of Laurence Dermott and the Ancients*, reproduced by Sadler in *Masonic Reprints and Revelations*, it is claimed that the upward progress of the Antients as an organized body may fairly be dated from Dermott's appointment as Grand Secretary.

As Grand Secretary and later as Deputy Grand Master, he was simply the life and soul of the body with which he was so closely associated. He was also its historian and, to the influence of his writings must be attributed, in a great measure, the marvellous success of the Antients.

The epithets of "Antient" and "Modern" applied by Dermott to the usages of his own and of the older Society respectively, produced a really wonderful result. The antithesis at once caught the public ear and, what is perhaps the strangest fact connected with the whole affair, the terms soon passed into general use, among the Brethren under both Grand Lodges. The senior of these bodies, it is true, occasionally protested against the employment of expressions which implied a relative inferiority on the part of its own members, but the epithets stuck and we constantly meet with them in the Minute-books of Lodges under the older system, where they were apparently used without any sense of impropriety.

The memoirs of Laurence Dermott, for the most part inscribed by his own hand, are given us in the records of the Antients. By this is not meant that we have there his autobiography, but the personality of the man was so marked, that, with brief exceptions from the time the Minutes commence, down to the date of his last appearance in Grand Lodge, the history of that body is very largely composed of personal incidents in the career of its Secretary and Deputy Grand Master.

Some curious anecdotes may be gleaned from these old records; and, if

Warburton's *dictum* be sound and he set more value on one material historical anecdote, than on twenty new hypotheses in Philosophy, or a hundred good criticisms—we cannot do better than trace the fortunes of Laurence Dermott under the guidance of his own hand.

But before entering upon this task, a few preliminary words are essential. Laurence Dermott was born in Ireland, 1720; initiated into Masonry, in Ireland, January 14, 1740; installed as Master of No. 26, Dublin, June 24, 1746, which Lodge, according to the *Pocket Companion for Freemasons* (Dublin, 1735), then met at the Eagle Tavern on Cork Hill and, in the same year, became a Royal Arch Mason. Shortly after this he came to England and, in 1748, joined a Lodge under the *regular* establishment, but had shifted his allegiance, and become a member of Nos. 9 and 10, on the Roll of the Antients, when elected Grand Secretary by the latter, February 5, 1752, after having, as we have seen, satisfied his predecessor, that he was well suited for the office. This office he laid down in 1771; and, on March 27, that year, was appointed Deputy Grand Master, being succeeded, at his own request, by William Dickey, December 1777. He was again Deputy from December 27, 1783, until the recurrence of the same festival in 1787, when—also at his own request—he was succeeded by James Perry. His last attendance at Grand Lodge occurred June 3, 1789 and he died in June 1791, the authority for this latter date being W.M. Bywater, in his *Notes on Lau. Dermott and his Work*. Bywater was P.M. and historian of the Royal Athelstan Lodge, now No. 19, originally an Antient or Atholl Lodge. There is no allusion to his death in the Atholl Records; and the only one met with in those of other Masonic Jurisdictions is the following: "June 4, 1792. *Resolved*, that in order to show the just regard and respect of this Grand Lodge for our late Bro. Laurence Dermott, the patron and founder thereof, it be recommended to every member of this Grand Lodge to appear on St. John's Day next, with Aprons bordered with black or other marks of mourning," which is in the *Early History and Constitutions of the Grand Lodge of Pennsylvania*, pt. ii, 1878, p. 119.

Dermott—who, the Minutes of July 13, 1753, inform us, "was obliged to work twelve hours in the day, for the Master Painter who employed him"—in all probability owed his appointment as Grand Secretary to the influence of James Hagarty, in whose employment it is very possible he was at the time.

As time advanced, his circumstances in life improved, for, in 1764, the officers of No. 31 offered to become his security to the amount of £1,000, if he was chosen Grand Treasurer; in 1766 he was able to subscribe five guineas towards the relief of a brother in Newgate and £10 to the charity; in 1767 he "made a volluntary gift of the Grand Master's Throne, compleat, which cost in the whole £34"; and in 1768 he is described in the records as a Wine Merchant, in which business he appears to have continued until his death.

His attainments were of no mean order. The Minutes of the Stewards' Lodge —March 21, 1764—informs us that, an "Arabian Mason having petitioned for relief, the Grand Secretary conversed with him in the Hebrew language," after

which he was voted £1 1s. Of Latin he possessed at least a smattering, for when Grand Master Mathew, on being asked by him to name the text for a sermon—June 12, 1767—replied, *In principio erat sermo ille et sermo ille erat apud Deum erat que ille sermo Deus*—the Secretary at once made a bow and said, *Fungor officio meo.* His education, Bywater points out (*op. cit.*, p. 6), is attested by the correspondence which occasionally appears in the pages of the Transactions of the Antients; while his firm and vigorous handwriting is indicative of his character, which was energy—frequently resisted, but, nevertheless, energy irresistible. He lectured on Masonic subjects and he wrote songs. It was the custom of the period to include songs at the end of Masonic books and he adopted the custom. Bywater also adds that he sung them to the Brethren, perhaps feeling that

"A verse may finde him, who a sermon flies."

Of his conscientiousness in the performance of his duties, the following, taken from the Minutes of the Stewards' Lodge, affords a good illustration:

March 19, 1766. *N.B.* The Grand Secretary was fined for swearing an oath, which fine he paid immediately; and was ordered to withdraw, during which time the Stewards' Lodge order'd that the G.S. should be excused and that the fine shou'd not be inserted among the Transactions of the Steward's Lodge. Notwithstanding this lenitive order, the G.S. thinks he cannot violate that part of his Instalation Ceremony, which expressly says, that he shall not favour the undeserved.

LAU. DERMOTT.

Therefore I have made this note.

Although frequently debarred by sickness from actual attendance at the meetings of Grand Lodge towards the closing years of his Secretaryship, the records afford numerous examples of his devotion to the best interests of the Society. Thus, under March 7, 1770, we find:

Heard a second letter from G. S. Dermott, humbly proposing that no part of the Grand Fund be appropriated, expended, disbursed, nor ordered towards defraying the charges of any Publick Feast, Musick or Procession for the future, the Funerals of Indigent Brethren (only) excepted—and which was unanimously approved of.

In addition to his manifold labours as Secretary, he took upon himself the task of compiling a *Book of Constitutions* for the Antients. This work—which will be hereafter considered—passed through no fewer than four editions during the author's lifetime and, if his fame rested on nothing else, would alone serve as a lasting monument of his zeal and ability. Originally published at his own risk, its sale must have been very remunerative; and on September 29, 1785, when the thanks of Grand Lodge were voted to him for "giving up his property of *Ahiman Rezon* to the Charity," the endowment must have been a very substantial addition to that fund.

The expression *Ahiman Rezon*, which Dermott explained in a secondary title

as "A Help to a Brother," has received various interpretations. Dr. Crucefix has rendered it as a corruption of three Hebrew words—*achi, man, ratson*—signifying "the thoughts or opinions of a true and faithful Brother." Eight English editions were published in 1756, 1764, 1778, 1787 (these within the lifetime of Laurence Dermott), 1800, 1801, 1807 and 1813. The title has also been adopted by other Jurisdictions, notably Ireland, Pennsylvania, Maryland and South Carolina.

It is worthy of notice, that in *Ahiman Rezon*, 1764 (second edition), whilst explaining the difference between "Antient and Modern" [Masonry], the author says: "I think it my duty to declare solemnly, before God and man, that I have not the least antipathy against the gentlemen, members of the Modern Society; but, on the contrary, love and respect them." "Such," he adds in the third edition, fourteen years later,

> was my declaration in the second edition of this book; nevertheless, some of the Modern Society have been extremely malapert of late. Not satisfied with saying the Antient Masons in England had no Grand Master, some of them descended so far from truth as to report, the author had forged the Grand Master's hand-writing to Masonic warrants, etc. Upon application, His Grace the most Noble Prince John, Duke of Atholl, our present R.W. Grand Master's father, avowed his Grace's hand-writing, supported the Ancient Craft and vindicated the author in the public newspapers.

He then goes on to say:

> As they differ in matters of Masonry, so they did in matters of calumny; for while some were charging me with forgery, others said, that I was so illiterate as not to know how to write my name. But what may appear more strange is, that some insisted that I had neither father nor mother; but that I grew up spontaneously in the corner of a potatoe garden in Ireland. I cannot reconcile myself [he continues], to the idea of having neither father nor mother; but . . . be that as it may, as I do not find that the calumny of a few Modern Masons has done me any real injury, I shall continue in the same mind as express'd in the declaration to which this notice is written.

In Masonic circles Dermott was probably the best abused man of his time and he revenged himself by holding up the members of the rival Society (i.e. the regularly constituted Grand Lodge of the Moderns) to the ridicule of the public. Of this, one example must suffice. Describing their innovations, he says:

> There was another old custom that gave umbrage to the young architects, i.e. the wearing of aprons, which made the gentlemen look like so many mechanicks, therefore it was proposed, that no brother (for the future) should wear an apron. This proposal was rejected by the oldest Members, who declared that the aprons were all the signs of Masonry then remaining amongst them and for that reason they would keep and wear them. [It was then proposed, that (as they were resolved to wear aprons) they should be turned upside down, in order to avoid appearing mechanical. This proposal took place and answered the design, for that

which was formerly the lower part, was now fastened round the abdomen, and the bib and strings hung downwards, dangling in such manner as might convince the spectators that there was not a working mason amongst them.

Agreeable as this alteration might seem to the gentlemen, nevertheless it was attended with an ugly circumstance: for, in traversing the lodge, the brethren were subject to tread upon the strings, which often caused them to fall with great violence, so that it was thought necessary to invent several methods of walking, in order to avoid treading upon the strings.]

After many years' observation on these ingenious methods of walking, I conceive that the first was invented by a man grievously afflicted with the sciatica. The second by a sailor, much accustomed to the rolling of a ship. And the third by a man who, for recreation, or through excess of strong liquors, was wont to dance the drunken peasant.

Although the passages within crotchets were omitted after 1787, the remainder appeared in every later edition, including the final one of 1813. That such coarse observations could ever find their way into a work of the kind may occasion surprise; but we should do well to recollect that when " journeymen painters " take to writing *Books of Constitutions*, some little deviation from the ordinary methods must be expected. But we gain a clearer insight into the real character of the man from the lines with which he concludes this portion of his work, wherein he expresses a hope—renewed in the two succeeding editions published before his death—that he may " live to see a general conformity and universal unity between the worthy masons of all denominations "—a hope, alas, not destined to fulfilment.

Mutatis mutandis, the description given by Burton (*History of Scotland*, vol. ii, p. 344) of the split in the Associate Synod, will exactly describe the breach between, and reunion of, the Masons of England:

After long separation, these bodies, which had been pursuing their course in different lines, re-united their forces. But, in the meantime, according to a common ecclesiastical habit, each body counted itself *the* Synod and denied the existence of the other, save as a mob of impenitent Schismatics.

As the earliest records of the Antients are in the handwriting of Laurence Dermott and date from his election as Grand Secretary, it is impossible to say how far, as an organized body, their existence should be carried back. The note to the Minutes of September 14, 1752, already quoted, affords the only clue to the difficulty and, as will be seen, is not of material assistance. It states that a General Assembly of Antient Masons was held at the Turk's Head Tavern in Greek Street, Soho, on July 17, 1751, when the Masters of 2, 3, 4, 5, 6 and 7 were authorized to grant Dispensations and Warrants and to act as Grand Master. And the Masters of three Lodges " did actually exercise such authority, in signing the warrant No. 8, from which [so the words run] this note is written, for Dermott never received any copy or manuscript of the former Transactions from Mr. Morgan, late Grand Secretary: Nor does Laurence Dermott, the present Grand Secretary, think that

Bro. Morgan did keep any book of Transactions,—though there is no certainty that he did not." This, notwithstanding that the Minutes of the Grand Committee contain the following entry:

Be it Remembered that Mr John Morgan, late Grand Secretary, had a certain claim on the Manuscripts here said to be delivered to Laurence Dermott. Which claim was acknowledged by the Gd. Committee as good and lawful and for that and other Good Reason which cannot be committed to writing. The Worshipful Grand Committee did agree with Brother John Morgan, late Grand Secretary, that the new Secretary, Lau. Dermott, should be solemnly bound never to deliver the said Manuscript (viz., a Large folio bound in White Vellum) to any person, But him the said John Morgan or his order in writing.

From this we learn that there were six Lodges in existence prior to July 17, 1751, but the exact dates of their constitution there are no means of determining; still it is not likely that the oldest of these Lodges was formed before 1747.

The members, for the most part, seem to have been composed of mechanics and shopkeepers (Sadler, *Masonic Facts and Fictions*, p. 68); many of them were evidently from the Sister Isle, as will be seen from the names of those who comprised the Committee for framing the regulations.

The proceedings of the Grand Committee, held March 4, 1752—Bro. John Gaunt, Master of No. 5, in the chair—are thus recorded by Laurence Dermott:

Formal complaints made against Thomas Phealon and John Macky, better known by the name of the "leg of mutton masons." In course of the examination, it appeared that Phealon and Macky had initiated many persons for the mean consideration of a leg of mutton for dinner or supper, to the disgrace of the Ancient Craft. That Macky was an Empiric in phisic; and both impostors in Masonry. That upon examining some brothers whom they pretended to have made Royal-Arch men, the parties had not the least idea of that secret. That Dr Macky (for so he was called) pretended to teach a Masonical Art, by which any man could (in a moment) render himself invisible. That the Grand Secretary had examined Macky and that Macky appeared incapable of making an Apprentice with any degree of propriety. Nor had Macky the least idea or knowledge of Royal-Arch Masonry. But instead thereof, he had told the people whom he deceived, a long story about 12 white Marble Stones, etc., etc. And that the Rainbow was the Royal Arch, with many other absurdities equally foreign and rediculous.

Agreed and ordered—that neither Thomas Phealon nor John Mackey be admitted into any ancient Lodge during their natural Lives.

A footnote on this page of the Minutes states:

This was the first time that Laurence Dermott acted as principal Secretary, nor did he take any fees before the 27th April, 1752.

The only allusion to the Royal Arch, of earlier date than this Minute, will be found in Dr. Dassigny's *Serious and Impartial Enquiry into the Cause of the present*

Decay of Freemasonry in the Kingdom of Ireland, 1744. Reprinted by Hughan, in *Masonic Memorials of the Union*, 1874; also in *Masonic Magazine*, vol. ii, p. 368; vol. iii, pp. 5, 62, 111.

The Minutes of the Grand Committee held on April 1, 1752, are also of interest:

The Copy of the Bye-Laws for private Lodges as written by the late Grand Secretary was read and compared with Br. Dermott's Copy of the Bye-Laws of his former Lodge, No. 26, in the City of Dublin and, the latter, being deemed the most correct copy, it was

Unanimously Resolved, that the most correct copy should be received & acknowledged as the only Bye-Laws for private Lodges in future and public thanks given to Bros. Philip M'Loughlin and J. Morgan for their good intentions and trouble in drawing up former Bye-Laws.

The new President called on John Morgan, James Hagan and Laurence Dermott, to know what success they had in petitioning Lord George Sackville to accept the Chair. Their report was that they had waited on Lord George Sackville at Somerset House, in the Strand, that having read the petition, His Lordship told them politely that he had the highest veneration for the Ancient Craft and wished to promote it. But he was engaged to attend his father [the Duke of Dorset] Lord Lieutenant of Ireland and was inform'd that the Grand Lodge of Ireland had lately chosen him Grand Master and that upon his return to England he would accept the Chair, or recommend them to another Noble Man. Unanimously Resolved, Ordered that the thanks of the Ancient Craft be given to the Right Honourable Lord George Sackville for His Lordship's polite and very kind answer.

Lord George Sackville was Grand Master of Ireland in 1751 and 1752, but he never occupied the Chair of the Antient Grand Lodge of England.

At the meeting of the Grand Committee held on May 6, 1752:

A motion was made by John Hamilton, Past Master of No. 7: That this Grand Committee be removed back to the Turk's Head Tavern, in Greek Street, Soho, where it had been long held under the title of the Grand Lodge of Free and Accepted Masons of the Old Institutions. This motion was not seconded and, therefore, dropt.

Ultimately the Grand Committee decided to remove to the Temple Eating House, in Shire Lane, near Temple Bar. There is no confirmation of John Hamilton's statement that the Grand Committee had long met at the Turk's Head Tavern as a Grand Lodge and W. R. Smith thinks (*The Freemason*, October 24, 1925) it seems probably to refer to preliminary meetings held by the promoters of the General Assembly.

Shire Lane, it may be stated, commenced on the north side of Temple Bar and ran across the site of the existing side of the Royal Courts of Justice. In earlier times it divided London from the fields, hence the name Shire Lane.

On June 3, 1752, the Grand Committee met at the Temple, Shire Lane, when, having no Grand Master or Grand Wardens to install, the Grand Secretary was

re-installed " according to the antient custom of installing Grand Secretaries and he was proclaimed and saluted after which he repeated the whole ceremony of installing Grand Officers &c., in the manner which he had learned from Br. Edward Spratt, the celebrated Grand Secretary of Ireland."

In the Grand Committee held July 1, 1752, a complaint against Bro. Willoughby was heard and he was ordered to refund nine shillings to a Brother whom he had wronged. " Whereupon Bro. Moses Willoughby declared they might expell him, for he would not conform to the Rules of any Society upon Earth by which he should lose nine shillings." Expelled accordingly.

On August 5, 1752 :

The Grand Secretary again urged the necessity of chusing Grand Mr. upon which the Worshipful Master in the Chair made an Excellent Speech, wherein he labour'd to fire the Brethren with a spirit to pursue the Grand Design ; and concluded with saying " Future Ages will bless your memories for preserving and reviving the Antient Craft in England."

On September 2, in the same year, it was agreed that every sick member should receive one penny per week from every registered Mason in London and Westminster ; after which " the Lodge was opened in Antient form of Grand Lodge and every part of real Freemasonry was traced and explained " by the Grand Secretary, " except the Royal Arch."

On September 14, 1752, there was an Emergency Meeting of the Grand Committee at the Temple Eating House, with George Hebden, W.M. of No. 9, in the Chair, the Minute of which reads as follows :

It was resolved that Dispensations and Warrants should be issued under the Grand Seal by the Grand Secretary, but those must be confirmed by the next Grand Master according to a Regulation inserted in the front of the Grand Registry Register.

Then follows a foot-note to the entry which reads :

An order of this sort was made in a General Assembly of Antient Masons at the Turk's Head Tavern in Greek Street, Soho, upon the 17th day of July, 1751, wherein the Masters of Nos. 2, 3, 4, 5, 6, and seven were authorized to Grant Dispensations and Warrants and to act as Grand Master. And Richd. Price, Master of No. 3 ; Henry Lewis, Master of No. 4 ; John Gaunt, Master of No. 5 ; and Christopher Byrne, Master of No. 6, did actually exercise such Authority in signing the Warrant of No. 8 to James Bradshaw, Thomas Blower and Richard Darling Guest for holding a Lodge at the sign of the Temple and Sun in Shire Lane, Temple Bar, London, from which Warrant this note is written. For Dermott never received any copy or manuscript of the former transactions from Mr. Morgan, the late Grand Secretary, nor does Laurence Dermott, the present Grand Secretary, think that Brother John Morgan did keep any book of transactions in this form, though there is no certainty that he did not.

At the meeting of the Grand Committee on October 6, 1752, a motion was made from the Chair:

That application be immediately made to some honourable Antient Brother to accept the honour of the Grand Mastership or Recommend us another.

Resolved, it is the unanimous opinion of the Grand Committee that the Craft has flourished most and best when governed by a noble Grand Master. For though a General or Grand Committee have power to form new laws for the Fraternity, yet, to render them binding or render stability, a Grand Master is absolutely necessary to confirm them.

Finally it was arranged that every Brother should make due enquiries concerning proper persons and report the result at the next meeting.

At the meeting held in November 1752, the names of Lords Chesterfield, Ponsonby, Inchiquin and Blesington, as suitable noblemen for the office of Grand Master were laid before the Grand Committee, all being said to be Antient Masons.

Philip Dormer, fourth Earl of Chesterfield, K.G., who succeeded to the title in January 1725–6, was the author of *Chesterfield's Letters*. In 1728 he was appointed Ambassador to the Court of Holland; in 1730 he was made K.G.; and from 1730–3 he was Lord Steward of the Household. In 1744 he was admitted into the Cabinet and, from 1744–6, he was Lord-Lieutenant of Ireland.

Ponsonby Brabazon, Viscount Duncannon of the Fort of Duncannon, Co. Wexford and Baron Bessborough, was created Baron Ponsonby of Sysonby, Leicester, in the Peerage of the United Kingdom. In 1707 he was Captain of the Grenadiers in the Enniskillen or 27th Regiment; Sheriff and Governor of Co. Kilkenny in 1713 and of Co. Kildare in 1714. He was Privy Councillor to George I and George II; Commissioner of Revenues in 1739, in which year he was created Earl of Bessborough; in 1751 he was Mareschal of the Irish Admiralty; and, afterwards, Lord Justice of Ireland; Vice-Admiral of Munster in 1755.

The family of Inchiquin descends in an unbroken male line from Brian Borrihmer, Prince of Thomond, North Munster and chief of the Dalgais, who became supreme monarch of Ireland in 1002 and was slain in battle in the decisive victory of the Irish over the Danes at Clontarf, April 23, 1014. The Lord Inchiquin here referred to was William, the fourth Earl.

William Stewart, Viscount Mountjoy and Baron Stewart, also a Baronet, was created Earl of Blesington December 7, 1745. He was the only surviving son of William, the 2nd Viscount (1692–1727). He was Grand Master of Ireland in 1738 and 1739 and, upon his election, a picture was engraved of him, which is the earliest known portrait of a Noble Grand Master wearing all the insignia of his office. He was created a Privy Councillor of Ireland in 1746 and afterwards appointed Governor of Co. Tyrone. He died in Charles Street, Berkeley Square, W., August 14, 1769, when all his Peerage dignities became extinct.

Each of these names was duly considered by the Grand Committee and finally it was "Ordered that the Grand Secretary shall draw up a proper petition

To the Right Honourable Philip, Earl of Chesterfield, an Antient Mason, begging his Lordship's Sanction as Grand Master." The Secretary returned thanks for the honour done him in appointing him the Committee to wait on Lord Chesterfield and begged the Grand Committee would postpone the business until they had made choice of a more proper place to receive and install his Lordship, the Temple Eating House being very unfit for that business. The friends of the landlord objected to the Grand Secretary's request, " upon which there were many altercations on both sides, not fit to be written." The result was that the whole business was postponed.

At the meeting on December 6, 1752, it was:

Resolved unanimously; that the Lodges, who by neglect or disobedience have forfeited their Rank and Number, shall be discontinued on the Registry and the Junior Lodges who have proved themselves faithful friends of the Antient Craft, shall henceforth bear the Title or Number so forfeited: The distribution to be according to Seniority. The Grand Secretary desired to know whether there was any other books or Manuscripts more than had been delivered to him upon the 2nd of Feb. 1752. To which several of the Brethren answered that they did not know of any; others said they knew Mr. Morgan had a roll of parchment of prodigious length, which contained some historical matters relative to the ancient Craft, which parchment they did suppose he had taken abroad with him. It was further said, That many Manuscripts were lost amongst the Lodges lately Modernized, where a vestige of the ancient Craft [*word erased*] was not suffered to be revived or practized. And that it was for this reason so many of them withdrew from Lodges (under the Modern sanction) to Support the true Antient System. That they found the Freemasons from Ireland and Scotland had been initiated in the very same manner as themselves, which confirmed their system and practice as right and just, Without which none could be deem'd legal, though possessed of all the books and papers on Earth.

The Grand Secretary (Dermott) produced a very old Manuscript, written or copied by one Bramhall of Canterbury, in the reign of King Henry the seventh; which was presented to Mr. Dermott in 1748, by one of the descendants of the writer —on perusal it proved to contain the whole matter in the fore-mentioned parchment, as well as other matters not in that parchment.

Br. Quay moved " that the thanks of the General committee be given to G. S. Dermott; " upon which Brs. James Bradshaw [and others] protested against any thanks or even approbation of the Secretary's conduct, who, instead of being useful, had actually Sung and lectured the Brethren out of their senses. The Secretary said—if he was so unfortunate as to sing any brother out of his Senses, he hoped the Worshipful Master in the Chair and the Grand Committee, would allow him an hour's time and he would endeavour to sing them into their senses again.

The request was granted with great good humour, the Secretary made proper use of his time and the W. Master clos'd and adjourned the Grand Committee to the Five Bells Tavern in the Strand.

The name of Abrm. Ardizorf appears in the Minutes of this date. He was excluded on the day of the General Assembly, July 17, 1751, being " Deemd un-

worthy of ye Society," but had evidently been re-admitted. His address is given as Broad Court, Bow Street, Covent Gard^n, but his occupation is not stated.

Several resolutions of a financial character were passed in the early part of 1753. On January 3, that every member of a Regular Lodge in and about the metropolis—at this time there were no others—should contribute fourpence a month towards raising a Charity Fund; on February 7, that the officers of Lodges might pay ten shillings per week to a sick member and seven to a member confined for debt, with the assurance of being recouped from the Grand Fund; and, on April 4, that one shilling be spent by each member at every meeting; also that Lodges pay two shillings and sixpence for each newly-made Mason, one shilling for joining members and "that the G. Secretary be free from Contributions or reckonings, whilst being entitled to every benefit of the Grand Lodge, except a vote in chusing Grand Officers." Lodges Nos. 2 to 17 were represented at this meeting.

At an Emergency Meeting held at the King and Queen, Cable Street, Rosemary Lane, on July 13, 1753:

The Grand Secretary humbly begged that the Lodge would please to appoint some certain person to deliver the summons's for the future, that he, the s^d Secretary was under the necessity of delivering or paying for delivery for some months past as he was obliged to work twelve hours in the day for a Master Painter who employed him.

It was ordered that the Grand Tyler or the Grand Pursuivant should deliver the summonses. The W.M. in the Chair thanked the Grand Secretary for the last new song which he had composed and hoped "that the applause of his Brethren would induce Br. Dermott, G.S., to compose another against the next St. John's Day," which the Grand Secretary promised to attempt.

The first country Lodge on the roll of the Antients was constituted in this year. A petition for some Brethren residing at Bristol was read October 3, when it was ordered "that the Grand Secretary shall proceed according to the antient custom of the Craft during the *inter Magistrum*."

The London Lodges were usually established by means of a provisional dispensation in the first instance—e.g. "June 19, 1753.—Ordered a dispensation for John Doughty, for the purpose of congregating and making of Freemasons at the One Tun in the Strand, from this day unto the first Wednesday in July next" (*Grand Lodge Minutes*).

At the meeting of the Grand Committee held at the Five Bells Tavern in the Strand, December 5, 1753, when the Chair was taken by McLachlan McIntosh, Master of No. 3:

The G.S. made a motion, i.e. That, as the Fraternity had not made choice of any of the Noble personages formerly mentioned in these Transactions and it being doubtful whether the Antient Craft Cou'd be honour'd with a noble G.M. at this

time, he humbly beg'd that the Brethren wou'd make choice of some worthy and skilfull Master to fill the Chair for the space of six months successively. Accordingly Bro. Robert Turner, Master of No. 15, was nominated and unanimously Chosen to fill the Grand Master's Chair for six months and, being instal'd and saluted.

His Worship chose Bro. William Rankin for his Deputy, who was also immediately install'd, saluted.

Then the Lodge proceeded in the choice of Gd. Wardens, when Bro. Samuel Quay, Past Master of No. 2, was chosen Senr. Gd. Warden, and Bro. Lachlan McIntosh, of No. 3, was chosen Junior Gd. Warden, who were also install'd and saluted according to Ancient Usage, and concluded with a most agreeable harmony.

The Committee then adjourned to St. John's Day, December 27, when the officers were again installed, the previous ceremony, for some reason, having been deemed irregular.

The Grand Committee now, of course, became transformed into Grand Lodge on the second anniversary of the appointment of Laurence Dermott, which was possibly one of the reasons which induced the members at the December meeting to vote him a jewel of the value of five guineas. This jewel was presented to him at the meeting of Grand Lodge held on February 6, 1754 and it was intended to be his own property and not that of Grand Lodge, nevertheless, a foot-note to the Minute says that he delivered the jewel to his successor, William Dickey and that it was worn by succeeding Grand Secretaries. The "Grand Committee of the Antients, which subsequently developed into their 'Grand Lodge,' was no doubt originally their senior private Lodge, whose growth in this respect is akin to that of the Grand Chapter of the Moderns, which, commencing in 1765 as a private Chapter, within a few years assumed the general direction of R. A. Masonry and issued Warrants of Constitution" (*Atholl Lodges*, p. ix).

On March 14 following, a Grand Committee of Masters was held at the Thistle and Crown, Church Court, Strand, the Grand Master being in the Chair. On the recommendation of the Grand Secretary, it was resolved to hold a monthly Committee of Masters at the Crown, St. Paul's Churchyard under the name of the Committee of Inspection to consider the merits of petitioners for charity.

The following Minute of the Grand Lodge held on June 5, 1754, is of value, particularly as supporting Sadler's opinion (*Masonic Facts and Fictions*) that the proceedings of the regular Grand Lodge in the early years of its existence were not entirely harmonious, at which opinion he arrived by a knowledge of the difficulties and contentions that beset the early career of its rivals. The Minute of the Antient Grand Lodge for the date mentioned reads as follows :

Heard the complaint of Brother Samuel Galbraith & others against John Hamilton, Master of No. 19, wherein it appeared beyond Hamilton's contradiction that the said Hamilton had wilfully villified every part of a Master Mason so as to render the Charge incapable of being committed to writing, &c., &c., &c.

Agreed Unanimously (in the presence of the said John Hamilton) that it is

our opinion That John Hamilton, late Master of No. 19, is Unworthy the Name of a Freemason, and consequently unworthy of this or any other good Society.

Ordered That this Transaction shall be recorded in the Grand Lodge Books to inform our Worthy Successors that the foregoing Character of the said Hamilton is the well proved and undoubted Opinion of us the Grand Officers and Officers of No. 2, 3, 5, 7, 8, 11, 13, 14, 18, 20, 27, 30, 31, 35, the whole composing a Grand Lodge of

4 Gd. Officers
1 Gd. S.
14 Masters
28 Wardens
23 Pastmasters
—

Amounting in the whole to 70 Members.

Witness, by Order, Lau : Dermott, G.S.

Upon which John Hamilton was turn'd down stairs and a General Order given that he should not be admitted into any Antient Lodge directly nor indirectly.

Sadler adds :

A Grand Ejector would have been an important personage in those days. It will be observed that the indefatigable Dermott never did things by halves. Not only were the direct or ordinary portals barred against the admission of this culprit, but access by such indirect means as trap-doors, windows and chimneys was likewise denied him.

In all probability, however, the term " indirect " referred to the possibility of his seeking admission to a Lodge as a visitor on the introduction of some member.

John Hamilton figured in another scene later on. On March 2, 1757, he made an appeal for reinstatement and asked that he might be permitted to make a statement, when he would prove that the sentence against him was both cruel and unjust. After much discussion this privilege was granted. Then, according to the Minutes :

He said that the former complaint against him was groundless and malicious and carried against him by the wickedness and cunning of an Imposter, viz., Laurence Dermott, the Secretary, who had imposed on the whole Craft in saying that he was regularly made in Ireland, &c., whereas the said Dermott was only a clandestine Mason, made by James Hagan and others at a house in Long Acre, some years before. That his whole drift was to keep the Society in ignorance and with his singing and tricks to lull them on until they had accumulated a considerable sum of money and then to rob them. The late Grand Master, E. Vaughan Esq., stood up and said he found himself very unhappy in hearing such a vile character of the Grand Secretary, whom he had taken for a most deserving Brother and, therefore, earnestly moved the said Secretary should be immediately ordered to make his defence. This motion was put in execution, when the Secretary arose and begged leave to read a certain regulation, which, being carried, he read as follows :

If a complaint be made against a Brother by another Brother and he be found guilty, he shall stand to the determination of the Lodge; but if the complaint be made against a Brother, wherein the Accuser cannot support his complaint to conviction, such Accuser shall forfeit such penalty as the person so accused might have forfeited had he really been convicted of such complaint.

Then the Grand Secretary addressed himself to the Chair and said: "Right Worshipfull Sir and Brethren—This is the Antient and most equitable Law made and observed by our ancestors, always approved and confirmed by you and, therefore, by this Law I stand or fall," to which the Right Worshipfull in the Chair replied: "As the Law of Masons has decreed, so shall all things here be done." Then his Worship called on the Accuser and told him he must prove his assertion. The Accuser ordered James Hagan before the Lodge, who, being asked whether he did make Lau. Dermott, G.S. a Freemason, he answered and declared he did not, neither did he ever teach him anything relative to Masonry, nor could he devise what reason Mr. Hamilton had for saying so. The Grand Master then asked Mr Hamilton if he had any other person to call on this occasion, upon which Lau: Rooke rose and said that he verily believed that Br. John Hamilton's accusation was true. Being asked his reason for thinking so, he answered because Br. Hamilton told him so and at the same time swore to it in such a manner as to leave no doubt behind.

In defence Dermott was able to produce evidence from Thomas Allen, P.M. of No. 2, that he (Dermott) had faithfully served all Masonic offices in a Lodge held in his house in the City of Dublin before coming to England. Charles Byrne, the senior Master of No. 2, proved that Dermott had served the offices of Junior and Senior Deacon, Senior Warden and Secretary of Lodge 26 under the Irish Constitution, of which he was installed Master on June 24, 1746, all being prior to his coming to England. Then Dermott produced a certificate of good conduct signed by Edward Spratt, Grand Secretary of Ireland. In the end it was:

Resolved, it is the opinion of this Grand Lodge that John Hamilton, late of No. 19, is unworthy of being admitted into a Masons Lodge or any other good Society; and therefore it is hereby ordered that the said John Hamilton shall not be admitted within the door of any Antient Lodge during his Life; and the said John Hamilton having been several times excluded for mal-practices and again re-instated, yet still continues in his vile offences and his clandestine makings are not the least.

There was another breeze on April 2, 1755, when, according to the Minutes:

James Eastman, the Master of No. 18, stood up and declared that his business to the Grand Lodge on this night was to make a formal declaration that neither he nor any of the members of his Lodge would contribute to the Grand Funds, nor attend this Grand Lodge for the future.

Upon which the R.W.G. Master told Mr. Eastman that he was wellcome to stay away and, further, that if he knew anybody of like principles in this assembly he was also at liberty to take him or them.

Later in the proceedings:

G. W. Galbraith beg'd leave to resign his office on acct. of the ill-usage which he had recd. at the hands of Lau. Rooke, the Master of No. 17. The Grand Warden was reconciled to his Office and Laurence Rooke declared off the Grand Charity, and demanded two shillings which he had formerly contributed to the Fund for relief of worthy Brethren in Distress.

The Grand Master told him that taking him in every sense he did realy believe him to be one of the poorest creatures in London, he wanted merit to receive a single farthing out of any Charitable Fund in the Universe.

An important resolution was passed at the Grand Lodge held on September 4, 1754, when it was ordered:

That our monthly meetings shall be published in the *Daily Advertiser*, with the Grand Secretary, L. Dermott's name annexed; that the said Secretary shall draw up such advertisements as prudence shall direct him and the expenses attending such publications shall be reimbursed him, the said Secretary, on every Lodge meeting.

At the next meeting on October 2, 1754, Dermott recommended that a set of Grand Lodge jewels should be ordered and, at the same time, he thanked the Grand Lodge for the jewel which had been presented to him in the preceding February.

The Grand Lodge met on November 6, 1754, at the Bells, when a Committee of Charity, to be styled the Stewards' Lodge, was appointed, the proceedings of which were read at the next annual meeting of Grand Lodge. The functions of this Stewards' Lodge were identical with those of the Committee of Charity in the regular Grand Lodge, now relegated to the Board of Benevolence and, in part, to the Board of General Purposes. Several Lodges in arrears were declared vacant, and a Minute of October 2 introduces us to a practice unknown, under any other Masonic Jurisduction. It runs—"Bro. Cowen, Master of Lodge No. 37, proposed paying one guinea into the Grand Fund for No. 6 (now vacant). This proposal was accepted and the Brethren of No. 37 are to rank as No. 6 for ye future."

Robert Turner, the first Grand Master, who had been continued in office for a second term of six months, was succeeded by the Hon. Edward Vaughan on St. John's Day in December. During the administration of the latter, the first of a long series of Military Warrants was issued by this Grand Lodge, a fee of a guinea was imposed on every new Charter and the Grand Secretary was ordered to install and invest the several officers of Lodges, in cases where the retiring Masters "were incapable of [this] performance."

In the Minute-book of this date Dermott has made the following memo:

This year, 1755, the *Modern* Masons began to make use of Certificates, though the *Antient* Masons had granted Certificates time immemorial.

In 1756 Dermott published the first book of Laws or Constitutions of the Antients under the title of *Ahiman Rezon : Or a Help to a Brother*, to which reference has already been made. The following extracts are given as showing the high opinion which the author had formed of Freemasonry and what ought to be the attitude of individual members :

A Mason in regard to himself is careful to avoid all manner of intemperance or excess, which might obstruct him in the performance of the necessary duties of his laudable profession or lead him into any crimes which would reflect dishonour upon the Antient Fraternity.

He is to treat his inferiors as he would have his superiors deal with him, wisely considering that the Original of Mankind is the same ; and though Masonry divests no man of his Honour, yet doed the Craft admit that strictly to pursue the Paths of Virtue whereby a clear Conscience may be preserved is the only Method to make any Man noble.

A Mason is to be so far benevolent, as never to shut his ear unkindly to the plaints of wretched poverty ; but when the Brother is oppressed by Want, he is in a peculiar manner to listen to his Sufferings with attention ; in consequence of which, Pity must flow from his breast and Relief with prejudice, according to his capacity.

A Mason is to pay due obedience to the authority of his Master and Presiding Officers and to behave himself meekly amongst his Brethren, neither neglecting his usual Occupation for the sake of company, in running from one Lodge to another, nor quarrel with the ignorant for rediculous Aspersions concerning it ; But at his leisure Hours he is required to study the Arts and Sciences with a diligent mind, that he may not only perform his duty to his great Creator, but also to his Neighbour and himself ; For to walk humbly in the sight of God, to do Justice and love Mercy are the certain Characteristics of a Real, Free and Accepted Antient Mason ; Which Qualifications I humbly hope they will possess to the end of Time ; and I dare venture to say that every true Brother will join with me in Amen.

Therefore, to afford succour to the Distressed, to divide our Bread with the industrious Poor and to put the misguided Traveller in his Way, are Qualifications inherent to the Craft and suitable to its Dignity and such as the worthy Members of that great Body have at all times strove with indefatigable pains to accomplish.

At the meeting of Grand Lodge held on June 2, 1756, the question arose as to where the funds could be found for the purchase of candlesticks. After a long and heated discussion Dermott proposed that the sum of one guinea should be levied on every new Warrant granted in future, instead of the small amount hitherto paid to the Grand Secretary. This was agreed to unanimously and it was ordered :

That the thanks of this Grand Lodge shall be given to our Grand Secretary for his Excellent proposal and intreat him to continue in the study of the Interest and Honour of the Antient Craft.

The Earl of Blesington was elected Grand Master on December 27, 1756 and, in his absence, was installed by proxy. For four years he ruled over the

Society nominally, for he was present at none of its meetings. This, however, was not his fault for, as Lepper and Crossle point out in the *History of the Grand Lodge of Ireland*, "the times were abnormal, the Seven Years War having broken out in 1756 and once again his services were required in his native country to raise means to relieve the poor during the long period of distress." His Deputy was William Holford, but the management of affairs appears to have been left almost entirely in the hands of Laurence Dermott.

At the meeting on March 2, 1757, it was ordered:

That no person be made a Mason in an Antient Lodge under the sum of £1, 5s. 6d. and cloath the Lodge if required.

That a General Meeting of Master Masons be held on the 13th Inst., to compare and regulate several things relative to the Antient Craft; [and that] the Masters of the Royal Arch shall also be summon'd to meet, in order to regulate things relative to that most valluable branch of the Craft.

The Minutes of March 2, 1757, inform us that, on the date in question, Laurence Dermott produced a certificate, under the seal of the Grand Lodge of Ireland, signed by Edward Spratt, Grand Secretary. The latter was appointed Deputy Grand Secretary, December 27, 1742, succeeded to the higher office, June 24 1743 and brought out a *Book of Constitutions for the use of the Lodges in Ireland*, in 1751. The compiler styles himself "only a faithful Editor and Transcriber of the Work of Dr. Anderson," which appeared when "Lord Mountjoy," afterwards "Earl of Blessington," was Grand Master of Ireland, who appointed a select committee of the Grand Lodge, over which he presided, to compare the customs and regulations in use there, with those of the English Brethren and found "no essential differences," except in those rules of the latter relating to the Stewards' Lodge, which were therefore omitted.

The "Charges, General Regulations" and "the manner of constituting a Lodge," were copied by Spratt from Dr. Anderson's *Constitutions* of 1738. Dermott appears to have done precisely the same thing in his *Ahiman Rezon*, if, indeed, he did not copy at second hand from Spratt. Both compilers give the Old and New Regulations, in parallel columns, in the same manner as they are shown by Anderson, but, instead of taking the former from the edition of 1723, they reproduce the garbled and inaccurate version of 1738. Regulations XXIII to XXXI—relating to the Stewards' Lodge and to Feasts—also XXXVII and XXXVIII, are omitted in the Irish and the Antient codes; XXXIII and XXXIV are compressed into one Law (XXIV); and the No. XXXIX of Anderson is represented by the No. XXVII of Dermott and Spratt. The Old Regulations of the two latter terminate with this number. But they add a New one—XXVIII—which is identical with the XL of Dr. Anderson and contains the ten articles or rules passed on the motion of Deputy Grand Master Ward, in 1736. Old and New Regulation XXXIX in the *Constitutions* of 1738, are substantially reproduced in O.R. and N.R. XXVII of *Ahiman Rezon*, 1756. According to both codes, the

Old Land Marks, to which the Section refers, are to "be carefully preserved"; but Spratt and Dermott omit the injunction in the Old Regulation, requiring proposed alterations in the laws to be submitted "to the Perusal of the youngest Enter'd Prentice" and the statement in the New one (XXXIX),—that the Grand Lodge can make "NEW REGULATIONS without the consent of *All the Brethren*, at the Grand Annual Feast." In other respects, the Old Regulations, as given in *Ahiman Rezon*, 1756, are simply copied from Anderson or Spratt. The New Regulations, however, of the former, are not quoted by Dermott with the same fullness: but, as an example of the source of authority, whence the laws of the Antients were derived, it may be interesting to state, that the compiler of their *Constitutions*, adopted in its entirety Anderson's New Regulation VIII, consisting of a series of laws, passed by the original Grand Lodge of England in 1723, 1724 and 1735 respectively. Here Dermott simply walked in the footsteps of Spratt, who had done precisely the same thing in 1751 and the former also followed the latter, in curtailing the number of Old Regulations to XXVII and of New Regulations to XXVIII.

Indeed, in one respect only, which may be deemed material or otherwise, according to the fancies of individual readers, are the Irish and the Antient Grand Secretaries at variance. In the "Manner of Constituting a Lodge," we learn from Anderson and Spratt that the Grand Master is to say certain words and use "some other Expressions that are proper and usual on that Occasion, but not proper to be written." Dermott puts the same words into the mouth of the Grand Master, but requires them to be said "*after* some other *Ceremonies* and Expressions that cannot be written."

The Royal Arch is alluded to in *Ahiman Rezon*, 1756, termed "that part of Masonry." The first edition made its way into favour without any direct official sanction. The Brethren for whose use it was designed were syled the "Antient York Masons in England"; the publication itself was dedicated to the Earl of Blessington, with the object, no doubt, of gaining the consent of that peer to figure as the first noble Grand Master—a scheme which was eminently successful and reflects the greatest credit upon the sagacity of the Grand Secretary.

Lord Blessington attended no meetings of the Grand Lodge, but it is not a little singular that Dermott secured the services as titular Grand Master of the very nobleman under whose presidency the Grand Lodge of Ireland conformed to the laws and regulations enacted by the Regular or Original Grand Lodge of England.

A second edition of *Ahiman Rezon* appeared in 1764 and extended to 224 pages, of which all but 96 were devoted to poetry and songs. It contained a "Philacteria" for persons desiring to become Free-Masons, also a description of Modern Masonry. In the latter, Dermott introduced a catechetical method of arguing and decided that Freemasonry, as practised in the Antient (but not in the Modern) Lodges, was universal; that a Modern Mason might with safety communicate all his secrets to an Antient Mason, but not *vice versa*; that "a person made in the modern manner, not after the antient custom of the Craft, had no right

to be called free and accepted—his being unqualified to appear in a Master's Lodge, according to the universal system of Masonry," rendering " the appellation improper " ; that a Modern could not be initiated or introduced " into a Royal Arch Lodge (the very essence of Masonry), without going through the Antient Ceremonies." He also laid down that the number of Antient Masons, compared with the Moderns, was as ninety-nine to one.

In this edition we first meet with disparaging allusions to the older Society ; but in *Ahiman Rezon*, 1778, these increase in volume and are often couched in most offensive terms. For example, a note to Charge III, which forbids the initiation of women or eunuchs, has, " This is still the law of Antient Masons, though disregarded by our Brethren (I mean our Sisters) the Modern Masons." Also in another place it is urged by Dermott that the premier Grand Lodge, not having been established by the Masters and Wardens of five Lodges, was " defective in form and capacity " ; whilst, on the other hand, he contends that " the Grand Lodge of Antient Masons received the old system without adulteration ! " But Dermott certainly finds weak spots in the harness of his adversaries, when he inveighs against a statement in the *Freemasons' Calendar* and another by Samuel Spencer, Grand Secretary to the older Institution. The former alludes to the Ancient York Constitutions having been " entirely dropped at the revival in 1717 " ; the latter, made in reply to an Irish Mason who was an applicant for relief, informs him, " Our Society is neither Arch, Royal Arch, or Antient ; so that you have no right to partake of our Charity." Such, remarks Dermott, was the character given them by their own Grand Secretary about fourteen years ago (*Grand Lodge Minutes*, December 5, 1759) ; how much they have changed for better or worse is no business of mine (*Ahiman Rezon*, 1778).

Many regulations originally taken from Anderson or Spratt are omitted in the third edition of *Ahiman Rezon*, e.g. New Regulations III and IV ; whilst this is counterbalanced by the insertion of new laws passed by the Seceders, such, for example, as the privilege of voting accorded to Past Masters (N.R. XII) and the right of the Grand Master to make Masons at sight (O.R. XIII).

A fourth edition of the work appeared in 1787 and a committee of Grand Officers, with the nine Excellent Masters, was appointed, on March 4, 1795, to assist the Deputy Grand Master in bringing out a fifth, which was published in 1800, under the editorial supervision of Thomas Harper, upon whom also devolved the task of seeing the subsequent editions of 1801, 1807 and 1813 through the press.

" The Royal Arch," says Laurence Dermott, " I firmly believe to be the root, heart, and marrow of Masonry." This opinion is expressed in his *Ahiman Rezon* of 1756 and, doubtless, did much to popularize the Degree. The publication in question was not then one of authority, though it soon became so ; but not until 1771 can the Royal Arch be said to have formed an integral part of the system of Masonry practised by the Antients. It was wrought, no doubt, in the so-called Antient Lodges from a much earlier period, but only as a side or by Degree. In

the list of subscribers prefixed to the work, seven names have the letters "A. M." appended. This Kloss reads as signifying "Arch Mason" (*Geschichte der Fraumaurerei*, 1847, p. 383) and he, therefore, concludes that in 1756 the Degree was very restricted in its scope. Here, however, the great Masonic critic has made too hasty a deduction from the evidence before him. The seven subscribers were all actual or Past Grand officers and, in every case, their Masonic rank was placed opposite their names. Thus—"Edward Vaughan G.M., A.M." (*Grand Master, Antient Masons*) and so on. That Jeremiah Coleman, whose name also appears on the list, but without the letters "A.M.," was certainly an Arch Mason, doubtless many others, is to be inferred from the following notification which appeared in the *Public Advertiser* for 1756 (see *Freemasons' Magazine*, February 18, 1865; *The Freemason*, September 26, 1884):

To the Brethren of the Most Antient and Honourable, Free and Accepted Antient York Masons—this is to give notice that your company is desired, viz. such as are concerned in E[xcellent] G[rand], commonly called [Royal] A[rch], at Bro. Sargent's, the Prince of Wales' Head, in Caple-Street, near Wellclose Square, this day, at six in the evening, to accommodate P. L. R. S. as your forefathers were. By the order of P. T. Z. L. J. A., President. Jer. Coleman, Sec'y.

Kloss attributes the introduction of new Degrees into Britain to the influence of the French Masons, though he is careful to point out that the innovators in each country hood-winked their compatriots by speaking of the novelties as foreign importations. There is apparently little doubt, however, that the Degrees of Installed Master and of the Royal Arch, had their inception in the Scots Degrees, which sprang up in all parts of France about 1740. The Minute-books of two Lodges (Royal Cumberland, 41, Bath, January 8, 1746; Sarum Lodge, October 19, 1746) prove that it had taken root in this country some years at least before the period of time assigned as that of the commencement of the Separation. The records of the Lodge of Industry, Gateshead, supply information of an analogous if not identical character. These inform us that on July 1, 1746, it was "Enacted at a Grand Lodge, That no brother Mason should be admitted into the dignity of a Highrodiam" for less than 2s. 6d., or into that of "Domaskin or Forin" for less than 5s. "Highrodiam" is very suggestive of "Harodim," of which it may have been a corruption; but the word "Domaskin" cannot be explained. The two Degrees or steps were, probably, some form of "Scots Masonry"—a conclusion confirmed by the "N.B." which follows the entry given above. This reads: "The *English Masters* to pay for entering into the said *Mastership* 2s. 6d. per majority" (*Masonic Magazine*, vol. iii, 1875–6, pp. 73, 75).

It is a curious circumstance, that the only knowledge we possess concerning the Royal Arch before 1752 arises from an incidental allusion in a work of 1744 and an entry in the records of the Antients, informing us that Dermott became a member of that Degree in 1746. The former occurs in Dassigny's *Serious and Impartial Enquiry*. Their meaning is not free from obscurity, but we are justified

in inferring that a few years before 1744 some person in Dublin pretended to have been made " Master of the Royal Arch " at York and thereby deluded many worthy people ; that " at length " a " Brother who had some small space before attained that excellent part of Masonry in London, plainly proved that his doctrine was false " ; also, that the Degree was restricted to Brethren who had passed the chair.

But this only proves that a side or by Degree, as yet unrecognized by the governing bodies at York and the three capitals, had found its way from London to Dublin and it is not certain from the language employed, whether in 1744, more than a single person at the latter city, was in possession of it.

An Arch-Mason, therefore, was one who had received a Degree or step beyond the recognized and legitimate three. Out of this was ultimately evolved the Degree of Installed Master, a ceremony unknown, in the older system, until the second decade of the nineteenth century, of which there is no trace among the Antients, until the growing practice of conferring the Arch upon Brethren not legally qualified to receive it, brought about a constructive passing through the chair, which, by qualifying candidates not otherwise eligible, naturally entailed the introduction of a ceremony, additional to the simple forms known to Payne, Anderson and Desaguliers. According to Kloss the Degree of Installed Master was identical, in nearly every respect, with one of the grades of Scots Masonry known on the Continent (*op. cit.*, p. 424).

A Lodge under the title of Royal Arch, Glasgow, was erected by the Grand Lodge of Scotland on August 6, 1755. But though from this it may be inferred that the innovation had penetrated into North Britain, the Charter only empowered the members to " admit and receive Apprentices, pass Fellow-Crafts and raise Master Masons " (D. Murray Lyon, in a letter dated March 13, 1885). In the same way, a knowledge of the Degree by the Masons of Philadelphia, in 1758, may be presumed from the fact that a Lodge constituted there in that year by the Antients bore a similar appellation (C. E. Meyer, *History of the Jerusalem Chapter, No. 3, Philadelphia*). Next in point of date, apart from any records of the Antients, supreme or subsidiary, we find the Royal Arch well established at York, 1762 ; London, 1765 ; in Lancashire, 1767 ; at Boston (U.S.A.), 1769 ; and in Ireland, 1772.

The Royal Arch Minutes of the Antients commence November 5, 1783 and recite certain resolutions passed in the Grand Lodge, December 4, 1771 and in the Grand Chapter, January 3, 1772. To the latter there is a preamble to the effect that some persons had " lately pretended to teach Masonical Mysteries, Superior to, or necessary to be added to the Mystery of the Royal Arch " ; wherefore it was resolved :

That it is the clear opinion of this Grand Chapter that Royal Arch Masonry is (in itself) so stupendiously Excellent that it Is, truly, what the Roman Masons of Old said, *Ut Nihil possit cogitare* : Nothing cou'd be imagined more. Therefore to attempt an amendment or add to the Mysteries of the Holy Royal Arch, wou'd be a profanation of that which every good man (especially a Free-Mason) wou'd amd ought to preserve pure and undefiled.

Inasmuch as at this period, the original Grand Lodge of England was coquetting with the myriads of Degrees which were then in existence on the Continent (Kloss, *op. cit.*, p. 427), it is almost demonstrably clear that, had not Dermott drawn the line at the Royal Arch, the older Society would have eventually followed him, in adopting any number of foreign novelties, with the same complaisance which was shown in 1811 and 1813.

The Grand Chapter on the same occasion—January 3, 1772—took into consideration the matter referred to it in December 1771 and decided that those Brethren who had " been introduced [into Royal Arch Masonry] contrary to Antient Custom should be remade gratis upon a recommendation from their respective Lodges."

At the meeting held November 5, 1783, it was resolved " that this Chapter do perfectly coincide with the foregoing resolution and that masters and pastm^s^. (*Bonâ fide*) only ought to be admitted Masters of the Royal Arch." It was also further agreed that the names of all Royal Arch Masons should be recorded in a book to be called *Seper Enholah Rabbim*, i.e. the Register of Excellent Masters; that the Grand Lodge should meet at least twice in the year and, on one of those occasions, in conjunction with the Grand Officers select a certain number of Excellent Masters, which was not to exceed nine persons, who were to examine all persons undertaking to perform any of the ceremonies relative to the Royal Arch, the installation of Grand Officers, or to Processions. These Brethren, who were indifferently styled the nine Excellent Masters or Worthies (see Minutes of No. 194, now the Middlesex Lodge, No. 143), subsequently had their functions enlarged.

Royal Arch certificates were issued by the Antients in 1791 and the Degree is accorded great prominence in the editions of *Ahiman Rezon*, published in 1800 and later years. Nevertheless, it does not appear to have been fully appreciated by the Antients, until the novelty was invested with so much importance by the Moderns, who decorated and embellished the Degree with many fanciful alterations and additions of their own creation.

The earliest Royal Arch Minutes are among the York Records; next in point of date are those of the body which ultimately became the Grand Chapter, tolerated, if not actually recognized, by the earlier Grand Lodge of England. The latter commence June 12, 1765, at which date the fee for passing the Arch was five guineas. In the following year, Lord Blaney, Grand Master and James Heseltine, Grand Secretary of the older Grand Lodge of England, became members, also Grand Master and Scribe respectively of the " Fourth Degree." On March 11, 1768, Edward Gibbon, the historian, was proposed by Dunkerley and Rowland Holt " and unanimously approved of"; but there is no record of his exaltation or admission. In 1769 Warrants of Constitution were issued and, in the next year, the title of Grand and Royal Chapter was assumed. In 1773 the use of a distinctive apron was forbidden, until the Companions were allowed to wear such " in the Grand Lodge and in All private Freemason's Lodges." The Duke of Cumberland was elected perpetual patron in 1785. In 1796 the Grand Chapter became the

Grand Lodge of Royal Arch. The Earl of Moira was exalted in 1803 and the Duke of Sussex became a member in 1810. But the Degree was not formally recognized by the Society over which these Brethren in turn presided, until the Union and, when a complaint was presented from one Robert Sampson who had been expelled from Royal Arch Masonry—December 29, 1791—" for declaring his intention of exalting Master Masons for 5s. each." It was resolved—November 21, 1792—" that the Grand Lodge of England has nothing to do with the proceedings of the Society of Royal Arch Masons."

On March 18, 1817, the two Grand Chapters followed the example of the Grand Lodges with which they were severally connected and amalgamated, under the title of the " United Grand Chapter of Royal Arch Masons of England."

The Royal Arch Degree was originally conferred in the Lodge both by Antients and Moderns—expressions which, having regard to the dates whereon this " Innovation in the Body of MASONRY " was made by these two bodies respectively, may here be employed in their ordinary or popular signification. Chapters were first brought into use by the latter and the earliest of which a record has been preserved was well established in 1765. This, as previously stated, developed into a Grand Body and issued Warrants of Constitution to subordinate Chapters, after which the Degree gradually ceased to be worked surreptitiously, by Lodges under the older system. The York Brethren also met as a Chapter from April 29, 1768. Of this practice but one early example among the Antients has been found ; it occurs in the records of No. 174 Lodge, now the Royal Gloucester Chapter, No. 130 and is of value in more ways than one. First of all, it establishes the fact that the Royal Arch was not always worked in the Antient Lodges, for No. 174 was constituted April 22, 1772 and did not become acquainted with the Degree until October 7, 1783, on which date (we next learn) a Brother of No. 74 under the Irish Registry, attached to the second battalion of the 1st (or Royal) Regiment, assisted by three other " Arch Masons, held a Chapter for the purpose of Raising several Brethren to this Sublime Degree, in order to their holding a Chapter in Southampton."

Under both Grand Lodges, the practice of " passing Brethren through the chair," or, in other words, of conferring upon them the Degree (without serving the office) of Installed Master, which had crept into the ritual of the Antients, was very common. Numerous examples of the custom are given in the following Lodge Histories : Anchor and Hope, Bolton, No. 37 (G. P. Brockbank and James Newton) ; Relief, Bury, No. 42 (E. A. Evans) ; British Union, Ipswich, No. 114 (Emra Holmes) ; and under the Antients, Enoch, London, No. 11 (*Freemasons' Chronicle*, vol. iv, p. 323) ; and St. John's, Bolton, No. 221 (G. P. Brockbank). In Nos. 37 and 42 it lasted until 1846 and 1850 respectively.

Undue stress has been laid upon the custom which prevailed under the two Grand Lodges of England, of requiring Brethren, who had already graduated under one system, to go through the ceremonies a second time under the other. The fees for registration may have been at the bottom of the whole affair and, in each

case, as the admission of Brethren from the rival camp in the capacity of visitors —until a comparatively late period—plainly indicates, a re-making was more a protest against the regularity than the validity of the Degree to which the postulant had been previously admitted. Lodges and Masons who went over to the enemy were said to have apostatized by the body with whom they were formerly in communion and all kinds of terms, of which " translated " is perhaps the most singular and expressive, are used in the records of Lodges to describe the status of a Brother who was " healed " or re-made. But the practice of re-making appears to have been dispensed with, in cases where an entire Lodge shifted its allegiance, or where a Warrant of Constitution was granted by either Grand Lodge to petitioners who had graduated under its rival (see W. Kelly, *Freemasonry in Leicestershire*, p. 24). Thus, the Minutes of No. 86, two months before it was chartered by the Antients, inform us that it was agreed to " make no new Masons for the feuther, till such time as we can procure a New Warrant, as the one we now act under is Illeagel, Being Modderant Constitution." The Warrant was granted in due course, but there is no mention of re-makings until a much later period, when the entries become very instructive. For example, in the year 1774, two Brethren were re-made, both of whom had been made in Scotland—in the Union and Crown (now No. 103) and in the Kilwinning Lodges respectively.

Inasmuch as the Antients were then on the best possible terms with the Grand Lodge of Scotland, over which the Duke of Atholl —also their own Grand Master —at that time presided, the process of legitimation here resorted to was wholly uncalled for and unnecessary. But the entries tend to prove, that Brethren on passing from one Masonic Jurisdiction to another, were re-made, not because there were essential differences between the ceremonial observances peculiar to each system, but rather as a disciplinary requirement and from motives of policy.

Notwithstanding the bitter feud between the rival Grand Lodges of England, the Lodges on the two rolls worked together, on the whole, with greater love and harmony than might have been expected. Sometimes in a so-called Antient Lodge the Business was Modern ; oftener still, Lodges under the older system, followed the method of working in vogue among the Antients.

Of a divided allegiance there are a few examples. Thus, the present Royal Gloucester Lodge, Southampton, No. 130, was warranted by the Antients in 1772 and by the older Society twenty years later. Sometimes the members met in one capacity, sometimes in the other. Often it was resolved to abandon one of the *Constitutions* ; but which was to be dropped, the members could never finally decide, though each in turn was temporarily renounced on a variety of occasions. At the Union, however, the Lodge wisely clung to its original Charter, thus obtaining a higher position on the roll.

The members of both Societies constantly walked together in processions and their common attendance at church on these and similar occasions is very frequently recorded. A singular instance of their acting in concert is afforded by a Masonic address presented to Prince Edward—afterwards Duke of Kent

—January 9, 1794, on his approaching departure from Canada. At the foot are two signatures, one to the left, the other to the right of the page—the former being that of "William Grant, D.G.M. of Modern Masons," the latter that of "Thomas Ainslie, D.G.M. of Ancient Masons." A paragraph in the address runs—

> We have a confident hope that, under the conciliating influence of your Royal Highness, the Fraternity in general of Freemasons in his Majesty's dominions will soon be united.

To which the Prince replied :

> You may trust that my utmost efforts shall be exerted, that the much-wished-for Union of the whole Fraternity of Masons may be effected.

The first officers of the Grand Lodge of England according to the Old Institutions were the Grand Master, Deputy, Wardens and Secretary, all of whom, except the Deputy, were elected year by year. The appointment of this officer was one of the prerogatives of the Grand Master, but in practice some experienced Brother was recommended for the office and the approval of the Grand Master followed as a matter of course. A new office, that of Treasurer, was created in 1754 and, in 1768, William Dickey was elected Deputy Grand Secretary. A Grand Pursuivant, also a Grand Tyler were appointed in 1771. In the following year there was a Grand Chaplain and a Sword-bearer *pro tempore*, but the latter office, though apparently revived in 1788, did not become a permanent one until 1791. A Deputy Grand Chaplain was among the officers for 1809.

The Stewards' Lodge, or Committee of Charity, was invested with full power to hear complaints of a Masonic nature and to punish delinquents according to the laws of the Craft. Its chief function, however, was to deal with petitions for relief and the following are examples of the various grounds on which such applications were rejected :

January 17, 1781. From a certified Mason of No. 153, Ireland—"he having resided in London upwards of three years and never Inquired after a Lodge or visited."

June 16, 1784. From James Barker of No. 81. "It appearing to the Stewards' Lodge, his being lame and otherwise disfigured at the time of being made, he ought not to be relieved."

August 20, 1788. From Robert Brown—on the ground of his "haveing no other certificate" than that of a Knight Templar, which had been granted him by "the Carrickfergus True Blue Lodge, No. 253, under the Registry of Ireland."

November 19, 1788.—From an applicant—"not appearing to have any concern in Masonry from the time he was made."

August 15, 1804.—"Resolved, That T. Sculthorpe, being a person not perfect in body, but deformed and much below the common stature of man, was a very improper person to become and is now unfit to continue, a Member of this most ancient and honourable Fraternity—and consequently not entitled to the advantages or privileges of Masonry in any Degree whatever."

April 17, 1805.—From a member of the Union Lodge at Elbing—" A Modern ? not able to make himself known as an Antient Mason."

Sometimes very interesting points of Masonic Law were discussed or determined at the meetings of this body, e.g. :

April 16, 1777.—Dermott stated, that " although the Grand Master had full power and authority to make (in his presence, or cause to be made) Masons, when and where he pleased, yet he could not oblige any Lodge to admit the persons (so made) as members, without the unanimous consent of such Lodge and if the Grand Master made use of his privelidge in making of Masons, he ought to have made a sufficient number of them to form a Lodge and grant them a warrant, by which means they wou'd be intitled to Registry, otherwise not."

December 18, 1811.—A memorial was read from No. 225, complaining that one of their members had been refused admittance by No. 245, " on the ground of his being a Quaker, when, tho' regularly admitted on his solemn affirmative, the officers of No. 245 contended was a violation of the principles of the Constitution." The stewards were of opinion " that there did not appear any censure to either of the Lodges in what had been done, but upon a question so novel and peculiar, recommended that the final disposal of the matter be postponed until next Stewards' Lodge." The subject is not again mentioned in these records, but the Minutes of the Royal Gloucester Lodge, No. 130, inform us, that in a letter dated April 13, 1796, the Grand Secretary of the Antients had communicated to that body the decision of Grand Lodge, that a Quaker was ineligible for initiation, a ruling that is now obsolete.

It has been shown that the laws and customs of the Antient Masons were based on Irish originals. The former, Dermott simply appropriated from Spratt, the latter he appears to have introduced gradually into the ritual of the Seceders. But the author of *Ahiman Rezon* was by no means content to follow in the footsteps of any guide and boldly struck out a path of his own, which has become the well beaten track traversed by the Freemasons of England. The epithet of Moderns which he bestowed on the Brethren, under whose laws and customs he had been admitted into Masonry in his native country, was singularly out of place and, had the journeyman printer been as well skilled in polemical exercises as the journeyman painter, the former might completely have turned the tables on the latter.

In the first edition of his *Ahiman Rezon*, Dermott observes with regard to the New Regulations, " they have been wrote at different Times, by order of the whole Community," an admission which it would have taxed his resources to explain, had the slip been harped upon with the same wearisome iteration as in the somewhat parallel case of William Preston.

The extent to which Dermott added to, or improved upon, the ceremonies of the Craft, can only form the subject of conjecture, though the balance of probability inclines strongly in one direction.

Whatever customs or ceremonies Dermott had acquired a knowledge of in his Lodge, No. 26, Dublin, it may be taken for granted that he assisted in passing

on—very much as they were taught to him—in England. The By-laws of the Lodge in question were adopted as a standard for the guidance of the Antient Lodges before Dermott had been two months installed as Grand Secretary. From this source (or from Scotland) must have been derived the office of Deacon, which was unknown to the older Grand Lodge of England until the Union. They are first named in the Minutes of the Antients on July 13, 1753.

The degree of Installed Master, as well as that of the Royal Arch, may have been wrought in the Dublin Lodges before Dermott severed his connexion with the Irish capital. But neither of them derived at that time any countenance from the Grand Lodge of Ireland, by which body, indeed, if we may believe a writer in the *Freemasons' Quarterly Review*, 1844, p. 420, the proposal of their Grand Master the Earl of Donoughmore, in 1813, to acknowledge the Royal Arch Degree, met with such little favour, that they passed a vote of censure upon him and were with difficulty restrained from expelling him from Masonry altogether.

It is abundantly clear, however, that during the pendency of the Schism no other Degrees were recognized by the Grand Lodges of Ireland and Scotland, than the simple three authorized by the earliest of Grand Bodies.

On March 13, 1757 the Grand Secretary "traced and explained the 1st, 2d and 3d part of the Antient Craft and Settled many things (then disputed) to the intire satisfaction of all the Brethren present, who faithfully promised to adhere strictly to the Antient System and to cultivate the same in their several Lodges." Forty-six Brethren, representing twenty-five out of the forty-six Lodges, were present on this occasion.

In the following June a regulation was made, forbidding the officers of Lodges —under the penalty of forfeiture of warrant—to admit as member or visitor, "any person not strictly an antient Mason, Certified Sojourners excepted."

In the following year—March 1, 1758—a letter was read from the Grand Lodge of Ireland, announcing "a strict union with the Antient Grand Lodge in London."

In *Masonic Facts and Fictions*, Sadler reproduces (p. 86) the following copy of a letter sent to the Earl of Blesington by the Deputy Grand Master; which was read in the Grand Lodge, by the Grand Secretary on December 6, 1758:

My Lord and Rt. Worshipful Sir:

We, the Grand Lodge of Free and Accepted Masons of the Old Institution beg leave to return your Lordship our most sincere and hearty thanks for the great Honour your Lordship has been pleased to have done the Fraternity in condescending to be our Grand Master for two years last past and we hope your Lordship will excuse our non-attendance in a public manner which we shou'd have gladly done, but were given to understand that it would be more agreeable to your Lordship if sent by our Secretary in this private manner.

The number of Warrants sign'd by your Worship is a convincing proof of the Prosperity of the Craft under your Lordship's sanction. And we have pleasure to assure your Worship That (notwithstanding the troublesome time of War, the bane of all good Society) we have not only been able to relieve a good number of

Indigent Brethren, but have also bought a Hundred pounds Stock in the 3 P.C. Annuities, 1726 and have still money enough in the Grand Lodge Chest to answer all demands that are likely to be made on us. We are sensible that it will be very pleasing to your Lordship to hear of the great number of Worthy Freemasons Ardently and Industriously engaged in Brotherly love and Charitable works. As such we most humbly entreat your Lordship may be pleased to continue to us the great honour of being our Grand Master for the year 1759 and as Masons we firmly promise that it shall be our constant care to endeavour by every laudable means to deserve the great Honour conferred on

Your Lordship's Most Oblidged most Humble Servants and faithfull Brethren

WILLIAM HOLFORD, D.G.M.

To this letter there came the following reply :

I am very sensible of the great Honour done me by the Fraternity and very glad to hear of their Prosperity and with all my heart accept their kind offer and shall always be willing to promote the Antient Craft.

The letter is signed " Blesinton " and that spelling is frequently adopted in Masonic literature, but in official documents the spelling is always " Blesington."

There is an interesting Minute under date of December 5, 1759, which reads :

The Grand Secretary made a long and labour'd speech against any victuler being chosen a Grand Officer, which gave great offence to some persons in the Grand Lodge. The D.G.M. put the Question, viz. :

Whether the Sec^{y}., Lau. Dermott, for his last Speech, Merited Applause, or Deserved Censure.

For applauding the Secretary	44
Against	4

Upon which the R.W. Deputy said, " Brethren, there are 44 votes for the Secretary and 4 against him, by which it seems there are only 4 Publicans in the Room."

A note in the Minute-book dated December 16, 1759, states that one Carroll, from Ireland, had petitioned the Grand Lodge of England (Moderns) for assistance and had been told :

Your being an Antient Mason, you are not entitled to any of our Charity. The Antient Masons have a Lodge at the Five Bells in the Strand, &c. Our Society is neither Arch, Royal Arch, or Antient, so that you have no right to partake of our Charity.

The next Grand Master was the Earl of Kellie, at whose accession—December 27, 1760—the number of Lodges on the roll was eighty-three, being an increase of twenty-four during the presidency of Lord Blesington. The most noteworthy were Nos. 65, Prov. G. Lodge of Nova Scotia (1757) and 69, Philadelphia (1758).

Thomas Alexander Erskine, 6th Earl of Kellie (for thus the name is spelled

in official documents, and not Kelly, the common form) was styled Viscount Fentoun, until he succeeded to the peerage on the death of his father in 1756. He was known as the Musical Earl, his composition and his performance on the violin being famous, while his "coarse joviality made him one of the best-known men of his time." Dr. Burney says that the Earl "was possessed of more musical science than any dilettante with whom he was ever acquainted." He devoted himself to music, and studied at Mannheim under the elder Stamitz. For many years he was director of the concerts held at Edinburgh on St. Cecilia's Day by the Society named after the saint.

The Grand Officers of the previous year were continued in their offices and the "general thanks of the Fraternity" were conveyed to Laurence Dermott, who in reply "asked the Grand Lodge to believe two things, 1st, that he thought himself as happy in his Secretaryship as the Great Pitt was in being Secretary of State; and 2dly, that he would exert his utmost powers for the Good of the Antient Fraternity, so long as he lived." The services of the Grand Secretary were again recognized in a very marked and unusual manner in the following June, when the Deputy Grand Master proposed that he should be "toasted with the No. of his years," and it was "unanimously agreed that Laurence Dermott, Esq., Grand Secretary, shall be Drank in form with **39**, being now in the 39th year of his Age—which was accordingly done." A footnote, however, in his own handwriting, informs us that "the Secretary was in his 41st year."

On September 1, 1762, it was ordered, on the motion of the Secretary, who appears to have taken the lead in legislation, as well as in other things, that no one after October 2, ensuing, should be made a Mason, for a less sum than two guineas, of which five shillings was to be paid to the Fund of Charity, and one shilling to the Grand Secretary: Also, that the whole sum should be paid on the night of entrance, under the penalty of a guinea, to be levied on the warrant, which was to be cancelled within six months, in default of payment.

That this prudent regulation was not immediately complied with, at least in all quarters, there is evidence to show, for the records inform us—under December 27, 1762—that "David Fisher, late Grand Warden Elect, having attempted to form a Grand Lodge of his own and offered to Register Masons therein for 6d. each, was deem'd unworthy of any office or seat in the Grand Lodge."

On March 2, 1763, one Robert Lockhart petitioned for a dispensation to make Masons at the sign of the White Hart in the Strand and such dispensation was granted him to continue in force for thirty-one days. In the *Freemasons' Magazine* for January 1795 there is the following reference to this incident:

Soon after William Preston arrived in London, a number of Brethren from Edinburgh resolved to institute a Freemasons' Lodge in this city and applied to the Antient Grand Lodge in London who immediately granted them a Dispensation. The Lodge was soon afterwards regularly constituted by the officers of the Antient Grand Lodge in person. It moved to the Horn Tavern, Fleet Street, then the

Scots Hall, Blackfriars and then to the Half Moon, Cheapside, where it met for a considerable time. At length, Mr. Preston and other members having joined a Lodge under the English Constitution, at the Talbot, Strand, they prevailed on the rest of the Lodge at the Half Moon to petition for a Constitution. Lord Blaney, at that time Grand Master, readily acquiesced and the Lodge was soon after constituted a second time, in ample form, by the name of the Caledonian Lodge.

On December 7, 1763—the Grand Secretary was " Warranted and Impower'd to call and congregate a General Lodge in the town of Birmingham and there to adjust and determine all complaints, disputes, or controversies, in or between the members of the Lodge No. 71 (or any other Brethren), in Birmingham aforesaid." Matthew Beath was elected Grand Treasurer, June 6 and the members of No. 110 were admonished " for admitting Modern Masons into their Lodge," September 5.

This appears to have been the first appointment of a Grand Treasurer. The officers of Lodge No. 31 stated that if Dermott was chosen for the office they " would give undeniable security for any trust reposed in him not exceeding £1,000." Dermott, however, declined to accept nomination.

On June 5, 1765, it was proposed :

That Every Past Master shall be a Member of and have a vote in all Grand Lodges during his continuance [as] a Member of any Lodge under the Antient Constitution.

" This proposal occasion'd long various debates, several of the Masters and Wardens argued strenuously against the motion, while the presiding officer and three Masters were the only persons who spoke in favour of it." At length Grand Warden Gibson, who was in the Chair, put an amendment to the meeting, which was carried by a majority of 22 votes—there being 48 " for the past masters " and 26 " against them "—Whereupon, it was " ordered and declared that from and after the third day of December 1765, all and every Regular past master, while a member of any private Lodge, shall be a member of this Grand Lodge also and shall have a vote in all cases except in making New Laws—which power is vested in the Master and Wardens, as being the only true Representatives of all the Lodges, according to the Old Regulation the tenth."

In the ensuing year—March 5, 1766—the Grand Master, with his Grand Officers and others, in fourteen coaches and chariots, drove in procession to the Grand Master's house near Soho Square, thence through Hampstead and Highgate, returning to the Five Bells Tavern in the Strand to dine.

Grand Lodge was not opened on June 24, 1766, but, instead, the Brethren, by permission of the Grand Officers, all met at the " Angell, in Whitechapel and walked in procession to Stepney Church, where a sermon founded on the general regulations of the Craft was preached by the Rev. Mr. Parker Rowlands, our most worthy Brother. After the sermon the Fraternity, amounting to a vast number, with their bands of Musick walked in like manner to the Angell aforesaid, where they separated, and each Lodge went to dine at the houses where held."

The question of a successor to Lord Kellie came up at the meeting of Grand Lodge in December 1766, in consequence of his continued absence from London. Dermott informed Grand Lodge that he knew of a fit and proper person for Grand Master who was possessed of a fortune of £16,000 per annum, but who could not be communicated with for two or three weeks. The election was accordingly postponed. This was the Hon. Thomas Mathew, Provincial Grand Master for Munster in 1757, who, according to the Minutes of the Antients, was so "fond of the Craft that wherever he resided, whether in Great Britain, Ireland, or France, he also held a Regular Lodge among his own Domesticks." Mathew was a member of an old Catholic family, and father of the first and grandfather of the second Earl of Llandaff, with whose demise the peerage became extinct. He is described in Irish Masonic documents as of "Annfield in the county of Tipperary, Esq." He seems to have had no legal claim to the title of "Hon."

During the nominal presidency of Lord Kellie, sixty-two Lodges were added to the roll. Of these, seven were formed in regiments or garrisons and eight in the colonies or abroad. Omitting Philadelphia—which received a second and third Warrant in 1761 and 1764 respectively—we find that Lodges under the Antients were established at Charles Town, South Carolina, 1761; Amsterdam, 1762; Torlola, Marseilles, Leghorn, and Jamaica, 1763; St. Helena, 1764; and Minorca, 1766.

Thomas Mathew was privately installed early in 1767. The legality of the installation of the Grand Master in private was demurred to, November 25, 1767; and the Deputy Grand Master stated "that the late Grand Master, the Earl of Blesinton, had been only privately installed by the Grand Officers and Secretary in his Lordship's library in Margaret Street." In the result, the installation of Grand Master Mathew was "declared regular." The Grand Master confirmed the statement made as to the installation of Lord Blesington, but stated his willingness to be re-installed if it was the wish of Grand Lodge. He had previously been present at a Grand Lodge of Emergency held at the Five Bells, Strand, on June 12, 1767, when a sermon was ordered to be preached at St. Clement's in the Strand on St. John's Day, June 24 and a dinner to be provided. All the Grand Officers were present at that service, with the exception of the Grand Master and the Grand Secretary, both of whom were absent through illness. It was ordered that the ringers of St. Clement's should be paid one guinea, five guineas to be distributed among the poor of the parish and the beadles to be paid half a guinea.

On June 24, 1768, there was the customary procession, but Grand Lodge was not opened. The Minutes tell us that:

This day the Grand Officers and Brethren of several Lodges assembled at Deptford in Kent, where they heard an excellent sermon preached by the Rev. Parker Rowlands and from thence walked in Masonical procession to the Assembly Room at Blackheath, where they dined in form, but they did not think it proper to open Grand Lodge.

There now occur frequent entries—" G. S. Dermott absent in the Gout," which must have necessitated the assistance of a Deputy Grand Secretary, to which office we find that William Dickey, Jun., P.M. No. 14, was elected, June 1, 1768. According to the Minutes of the Lebeck's Head Lodge, No. 246, under the Regular Grand Lodge, known as the Moderns, Dickey had been initiated, passed and raised in that Lodge, from No. 14, of the Antients, on September 20, 1765. He retained the office of Deputy Grand Secretary of the Antients until 1771, and was subsequently Grand Secretary, 1771–7; Deputy Grand Master, 1777–81; President of the Grand Committee, 1782; and again Deputy Grand Master from December 27, 1794, until his death, July 27, 1800.

The Grand Secretary and his Deputy had frequent disputes and the former accused the latter—June 6, 1770—of having resigned his post " when he [Dermott] was so ill in the gout that he was obliged to be carried out in his bed (when incapable to wear shoes, stockings, or even britches) to do his duty at the Gd. Steward's Lodge." At the next meeting of Grand Lodge—September 5—Dermott " beg'd the Grand Lodge would please to do him justice, otherwise he sh^d be under the disagreeable necessity of publishing his case." The Grand Secretary afterwards said " he should not give them any further trouble concerning his affairs and that henceforth he would resign and for ever disclaim any office in the Grand Lodge."

Further recriminations were exchanged on December 5. The records state, " Many warm disputes happen'd between Laurence Dermott, William Dickey, Junior and others, the recording of which wou'd be of no service to the Craft nor to the various speakers."

At a subsequent meeting, held December 19, it was unanimously agreed that William Dickey had been in fault and the public thanks of the Grand Lodge were returned to Laurence Dermott for his great assiduity in his office.

John, third Duke of Atholl, was chosen Grand Master, January 30 and installed March 2, 1771, at the Half Moon Tavern in Cheapside. Dermott was appointed Deputy Grand Master; and on March 6, when Dermott occupied the Chair for the first time as Deputy Grand Master, William Dickey, Jun., was elected Grand Secretary. These two men worked in thorough accord from this time, although the election of the latter took place in opposition to the wishes of the former, who favoured the claims of a rival candidate for the Secretaryship—which, to say the least, savoured slightly of ingratitude, since it was on the motion of William Dickey, Jun., that Dermott was recommended to the Duke of Atholl for the office of Deputy.

During the last four years of Dermott's Grand Secretaryship, twenty-two new numbers were added to the roll, which would show an apparent list of 167 Lodges in 1771, as compared with 145 at the end of 1766. But this is misleading, because the Antients constantly allotted a vacant instead of a further number to a new Lodge. Of this practice there are some thirty examples down to the close of 1770; and therefore, assuming that in every case a new Warrant had received a new number, a grand total of at least 197 Lodges would have been reached by 1771. Within the

same period about 339 Lodges were constituted by the older Grand Lodge of England.

On the side of the Antients, two military Lodges and one each in Calcutta and Madras, were among the additions to the roll during the four years preceding 1771.

At a Grand Lodge, held September 4, 1771, Grand Secretary Dickey put the following question: "Is His Grace the Duke of Atholl Grand Master of Masons in every respect?" which being answered in the affirmative, the proposer said, "he had several times heard it advanced that the Grand Master had not a right to inspect into the proceedings of the Royal Arch." The Secretary further complained of many flagrant abuses of that "most sacred part of Masonry and proposed that the Masters and Past Masters of Warranted Lodges be conven'd as soon as Possible, in order to put this part of Masonry on a Solid Basis."

Meetings accordingly took place in October and November, with the proceedings of which Grand Lodge was made conversant by the Deputy Grand Master, December 4, 1771.

Dermott "expatiated a long time on the scandalous method pursued by most of the Lodges (on St. John's Days) in passing a number of Brethren through the Chair, on purpose to obtain the sacred Mystry's of the Royal Arch. The Deputy was answered by several Brethren, that there were many Members of Lodges, who from their Proffesions in Life (The Sea for Example) that could never regularly attain that part of Masonry, tho' very able deserving Men."

Ultimately it was resolved unanimously—"That no person for the future shall be made a Royal Arch Mason, but the legal Representatives of the Lodge, except a Brother (that is going abroad) who hath been 12 months a Registered Mason; and must have the Unanimous Voice of his Lodge to receive such Qualification."

The case of those Brethren who "had been admitted among the Royal Arch Masons Illegaly," the Deputy suggested should be left to the next Grand Chapter, which was agreed to. This is the first mention of Grand Chapter in these records and there are no Royal Arch Minutes before 1783, although the Degree itself is referred to in 1752.

On March 4, 1772, it was resolved "that the Master and Wardens of every Lodge (within five miles of London) shall attend the Grand Lodge on every St. John's Day; on default thereof the Lodge shall pay ten shillings and sixpence to the Charitable Fund." This regulation was made more stringent in the following September, when it was ordered that the same officers and within the same radius, should attend all meetings of the Grand Lodge, when duly summoned by the Grand Secretary, or else pay a fine of five shillings and threepence, which was "to be levy'd on the Warrant."

In the same year—April 8—"James Cock, P. Master No. 9, moved that a Chaplain (for the Grand Lodge) should be appointed annually, which was approved of and the Rev. Dr. James Grant was elected accordingly." Also, on June 3,

it was " agreed that a brother be appointed *pro tempore* to carry the Sword at Public Processions and that Br^o^. Nash, Jn^r^. of No. 2, carry the same next St. John's Day."

At a Grand Lodge, held September 2, a letter was read from T. Corker, Deputy Grand Secretary—Ireland—stating that " he cannot find any traces of the agreement, which was made between the two Grand Lodges in 1757," also, " that nothing could have been more advantageous to our poor fraternity than a strict adherence to such a resolution."

Resolved, " that a Brotherly connexion and correspondence with the Grand Lodge of Ireland, has been and will always be found, productive of Honour and advantage to the Craft in both Kingdoms."

A resolution in identical terms was passed with regard to the Grand Lodge of Scotland.

The reply of the latter was read May 3, 1773. It stated that the Grand Lodge of Scotland were of opinion that the Brotherly intercourse and correspondence (suggested), would be serviceable to both Grand Lodges. (See Lawrie, *History of Freemasonry*, 1804, pp. 205–9).

The *entente cordiale* between the two Grand Lodges may have been due in a great measure to the fact, that the Duke of Atholl, then at the head of the Fraternity in the south, became Grand Master-elect of Scotland, November 30, 1772 and Grand Master a year later. Indeed, at this, as at all other stages of his career, Dermott probably made the most of his opportunities and so sagacious a ruler of men must have been fully alive to the importance of securing the friendship of the Masons in the Northern Kingdom. The Minutes of the same meeting—May 3—then proceed :

In order to preserve (for ever) the Harmony subsisting between the two Grand Lodges, We [the Grand Lodge of England] think it necessary to declare that (from this time) no warrant should be granted by the Grand Lodges of England and Scotland, to any part of the World where either of them have a Provincial Lodge Established.

The next entry which will be transcribed, occurs under December 15, 1773 and is worthy of all praise.—" Ordered, That any Lodges running in arrears with their Landlords, [and not paying the same] on or before St. John's Day, the Warrant shall be forfeited."

On June 1, 1774, Grand Secretary Dickey having reported that several Lodges assembled under an authority from a set of gentlemen called Modern Masons, it was resolved—

If any Lodge under the antient Constitution of England, from the time hereafter mentioned, viz., Europe, Six Months ; Asia, Two Years ; Africa and America, Twelve Months ; to be computed from the 24th day of June 1774 ; that shall have in their possessions any Authority from the Grand Lodge of Moderns, or in any manner assemble or meet under Such Authority, Shall be deemed unworthy of associating with the members of the Antient Community, and the Warrant they

hold under this R^{t}. W. G. Lodge shall be immediately Cancel'^{d}: Compleat notice of which the G. Sec^{try} shall give to all Warr^{d} Lodges under the Ancient Sanction.

Resolved—That all Antient Masons (of Repute) under the Sanction of the Moderns, that may be inclined to obtain an Authority from this R. W. G. Lodge, Shall, by applying any time before the 24th June 1776, be Warranted and the Expence of Such Warrant to be Charged only as a Renewal.

The death of the third Duke of Atholl—from whom a letter was read September 7, expressing satisfaction that the "Antient Craft is regaining its ground over the Moderns"—caused the election of Grand Officers to be postponed from December 7, 1774, until March 1, 1775.

On the latter date, the Grand Secretary reported the following transactions of the Grand Master's Lodge:

Feb. 25, 1775.—Admitted. His Grace John the [*fourth*] Duke of Atholl [nephew of the third Duke] into the first, second and third Degree; and after proper instructions had been given [it was] proposed that [he] should be Immediately Installed Master of the Grand Master's Lodge, which was accordingly done. The Grand Master's Lodge, throughout its history, before and after the Union, has always held the Number 1.

Upon the Secretary reading the above transactions, His Grace the Duke of Atholl was unanimously elected Grand Master,

and, on the 25th of the same month, duly installed in the presence of the Duke of Leinster and Sir James Adolphus Oughton, former Grand Masters of Ireland and Scotland respectively. In 1752 General Oughton was Provincial Grand Master for Minorca, under the older Grand Lodge of England and informed that body "that the Craft flourished there in full vigour; that they adhered to their Rules [of] Decency and Regularity so strictly and invariably, that neither the envious, malicious, or inquisitive could find the least ground to exercise their Talents" (*Grand Lodge Minutes*—1723–1813—June 18, 1752). William Dickey was continued as Secretary and the new Grand Master "signed a Warrant appointing Bro^{r} Lau: Dermott, Esq., to be His Grace's deputy; and ordered that the said Deputy should be installed whenever his present indisposition would admit him to attend; which was in September in the same year. A series of discussions then took place relative to a lengthy correspondence between William Preston and the Grand Lodge of Scotland, which has been already referred to.

In the following year—March 6—it was ordered, "That in future every Modern Mason, remade under this Constitution, shall pay to the Charitable Fund, etc., Six Shillings, unless they produce a certificate of their having been made a Modern and in that case shall pay only three Shillings to the Fund."

On St. John's Day (in Christmas) 1777, "Dermott informed the Brethren that he had petitioned the Grand Master for liberty to resign his office of Deputy. His age, infirmities and twenty years' service, having constrained him to take such measures." A letter was then read from the Duke of Atholl, expressing approval

of William Dickey as Deputy Grand Master and stating that he had accepted the office of Grand Master of Scotland, " as he imagined it might accrue to the advantage of Antient Masonry in England by indubitably showing the tenets to be the same." At the same meeting gold medals were voted both to the new and to the retiring Deputy. Dermott availed himself of this respite from administrative labour to bring out a third edition of his *Ahiman Rezon* (1778).

Dickey gave notice—March 4, 1778—" that on the first Wednesday in June next, he wou'd proceed to dispose of the Warrants, laying at this time dormant, for the support of the Fund of Charity " ; and in the June following it was resolved " that the Senior No. have the preference by paying to the Charity £1, 1s. 0d." This was rescinded on September 2, 1778.

On March 3, 1779, Charles Bearblock, P.M., No. 4, was elected Grand Secretary ; and on the motion of " Past Deputy Grand Master Dermott," it was resolved " that every Lodge within the Bills of Mortality, in future do pay to the fund of Charity Ten Shillings and sixpence for every new made member."

The Quarterly Communication was not held on June 7, 1780, nor the Festival on St. John's Day, June 24, in consequences of the disturbances caused by the Gordon Riots.

On October 18, 1781, Lodge No. 213, in the Royal Artillery, was constituted at New York by the Rev. W. Walter, who, according to the customary practice, was empowered to act as Deputy Grand Master for three hours only, together with the Masters and Wardens of Nos. 169, 210, 212, 134 (Scotland), and 359 (Ireland). In 1787 this Lodge purchased the ninth place on the List for five guineas. It became No. 17 at the Union, and it is now the Albion Lodge, Quebec.

On February 6, 1782, William Dickey was unanimously chosen President of the " Grand Committee," the Dukes of Atholl and Leinster having respectively declined, the former to retain, the latter to accept, the position of Grand Master if elected.

After an interregnum of a year and a quarter—March 6, 1783—William Randal, Earl of Antrim, was elected to the chair, Laurence Dermott was appointed Deputy and Robert Leslie was chosen Grand Secretary in the place of Charles Bearblock, " discharged from that office."

On March 29, 1784, there was a Grand Lodge of Emergency, at which Dermott presided, followed by a meeting of the Grand Committee, under the presidency of William Dickey, when a letter was read from the Deputy Grand Master, complaining of an irregular and incorrect circular issued by the Grand Secretary, also of his having usurped the power of the Grand Master and Deputy, " more particularly in a dispensing power for congregating and forming a new Lodge." After much discussion, it having been recommended " that every matter heard before the Committee should be lost in oblivion," Dermott and Leslie " were called in and gave their assent thereto." The Grand Committee supported Dermott on the points of law involved in the dispute, but excused Leslie of having done wrong otherwise than by misconception.

In the following September Dermott "informed the Lodge that he would not act, not advise or suffer the Grand Master to act, with the present Grand Secretary, who he declared incapable of his office and, if again re-elected, he would request leave of the Grand Master to resign his office." Leslie expressed surprise at the use of language as unmasonic as it was unmanly, especially after the Deputy had agreed to bury all differences in oblivion and charged the latter with having "descended to the grossest personal scurrility, unbecoming a Man, Mason, or Gentleman." The Grand Secretary was re-elected, but afterwards "begged leave to decline any contest for the office" and, persisting in his resignation, a new election was ordered to take place in March, but on December 1, it was carried by a unanimous vote, that the thanks of the Grand Lodge be conveyed to Bro. Leslie, Grand Secretary.

On the St. John's Day following, a letter was read from Dermott, objecting to the proceedings of the last Grand Lodge, particularly of its having "attempted to rescind the confirmed acts of a Grand Lodge [held] in due form." In support of this contention a great many authorities were cited, as will be seen from the following extracts.

The only business which you can do with propriety this day is to proclaim the Grand Masters and officers elect, leaving the Installation until a further day. I am not officially acquainted with the proceedings of the last meeting, but from what I have learnt they were erroneous, in attempting to rescind the formed acts of a Grand Lodge in due form (September 1). It is amazing ! ! that amongst such a number of Officers, Old Masons and even Candidates for the Secretaryship, none sh'd be found to point out the futility of such a measure, or remember the difference between a Grand Lodge in *form*—a Grand Lodge in *due form*—and a Grand Lodge in *ample form*, terms so materially significant, definite and useful in the general government of the Fraternity, as to have been constantly observed and continued amongst the Craft in this kingdom for upwards of 858 years. It requires but a moderate share of commonsense to know that no Act, Law, Regulation, Order, or Decree can be revised or rescinded or repealed without a power equal to that by which it was first made and formed.

. . . . . .

For truth of this see Doct^r. Anderson's *Constitutions* (1738), p. 162; D'Assigny (1744), p. 56; Spratt's *Constitutions* (1754); and *Ahiman Rezon*. Furthermore, suppose the last Grand Lodge of December 1 was a Grand Lodge in *due* form, or what is much more important, a Grand Lodge in *ample* form (his Lordship Presiding), I say in such case the Grand Lodge could not rescind nor appeal any Rule, Order or Decree made by a former Grand Lodge (in due or ample form) without giving previous notice thereof in the general summonses, which was not the case on the first of December last. Hence it is manifest the present Grand Lodge are under the indispensable necessity of proclaiming the Earl of Antrim Grand Master-elect (with choice of Deputy).

The letter concludes with the following words :

Thus it is that justice may be obtained and harmony continued without endangering the Constitution or even giving a just cause of offence to any party. That Health, Prosperity, and Unanimity may attend on each of you is the earnest wish of R.W. and W. Brethren,

Your most sincere friend and very obedient servant,

LAU: DERMOTT, D.G.M.

The missive was read aloud more than once and, after a solemn pause, a vote of censure was unanimously passed on the writer, "the contents of the said letter and the conduct of the D.G.M.," appearing to the Grand Lodge "arbitrary, if not altogether illegal."

The behaviour of Leslie at this juncture cannot be too highly commended. A new generation had sprung up, which was ill disposed to brook the petulance of the Deputy. Nothing but the forbearance of the Grand Secretary prevented an open rupture, in which case Dermott must have gone to the wall; but in a noble letter to the Earl of Antrim, written September 10, 1784, Leslie thus expresses himself: "I again beg your Lordship's pardon, when I hint that a continuance of your former Deputy may be most agreeable to the Grand Lodge and that the want of his assistance would be irreparable."

On January 31, 1785, "a letter [was] read from the Grand Master, appointing Lau. Dermott, Esq., his Deputy and wishing that any difference between the R.W.D[eputy] and Sec^y Leslie might be buried in oblivion—the said letter was read twice and the R.W.D. put the same into his pocket without any motion being made thereon by the Lodge." The vote of censure passed at the previous meeting was removed. Dermott returned thanks, declined taking upon himself the office of Deputy Grand Master and repeated that "he would not work with Sec^y Leslie, upon which the Grand Lodge got into confusion and disorder for some time," being closed eventually by Dermott.

The following entry in the Minutes of the Stewards' Lodge tends to prove that, about this time, the bonds of discipline were much relaxed: June 15, 1785.—"B^r Weatherhead Master of No. 5 was fin'd one shilling for swearing and he also chaling'd the Master of No. 3 to turn out to fight him with sword and pistol and us'd the W^ll G. J. Warden [Feakings] in a Redicules manner, which oblig'd him to close the Lodge before the Business was compleated."

In March 1785 Leslie made way for John M'Cormick, but was again elected Grand Secretary, December 1, 1790, an office which he filled until the Union; and a gold medal was voted to him December 1, 1813, "for his long and faith[ful] services as Grand Secretary for more than thirty years."

Lord Antrim was installed as Grand Master, June 7, 1785, at the Paul's Head, Cateaton Street, to which tavern Grand Lodge had now removed and, at the same meeting, invested Laurence Dermott as his Deputy. In the following September the sum of one guinea was fixed as the amount to be paid when Modern Masons were made Antient. From this it may be estimated that the latter were more than holding their own in the rivalry which existed, an inference still further sustained

by the language of a communication addressed by the Grand Secretary to the Grand Master, March 20, 1786, informing him " that the Provincial Grand Lodge of Andalusia, which had been under the government of the Moderns for upwards of twenty years, had offered for a Warrant under the Antients," also that the said Grand Lodge consisted of none under the degree of an Ensign and who had refused to act longer under the authority of the Moderns, " tho' the Duke of Cumberland is said to be their Grand Master."

At the following meeting the Deputy Grand Master ordered that a Grand Lodge of Emergency be summoned to meet on September 29, on which day the Grand Lodge met at the Paul's Head, when Dermott presided. It was then ordered that the Pursuivant and Tyler should wear their cloaks. One of the resolutions passed was a vote of thanks to Dermott for his condescension in giving *Ahiman Rezon* to the Charity.

Dermott joined the public procession on St. John's Day, June 24, 1786, when he met the other officers at 9 a.m. " at the sign of the Black Prince, Newington, with all the respectable Lodges throughout the cities of London and Westminster and formed on the bowling green for procession to Camberwell Church and heard an excellent sermon on the ocasion by the Rev. Dr. Milne and after divine service proceeded to Grove House, Camberwell and dined in usual form and drank the toasts."

At a Grand Lodge held December 27, 1787, opened by Dermott, James Perry, Junior Grand Warden, who had been recommended to the Grand Master for the office by Dermott himself, was invested as Deputy Grand Master. He then moved :

That the thanks of the G.L. be given to R.W. Lau : Dermott, Esq., P.Dep. G.M., who after forty-seven years zealously and successfully devoted to the service of the Craft, had now retired from the Eminent station which he held, and to whose masonic knowledge and abilities, inflexible adherence to the Antient Laws of the Fraternity, and Impartial administration of office, the Fraternity are so much indebted.

The motion was carried without a dissentient vote ; and it was further resolved, " that a Committee be formed, consisting of the Grand Officers, to consider the best means of conferring some signal mark of the approbation of the Grand Lodge on the said Mr Deputy Dermott " and to report accordingly.

Laurence Dermott attended Grand Lodge in the following June, and was also present at Communications held on June 4, 1788, March 4 and June 3, 1789. After the last date the Minutes are altogether silent with regard to his name and even his death is unrecorded.

There were also present at the meeting on March 4, in addition to James Perry and Laurence Dermott, Thomas Harper, Senior Grand Warden ; and James Agar, Junior Grand Warden, all of whom were voted, at different times, gold medals by the Society. In 1813 the Duke of Kent selected Thomas Harper, then Deputy

Grand Master, James Perry and James Agar, then Past Deputy Grand Masters, to assist him, on behalf of the Ancients, in preparing the Articles of the Union.

Bywater informs us (*op. cit.*) that for some years Dermott resided in King Street, Tower Hill, but subsequently removed to Mile End, where, with his wife, he resided until his death, which took place in June 1791. His will was proved by Elizabeth Dermott, the sole executrix, on July 15, 1791, and is as follows:

In the Name of God, Amen. I, Laurence Dermott, of the parish of St. Botolph, Aldgate, in the county of Middlesex, wine merchant, being of sound mind and memory, make this my last will and testament. Item. I bequeath my immortal soul to the immortal Creator of all things, my body to the earth, and all my worldly riches I bequeath to my dearly beloved wife, Elizabeth Dermott, which I appoint my whole and sole Executrix of this my last Will and Testament, the fifth day of June in the year of our Lord, One thousand seven hundred and seventy.

LAU: DERMOTT.

Signed and sealed in the presence of
WM. WHITTAKER,
FRANS. ALLEN,
WILLIAM SMITH.

The place of his burial has never been ascertained, although Bywater made strenuous efforts to locate it.

When Dermott resigned the office of Grand Secretary (1770) there were 167 Lodges on the roll; at the close of 1789 there were 258, showing an increase of 91. But within the same period, about 46—as nearly as can be traced—were constituted, or revived at vacant numbers, thus making a grand total of 137 new Lodges.

The expansion of the rival organization, between the same dates, was as follows: 119 Lodges were added to its roll after 1770 and before 1780; and 125 during the ten years ending 1789, forming a total increase of 244. But the real position of the Atholl Grand Lodge is not disclosed by these figures. In the Colonies and wherever there were British garrisons, the new system was slowly but surely undermining the old one. Forty-nine Military Lodges had been constituted by the Antients down to the close of 1789 (sixty-seven were chartered subsequently, making a total of 116) and the influence they exercised in disseminating the principles of which Dermott was the exponent, will be treated with some fullness hereafter. In this place it will be sufficient to say, that to the presence of so many Army Lodges in North America was mainly due the form which Masonry assumed when the various States became independent of the mother country. The actual number of Lodges working under what was styled the Antient Sanction at the period under examination cannot very easily be determined. For example, on October 24, 1782, there were four Lodges (the Union, St. George, Virgin, and Thistle) at work in Halifax, Nova Scotia, which, according to J. Fletcher Brennan, p. 375 of *History of Freemasonry in the Maritime Provinces of British America* (1875),

were " under Dispensation from the Warranted Lodges, Nos. 155 and 211." Lodges St. George, Virgin and Thistle were held in the Nova Scotia Volunteers, the Royal Artillery and the 82nd Foot respectively: they are not included in the forty-nine Military Lodges or the sixty-seven mentioned above. Many local Warrants were granted subsequently by the Provincial Grand Lodge, but as none of these were exchanged for Charters from London until 1829, it would now be difficult to trace the dates they originally bore, but that at least seventeen Lodges were constituted under this Jurisdiction, probably more, before the year 1790, there is evidence to show. Unfortunately the Atholl records do not give the Lodges in existence under Provincial establishments and the earliest printed list was not published until 1804. In that year, however, we find that the Province of Gibraltar comprised 9 Lodges, Jamaica 15, Quebec 11, Niagara 12 and Halifax 29.

The Grand Lodge of England, previous to the death of Dermott, demanded no fees from Nova Scotia. The Provincial body was virtually an independent organization, paying tribute to none and exacting the respect due to any independent Grand Lodge of Freemasons. On August 7, 1787, Dermott wrote to Adam Fife, first Master of the Virgin Lodge: " Pecuniary submission is not the aim of the Mother Grand Lodge. To cultivate and establish the true system of Antient Masonry, Unity and Brotherly Love is the only point in view " (Brennan, *op. cit.*, p. 424).

In other parts of the world, Provincial Grand Lodges under the Antients also warranted a large number of subsidiary Lodges, but these, in the absence of lists, it is now, for the most part, impossible to identify. One of these bodies, however, before severing its connexion with England—September 25, 1786—had no fewer than forty-six Lodges on its roll, all of which, up to that date, must be regarded as having been remote pendicles of the " Grand Lodge of England according to the Old Institutions."

James Perry continued to serve as Deputy until December 27, 1790, when he was succeeded by James Agar and, on the same day, Robert Leslie was invested as Grand Secretary in the place of John M'Cormick—awarded a pension of a shilling a day during the remainder of his natural life " for his ffaithful services to the Craft." The remuneration of the Secretary was not large at this time, as the following Minutes show: June 3, 1790—" A Motion was made to Raise the G. Secretary's Sallary and by the shew of hands it was carried to allow him 10 G[uineas], added to the *five* and to receive it Quarterly or half yearly, as he pleased to take it." Dec. 5, 1792—" Ordered, That the sum of three shillings be in future paid to the Grand Secretary for a Master Mason's Grand Lodge Certificate; he paying the expense of parchment and printing the same."

On the death of the Earl (and Marquess) of Antrim in 1791, John, fourth Duke of Atholl, was again elected Grand Master and installed January 20, 1792. In this year—March 7—it was Resolved and Ordered—

That a general uniformity of the practice and ceremonies of the Antient Craft may be preserved and handed down unchanged to posterity, the Lodges in

London and Westminster shall be required to nominate a Brother from each Lodge, who must be a Master or Past Master and otherwise well-skilled in the Craft, to be put in Nomination at the Grand Chapter, in October of each year, to be elected one of the nine Excellent Masters ; who are allowed to visit the Lodges ; and should occasion require, they are to report thereon to the Grand Chapter, or the R.W. Deputy Grand Master, who will act as he shall deem necessary.

At the following meeting, held June 6, the Minutes of the preceding one were confirmed, also those of the Royal Arch Chapter relating " to the appointment of nine Excellent Masters to assist the Grand Officers for the current year." On November 18, 1801, according to the Minutes of the Stewards' Lodge :

" A Motion was made and seconded that the nine Excellent Masters for the time being should have a Medal emblematic of their office, which should be given up, when they went out of office, for their successors, which was agreed to, subject to the opinion of Grand Lodge " ; and on June 1, 1803, Grand Lodge " Ordered, That to prevent the intrusion of improper persons into the Grand Lodge, each member shall sign his name and rank in his Lodge, in a book provided for that purpose, in the outer porch. And the Excellent Masters for the time being shall be required, in rotation, to attend early, and carry the same into effect."

In the ensuing September, in order " to accelerate the business of Grand Lodge," it was unanimously ordered " that the Grand Master or his Deputy do grant such Warrants as are vacant to Lodges making application for the same, giving the preference or choice to the Senior Lodges : And that the sum of Five Guineas, to be paid into the Fund of Charity, shall be the established fees for taking out such Senior warrant."

On March 4, 1794, it was ordered—that Country, Foreign, and Military Lodges (where no Grand Lodge was held) should pay five and London Lodges ten shillings and sixpence to the Grand Fund of Charity upon the registry of every new-made Mason, exclusive (under both scales) of the Grand Secretary's fee, of a shilling. The Metropolitan Lodges were also required to pay a further sum of one shilling per quarter for every contributing member.

According to the Minutes of the Stewards' Lodge of November 20, 1793, the " annual compliment to the Secretary for the year 1793 " was placed at fifteen guineas ; on September 18, 1799, it was increased to thirty and on March 26, 1800, it was lowered to ten.

James Agar was succeeded by William Dickey, who, December 27, 1794, again undertook the responsible duties of Deputy Grand Master, a position for which he was more eminently qualified than any man.

Until the December meeting of 1797, there is nothing of moment to record ; but on that occasion " it was moved by Bro. Moreton of No. 63 and seconded by Bro. McGillevery of No. 3, That a committee be appointed by this R.W. Grand Lodge, to meet one that may be appointed by the Grand Lodge of Modern Masons, and with them to effect a Union." But, alas, the time for a reconciliation had not

yet arrived and it will therefore occasion no surprise that "the previous Question was thereupon Moved and Carried almost unanimously."

The negotiations which preceded the fusion of the two Societies are very fully entered in the Atholl records, but the story of the Union will be best presented as a whole and, for this reason, its narration is postponed.

On July 3, 1798, a meeting took place for the purpose of establishing a Masonic Charity for educating and clothing the sons of indigent Freemasons; a subscription was opened to carry this object into execution; and six children were immediately put upon the establishment. Donations of ten and two hundred guineas were voted by Grand Lodge in 1803 and 1809 respectively to this meritorious institution; and, on March 4, 1812, the London Lodges were ordered to pay five shillings, and the other Lodges half that sum, at every new initiation, to be added to its funds.

The Duke of Atholl was present at a Grand Lodge held May 6, 1799, when it was deemed essential "to inhibit and totally prevent all Public Masonic Processions and all private meetings of Masons, or Lodges of Emergency, upon any pretence whatever and to suppress and suspend all Masonic meetings, except upon the regular stated Lodge meetings and Royal-Arch Chapters, which shall be held open to all Masons to visit, duly qualified as such." It was further resolved, "That when the usual Masonic Business is ended, the Lodge shall then disperse, the Tyler withdraw from the Door and Formality and Restraint of Admittance shall cease."

Two months later—July 12, 1799—an Act of Parliament was passed—39 Geo. III, cap. 79—which will be referred to in another chapter; and from that date until the year 1802, no new Warrants were granted by the Atholl Grand Lodge, which contented itself with reviving and reissuing those granted and held before the Act in question was added to the statute-roll.

At the death of William Dickey, Thomas Harper was selected to fill his place and received the appointment of Deputy, March 4, 1801. This office he held until the Union and, during the protracted negotiations which preceded that event, was the leading figure on the Atholl side. He served as Senior Grand Warden from 1786 to 1788, was presented with a gold medal, March 3, 1790 and became Deputy Grand Secretary (by appointment of Robert Leslie), December 27, 1793. According to the Grand Chapter Register, he was made a Royal Arch Mason in No. 190, at Charlestown, South Carolina and the date given is 1770. Here there is evidently a mistake, as the Lodge bearing that number was only constituted in 1774; but an earlier one (No. 92) was established at Charlestown, under the same jurisdiction, in 1761 and it is probable that the numbers of the two Lodges have been confused. At the period of his nomination as Deputy Grand Master, he was a member of both Societies and had served the stewardship in the older one, by which, as we shall afterwards see, he was successively expelled and reinstated during the somewhat tortuous proceedings which have yet to be recounted. The Lodge No. 190 here referred to was afterwards the Grand Lodge of Ancient York Masons of South Carolina and amalgamated with the Grand Lodge of Free and Accepted Masons of the same State in 1817.

Edward Harper, of the same address as Thomas Harper, viz. 207, Fleet Street, served as Deputy Grand Secretary under Leslie from December 27, 1800, until the Union. He was presented with a Gold Medal on December 1, 1813.

Beyond an addition to the minimum fee for installation, which was increased to two and a half guineas on December 4, 1804 (and to three guineas on March 4, 1912), there are no entries calling for attention till we reach the year 1806, when the Minutes of the Stewards' Lodge, under April 16, inform us of a report made to that body by Grand Warden Plummer, to the effect that certain members of Nos. 234 and 264 " had lately taken upon themselves to address the Duke of Kent and requested His Royal Highness to adopt and take upon himself the office of Grand Master, to which address [the Duke] had been pleased to return an answer, under the impression that [it] had been written by the order, or under the sanction, of the Grand Lodge." At a subsequent meeting the incriminated parties " were severely reprimanded from the chair " and warned that similar conduct would be more severely dealt with in the future (Minutes of Stewards' Lodge, May 21, 1806).

On March 4, 1807, the Deputy Grand Secretary was granted an annual stipend of twenty guineas and it was ordered, " That in future, no Brother be permitted to hold or take upon himself the office of Master of a Lodge, unless he shall be first duly registered in the books of Grand Lodge."

In the following year—March 2—the Resolution passed May 6, 1799, inhibiting all Masonic Processions and Lodges of Emergency, was repealed; and on June 1, salaries of thirty and twenty pounds respectively were voted to the Grand Pursuivant and Grand Tyler.

On September 4, 1811, on the motion of James Perry, it was resolved: " That from and after Saint John's day next, no Brother shall be eligible to be elected Master of any Lodge, unless he shall have acted for twelve months as Warden in the said Lodge and that he shall not be entitled to the privileges of a past Master, *untill he shall have served one whole year in the chair of his Lodge*." This was finally approved December 4, 1811. A rough memorandum, pinned into the Minute-book and endorsed " G. L. Extraordinary 23 Oct.," gives the same resolution, but in place of the last fourteen words (italicised above), has—" until he shall have served full two months as Master in ye Chair of his Lodge."

At the same period, as we shall presently see, the older Grand Lodge was also carrying out changes in its procedure, in view of the impending reconciliation.

The Duke of Atholl presided at a special Grand Lodge, held May 18, 1813, in honour of H.R.H. the Duke of Kent, " Provincial Grand Master for Canada." The royal visitor " expressed in the warmest terms his unchangeable affection and attachment to Masonry 'according to the Antient Institution' and to the Grand Lodge of England, in which those principles were so purely and correctly preserved." He further said, " that upon every occasion he should be happy to co-operate with them in exerting themselves for the preservation of the Rights and Principles of the Craft and that, however desirable a Union might be with the *other fraternity of Masons*, it could only be desirable if accomplished on the basis

of the Antient Institution and with the maintenance of all the rights of the Antient Craft." The italicised expression is somewhat curious, considering that Prince Edward (afterwards Duke of Kent), when appointed Provincial Grand Master of Lower Canada by the Duke of Atholl—March 7, 1792—held a similar office under the Prince of Wales, Grand Master of " the other fraternity." Prince Edward was accorded the rank of Past Grand Master—under the older Masonic system—February 10, 1790 and, in the same year, became Provincial Grand Master for Gibraltar, an office he retained until 1800.

The Duke of Atholl resigned in favour of the Duke of Kent, November 8, 1813. The latter was installed as Grand Master, December 1, and on the St. John's day following, the Freemasons of England were reunited in a single Society.

CHAPTER V

THE GRAND LODGE OF ENGLAND, 1761–1813

THE first Lodge to adopt a distinctive title, apart from the sign of the tavern where it met, was the University Lodge, No. 74, in 1730. This was followed by the Grenadiers Lodge, No. 189, in 1739; after which, the constitution in the latter year of the Parham, the Court-House, the Bakers and the Basseterre Lodges in the West Indies, led to the usage becoming a more general one. Inasmuch, however, as the "signs of the houses" where the Lodges met were shown in the *Engraved Lists*, these, in some instances at least, must doubtless have been substituted for distinctive titles, in cases even where the latter existed. Thus the Grenadiers and the Absalom Lodges, Nos. 110 and 119, are only described in 1760 as meeting at the King's Arms and Tun, Hyde Park Corner and the Bunch of Grapes, Decker St., Hamburgh, respectively. This view is borne out by the list for 1760, wherein, out of 245 Lodges, one English Lodge only—the last on the roll—No. 245, the Temple Lodge, Bristol, appears with what may be termed, in strictness, a distinctive name. Nos. 1 and 70 are indeed styled respectively the West India and American and the Stewards' Lodges, but in each case the sign of the tavern is shown and these designations appear to have merely meant that the former Lodge was frequented by one class of persons, the latter by another. The same remark will hold good as regards the Scott's Masons Lodge, No. 115, which, according to the *Engraved List* for 1734, met at the Devil, Temple Bar, in that year.

But although only a single English Lodge has a name affixed to it in the list for 1760, no fewer than twelve Lodges in the West Indies, as well as four in Germany and the same number in Holland, appear with distinctive titles in the same publication. The majority of the West Indian Lodges bore saintly appellatives. Those in Germany were the Union of Angels, Frankfort (1742); the St. George, Hamburgh (1743); the St. Michael's, Mecklenburg (1754); and the Grand Lodge Frederick, Hanover (1755). In Holland there were the Lodges of Orange, Rotterdam and of Charity, Peace and Regularity, at Amsterdam. Other Lodges, for example, Solomon's Lodge, Charles Town, South Carolina (1735) and Providence Lodge, in Rhode Island (1757), bore distinctive titles before 1760, but in these and many similar cases the later lists are misleading, as both the Lodges named were only given places corresponding with their actual seniority, some years after the publication of the list under examination, the former being assigned No. 74, the latter No. 224, which were filled in the first instance by Lodges at Bristol and Santa Croix respectively.

In 1767, the Lodge of which the Duke of Beaufort, Grand Master, was a member, assumed a distinctive title in lieu of the " sign of the house "—the Sun and Punch Bowl—whereby it had previously been described and the practice soon became very general. The happy designation bestowed on the New Lodge at the Horn may have helped to set the fashion, but at any rate, the Old Lodge at the Horn became the Old Horn Lodge in 1768. In the same year original No. 3 took the title of the Lodge of Fortitude and, in 1770, the senior English Lodge assumed the now time-honoured designation of the Lodge of Antiquity.

The Lodges were re-numbered in 1740, 1756, 1770, 1781 and 1792 and, as the same process was resorted to at the Union (1813), again in 1832 and 1863, much confusion has been the result, especially when it has been sought to identify Lodges of the past century with those still existing in our own. Some of the difficulties of this task have been removed, but the unmethodical way in which vacant numbers were allotted during the intervals between the general re-numberings will always render it a somewhat puzzling undertaking to trace the fortunes of those Lodges of bygone days, which are undistinguished from the others, save by numbers and the names of the taverns where they assembled.

The positions on the roll during the numeration of 1756–69 of the Lodges at Charlestown and Rhode Island are noticed elsewhere. The former found a place on the roll in the first instance as No. 251 and is described in the *Engraved List* for 1761 as Solomon's Lodge, Charles Town, S. Carolina, 1735. Immediately above it, strange to say, at the Nos. 247–250, are four other South Carolina Lodges, stated to have been constituted, the two earliest in 1743 and 1755, the two latest in 1756 respectively. In the list for the following year, however, a vacant niche was available at the No. 74 and Solomon's Lodge accordingly was shifted there from its lower position, the Lodge immediately below it being described as No. 75, Savannah, in the Province of Georgia, 1735. In the same way the Nos. 141–143 on the list of 1756 were filled by Minorca Lodges up to the year 1766, but in 1768 they were assigned to Lodges in Boston and Marblehead (Mass.) and in Newhaven (Connecticut) respectively. At the next change of numbers (1770) the four remaining Lodges in South Carolina, misplaced in the official list, were lifted to positions on the roll tallying with their respective seniority. St. John's Lodge, New York, which was first entered in the *Engraved List* of 1762, was on the same occasion placed—according to the date of its constitution—among the Lodges of 1757.

Certificates signed by the Grand Secretary were first issued in 1755, in which year, it may be stated, the practice of " smoaking tobacco " in Grand Lodge during the transaction of business was forbidden, the Deputy Grand Master (Manningham) observing, " that it was not only highly disagreeable to the many not used to it, But it was also an Indecency that should never be suffered in any solemn assembly."

Lodges, more particularly during the first half of the eighteenth century, were, in many instances, formed long before they were constituted. The latter ceremony was of a very simple character. Usually it was performed by the Deputy Grand

Master in person and a record of the circumstance, duly attested by the signatures of the Grand or acting Grand Officers, forms, not uncommonly, the first entry in a Minute-book. The officers were elected quarterly or half-yearly, the former practice being the more frequent of the two. But one method was substituted for the other, with very little formality, as the following entries attest:

March 1, 1762.—Agreed that every quart^r^. it be a ballotten for a new Master and Wardens.

December 20, 1762.—This night it was agreed that Election-night should be every six months. (*Minutes of the Moira Lodge*, No. 92.)

The installation of officers was devoid of the ceremonial observances peculiar to the Antients and, though the novelties of one system ultimately penetrated into the other, they were not considered orthodox or regular by Brethren of the Older School until the somewhat unconditional surrender of their Grand Lodge which preceded the Union. In what is now the Friendship Lodge, No. 6, we learn from the Minutes that, March 16, 1758, "it being Election Night, the Senr. Ward^n^. took the Chair; the Junr Ward^n^ [the] S.W.; ye Secretary [the] J^r^. W^n^.; and B^r^. J. Anderson was Elected Secretary." In the Moira, No. 92, on March 6, 1760, "B^r^ Dodsworth, by desire, accepted of the Master's Jewell."

The services of the Right Worshipful Master, as the presiding officer was then styled, were frequently retained throughout several elections, whilst, in case of illness or inability to attend the meetings, they were as summarily dispensed with. Thus, in a London Lodge, on February 2, 1744, the Master having "declared on the box," being sick, another Brother was forthwith elected in his room. (*Minutes of Lodge*, No. 163, now extinct.)

Wine and tobacco were often supplied in the Lodge room. In one of the country Lodges it took several bottles to audit the Treasurer's account and, when that was done and the balance struck and carried out, it was a common practice to add a postscript of "One bottle more" and deduct that from the balance. (T. P. Ashley, *History of the Royal Cumberland Lodge*, Bath, No. 41, p. 25.) The following By-law was passed by a London Lodge in 1773: "That on account of the great expense incurr'd by allowing wine at supper and, in order to prevent the bad consequences arising therefrom, no liquor shall be paid for out of the Lodge Funds which is drunk out of the Lodge Room, except beer or ale drank at supper."

In the Treasurer's Accounts of the same Lodge, under October 20, 1777, there is an entry recording the payment of one shilling and sixpence for Herb Tobacco for the Lodge of Instruction, an offshoot of the Lodge, established on the motion of Brother Wm. White—afterwards Grand Secretary—in 1773. (Brackstone Baker, *History of the Lodge of Emulation*, No. 21, 1872, pp. 8, 9.)

By some Lodges, however, the consumption of liquors during the period of Masonic labour was strictly forbidden; and in the Moira Lodge, now No. 92,

on February 4, 1765, a "Br Hutchinson paid a fine of 3 pence for drinking in ye Lodge."

Frequently the Lodge, besides its normal functions, also discharged those of a benefit society. In such cases there was a limit as to the age of admission and persons over forty were generally ineligible as candidates. The rules ordinarily guard against an influx of members that might press with undue weight upon the finances. People following certain callings, such as soldiers, sailors, bricklayers and constables, were in most cases declared incapable of membership; while there was frequently a general proviso that no one whose employment in life was either prejudicial to health or of a dangerous character should be proposed for admission. Virtually they were trades-unions and, in one instance, a regulation enacts that the "proposed" must not "occupy any business which may interfere or closs [clash] with [that of] any member already entered." (*Minutes of Lodge* No. 163, now extinct.) The following is from the same records:

December 2, 1742.—A motion was made, Seconded and agreed to *N.C.*, that the Box shou'd be shut up from this night for six months from all benefits (Deaths & Burials excepted), unless to such members who, during the aforesaid time, shall produce a person to be made a Mason, or a person to be entr'd a member —Which member so producing such shall Immediately become free.

The first two Degrees were usually conferred on the same evening, the third could also be included by dispensation. The fees and dues ordinarily charged in Lodges about the year 1760 were as follows: for initiation and passing, £1 1*s.*; raising, 5*s.*; quarterage, 6*s.* It was customary for all who were present at a meeting to pay something "for the good of the house." Usually each member paid a shilling; visitors from other Lodges, eighteenpence; and St. John's men, or Brethren unattached, two shillings. Until comparatively late in the century, visits were freely interchanged by the Masons under the rival Jurisdictions. If the visitor, though not personally known, could pass a satisfactory examination, this was sufficient; and even in cases of defective memory, the administration of an "obligation" generally qualified a stranger for admission. Of this custom two examples will suffice.

December 4, 1758.—Brother Glover, of St. John's Lodg, being an Ancient Meason, having taken his obligation of this Lodg, paid the ujal fine of two shilling and became a member. (*Minutes of the Moira Lodge*, No. 92.)

October 15, 1762.—Evald Ribe, M.D., Member of St. Edward's Lodge at Stockholm, took the obligation, & was proposed to become a member, & carried N.C. (*Minutes of* No. 246.)

The usage at this period seems to have been, that Extraneous Brethren, as they are commonly termed in the records both of the Regular Masons and the Antients—or, in other words, persons who had been admitted into Masonry under other Jurisdictions—were allowed to visit freely in the Regular Lodges. They

were apparently re-made—in the sense of going through the ceremonies a second time—if they so wished, but not otherwise. According to the Minutes of the Lodge at the Lebeck's Head, William Dickey was present as a visitor several times before he was " made a modern Mason of," in conformity, there can be little doubt, with his own desire, as he did not become a member of the Lodge and, therefore, no pressure could have been put upon him. Evidently he could, had he liked, have attained membership in No. 246 in the same simple manner as Dr. Ribe, in connexion with whom, it may be observed that the first Deputation for the office of Provincial Grand Master at Stockholm—under the Grand Lodge of England—was granted by Lord Blayney in 1765 ; and that no Lodge constituted under it appeared on the English roll until 1769. As the earliest Lodge in Sweden for which a Charter was granted by the Antients was only established in 1773, St. Edward's Lodge, Stockholm, if of British origin, must, therefore, have been an offshoot of the Grand Lodge of Scotland, under a patent from which body a Lodge was erected at Stockholm in 1754. (Laurie, *History of Freemasonry*, 1804, p. 134.)

Lord Aberdour held the office of Grand Master from May 18, 1757, until May 3, 1762, having filled the same position in Scotland from December 1, 1755, until November 30, 1757. In the latter capacity he granted a Warrant of Constitution to some Brethren in Massachusetts, empowering them to meet under the title of St. Andrew's Lodge, No. 82. The petitioners were Antient Masons, in the sense of belonging to the body distinguished by that popular title. These, as observed by Findel (*History*, p. 353), " transplanted the dissensions prevailing in England and formed two opposing camps over the ocean." This Lodge, which was established November 13, 1756, resolved, in December 1768, to keep the Festival of St. John the Evangelist and " that none vulgarly called ' Modern Masons ' be admitted to the Feast." (*Proceedings*, Grand Lodge of Massachusetts, 1870, pp. 159, 162.) It ultimately became the Massachusetts Grand Lodge of Antient Masons and amalgamated, in 1792, with the St. John's Grand Lodge of the same State, as the governing body under the older Grand Lodge of England was then designated.

Precisely as in the mother country, the Masons were divided into two denominations and, even whilst Lord Aberdour was at the head of the Craft in both kingdoms, the Antients in St. Andrew's Lodge and the so-called Moderns in the other Boston Lodges were at open variance. This is the more remarkable, because about the very time when a difference of procedure between the Grand Lodge of Scotland and the original Grand Lodge of England was alleged to exist by the Brethren of Massachusetts, a letter was written by Dr. Manningham to a correspondent in Holland, informing him, in substance, after having consulted Lord Aberdour and several other Scottish noblemen and gentlemen that were good Masons, that the Masonic ceremonies were identical under the Grand Lodge of Scotland and the older Grand Lodge of England, both of which knew only three orders, viz., Masters, Fellow-Crafts and Apprentices.

Lord Aberdour was succeeded as Grand Master by Earl Ferrers in 1762 and the latter gave place, in turn, to Lord Blayney on May 8, 1764.

During the administration of this nobleman, the Dukes of York, Cumberland and Gloucester became members of the Society, when it was ordered by Grand Lodge, that they should each be presented with an apron, lined with blue silk and that in all future processions they should rank as Past Grand Masters, next to the Grand Officers for the time being.

In April 1766, a new edition of the *Book of Constitutions* was ordered to be printed under the inspection of a committee.

In the same month, at the Committee of Charity, a complaint was made

that the Lodge at the Old Bell in Bell Savage Yard, Ludgate Hill, had been illegally sold. It appeared from the Respondents that they were Foreigners and had made (as they apprehended) a fair purchase thereof, had paid a valuable consideration for the same and did under that Constitution hold a regular Lodge at the Fountain in Ludgate Hill. It was determined under these circumstances that in Equity they had a Right to the Constitution and that they should be permitted to hold their Lodge under it, but that for the Future the sale of a Constitution should on no account be held valid, but [it] should immediately be considered as Forfeited.

A further illustration of the practice last referred to is afforded by the Minutes of the same tribunal for April 8, 1767, on which date a

B^ro^ Paterson reported that the Constitution of the Lodge No. 3, held at the Sun and Punch Bowl, had been sold or otherwise illegally disposed of, that the same was purchas'd by a Number [of] Masons, who now meet by virtue thereof, under the name of the Lodge of Friendship, at the Thatched House in St. James St. And that B^ro^ French was the person principally concerned, together with the Brethren of the Lodge formerly held at the Sun and Punch Bowl.

The decision of the committee was postponed—

but as a mark of high respect to his Grace the Duke of Beaufort and the Noblemen and Honourable Gentlemen meeting under the name of the Lodge of Friendship and in consideration of their being very young Masons [it was ordered], that the Constitution No. 3 shall remain with them, even tho' it should appear upon further enquiry, that this affair hath been transacted contrary to the Constitution, but at the same time resolved, that this shall not be looked upon as a Precedent for the future on any account whatsoever.

A week later, the Minutes of the last Committee of Charity were read in Grand Lodge and confirmed, " except that part of them which related to Brother French," by whom an apology was made " in open Quarterly Communication." At this meeting the Duke of Beaufort was elected Grand Master and, in the following year, a vacancy occurring, he appointed French to the office of Grand Secretary.

At the Committee of Charity, held January 20, 1768, two letters were read from the Grand Lodge of France, desiring a friendly correspondence with the Grand Lodge of England, which was cheerfully agreed to. This was ratified at the ensuing Grand Lodge, held January 28.

At the April meeting of the same body, it was carried by a majority, that the practice of Brethren appearing armed in Lodges was an innovation upon the ancient usages and customs of the Society and it was resolved that " the Grand Master be requested to forbid such practice in future."

In the following October, the Deputy Grand Master, who presided, informed the Committee " that the Duke of Beaufort was resolved to have the Society incorporated and proposed that the Brethren present should take into serious consideration the most effectual means to raise a fund for defraying the expense of building a hall."

A week later, the Hon. Charles Dillon, Deputy Grand Master, explained in Grand Lodge the plan he had submitted at the Committee of Charity. Ten resolutions were thereupon passed, which were ordered to be printed forthwith and transmitted to all the Lodges on record. By these it was provided, that certain fees should be paid by the Grand Officers annually, by new Lodges at their constitution, by Brethren at initiation or joining and for dispensations. Many further articles or regulations were subsequently added. No. XI—November 19, 1773—requires each Lodge to transmit to the Grand Secretary a list of its members, with the dates of their admission or initiation; also their ages, together with their titles, professions, or trades; and that five shillings be transmitted for every initiate and half-a-crown for each joining member as registration fees; and that no person initiated into Masonry, after October 28, 1768, shall be entitled to partake of the General Charity, or any other of the privileges of the Grand Lodge, unless his name be duly registered and the fees paid as above.

Article XII, enacted February 22, 1775, is simply a plan of granting annuities for lives, with the benefit of survivorship, or in other words it merely provides the machinery for a tontine.

The following is the XIIIth regulation:

Subscribers of £25 as a loan, without interest, toward paying off the hall debts, to be presented with a medal, to wear as an honourable testimony of their services and to be members of the Grand Lodge; a like medal to be given to every Lodge that subscribes, to be worn by the Master; and every subscribing Lodge is allowed to send one other representative to the Grand Lodge, besides the Master and Wardens, until the money be repaid.

A copy of the intended Charter of Incorporation was circulated among the Lodges, three of which, including the Stewards and the Royal Lodge, memorialized Grand Lodge, to discontinue the project; another, the Caledonian Lodge, actually entered a caveat against it, in the office of the Attorney-General.

On April 27, 1769, the question was put, whether the Caledonian Lodge,

No. 325, should be erased, "but on Bro. E. G. Muller, Master of the said Lodge, publickly asking pardon in the names of himself and his Lodge, the offence was forgiven." Muller, however, was expelled from Masonry, February 7, 1770, "having brought an action against Bro. Preston, Master of the Ionic Lodge, who assisted in turning him out of the Committee of Charity for his gross misbehaviour there" (*Grand Lodge Minutes*). The Master, Wardens and Secretary of the Caledonian Lodge were likewise expelled, April 26, 1771, "for sending a letter to the P.G.M. of the Austrian Netherlands reflecting upon the Grand Lodge of England in the grossest terms" (*ibid.*).

The Deputy Grand Master then stated that 168 Lodges had declared in favour of Incorporation and 43 against it and "a motion being made whether the Society should be Incorporated or not—it was carried in the affirmative by a great majority."

The design of incorporating the Society by act of parliament was abandoned in 1771, when, in consequence of the opposition it encountered, the Hon. Charles Dillon himself moved that the consideration of the bill should be postponed *sine die*, which was agreed to.

Meanwhile, however, a considerable sum had been subscribed for the purpose of building a hall and, on April 23, 1773, a committee was appointed to assume a general superintendence of the undertaking. It consisted of the Present and Past Grand Officers, Provincial Grand Masters, the Master of the Stewards' Lodge and the Masters of such ten other Lodges, within the Bills of Mortality, as they might nominate at their first meeting. Preston, who was himself a member of this committee, says that "every measure was adopted to enforce the laws for raising a new fund to carry the designs of the Society into execution and no pains were spared by the committee to complete the purpose of their appointment."

Indeed, the new board soon usurped some of the functions of the Committee of Charity and a great deal of the ordinary business of the Society was remitted to it for consideration and despatch.

In the following year—November 25, 1774—the committee reported the purchase of premises in Great Queen Street at a cost of £3,150. The foundation stone of a New Hall was laid May 1, 1775, the building itself was opened May 23, 1776 and dedicated in solemn form to MASONRY, VIRTUE, UNIVERSAL CHARITY and BENEVOLENCE.

Although the leading occurrence during the presidency of the Duke of Beaufort was the plan of an Incorporation by Royal Charter, there are other of the proceedings under the administration of that nobleman to which it is necessary to refer.

The increase of foreign Lodges occasioned the appointment of a new office, viz., that of Provincial Grand Master for foreign Lodges in general, which was bestowed on John Joseph de Vignoles, Esq. The metropolitan Lodges were also placed under the control of a General Inspector or Provincial Grand Master; but the majority of the London Lodges disapproving the appointment, it was soon after withdrawn. (Preston, *Illustrations of Masonry*, 1792, p. 308.)

In 1770 a friendly alliance was entered into by the Grand Lodge of England with the National Grand Lodge of the United Provinces of Holland and their dependencies. The former undertook not to constitute Lodges within the jurisdiction of the latter and the Grand Lodge of Holland promised to observe the same restriction with respect to the Grand Lodge of England in all parts of the world.

In the same year the Lodges were again renumbered, by closing up the vacancies on the roll and moving the numbers of the existing Lodges forward.

On April 26, 1771, the following resolutions were moved by Bro. Derwas of the Stewards' Lodge and approved of in the following November. None of them, however, appear to have been carried into effect:

1. That the law made the 2d of March 173½ giving a privilege to every acting steward at the Grand Feast, of nominating his successor, be abrogated.
2. That there shall in future be 15 stewards instead of 12.
3. That these 15 stewards shall be nominated by the Lodges within the Bills of Mortality in rotation, beginning with the senior Lodge; each of such Lodges having power to nominate one person at the annual Grand Feast, to serve that office for the year ensuing.
4. That if any of the 15 Lodges in turn to nominate a steward shall decline or omit to do so, then the privilege to pass to the next Lodge in rotation.

Similar proposals, for throwing open the privilege of the Red Apron to all the metropolitan Lodges in succession, were made at a much later date, but the remaining resolutions, affecting the Grand Stewards' Lodge or the body of its members, passed by the older Grand Lodge of England, prior to the fusion of the two Societies, will now briefly be summarized.

At a Grand Lodge held February 3, 1779, a representation was made by the Master and other Brethren of the Stewards' Lodge, that it had been usual of late for Brethren who served the office of Steward, to neglect all attendance upon the Stewards' Lodge afterwards as members; and when summoned and called upon for their subscriptions, to declare that they never considered themselves as members, whereby the fund of that Lodge was greatly injured, their books and accounts left in a very irregular state and the actual members much disgusted. To obviate these complaints, a resolution was passed in the following terms:

Whereas it appears from the *Book of Constitutions* to have been the invariable usage of the Society, to appoint the officers of the Grand Lodge from such Brethren only who have served the office of Grand Steward, Resolved, that in future, no Brother be appointed a Grand Officer, until he shall have served the office of Steward at a Grand Feast; nor unless he be an actual subscribing member of the Stewards' Lodge at the time of his appointment.

On April 18, 1792, it was ordered, "that the Stewards' Lodge be placed at the head of the List of Lodges without a Number" and this position it retained

at the Union. It had previously borne the following numbers: 117 (1736), 115 (1740), 70 (1756), 60 (1770), 47 (1781).

In 1794, the Board of Stewards raised the price of the tickets for the Grand Feast from half a guinea to one guinea, but the alteration being objected to, it was declared improper by the Committee of Charity.

Lord Petre was elected Grand Master in 1772 and the first edition of the *Illustrations of Masonry*, which appeared in that year, was published with his official sanction. This was a distinct innovation upon the ordinary usage with regard to Masonic publications, none hitherto, the *Books of Constitutions* alone excepted, having received the *imprimatur* of the Grand Lodge. The same patronage was extended to the second edition, which appeared in 1775, in which year the author was appointed Deputy or Assistant Secretary under James Heseltine, with a salary and his *Illustrations of Masonry*, as well as the *Freemasons' Calendar* for 1777 and an Appendix to the *Book of Constitutions*—brought out under his editorial supervision—were advertised for sale in the printed proceedings of the Grand Lodge of England for November 13, 1776. Through the same medium Hutchinson's *Spirit of Masonry* and the oration delivered by Dr. Dodd at the dedication of Freemasons' Hall, were also recommended to the Fraternity.

The Rev. William Dodd, LL.D., was appointed Grand Chaplain May 1, 1775, on which date the foundation-stone of the new hall was laid with Masonic honours. The dedication of this building gave rise to another new office, that of Grand Architect, which was conferred on Thomas Sandby, by whom the structure was designed. Both these officers were reappointed at the next Assembly and Feast—June 3, 1776—but in the following April, on a representation that Dr. Dodd had been convicted of forgery and confined in Newgate, he was unanimously expelled the Society.

The next Grand Chaplain was the Rev. Sydney Swinney, D.D., who was appointed by the Duke of Manchester in 1781, after which year the office remained vacant until 1785, when the Rev. A. H. Eccles was selected to fill it and retained the appointment down to 1802, being succeeded by the Rev. Lucius Coghlan, D.D., who likewise held it for many years and officiated as Grand Chaplain until after the Union. He was one of the Grand Chaplains, the other being Dr. Edward Barry of the United Grand Lodge of England, invested by the Duke of Sussex in 1814. The last-named was Chaplain of the Antient Grand Lodge from 1791 to 1813.

Thomas Sandby retained the title of Grand Architect until his death and is so described in the official records and calendars, although not formally reappointed after 1776. At the Grand Feast in 1799, Robert Brettingham was invested as his successor and filled the office until the recurrence of the same festival in 1801, when William Tyler, the Architect of the Tavern, having been proposed as a candidate for the office, the Grand Master observed that the office of Grand Architect had been conferred on Brother Sandby only as a mark of personal attachment, he having been the Architect of the Hall, but that it was never intended to be a permanent

office in the Society. The Grand Lodge therefore resolved that the office of Grand Architect should be discontinued, but that, in compliment to Brothers Brettingham and Tyler, both these Brethren should be permitted to attend the Grand Lodge and wear an honorary jewel as a mark of personal respect.

This, in effect, brought them within the provisions of a regulation passed February 14, 1776, permitting past as well as actual Grand Officers to wear distinctive jewels, upon which innovation Preston remarks:

> How far the introduction of this new ornament is reconcilable to the original practices of the Society, I will not presume to determine; but it is the opinion of many old Masons, that multiplying honorary distinctions, only lessen the value and importance of the real jewels, by which the acting officers of every Lodge are distinguished. (*Illustrations*, 1792, p. 315.)

No further offices were created during the administration of Lord Petre, nor is there much to add with respect to this section of Masonic history.

In 1773—April 23—it was Resolved, that no master of a public-house should in future be a member of any Lodge holden in his house.

Three days later, at the annual Feast, the Grand Secretary informed the Grand Lodge of a proposal for establishing a friendly union and correspondence with the Grand Lodge of Germany, held at Berlin, under the patronage of the Prince of Hesse-Darmstadt, which met with general approbation.

On November 24, 1775, it was resolved that an Appendix to the *Book of Constitutions* and also a *Freemasons' Calendar*, should be published, the latter in opposition to an almanac of similar name brought out by the Stationers' Company and both matters were referred to the Hall Committee.

An Extraordinary Grand Lodge was held April 7, 1777, consisting of the Grand Officers, the Master, Wardens and assistants of the Stewards' Lodge and the Masters of seventy-five private Lodges.

The Grand Secretary informed the Brethren that the object of the meeting was to take into consideration a report from the Hall Committee, concerning the proper means of discouraging the irregular assemblies of persons calling themselves Antient Masons; and for supporting the dignity of the Society, by advancing the fees for initiation and for new Constitutions, or the revival of old ones. The report being read, it was resolved:

> That the Persons who assemble in London and elsewhere in the character of Masons, calling themselves Antient Masons, by virtue of an Authority from a pretended Grand Lodge in England and at present said to be under the patronage of the Duke of Athol, are not to be countenanced or acknowledged as Masons by any regular Lodge or Mason under the Constitution of England; nor shall any regular Mason be present at any of their Conventions, to give a Sanction to their Proceedings, under the Penalty of forfeiting the Privileges of the Society; neither shall any Person initiated at these irregular Meetings be admited into any Lodge without being re-made and paying the usual Making Fees.

That this Censure shall not extend to any Lodge or Mason made in Scotland or Ireland under the Constitution of either of these Kingdoms ; or to any Lodge or Mason made abroad under the Patronage of any Foreign Grand Lodge in Alliance with the Grand Lodge of England, but that such Lodges and Masons shall be deemed regular and constitutional.

It was also resolved, that after May 1 then ensuing, no person should be made a Mason for a less sum than two guineas. That the fee payable at the constitution of a London Lodge should be six, for a country Lodge four, guineas and that two guineas from each should be appropriated to the Hall Fund. The following resolution, which was duly passed, concluded the business of the evening :

That all Lodges which have not complied with the Orders and Resolutions of the Grand Lodge in regard to the Regulations for building a Hall, &c., for the Use of the Society, be erazed out of the List, unless they transmit to the Grand Secretary, on or before each Quarterly Communication, an accurate List of all Members made or admitted since October 29, 1768, with the Registering Fee stipulated by the Regulations of that Date ; or give some satisfactory Excuse for their Neglect.

The proceedings of this meeting were of a very instructive character. First of all, we learn that the Original Grand Lodge of England had at last realized the vitality of the Schism, as well as the expediency of adopting more decided measures to check the rebellion against authority ; next, that in addition to the functions which it was primarily called upon to discharge, a large portion of the ordinary business of the Society was transacted by the Hall Committee ; lastly, that very arbitrary measures were being resorted to in order to coerce the Lodges and Brethren into raising the requisite funds to balance an increasing expenditure, out of all proportion to the ordinary or normal revenue of Grand Lodge.

Lord Petre was succeeded as Grand Master by the Duke of Manchester, who was invested with the ensigns of his office on May 1, 1777 ; after which the former nobleman returned thanks for the honours he had received in the Society, assuring the Brethren of his attachment to its interests. Nor were these mere idle words. The amiable character of Lord Petre and his zeal as a Mason, may—to use the words of a contemporary—be equalled, but cannot be surpassed. He was a Catholic, but held his religious faith without bigotry and, by his liberality and worth, won the esteem of all parties. He was generally regarded as the head of the Catholic body in this country ; therefore, his continuing to preside for five years over a branch of the Society against which the thunders of the Vatican had been launched in 1738, again in 1751, affords conclusive proof that in England, towards the close of the eighteenth century, the two Bulls issued by Roman Pontiffs against the Freemasons had been devoid of any practical result.

Lord Petre was present at and presided over, many meetings of the Society after the termination of his tenure of office. His last attendance appears to have occurred November 24, 1791, when, though the Acting Grand Master, Lord

Rawdon, was present, he took the chair as Past Grand Master. He died July 3, 1801 and, after his decease, it was ascertained that he expended annually £5,000 in charitable benefactions.

During the administration of the Duke of Manchester, the tranquillity of the Society was interrupted by some private dissensions. An unfortunate dispute arose among the members of the Lodge of Antiquity and the contest was introduced into the Grand Lodge, where it occupied the attention of every committee and communication for twelve months. The result was a schism, which subsisted for the space of ten years, when the two bodies—each claiming to be No. 1—were happily reunited.

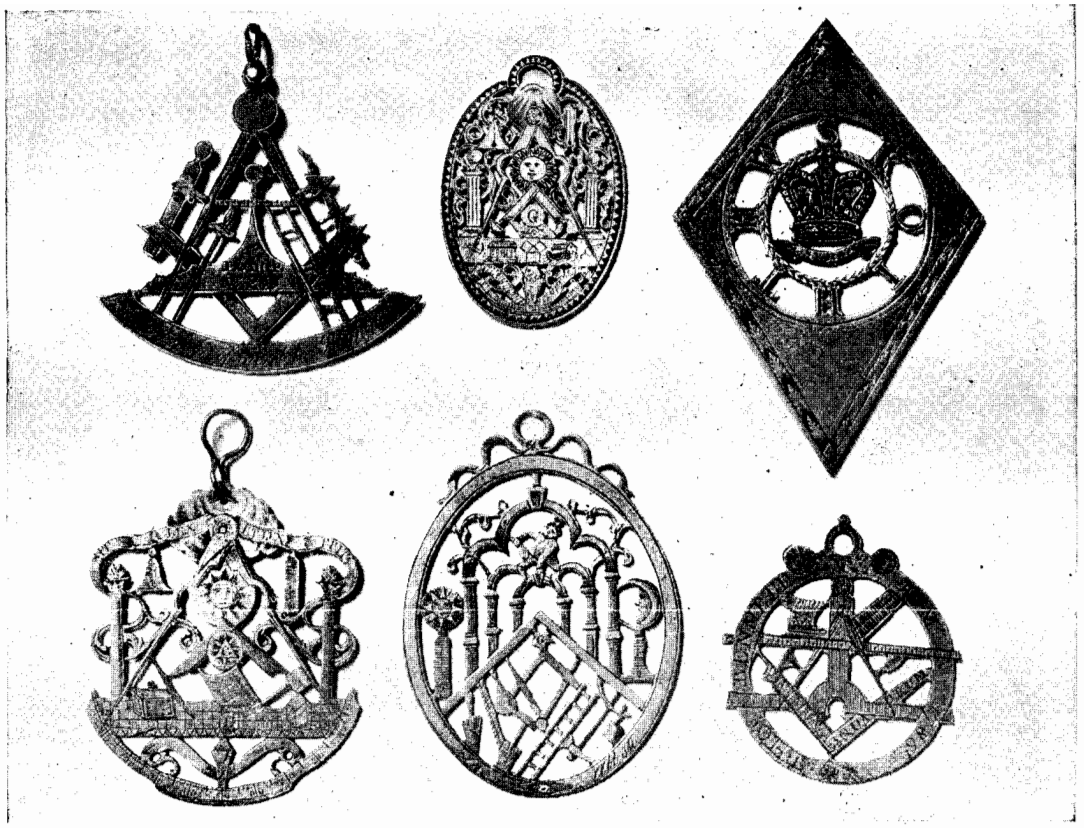
The Grand Master, at a Quarterly Communication held February 2, 1780, laid before the Brethren a letter in the Persian language, enclosed in an elegant cover of cloth of gold, addressed to the Grand Master and Grand Lodge of England, from Omdit ul Omrah Bahaudar, eldest son of the Nabob of Arcot. This Prince had been initiated into Masonry in the Lodge at Trichinopoly, near Madras and his letter—which acknowledged in graceful terms a complimentary address forwarded by the Grand Lodge, on the circumstance becoming known in this country —was so appreciated by the Brethren, that a translation of it was ordered to be copied on vellum and, with the original, to be elegantly framed and glazed and hung up in the Hall at every public meeting of the Society.

At the ensuing Grand Feast, Captain George Smith was appointed Junior Grand Warden, though the Grand Secretary objected, that, being then Provincial Grand Master for Kent, he was disqualified for serving that office. Ultimately the objection was waived, Captain Smith offering to resign the Provincial Grand-Mastership, should the union of both offices in the same person prove incompatible. In the following November, a letter was read from Captain Smith, resigning the office of Junior Grand Warden, but to prevent a similar difficulty occurring, it was resolved " that it is incompatible with the laws of this Society, for any Brother to hold more than one office in the Grand Lodge at the same time."

At this Grand Lodge, the Grand Master was empowered, in consequence of the great increase of business, to appoint a Joint Grand Secretary, with equal power and rank in the Society and William White, Master of the Stewards' Lodge, was thereupon appointed to that office.

On February 7, 1781, at the request of the Grand Lodge of Germany, Brother John Leonhardi was appointed their representative at the Grand Lodge of England and it was also resolved, that Brother Leonhardi should wear the clothing of a Grand Officer and rank next to Past Grand Officers, at all public meetings of the Society.

At the Communication in April 1782, the prospect of establishing a fraternal alliance, still nearer home, was discussed at some length. A report was brought up from the Committee of Charity, that the Grand Lodge of Scotland was disposed to enter into a regular correspondence and, after long debate, it was unanimously resolved, that it be recommended to the Grand Master, to use every means which



Six Silver Jewels (Pierced Type).

No. 1.—A silver pierced jewel composed of the usual Masonic Emblems.
No. 2.—A beautiful specimen composed of interlaced foliage and Masonic Emblems. Dated 1780.
No. 3.—A curious mark jewel of four sides. Bears the London hall-mark of 1785.
No. 4.—A gilt jewel boldly pierced and, except in the mottoes, nearly alike on both sides. There is no hall-mark or date.
No. 5.—An oval jewel of 1791 of fine design, silver-gilt.
No. 6.—A small circular silver jewel. There is no hall-mark, but a date on the inscription gives the year 1786.

in his wisdom he may think proper, for promoting a correspondence and good understanding with the Grand Lodges of Scotland and Ireland, so far as might be consistent with the laws of the Society.

At the same meeting, H.R.H. the Duke of Cumberland and Earl Ferrers were severally proposed for the office of Grand Master and, on the question being put, the former was elected by a very great majority.

A motion was then made by Brother Dagge, that whenever a Prince of the Blood did the Society the honour to accept the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the Acting Grand Master, which passed unanimously in the affirmative.

The Earl of Effingham was appointed to the new office and, as proxy for the Duke of Cumberland, was installed and invested at the ensuing Feast.

At a Communication, held April 9, 1783, among the Minutes of the preceding Committee of Charity, then confirmed, was one, representing that the Grand Secretary, Heseltine, had requested the opinion of the Committee, on an application made to him by Captain George Smith, to procure the sanction of the Grand Lodge for a book he intended to publish, entitled, *The Use and Abuse of Free Masonry*; and that the Committee, after mature consideration, had resolved, that it be recommended to the Grand Lodge not to grant any sanction for such intended publication.

Of the work in question, it has been well said, " that it would not at the present day enhance the reputation of its writer, but at the time when it appeared there was a great dearth of Masonic literature—Anderson, Calcott, Hutchinson and Preston, being the only authors of any repute that had as yet written on the subject of Masonry. There was much historical information contained within its pages and some few suggestive thoughts on the symbolism and philosophy of the Order." Captain Smith held an appointment in the Royal Military Academy at Woolwich and was a member of a Lodge at that town, the proceedings of which formed the subject of inquiry at a Grand Lodge held November 19, 1783, when Captain G. Smith and Thomas Brooke were charged with the offence of " making Masons in a clandestine manner in the King's Bench Prison." In a written defence, it was pleaded that " there being several Masons in the Prison, they had assembled as such for the benefit of instruction and had also advanced some of them to the 3rd Degree. But a doubt arising whether it could be done with propriety, the Royal Military Lodge, No. 371, at Woolwich, adjourned with their Constitution for that purpose to the King's Bench Prison (Captain Smith being Master thereof), being one of those itinerant Lodges which move with the Regiment, the Master of which, wherever he is, having the Constitution of the Lodge, was by Captain Smith judged to have a right to hold a Lodge, make Masons, etc. That this happened previous to Thomas Brooke coming to the prison, but that he afterwards attended their meetings, not thinking it any harm." The two Brethren concluded their defence by " begging pardon of the Grand Lodge for any error they had committed " and expressing a hope, " that grace would be granted to them." Whereupon it was resolved: " That it is the opinion of this Grand Lodge, that it is inconsistent with the principles

of Masonry, that any Free Mason's Lodge can be regularly held for the purposes of making, passing, or raising Masons in any Prison or Place of confinement." At the next Quarterly Communication—February 11, 1784—the Royal Military Lodge, No. 371, was erased from the list and, in the following November, it was ordered that Captain Smith—whose name disappears from the calendar of that year as a Provincial Grand Master—should be summoned before the next Committee of Charity to answer for his complicity in a misdemeanour of a still graver character. The charge was proved to the satisfaction of that tribunal and, at a Quarterly Communication, held February 2, 1785—

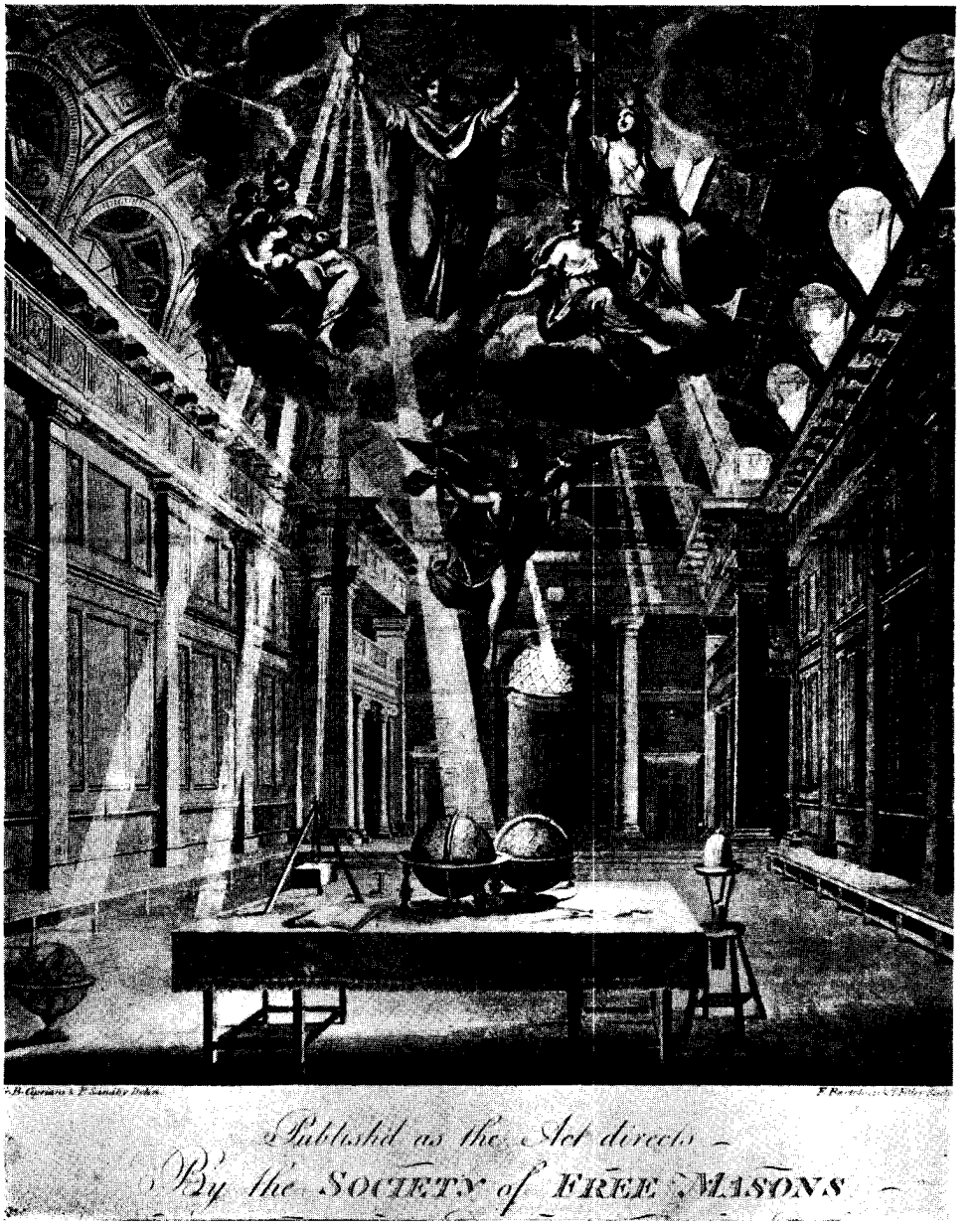
Captain John George Smith, late Provincial Grand Master for the County of Kent, having been charged with uttering an Instrument purporting to be a certificate of the Grand Lodge, recommending two distressed Brethren ; and he not appearing, or in any Manner exculpating himself, though personally summoned to appear for that Purpose, was duly expelled the Society.

A new edition of the *Constitutions*, which had been sanctioned in 1782, was brought out in 1784, under the direction of the Hall Committee, who secured the services of John Noorthouck (author of the *New History of London*, 1773 and *Historical and Classical Dictionary*, 1776) as editor or compiler. The work reflects credit on all who were concerned in its publication ; the constant repetition of mere formal business and of the names of stewards and members present at the stated meetings of the Society, are very properly omitted, whilst it possesses a full index, " without which," as rightly observed by the editor, " no publication beyond the size of a pamphlet, can be deemed compleat."

At the Grand Feast, in this year, James Heseltine, declining a reappointment, William White became sole Grand Secretary. The services of the former were gracefully recognized in 1785 by his appointment as Senior Grand Warden, a position, however, which he resigned six months later, on being unanimously elected to the office of Grand Treasurer, November 23, 1785, vacant by the death of Rowland Berkeley.

The same evening a new office was created, that of Grand Portrait Painter and conferred on the Rev. William Peters, in acknowledgment of his elegant present of the portrait of Lord Petre, which, it was considered, " opened a Prospect to the Society of having its Hall ornamented with the successive Portraits of the Grand Masters in future."

The Grand Portrait Painter ranked after the Grand Architect and before the Grand Sword-Bearer. The office was regarded as a purely personal one, to be held by Peters, *quamdiu se bene gesserit* and, though his name is not included in the list of annual appointments declared on the Grand Feast Day, it duly appears among those of the Grand Officers of the Society published in successive editions of the *Freemasons' Calendar*, from 1787 to 1814. The new Grand Officer proved himself to have been in every way worthy of the mark of distinction conferred by the Grand Lodge ;



Frontispiece to the Book of Constitutions, 1784.

The above is an engraving of the interior of Freemasons' Hall, and was the work of Francesco Bartolozzi, E. B. Cipriani, T. Fitler and Thomas Sandby, R.A.

and, on November 28, 1787, a resolution was passed, conveying the thanks of that body to the Rev. W. Peters, G.P.P., for "his kind Superintendance and great Liberality, in the beautifying and ornamenting of the Hall."

On April 12, 1786, complaint was made of the intolerant spirit of some of the regulations of the Grand Lodge at Berlin and the Grand Master and the Grand Officers were empowered to take such measures as they thought necessary for abrogating or altering the compact between the two Grand Lodges, entered into in 1773. The subject does not appear to have been further discussed at any subsequent communication of Grand Lodge, until November 26, 1788, when it was stated that the Grand Master and Grand Officers had found it expedient to dissolve and annul the compact referred to. At the same meeting a provisional agreement, entered into with the Provincial Grand Lodge of Frankfort, was laid before and ratified by Grand Lodge.

In November 1786 Admiral Sir Peter Parker was appointed to the office of Deputy Grand Master, which had become vacant by the death of Rowland Holt. The new Deputy, who was a distinguished naval commander, had previously served as Grand Steward and Grand Warden and then held the office of Provincial Grand Master for Jamaica. At this Grand Lodge also a motion was passed, that "in future the Grand Secretary be allowed a salary of £100 per annum for himself and clerks, exclusive of the usual fees"; and it was resolved unanimously—

that the Rank of a Past Senior Grand Warden (with the Right of taking Place immediately next to the present Senior Grand Warden) be granted to Thomas Dunckerley, Esq., Provincial Grand Master for Dorset, Essex, Gloucester, Somerset and Southampton, with the City and County of Bristol and the Isle of Wight, in grateful Testimony of the high Sense the Grand Lodge entertains of his zealous and indefatigable Exertions, for many years, to promote the Honour and Interest of the Society.

The story of Dunckerley's life is not an easy one to relate. According to one set of biographers, his mother was the daughter of a physician (*Freemasons' Magazine*, vol. i, 1793, p. 378, vol. iv, 1796, p. 96; and, according to another, she was a servant girl in the family of Sir Robert Walpole (*Gentleman's Magazine*, 1795, pt. ii, p. 1052). By the former he is said to have been a natural son of King George II; whilst by the latter he is alleged to have availed himself of the remarkable likeness he bore to the Royal Family, to get it represented to George III that the previous king was in truth his father. These accounts of his parentage are irreconcilable and some other difficulties present themselves when the two biographies are collated. Certain facts, however, are free from dispute. Born October 23, 1724, he was apprenticed to a barber and, very shortly afterwards, entered the naval service, from which he retired, with the rank of gunner, about 1764. His mother's apartments at Somerset House—where her husband, his putative father, had been a porter—were continued to him, by order (it is said) of the Duke of Devonshire. On May 7, 1767, a pension of £100 a year was assigned to him by the king, from his

privy purse, which was afterwards increased to £800, though with regard to the latter amount the evidence is hardly conclusive.

According to the stream of Masonic writers who all derive their information from the same fount—the *Freemasons' Magazine*, Vols. I to IV, published in the eighteenth century—Dunckerley was told of his close relation to George II in 1760, by a Mrs. Pinkney, for many years his mother's neighbour in Somerset House, to whom the secret had been confided by the latter. He was then on leave of absence from H.M.S. *Vanguard*, which had just arrived from Quebec; it has been asked, with much force, why he made no effort to communicate with any of the Royal Family until after the death of Mrs. Pinkney, the sole witness he had to verify his singular story. (*Freemasons' Chronicle*, December 7, 1878.) But whatever may be the true explanation of this mystery, he apparently at once rejoined his ship, which forthwith sailed for the Mediterranean. According to his own account, he was appointed gunner of the *Vanguard* by Admiral Boscawen and to the same position in the *Prince* by Lord Anson. The dates he gives as to these appointments are a little confusing; but there can be no doubt that he served in both vessels and on board of each there was a Lodge. As one of these (i.e. the *Prince*) ultimately became the Somerset House Lodge, of which Dunckerley was undoubtedly a member, it is at least a reasonable supposition that he was in some way connected with the other (now the London Lodge, No. 108). Indeed, we may go still further and assume the strong probability of his having been the originator and founder of the Lodge on Board H.M.S. *Canceaux*, at Quebec, No. 224, which, together with five other Lodges in Canada, appears for the first time on the roll, in the *Engraved List* for 1770, immediately below the Merchants' Lodge, Quebec, No. 220, constituted in 1762 and next but one to the Somerset House Lodge, formerly on Board the *Prince*, also dating from 1762.

No other Sea Lodges than these three were constituted either before or since. One we know him to have been a member of. Another was held in the *Vanguard*, No. 254, constituted January 16, 1760—in which, at the time, he held the positions of gunner and "teacher of the mathematicks"—whilst the third was very possibly an offshoot of the other two. The Lodge, No. 224, is described in the official list as being on board a ship of war at Quebec.

It is a little curious that one of the five Lodges—No. 226—placed on the roll at the same time as No. 224, is there described as "In the 52d Regt. of Foot, at Quebec." Thus at what has been termed "the Gibraltar of America," we find that in 1762 there was both a Sea and a Field Lodge; and it is almost certain that some others of the latter character had accompanied the expedition under General Wolfe (1759). Dunckerley, whilst on the North American station, indeed throughout the whole period of his service afloat—after his admission into the Craft—was doubtless an occasional visitor at Army Lodges. Most of these were under the Grand Lodge of Ireland, which issued no fewer than fifty-one military warrants between 1732 and 1762 inclusive. The profound knowledge, therefore, of Royal Arch Masonry, which has been traditionally ascribed to Thomas Dunckerley, may have been

acquired in Irish Lodges, which doubtless worked the Degree in his time—though it must freely be confessed that the common belief in the profundity of his Masonic learning is destitute of evidence to support it. He was initiated into Masonry on January 10, 1754 and is said to have delivered a lecture "on Masonic Light, Truth and Charity" (printed by Dr. Oliver in his *Masonic Institutes*, vol. i, 1847, p. 137), at Plymouth in 1757, which is not so well substantiated. But even if we concede that the lecture in question was really given as alleged, it proves very little—merely that Dunckerley was capable of stringing together a quantity of platitudes and constructing a sort of Masonic oration rather below than above the ordinary level of such performances.

The rank of Grand Warden may have been conferred out of respect to the Duke of Cumberland, Grand Master, whose uncle he was very generally supposed to be.

Dunckerley, who died in 1795, was a very worthy member of the Craft; but the loose statements of Dr. Oliver that "he was the oracle of the Grand Lodge and the accredited interpreter of its Constitutions"; also that "his decision was final on all points, both of doctrine and discipline," are simply untrue—which is the more to be regretted, as they have been copied and re-copied by the generality of later writers.

At the next Quarterly Communication, held February 7, 1787, it was resolved that the sum of £150 be paid annually to the Grand Secretary and his clerks and that all fees should be carried to the account of the Society.

At the same meeting the Grand Master (who presided) stated that the Prince of Wales had been initiated into Masonry at a special Lodge held for that purpose at the Star and Garter, Pall Mall, on the previous evening. Whereupon the following resolution was passed by a unanimous vote:

> That in testimony of the high sense the Grand Lodge entertains of the Great Honour conferred on the Society by the Initiation of the Prince of Wales, His Royal Highness shall be a member of the Grand Lodge, shall take Place next to and on the Right Hand of, the Grand Master.

A resolution of a similar, though not quite identical character, was passed at the next meeting of Grand Lodge, when it being announced that Prince William Henry—afterwards King William IV—had been received into Masonry in the Prince George Lodge, No. 86, Plymouth, it was proposed and carried without a dissentient vote, that an Apron lined with blue silk should be presented to H.R.H. and that, in all future Processions, he should rank as a Past Grand Master of the Society.

Precisely the same compliment was paid to other sons of King George III, all of whom, with the exception of the Duke of Cambridge, became members of the Craft—the Duke of York, in the Britannic Lodge, No. 29, November 21, 1787; Prince Edward, afterwards Duke of Kent, in the Union Lodge, Geneva;

Prince Ernest, afterwards Duke of Cumberland and King of Hanover, at the house of the Earl of Moira, May 11, 1796; and Prince Augustus, afterwards Duke of Sussex, in the Royal York Lodge of Friendship, Berlin, in 1798. Prince William, afterwards Duke of Gloucester, the King's nephew and son-in-law, was also a Freemason, having been initiated in the Britannic Lodge, May 12, 1795. He was accorded the usual privileges voted to Brethren of the Blood Royal, April 13, 1796.

On March 25, 1788, the Royal Freemasons' Charity for Female Children—now called the Royal Masonic Institution for Girls—was established for maintaining, clothing and educating the female children and orphans of indigent Brethren. This Charity owes its existence mainly to the benevolent exertions of the Chevalier Bartholomew Ruspini. Here it will be sufficient to remark, that at a Grand Lodge, held February 10, 1790, an annual subscription of £25 was voted to the Institution; and, on a motion by the Grand Treasurer, it was resolved unanimously:

> That the charitable Institution, called THE ROYAL CUMBERLAND FREEMASONS' SCHOOL, established for the Support and Education of the Daughters of indigent Free-Masons, should be announced in the Grand Treasurer's printed Accounts and also in the Free-Masons' Calendar and that it be recommended to the Attention of the Society at large, as a Charity highly deserving their Support.

On February 6, 1793, a donation of twenty guineas was voted to the School and it was again recommended "as an Institution highly deserving the most effectual Support of the Lodges and Brethren in general"; also, in almost identical terms, on February 8, 1804.

On May 4, 1789, the annual Feast of the Society was attended by the Duke of Cumberland—Grand Master—the Prince of Wales, the Duke of York, Prince William Henry and above five hundred other Brethren.

In the following year, at the recurrence of the same Festival, Lord Rawdon—afterwards Earl of Moira and, later, Marquess of Hastings—was appointed Acting Grand Master in the room of the Earl of Effingham and retained that position under the Prince of Wales, who was elected Grand Master, November 24, 1790.

On April 18, 1792, the Lodges were again ordered to be renumbered and, in the following May, at the Grand Feast, the Prince of Wales was installed Grand Master in the presence of the Duke of York, Lord Rawdon and a numerous company of Brethren.

The first number of the *Freemasons' Magazine* or *General and Complete Library* appeared in June 1793 and was continued monthly till the close of 1798, when its title was changed. During a portion of its brief existence, it was published with the sanction of Grand Lodge.

The Prince of Wales again presided at a Grand Feast, held May 13, 1795. The Grand Master was supported by his brother, the Duke of Clarence; and his cousin, Prince William, afterwards Duke of Gloucester. H.R.H. expressed his warmest wishes for the prosperity of the Society and concluded with a graceful compliment to the Acting Grand Master, the Earl of Moira, whom he styled "the

man of his heart and the friend he admired," hoping " that he might long live to superintend the government of the Craft and extend the principles of the Art." (Preston, *Illustrations of Masonry*, 1821, p. 301.)

In 1794, when the situation of the British army and that of the allies in Flanders were extremely critical, the Earl of Moira—who, in the previous year, had succeeded to the title and had been promoted to the rank of major-general—was despatched with a reinforcement of ten thousand men and fortunately succeeded in effecting a junction with the Duke of York, then nearly surrounded by hostile forces much superior in number. The French general, Pichegru, who was in the vicinity of Bruges with a force much greater than the British, was completely out-generalled. This was one of the most extraordinary marches of which military history affords an example. After the Earl of Moira had cleared the French armies and was passing the Austrian corps under Field-Marshal Clarfayt, the latter said to him, " My Lord, you have done what was impossible."

Two works were published in 1797, which, though now seldom read and never cited in Masonic controversies, produced an immense sensation at the time and evoked an elaborate defence of the Society from the Earl of Moira. That illustrious Brother, however, in 1809, practically admitted the justice of the strictures, which nine years previously he had applied himself to refute, by speaking of " mischievous combinations on the Continent, borrowing and prostituting the respectable name of Masonry and sowing disaffection and sedition through the communities within which they were protected."

The publications to which reference has been made were written by the Abbé Barruel and Professor Robison, both of them Freemasons, in the same year and without mutual consultation.

The former writer was the author of *Mémoires pour servir à l'histoire du Jacobinisme* —translated into English by the Hon. Robert Clifford, in 1798—and the latter of *Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of the Freemasons, Illuminati and Reading Societies.*

Both works aimed at proving that a secret association had been formed and for many years carried on, for rooting out all the religious establishments and overturning all the existing governments of Europe ; and that this association had employed, as its chief instruments, the Lodges of Freemasons, who were under the direction of unknown superiors, whose emissaries were everywhere busy to complete the scheme (*Illustrations*, 1821, p. 308). The Abbé had the candour to admit, that the occult Lodges of the Illuminati were unknown in the British Isles and that the English Freemasons were not implicated in the charges he had made—but the Professor did not think it worth while to except the English Lodges from the reproach of being seditious, until his work reached a second edition, when he admits that " while the Freemasonry of the Continent was perverted to the most profligate and impious purposes, it retained in Britain its original form, simple and unadorned and the Lodges remained the scenes of innocent merriment, or meetings of charity and beneficence." So that, after all, his charges are not against Freemasonry in

its original constitution, but against its corruption in a time of great political excitement. Indeed, to use the well-chosen words in which the author of the famous *Illustrations of Masonry* sums up the whole controversy :

> The best of doctrines has been corrupted and the most sacred of all institutions prostituted, to base and unworthy purposes. The genuine Mason, duly considering this, finds a consolation in the midst of reproach and apostasy; and, while he despises the one, will endeavour by his own example to refute the other. (Edit. 1821, p. 312.)

On July 12, 1799, an Act of Parliament was passed, " for the more effectual suppression of societies established for seditious and treasonable purposes and for preventing treasonable and seditious practices." By this Statute—39 Geo. III, c. 79—it was enacted that all societies, the members whereof are required to take any oath not authorized by law, shall be deemed unlawful combinations and their members shall be deemed guilty of an unlawful combination and confederacy and shall be liable to a penalty of £20.

Societies, however, " held under the Denomination of Lodges of Freemasons," were expressly exempted from the operation of the Act, because their meetings

" have been in great measure directed to charitable Purposes " ; but it is " Provided always, That this Exemption shall not extend to any such Society unless Two of the Members composing the same shall certify upon Oath . . . that such Society or Lodge has, before the passing of this Act, been usually held under the Denomination of a Lodge of Freemasons and in conformity to the Rules prevailing among the Societies or Lodges of Free Masons in this Kingdom. . . . Provided also, that this Exemption shall not extend to any such Society or Lodge, unless the Name or Denomination thereof and the usual Place or Places and the Time or Times of its Meetings and the Names and Descriptions of all and every the Members thereof, be registered with such Clerk of the Peace as aforesaid, within two months after the passing of this Act and also on or before the Twenty-fifth Day of March in every succeeding Year."

The insertion of these clauses was due to the combined efforts of the Duke of Atholl (*Ahiman Rezon*, 1807, p. 118) and Lord Moira. Indeed, the latter subsequently affirmed (see Lyon, p. 265) that the exemption in favour of Masonic meetings was admitted into the Act in consequence of his assurance to Mr. Pitt " that nothing could be deemed a Lodge which did not sit by precise authorization from the Grand Lodge and under its direct superintendence."

But this statement, though emanating from the Bayard of the English Craft, is a little misleading. Doubtless the Freemasons were chiefly beholden to the Earl of Moira for the saving clauses of the Act—an obligation most amply acknowledged by the Society at large by the Duke of Sussex in a speech delivered January 27, 1813. But, nevertheless, the letter of the Acting Grand Master, as he then was in both kingdoms, was based on wrong premises and suggested to the civil authorities

a course not in keeping with the principle of the Statute to which it referred (Lyon, p. 267). The Bill was much modified in its passage through Committee; but "the Act was ultimately framed so as to embrace as participants in its immunities ALL Lodges of Freemasons complying with its requirements, irrespective of any Grand Lodge control."

On the passing of the Statute, it was assumed that no new Lodges could be constituted and, at a Grand Lodge, held November 20, 1799, the common threat of erasure from the list for non-compliance with its arbitrary regulations was invested with a new terror. The necessity of conforming to the laws was once more laid down, followed by this note of warning:

> It behoves every Lodge to be particularly careful not to incur a Forfeiture of its Constitution at the present Period, as, in Consequence of the late Act of Parliament, no new Constitution can be granted.

Immediately after the passing of the Act, the Grand Lodge of Scotland consulted the Lord Advocate as to whether they might interpret the Act as applying to Grand Lodges, therefore enabling new subordinate Lodges to be constituted. He replied:

> It appears to me impossible to maintain . . . that a Lodge of Free Masons, instituted since the 12th of July last, can be entitled to the benefit of the Statute. . . . The interpretation suggested cannot be adopted;

and he concluded by advising them to go to Parliament for powers to establish new Lodges. (Lawrie, *History of Freemasonry*, 1859, p. 161.) Ultimately—as we are told by Lawrie—the Grand Lodge—

> agreed, in 1806, upon the recommendation of the Earl of Moira, then Acting Grand Master Elect (of Scotland), to adopt the practice of the Grand Lodge of England, viz., to assign to new Lodges the numbers and charters of Lodges that had become dormant, or had ceased to hold regular meetings.

The practice, however, of the Grand Lodge of England, in this respect, has been slightly misstated. The Grand Master was frequently authorized to assign the warrants of erased Lodges "to other Brethren," but there was always the proviso, "with Numbers subsequent to the last on the List of Lodges." (Cf. *Freemasons' Calendar*, 1810, p. 34.)

By a further Statute, 57 Geo. III, c. 19, passed on March 31, 1817, it was enacted that all Societies, the members whereof are required "to take any Oath not required or authorized by Laws, . . . shall be deemed and taken to be unlawful Combinations and Confederacies" and the members thereof "shall be deemed guilty of an unlawful Combination and Confederacy" and shall be punished as provided by 39 Geo. III, c. 79.

But by the next clause of the same Act, all societies "holden under the Denomination of Lodges of Free Masons, in conformity to the Rules prevailing in such Societies of Freemasons," are exempted from the operation of the Act, "provided such Lodges shall comply with the Rules and Regulations contained in the said Act of the Thirty-ninth Year of His present Majesty, relating to such Lodges of Freemasons."

It has been judicially determined, that an association, the members of which are bound by oath not to disclose its secrets, is an unlawful combination and confederacy—unless expressly declared by some statute to be legal—for whatever purpose or object it may be formed; and the administering an oath not to reveal anything done in such association is an offence within the Stat. 37 Geo. III, c. 123, § 1.

At a Grand Lodge, held April 10, 1799, the Baron de Silverhjelm, Minister from the King of Sweden to the Court of Great Britain, presented to the Grand Master in the chair a letter from the National Grand Lodge of Sweden, soliciting a social union and correspondence, which was unanimously acceded to. (*Illustrations*, 1821, pp. 320, *et seq.*)

At the same meeting, the Earl of Moira, who presided, "acquainted the Grand Lodge that several Brethren had established a Masonic Benefit Society, by a small quarterly contribution, through which the members would be entitled to a weekly Allowance in Case of Sickness or Disability of Labour, on a Scale of greater Advantage than attends other Benefit-Societies; representing that the Plan appeared to merit not only the Countenance of Individuals, but of the Grand Lodge, as it would eventually be the Means of preventing many Applications for Relief to the Fund of Charity, whereupon it was—

RESOLVED, That the Masonic Benefit Society meets with the Approbation of the Grand Lodge and that notice thereof be inserted in the printed Account of the Grand Lodge.

In the following year—April 9, 1800—a further resolution was passed recommending to the Provincial Grand Masters "to give every Aid and Assistance in their Power, within their respective Provinces, to promote the Object and Intentions of the Masonic Benefit Society."

The institution of this Society is included among the "Remarkable Occurrences in Masonry" printed in the *Freemasons' Calendar* for 1801 and is continued in subsequent editions down to the year 1814, possibly later; but the earliest post-Union calendar available for present reference is the edition for 1817, in which there is no mention of the Benefit Society. (*Illustrations of Masonry*, 1821, pp. 319, 320.)

On May 15, 1800, the King was fired at from the pit of Drury Lane Theatre and, at a Special Grand Lodge, held June 3, the Earl of Moira informed the Brethren that it had been convened for the purpose of considering a suitable address to be presented to His Majesty.

The Acting Grand Master—

took occasion, in the course of his Speech, to allude to certain modern Publications holding forth to the World the Society of Masons as a League against constituted Authorities: An Imputation the more secure because the known Conditions of our Fellowship make it certain that no Answer can be published. It is not to be disputed, that in countries where impolitic Prohibitions restrict the Communication of Sentiment, the Activity of the human mind may, among other Means of baffling the Control, have resorted to the Artifice of borrowing the Denomination of Free-Masons, to cover Meetings for seditious Purposes, just as any other Description might be assumed for the same object: But, in the first place, it is the invaluable Distinction of this free country that such a just Intercourse of Opinions exist, without Restraint, as cannot leave to any number of Men the Desire of forming or frequenting those disguised Societies where dangerous Dispositions may be imbibed: and, secondly, profligate Doctrines, which may have been nurtured in any such self-established Assemblies, could never have been tolerated for a Moment in any Lodge meeting under regular Authority. We aver that not only such Laxity of Opinion has no Sort of Connexion with the Tenets of Masonry, but is diametrically opposed to the Injunction which we regard as the Foundation-Stone of the Lodge, namely, "Fear God and Honour the King." In Confirmation of this solemn Assertion, what can we advance more irrefragible, than that so many of His Majesty's illustrious Family stand in the highest Order of Masonry, are fully instructed in all its Tendencies and have intimate Knowledge of every Particular in its current Administration under the Grand Lodge of England.

Lord Moira then produced an Address, which was read and unanimously approved and afterwards personally presented to the King by his son, the Prince of Wales, Grand Master of the Society.

Another Address, couched in similar terms of loyalty and affection, was voted by the Fraternity under the Grand Mastership of the Duke of Atholl and signed by order of that Grand Lodge—June 24, 1800—by "Wm. Dickey, Deputy Grand Master."

On February 10, 1802, a friendly alliance was resumed with the Lodges in Berlin and at the Grand Feast—May 12—on the application of four Lodges in Portugal, it was agreed to exchange representatives with the Grand Lodge there and that the Brethren belonging to each Grand Lodge should be equally entitled to the privileges of the other.

In 1805 the Earl of Moira, who then combined the functions of Acting Grand Master of English Freemasons with those of Commander of the Forces in Scotland, became the happy medium through which his own and the Grand Lodge of the Northern Kingdom were brought into fraternal union. In the same year—November 27—and through the same channel, a correspondence on terms of amity and brotherly communication was arranged with the Grand Lodge of Prussia.

Also at this Grand Lodge, the Brethren, to mark their sense of the services rendered to Masonry by the Acting Grand Master, "agreed that the Fraternity should dine together on December 7, it being the birthday of Earl Moira."

This practice continued to be observed by a large number of the metropolitan Lodges until the departure of that nobleman for India ; a survival of it still exists in the Moira Lodge, No. 92, which holds its annual festival on December 7, when the toast of the evening is, " the memory of Earl Moira, the patron of the Lodge."

On December 31, 1809, the foundation-stone of Covent Garden Theatre was laid by the Prince of Wales, as Grand Master of England and Scotland. Passing over those events which formed any part of the protracted negotiations that preceded the Union, we are brought down to 1812, on February 12 of which year the Duke of Sussex was appointed Deputy Grand Master, in succession to Sir Robert Parker, Admiral of the Fleet, who died in the previous December. At the ensuing Grand Feast, May 13, the Grand Lodge having resolved that a Grand Organist should be appointed, the Acting Grand Master accordingly nominated Samuel Wesley to that office.

In the course of this year the Earl of Moira was appointed Governor-General of India and it was considered by the Fraternity as only due to his exalted merit, to entertain him at a farewell banquet before his departure from England and to present him with a valuable Masonic jewel, as a memorial of their gratitude for his eminent services.

January 27, 1813, was the day appointed and more than five hundred Brethren attended, including six royal dukes. The Duke of Sussex, as Deputy Grand Master, took the chair, being supported on the right by the Earl of Moira, on the left by the Duke of York. There were also present the Dukes of Clarence, Kent, Cumberland and Gloucester. The speeches were far above the ordinary level of such performances. In happy terms, the chairman characterized the exertions of the Earl as having saved the Society from total destruction ; whilst in terms still happier, the guest of the evening acknowledged the compliment.

On Lord Moira's passage to India, the vessel in which he had embarked calling at the Mauritius—as the head of the Masons of that island, he laid the first stone of the Roman Catholic Cathedral of Port Louis.

The Earl of Moira remained nine years in India and brought two wars to a successful termination. At the termination of his rule, every native state in that vast region was in either acknowledged or essential subjugation to our Government. James Mill, the historian of British India, says :

> The administration of the Marquess of Hastings may be regarded as the completion of the great scheme of which Clive had laid the foundation and Warren Hastings and the Marquess of Wellesley had reared the superstructure. The crowning pinnacle was the work of Lord Hastings and by him was the supremacy of the British Empire in India finally established.

In 1823, having in the meantime, December 7, 1816, been created Marquess of Hastings, he returned to England, whence, in the following year, he proceeded to Malta as Governor and Commander-in-Chief. He died November 28, 1826, on board H.M.S. *Revenge*, at Baiæ Bay, near Naples.

Contemporary records state that his excessive liberality and unbounded generosity had so impoverished him, that his ample fortune absolutely sank under the benevolence of his nature.

Before leaving Calcutta, he was presented with an address by the Freemasons (*Freemasons' Quarterly Review*, 1836, p. 53) and the late Sir James Burnes has placed on record—

how his Lordship, impressed with devotion for the Craft and love for all the Brethren, descended from his high estate as Governor-General and Commander-in-Chief in India and, within the halls of his own palace, offered the right hand of fellowship, with his parting benediction, to every soldier, individually, who wore an apron; acknowledging, also, his pride, that Masonic principles had influenced him in the exercise of his authority. (*Ibid.*, 1846, p. 129.)

Whilst in the East, Lord Moira was styled "Acting Grand Master in India."

The Regency of the United Kingdom was conferred by parliament upon the Prince of Wales, in February 1811, who, however, continued to preside over the Fraternity until 1813, when, declining a re-election, the Duke of Sussex was unanimously chosen as his successor—the Prince Regent shortly afterwards accepting the title of Grand Patron of the Society.

The Duke of Sussex was installed at the Grand Feast, held May 12, 1813 and the following Brethren were also invested as Grand officers: Lord Dundas, Deputy; John Aldridge and Simon M'Gillivray, Wardens; John Bayford, Treasurer; W. H. White, Secretary; Rev. Lucius Coghlan, Chaplain; Chevalier Ruspini, Sword Bearer; and Samuel Wesley, Organist.

It has been truly said, "that the Duke of Sussex's whole heart was bent on accomplishing that great desideratum of Masons, the Union of the Two Fraternities who had been mistermed Ancient and Modern; and his high station in life certainly carried with it an influence which could not have been found in a humbler individual. (Preston, *Illustrations*, p. 367.)

On November 4, 1779, the laws for the contribution of Lodges to the Hall Fund were ordered to be enforced and, at a Grand Lodge Extraordinary, consisting of the actual and past Grand Officers and the Masters of Lodges, held January 8, 1783, a variety of resolutions were passed imposing further regulations of a most onerous character.

"How far," observes Preston, "they are consistent with the original plan of the Masonic institution, must be left to abler judges to determine. In earlier periods of our history, such compulsory regulations were unnecessary."

At a special Grand Lodge, held March 20, 1788, it was resolved to pull down and rebuild Freemason's Tavern and, in order to augment the finances of the Society, it was ordered, that in London and within ten miles thereof, the fee for registry should be half a guinea, instead of five shillings, as stipulated by the regulation of October 28, 1768.

At this meeting also, a very extraordinary resolution was passed, that Lodges

omitting for twelve months to comply with the preceding regulation should not be permitted to send Representatives, to or have any Vote in, the Grand Lodge.

On February 7, 1798, on the ground that debts had accumulated to the amount of £7,000, on account of the Hall and Tavern and that the sum of £250 was payable yearly under the Tontine, it was ordered, that every Lodge do pay, at the Grand Lodge in February, yearly to the account of the Hall Fund, two shillings for every subscribing member, over and besides all other payments directed to be made.

This regulation not being generally complied with, a committee was appointed to consider the best means of giving it due effect, on whose recommendation, it was resolved—November 20, 1799—that it was the duty of Lodges to expel such of their members as neglected to make the prescribed payments, for which the former were accountable to the Grand Lodge and would be erased from the list for withholding, after February 12, then ensuing.

Country Lodges were afterwards given until November 1800 to pay their arrears, but the additional fee imposed February 7, 1798, was not abolished until the same date in 1810.

According to Preston, " the Lodges readily concurred in the plan of liquidating the debts," but this was not so. The number of Lodges erased from the list was very great. No fewer than nine in the metropolitan district were struck off at one swoop on February 12, 1800; and, in previous years, from 1768, in which nineteen Lodges were removed from the roll, down to the close of the century, the erasures mount up to a total of two hundred and forty-seven. Some of these, it is true, lapsed in the ordinary way, but the greater number were summarily struck out for not contributing to the Hall Fund. Others were restored; for instance, on November 17, 1784, five Lodges were reinstated in their rank—four of which had been deprived of it in the previous April—" having satisfied the Grand Lodge with their Intentions of discharging their Arrears."

But in the great majority of cases, the erased Lodges ceased to exist, or went over to the Antients and the sentiments of the Sarum Lodge, No. 37, with regard to the arbitrary measures pursued by the Grand Lodge were, without doubt, shared by many other Lodges of that era, whose records have not yet fallen in the way of an equally competent investigator.

Besides the Lodges that have been incidentally referred to, we find from the official calendars, that Warrants of Constitution, under the authority of the Original Grand Lodge of England, found their way into North Carolina, 1755; Quebec, 1762; Honduras, 1763; Maryland, 1765; Bordeaux and Normandy, 1766; Grenoble, Canton (China) and Berlin, 1767; Naples, 1768; Sweden, 1769; the Austrian Netherlands, 1770; Leghorn and St. Petersburg, 1771; Strasbourg, Venice, Verona and Turin, 1775; Sicily, 1778; Malta, 1789; and Sumatra, 1796.

Sea and Field Lodges, as they are happily termed in *Multa Paucis*, were constituted in 1760 and 1755 respectively, the former on board His Majesty's ship the *Vanguard*, the latter in the 8th or King's Regiment of Foot.

It may be convenient to add, that, at the date of the Union (1813), the number of

Freemasons' Tavern from 1789 to 1867.

Continental Lodges—active or dormant—shown on the roll of the Grand Lodge of England was as follows, viz.: in Germany, 35; Italy, 11; Russia, 8; Holland, 5; Flanders, 4; France and Sweden, 3. At the same period there were 15 Lodges in Military Corps, not stationary.

Numerous Lodges were established for the association of particular classes of Masons. Thus the Grand Stewards were formed into a Lodge in 1735 and there were Lodges existing in the Army, Navy and Marines, in 1755, 1759 and 1761 respectively. A Sea Captains' Lodge was constituted at Wapping in 1751 and another at Yarmouth in 1759. The former afterwards moved to Fenchurch Street and a Mariners' Lodge was forthwith set up in its place. Lodges composed of Operative Masons were formed—or received Constitutions—in 1764 and 1766—No. 335, now extinct; also 364, now the Bedford Lodge, No. 157.

The Country Stewards' Lodge, No. 540, was constituted July 25, 1789 and, on November 25 following, it was resolved in Grand Lodge, "that in consequence of the trouble attending the office of Steward for the Country Feast of the Society, the Brethren who have served that office be permitted to wear a suitable jewel pendant to a green collar."

The Country Feast was notified as taking place July 5, in the *Freemasons' Calendar* for 1785 and the two following years and a still earlier notice of it was discovered by H. Sadler, Grand Tyler, in the Grand Lodge Minutes for May 4, 1772, where it is recorded "that the Deputy Grand Master acquainted the Brethren that the Country Feast was to be held at the long room at Hampstead on the 25th June next." It appears to have been known as the "Deputy Grand Master's," or "Annual Country Feast of the Society."

On November 25, 1795, the members of No. 540 were granted permission to line their aprons with green silk, or, in other words, to become a Green Apron Lodge, but the privilege was withdrawn at the next Communication—February 10, 1796—by a majority of five votes, the numbers being 53 to 48. The Country Stewards renewed their application to Grand Lodge, November 23, 1796 and the vote passed in their favour by a majority of 20, the numbers being 73 for to 53 against.

The question of the Green Apron was again brought up, February 7, 1797:

> Upon which Debates arose, but it being found difficult to ascertain the Sense of Grand Lodge by the holding up of Hands, a Division was proposed, but from the confusion, tumult and irregularity which took place thereon, the Grand Master in the Chair, found himself under the necessity, at a very late hour, of closing the Grand Lodge and Adjourning the whole of the Business.

At the next Communication, held April 12, on the motion of the Earl of Moira, who presided, the resolution passed in the previous November was annulled by a majority of 95, 54 Brethren voting that it should stand, 149 against, upon which, on a proposal made and seconded by members of the Country Stewards' Lodge, it was resolved, that the grant in November 1789, of a green collar and medal, be

also rescinded. The latter privilege, however, was restored to the Lodge in the February ensuing.

The Lodge, which became No. 449 in 1792, died out about 1802 and is described in the *Freemasons' Calendar* for 1803 as the Lodge of Faith and Friendship meeting at Berkeley, Gloucestershire, whither the Constitution had evidently found its way from London, in conformity with a usage of which many illustrations might be given. The names of members of Lodges were then registered in two books—one for London, the other for the country. The last entry—under the No. 449—in the former bears date 1793 and the earliest in the latter, November 4, 1802, when the name appears of "Wm Fitzharding, Ld Viscount Dursley, Berkley Castle (age 17)." "Ed. Jenner, M.D., Berkly," seems to have joined or been initiated "Dec. 30, 1802."

But perhaps the most remarkable of the different kinds of Lodges, established for class purposes, were those formed for the association of foreign Brethren residing in this country. The earliest of these, held at the Soloman's Temple, Hemmings Row, in 1725, has been already referred to. Next in point of date comes the French Lodge at the Swan, Long Acre, No. 20, apparently so styled about 1732. This, which became the French Swan Lodge in 1736, was carried forward in the numeration of 1740 as the French Swan, No. 19 and erased March 25, 1745.

Another French Lodge existed about the same time, No. 98, meeting at the Prince Ugen's [Eugene's] Head in 1732 and at the Duke of Lorraine in 1734. In 1740 the Lodge met at the Union Coffee House in the Haymarket and was numbered 87. It would seem to have constituted the Lodge Union of Angels at Frankfort, in 1743, as the latter is acknowledged as daughter of the Union Lodge of London in the Warrant. Curiously enough, by that official document, permission is given for "the Masons of one and the other Lodges, to be members respectively of both." No. 87 died out before the change of numbers in 1756.

In 1759 we meet once more, at the No. 122, with the Swan, the old French Lodge, in Grafton Street, but this title, acquired after 1756, was lost by 1764, in which year the Lodge assembled at the Two Chairmen, Charing Cross. In the *Engraved List* for 1778, it is described as the Lodge of Unity, a title it still retains as present No. 69.

On January 29, 1765, a French Lodge was constituted at the Horn, in Doctors Commons, as No. 331, which became No. 270 in 1770, but was extinct before 1778.

In the following year, on June 16, a conference was held at the Crown and Anchor in the Strand, at which it was determined to establish a new Lodge, to be composed of foreign Brethren and to work in the French language. The first Master was J. J. de Vignoles, who, at the next meeting, stated that he had received from the Grand Master a letter complying with their request as to the designation of the Lodge. This, Lord Blayney thought should be changed from *L'Immortalité des Frères*, to *L'Immortalité de L'Ordre* (as a more modest title), which suggestion was adopted.

The Lodge of Friendship appears to have cultivated a very intimate acquaintance with this French Lodge, for a particular Minute of the latter records, under April 20, 1768, that " No. 3 have agreed to receive regularly the Brethren of *L'Immortalité de L'Ordre*, on payment of the same nightly dues as their own members, namely, five shillings each ; and, finally, the Brethren of the two Lodges were considered as partaking of the advantages of membership of both" (*Freemasons' Quarterly Review*, 1845, p. 33). The Lodge was originally numbered 376, became No. 303 in 1770 and was erased April 28, 1775. The establishment of another French Lodge in 1774, the *Loge des Amis Réunis*, No. 475, at the Turk's Head, Gerrard Street, Soho, may have brought about this catastrophe. This, however, did not remain long on the roll, from which it was struck out, February 7, 1777. The next French Lodge, *L'Esperance*, No. 434, was constituted in 1768 and met at Gerrard Street, Soho, where, on removal to St. James's Street in 1785, its place was taken by a new Lodge formed in that year, *L'Egalité*, No. 469. On the *Engraved List* for 1770, at No. 153, we find the Ancient French Lodge, White Swan, Grafton Street, which thus reappears upon the scene, its members having purchased their Constitution between 1759 and 1763, in which latter year they met under it at the Fountain, on Ludgate Hill, the Lodge being then numbered 193.

In 1781 the Lodge became No. 122—a namesake having borne, singularly enough, the exact numerical position in 1759—and in 1792, No. 110. On April 9, 1794, it united with No. 380, *Loge d'Egalité* (constituted 1785), under the title of *Loge des Amis Réunis* and, on April 10, 1799, with *L'Esperance*, No. 238 (constituted 1768 as No. 434), under that of *Loge de L'Espérance*. It was placed on the Union Roll as No. 134, but died out before 1832.

The experiment of founding a Lodge, to be composed of Germans, in which the ceremonies should be conducted in their national tongue, proved a more successful one. The Pilgrim Lodge, now No. 238, was established on these lines ; on August 25, 1779 and celebrated its centenary October 1, 1879. Not only are the proceedings carried on in the German language, but the method of working is also German. The Lodge possesses a choice library and is justly renowned for its excellent working and lavish hospitality. (*Masonic News*, October 26, 1929, has a detailed history of this Lodge.)

It has been shown that an earnest desire for a Masonic Union was expressed by the Masons of Lower Canada in 1794 ; also that a proposal to that effect was actually made in the Grand Lodge under the Duke of Atholl in 1797. The prominent position occupied by the Prince of Wales in the older Society doubtless encouraged this feeling, which must have received a still further impetus from the popularity of his *locum tenens*, the Earl of Moira—a nobleman in whom, as proved by later events, all parties reposed the fullest confidence. By the Scottish and Irish Masons the Schism in the English Craft was always regarded with pity and indignation ; and, though a closer intercourse had been maintained by their *Grand Lodges* with one moiety of it, than with the other, this arose from the election of Irish and Scottish noblemen as Grand Masters, by the Antients, rather than from

any especial predilection on the part of Masons of those nationalities, for that Society.

The first proposal for a Union, made in either of the two Grand Lodges, took place in 1797 and fell to the ground. The next attempt to heal the Schism came from the other side, but was equally unsuccessful, though the negotiations which then proceeded and lasted for a year or two made it quite clear that the rank and file of the Craft were bent on a thorough reconciliation, which the misdirected efforts of the Masonic authorities had only retarded for a time.

At the Committee of Charity, held April 10, 1801, " a complaint was preferred by Br W. C. Daniel, Master of the Royal Naval Lodge, No. 57, Wapping, against Thomas Harper of Fleet St., jeweller, Robert Gill and William Burwood, for encouraging irregular meetings and infringing on the privileges of the Ancient Grand Lodge of all England, assembling under the authority of H.R.H. The Prince of Wales."

The inquiry was adjourned in the first instance until the following November and, again, until February 5, 1802, when, on the representation of the Grand Treasurer, " that having recently conversed with Br Harper and James Agar, Esq., it has been suggested that Union of the two Societies upon liberal and constitutional grounds might take place," the complaint was dismissed.

In order to pave the way for the intended Union, a committee was appointed and the Earl of Moira, on accepting his nomination as a member, declared that he should consider the day on which a coalition was formed as one of the most fortunate in his life.

It is alleged, that, although pledged to use his influence to effect a union, Harper covertly exerted himself to prevent it, being afraid of losing the power he possessed and the profit he derived from the sale of articles belonging to his trade. It is further said that, on two occasions in 1802, when proposals were made in the Antient Grand Lodge with reference to a fusion of the two Societies, he " violently " closed the proceedings of the meeting. The records of the Antients leave these points undecided, but they prove, at least, that a very inflammatory address, eminently calculated to stir up strife and to defeat any attempt to promote a reconciliation, was read and approved in Grand Lodge—December 1, 1801—and " ordered to be circulated throughout the whole of the Antient Craft" (*Ahiman Rezon*, 1807, pp. 121–5).

At the Committee of Charity, held November 19, 1802, the Earl of Moira in the chair, it was ordered " that the Grand Secretary do write to Thomas Harper and acquaint him that he is to consider himself as standing under a peculiar engagement towards the Grand Lodge " ; also, that his " non-attendance at this Committee appears an indecorous neglect. In consequence of which an explanation is required from him before Wednesday next, such as may determine the procedure which the Grand Lodge shall at that meeting adopt."

Harper's reply was read in Grand Lodge, November 24, in which, after expressing surprise that " the very frivolous charge brought against him " had been renewed,

he states—" That I was an Antient Mason has long been known to many, to Mr Heseltine particularly, as also to yourself [W. White], having frequently referred persons to me in that capacity. I stated the fact to Mr Heseltine at the Committee of Charity previous to my taking upon myself the office of Grand Steward and it was then publicly declared by him to be no impediment." Untoward circumstances, he continues, had precluded his attendance on November 19 and, in conclusion, he remarks, " that feeling the rectitude of his conduct during a period of thirty-five years devoted to Masonry, without having in any instance impinged upon its laws, should the Grand Lodge be disposed to revive the charge against him, he would bow with the utmost deference to the decision."

The " consideration of what censure should pass against Mr Harper " was deferred until February 9, 1803, when, by a unanimous vote, he was expelled the Society and it was ordered that the laws should be strictly enforced against all who might countenance or attend the Lodges or meetings of persons calling themselves Antient Masons.

This, for a time, put an end to the project of a union, as in the following month—March 3—a manifesto was drawn up by the Atholl or Antient Grand Lodge, which was ordered " to be forthwith printed (signed by the Secretary) and circulated throughout the whole extent of its Masonic communion and connexion."

Negotiations for a union were not resumed until 1809, when it became apparent to all candid minds that the breach would soon be repaired which had so long separated the two Societies. In the interim, however, the position of the elder Grand Lodge had been strengthened by fraternal alliances entered into with the Grand Lodges of Scotland and Ireland, the former of which was ruled by the same Grand and Acting Grand Master, whilst the latter had pledged itself in 1808 not to countenance or receive as a Brother any person standing under the interdict of the Grand Lodge of England for Masonic transgression.

On April 12, 1809, a very remarkable step was taken by the senior of the rival bodies, when, at a Quarterly Communication held that day, it was resolved:

> That this Grand Lodge do agree in Opinion with the Committee of Charity that it is not necessary any longer to continue in Force those Measures which were resorted to, in or about the year 1739, respecting irregular Masons and do therefore enjoin the several Lodges to revert to the Ancient Land Marks of the Society.

This tacit admission of the propriety of the epithets—Antients and Moderns—by which the members of the two Fraternities had so long been distinguished, fully justified the sanguine forecast of the Brethren by whom it was drawn up.

At an (Atholl) Grand Lodge, held September 6, 1809, " Jeremiah Cranfield, P.M., 255 "—now the Oak Lodge, No. 190—brought forward a renewed motion (presented, but afterwards withdrawn, in the previous June) that a Committee should be appointed to consider and adopt prompt and effectual measures for accomplishing a Masonic Union. But, after a long debate, Harper, " according

with his duty as Deputy Grand Master, peremptorily refused to admit the Motion and afterwards closed and adjourned the Grand Lodge, past 12 o'clock at night."

A Committee, however, was appointed to report as to the propriety and practicability of a Union by a vote of the same body, in the following December, whilst on February 7, 1810, the resolution passed in 1803, by the older Grand Lodge, for the expulsion of Thomas Harper, was rescinded.

After two meetings, the Atholl Committee made a report to their Grand Lodge, by which body it was resolved—March 7, 1810 :

That a Masonic Union on principles equal and honourable to both Grand Lodges and preserving inviolate the Land Marks of the Ancient Craft, would, in the opinion of this Grand Lodge, be expedient and advantageous to both.

This resolution was enclosed in a letter to the Earl of Moira, who, on April 10, informed the Grand Lodge over which he presided—

That in conference with the Duke of Atholl, they were both fully of opinion that it would be an event truly desirable, to consolidate under one head the two Societies of Masons that existed in this country. . . . In consequence of the points then discussed and reciprocally admitted, the result was a resolution in the Grand Lodge under the Duke of Atholl.

Which being read, it was thereupon resolved :

That this Grand Lodge meets with unfeigned cordiality, the desire expressed by the Grand Lodge under his Grace the Duke of Atholl for a Re-Union. That the Grand officers for the year, with the additions of the R.W. Masters of the Somerset House, Emulation, Shakespeare, Jerusalem and Bank of England Lodges, be a committee for negotiating this most desirable arrangment.

The Masters thus nominated were respectively the Earl of Mount Norris, W. H. White (Master, both of the Emulation and the Shakespeare), James Deans and James Joyce, all of whom are named in a Warrant granted by Lord Moira, October 26, 1809, constituting a " Lodge of Masons, for the purpose of ascertaining and promulgating the Ancient Land Marks of the Craft."

The proceedings of the Grand Lodge, held April 10, 1810, were communicated to Harper by the Earl of Moira and, in the following July, a letter, signed by the Deputy Grand Master, was written to the latter from the Grand Lodge of Antient Masons, enclosing sundry resolutions passed by that body on May 1 and requesting " his Lordship to appoint a day and middle Place for the meeting of the two Committees."

The resolutions stipulated :

That the Prince of Wales's Masons were to consent to take the same obligations under which the other three Grand Lodges were bound and to work in the same forms.

That Pastmasters should sit in the United Grand Lodge ; and that Masonic Benevolence should be distributed monthly.

Also, the following were appointed members of the Atholl Committee, viz. the Present and Past Grand Officers, with Brothers Dewsnap, Cranfield, M'Cann, Heron and Ronalds.

In reply to this communication, Grand Secretary White was directed to invite the Atholl Committee to dine with the Committee of his own Grand Lodge on July 31, at 5 o'clock, "for the purpose of conferring on the subject of the said Letter and Resolution" and the former body, though it "was not the Answer they expected," nevertheless, "to expedite the business," accepted the invitation to dine, but "earnestly requested that the other Committee would meet them at three o'clock on the same day, previous to dinner, for the purpose of conferring together."

The Committees duly met but, owing to the absence of the Earl of Moira, nothing definite could be arranged with regard to the resolutions of May 1. Ultimately, however, all difficulties were overcome, though the question of admitting Past Masters into the United Grand Lodge was only settled by a compromise, the privilege being restricted to all who had attained that rank, but to one Past Master only for each Lodge after the Union.

On the important point of ritual the Committee of the Grand Lodge under the Prince Regent gave a distinct assurance that it was desired—

to put an end to diversity and establish the one true system. They [the older Society] have exerted themselves to act by the ancient forms and had formed a Lodge of Promulgation, whereat they had the assistance of several Antient Masons. But, in short, were ready to concur in any plan for investigating and ascertaining the genuine course and when demonstrated, to walk in it.

The members of the Lodge of Promulgation were, in the first instance, only empowered to meet until December 31, 1810, but this period was afterwards extended to the end of February 1811. The Minutes begin November 21, 1809, when James Earnshaw, J.G.W., was elected W.M. and appointed James Deans and W. H. White as his Wardens. The Lodge being empowered "to associate with them, from time to time, discreet and intelligent Brethren," then proceeded to elect as members, thirteen Grand Officers, two Past Members of the Grand Steward's Lodge, the Master (Duke of Sussex) and the S.W. (Charles Bonnor) of the Lodge of Antiquity and the Masters of eight other London Lodges (present Nos. 8, 18, 23, 28, 92, 96 and 108. The Lodge of Sincerity, then No. 66, now extinct, was also represented).

According to the Warrant of the Lodge, it was constituted for the purpose of promulgating the Ancient Land Marks of the Society and instructing the Craft in all such matters as might be necessary to be known by them, in consequence of and in obedience to the Resolution passed by Grand Lodge, April 12, 1809.

The members proceeded, in the first instance, to consider "the principal points of variation between the Antient and the Modern practice in the several degrees of the Order," but their labours ultimately assumed a much wider scope. Thus, on December 29, 1809:

A particular explanation of the Antient practice of a respectable community of the Craft, who have never entertained the Modern practice, was minutely set forth by the Secretary (Bonnor), so far as relates to the ceremonies of constituting a Board of Trial, with the entire series of proceedings in raising a candidate from the 2d to the 3d Degree. Whereupon, certain deviations from the practice so explained were pointed out, agreeable to the proceedings of the Antient Lodges, which deviations were ably descanted upon and discussed. H.R.H. the Duke of Sussex was pleased to contribute to the accumulation of information, by a luminous exposition of the practice adhered to by our Masonic Brethren at Berlin.

The ceremonies were settled with great care and deliberation, after which they were rehearsed in the presence of the Masters of the London Lodges, who were duly summoned to attend. At an early stage it was resolved, " that Deacons (being proved, on due investigation, to be not only Antient, but useful and necessary officers) be recommended."

As the word Antient is used throughout in a double sense, both as relating to the practice of the Antients and the immemorial usage of the entire Craft, it is not easy, in all cases, to determine from the Minutes of the Lodge the precise extent to which the Society under the Prince Regent borrowed from that under the Duke of Atholl. In substance, however, the method of working among the Antients—to use the hackneyed phrase—was adopted by the Moderns.

This was virtually a return to the old practice and, with the exception of the opportunities selected under the two systems for the communication of secrets, there appears to have been no real difference between the procedure (or ceremonial) of the rival Fraternities. (See Dalcho, *Orations*, p. 84 ; Hughan, *Origin of the English Rite*, pp. 56, 57.)

On October 19, 1810, it was resolved, " that it appears to this Lodge, that the ceremony of Installation of Masters of Lodges, is one of the two Land Marks of the Craft and ought to be observed."

At the next meeting—November 16—the Grand Treasurer and four others, " being Installed Masters, retired to an adjoining chamber, formed a Board of Installed Masters according to the Ancient constitution of the Order and forthwith installed Jas. Earnshaw, R.W.M." and the Masters of ten other Lodges.

On December 28, 1810, " the Masters of Lodges were informed that they would, at the two next meetings, be summoned for the purpose of being regularly Installed as Rulers of the Craft " ; accordingly one-half of the Masters of London Lodges were installed on the 18th, the other half on the 25th of January.

In the following month, at a Quarterly Communication held February 6, " the M.W. Acting Grand Master, the Earl of Moira, having signified his directions to the R.W. Master and Officers of the Lodge of Promulgation, was Installed according to ancient custom (such members of the Grand Lodge as were not actual Installed Masters having been ordered to withdraw)." At the same meeting the thanks of Grand Lodge were conveyed to the Lodge of Promulgation and blue aprons were presented to Bros. Deans and Bonnor, " the other leading officers of the Lodge already possessing such aprons as Grand Officers."

A petition was signed by seven, on behalf of twenty-eight Masters of Lodges, praying that the Earl of Moira would renew the Lodge of Promulgation for another year; but on March 5, 1811, the Grand Secretary reported that his lordship conceived it would not be advisable to authorize the further continuance of its labours.

Before passing from the Minutes of this Lodge, it may be interesting to state, that among them is a report to Lord Moira, suggesting "the propriety of instituting the office or degree of a Masonic Professor of the Art and Mystery of Speculative Masonry, to be conferred by diploma on some skilled Craftsman of distinguished acquirements, with power to avail himself occasionally of the assistance of other skilled Craftsmen and to be empowered to instruct publicly or privately." The assistant professors, it was recommended, should be distinguished by a medal, ribbon, or a sash. The reply of the Acting Grand Master—if he made one—is not recorded.

The Duke of Sussex, Grand Master of one Fraternity; and the Duke of Kent, Grand Master of the other, were installed and invested on May 13 and December 1, 1813, respectively. On the former occasion the Duke of Kent acted as Deputy Grand Master and, on the latter, the Duke of Sussex was made an Antient Mason (in a room adjoining) in order to take part in the proceedings.

The Articles of Union (see opp. p. 88) were signed and sealed on November 25, 1813, by the Duke of Sussex; W. R. Wright, Provincial Grand Master in the Ionian Isles; Arthur Tegart and James Deans, Past Grand Wardens—on the one part; and by the Duke of Kent; Thomas Harper, Deputy Grand Master; James Perry and James Agar, Past Deputy Grand Masters—on the other part.

These are in number XXI. Article II, the most important of them all, has been already quoted. Article V enjoins that the two Grand Masters shall appoint each nine Master Masons or Past Masters of their respective Fraternities, with Warrant and instructions to either hold a Lodge, to be entitled the Lodge of Reconciliation, or to visit the several Lodges for the purpose of obligating, instructing and perfecting the members.

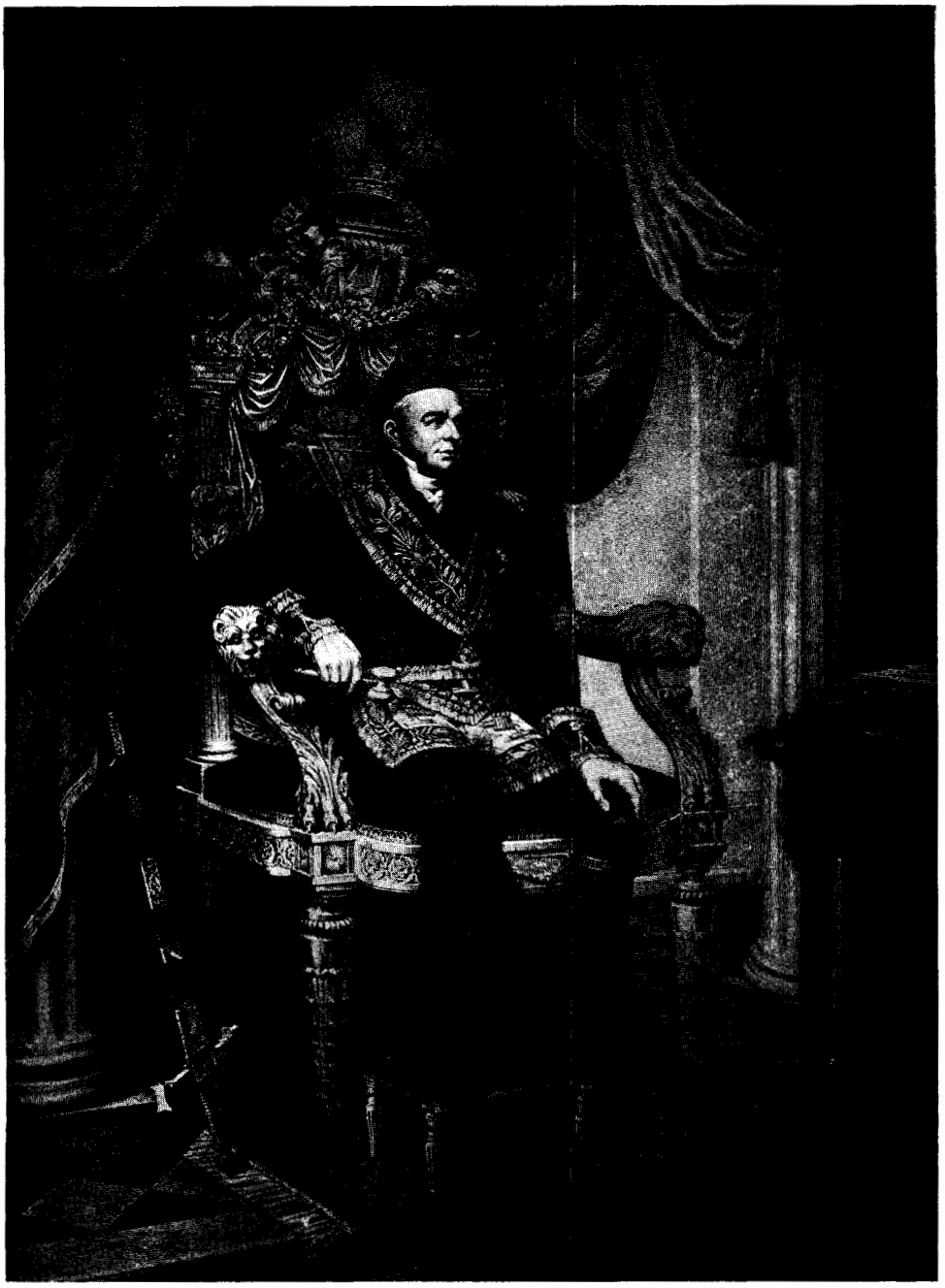
On St. John's Day, December 27, 1813, the Brethren of the several Lodges who had been previously re-obligated and certified by the Lodge of Reconciliation were arranged on the two sides of Freemasons' Hall, in such order that the two Fraternities were completely intermixed. The two Grand Masters seated themselves, in two equal chairs, on each side of the throne. The Act of Union was then read—accepted, ratified and confirmed, by the Assembly.

One Grand Lodge was then constituted. The Duke of Kent then stated that the great view with which he had taken upon himself the important office of Grand Master of the Antient Fraternity, as declared at the time, was to facilitate the important object of the Union which had been that day so happily consummated. He therefore proposed H.R.H. the Duke of Sussex to be Grand Master of the United Grand Lodge of Antient Freemasons of England for the year ensuing. This being put to the vote was carried unanimously and the Duke of Sussex received the homage of the Fraternity.

CHAPTER VI

HISTORY OF THE UNITED GRAND LODGE OF ENGLAND—1814–1930

BY the Union of the two English Grand Lodges a great work was accomplished, although the terms on which it was effected may have left many things to be desired. "Neither the English writer nor the English reader," it has been observed with some justice, "can keep clear from the egotistical insular tendency to look upon England as the central point of the whole system of events in this wide world." Animated by this proclivity, native historians have assumed too rashly that the termination of the Great Schism—which restored peace and concord to the English Craft—has been criticized as favourably by foreign writers as by themselves. Not indeed that the authors of text-books are alone in this misapprehension. The fact that Masonry has a general, as well as a national, character, has been too often forgotten by the legislators as well as by the students of the Craft. Foreign commentators, however, have regarded the mutual concessions of 1813 as involving a great sacrifice of principle—to say nothing of a loss of dignity—on the part of the older and, as they rightly style it, legitimate Grand Lodge of England. Thus, by Rebold the recognition of the Royal Arch Degree has been termed an act of feebleness on the part of that body, which destroyed, to a great extent, the unity and the basis of true Masonry, as it had been practised by them up to that time with a laudable firmness (*General History of Freemasonry*, trans. by J. F. Brennan, 1875, p. 105). The admission of Past Masters to a seat in and a life membership of Grand Lodge has been denounced in equally strong terms by Mitchell (*History of Masonry*, 12th ed., 1871, p. 383)—whilst Krause, writing shortly after the Union, boldly affirmed that the New Grand Lodge of London had not only retained the ancient restrictions and impediments which obstructed the progress of the Fraternity, but had actually imposed even further new regulations, "which will have precisely the contrary effect" [to what might have been hoped and expected]. Between the English Masonic usages and those existing in the United States, there are some remarkable discrepancies. These—according to writers of the latter country—arise from the fact that Masonry in America has never been altered by *law* since it was planted there, while Masonry in England has. True, they say, Webb re-shaped it slightly, Cross still more, whilst later lecturers have done what they could to make their marks upon it, but no Grand Lodge has attempted an innovation of any sort and the *Constitutions* of the United States to-day contain all the features, with but few original ones, of the Ancient Charges and Anderson's *Constitutions*, so-called, of 1723. Widely divergent (they argue) has been the practice of English Masons. Within fifteen years of the time of publishing



H.R.H. the Duke of Sussex.
Grand Master, 1813–43.

their first *Constitutions*—the basis of all the American Grand Lodge *Constitutions*—they had authorized a second edition, more adverse from the first than any one Grand Lodge Constitution in the United States differs from another. So they went on, each edition at variance with the last, until the year 1813. Then the two opposing Grand Lodges, that had warred for about sixty years, united under a new Constitution, more diverse, more anomalous, more filled with innovations than all that had preceded it. (See *Freemasons' Magazine*, 1863, pt. 1, p. 466.)

In accordance with the Articles of Union (VIII), the Lodge of Antiquity and the Grand Master's Lodge, each No. 1 on its respective roll, drew lots for priority and the distinction of heading the new list of Lodges fell to the latter. The remaining Lodges, of which there had been 641 under the older and 359 under the junior sanction respectively, were allotted alternate numbers, the No. 2 of the latter becoming No. 3 and the No. 2 of the former (anciently the Old Lodge at the Horn) No. 4 and so on throughout the two lists. Many Lodges, however, under both Societies had become extinct, as the total number carried forward on the Union roll was only 647, exclusive of the Grand Stewards' Lodge, which was allowed to retain its old position at the head of the list without a number.

By Article XIII the Grand Master was empowered to nominate and appoint a Deputy, Grand Wardens and Secretary; to select a Treasurer, Chaplain and Sword-Bearer from three persons, nominated for each of those offices by the Grand Lodge. At the Order of Proceedings, however, adopted at Kensington Palace, December 9, 1813, by the Dukes of Kent and Sussex, the former with Thomas Harper and James Perry, the latter with Washington Shirley and James Deans, as assessors, the Grand Master, in addition to the foregoing, was authorized (by that Assembly) to nominate a Grand Registrar, Joint Grand Secretary "and such other Officers as may be deemed necessary for the Administration of the United Craft." Accordingly, on December 27, 1813, the following Grand Officers were appointed: Senior and Junior Wardens; Treasurer; Registrar; Joint Secretaries (W. H. White and Edwards Harper); two Chaplains; Deputy Chaplain; Superintendent of Works; Director of Ceremonies; Sword-Bearer; Organist; Usher; and Tyler.

At the same meeting, the Commissioners for the Union were directed to prepare with all convenient speed a new Code of Regulations for the whole government of the Craft. Also four Committees or Boards "for the administration of Finances, of the Works, of the Schools and of General Purposes," were established, the Senior Grand Officer present at any meeting to take the chair.

Ultimately (1815) a President was appointed annually to preside over each Board, who, with half the members, was nominated by the Grand Master, whilst the remaining half were elected by Grand Lodge from among the actual Masters of Lodges. The Board of General Purposes, as its name imports, was the most important of these Committees and ultimately absorbed all the others, the Boards of Works and Schools ceasing to meet after 1818, that of Finance after 1838.

In addition to a President, the several Boards were thus constituted in 1815: General Purposes, twenty; Finance, Works and Schools, twelve members each. Of the Board of General Purposes, but of no other committee, the Grand Master, his Dpeuty and the Grand Wardens were members *ex officio*.

Long reports were made by all four Boards on March 2, 1814, the first meeting of Grand Lodge, or Quarterly Communication, held subsequently to the Union. Of these it will be sufficient to record, that, on the recommendation of the Board of Finance, the Quarterage of London Lodges, payable per member towards the fund of Benevolence, was fixed at one shilling, that of all other Lodges at sixpence, amounts which, with the exception of Lodges beyond the seas, still continue to be paid, but, at the time of writing, the payments are being revised.

The Board of Schools reported as to the condition of the girls' and boys' schools; at the former there being then sixty-two children, at the latter fifty-five, the annual expense of clothing and educating each girl being £23 10s. and of each boy £7 10s. At the recommendation of this Committee it was resolved:

That the children of Masons properly qualified should in future be received into either Institution without distinction as to which of the Societies they may have formerly belonged.

A Senior and Junior Grand Deacon were present at the next Quarterly Communication—May 2—ranking immediately below the Grand Sword-Bearer. Of their original appointment no record has been preserved, but their successors were duly nominated by the Grand Master in the following December, with precedence after the Grand Secretaries.

Meetings of the Committee or Lodge of Benevolence for the distribution and application of the Charitable Fund were held monthly from January 1814. It was composed in the first instance of twelve Masters of Lodges (within the Bills of Mortality) and three Grand Officers, an arrangement which gave place in 1815 to a Lodge consisting of thirty-six Masters of Lodges (within the London district), three members of the Grand Stewards' Lodge and nine Grand Officers, one of whom was to act as President.

The following Brethren were nominated as members of the Lodge of Reconciliation in pursuance of the fifth Article of Union:

By the Duke of Kent

R. F. Mestayer . . Grand Master's Lodge, No. 1.
T. Harper, Jun. . . Do. Do.
J. H. Goldsworthy (*present*), Lodge of Fidelity, No. 3.
W. Fox (*do.*), Royal York Lodge of Perseverance, No. 7.

By the Duke of Sussex

Rev. S. Hemming, D.D. (*present*), Lodge of Harmony, No. 255, R.W.M.
W. Meyrick (*do.*), Lodge of Antiquity, No. 2, S.W.
W. Shadbolt, G. Stewards' Lodge, J.W.
S. Jones (*present*), Lodge of Antiquity, No. 2.
L. Thompson (*do.*), Lodge of Felicity, No. 58.

ENGLAND

CLOTHING OF THE GRAND OFFICERS OF THE GRAND LODGE

THE present Clothing and Regalia of the United Grand Lodge of England were finally arranged at the union of the rival Grand Lodges of Antients and Moderns in 1813 and the laws which regulate them are more exact and stringent as to their uniformity than those of any other Grand Lodge. Size, shape, and materials are all laid down carefully in the *Book of Constitutions*. Rule 283 expressly enjoins that "No Masonic jewel, medal, device, or emblem, shall be worn in the Grand Lodge, or any subordinate Lodge, unless it appertains to, or is consistent with, those Degrees which are recognized and acknowledged by the Grand Lodge as part of pure and Antient Masonry." These recognized Degrees are enumerated in Rule 1, which states, "By the solemn Act of Union between the two Grand Lodges of Freemasons of England, in December 1813, it was declared and pronounced that pure Antient Masonry consists of three Degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch." It, therefore, follows that the only jewels, &c., which may legally be worn in any masonic gathering under the jurisdiction of the Grand Lodge of England, are those that would come under any of the following designations :

CRAFT OFFICERS' JEWELS.

THE JUBILEE JEWEL, which may be worn by every Mason who was a subscriber to a regular Lodge on June 20, 1887.

FOUNDERS' JEWELS.

PRESENTATION JEWELS OF CRAFT OFFICES.

PAST MASTERS' JEWELS.

THE FREEMASONS' HALL MEDAL.

PRIVATE LODGE JEWELS of certain Lodges which have special privileges of this kind, such as the ROYAL MEDAL of Lodge No. 2 and Grand Master's Lodge, &c.

CENTENARY JEWELS (see *Constitutions*, page 173).

CHARITY JEWELS (see *Constitutions*, page 174).

OFFICIAL JEWELS, as Present or Past Grand or Provincial Grand Officers', or Grand Representatives of Foreign Grand Lodges.

FOREIGN CRAFT JEWELS of *recognized* Grand Lodges, or their subordinate bodies, of which any Brother may be a member.

THE HALL STONE JEWEL of the Masonic Million Memorial Fund.

And all ROYAL ARCH JEWELS which would come under the same headings by substituting the words "Royal Arch," "Chapter" and "Past Principal," for the words "Craft," "Lodge" and "Past Master," respectively.

The Grand Master's suit consists of apron, collar, jewel, gauntlets and white gloves (which last are common to all Freemasons, whatever their rank). The apron is made of white lambskin, from fourteen to sixteen inches wide, twelve to fourteen inches deep ; lined with garter-blue silk, with an edging of the same, three and a half inches wide. The strings are also blue and the fall of the apron is entirely covered with silk, no white skin appearing on it, as in the case of other Grand Officers. On the body of the apron, between three gold levels, is embroidered in gold a blazing sun ; on the edging and fall of the apron are pomegranates and lotuses, with the seven-eared wheat at each corner, all in gold embroidery, with deep fringe of gold bullion (No. 1).

The collar is of garter-blue ribbon four inches broad, with bows on each side, over it a rich chain of gold, the links being composed of irradiated stars within a circle, the Grand Lodge monogram enclosed in a square, the serpent with its tail in its mouth entwined in a double knot, alternately. The number of star-links used designates the rank, but of the other links no special number is used. The Grand Master's collar has nine stars (No. 2).

The gauntlets are of garter-blue silk, embroidered in gold with the jewel of office in the centre, edged with gold fringe (No. 3).

The clothing of a Past Grand Master is precisely the same, save that he wears a garter-blue collar embroidered in gold instead of a chain ; his jewel consists of the compasses and segment of circle only, the plate being omitted.

The Pro Grand Master exists only when the Grand Master is a Prince of the Blood-Royal, whose personal representative he is and he must be a Peer of the Realm. His clothing and jewel are precisely the same as those of the Grand Master, those of Past Pro Grand Masters are the same as those of a Past Grand Master.

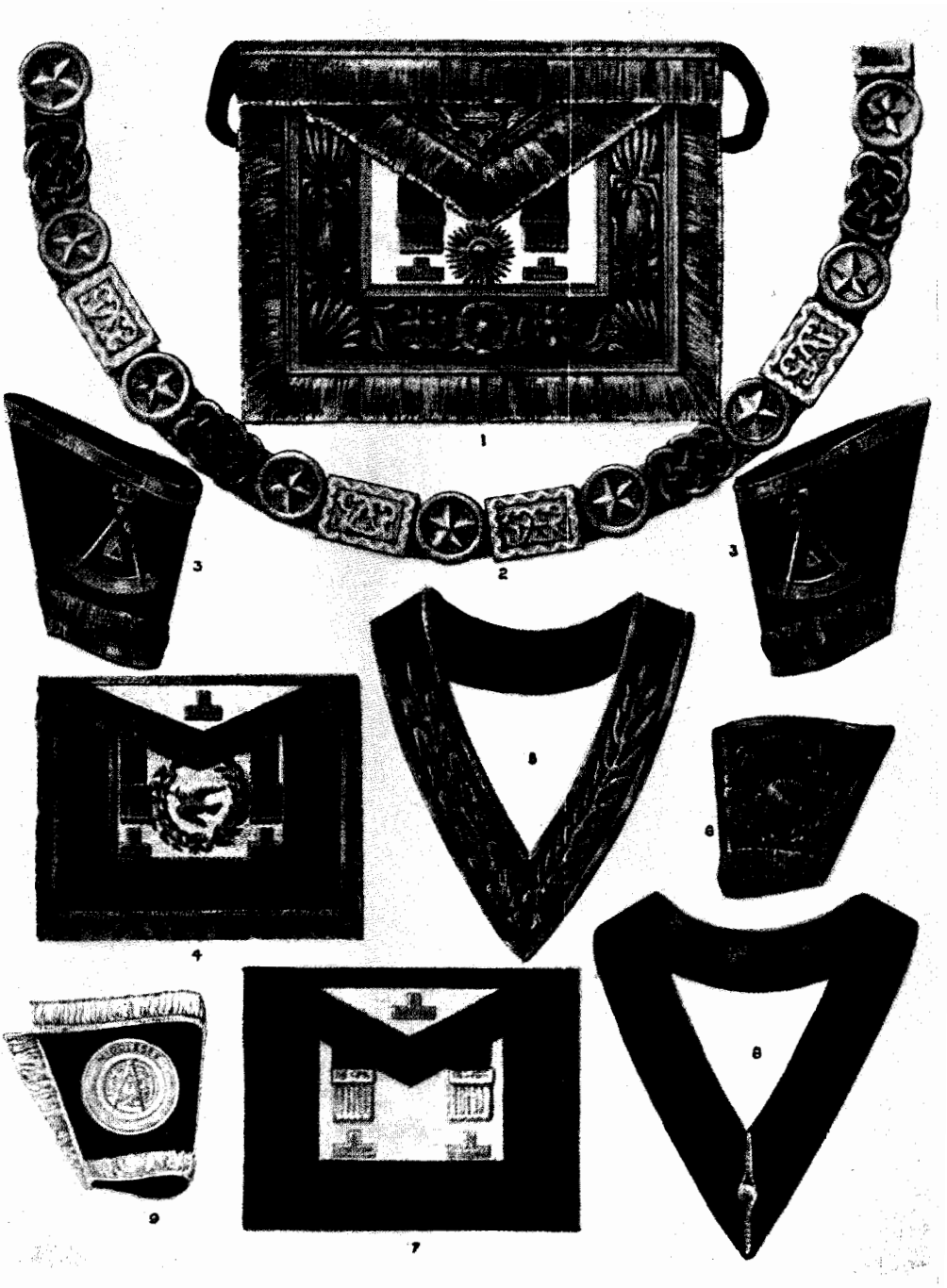
The Deputy Grand Master's apron is of the same dimensions as the Grand Master's and the Pro Grand Master's, with the emblems of his office in gold embroidery in the centre and the pomegranate and lotus alternately embroidered in gold on the edging.

Other Officers of the Grand Lodge, present and past, wear aprons of the same dimensions, lined and edged with a garter-blue edging three and a half inches broad, ornamented with gold, having the emblems of their offices in gold or blue in the centre, with blue strings. If Masters or Past Masters, they may have the Master's emblems of garter-blue or gold. To the emblems on the aprons of the present and past Deputy Grand Directors of Ceremonies, Assistant Grand Directors of Ceremonies and Assistant Grand Secretary, are to be added above, embroidered in gold letters, the words "Deputy" and "Assistant" respectively. For specimens of a Grand Officer's apron, collar and gauntlets see Nos. 4, 5, and 6 respectively. The chains of the actual Grand Wardens exhibit five stars, those of the rest of the actual Grand Officers three stars, whilst all Past Grand Officers wear collars similar to No. 5.

The Grand Stewards, present and past, are not "clothed in purple" as are the other Grand Officers, but wear aprons of the same dimensions, lined with crimson, edged with the same coloured ribbon, three and a half inches broad, with silver tassels, except in the case of present and past Grand Stewards representing the Prince of Wales' Lodge, No. 259, who wear the crimson edging, two inches and three-quarters broad, with an internal border of garter-blue, three-quarters of an inch broad. The Grand Stewards of the year wear collars of crimson ribbon four inches broad, and gauntlets of crimson with the emblem of their office embroidered in silver (Nos. 7, 8, and 9).

The Grand Stewards are nineteen in number, and are appointed from nineteen different Lodges, which have the privilege of annually recommending one of their members for this honour. The Grand Stewards bear the whole expenses of the annual Festival, so that no burden falls on Grand Lodge and they are not to receive any contributions towards such expenses under the penalty of forfeiture of all distinctions gained by serving the office. These nineteen Lodges are known as Red Apron Lodges, from the colour of the clothing of the Grand Stewards ; their selection for the privilege is entirely at the pleasure of the Grand Master, not according to any rule.

Past Grand Stewards, so long as they continue to subscribe to some Lodge, wear collars of crimson ribbon, four inches broad, with silver cord on each edge. Their jewel is oval, as in the case of the Past Grand Officers, but on crimson enamel instead of blue. When attending Grand Lodge as Masters, Past Masters, or Wardens of private Lodges, Past Grand Stewards wear their collars and jewels of the Lodges and offices respectively, in right of which they attend as members of the Grand Lodge, under the collar of a Past Grand Steward.



Clothing of the Grand Officers of the Grand Lodge of England.

By the Duke of Kent

J. Ronalds (*present*), Robert Burns Lodge, No. 25.
W. Oliver (*do.*), Royal Jubilee Lodge, No. 72.
M. Corcoran (*do.*), Middlesex Lodge, No. 143.
R. Bayley (*extinct*), Lodge at the Lord Cochrane, No. 240.
J. M'Cann (*present*), Lodge of Tranquillity, No. 185.
Edwards Harper, *Secretary*.

By the Duke of Sussex

J. Jones (*extinct*), Lodge of Sincerity, No. 66.
J. H. Sarratt (*present*), Moira Lodge, No. 92.
T. Bell (*do.*), Caledonian Lodge, No. 134.
J. Joyce (*do.*), Bank of England Lodge, No. 263.
William Henry White, *Secretary*.

By a circular dated January 10, 1815, Provincial Grand Masters and Masters of Lodges at a distance from London, were earnestly recommended to take the earliest opportunity of deputing by written authority, some one or more of the most qualified members of their respective Lodges, to attend the Lodge of Reconciliation. The meetings of that body, they were informed, would be held weekly at Freemasons' Hall, where the acknowledged forms to be universally used would be made known to them for the information of their Brothers. In the meantime, however, the members of the two Fraternities were empowered and directed mutually to give and receive, in open Lodge, the respective obligations of each Society. "This injunction was faithfully carried out at Manchester on August 2, 1814, when 'Fraternities of Freemasons of the Old and New Systems'—the former title being bestowed by joint consent on the Atholl representatives—met at the Talbot Inn in that city 'for the purpose of forming a Lodge of Reconciliation.' Two Lodges were formed and the W.M.'s having exchanged the O.B.'s, an O.B. of Reconciliation was repeated by the whole of the Brethren present and accepted as an act of Union" (extracted by J. Gibb Smith and printed in *The Freemason*, July 5, 1884).

The meetings of the Lodge of Reconciliation were, however, postponed by a circular issued in the following March, it having been deemed advisable to await the presence of delegates from Scotland and Ireland.

The Minutes of the Lodge, which were written on loose papers until December 8, 1814, begin August 4 of that year. On the latter day Dr. Hemming, the Master, presided and there were also present the other members of the Lodge, together with the representatives of twelve Lodges, to the number of twenty-six. Two Degrees were rehearsed; and, at a meeting held on the following day, attended by seventy-four Brethren representing thirty Lodges, three Degrees. Among the early visitors to the Lodge were J. G. Godwin, Peter Gilkes (introduced by J. M'Cann), Peter Broadfoot and Thomas Satterley, all in their day noted Preceptors in the Craft. The regular Minutes come to an end May 9, 1815; but a loose sheet records the presence of the Duke of Sussex, who was attended by many Grand Officers, on May 3. There is also amongst the papers a letter, dated February 11 in the same year, wherein the Master of the Lodge—Dr. Hemming—informs the Grand Master that he has "introduced a trifling variation in the business of the Second Degree."

At a Grand Lodge held August 23, 1815, the Duke of Sussex referred to certain points connected with Nos. IV, V, and XV of the Articles of Union. The "Ancient Obligations" of the First and Second Degrees were then repeated—the former from the throne—when it was

RESOLVED and ORDERED that the same be recognized and taken in all time to come, as the only pure and genuine Obligations of these Degrees, which all Lodges dependent on the Grand Lodge shall practise.

"Forms and ceremonies" were then "exhibited by the Lodge of Reconciliation for the opening and closing of Lodges in the three Degrees," which were "also ordered to be used and practised."

In the following year—May 20, 1816—also in Grand Lodge,

the officers and members of the Lodge of Reconciliation opened a Lodge in the First, Second and Third Degrees successively and exhibited the ceremonies of initiating, passing and raising a Mason as proposed by them for general adoption and practice in the Craft.

On June 5 ensuing, the Minutes of the previous Grand Lodge:

when the Ceremonies and Practices, recommended by the Lodge of Reconciliation, were exhibited and explained, were read; and alterations on two Points, in the Third Degree, having been resolved upon, the several Ceremonies, etc., recommended, were approved and confirmed.

The decision on one of those points was:

that the Master's Light was never to be extinguished while the Lodge was open, nor by any means to be shaded or obscured and that no Lanthorn or other device was to be admitted as a substitute.

(See letter dated December 7, 1839, from W. H. White, Grand Secretary, to Peter Matthew, published by Brackstone Baker, P.G.D., in *The Freemason*, March 21, 1885.)

The *rationale* of this decision is thus explained by a high authority:

One of the Lights represents the Master, who is always present while the Lodge is open, if not actually in his own presence, yet by a Brother who represents him (and, without the Master or his representative, the Lodge cannot be open), so his Light cannot be extinguished until the Lodge is closed; the other two Lights figuratively represent luminaries, which, at periods, are visible—at other times, not so (*ibid.*).

The last mention of the Lodge of Reconciliation, in the official records, occurs in the proceedings of September 4, 1816, when the Master, Officers and Brethren were awarded the thanks of Grand Lodge, "for their unremitting Zeal and Exertion in the cause of Free-Masonry."

At the Annual Feast in 1815, eighteen Grand Stewards were nominated by the Grand Master, being an excess of six over the number appointed in the older Grand Lodge before the Union. Although under the old practice the twelve Stewards had the right of nominating their successors, for several years prior to the fusion, the privilege was restricted to members of nine Lodges—Somerset House, Friendship, Corner Stone, Emulation, Globe, Old King's Arms, St. Albans, Regularity and Shakespeare; the Somerset House Lodge furnishing three, the Friendship two and the remaining Lodges one Steward each. Occasionally the persons nominated declined to serve, when the vacancies were filled by the Board of Stewards.

Tickets for the Annual Feast were issued at fifteen shillings each, the Stewards paying the difference between the actual cost of the dinner and the amount realized by the sale of tickets. This was generally a large sum and, on March 16, 1813, it appears that each member of the Board deposited £35 in the hands of the Treasurer, to provide for the deficiency. Matters were in a transitional state in 1814, for, in that year, a Board of Stewards was formed with some difficulty, by the Master of the Grand Stewards' Lodge. The tickets for the feast on that occasion were issued at a guinea each and the Stewards incurred no liability, the deficit, which amounted to £105 14s. 6d., being made good by Grand Lodge. The Grand Stewards' Lodge and with it, the Board of Grand Stewards as an institution, was in some danger of lapsing, owing to the Grand Officers being no longer selected from the former body.

From each of the eighteen Grand Stewards, however, appointed in the following year, a deposit of £20 was required, whilst the dinner ticket was again lowered to 15s. This Board, so their Minutes inform us, "on account of their peculiar situation," were "all admitted to the Grand Stewards' Lodge without ballot."

In 1816, the Grand Master—as prescribed by the new *Book of Constitutions*—selected the Stewards from eighteen different Lodges, each of which Lodges was thereafter to possess the right of recommending one of its subscribing members (being a Master Mason) to be presented, by the former Steward of that Lodge, for the approbation and appointment of the Grand Master.

Accordingly we find, in the year named, the right of wearing the Red Apron vested in the following Lodges—the numbers given being their present ones—Grand Master's (1), Antiquity (2), Somerset House (4), Friendship (6), British (8), St. Mary-la-bone, now Tuscan (14), Emulation (21), Globe (23), Castle Lodge of Harmony (26), Old King's Arms (28), St. Albans (29), Corner-Stone, now St. George and Corner-Stone (5), Felicity (58), Peace and Harmony (60), Regularity (91), Shakespeare (99), Pilgrim (238) and Prince of Wales (259). St. George's Lodge, it may be mentioned, was originally constituted August 2, 1756, as No. 55 on the Atholl Roll. It became No. 3 by payment of £4 14s. 6d., June 6, 1759 and No. 5 at the Union. It absorbed the Corner-Stone Lodge, then No. 37—constituted March 25, 1730—December 6, 1843. The result was that the amalgamated Lodge retained (and retains) the high place and antiquity of its several moieties.

These Lodges continue to return a Grand Steward at the Annual Festival—except the Pilgrim and the Old King's Arms Lodges, the former of which voluntarily surrendered its right of nominating a Steward in 1834, owing to the reduction of its numerical strength, a surrender accepted with much regret by the Duke of Sussex, whilst the latter forfeited the privilege by omitting to make the prescribed return to Grand Lodge in 1852. Their places as Red Apron Lodges were assigned by the Grand Master to the Jerusalem (197) and the Old Union (46) Lodges respectively. The Old King's Arms Lodge was restored to the list in 1904.

The Laws and Regulations of the two Societies were ultimately referred to the Board of General Purposes, with directions to form one system for the future government of the United Craft;

and the Board having attentively considered all the laws then existing, *as well as those of most of the other Grand Lodges in Europe*, prepared a Code of Laws, which was submitted to the consideration of a Special Grand Lodge, held February 1, 1815, whereupon it was ordered that copies should be made and left, at two convenient places, for the perusal of all the members of Grand Lodge, for one month. During this month the Board of General Purposes met weekly, to receive and discuss any alterations or amendments which might be suggested. The Laws thus improved were again read and discussed, at a Special Grand Lodge, on May 31 and were then ordered to lie open for another month, for the perusal of the Brethren. At a further Special Grand Lodge, held August 23, these Laws were a third time read, discussed and unanimously approved and it was resolved that they should be in force for three years, from November 1, 1815, then be subject to revision. (See *Constitutions of the Free and Accepted Masons*, 1815, pt. ii.)

It was originally intended to publish the new *Book of Constitutions* in two parts and the second part, containing the Laws and Regulations of the Society, was delivered to the subscribers (1815) with an intimation that the first part, comprising the History of Masonry, from the earliest period to the end of the year 1815, would be printed with as little delay as possible. The historical portion, however, was never completed, nor can its loss be regretted, since so far as the proof sheets extend, the part in question is simply a servile copy of Noorthouck's edition of 1784, in which 350 pages were allotted to the History and 50 only to the Laws, Regulations, and Ancient Charges of the Society.

It has been justly observed that there was

no important yielding of the irregular Grand Lodge, except to throw away their ill-gotten and garbled Book of Constitutions, having the imposing name of *Ahiman Rezon* and fall back on the highest and only extant code of laws contained in Anderson's *Constitutions* (Mitchell, p. 383).

In substance, the Ancient Charges, as given in all the *Books of Constitutions*, published under the authority of the Original Grand Lodge of England—with the single exception of the edition for 1738—were reproduced in the Second Part of the *Constitutions* for 1815.

Charge I.—" Concerning God and Religion "—sustained the greatest variation. Before the Union, the words ran :

But though in ancient times Masons were charged in every country to be of the Religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves.

In the *Constitutions*, however, of 1815, the same Article reads :

Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the Glorious Architect of heaven and earth and practise the sacred duties of morality.

The remaining Charges, as printed before and after the Union, are almost, if not quite, identical, the N.B. appended to the fourth Charge alone calling for observation.

The appointment of Grand Officers was vested by the new General Regulations (1815) in the Grand Master, subject to no qualification whatever, except with regard to the offices of Chaplain, Treasurer and Sword-Bearer, for each of which three Brethren were required to be nominated by the Grand Lodge in March, from whom the Grand Master was to make his selection. This arrangement, however, giving rise to dissatisfaction, the appointment of Chaplain and Sword-Bearer was left entirely in the hands of the Grand Master at the revision in 1818, at which date also the absolute election of Treasurer was restored to the Grand Lodge.

By the Laws of 1815 Provincial Grand Masters were given precedence above the Grand Wardens, who had previously ranked before them. According to the *Constitutions* of the older Grand Lodge, for 1756 and 1784, Provincial Grand Masters, in the former year, ranked after Past Deputy Grand Masters ; in the latter, after the Grand Treasurer. The Laws of 1813 decreed that past rank should not be extended to the holder of any Grand Office below that of Deacon.

The Master, Wardens and one Past Master to be delegated by the Brethren of each Lodge were admitted to Grand Lodge (see *Articles of Union* vii). No Lodge was allowed to make a Mason for a less consideration than three guineas, exclusive of the registering fee. This law came into operation September 7, 1814 and remained in force until December 5, 1883, when the minimum initiation fee was fixed at five guineas, inclusive of the registration and certificate fees, in England ; and at three guineas, exclusive of registration and certificate fees, abroad. Military Lodges were restrained from initiating into Masonry any persons not members of the military profession. The tenure of office of a Master in the chair was limited to two years and the practice of conferring Degrees at a less interval than one month, or any two in one day, was forbidden.

In the manner of constituting a new Lodge, there occurred a singular innovation. The language employed differs otherwise in no material respect from that used in the earlier *Constitutions*, but the passage now quoted derives an importance to which it is by no means entitled, by being introduced between inverted commas, as the veritable method of constituting a new Lodge " practised by the Duke of Wharton, when Grand Master, in the year 1722, according to the antient usages of Masons."

According to the *Constitutions* of 1815, a Lodge is to be formed, an ode sung, the petition and other documents read and the inevitable Oration delivered, after which " the Lodge is then consecrated, according to ceremonies proper and usual on those occasions."

Now, in the postscript to the *Constitutions* of 1723—or in the subsequent editions of that work up to and inclusive of, the one for 1784—there is no mention of an ode, of documents or even—strange to say—of an Oration. But passing these over, as of slight consequence—if any misquotation in a Code of Laws will admit of colour or excuse—the positive statement that, according to the practice of the Grand Lodge of England in 1722, the ceremony of Consecration was performed at the inauguration of New Lodges, requires at least to be noticed and refuted. Under both Grand Lodges of England, prior to the Union, Lodges were solemnly constituted by the Grand Master or his representative and, although the Ceremony of Consecration is described by William Preston in his *Illustrations of Masonry*, it was first *officially* sanctioned in the *Book of Constitutions* for 1815.

The Duke of Sussex remained at the head of the Society until his death in 1843. Throughout this long administration, however, there are but few stirring events to record. The Duke governed on the whole both wisely and judiciously and, though his idea of the relation in which he stood towards the Craft may be best summed up in the famous phrase *L'état—c'est moi !* there is nothing to show that his encroachments upon their constitutional liberties were distasteful to the general body of those over whom he presided.

To the Duke of Sussex is due the singular merit of cementing, as well as promoting, the Union of the two great divisions of English Freemasonry. Patronage, it has been said, implies subjection, which latter, it is again urged, can work no good to the Fraternity. Starting from these premises, it has been laid down by a writer of distinction, that Royal Brethren cannot but make their exalted position felt in the Lodge and thus affect the brotherly equality existing among the members (Findel, *op. cit.*, p. 523). But, however true this may be as an abstract principle, the Freemasons of England owe a deep debt of gratitude to the Royal Family of their country. Their immunity from the Secret Societies Act of 1799 was due, in great measure, to the circumstance of the heir to the throne being at the head of the Older Society—in which capacity, be it recollected, he had nominated as Acting Grand Master the chivalrous Earl of Moira, by whose tact and address English Freemasonry was saved from extinction, or, at the very least, from temporary obliteration. Later, when under the combined influence of two Princes of the Blood, discrepant

ENGLAND

JEWELS OF THE GRAND OFFICERS OF THE GRAND LODGE

THE Grand Master's jewel is suspended from the centre of the chain ; it consists of the compasses extended to 45°, with the segment of a circle at the points ; and a gold plate included, on which is to be represented an eye within a triangle, both irradiated (No. 1).

The chain of the Deputy Grand Master has seven stars, and his jewel is the compasses and square united, with a five-pointed star in the centre (No. 2).

The gauntlets of all Grand Officers are the same except that the emblem is varied.

Past Deputy Grand Masters wear the same clothing, save that the chain is replaced by a collar and the jewel consists of the compasses and square only (No. 3).

In the Grand Lodge and in their Provincial or District meetings, or when officially present at any Lodge in their respective Provinces or Districts, or when visiting any Provincial or District Grand Lodge, Provincial and District Grand Masters wear chains of gold or metal gilt, but on all other occasions collars of garter-blue ribbon four inches broad. The jewel of a Provincial or District Grand Master is the compasses and square, with a five-pointed star in the centre, the whole surrounded by a circle on which the name of the Province or District is to be engraven (No. 21, without the central star).

Past Provincial or District Grand Masters wear an embroidered collar, their jewel is the compasses and square only (No. 21, without the central star).

The jewel of the Senior Grand Warden is the level (No. 4).

The jewel of the Junior Grand Warden is the plumb rule (No. 5).

The jewel of the Grand Chaplains is a book within a triangle, surmounting a glory (No. 6).

The jewel of the Grand Treasurer is a chased key (No. 7).

The jewel of the Grand Registrar and of the Deputy Grand Registrar is a scroll with seal appended (No. 8).

The jewel of the President of the Board of General Purposes is the arms, crest and supporters of the Grand Lodge (No. 9).

The jewel of the Grand Secretary is two pens in saltire, tied by a ribbon (No. 10).

The jewel of the President of the Board of Benevolence consists of the arms and crest of Grand Lodge.

The jewel of the Grand Director of Ceremonies is two rods in saltire, tied by a ribbon (No. 13).

The jewel of the Grand Deacons is a dove and olive branch (No. 11).

The jewel of the Grand Superintendent of Works is a semicircular protractor (No. 12).

The jewels of the Deputy Grand Director of Ceremonies and of the Assistant Grand Director of Ceremonies are the same as those of the Grand Director of Ceremonies, the difference in rank being marked by the before-named additions to the apron.

The jewel of the Grand Sword-Bearer is two swords in saltire (No. 14).

The jewel of the Deputy Grand Sword-Bearer is the same.

The jewel of the Grand Standard-Bearers displays two staves in saltire, tied by a ribbon ; flowing from the dexter a standard of the arms of Grand Lodge, from the sinister a standard of the arms of the Grand Master for the time being (No. 15).

The jewel of the Grand Organist is a lyre (No. 16).

The jewel of the Assistant Grand Secretary is similar to that of the Grand Secretary, save that it has no circle around it (No. 10).

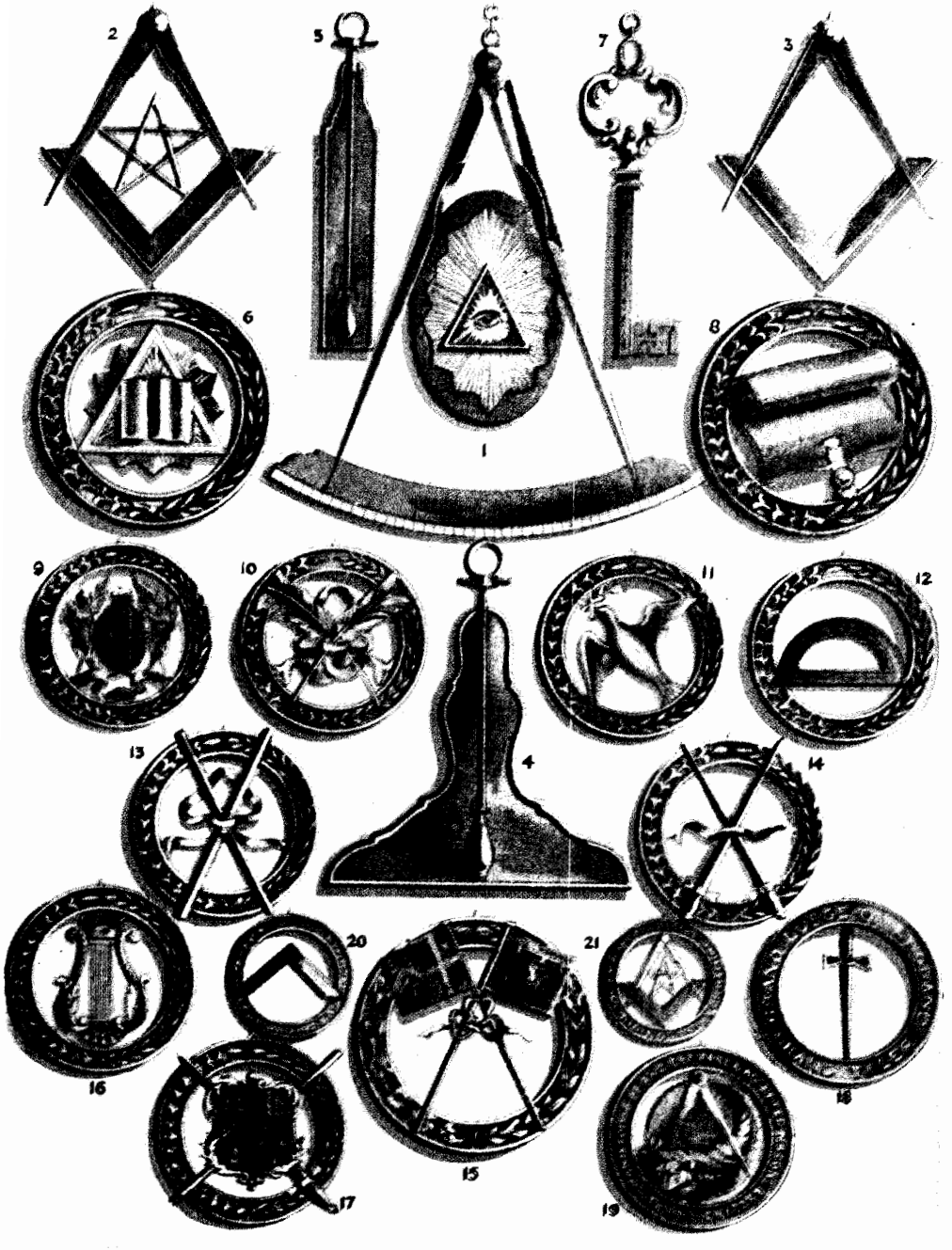
The jewel of the Grand Pursuivant and of the Assistant Grand Pursuivant is the arms of Grand Lodge, surmounting a sword and rod saltirewise (No. 17).

The jewels of the Grand Chaplain, Grand Registrar, Deputy Grand Registrar, President of the Board of General Purposes, Grand Secretary, Grand Deacons, Grand Superintendent of Works, Grand Director of Ceremonies, Deputy and Assistant Grand

Directors of Ceremonies, Grand Sword-Bearer, and Deputy Grand Sword-Bearer, Grand Standard-Bearers, Grand Organist, Grand Pursuivant and Assistant Grand Pursuivant, are to be within a wreath composed of a sprig of acacia and an ear of corn. In cases where the word " Deputy " is applicable, it shall be placed above the wreath ; in cases where the word " Assistant " is applicable, it shall be placed beneath.

The jewel of the Grand Stewards is a cornucopia between the legs of a pair of compasses extended upon an irradiated gold plate, within a circle, on which is engraved " United Grand Lodge of Ancient Free and Accepted Masons of England " (No. 19).

The jewel of the Grand Tyler is a sword, suspended within a circle, on which is engraven the words " Grand Lodge of England Grand Tyler."



Jewels of the Grand Officers of the Grand Lodge of England

opinions had been made to blend into harmonious compromise, the odious animosity between the rival Fraternities might, at any time, have been revived, had a suspicion been awakened, that the interests of either of the parties to the alliance had been made subservient to those of the other.

No such feeling was engendered and, though the result might have been the same had the Masonic Throne, after the Union, been occupied by the Duke of Kent or some other member of the Royal Family, there was probably no person of lesser degree—with the single exception of the Earl of Moira—who would have enjoyed the entire confidence of the English Craft in the position of Grand Master.

The Duke of Sussex was very loyally supported by the leading figures on the Atholl side. These were Perry, Agar and Harper, Past Deputy Grand Masters, who were very regular in their attendance at Grand Lodge, also at its Boards and Committees. Perry, it will be recollected, succeeded Laurence Dermott in 1787 and, in the same year, Harper and Agar were Senior and Junior Grand Wardens respectively. All three men, therefore, were prominent characters under the Antients, at a period when each Society regarded the other as " a mob of impenitent schismatics." We may assume, then, that the example set by these worthies, of acting up to the spirit as well as to the letter of the Treaty of Union, was not thrown away upon the rank and file of their party. The most captious Antient could hardly allege that the government of the Craft was conducted on Moderns lines, when three former Atholl Deputies were present at nearly every meeting of Grand Lodge, which was as often as not presided over by one of them. Agar, moreover, was the first President of the Board of General Purposes and, among his colleagues, were Perry and Harper. Their services on this and the other Committees of Grand Lodge ceased only with their respective lives.

It is unreasonable to suppose that the three veterans would have laboured so earnestly and unceasingly under any ordinary Grand Master. In the Atholl system the " Deputy " was virtually the chief and it was in the highest degree improbable, that men of advanced years, who had each governed the Society with which he was formerly connected, would have forgone his well-earned repose and toiled with the energy and perseverance of youth, save in circumstances of a very exceptional nature.

These we meet with in the fortunate results which crowned the happily inspired efforts of the two Royal Brothers—the Dukes of Kent and Sussex. In the negotiations which preceded the Treaty of Union, the former was assisted by the three Atholl Deputies ; and, in the subsequent proceedings, when the younger brother was proposed by the elder for the supreme dignity, they attached themselves to the latter with a fidelity which is unsurpassed in the annals of Masonry. But the Duke of Sussex fully justified the confidence that was reposed in him. It was nearly twenty years before the last of Dermott's prominent contemporaries ceased to participate in his councils. Perry was last present in Grand Lodge, June 3, 1818 ; Harper, March 2, 1831 ; and Agar, June 6, 1832. The two former must have died

before April 1834, as their deaths are not recorded in the *Freemasons' Quarterly Review*, which begins on that date. Harper, however, must have been very old in 1831, as he became a Royal Arch Mason in 1770. James Agar (a barrister-at-law) died January 25, 1838, aged 80. By this time the old order of things had been succeeded by the new. The two sets of Freemasons were firmly welded together into one homogeneous whole and the last decade of the Duke of Sussex's administration was unclouded by any revival of the ancient animosities.

Some dissensions, indeed, of a distinct character are recorded during this last period and of these it is not, perhaps, too much to say, that many of the acrimonious discussions which both wasted the time and ruffled the composure of the Masonic Parliament might have been averted altogether if the Grand Master had still had by his side such faithful and judicious counsellors as the Atholl worthies.

In 1816, on the proposal of the Grand Master, the Rev. Hermann Giese was appointed Grand Secretary for German Correspondence; and a friendly alliance was entered into with the Grand Lodge of Astrea, at St. Petersburg.

On September 3, 1817, it having been announced that the two Grand Chapters of the Order of the Royal Arch, existing prior to the Union of the Craft, had formed a junction, that rank and votes in all their meetings had been given to all the officers of Grand Lodge and that the Laws and Regulations of that body had been as far as possible assimilated to those of the Craft, it was:

Resolved Unanimously, That the Grand Lodge will, at all times, be disposed to acknowledge the Proceedings of the Grand Chapter and, so long as their Arrangements do not interfere with the Regulations of the Grand Lodge and are in conformity with the Act of Union, they will be ready to recognize, facilitate and uphold the same.

The general Regulations of the Society were revised in 1818 and the new Code ordered to take effect from November 1. The following were the principal alterations and amendments:

That all Past Members should be members of the Grand Lodge, but the privilege to be forfeited by non-subscription for more than a year to some Lodge.

That all Present and Past Grand Officers and all Masters of Lodges should be members of the Lodge of Benevolence.

On December 9 the Board of General Purposes recommended that certain regulations, common to the Grand Lodges of Ireland and England, should be established for the government of the Lodges abroad and in military corps; that deputations from the two Grand Lodges and from that of Scotland should be appointed, if possible, to confer on the subject, which was agreed to.

This year witnessed the death of William Preston. The total amount of the Masonic benefactions appearing in his will was £1,300 Consols, of which £500 was bequeathed to the Charity Fund of Grand Lodge; £500 in support of the

Girls' School; and the interest of the remaining £300 " to be paid "—to use the word of the testator:

to any well skilled Mason, to deliver, annually, a lecture on the First, Second or Third Degrees of the Order of Masonry, according to the system practised in the Lodge of Antiquity during my Mastership.

In consequence of the rain the female orphans belonging to the Freemasons' Charity in St. George's Fields were not able to follow in procession to St. Paul's but, mustered at the cathedral under the care of the Treasurer, W. M. Forsteen, Captain Deans, Junior Grand Warden, and others, returned to the house of the deceased, where they partook of wine and cake. Thomas Harper, Deputy Grand Master, was also present to pay the last mark of respect to the friend with whom he had been so long associated in Masonry.

In the following year, at the Grand Lodge held in December, the Grand Master

addressed the Brethren on the Subject of the Lectures, when he stated that it was his opinion that so long as the Master of any Lodge observed exactly the Land-marks of the Craft, he was at liberty to give the Lectures in the language best suited to the character of the Lodge over which he presided.

On December 5, 1821, the conduct of Lodge No. 31 at Liverpool was brought under the notice of Grand Lodge and, for two years, engaged the attention of that body. The facts of the case, however, may be stated in a few words.

In December 1818 it was suggested to the Board of General Purposes by the Provincial Grand Lodge of Lancashire,

that some regulation was necessary, relative to the Number of Brethren requisite to remain Members of a Lodge, in order to continue it a Legal Lodge, competent to initiate, etc.

To this a reply was sent, January 5, 1819, by order of the Board, stating,

that the subject is one which has undergone a great deal of discussion and consideration, especially on the late revision of the Laws. But it is a matter of so much delicacy and difficulty, that it was thought advisable not to depart from that silence on the subject which had been observed in all the Books of Constitutions.

Towards the close of the year a Memorial was sent from the Provincial Grand Lodge to the Duke of Sussex. This proved to contain matter relating to the Royal Arch and was, therefore, not laid before Grand Lodge, whilst the Grand Master was subsequently informed that the Memorial, being considered by the Provincial Grand Lodge improper, its withdrawal was desired; he, therefore, did not deem it necessary to intimate to the Grand Lodge or the Board of General Purposes, that such a document had been addressed to him.

Although this withdrawal was perfectly voluntary on the part of the Provincial

Grand Lodge, it was seized upon by the members of No. 31, as the ground for a charge against the Board of General Purposes and cited by them as

a case where the Board had detained a communication from the Provincial Grand Lodge for the County of Lancashire, which consists of sixty-two Lodges on record; consequently, if the Board acted thus, without the authority of the Grand Lodge, we consider their conduct highly reprehensible; and if, on the other hand, the Grand Lodge gave them power to act in this manner, then we consider it a dangerous innovation upon the landmarks of our Order.

Notwithstanding that it was pointed out to these Brethren that they were arguing on false premises, circulars and manifestos continued to be issued; all efforts to restore subordination having failed, the Grand Lodge was left no alternative but first to suspend, afterwards expel, twenty-six of the offenders; also to erase No. 31 from the list of Lodges.

Sixty-eight Masons, belonging to eleven Lodges, were suspended in the first instance, of whom all but twenty-six were admitted to grace, on submission duly made and promise of good behaviour. The latter not only remained contumacious, but actually endeavoured to establish a Grand Lodge of their own for Liverpool and adjacent parts. After this no more is heard of them until September 3, 1823, when the Sea Captains' Lodge at Liverpool, No. 140, which had threatened to separate itself from the Grand Lodge unless the proceedings taken against Lodge No. 31 and the twenty-six expelled Brethren, were cancelled—was struck off the roll. "This prompt example," observes Dr. Oliver, "was completely efficacious and from hence we hear no more of opposition or intemperate resistance to the decrees of the Grand Lodge" (*History of Masonry from* 1820 *to* 1823). But the observation, though true and strictly founded on the *Printed Proceedings* of the governing body, is, nevertheless, somewhat misleading, for whilst the Lancashire Schismatics ultimately placed themselves altogether in the wrong, beyond the pale of forgiveness, they took their stand—however erroneously—on what they deemed to be a matter of principle and neither the Board of General Purposes—who declined to advise upon a constitutional point which was submitted to them—nor the Duke of Sussex, who quietly pigeon-holed the subsequent *Memorial*, can be acquitted of having materially conduced to a most deplorable misunderstanding, which agitated the Craft for several years and left behind it very bitter memories.

William Meyrick, the Grand Registrar, was also, at this time (1819–23), President of the Board of General Purposes and, on March 7, 1822, the Province of Lancashire had been placed in his charge. This also was an error of judgment on the part of the Grand Master, for, as the members of No. 31 professed themselves (*inter alia*) to be aggrieved by the action of the Board, it was hardly to be expected that they would regard its President as properly qualified to pursue the judicial investigation which had been entrusted to him. Nor did they. One of the statements made in the printed papers, circulated from Liverpool, was

that the Board of General Purposes had withheld, or been instrumental in withholding, from the Grand Lodge, the Address of the Provincial Grand Master to the M.W. Grand Master, dated September 27, 1819

and this the Lodge No. 31 continued to reassert and, indeed, set the authority of Grand Lodge altogether at defiance.

Passing from this unhappy dispute, it may be convenient to proceed with the early history of the Board of General Purposes and interweave therewith some slight sketches of a few of its more remarkable members. James Agar was the first President and remained a member from 1814 to 1828, when, for one year (1829), he served on the Board of Finance. James Perry, Thomas Harper and James Deans were also members from 1814. Perry remained a member until 1817, during which and the following year he also served on the Board of Schools; Harper was reappointed annually to the Board of General Purposes or to that of Finance, until 1831; while James Deans served uninterruptedly on the former Board until 1833, with the exception of one year (1827), when he was appointed to the latter, on which he again served in 1835. Deans, who died April 3, 1838, was for upwards of forty years Captain and Paymaster in the Royal London Militia. He was initiated in the Lodge of Emulation (21), of which he passed the chair, as he also did of the Jerusalem (197) and the Grand Stewards' Lodges. His services in the Lodge of Promulgation, of which he was the Senior Warden, were rewarded with the collar of a Grand Officer and he was one of the Commissioners for carrying out the Union of the two Societies.

Among the elected members we meet with the names of the following Masters of Lodges, all of whom were noted in their day as Masonic Preceptors: J. H. Goldsworthy, 1816; Thomas Satterley, 1816, 1819, 1824; Lawrence Thompson, 1817, 1820, 1827–8; Philip Broadfoot, 1817; J. G. Godwin, 1819; Peter Gilkes, 1822–33 (also during this period, with the exception of 1826, a member of the Board of Finance) and Peter Thomson, 1824. Two of the number—Goldsworthy and Lawrence Thompson—served on the Lodge of Reconciliation. The first-named was initiated in No. 194, Antients—now the Middlesex, No. 143—February 6, 1806; served the chair of the Lodge and was elected one of the nine Excellent Masters or Worthies. He joined No. 2—now Fidelity, No. 3—July 12, 1809, when he was appointed Lecture Master. In 1811 he had the honour of seconding the motion for a Committee, "vested with full powers to carry into effect the measure of a Masonic Union of the two Societies." He was Senior Grand Deacon in 1845 and a nominated member of the Board of General Purposes, 1845–7 and 1849–50. He died in February 1858, nearly eighty years of age.

Lawrence Thompson joined the Lodge of Antiquity about 1811, in which, for many years, he delivered, by order of the Grand Master, the Prestonian Lecture. He died June 9, 1855, in his eighty-second year and, at the time of his decease, was a member of the Antiquity, Somerset House, Shakespeare and other Lodges. He served as Grand Steward in 1815, on the Board of General Purposes (for the fourth

time) in 1837, in the following year on that of Finance and as Junior Grand Deacon in 1847.

Philip Broadfoot was initiated in No. 300 Antients, now the Lodge of Stability, No. 217 and was four times its Master. He was recommended by the Grand Chapter as one of the nine Excellent Masters, 1812. He was removed from the Custom House at London to that of Lynn in 1835 and died August 16, 1858, in his seventy-fourth year, being at the time Secretary to the Philanthropic Lodge, No. 107.

The famous Stability Lodge of Instruction—under the sanction of the Lodge of Stability, which he, at that time, represented on the Board of General Purposes—was founded by Broadfoot on the first Friday in September 1817, his chief coadjutors being Thomas Satterley and Peter Thomson. Broadfoot was the first Master elected to the chair, Thomson the second, but the latter soon became the more prominent figure of the two and, for a period of nearly thirty-four years, was hardly ever absent from a meeting of the Lodge. (See *A Century of Stability*, by F. W. Golby, P.A.G.D.C.)

The Emulation Lodge of Improvement for Master Masons was founded by the following Brethren in 1823: John Smyth, Burlington (96); Joseph Dennis and E. Wittington, Unions (256); John Wilson, Percy (198); Gervase Margerison, Constitutional (55); and eighteen other Brethren. At first only lectures were delivered, but, subsequently, the ceremonies were introduced, which gave much satisfaction. Peter Gilkes was present at the first meeting and, about twelve months afterwards, he joined the Lodge. (See Henry Sadler's *Illustrated History of the Emulation Lodge of Improvement*.)

The champion Preceptors on either side, however, were the two Peters—Thomson and Gilkes. The former, a Scotsman, born in 1779, was initiated in the Lodge of Confidence, December 13, 1810, raised to the Third Degree that day week and joined the Lion and Lamb, now No. 192, in 1811. He served as Senior Grand Deacon in 1844 and died February 2, 1851, aged 72. He was a life governor of all the Charities of the Society and the most brilliant of his pupils—John Havers—spoke of him as the greatest Mason he had ever known.

Peter Gilkes was born May 1, 1765, baptized a Catholic and named after the then Lord Petre. By his industry and perseverance he acquired a small property, the interest of which amounted to about nine shillings a day. Upon this he retired from business and devoted himself wholly to Masonry. He was initiated in the British Lodge (8) in 1786 and the Lodge of Unity (69) was the first to elect him as Master. During the last sixteen years of his life, in order to continue a member of the Lodge of Benevolence and also to qualify for election to the Boards, he annually served as Master of a Lodge, discharging its arduous duties. In the course of his Masonic life he filled the chairs of the Royal York (7), Globe (23), Unity (69), Cadogan (162), Old Concord (172), St. James's Union (180), Unions (256), Hope and Unity (214) and St. Michael's (211) Lodges, several times each, while he may be said to have died in harness as the Master of No. 211.

ENGLAND

PROVINCIAL GRAND LODGE CLOTHING

THIS plate exhibits the clothing and regalia of Provincial and District Grand Lodge officers. The Provincial or District Grand Master is an officer of Grand Lodge, therefore his clothing has been described with the other Grand Officers', but it is appropriately figured on this plate as thus all the regalia seen in a Provincial or District Grand Lodge is grouped together. His apron is shown in No. 1, and the name of his Province or District is embroidered on a circle around the central emblem. His collar (No. 2) exhibits seven stars. The gauntlet (No. 4) exhibits the emblem of Past Provincial or District Grand Master, the actual incumbent's emblem having a five-pointed star in the centre, as in the jewel (No. 3).

Provincial and District Grand Officers, present and past, wear aprons lined with garter-blue and ornamented with gold, with blue strings ; they must have the emblems of their offices in gold or blue in the centre, within a double circle, in which must be inserted the name of the Province or District. The garter-blue edging to the aprons must not exceed two inches in width (No. 5).

Deputy Provincial and District Grand Masters and other subordinate Provincial and District Grand Officers, present and past, wear collars of garter-blue ribbon, four inches broad, with narrow edging of gold lace or cord, but not bullion or fringe, nor plain (No. 6). In the Grand Lodge they must wear their collars and jewels of the Lodges and Offices respectively in right of which they attend as members of the Grand Lodge, over their Provincial or District Grand Lodge collars.

No. 7 shows the gauntlet of a Provincial or District Grand Officer, the specimen under notice having the emblem of a Provincial or District Grand Senior Warden.

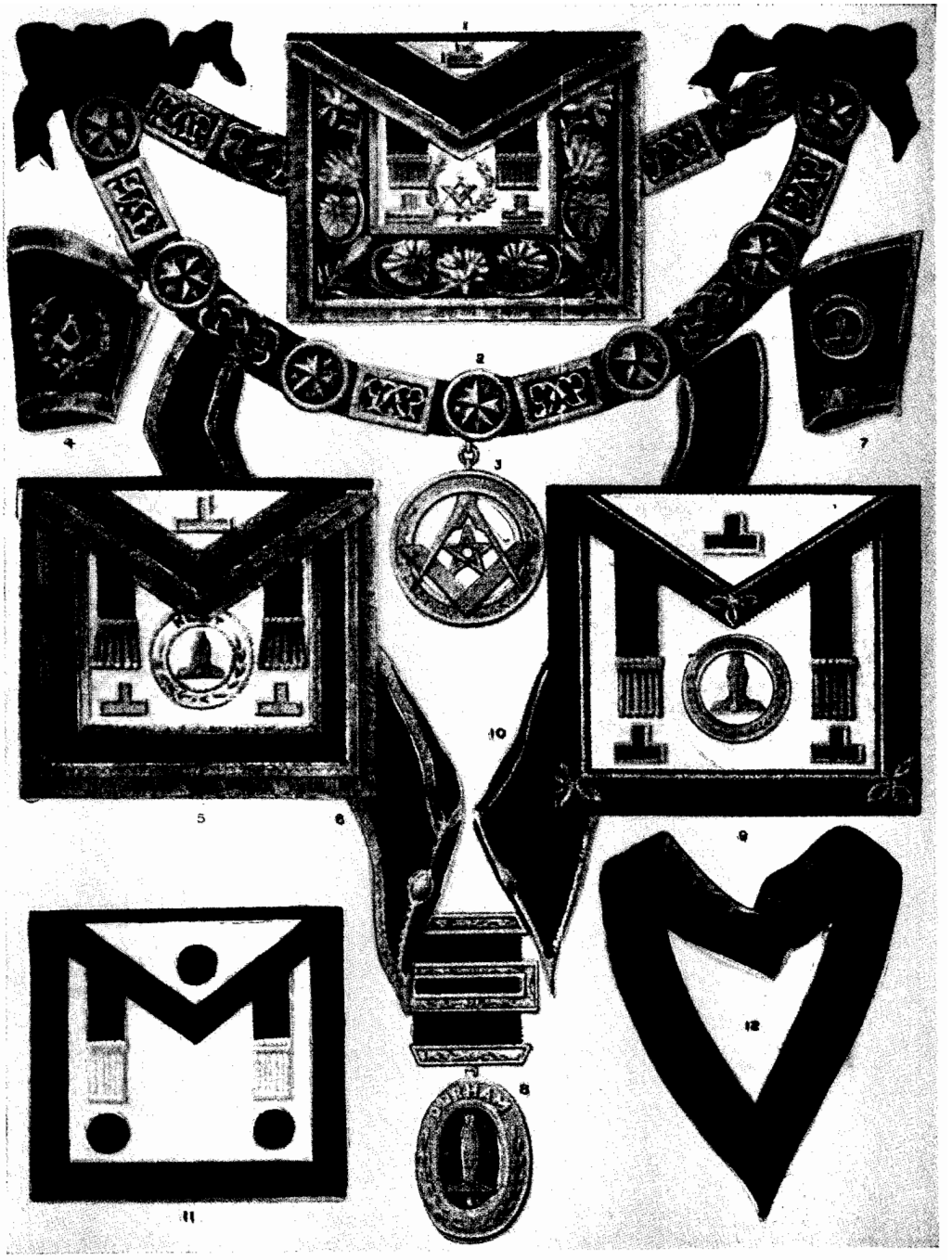
The jewels of all Past Officers of Grand Lodge are to be worn on a blue enamelled oval medal, similar to that shown on No. 8, but without any lettering on the oval. Many Grand Officers provide themselves with what are known as "undress suits," consisting of an apron and collar (no gauntlets) similar to Nos. 9 and 10, but with wider edging and no circle around the emblem. These are used on any less important occasions, to save the costly and elaborate full-dress suits and their use is sanctioned by the *Book of Constitutions*.

Nos. 9 and 10 show the undress apron and collar of a Provincial or District Grand Officer, which are now *sanctioned* ; no gauntlets are worn with these.

The jewels of Provincial and District Grand Officers are similar to those of the Grand Officers of the same title, except that of the Deputy Provincial Grand Master, whose jewel is a square only, as shown in No. 20. The jewels of the Provincial or District Grand Master and other Provincial or District Grand Officers are to be placed within a circle, on which the name of the Province or District is engraved.

All Past Provincial or District Grand Officers must wear the jewel of their respective offices on a blue enamelled oval medal, as No. 8.

Provincial or District Grand Stewards wear aprons lined with crimson and edged with the same coloured ribbon, two inches broad, with silver tassels. If Masters or Past Masters of Lodges, they wear three silver levels on their aprons, but if not, three crimson rosettes, as No. 11. During their periods of office they wear collars of crimson ribbon two and a half inches broad, as No. 12 ; afterwards, as long as they continue to subscribe to some Lodge, they wear crimson collars of the same dimensions, with a silver cord in the centre. The jewel of a Provincial or District Grand Steward is similar to that of a Grand Steward, but has the name of the Province or District engraved on a circle around it. The jewel of a Past Provincial or District Grand Steward is oval in form, similar to No. 8, but on crimson enamel instead of blue.



English Provincial Grand Lodge Clothing.

It was his custom to teach gratuitously such Brethren as were disposed to attend at his house, every day from one o'clock until it was time for him to attend some Lodge or other, where his evenings were generally spent. His fame as Preceptor of the Emulation Lodge of Improvement was very widely diffused, but though many times offered the collar of a Grand Officer, he invariably declined, on the plea that his circumstances in life were not equal to the appointment. His death occurred December 11, 1833.

J. G. Godwin was a member of the Peace and Harmony (60) and the Bank of England (263) Lodges, the former of which he represented as Grand Steward in 1816. In early days he disputed the palm with Peter Gilkes. But, although an earnest as well as an able Mason and, notwithstanding he took great pains with his pupils, he did not make the impression that his competitor did, chiefly from an infirmity of temper. He died December 31, 1836, aged 72.

To the labours of these worthies the Craft is in a great measure indebted for its existing prosperity. The most eloquent of Masonic statesmen—whose voice, alas, is now hushed in the tomb, in a noble address delivered at the Stability Festival in 1851, observed with great force :

I claim for the memory of Peter Thomson and the active teachers of his time, a large share of merit in our present position. When all was disarranged—when all was unsettled—when every difficulty beset the young aspirant after Masonic knowledge—then Godwin and Gilkes, Broadfoot and Thomson, then White and Goldsworthy, Lawrence Thompson and Satterley, were the Masons who manfully and zealously attempted (and succeeded in the attempt) to procure uniformity in Masonry and to disseminate the genuine principles of our Order ; and we cannot fail to perceive that in exact proportion to the advancement of Masonic knowledge was the advancement of Masonic charity, the very end, aim and object of our Institution. Doubtless a part of this was due to the Union of the two Grand Lodges, but not much, for we find that there were nearly as many Lodges then as now, that from time immemorial (as it is the fashion to call it) up to the year 1813, the two together mustered but some £2,500 per annum, that since then our income and our funded property, consequently our usefulness, has increased in a fourfold degree.

Yet among the early Preceptors of those days, there existed a certain degree of rivalry and jealousy. Their mode of working, though identical in all essential points, differed somewhat in the verbal arrangements of a small portion of the ceremonies. To so high a degree at one time did these jealousies extend, that even the great teachers of that period gave vent to mutual recriminations and the West-End Preceptors laid a complaint before the Board of General Purposes, that the Preceptors in the city were not practising pure Masonry. Happily, however, the complaint was allowed to drop.

The Lodge of Reconciliation was formed with the object of bringing the various forms of working into one harmonious whole. Dr. Hemming, the Master, is said to have drawn up a system and form, but, falling ill and being unable to complete his work thoroughly, it was given to Williams (Provincial Grand Master

for Dorset, 1812–39; President of the Board of General Purposes, 1818; for many years Treasurer of the Girls' School), who added to, and completed it. (See "Notes on our English Ritual," by Rev. A. F. A. Woodford, in *The Freemason*, May 15, 1880.)

Hemming's form, however, was used, notably in Yorkshire, at one time to a great extent and is still represented by the Stability Lodge of Instruction.

The perfected form of Williams is that now in use in the Emulation Lodge of Improvement, which seems destined to become the more general form of working in the Craft. The Prestonian form indeed lingers and is to be found in Lodges alike in London and the provinces. There are also remains of an old York Working, of the form in vogue under the Ancients.

So far Woodford, by whom the subject has been made a special study, whose conclusions are borne out by the testimony of many Brethren now deceased, participators in the occurrences he relates, notably the late W. H. White and Stephen Barton Wilson.

An Especial Grand Lodge was held at the Thatched House Tavern, St. James's Street, on February 22, 1828, for the purpose of installing the Duke of Clarence, the Lord High Admiral, as Master of the Prince of Wales's Lodge, the Grand Master assigning as a reason for this step his belief that it was "of the first Importance to obtain the Sanction and Protection of the Royal Family to the Proceedings of the Craft."

In the following year—September 2—the Duke of Sussex announced that "he had approved the Design for a Medal to be worn by Brethren who had served the office of Steward to *both* the Masonic Charities," a privilege since extended to Brethren serving as Stewards to any two of the three Institutions.

King George IV died in 1830 and, on the petition of Grand Lodge, his successor on the throne—William IV—took his place as Patron of the Craft.

In 1832 the numbers of the Lodges were ordered to be closed up; and, in 1834, a notice of a benevolent project for erecting and endowing an asylum for aged and decayed Freemasons of good character, was promulgated in the July number of the *Freemasons' Quarterly Review*, a publication edited by Dr. R. T. Crucefix—which made its first appearance in the April of that year.

In 1834 the office of Pro Grand Master was established, or rather revived, in the person of Lord Dundas, afterwards first Earl of Zetland. The like office had been known previously as Acting Grand Master.

In 1835 four Past Masters were, in each case, added to the Boards of General Purposes and of Finance; in the same year it was ordered that the jewels worn by the Grand Stewards of the year should in future be gilt, upon the ground "that the Grand Stewards, during their year of service, are Officers of the Grand Lodge." Previously to this enactment, all Grand Stewards, both present and past, wore jewels of silver, suspended by red collars. A Sub-Committee of Charity, entitled the Weekly Lodge of Benevolence, was established on June 7, 1837, but lasted for

a short time only; and, at a Quarterly Communication, held in the ensuing December, it was resolved (on the motion of Dr. Crucefix)

that this Grand Lodge recommend the contemplated Asylum for the worthy, aged, and decayed Freemasons to the favourable consideration of the Craft.

In the following year, a testimonial, of the value of one thousand guineas, was presented by the Lodges and Brethren to the Duke of Sussex, to commemorate his having been Grand Master for twenty-five years; the Boards of General Purposes and of Finance were amalgamated; and, Edwards Harper retiring on a pension, W. H. White became sole Grand Secretary to the Society.

At the meetings of Grand Lodge, held in June, September and October 1840, the conduct of Dr. Crucefix became the subject of investigation, which a short digression will place more clearly before my readers.

Robert Thomas Crucefix—initiated in 1829, a Past Master of the Burlington (113), Bank of England (263) and other Lodges; Grand Steward 1832; Junior Grand Deacon 1836—set on foot in 1834 a movement in favour of a Charity for aged Freemasons, the expediency of which was affirmed by a vote of Grand Lodge in 1837. The Grand Master objected, in the first instance, to the creation of a third Charity, but ultimately based his dissent from the views of its promoters upon the ground that a system of annuities, rather than the erection of an asylum, would be the more judicious course to adopt. But the Committee were then pledged to the latter scheme, which, as they justly argued, had been unanimously recommended to the favourable consideration of the Craft. They, therefore, proceeded with it and, at a Special General Meeting of the Charity, held November 13, 1839 (see G. B. Abbott's *History of the Royal Masonic Benevolent Institution*, 1844), under the presidency of Dr. Crucefix, some remarks were made by two of the speakers (Alderman Wood and J. L. Stevens), for which—and Crucefix for not checking them—a complaint was preferred against all three at the Board of General Purposes, by Peter Thomson, Lawrence Thompson and two others. Crucefix and Wood were suspended from their Masonic functions for six, Stevens for three, months. Against these sentences they appealed and, at a Grand Lodge held in June 1840, the suspension of Alderman Wood was removed, that of the others confirmed.

Crucefix then addressed a very intemperate letter to the Grand Master, which the latter forbore to notice until it was printed in the *Freemasons' Quarterly Review*—together with many editorial observations of an improper character—when the original letter was laid before the Board of General Purposes, by which body, after inquiry, he was summoned to show cause at a Special Grand Lodge why he should not be expelled from the Craft. On the same day—June 11, 1840—he had sent a letter to the Grand Secretary, containing his resignation as a Grand Officer, stating that he was no longer a member of any English Lodge, afterwards disclaiming, on this ground, the jurisdiction of the Board of General Purposes. Here, however,

he was foiled but, in the following year, by publicly notifying that he had ceased to edit the *Freemasons' Quarterly Review*—of which, nevertheless, he continued to be the master-spirit—he succeeded in keeping out of the clutches of the Board, who would, otherwise, have rightly visited upon him the numerous sins of that journal.

Accordingly, on October 30, he attended and made a very humble apology. The motion for his expulsion was then put, to which an amendment was moved that his apology be accepted, which, on a division, was agreed to.

Among the leading opponents of the "Asylum Scheme" was Isaac Walton, Past Master of the Moira Lodge, No. 92. A writer in the *Freemasons' Quarterly Review* (1846, p. 221) says:

> Finding, however, that opposition but aided the Asylum, be adopted the plan of competition and hoisted the standard of a Masonic Benevolent Annuity Fund. The Duke of Sussex for a long time denied his patronage, but Walton sought an interview with him and, meeting with a repulse on his favourite theme, he fairly told the Grand Master, on taking leave, that there remained no other means of preventing the Asylum from being built and endowed. This decided the matter; the Grand Master relaxed, adopted Walton's scheme and thus proved the fallacy of all opposition to the Asylum principle; which, so far from being uncalled for and unnecessary, became the parent of a second Masonic Charity.

An Annuity Fund for males was sanctioned by Grand Lodge, March 2, 1842 and extended to the widows of Freemasons in 1849, which continued as a separate organization until 1850, when it amalgamated with the Asylum.

During the administration of the Duke of Sussex, which was only brought to a close by his lamented death in 1843, several new offices were created in Grand Lodge, some of which have already been mentioned. After 1819 the right of nominating all the Grand Officers, except the Treasurer, was vested in the Grand Master. But the patronage of the Duke of Sussex was not confined within these limits. He altered at pleasure the status of any Grand Officer, created new offices and freely appointed Brethren to rank in the Grand Lodge. An Assistant Director of the Ceremonies was appointed by the Duke, *proprio vigore*, in 1836; but the office of Pursuivant—established in 1840—was created by a resolution of Grand Lodge, which, at the same time, regulated the status of the new Grand Officer.

The Earl of Zetland (born 1795; initiated 1830; appointed Junior Grand Warden, 1832; Deputy Grand Master, 1839; Pro Grand Master, 1840; was Grand Master, 1843–71), who, as Pro Grand Master, virtually acceded to the supreme authority on the death of the Duke of Sussex, was nominated for the substantive office by Peter Thomson in December 1843 and unanimously elected Grand Master in the following March.

We have now reached a point where the accuracy of the historian becomes subject to the criticism of actors in the events he recounts. To use the quaint words of Thomas Fuller:

I hear the Cock's crow proclaiming the dawning day, being now come within the ken of many alive and, when men's memories do arise, it is time for History to haste to bed.

On December 3, 1845, the Grand Master announced that certain English Masons,

who professed the Jewish Faith, had been refused admittance as visitors into a Lodge at Berlin holding under the Grand Lodge, Royal York of Friendship, on the ground that the Laws of that Grand Lodge excluded, even as visitors, Brethren who were not Christians.

In the following June the subject was again referred to by Lord Zetland, who stated that the Grand Lodge Royal York at Berlin, declining to receive and acknowledge all certificates from the Grand Lodge of England without regard to the religion of those presenting them, the two bodies would no longer continue to exchange representatives. This estrangement lasted until 1847, when the principle stipulated for was gracefully conceded; and, in 1872, the Grand Lodge Royal York "resolved to initiate Jews and men of all religions." The other Prussian Grand Lodges, the Grand National Mother Lodge of the Three Globes and the Grand Countries Lodge of Germany, did not display the same liberality of sentiment. The subject was again brought forward in 1877, on the refusal of the former to receive as candidates for admission or joining any persons who were not Christians, when it was decided by the Grand Lodge of England, to refrain from any interference with a system of Freemasonry adopted by the Three Globes Lodge in 1740.

A more intimate connexion and correspondence was established in 1846 between the Grand Lodge of England and the Grand Lodges of the Netherlands; of Unity, at Darmstadt; and of Switzerland (Alpina), at Zurich.

In the following year the words "Free Man" were substituted for "Free Born" in the declaration subscribed by candidates for initiation; and, at the suggestion of Fox Maule—afterwards successively Lord Panmure and Earl of Dalhousie—the employment of an authorized reporter to take down the proceedings of Grand Lodge was sanctioned by the Grand Master.

On December 7, 1853,

the Earl of Zetland communicated to the Grand Lodge, that he had been under the painful necessity of removing from his office, the Right Worshipful Brother William Tucker, Provincial Grand Master for Dorsetshire, in consequence of his having thought proper to appear in his Provincial Grand Lodge in the costume and with jewels appertaining to what were termed Higher Degrees, not sanctioned or acknowledged by the Grand Lodge and which militate against the universality of Freemasonry.

Tucker, it appears, had taken his seat in the gorgeous regalia of a "Sovereign Grand Inspector General," being the 33rd and last grade of the Ancient and Accepted

Rite—a series of Degrees unrecognized by the Grand Lodge of England. Although one of the youngest of the Masonic Rites, it is at this day one of the most popular and most extensively diffused. Supreme Councils or governing bodies of the Rite are to be found in almost every civilized country of the world and in many of them it is the only Masonic obedience. The original members of the Supreme Council of England and Wales were Dr. Crucefix, Dr. George Oliver and Henry Udall, who received a Warrant, dated October 26, 1845, from the Supreme Council of the Northern Jurisdiction of the United States of America.

In the latter part of the year 1855, certain persons, belonging to Lodges under the Grand Lodges of England, Scotland and Ireland, formed themselves into what they then termed The Independent Grand Lodge of Canada. They were, however, denounced by a large majority of the Lodges in that country, then holding under the Grand Lodge of England, as illegal and intercourse with the persons and Lodges belonging to this self-constituted Grand Lodge was strictly forbidden. In June 1857, the largest proportion of the Lodges in Canada, holding Warrants from the Grand Lodge of England, withdrew from their allegiance and formed themselves into a Grand Lodge, which they designated the Ancient Grand Lodge of Canada. In the course of time these two bodies formed a junction and became the present Grand Lodge of Canada, which was recognized by the Grand Lodge of England December 1, 1858.

Although the entire story of the secession would occupy much space, the pith of it is given in a speech by the late John Havers, a portion of which is reproduced :

> Owing to the shortcomings on the part of the Grand Lodge of England, Canada had thrown off her allegiance and the majority of the Lodges in that country had joined the Grand Lodge of Canada. When the excitement caused by this movement had subsided and when harmony was restored in Canada, the Grand Lodge of England had recognized their independence. (See *Proceedings of Grand Lodge*, March 2, 1859.)

These difficulties led, in 1856, to the formation of a Colonial Board, consisting of ten members, to whom all matters and correspondence relative to Lodges in the Colonies were to be referred for adjudication and direction.

William Gray Clarke was appointed Grand Secretary in 1857, in succession to William Henry White, who retired on his full salary.

On December 3, 1862, the numbers of the Lodges were ordered to be closed up ; and, on the same day, a Building Committee of seven members was elected, the proceedings of which range over a period of nine years. The foundation stone of the new structure was laid by the Grand Master, April 27, 1864, and the existing Freemasons' Hall completed in February 1866—the Tavern, now for the first time disjoined from the Hall, being ready for occupation in 1867. The new building was inaugurated April 14, 1869 and, in the following September, it was ordered by Grand Lodge, that a Sculptured Tablet should be erected, with an appropriate inscription, to be surmounted by a Marble Bust of the Chairman—John Havers—

ENGLAND

PRIVATE LODGE JEWELS AND CLOTHING

THIS plate contains representations of the clothing and jewels worn in English private Lodges.

The apron of the Initiate, or Entered Apprentice, is a plain white lambskin, from fourteen to sixteen inches wide, twelve to fourteen inches deep, the flap pointed, square at bottom, without ornament. The strings white (No. 1).

The Fellow Craft's apron is a plain white lambskin similar to that of the Entered Apprentice, with the addition only of two sky-blue rosettes at the bottom (No. 2).

The Master Mason's apron is a skin of the same size, with sky-blue lining and edging of same colour not more than two inches wide, an additional rosette on the fall or flap, silver tassels and with sky-blue strings (No. 3). It would have been hard to devise anything more simple, yet more perfectly beautiful and tasteful than this combination of sky-blue, white and silver; to the artistic eye it is hardly surpassed even by the splendid clothing of a Grand Master. No other ornament is allowed except to Officers and Past Officers of Lodges, who may have the emblems of their offices in silver or white in the centre of the apron; and no other colour may be added or substituted, except in the case of the Prince of Wales' Lodge, No. 259, whose members are allowed to wear the internal half of the edging of garter-blue, three-fourths of an inch wide and of the Grand Stewards' Lodge, of which the members are all present or past Grand Stewards and, therefore, of course, wear their proper official crimson. This last-named Lodge is specially constituted as a Master Mason's Lodge and has no power of making, passing or raising Masons. It has no number, and takes precedence of all other Lodges.

Masters and Past Masters of Lodges wear in the place of the three rosettes on the Master Mason's apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles, the length of the horizontal lines to be two inches and a half each and of the perpendicular lines one inch each; these emblems to be of silver, or of ribbon of the same colour as the lining and edging on the apron, half an inch broad (No. 4).

The collars of the officers of private Lodges are of light-blue ribbon, four inches broad (No. 6), and a silver chain *may* be worn over the collar if desired. The collars of the officers of private Lodges are to be worn *only in their own Lodges*, except when representing their Lodges as Masters or Wardens in the Grand Lodge, or in their Provincial or District Grand Lodge. The Officers and Past Masters of the Grand Stewards' Lodge wear collars of crimson ribbon, four inches broad.

Past Masters of private Lodges, so long as they continue to subscribe to some Lodge, shall be entitled to wear, on all occasions when Craft clothing may be worn, collars of light-blue ribbon, four inches broad, with silver braid a quarter of an inch wide in the centre (No. 5).

The jewels of the officers of private Lodges are as follow:

The Master, a square (No. 7).

Past Masters, the square and the diagram of the forty-seventh Proposition of the first Book of Euclid, engraven on a silver plate, pendent within it (No. 5).

The Senior Warden, the level (No. 8).

The Junior Warden, the plumb rule (No. 9).

The Chaplain, a book within a triangle surmounting a glory (No. 10).

The Treasurer, a key (No. 11).

The Secretary, two pens in saltire, tied by a ribbon (No. 12).

The Director of Ceremonies, two rods in saltire, tied by a ribbon (No. 14).

The Deacons, a dove and olive-branch (No. 13).

The Organist, a lyre (No. 15).

The Inner Guard, two swords in saltire (No. 16).

The Stewards, a cornucopia between the legs of a pair of compasses extended (No. 17).

The Tyler, a sword (No. 18).

All private Lodge jewels must be of silver, except those of the officers of the Lodge of Antiquity, No. 2 and of the British Lodge, No. 8, which are of gold, or gilt.

Application for permission to wear a Centenary Jewel is to be by petition or memorial to the Grand Master, in which memorial or petition the necessary particulars as to the origin of the Lodge are to be given ; as well as proof of its uninterrupted existence for one hundred years.

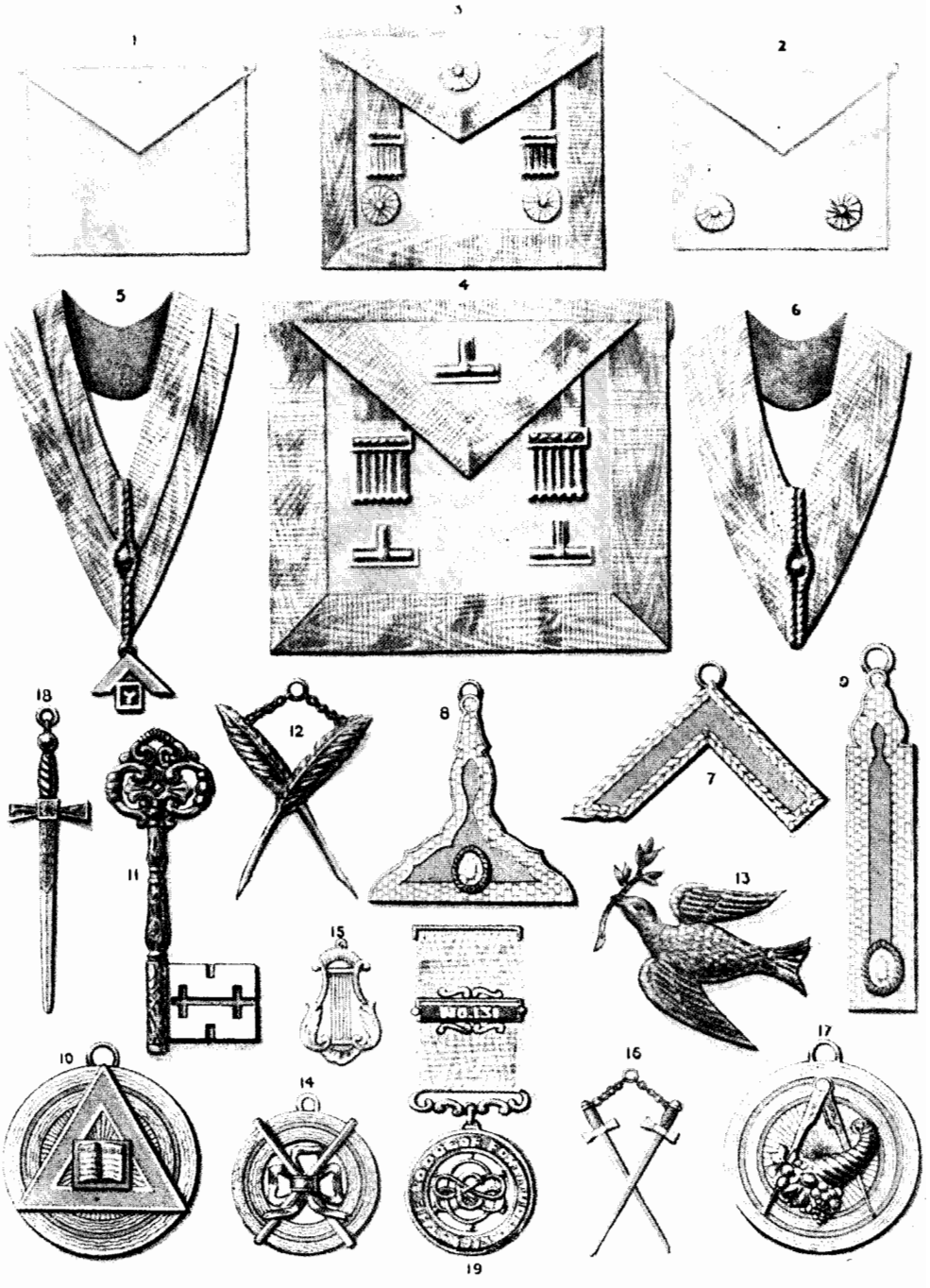
When permission has been granted to a Lodge to wear a Centenary Jewel, the privilege of wearing the jewel is restricted to actual *bonâ fide* subscribing members being Master Masons ; and for so long only as they shall pay the stipulated subscription to the Lodge and be returned to the Grand Lodge of England.

The design for a Centenary Jewel has been approved by the Grand Master (see No. 19). The fee for a warrant, authorizing a Lodge to wear the jewel, is five guineas.

Before this regulation came in force some Lodges adopted a special design of their own for a Centenary Jewel and a complete list of such will be found in Lane's *Centenary Warrants and Jewels.*

The Charity Jewel may be worn by any Brother who has served the office of Steward to any two of the three great Masonic Charitable Institutions, the colours being white for the Institution for Girls, blue for the Institution for Boys, red for the Royal Benevolent Institution, so that the ribbon may be white and blue, white and red, blue and red, or red, white and blue respectively, according to the Institutions for which he has served stewardships and he must also have personally subscribed at least ten guineas at each time of serving. After he has gained the right to wear the jewel, he may add a clasp for each further time of serving on personally subscribing a similar amount. If he becomes further a Vice-President of either Institution, he may wear a rosette of the proper colour or colours immediately above the jewel ; and if he becomes a Vice-Patron, he may wear the jewel suspended around his neck by a ribbon of the proper colour or colours. A Patron of any one or more of the Masonic Institutions may have embroidered on the right and left sides of the ribbon a sprig of acacia one and a half inches long, meeting in the centre, over the colour appertaining to the Institution or Institutions of which he is a Patron and the jewel ensigned with a representation of the Coronet of the Grand Master ; the sprig of acacia and the Coronet to be of silver for a Patron of any one of the Institutions, of gold for a Patron of two and enamelled in their proper colours for a Patron of the three Institutions.

Every Brother who represents a Provincial Lodge as Steward at either of the festivals, personally attends the festivals, and brings not less than one hundred guineas thereto, shall have the same rights and privileges as to wearing the jewel as if he had personally contributed ten guineas.



England—Private Lodge Jewels and Clothing.

and surrounded by Marble Medallion Portraits of the Members of the Building Committee—J. L. Evans, John Hervey, John Savage, J. R. Stebbing, George Plucknett and Henry Grissell.

In 1865 the titles of Provincial Grand Master and Provincial Grand Lodge were ordered to be used solely in England and, in order to distinguish such Officers and Bodies in the Colonies and Foreign Parts, the latter were to be styled District Grand Masters and District Grand Lodges, respectively.

In 1868, the office becoming vacant by the death of William Gray Clarke, John Hervey, Past Grand Deacon, was appointed Grand Secretary.

On June 2, 1869, Lord Zetland informed the Grand Lodge, that H.R.H. the Prince of Wales (afterwards Edward VII) had joined the Fraternity, having been initiated by the King of Sweden. The rank of Past Grand Master was conferred upon H.R.H. at the Quarterly Communication held in September and, at that taking place in December, the Prince of Wales was present and received the homage of the Society.

An Assistant Grand Secretary was appointed by Lord Zetland (with the concurrence of Grand Lodge) in 1854; the office of Assistant Grand Pursuivant, created by resolution of Grand Lodge, in 1859. In 1861 the power of conferring honorary rank was vested in the Grand Master. The number of Grand Deacons was increased to four by Grand Lodge in 1862 and, in the same year (and manner), the President of the Board of General Purposes became a Grand Officer, by virtue of his office.

The Board of General Purposes, under the administration of Lord Zetland, increased, both in authority and reputation. Membership of and service upon this committee, gradually became recognized as a channel to grand office. Among the prominent members of the Board, was Stephen Barton Wilson, of whom it has been said that " the mantle of Peter Gilkes fell direct upon his shoulders." That worthy, who was initiated by Gilkes in the St. Michael's Lodge, No. 211, at his death in 1866, had held the office of Senior Member of the Committee of the Emulation Lodge of Improvement for a period of thirty years.

Two noted Brethren joined the Board of General Purposes in 1841,—John Llewellyn Evans and John Havers, Masters of the Old Union and Jordan Lodges, now Nos. 46 and 201 respectively. The former, who, in the following year, became Grand Sword-Bearer and, in 1862, Senior Grand Deacon, served on the Board as a nominated member from 1842 to 1851, again from 1853 to 1874 and, from 1862 to 1871, as its President. John Havers was initiated in the Jordan Lodge, March 8, 1838 and subsequently joined the St. George and Corner-stone, No. 5, which sent him up as Grand Steward in 1846. He was Senior Grand Deacon in 1848 and Junior Grand Warden in 1862. His services on the Board of General Purposes ranged from 1841 to 1845, as a nominated member from 1857 to 1860 and, again, in 1875–76. He was also elected annually on the Committee of Management of the Masonic Benevolent Annuity Fund during the years 1842–47 and was nominated a member by the Grand Master, 1849–52.

Havers rendered himself particularly obnoxious to the conductors of the

Freemasons' Quarterly Review by denouncing boldly the very reprehensible manner in which they garbled the reports of Grand Lodge meetings, holding up everyone who differed from them to the ridicule of the public. In 1848, on his being appointed a Grand Officer, their indignation assumed a poetical form and, in the *Review* for that year (p. 124), may be found the following lines :

> Be silent, Brother B[igg] ! Be more discreet !
> Behold ! GRAND DEACON HAVERS takes his seat !
> Submission to the *purple* badge is due—
> You *must* be wrong if only clothed in blue !
> No *silver'd* collar *virtue* can enfold—
> None can be good, unless begirt with *gold* !

Literary portraits of Havers and John Bigg are given in the *Freemasons' Quarterly Review*, 1849, pp. 123, 237.

In 1855–56 Havers was summoned to the councils of the Grand Master, the entire English Craft being then in a state of insubordination and discontent. The Grand Secretary—W. H. White—had been in office nearly fifty years. The President of the Board of General Purposes—Alexander Dobie—was also Provincial Grand Master for Surrey, Grand Registrar, Solicitor to the Grand Lodge, Third Grand Principal (Royal Arch) and Treasurer, both of the Grand Officers' Mess—at that time a very influential office—and of the Royal Alpha Lodge, No. 16, practically the Privy Council of the Grand Master. These two Brothers, together with B. B. Cabbell and W. F. Beadon, Past Grand Wardens, virtually ruled the Craft. No country Mason and, but rarely, a London one, outside the charmed circle of three or four Lodges, was ever promoted to Grand Office. Out of twenty Grand Wardens, no fewer than thirteen were selected from a single Lodge—Friendship, No. 6.

Though viewed, in the first instance, to use his own words, as " an incendiary and red republican," within three years from the time when the general direction of affairs passed into his hands, those who had originally assailed his policy entertained him at a public dinner at the Thatched House Tavern (the Grand Master being present and John Rankin Stebbing—at one period his chief opponent—in one of the vice-chairs). The great Canadian question was definitely settled by Havers and, on retiring from the office of President of the Board of General Purposes, to which he was appointed in 1858 and held until 1861, the thanks of Grand Lodge were unanimously voted (on the motion of Stebbing) " for his indefatigable devotion to the business and successful efforts in facilitating the labours of the Board, especially for his long and valuable services to Freemasonry." The proposal of the Grand Master, that the sum of five hundred guineas should be applied from the Fund of General Purposes, to purchase for him a life nomination to each of the Masonic Schools—he declined in a graceful letter—read March 5, 1862—wherein the crowning labour of his Masonic life is shadowed forth by the expression of a belief " that the honour and dignity of Masonry demands a fitting temple devoted to its use."

H.R.H. Albert Edward, Prince of Wales, K.G. (Afterwards King Edward VII).

Grand Master of England, 1874–1901.

His interest in the Society continued unabated until his decease, which occurred August 20, 1884.

In the period covered by the Grand Mastership of the Earl of Zetland, every now and then there appears to have been a mild form of agitation on behalf of a library for the Craft. The scheme had its origin so far back as about the year 1837, when it was launched with every prospect of success by the late John Henderson, at that time Grand Registrar, also President of the Board of General Purposes. The sum of £100 was freely voted by Grand Lodge and curators were appointed to carry out the design. But the scheme languished under Alexander Dobie—President, Board of General Purposes, 1842–48, though its merits were warmly advocated by J. R. Scarborough in Grand Lodge and by Crucefix in the *Freemasons' Quarterly Review*. The former proposed in 1846, again in 1847, that the sum of £20 should be laid aside annually for the formation of a Library and Museum; and, in a characteristic speech delivered in the latter year, is reported to have shown

> the desirability of possessing the means of cultivating intellectuality more than gastronomy; that the other bottle did not do half so much good as the other volume, that it was laughable to tell a poor but inquiring Brother to make a daily advance in Masonic knowledge—and the arts and sciences his particular study, if we withheld from him the means of doing so and did not even give him a hint where Masonic knowledge could be gathered.

The motion for a pecuniary grant was seconded by Dr. Crucefix and, after a long discussion, in which even the Grand Master himself "admitted the value of having such a Library," was referred to the Board of General Purposes.

In the following year, September 6, 1848, the Board made their report, from which it appeared that the Library then contained 279 printed books and that, of the £100 already voted by the Grand Lodge, £56 9*s.* 6*d.* had been expended. To the report were appended ten recommendations, all of which were adopted, the most important being that the Grand Tyler should receive £15 annually for acting as a kind of sub-librarian and that an announcement should be made in the quarterly accounts, inviting Brethren to make contributions of books. Unfortunately this method of appealing directly to the Craft for their co-operation in the work of forming a Library and Museum, worthy of the oldest and richest Grand Lodge in the world, was never fairly tried.

The Building Committee of 1862–69 endeavoured to form a Subscription Library, but which, as might have been expected, proved a dismal failure. Thus matters rested until 1880, when an annual grant of £25 was voted by Grand Lodge and, in the same year, a Library Committee added to the subdivisions of the Board of General Purposes.

Lord Zetland was succeeded by the Earl de Grey and Ripon (afterwards the first Marquess of Ripon) and the installation of the latter—May 14, 1870—was deemed a suitable occasion for the presentation of an address to the former on his voluntary retirement from the Grand Mastership. The address was supplemented

by a testimonial consisting of the sum of £2,730, together with a silver inkstand; the latter passing into the possession of the Earl, the former constituting the Zetland Fund—for the relief of distinguished Brethren who might become distressed—of which the disposal was to rest with Lord Zetland and, after him, the Grand Master for the time being.

During the administration of the Earl of Zetland, both the present Boys' and Girls' Schools were built; the pupils increased in number in the former from 70 to 115, in the latter from 70 to 100.

In 1844 the number of Lodges was 723, in 1869 it was 1,299. The certificates issued in 1844 were 1,584, in 1869 they were 7,000. Within the same period the income of Grand Lodge more than trebled itself, being £12,153 in the former year, £38,025 in the latter. "Last but not least"—to use the eloquent words in which the retiring Grand Master was addressed on the occasion by John Havers—

The noble hall and buildings in which they were assembled had been built in his Lordship's term of office, while the Grand Lodge of England had been freed from the just reproach of having held their meetings for a hundred years at a tavern. The Colonial Brethren had been relieved of a large amount of taxation, the selection of Grand Lodge Officers had not been confined to London Lodges and London Masons, but far and wide good services had been sought for and, when found, rewarded.

The chief event in the administration of Earl de Grey and Ripon was the fraternal reception accorded to him whilst engaged in a mission of peace across the Atlantic by the Freemasons of the United States of America. Subsequently, this nobleman, then Marquess of Ripon, embraced the Roman Catholic faith and, on September 2, 1874, his resignation of the Grand Mastership was read in Grand Lodge.

According to the laws of the Society the office then devolved upon the Prince of Wales, as Past Grand Master, if willing to accept it; and a deputation, consisting of Lord Carnarvon, Deputy Grand Master; John Havers, Junior Grand Warden; Aeneas J. McIntyre, Grand Registrar, was, therefore, appointed to communicate with H.R.H. and request him to undertake the duties of Grand Master until the next usual period of installation.

At the ensuing Grand Lodge in December, the Prince of Wales's acceptance of the Grand Mastership was formally notified; also that he had appointed the Earl of Carnarvon and Lord Skelmersdale, Pro Grand Master and Deputy Grand Master respectively; and, on April 28, 1875, H.R.H. was duly installed at the Royal Albert Hall, South Kensington, in the presence of the largest Masonic Assembly ever held in Great Britain up to that date.

Two years later, their Royal Highnesses the Dukes of Connaught and Albany were appointed Senior and Junior Grand Wardens respectively, both Princes having been initiated in 1874, the former in the Prince of Wales, the latter in the Apollo University Lodge. Prince Leopold (Duke of Albany), youngest son of

Queen Victoria, passed the chair of the Apollo, Westminster and Keystone and Antiquity Lodges and became Provincial Grand Master for Oxfordshire, 1875. "Of a delicate constitution from his youth, his beautiful and promising career was cut short, by death in 1884" (G. W. Speth, *Royal Freemasons*, p. 11).

The progress of the Society under the Prince of Wales was marked but uneventful. A committee, consisting of Lords Carnarvon, Skelmersdale, Leigh, Tenterden and Donoughmore; the Rev. C. J. Martin; Aeneas J. McIntyre, J. B. Monckton, H. C. Levander and R. F. Gould, was appointed, December 5, 1877, to consider the action of the Grand Orient of France in removing from its constitution those paragraphs which asserted a belief in the existence of God; and, in the ensuing March, they recommended (*inter alia*) the following resolution, which was adopted unanimously:

> That the Grand Lodge, whilst always anxious to receive in the most fraternal spirit the Brethren of any Foreign Grand Lodge whose proceedings are conducted according to the Ancient Landmarks of the Order, of which a belief in T. G. A. O. T. U. is the first and most important, cannot recognize as true and genuine Brethren any who have been initiated in Lodges which either deny or ignore that belief.

In January 1880 Colonel Shadwell H. Clerke (Senior Grand Deacon in 1878) was appointed to the office of Grand Secretary, which had become vacant by the resignation of John Hervey, who passed away in the same year. Two Standard Bearers and a Deputy Director of Ceremonies were added to the number of Grand Officers in 1882; and, on March 21, 1885, Prince Albert Victor, Duke of Clarence, eldest son of the Prince of Wales, was initiated in the Royal Alpha Lodge, London, by the Grand Master in person.

In 1883 the *Book of Constitutions* underwent a thorough revision and the new edition, which has served as the basis for all editions published afterwards, was issued in 1884. May 3, 1883 is also a notable date in the annals of English Masonry for, immediately after the holding of the Quarterly Convocation of the Supreme Grand Chapter on that day, a fire broke out in Freemasons' Hall, almost destroying entirely the Grand Temple, though, happily, the Articles of the Union of 1813 and other important documents were not touched, they being in safe keeping in another part of the building. The massive statue of the Duke of Sussex was damaged greatly and nearly all the oil portraits of the Past Grand Masters were destroyed. The Board of General Purposes at once decided upon the reconstruction and enlargement of the Grand Temple. A scheme was propounded for the removal of the Masonic headquarters to the Adelphi—precisely similar to that put forward thirty-five years later, in connexion with the Masonic Peace Memorial—but rejected (in each instance) by a large majority. The Temple was enlarged but not to the extent proposed by the Building Committee.

In 1886 the Duke of Connaught was appointed Provincial Grand Master for

Sussex, this being the earliest instance of a Prince of the Blood Royal holding such office. Two years later he became District Grand Master for Bombay, again the first and, here, the only instance of a Prince holding that office in an Overseas Jurisdiction. To-day three Princes hold office as Provincial Grand Masters—the Prince of Wales for Surrey; the Duke of York for Middlesex; and Prince Arthur of Connaught, only son of the Grand Master, for Berkshire.

Masonic Benevolence made tremendous strides under the rule of the Prince of Wales (Edward VII). In 1887 some 7,000 Brethren assembled at the Royal Albert Hall to vote an address to Queen Victoria, on the occasion of the jubilee of her accession, when upwards of £6,000 was voted to the Masonic Institutions. Ten years later, on the occasion of the Diamond Jubilee, the Prince presided at a further assembly in the same Hall, when over £7,000 was distributed between the Masonic Institutions and the Prince of Wales's Hospital Fund. In 1888 the Prince of Wales presided at the Centenary Festival of the Royal Masonic Institution for Girls, when the record sum of £51,500 was collected, part of which was devoted to the erection of a Hall in the Institution at Clapham Junction, which was opened in 1891 by the Heir-Apparent and his Consort. In 1898 the Grand Master issued an appeal for funds for the erection of a new Boys' School at Bushey to replace the existing establishment at Wood Green which was no longer suitable nor sufficient for the ever-increasing number of boys admitted. At the Centenary Festival held that year, under the presidency of the Grand Master, £141,000 was raised. Two years later the foundation stone of the new building at Bushey was laid by the Duke of Connaught.

Sir Alfred Robbins, in his work, *English-Speaking Freemasonry*, testifies to the interest taken in the Craft by the Prince of Wales, in the following words:

> His personal devotion to the Craft was shown in the fact that he never ceased to wear a special Masonic ring, which, at his own wish, was ultimately buried with him. That ring appears on his State portrait, painted by Fildes during his Kingship, the original of which is in Buckingham Palace, with the artist's replicas in every British Embassy throughout the world. But only that which, by special permission of King George V, hangs in Freemasons' Hall, shows with precision the ring's Masonic significance, the details being painted in much later by Fildes, who, not being a Mason, had not originally realized its full significance. It was with this ring on his finger that the Prince of Wales was constrained in 1901 to leave the Masonic for the Imperial Throne; and it was still there when, nine years later, he ceased to be.

A new era of success for the Craft in England opened with the twentieth century, for, on his accession to the throne on January 22, 1901, the Prince of Wales, acting in accordance with precedent, resigned the office of Grand Master and became Protector. He was succeeded as Grand Master by his brother, the Duke of Connaught. In his address to Grand Lodge, the Duke recalled (Robbins, *op. cit.*, p. 148)

that, under the auspices of his immediate predecessor, not only had 1,311 Lodges been added to the roll, but the Craft had attracted into its ranks a large number of those holding the highest positions in Church and State, in the navy and army, on the bench and at the bar and in both Houses of the Legislature. He specially noted that, in addition to the large sums given to other charitable funds, little short of two million pounds during his illustrious brother's Grand Mastership had been subscribed to the Grand Lodge Fund of Benevolence and the three central Masonic Institutions, with £20,000 voted by Grand Lodge for the relief of other than Masonic distress—a record of charitable endeavour, which seemed enormous then, but to be far transcended in the next twenty-five years.

From 1901 to 1904 there was a continuous steady progression in Masonic matters in England and its sub-Jurisdictions. For more than half that period this was due, in no small degree, to the interest and activity of Lord Ampthill, who in 1908, had been appointed Pro Grand Master and who then, for seventeen years, had been Provincial Grand Master for Bedfordshire.

During the war of 1914–18, when the Pro Grand Master was on active military service, the government of the Craft fell practically into the hands of the Deputy Grand Master, the Right Hon. T. F. Halsey, afterwards Sir Frederick Halsey, Bart., whose great services to Freemasonry, particularly during those years, may, probably, never be appraised at their full worth. The times were trying and one false step might have brought irretrievable damage upon the Craft and it was only through the skill and tact of the Deputy Grand Master, aided by the President of the Board of General Purposes, Sir Alfred Robbins, that many difficult passes were negotiated in a satisfactory manner.

Although the period was such a difficult one, it was during that time that a much-needed reform was introduced into the *Constitutions* of Grand Lodge, by means of which the Provinces were represented on the Board of General purposes by a number of delegates equal to the number of London Brethren. It was also during the war period—in 1917, on June 24—that nearly 8,000 Freemasons assembled in the Royal Albert Hall to celebrate the Bi-centenary of the foundation of the Grand Lodge of England, under the presidency of the Grand Master. Two days later a special Masonic Service of Thanksgiving was held in the same building. On June 27, 1919, in the same building, was held the Masonic Peace Celebration, the date chosen being an exceedingly happy one, since it proved to be the day immediately preceding the signing of the Peace Treaty. The Grand Master was unable, through illness, to attend and his place was taken by the Pro Grand Master, Lord Ampthill, who presided over an assembly of nearly 8,350 Brethren, including nearly 500 from Jurisdictions and Districts overseas and Deputations from the Grand Lodges of Ireland and Scotland. It was on this occasion that the Grand Master's desire for a Masonic Peace Memorial was expressed, a scheme that, at the present time, is rapidly approaching completion. The period also witnessed the establishment of the Freemasons' Hospital and Nursing Home, mooted first in 1913, then diverted to the Freemasons' War Hospital (under which three

Hospitals for wounded soldiers were maintained) and, finally, at the conclusion of hostilities, reverting to the original scheme. This has proved so successful that the original building in the Fulham Road (formerly the Chelsea Hospital for Women) has become much too small for the demands made upon it and, at the time of writing, a much larger building is being erected at Ravenscourt Park.

In 1926, one year before his death, Sir Frederick Halsey resigned the office of Deputy Grand Master and was succeeded by Colonel F. S. W. (now Lord) Cornwallis.

In 1929 the Board of General Purposes drew up the following basic principles for recognition of foreign Jurisdictions, which were adopted *in toto* by the United Grand Lodge :

1. Regularity of origin, i.e. each Grand Lodge shall have been established lawfully by a duly recognized Grand Lodge or by three or more regularly constituted Lodges.

2. That a belief in the Great Architect of the Universe and His revealed will shall be an essential qualification for membership.

3. That all Initiates shall take their Obligation on or in full view of the Volume of the Sacred Law, by which is meant the revelation from above which is binding on the conscience of the particular individual who is being initiated.

4. That the membership of the Grand Lodge and individual Lodges shall be composed exclusively of men; that each Grand Lodge have no Masonic intercourse of any kind with mixed Lodges or bodies which admit women to membership.

5. That the Grand Lodge shall have sovereign jurisdiction over the Lodges under its control; i.e. that it shall be a responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft and Master Mason) within its Jurisdiction; and shall not, in any way, be subject to or divide such authority with a Supreme Council or other Power claiming any control or supervision over those Degrees.

6. That the three Great Lights of Freemasonry (namely, the Volume of the Sacred Law, the Square and the Compasses) shall always be exhibited when the Grand Lodge or its subordinate Lodges are at work, the chief of these being the Volume of the Sacred Law.

7. That the discussion of religion and politics within the Lodge shall be strictly prohibited.

8. That the principles of the Ancient Landmarks, customs and usages of the Craft shall strictly be observed.

The adoption of definite Standards of Recognition by this Grand Lodge was a definite part of a movement looking toward as much of uniformity in the basal principles of recognition of Masonic organizations as is possible on an independent and voluntary basis. About the same time that saw the adoption of the English standards, or a little earlier, the same movement achieved momentum

in the Grand Lodges of North America. In a general way, the most of the Grand Lodges work along almost the same lines; the differences of standards are not important. It is interesting that nothing is said about any requirement that a Grand Lodge must, to be recognized by the Grand Lodge of England, trace its descent directly to one of the British Grand Lodges. As a matter of fact, the United Grand Lodge of England recognizes several Grand Lodges as regular and is in fraternal relations with them, which do not and cannot trace their descent to either the United Grand Lodge of England, the Grand Lodge of Scotland or the Grand Lodge of Ireland.

In America, the most popular wording of the Standards of Recognition, and the one which in a general way has been adopted by the majority of the Grand Lodges which have any definite standards, reads either substantially or exactly as follows—sometimes adopted in abbreviated form and sometimes verbatim :

Fraternal recognition may be extended to a Grand Lodge when it appears to the satisfaction of this Grand Lodge, a Committee having first considered and reported thereon :

1. Such Grand Body has been formed lawfully by at least three just and duly constituted lodges, or that it has been legalized by a valid act issuing from this Grand Lodge, or from a Grand Body in fraternal relations with this Grand Lodge.

2. That it is an independent, self-governing, responsible organization with entire, undisputed and exclusive dogmatic and administrative authority over the Symbolic Lodges within its jurisdiction, and not in any sense whatever subject to, or dividing such authority with, a Supreme Council, or other Body claiming ritualistic or other supervision or control.

3. That it makes Masons of men only.

4. That it requires conformity to the following, which this Grand Lodge considers necessary in a Masonic Body :

a. Acknowledgment of a belief in God the Father of all men.
b. Secrecy.
c. The Symbolism of Operative Masonry.
d. The division of Symbolic Masonry into the three degrees practiced in this jurisdiction.
e. The legend of the Third Degree.
f. That its dominant purposes are charitable, benevolent, educational and for the worship of God; and that it excludes controversial politics and sectarian religion from all activities under its auspices.
g. The Sacred Book of the Divine Law, chief among the Three Great Lights of Masonry, indispensably present in the Lodges while at work.

5. That it occupies exclusively its territorial jurisdiction or else shares the same with another by mutual consent; and that it does not presume to extend its authority into, or presume to establish lodges in a territory occupied by a lawful Grand Lodge, without the expressed assent of such supreme governing Masonic body.

CHAPTER VII

FREEMASONRY IN IRELAND

WHEN was Freemasonry introduced into Ireland? Certainly long before the date which, until recently, was given as the year in which the Grand Lodge of Ireland was founded, viz. 1731. This was really the date of the creation of a *United* Grand Lodge, formed by the absorption of the Grand Lodge of Munster into a Grand Lodge of Ireland, both of which were in existence in 1725. This date was accepted as a base when arranging the recent Bi-Centenary Celebration of the Grand Lodge of Ireland. The authority is a notice that made its appearance in the *Dublin Weekly Journal* of Saturday, June 26, 1725, which reads as follows:

Thursday last, being St. John's Day, Patron of the Most Antient and Rt. Worshipful Society of FREE-MASONS; they met about Eleven o' the Clock, at the Yellow Lion in Warbrough's street, where there appear'd above a 100 Gentlemen. After some time spent, in putting on their Aprons, White Gloves and other parts of the *Distinguishing* Dress of that Worshipful Order, they proceeded over Essex-Bridge to the Strand and from thence to the King's Inns, in the following Order. The Officers of the Order in Hackney-Coaches (it being a very Rainey Day) the 12 Stewards in 3 Coaches, each having a *Mistical White Wand* in his hand, the *Grand Master* in a fine Chariot. The Grand Wardens; the Masters and Wardens of the Six Lodges of Gentlemen FREEMASONS, who are under the Jurisdiction of the Grand Master, the Private Brothers, all in Coaches; they made a very fine Appearance, most of them having new Cloaths proper for the solemn Occasion; When they came to the Inns, they marched up to the Great Hall, mersheled in the following Order. The Officers of the Order, two and two; the twelve Stewards, two and two, all uncovered; —— R——, Esq.; who officiated as Mason King at Arms; the *Grand Master* alone, cover'd; the Grand Wardens, the Masters and Wardens of the several Lodges, each Master walking alone, and followed by his two Wardens; the Private Brothers two and two, all uncovered: After marching round the Walls of the Great Hall, with many important Ceremonies, the *Grand Lodge*, composed of the *Grand Master*, Deputy Grand Master (who was absent) Grand Wardens and the Masters and Wardens of all the Lodges, retired to the Room prepared for them, where after performing the *Mystical Ceremonies* of the *Grand Lodge* which are held so sacred, that they must not be discover'd to a Private Brother; they proceeded to the Election of a new *Grand Master*, &c. As soon a, it was known that the *Grand Lodge* was ready to appear, the Officers of the Orders, the Stewards and Mason King at Arms, dress'd in a proper Manner, carrying upon a Velvet Cushion, a little Gold Trowel with a Black Ribbon, attended at the Door and marched in Order before the Grand Wardens, &c. to the upper End of

the Great Hall, where stood the *Mystical* Table, made of a Form to represent two Masons Squares joined and the Proxy of the Senior Grand Warden acquainted the Society, that the *Grand Lodge* had chosen the Rt. Hon. Earl of ROSS, *Grand Master* for the Year ensuing, and Sir *Thomas Pendergrass*, and *Mark Morgan*, Esq., Grand Wardens, and that the Grand Master had appointed the Hon. *Humphrey Butler*, Esq., Deputy *Grand Master*. At the naming of each of these, the Society gave their Approbation, by three Huzzas, then the Officers of the Order, &c. went to the *Grand Lodge Room*, and conducted this new *Grand Master* in great State to the Head of the *Mistical* Table and Mason King at Arms hung the Gold Trowel by the Black Ribon about his Neck.

Imediately the *Grand Master* made them an Elegant Speech, " Expressing how sensible he was of the Great Honour done him and promising to discharge the great and important Trusts reposed in him, with becoming Fidelity, &c. *And concluded*, With an Appollgy for the shortness of his Speech because Dinner was ready, and believed they were Hungary ! " There were three large Tables at the lower End of the Hall, of common Form, for the Private Brothers ; for the *Grand Lodge* only sat at the *Mystical Table*. They had 120 Dishes of Meat and were attended by 25 Drawer, admitted Free Mason for this solemn Occasion. After the Entertainment they all went to the Play, with their Aprons, &c., the private Brothers sat in the Pit, but the *Grand Master*, Deputy Grand Master and Grand Wardens, in the Governments Box, at the Conclusion of the Play, Mr. *Griffith* the Player, who is a Brother sung the Free Mason's Apprentices Song, the *Grand Master* and the whole Brotherhood joyning in the Chorus. The Brothers of one Lodge wore fine Badges painted full of Crosses and Squares, with this motto, *Spes mea in Deo est*. Which was no doubt very significant, for the Master of it wore a Yallow Jacket and Blue Britches.

From the fact that there was already a Grand Lodge with apparently a complete organization in existence and that the representatives of six Lodges took part in the procession, it is clear that Freemasonry was well established in Ireland in 1725. The initiation of the Hon. Elizabeth St. Leger, the youngest child and only daughter of the first Viscount Doneraile, is now regarded as resting upon something more than mere tradition, if not actually accepted as fact. John Heron Lepper and Philip Crossle, in vol. i of the *History of the Grand Lodge of Ireland*, state that the event must have taken place before the marriage of that lady to Richard Aldworth in 1713 ; and the Hon. Vicary Gibbs, in the *Complete Peerage*, gives the approximate date of her initiation as 1710, when she was seventeen years of age. The full story is told by Crawley and Conder in vol. viii of *Ars Quatuor Coronatorum* ; by John Day of Cork, in a pamphlet published in 1914 ; and by Dudley Wright, in *Woman and Freemasonry*. The incident may be accepted as evidence that at that date the nobility of Ireland were holding Masonic Lodges in their private houses at least seven years before the establishment of the Grand Lodge of England. We know, moreover, that Francis Sorrel—Senior Grand Warden of England, 1723—was " appointed Agent to the Commissioners of the Revenue in Ireland, in the room of Mr. French, deceased," in 1725 and, in the same year, among a list of books, described as having been " lately publish'd and sold opposite the Watch

House, the North Side of College Green," Dublin, we meet with "*The Constitutions of the Freemasons*, 2*s*. 2*d*.," from which it may be inferred there were many Lodges in Ireland requiring copies of such a work.

After the entry in the *Dublin Weekly Journal* for June 26, 1725, there is a blank until 1731, when Freemasonry is once more indebted to the general press for the new link in the chain of Masonic history. In the same *Journal* of March 13, 1730–1, appeared the following report:

Dublin. On Saturday, the 6th inst, a Lodge of Free-Masons was held at the Yellow Lyon in Warborough's-street. The Rt. Hon. the Earl of Ross Grand Master of Ireland, the Hon. William Ponsonby Esq; Master, Wm. Cooper Esq; Rowly Hill Esq; Wardens, the Right Hon. the Lord Kingston, late Grand Master of England, the Rt. Hon. the Earl of Drogheda, the Rt. Hon. the Lord Southwell, John White Esq; Abraham Creyton Esq; Henery Plunket, Esq; Lawrence Toole Esq; Wm. Moseley Esq; Mr. Wm. Dobbs, Mr. John Haley, Mr. Tho. Griffith, Secretary to the Grand Lodge, Present. Whereupon proper Application, the Rt. Hon. the Lord Tyrone, the Rt. Hon. the Lord Nettervil, the Hon. Tho. Bligh, Esq; and the Hon. Henery Southwell, Esq; were in due Form, admitted Members of that Ancient and Rt. Worshipful Society.

An explanation of the long silence between 1725 and 1731 is given by Lepper and Crossle, *op. cit.*, p. 76, in the following words:

The years 1725 to 1729 had been black years for Ireland. The letters of Archbishop Boulter and the newspapers of the time give us the most ghastly series of pictures of description. Famine, fever, and emigration took a toll of every province except Munster. The distress was so great in the metropolis that the Dublin gilds discontinued their annual processions. In these circumstances there would have been little wonder, had the Grand Lodge of Ireland wholly succumbed.

In 1730, Sorrell published an edition of the *Constitutions* especially adapted for Irish Freemasons, on which work he had been engaged for at least two years. This book was advertised in *Faulkner's Dublin Journal* in February 1728–9.

The Earl of Rosse, it will be noted, was still Grand Master in 1731. He has been described as the wildest and most dissolute among the wild and dissolute gallants of the Irish metropolis, and, notwithstanding his high intellectual and social gifts, as "the most finished libertine within the four seas." It must be remembered that he had practically no home training, for his father, who was a dissipated man, famous for his profligacy and wit, died while the son, who was undoubtedly a great wit and an artistic genius, was a minor. Rosse, when in his minority, sought to marry the wealthiest widow in Europe—Elizabeth, Dowager Duchess of Albemarle, co-heiress of the second Duke of Newcastle—a woman old enough to be his mother. She, however, preferred Ralph, Lord Montagu, who became the first Duke of

Montagu (who died 1709), who won the lady's hand by posing as the Emperor of China. That incited Lord Rosse to indite a lampoon beginning :

Insulting rival, never boast
  Thy conquest lately won :
No wonder if her heart was lost,
  Her senses first were gone.
From one that's under Bedlam's laws
  What glory can be had ?
For love of thee was not the cause,
  It proves that she was mad.

The incident suggested to Colley Cibber the comedy, *The Double Gallant, or the Sick Lady's Cure*. Although the lady was well known as " the mad Duchess," she lived to the age of eighty when, for some reason, she was given the honour of interment in Westminster Abbey. It is of interest to note that this comedy was performed at Drury Lane on May 1, 1733, " for the entertainment of the Grand Master and the Ancient Fraternity of Free and Accepted Masons," according to an advertisement in the *Daily Advertiser* of April 30, 1733. Three rows of the pit were reserved for Freemasons who were requested to come " cloath'd."

Richard Parsons (Lord Rosse) was the son of Richard, 1st Viscount Rosse, and his wife Elizabeth, daughter of Sir George Hamilton (Count Hamilton in France) and niece of Sarah, Duchess of Marlborough, who was Viscount Rosse's third wife. Richard, the son and heir, became the 2nd Viscount and was raised to the dignity of an Earl in June 1718. He married, first, in June 1714, Mary, eldest daughter of Lord William Paulet. She died on October 15, 1718. In the following year he married Frances, daughter of Thomas Claxton. Lord Rosse died on June 26, 1741. In many respects his career bears a striking resemblance to that of the wayward Philip, Duke of Wharton, Grand Master of England in 1722. The twain are said to have been on terms of intimacy and both were founders of Hell Fire Clubs. Rosse founded his club in conjunction with his associate, James Worsdale, the humorous painter, in 1735, at the Eagle Tavern, Cork Hill, Dublin, which was also the meeting-place of a Masonic Lodge. It is interesting to note that the Dublin town-house of Lord Rosse occupied the site on which Freemasons' Hall now stands.

The Hon. Humphrey Butler, M.P., who was appointed Deputy Grand Master, was the eldest son of Brinsley, 2nd Baron Butler, of Newtown Butler and was born about 1700. He succeeded his father as M.P. for Belturbet, which constituency he represented from 1725 to 1735. He was sheriff of Co. Cavan in 1727 and of Co. Westmeath in 1728. He was Captain of the Battle Axe Guards, but resigned his commission to his brother, Robert, when he succeeded his father in the Irish House of Peers on March 23, 1735. He was sworn a member of the Privy Council on November 15, 1749 and, in June 1756, he was appointed Governor of Co. Cavan by Privy Seal. In the following month he was created

Earl of Lanesborough and as such took his seat in Parliament on October 11, 1757. On March 14, 1760, he was elected Speaker of the House of Peers during the Chancellor's illness. On May 14, 1726, he had married by licence Mary, the daughter and heiress of Richard Bury of Wardenstow, Co. Westmeath, who passed away on December 19, 1761, Lord Lanesborough surviving her until April 11, 1768. He was the father of the Hon. Brinsley Butler, who was Grand Warden of Ireland in 1751 and Deputy Grand Master from 1753 to 1757.

The Senior Grand Warden was the Right Hon. Sir Thomas Prendergast, M.P., who was not present on the occasion of the installation of Lord Rosse as Grand Master, possibly being detained by other duties in England. He was appointed Junior Grand Warden of England in the same year and he was a member of the Horn Lodge at Westminster, to which so many distinguished Freemasons of that period belonged.

The Junior Grand Warden, Mark Anthony Morgan, had seats at Cottlestown, Sligo; Corke Abbey, Dublin; and Ballyvalley, Meath, along with a residence in St. Stephen's Green, Dublin. He had graduated from Trinity College, Dublin, in 1721, at the age of eighteen years, so that at the time of his appointment to office in the Grand Lodge he was but twenty-two years of age. In the following year he became High Sheriff of Co. Meath and, in 1727, M.P. for the Borough of Athy, which constituency he represented until 1752.

The first Grand Secretary, Thomas Griffith, was an interesting character, though the particulars concerning his career are somewhat meagre, the principal authority being W. R. Chetwood's *General History of the Stage*. He was the descendant of an ancient Welsh family, but his parents settled in Dublin, where he was born in 1680. He was apprenticed to a mathematical instrument maker, was attracted to the theatre, and, falling in love with an actress, married her and left his employment before the completion of his indentures. His talent, says Chetwood, led him to comedy and the merry cast, in which he gave great pleasure to the audience. Griffith won many friends and, in 1710, Lord Southwell secured for him a position in the revenue which, it is said, he maintained throughout life, alongside his Masonic and theatrical engagements. He was also a great friend of Robert Wilks, who once took him to London and secured a theatrical engagement for him there. He was a good actor and a pleasing poet, but his smallness of stature was the centre of many jokes and, on one occasion, a bill was printed on which appeared the announcement: "The part of Alexander the Great is to be performed by little Griffith." He was also, on another occasion, the butt of Betterton's satire for daring to take the part of Pizarro, a Spanish brigand, in *The Indian Emperor*, in which he had to carry a truncheon as long as himself. He ceased to be Grand Secretary in 1731 and he passed away on January 24, 1743–4, two nights before his benefit, the proceeds of which were handed over to his second wife, a daughter of a clergyman, named Foxcroft, of Portarlington, Queen's County, a gentlewoman of merit and virtue.

It is to *Faulkner's Dublin Journal* that Freemasonry is indebted for two other

IRELAND

REGALIA OF THE GRAND OFFICERS OF THE GRAND LODGE

In Ireland, although the Grand Lodge was formed in 1729, there is not—and, apparently, there never has been—any definition of the colour or pattern of its clothing laid down in its *Constitutions*. The only references are in Rules 9 to 11, which state: "All Brethren attending Grand Lodge shall wear the appropriate full-dress apron and the collar and jewel (if any) of the respective stations they represent; but no member of the Grand Lodge or visitor thereto shall be permitted to wear any jewel, medal or device belonging to any Order or Degree beyond that of Master Mason, in which, however, the jewel of a Past Master is considered to be included. The Representatives of Foreign Grand Lodges may wear the insignia of those Masonic bodies they respectively represent. The jewels of office worn by the Masters and Wardens representing subordinate Lodges shall be of silver; the Grand Officers, Past Grand Officers, Provincial and Past Provincial Grand Officers and Officers of the Grand Master's Lodge being entitled to wear them of gold. All Brethren entitled to seats on the dais—that is to say, Grand Officers, Past Grand Officers, Actual and Past Provincial Grand Officers and Representatives from Foreign Grand Lodges—attending any regular meeting of Grand Lodge are expected to appear in evening dress." These are the only mention and the first and only authoritative statement appears in a small volume entitled *Clothing and Insignia*, with coloured plates, published by order of the Grand Lodge in 1860. F. C. Crossle mentions an old Irish apron which has stamped on it the arms of the Grand Lodge of Ireland and also observes "that up till very recent times, the Master of the Craft Lodges, in this part of Ireland [Co. Down] at least, in order to be properly clothed, was always attired in a red cloak and a chimney-pot hat. Not only has the oral tradition of my elder Brethren assured me of this fact, but I have seen him so attired myself, and in all the old Lodge chests which I have discovered there has invariably been found the remains of this important item of the insignia of the Lodge."

This plate exhibits the clothing of the Grand Officers of the Grand Lodge of Ireland.

No. 2 is the apron of the Grand Master, which is of lambskin, fourteen to sixteen inches wide and twelve to fourteen inches deep, with an edging of light-blue watered ribbon two inches wide, on and outside which are three bars of gold lace, each not less than one inch in breadth, whilst the outer edge of the apron and fall is fringed with gold bullion about one inch and a half in depth. The point of the flap is squared off and, curiously enough, the customary tassels and rosettes which appear on the Master Mason's apron are entirely unrepresented on the aprons of Grand and Provincial Grand Officers. This apron is extremely simple in comparison with those of the Grand Masters of the Grand Lodges of England and Scotland, but yet in its very simplicity there is a richness and effectiveness peculiar to itself, from which it by no means suffers under the contrast.

The collar of the Grand Master (No. 1) is of gold, or metal gilded and consists of alternated links, composed of the square and compasses within an oval on which is enamelled a wreath of shamrock and of the monogram G.L.I., respectively.

His jewel is the square and compasses, the latter extended to 45°, with a segment of a circle at the points and, in the centre, a jewelled sun.

The gauntlets are of sky-blue silk, embroidered and edged with gold (No. 3).

The apron, &c. of Past Grand Masters are of the same patterns.

The apron of the Deputy Grand Master (No. 4) is similar to that of the Grand Master, but the three bars of gold lace are only half an inch in breadth and the outer edging is of gold fringe, not exceeding two inches in breadth. His collar is the same as that of the Grand Master.

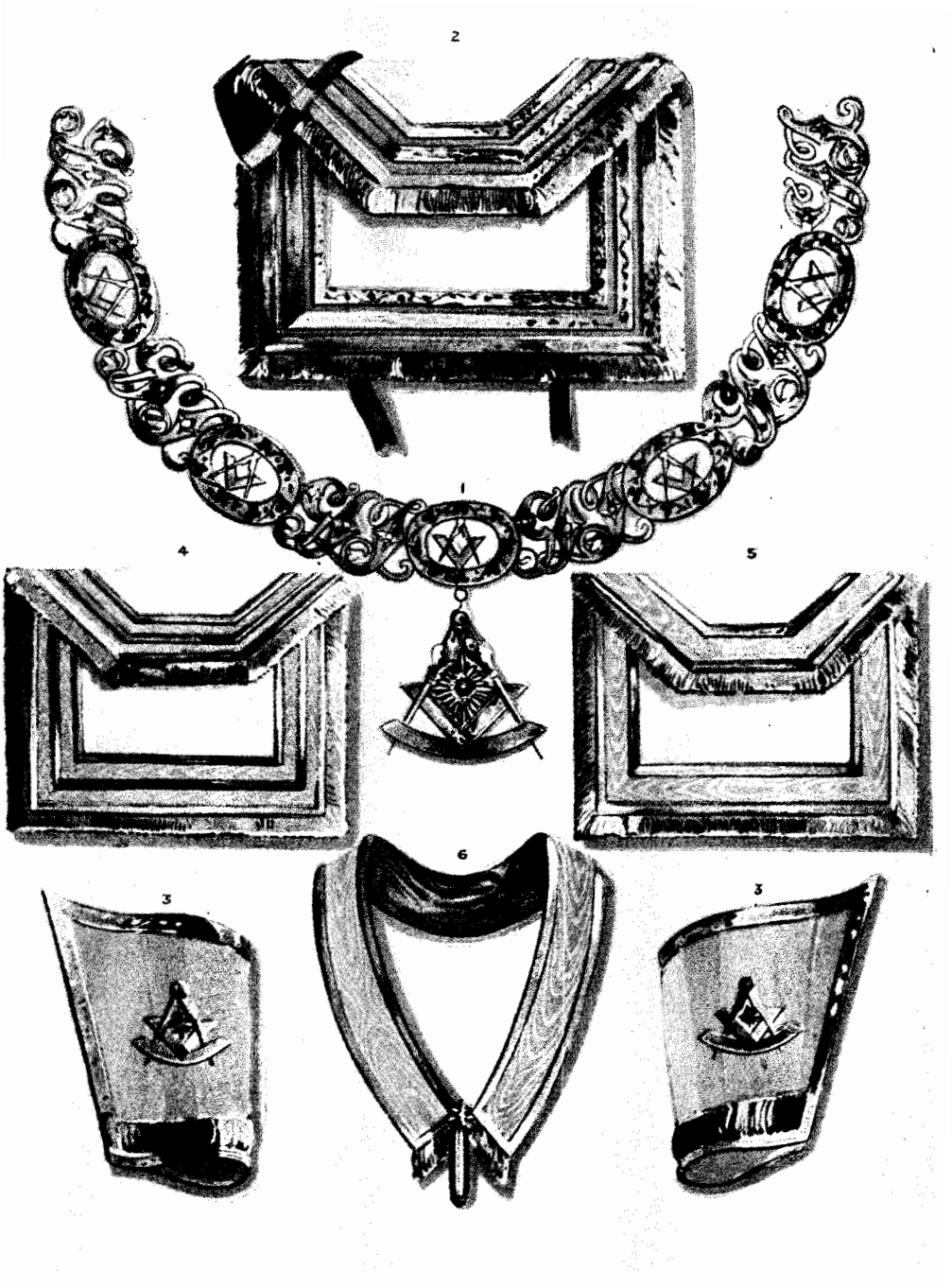
Provincial Grand Masters and Provincial Grand Officers, past and present, are entitled to wear aprons similar to those of the officers of Grand Lodge, of and under the rank of Grand Warden.

Grand Officers, past and present, of and under the rank of Grand Warden, are

to wear aprons of the same material and dimensions as the Deputy Grand Master, the point of the fall squared off, lined and edged with sky-blue silk, the edging not to exceed two inches in width ; trimmed with gold lace not exceeding three sixths of an inch in width, on the inside of the edging ; and fringed on the outside of the edging with gold fringe not exceeding an inch and a half in breadth (No. 5). All Past Grand Officers and Past Provincial Grand Officers may wear the aprons of the offices they have held.

The collars of Grand Officers of and under the rank of Grand Warden (No. 6) are of sky-blue watered ribbon, about four inches wide, the ends squared in front ; and they are to be edged with gold lace of half an inch in width, fringed at the end with the same gold fringe as that worn on the aprons.

The collars of the Provincial Grand Officers are similar to those of the Grand Officers of and under the rank of Grand Warden.



Regalia of the Grand Officers of the Grand Lodge of Ireland.

important announcements regarding the history of the Craft in Ireland. In the issue for April 10, 1731, appeared the following announcement:

On Tuesday, April 6th, the Masters and Wardens of the Lodges of Freemasons of the City of Dublin, assembled at the Bull's Head in Fishamble Street, to consider of some Regulations for the Good of that ancient and right Worshipful Society: when they unanimously Elected the Right Honourable James Lord Kingston for the ensuing year for the kingdom of Ireland.

The sequel appeared in the issue of the same newspaper for July 10, 1731:

On Wednesday the 7th Instant, at a Meeting of several Gentlemen of the Most Ancient and Right Worshipful Society of Free Masons, at the Phœnix Tavern in Fishamble Street, Dublin; the Right Hon. James Lord Kingston was Installed Grand Master for the Kingdom of Ireland.

Mention must now be made of what are known as the Munster Records, the earliest official records of Freemasonry in Ireland, where we meet with the proceedings of a Grand Lodge as well as of a Private Lodge, both dating from the year 1726. The Minutes of both units were kept in the same book, which fell into the hands of the Rev. James Pratt, who presented it to Robert Millikin, a member of Harmony Lodge, No. 555, Fermoy, who tells the story of his acquisition of the volume in his *Historico Masonic Tracts*, published in Cork in 1848, in the following words:

Sometime about the year eighteen hundred and twenty-four, the Transaction Book above-named came into my possession in the following manner: Our late respected Brother, the Rev. James Pratt, rector of Ovens Parish, made me the present of the Book as a Masonic relic. He, at an auction, bought an old book-case full of books and amongst them found it. I kept the book until the next meeting of the Provincial Grand Lodge and presented it to Brother Justin McCarthy, then Deputy to the Earl of Shannon, Provincial Grand Master of Munster, it contains Transactions of the Provincial Grand Lodge and of No. 1, the first Lodge of Ireland.

In the original the two sets of records are mixed and interwoven. The entries are in strict chronological order and the scribe was apparently the Secretary of both Fraternities. For the sake of clearness, however, the transactions of each body will be presented separately, commencing with those of the Grand Lodge.

Minutes of the Grand Lodge of Munster, 1726–33

At an assembly and meeting of the Grand Lodge for the Province of Munster, at the house of Mr Herbert Phaire, in Cork, on St John's Day, being the 27 day of December Añō Dm̄. 1726. The Honble James O'Brien, Esqre., by unanimous

Consent elected Grand Master for the ensueing yeare; Springett Penn, Esqre., appointed by the Grand Master as his Deputy.

Walter Goold, Gent^{e}.,
Thomas Riggs, Gent^{e}., } appointed Grand Wardens.

The Hon. James O'Brien, who was Grand Master of Munster from 1726 to 1730, was the third son of William, third Earl of Inchiquin. He graduated from Trinity College, Dublin, in 1716, when twenty-one years of age. He was M.P. for the Borough of Charleville from 1715 to 1727, and for Youghal from 1727 to 1760. He served from 1719 to 1722 in Col. Henry Hawley's Regiment of 33rd Foot and was afterwards Collector of the Port of Drogheda and of Cork City. He died December 17, 1771.

Springett Penn was the grandson of William Penn, the noted Quaker and was himself the proprietor of an extensive territory in Pennsylvania, the colony founded by his grandfather. He, however, lived chiefly on an estate he possessed at Shangarry, Co. Cork, large portions of which he sublet to well-known Munster Freemasons.

S: Jo^{ns} day, Decemb^{r} 27th, 1727.

At a meeting of the Rt. Worshipful the Grand Lodge of Freemasons for the Province of Munster at the house of Herbert Phair, in the City of Corke, on the above day, the Grand Master and the Deputy Grand Master not being present, Willm Lane, Master of the Lodge of Corke, being the oldest Master present, acted as Grand Master pro tempore.

It appearing to the Grand Lodge that severall Lodges within this Province have neglected to pay their attendance wch is highly resented, in order to prevent the like for the future and punish such as shall not conform themselves to their duty: It is agreed unanimously that for the future no excuse shall be taken from the Masters and Wardens of any Lodge for their non-attendance unless a suffic^{t} number appear, or that they send, at the time of such excuse, the sum of twenty-three shill. stg., to be disposed of as the Grand Lodge shall direct; the number deem'd suffic^{t} to be not less than three. It is further resolv'd that the Master and Wardens who have absented themselves on this day doe and are hereby obliged to pay the like sum of 23^{s}., to be dispos'd of as afors^{d}, except such as have, justly excus'd y^{m}selves: And it is recommended to the Grand Master for the time being, that when he shall appoint any Master of a Lodge, that such Master shall oblige and promise for himself and Wardens that they comply with the aforemention'd rule and, moreover, that every Master and his Wardens shall require as many of his Lodge as he possibly can asure himself can have no just reason for absenting themselves to attend at ye Grand Lodge. And further, it is resolvd that this Rule be read or recited to all Mast^{rs} and Wardens at their election or nomination.

Ordered that these regulations be recomended to the several Lodges within our precincts.

Ordered that the Deputy Grand Warden of this R^{t} Worshipfull Lodge, in their names, doe return thanks to Thos. Rigs, Esq., for his exelent speech in ye opening this Grand Lodge and for all other his former service.

Ordered that Mr Thos. Wallis, secd deputy Grand Warden, doe attend and open our next Grand Lodge.

Ordered that this Grand Lodge be adjourned to ye next St John's day, at this House of Brother Herbert Phair.

Wm. Lane, *p. tempe*, G.M.
Thos. Riggs, } G.W.
Thos. Wallis, }
Ja. Crooke, Treasurer and Secretary.
[And six others without Titles.]

S. John's Day, June 24, 1728.

At a meeting of the Rt. Worshipfull ye Grand Lodge of Freemasons for the Province of Munster, at ye House of Bro: Herbert Phair, in ye City of Corke, on ye above day, The Honble James O'Bryan was unanimously elected Grand Mastr. Robt. Longfield, Esq., appointed by the Grand Mastr as his Deputy. Samuel Knowles, Esq., and Mr Thos. Wallis appointed Grand Wardens.

Ordd. that Mr John Wallis and Mr St George Van Lain be suspended this Lodge for their Contempt offerd this Rt. Worshipfull Grand Lodge this day in refusing attendance though regularly summoned and appearing afterward before ye windows at ye time of their sitting; and that they, before they be recd again, doe make a proper publick acknowledgmt of their behaviour and do pay, each of them, two British Crowns to ye Treasurer of Gd. Lodge for ye benefit of ye poore Brethren.

Thos. Wallis, } G.W. Ja. O'Bryen, G.M.
Samll Nolers, } Robt. Longfield, D.G.M.

St John's Day, June 24th, 1730.

At ye Grand Lodge held at Brotr. Phaire's this day, Col. Wm. Maynard was by a unanimous Consent of ye Brethern then present Elected Grand Master for ye ensuing year, & Mr Thos. Riggs elected Deputy Grand Master, Wm. Gallway and Jon. Gamble, Esqrs., Grand Wardens; Mr. Samll. Atkins, Secretary to sd Lodge.

Thos. Wallis, G.M. *pro temp.*
Adam Newman, } G.W.
James Crooke, } *pro temp.*, G.W.

Ordered that this Grand Lodge be adjourned to Brotr. Phaire's on St John ye Baptist's Day, wh. will be in ye year 1731.

Thos. Riggs, D.G.M.
Wm. Galwey, G.W.
John Gamble, G.W.

The same signatures are appended to the two following entries.

St John's Day, June 24th, 1730.

Humble supplication being made from some Brethren at Waterford to have Warrant from our Grand Lodge for assembling & holding Regular Lodges there, according to ancient Costome of Masonry; it is agreed ye Petition shall be received

from s^d Brethren to be approved and granted as they shall shew themselves Qualified at our next Grand Lodge.

The like application from some Brethren at Clonmell, ye like order for their approbation.

This is the only mention of any application made to the Grand Lodge of Munster for a Warrant and there is no mention of any Lodge being constituted under its authority, though from the General Regulations drawn up in 1728, which are reproduced below, it is evident that jurisdiction over some Lodges was claimed.

1731.—At a Grand Lodge held the 24th Day of June at Mr Herbert Phaire's, S^d Grand Lodge was adjourned to Monday, the 9th Day of Augt 1731.

W^m. Galwey, Mast^r.

At a Grand Lodge held at Mr Herbert Phaire's, Monday, the 9th Day of August 1731, by unanimous Consent the R^t. Honble James Lord Baron of Kingston was elected Grand Master.

W^m. Galwey, Mast^r.

August the 9th, 1731.—Mr Adam Newman appointed Dep^ty Grand M^r., Jonas Morris and W^m. Newenham, Esq^rs., Grand Wardens, by the R^t. Worshipful the Grand Master, the R^t. Honble James Lord Baron of Kingston, wth the unanimous approbation of the Brethren then attending his Lordship at the Grand Lodge.

Kingston, G.M.

St John's Day, June 24th, 1732.—A Grand Lodge was held on said day at Broth^r. Phairs, when said Lodge was adjourn'd to the 25th of July next and it is unanimously agreed y^t all such members as are duly served and wont attend, y^t they shall pay ye fine of five shillings and five pence, or to be admonished or expold for s^d. misdemeanor.

Adam Newman, D.G.M.
Wm. Galwey, Mast^r of ye Lodge.

June 23, 1733.—At a consultation held for adjourning the Grand Lodge, St John's Day happning on Sunday, the Grand Lodge was accordinly adjourn'd to Monday, the 25th inst.

Ad^m. Newman, D.G.M.

The Grand Lodge was again adjourned to July 26, when it was further adjourned to October 3, the order being signed as before. There are no further Minutes, but the following Regulations are then given, though of anterior date by some five years :

General Regulations made at a Grand Lodge held in Corke on St John ye Evangelist's Day, 1728.

The Honble James O'Bryen, Esqr., Grand Mast^r.

In due Honour, Respect and obedience to ye right Worshipfull the Grand Master, that his Worship may be properly attended for the more Solemn and proper

holding our Grand Lodge on St John the Baptist's day, annually, for ever and for ye propagating, exerting and exercising Brotherly Love and affection as becometh true Masons and that our ancient Regularity, Unanimity and Universality may in Lawdable and usual manner be preserv'd according to immemorial usage of our most ancient and R^t. Worshipful Society, the following Regulations are agreed to.

(1) That every Brother who shall be Mast^r. or Warden of a Lodge, shall appear and attend and shall allso prevail with and oblige as many of ye Brethren of his Lodge as can, to attend ye Grand Lodge.

(2) Every constituted Lodge, if the Master and Wardens thereof cannot attend, shall send at least five of ye Brethren to attend the Grand Lodge.

(3) That every Master of a Lodge shall give timely Notice in writing to ye Master of the Lodge where ye Grand Lodge is to be held, eight days before ye Grand Lodge, what number of Brethren will appear from his Lodge at the Grand Lodge.

(4) That if it shou'd happ'n that ye Master and Wardens or Five of ye Brethren of any Lodge shou'd not be able to attend at ye Grand Lodge, then such Lodge so failing shall send ye sum of twenty & three shill: to be paid to the Grand Mast^r or his Deputy.

(5) That all & singular ye Brethren of such Lodges where the Grand Lodge shall be held, shall attend such Grand Lodge, or the person absenting to pay a British Crown.

(6) That these Regulations be duly entered in ye Books of each Lodge and sign'd by the Master, Wardens and all ye Brethren of such Lodge and that at ye making of any new Brother, care be taken that he sign such Regulations.

(7) That an exact Duplicate of these Regulations sign'd by the Master and Wardens and all the Brethren be delivered with convenient speed to the R^t. Worshipful Grand Master, of each Lodge.

(8) That every new Brother who has not sign'd such Duplicate before it be deliver'd to the Grand Master, shall be oblig'd to attend at the next Grand Lodge which shall be held after his admission, there to sign such Duplicate.

(9) That no person pretending to be a Mason shall be considered within ye precincts of our Grand Lodge, or deem'd duly matriculated into ye Society of Freemasons, untill he hath subscribed in some Lodge to thes regulat^ns. and oblig'd himself to sign ye before mention'd Duplicate, at wch time he sall be furnish'd with proper means to convince ye authentick Brethren y^t he has duly complyed.

(10) That the Master and Wardens of each Lodge take care that their Lodge be furnish'd with the Constitution, printed in London in ye year of Masonry 5723, Anno Dom. 1723, Intitled the Constitution of Free Masons, containing the History, Charges, Regulations, &c., of THAT MOST ANCIENT & R^T. WORSHIPFULL FRATERNITY.

To due and full observance of the foregoing Regulations we, the subscribers, do Solemnly, Strictly, & Religiously, on our obligations as Masons, hereby oblige ourselves this Twenty-seventh day of December, in the year of Masonry 5728, and Anno Dm. 1728.

The foregoing Regulations and form of obligation were read and approved by ye Grand Master and Grand Lodge afore mentioned & ord'd to be observ'd as ye original Warrant under ye Grand Master's hand and attested by all the Brethern

then present, which Warrant is deposited with ye other records of this Lodge of Cork.

Thos. Wallis, G.W. Fran^s. Healy, Mast^r.
Thomas Gordon, James Crooke, } Wardens.
Hignett Keeling, } Wardens.
Thos. Riggs, } Wardens.
Pat Cronyn. Wm. Busteed.
St. George Van Lawen.
Septimus Peacocke.
John Gamble.
Wm. Galwey.
Thomas Rely.
Abram Dickson.
Adam Newman.
Richard Farmar.

The numbers to the Rules do not appear in the original.

No Minute is preserved of the proceedings of the Grand Lodge held December 27, 1728, when these Rules were agreed to. There must, however, have been earlier Records than those of 1726, also that more Minutes of meetings from that period were kept than have come down to us.

The meetings were held at the tavern kept by Herbert Phaire, the same house being also selected for the purposes of the Lodge. The first Lodge Minute is dated "December ye 81^h, 1726," but the figure has been altered and probably means 8th?

This Lodge is now known as the Premier Lodge of Ireland, No. 1, Cork and Lepper and Crossle state that there seems little doubt that this old Lodge had existed in Cork prior to the formation of the Grand Lodge of Munster and that there is not the slightest doubt that this Grand Lodge was formed by the energy and progressive spirit of the members.

Minutes of the Lodge

December ye 8th, 1726.

In a meeting of this Lodge this day at Mr. Herbert Phaires, it was unanimously agreed that Mr Thos. Holl^d., a poor Brother, be every Lodge night a constant attend^t of this Lodge and that every night he so attends a brittish crown be allow'd him for ye relief of his distress'd Family.

Mast^r., Springett Penn.

Wardens,
Thomas Gordon.
Thomas Riggs.

The above named Thomas Holland missbehaveing himself at the Grand Lodge held on St John's Day, the 27th of Decemb^r 1726, Order'd the above order continue no longer in force.

D. G. Master, Springett Penn.

IRELAND

JEWELS OF THE GRAND OFFICERS OF THE GRAND LODGE

THE jewels of the Grand Officers are as follows :

The Grand Master, the square and compasses, the latter extended to 45°, with a segment of a circle at the points. In the centre a jewelled sun (No. 1).

Past Grand Master, the same, without the sun in centre (No. 3).

The Deputy Grand Master, the compasses extended to 45°, with the segment of a circle at the points, a sun in the centre (No. 2).

Past Deputy Grand Masters, a square and compasses only (No. 4).

The Senior Grand Warden, the level (No. 5).

The Junior Grand Warden, the plumb (No. 6).

The Grand Treasurer, chased keys (No. 7).

Grand Secretary, cross pens (No. 8).

Grand Chaplain, a book, of silver, within a radiant triangle of gold, or metal gilded (No. 9).

Grand Deacons, a dove and olive branch, two wands crossed saltirewise (No. 10).

Grand Organist, an ancient Irish harp (No. 11).

Deputy Grand Secretary, a chased key and pen (No. 12).

Assistant to the Deputy Grand Secretary, a wreath of palm leaves, with an open book, of silver, on which are two crossed pens (No. 13).

Grand Pursuivant, two swords crossed (No. 14).

Grand Tyler, a sword (No. 15).

The members of the Board of General Purposes are entitled to wear, during their continuance in office, a badge consisting of a blue enamelled plate, on which rests an open book (in silver) inscribed AHIMAN REZON and, on this book, the square, compasses and letter G in gold. Around the plate is a wreath of palm branches, with an all-seeing eye at the top, and a shamrock at the bottom, with a ribbon inscribed BOARD OF GENERAL PURPOSES (No. 16).

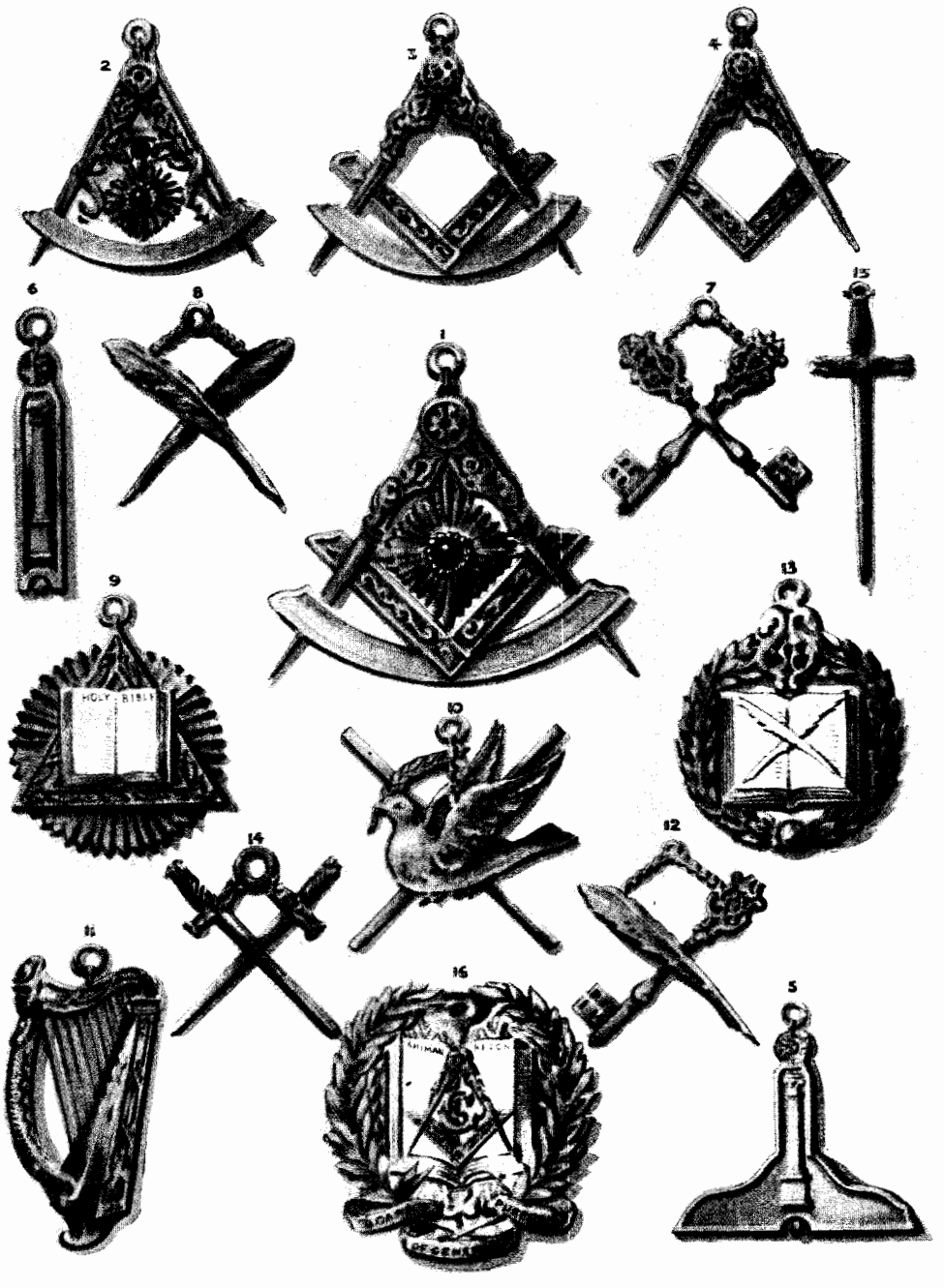
Provincial Grand Officers wear the same jewels as Grand Officers, but enclosed within a broad circle gilded, on which is inscribed the name of the Province.

The jewels of all Grand Officers, Past Grand Officers and Provincial Grand Officers are to be of gold, or metal gilded (except those parts described to be of silver), to be suspended from a star of brilliants, with an emerald shamrock for a centre. All Past Grand Officers of and under the rank of Grand Warden and all Past Provincial Grand Officers, shall wear the jewels of their respective offices on a light-blue enamelled medal. The medal of a Past Provincial Grand Officer is to be surrounded with a circle bearing the name of the province.

The jewels of all Actual Grand Officers and Provincial Grand Officers are to be worn suspended from the official collars. The jewels of all Past Grand Officers are to be worn suspended from collars similar to those worn by the Grand Wardens.

The medals of Past Grand Officers and Provincial Grand Officers are to be worn from plain sky-blue ribbons.

The gauntlets of Grand Officers and of Provincial Grand Officers are to be of the same pattern as the collars of the Grand Wardens. The use of gauntlets, though permitted, is not to be considered imperative.



Jewels of the Grand Officers of the Grand Lodge of Ireland.

At a monthly meeting of y^e worshipful Society of Freemasons at the House of Mr Herbert Phaire, Thursday ye 2d of Feb^r. 1726 [1726-7], Mr. Herbert Phaire was appointed to act wth Mr Wm Lane as Warden of this Lodge and Mr Septemius Peacock and Mr Adam Newman to act as Deacons in ye s^d Lodge.

Springett Penn, D.G.M.

Novemb^r 20th, 1727

By an ord^r in writing from the Honble James O'Bryan, Esq., our present Grand Mast^r, to us, directed for the convening a Lodge to choose Mast^r and Wardens for the Worshipf^ll Lodge of Freemasons in Corke, wee having accordingly conven'd a sufficient Lodge at the House of Brother Herbert Pair on this day, proceeded to the election and then and there Wm Lane, Esq., was duly chosn Mast^r of s^d Lodge and the Honble Sr John Dickson Hamman, Knt. Barnt. and Mr Thos Wallis were duly chosn Wardens.

Thos. Gordon. Fran^s. Cook.

At the sametime Mr James Crooke, Junr., was chosen Treasur^r and Secretary to said Lodge.

W. Lane, Master,
Ja^s. Dickson Hamman, } Wardens.
Thos. Wallis,

The following is signed by thirty-three Brethren :

We who have hereunto subscribed do resolve & oblige ourselves as Masons to meet on the first Monday of every month at the House of Bro^r Phaire (or such convenient place as shall be appointed) for the holding of a Lodge in a Brotherly or Friendly manner. Each member of the Lodge being absent to pay thirteen pence. Dated 22nd August 1728.

December the second, 1728.

The yeare of the Master & Wardens being expired the twentieth of last month, it was this day agreed to in a proper Lodge of the Worshipfull ffraternity of ffreemasons in the City of Corke assembled at the house of Brother Herbert Phaire, that ffrancis Healy, of the said City, Merchant, be elected to serve as Master and James Crooke, Junr. and Joseph Collins, Merchants, be Wardens of the said ffraternity for the ensuing yeare, in the Room and place of the late Master and Wardens, which was consented & agreed to *Nemine Contradicente*.

Fra^s Healy, Mast^r.
J^o Collins, } Wardens.
James Crooke, Junr.,

Wm Lane, late M^r.
Thos Wallis, G.W.
John Flower.

Passing over the Minutes of March 13, 1728 and January 1729, the following are the next in order :

Cork, Monday the 1st Day of March 173$\frac{0}{1}$.

At a Lodge held by adjournment this day for the election of Master and Wardens for the Lodge of Cork, by unanimous Consent Wm Gallway, Esq., was chosen Master, Mr Abraham Dickson and Mr Septs. Peacock, Wardens, for the year ensuing.

Wm Galwey, Mastr.
Abram Dickson, } Wardens.
Thos Wallis, late Mr.
Thos Riggs, D.G.M.
John Gamble, G.W.

Cork, 12th Augt. 1731.

Att a Lodge held at Bro. Phairs, Wm Newenham, Esq., appeared & acted as Mastr, ye Mastr being absent and only one Warden, at which time Thomas Evans, Rowland Bateman, William Armstrong and George Bateman, Esqrs., were admitted Enter'd Prentices.

(This Minute is not signed.)

The only other Minute preserved, which begins on the reverse of the leaf containing the first part of the Regulations of 1728 and concludes on the next page after the Grand Lodge record of June 24, 1728—is to the following effect:

Cork, June the 21, 1749.

At a Lodge held at Brother Hignett Keelings on the day above written, the Master and Wardens being present, Mr Willm Bridges was Recd Enter prentice and did then and there perform the Requisite Due.

Frans Cooke, Mastr.
Herbert Phaire, } Wardens.
Higt Keeling, }
Thos Rely.
St George Van Lawen.
John Hart, M.D.

In the Minute-books of the Corporation of Cork under December 2, 1725, it is recorded—" that a Charter be issued out for the Master, Wardens and Society of Freemasons, according to their petition." The next entry of a similar character occurs under January 31, 1726—" The Charter of Freemasons being this day read in Council, it is ordered that the further consideration of said Charter be referred to next Council and that Alderman Phillips, Mr. Crover, Foulks Austin and Commissioner Spealeer do inspect same." Beyond these two entries, however, no allusions to the Craft are to be found in the Corporation Records.

Although not capable of demonstration, it may reasonably be inferred that the Charter referred to was applied for by the Grand Lodge of Munster, in order that its authority might be strengthened as the Governing Masonic body of that Province, in which, at the time, there were many private Lodges.

In those days Warrants or Charters were unknown and were first issued by the Grand Lodge of Ireland about 1731, in order to ensure the allegiance of Lodges,

which were invited by advertisement to make application for such Warrants and for enrolment on the Grand Lodge register. This advertisement, which appeared in *Faulkner's Dublin Journal* of December 14, 1731, was as follows:

Whereas there are several Lodges of FREE MASONS congregated in several Cities and Towns within this Kingdom, without a Warrant under the Hand and Seal of the Right Honourable the Lord Kingston, or the Right Honourable the Lord Nettervill, Deputy Grand Master, or the Grand Wardens. It is therefore order'd, that all such Lodges do immediately write to the Secretary, Mr. THOMAS GRIFFITH, in DUBLIN and take out true and perfect Warrant and pay the Fees for the same, or they will not be deemb'd true Lodges,

Sign'd by Order,
THO. GRIFFITH, *Secretary*.

It is clear from the wording of this advertisement that the practice of issuing Warrants was already in vogue, but no such documents appear ever to have been issued by the Grand Lodge of Munster, though many of the Munster Lodges hastened to secure these symbols of authority from the Grand Lodge of Ireland immediately the notification appeared. That the response was not wholly unanimous is proved by the following announcement which appeared in *Faulkner's Dublin Journal* of July 1, 1740:

Such Lodges as have not already taken out Warrants, are ordered to apply for them to John Baldwin, Esq., Secretary to the Grand Lodge, or they will be proceeded against as Rebel Masons.

Lepper and Crossle (*op. cit.*, p. 223) state that by the end of 1789 the total number of 707 Warrants had been issued.

The first known Warrant granted to a Lodge was issued by the Grand Lodge of Ireland on November 7, 1732, to a Lodge formed in connexion with the First Battalion Royal; it was printed on parchment or vellum and ante-dates by twenty-three years the first known issue of a similar document by the Grand Lodge of England (see *Ars Quatuor Coronatorum*, vol. viii, pp. 193–216, where the question is thoroughly discussed).

An explanation of the sudden disappearance of the Grand Lodge of Munster may possibly be found in the dual appointment, in 1731, the year in which the Munster body apparently ceased operations, of James King, fourth Lord Kingston, as Grand Master of the Grand Lodge of Ireland, also of the Grand Lodge of Munster. There had only been one intervening supreme ruler of Munster between the Hon. James O'Brien (or O'Bryen, which was the correct spelling) and Lord Kingston, i.e. Colonel William Maynard, who reigned from June 24, 1730, to August 9, 1731. It may well be assumed that Lord Kingston played some part in the amalgamation or absorption, for there is evidence that he regarded his duties in a serious light. This was the first appearance of Lord Kingston's name

in the annals of Irish Masonry. He had been initiated in London on June 8, 1726 and a little over two years later was nominated for the Grand Mastership of England, in which position he was duly installed. After 1730 he devoted his attention solely to Irish Masonry and occupied the Grand Master's chair again in 1735, 1745 and 1746. Spratt wrote of him in the Dedication to his *Book of Constitutions* (1751):

> It was he, My Lord, who laid the first foundation of a Collection, that was to be made for the support of our poor and indigent Brethren; and your *Lordship*, like another Sun, rose with beneficent Rays in his room and, according to your usual Humanity and well judg'd Benevolence, assisted in raising such a Superstructure, as will, in all human probability, afford not only a relief to them, but reflect honour on its Supporters and Incouragers.

Lepper and Crossle, however, contend that the credit for the organization of the first Irish Masonic Charitable Fund must be given to William, third Viscount Mountjoy, Grand Master of Ireland, 1738 and 1739.

During the brief history of the Grand Lodge of Munster there were, as already noted, but three Grand Masters, who were aided by four Deputy Grand Masters, Springett Penn, to whom reference has already been made, Robert Longfield, Thomas Riggs and Adam Newman. Robert Longfield was on intimate terms with Springett Penn and his son, Richard Longfield, was created Baron Longueville in 1795 and Viscount Longueville in 1800. Little is known of Thomas Riggs, but Adam Newman was an important citizen of Cork, becoming successively Alderman, Sheriff and Mayor, succeeding, in 1733, to the Newbury Estate in Cork and, later, to the Dromore Estate in the same county. James Crooke, the first Grand Secretary and Treasurer, was a member of a very ancient Cork family, whose sister married Alderman Francis Healy, Master of the ancient Cork Lodge, who signed the General Regulations for Munster. His successor in the secretarial office was Samuel Atkins, whom Lepper and Crossle think was probably a son of Alexander Atkins, a Quaker merchant in Cork, who, in 1660 and 1683, was persecuted for his faith. This connexion of members of the Society of Friends with Freemasonry is of special interest, as, in England, members of that belief for many years held aloof from the Craft, because of their objection to pledge themselves by oath or obligation.

In the absence of the Grand Officers, the Master of the old Lodge at Cork—doubtless as representing the Senior Lodge—seems invariably to have presided over the deliberations of the Grand Lodge. Colonel Maynard does not appear to have attended the Grand Lodge after his election as Grand Master, but the Brethren present on June 24, 1730, elected the Deputy Grand Master, Grand Wardens and Secretary. Lord Kingston only attended on the day of his installation, August 9, 1731, hence the numerous postponements of the Grand Lodge after that date. The records come to an end, July 26, 1733 and, in all probability, the Grand Lodge of the Province of Munster ceased to meet, owing to the Grand

Master declining to preside any longer over its proceedings. It is quite possible that Lord Kingston regarded the existence of two Grand Lodges as undesirable and, though at the head of both, he may only have joined the Munster Society, in order to facilitate its absorption by the more highly favoured confederacy of Lodges at the capital. But, however this may be, the nobleman in question was elected to preside over the Munster Grand Lodge a year after he had been chosen to fill a similar position at Dublin and acted as Grand Master of both associations in 1731. Clearly, therefore, the two Grand Lodges, though rivals, must have been on terms of amity, notwithstanding the invasion of Munster territory by their common chief —who, during his dual government, granted a Dublin Warrant to a Lodge at Mitchelstown, in the county of Cork, only a few miles from the city of Cork.

The old Lodge at Cork, the "first Lodge of Ireland," now meets under a Dublin Charter, which, strange to say, is the identical document issued February 1, 1731, by the authority of Lord Kingston, for Mitchelstown. On the reverse of this Warrant are two endorsements. The first is of an uncertain character,

This War[t]. so long missing, thank God, is recovered and I found the same on record. This we derive under March 2[d], 1744 [or "1742."—The signature is illegible].

The second clearly indicates that at whatever date the Lodge at Cork procured the Warrant of 1731, the Provincial Grand Master for Munster (as representing the Grand Master at Dublin) did not officially sanction its removal from Mitchelstown until some forty-five years after its original issue. It runs:

This is to certify that this Warrant, No. 1, granted to be held in the Town of Mitchellstown and many years dormant, has been received [*revived?*] by the Grand Lodge of Ireland and is hereby transferred to be held in future in the City of Cork by the present Master and Wardens and their successors for ever. Given under my hand in Provincial Grand Lodge, in the City of Cork, this 1st day of August 1776 and of Masonry 5776.

ROBERT DAVIES, P.G.M., M[unster].

The only further documentary evidence which throws any light on the subject is so highly valued by the members of the Lodge, that it is kept framed in their Masonic Hall. It reads:

Tuesday, June 16th, 1761 and of Masonry 5761.

At a Grand Committee held at the House of Brother John Hodnett, at the Globe Tavern, in the City of Corke, under the sanction of Nos. 1, 27, 28, 67, 95, 167, 224, 267 and 347, the first matter debated was the validity of No. 1, which was disputed by the Grand Secretary, John Calder, as appeared by his Letters and Notes addressed to no Master or Body; after a most mature and deliberate scrutiny the Warrant No. 1 was declared valid and the Grand Committee was pleased to come to

a Resolution to support it in its Dignity and Privileges in full Force and Execution in this City. The next matter debated [was] the validity of Warrant No. 95, formerly held in the City of Cashell, in the County of Tipperary and rescued from thence by order of the Right Worshipfull David FitzGerald, Esqr., Deputy Grand Master of Munster, for Mal Practices ; this matter appeared so glearingly oppressive and over bearing, that in a short time their Worships confirm'd the Warrant and Order'd the Execution [decision] to continue in full force by their authority. And it is resolv'd that the Transactions of this General Committee shou'd be inserted in every Lodge Book of this City.

This was signed " by order, Jno Roe, P.D.G.M." The signatures are also appended of the Masters and Wardens of the Lodges represented.

This proves that, though the year 1776 witnessed the official sanction of No. 1 Warrant at Cork, the Charter had been in the hands of the Lodge for many years previously—probably from 1742—and that the Grand Committee held in 1761 determined to support its claims to certain dignities and privileges as the *first* Lodge of Ireland.

It would be interesting to know something more of the old Lodge at Cork between 1749 and 1761, but there is unfortunately a gap in the Records between the latter year and 1769.

In the *Pocket Companion*, Dublin, 1735, is a list of the Warranted Lodges in the kingdoms of Ireland, Great Britain, etc. (Reprinted by Hughan, *Mas. Mag.*, January 1877), those for Ireland numbering 37. Nos. *one* to six are allotted to Dublin ; but in a list of 1744 (with Dr. Dassigny's work) of " the Regular Lodges in Dublin," 16 in all, Number *one* was then vacant and was doubtless filled later on by the *first* Lodge of Ireland at Cork.

The regularity of its Charter was demurred to in 1770 and the Minutes inform us that on May 28, 1771, " it was unanimously agreed that the Warrant shou'd be sent to Brother Hull (now in Dublin) to be established and it was delivered to Brother W^{m}. Cuthbert for that purpose " and, on November 7, 1771, it was " unanimously agreed, in consequence of a letter from our Bro. J. St J. Jefferies to send him up the Warrant of Lodge No. 1 to Dublin, in order to have it *finally* adjusted by the Grand Lodge."

These Minutes, together with the record of August 1, 1776, clearly establish that the members of Lodge No. 1 were not regarded as the proper custodians of the Charter until 1776, though its transfer from Mitchelstown to Cork may nevertheless have been sanctioned many years before by the local authorities and, as already seen, " after a most mature and deliberate scrutiny, the Warrant No. 1 was declared valid " by a (Munster) Grand Committee in 1761.

Freemasonry under Lord Kingston appears to have attracted to its ranks some of the most important and reliable members of Society and to have attained to a position of stability. It is unfortunate that so little is known of the earlier history of the Grand Lodge and that the principal writer of that period, Edward Spratt, is notoriously inaccurate, notwithstanding the fact that he held the position of

Grand Secretary from 1743 to 1756. For instance, he says that " many Freemasons " took part in the ceremony of levelling the " Foot-stone " of the Parliament House in Dublin on February 3, 1728 [1728–9] when Lord Carteret (the Lord-Lieutenant) and other distinguished noblemen were present, and " the Masons drank To the King and the Craft."

As Lepper and Crossle point out (*op. cit.*, p. 73), the whole story is a fiction.

Lord Carteret was in London at the time—in his absence the ceremony was performed in the presence of the Lords Justices. The only connexion of masons of any description with the ceremony was some money given to the workmen to celebrate the occasion. Pennell, who was preparing his *Constitutions* at the time the foundation-stone was laid and who probably witnessed the event, described in his book, at page 37, exactly what happened. In 1738 Dr. James Anderson, on bringing out his second edition of the English *Constitutions*, got hold of Pennell's story and, being always ready to adorn a tale, proceeded to make it more picturesque and absolutely misleading. Spratt, who knew little about the history of his own Grand Lodge, copied Anderson blindly; and other writers since then have quoted both of them, in faith nothing doubting. It is coinage as bad as one of Wood's halfpence.

We may, however, accept Spratt's eulogium of Lord Kingston, since it is not at variance with historical fact. When, in 1745, Lord Allen, Grand Master, died somewhat suddenly, Lord Kingston was asked to accept the office for a second time and consented. The comment made by Spratt in his *Constitutions* (1751, p. 131) runs:

Then Masonry in Ireland might be said to be in a Twilight, for Want of its proper Lustre, till Application was made to the truly Noble and ever to be esteemed among Masons, the Lord Kingston. He, like an affectionate and tender Brother, always ready to espouse the Cause of Truth, Charity and Virtue, most humanely and readily condescended to illuminate the Cause he has often been a shining Ornament in.

Viscount Mountjoy, Grand Master, 1738 and 1739, was an outstanding character. He was a kinsman to the Hon. Elizabeth St. Leger (Aldworth), the " only Lady Freemason " and to the Hon. James O'Brien, the first Grand Master of Munster. He was created Earl of Blesinton in 1745 and, as such, ruled over the Atholl or Antient Grand Lodge of England from 1756 to 1759. In January 1740, in consequence of the distress caused by the war with Spain, he organized a house-to-house collection in Dublin to raise the money necessary to provide food and coal for the poor and, in this collection, he took an active personal part. Later on in the same year he sold oatmeal to those in need of it at a penny a pound. It was under his rule that the Irish Committee of Charity was formed.

A singular incident, resulting in a schism on a small scale, occurred in 1740. According to the account furnished by Spratt, Lord Mountjoy, Grand Master,

directed his Deputy Grand Master, Cornelius Callaghan, to put a Grand Master into nomination as his successor and then withdrew from the meeting. The Deputy then proposed three Brethren for the office, viz. Lords Anglesea, Tullamore and Doneraile and, says Spratt, "the Grand Lodge unanimously elected the Right Honourable Lord Viscount Doneraile Grand Master of Masons in Ireland for the ensuing year." An advertisement to this effect also appeared in *Pue's Occurrences* for May 17 of the same year. It is clear, however, that the choice was by no means unanimous, for *Faulkner's Dublin Journal* of July 1, 1740, contained the two following advertisements:

Dublin, Tuesday, July 1st, 1740. The Grand Lodge in ample Form, on the 24th June, 1740, with the Masters and Wardens of 29 Regular Lodges, at their ancient Hall in Smock Alley, the Right Hon. Arthur Mohun, Lord Viscount Doneraile, was installed Grand Master of all Free and Accepted Masons in Ireland, for the year ensuing, who appointed Cornelius Callaghan, Junior, Esq., his Deputy, Edward Martin and John Morris, Esqrs. Grand Wardens.

N.B. Such Lodges as have not already taken out Warrants, are ordered to apply for them to John Baldwin, Esq., Secretary to the Grand Lodge, or they will be proceeded against as Rebel Masons.

Signed by Order, JOHN BALDWIN, *Secretary*.

The second advertisement read as follows:

Dublin, Tuesday, July 1st, 1740. At a Grand Lodge of the Free and Accepted Masons in and about Dublin, held at the Rose Tavern in Castle Street, on Tuesday the 24th of June, the Right Hon. Richard Earl of Anglesey being nominated by the Right Hon. Lord Viscount Mountjoy, late Grand Master and duly elected in his Presence, was installed Grand Master of all Free and Accepted Masons of all the Kingdom of Ireland for the ensuing year in the Presence of three late Grand Masters, who appointed Michael Chamberlaine, Esq. Deputy Grand Master; and Keane Fitzgerald and Henry Cudmore, Esqs. his Grand Wardens.

N.B. All Free and Accepted Masons who are desirous of holding regular Lodges are ordered to apply to Mr. James Hewlet, Secretary, for proper Warrants, who is directed not to take any Fee or Reward.

DUBLIN, *June* 24, 1740.

The schism was of short duration, for, in 1741, Lord Tullamore, the third candidate, also unsuccessful in the ballot, was installed as Grand Master, when Viscount Mountjoy was among the Past Grand Masters present and Cornelius Callaghan was continued in office as Deputy Grand Master. Keane Fitzgerald also was appointed Junior Grand Warden in 1743.

The next item of importance occurred on January 3, 1749, when the Deputy Grand Master, John Putland, announced that the late Grand Master, Sir Marmaduke Wyvill, together with Lord Kingsborough, the Grand Master, the Deputy Grand Master and the Grand Wardens (Boyle Lennox and the Hon. Roderick MacKenzie),

along with many other distinguished Brethren, had "formed themselves into a regular Lodge to consult the Good of the Craft and, as far as in their Power lies, promote the welfare of the Fraternity in general." After a complimentary resolution it was at once ordered "That a Registry be opened in the Front of the Grand Register Book for the said Lodge and that the same shall henceforth be distinguished and known by the Denomination of the GRAND MASTER'S LODGE and that all or any of the members thereof, who does at any Time think proper to visit the Grand Lodge, shall take place of every other Lodge on the Registry or Roll Books of this Kingdom; and that each and every of them shall be as fully entitulled to all and every of the Privileges and Freedoms thereof, as any other member or members that this Grand Lodge is composed of."

According to the Regulations of 1816, membership of the Grand Lodge was restricted—in the case of Brethren of the Grand Master's Lodge—to Master Masons. By the Laws, however, of 1839, 1850 and 1858, such membership was restricted to the Brethren of that Lodge who had been raised prior to June 9, 1837, whilst in the 1875 code the clause was omitted and the representation of the Lodge merely based on the same plan as those of the other Lodges. It continues, however, to enjoy precedence over the rest and is shown at the head of the list without a number. The Lodge is governed by the Grand Master or the Deputy Grand Master; and, in their absence, by the acting Master, who is annually elected by the members. Candidates for admission must be approved by the Grand (or Deputy Grand) Master; and the members "are permitted to wear aprons fringed and bound with gold, similar to those worn by the Grand Officers, but distinguished by the letters G.M.L. embroidered in gold thereon."

The centenary of this highly favoured Lodge was celebrated on January 3, 1849, the circumstance being notified to the Grand Lodge of England on April 25 following, when Godfrey Brereton, Representative of the Grand Lodge of Ireland, presented to the Earl of Zetland, Grand Master, a medal struck in commemoration of that event, which the Duke of Leinster, Grand Master, "requested the Grand Lodge of England to accept as a testimony of respect and fraternal regard." In the *Constitutions* of 1858, the following official notice of the centenary celebration appeared.

1849, *January* 3.—The celebration of the centenary of the Grand Master's Lodge, at which his Grace the Duke of Leinster, G.M., presided, attended by the Grand Officers, the representatives of the Grand Lodges of England and Scotland and the Grand Stewards' Lodge of England, etc., with a numerous assemblage of the Brethren. Commemorative medals were struck for the occasion and worn by the members of the Lodge and were also presented to the various Grand Lodges through their representatives.

The loss of the early records of the Grand Lodge of Ireland, though variously explained, has never been satisfactorily accounted for. One statement is, that the Minutes of date prior to June 24, 1780, were placed in the hands of some person

for transcription, whose charge for his labours proving excessive, payment was refused, whereupon both writings—original and copy—disappeared. According to another account, these records were abstracted by Alexander Seton—a prominent figure in the schism which culminated in the formation of the Grand Lodge of Ulster. But, without going so far as to ascribe the theft to any particular individual, it is probable, on the whole, that the early Minutes of the Grand Lodge of Ireland passed out of the archives of that body and were destroyed during the pendency of the secession.

William Robert Fitzgerald, Marquess of Kildare, afterwards second Duke of Leinster, was Grand Master in 1770, 1771 and 1777. He was initiated into Freemasonry, passed and raised in Naples, when only eighteen years of age and his parchment certificate is now in the Library of the Grand Lodge of Ireland. He was only twenty-one years of age when he was nominated for the Grand Mastership, but he proved to be an earnest Masonic worker, an efficient ruler and he never wavered in his interest in the Craft to the end of his life. In 1781 he was asked to become Grand Master of the Atholl Grand Lodge of England, but declined "as he was not likely to be in London for some time." He had the honour and distinction of being the first Knight of St. Patrick to be nominated when the Order was founded and he was installed on St. Patrick's Day, 1783. He died October 20, 1804 and his son, Augustus Frederick, third Duke of Leinster, was Grand Master of Ireland for sixty-one years, from 1813 to 1874.

Randal William MacDonnell, afterwards Earl and Marquess of Antrim, was Grand Master in 1772, 1773 and, from 1778 to 1781 and of the Atholl Grand Lodge of England from 1783 to 1791. He was born in 1749 and succeeded his father as Earl of Antrim in 1775. He was created Marquess of Antrim in 1789.

Garret Wesley, or Wellesley, was Grand Master in 1776. He was initiated on August 31, 1775, in Lodge No. 494, at Trim, the Warrant for which was issued on May 7, 1772. When he became Grand Master he presented the Lodge at Trim with an apron of a very peculiar make, which was worn by all future Masters of the Lodge until 1856, when it was lost. He was born on July 19, 1735, graduated at Trinity College, Dublin, in 1754. For a time he entered Parliament, but he was chiefly renowned for his musical talents. Dublin gave him the Mus.Doc. degree (the only peer to receive that degree) and made him Professor of Music. It is asserted that his musical talents gained him the friendship of George III, who, in 1760, created him Viscount Wellesley and Earl of Mornington.

Garret's son, Richard, was also an initiate (August 4, 1781) and, in due course, Master of Lodge 494, Trim; he was elected Grand Master of Ireland in 1782, the year following his initiation, again from 1821 to 1828. He was the eldest of a remarkable group of six brothers and one sister, most of whom became famous in history. He was born at Dangan on June 20, 1760, sent first to Harrow, whence he was expelled in consequence of a rebellion in the school, in which he took part; then travelled westward to Eton, where he remained until he proceeded to Christ Church, Oxford, where he matriculated December 24, 1778. He was before

the public eye from 1781, when he succeeded to the Earldom of Mornington, until his death on September 26, 1842. Full details of his interesting career are set out in Pearce's *Memoirs and Correspondence of Marquis Wellesley* (he was created Marquess in 1799), one quotation from which may, perhaps, be given :

To him belongs the merit of having crushed the secret societies which convulsed Ireland and of having first grappled with that great Orange federation, which, bound together by secret oaths unknown to the laws, perpetuated religious feuds and the tests of rival races in Ireland ; excluded the mass of the population from the pale of the Constitution ; deprived the King's Roman Catholic subjects of every right and privilege that makes life valuable to free men and rendered a real union between the two countries impossible. Originally organized for the purposes of self-defence and maintaining the power of England in Ireland, the Orange Society considered themselves an English garrison in a foreign and hostile land, that was to be retained by the force of arms and ruled by military terror and coercion. It is unquestionably true that they were unwavering in their allegiance and that they preserved with heroic constancy a steady fidelity to the Crown and people of England, to whom they were attached by the ties of religion and blood; but, as the reward of their fealty, they considered that every office of trust and emolument rightly belonged to them and they jealously and religiously excluded the most upright and the most honourable citizens of the Roman Catholic persuasion from a participation of power. Exclusion was one of their systematic rules of action ; intolerance was avowedly a guiding principle.

Richard, Marquess of Wellesley, was, of course, brother to the Duke of Wellington and the question, so often asked, Was the Duke of Wellington a Freemason ? may be answered definitely in the affirmative. He was initiated in Lodge 494 at Trim on December 7, 1791, after he had attained the age of twenty-one years and he signed the register as " A. Wesley," exactly as he signed the parliamentary register. He did not use the surname Wellesley until after he became of age, when his eldest brother, the Earl of Mornington, adopted that spelling of his name. The book cannot now be produced, as unfortunately it was lost, along with other Lodge furniture, in 1856, but his name appeared as a subscriber to a special fund organized by the Lodge on February 16, 1795. Dr. Chetwode Crawley, in his " Notes on Irish Freemasonry " in *Ars Quatuor Coronatorum*, vol. xv, has shown that the Duke continued as a subscribing member until his Indian campaign, when he seems to have severed his connexion with Freemasonry and with Trim. He is entered in the Treasurer's book as having paid his dues right to the end of 1795, most frequently in advance. He left Trim on foreign service in September 1795. Furnell, also, in his *Recorded History of Irish Masonry*, gives the date of his initiation as above and his book was published in July 1842, four years before the removal of the Lodge to Dublin, when the Minute Book was in existence. It is also known that, at the time of the removal of the Lodge to Dublin, Edward Carleton, who was then Secretary of the Lodge, applied to the Duke for permission to adopt the name of Wellington for it. The reply was not unsympathetic. The Duke said

that he perfectly recollected being admitted to the lowest grade of Freemasonry in a Lodge which was fixed at Trim in the county of Meath, but had never since attended a Lodge. His consent to give the Lodge his name would be a ridiculous assumption of being attached to Freemasonry. He, therefore, hoped he might be excused if he declined to comply with the suggestion. Thirteen years later, on October 13, 1851, the Duke wrote to another correspondent:

F.M. the Duke of Wellington presents his compliments to Mr. Walsh. He has received his letter of the 7th ult. The Duke has no recollection of having been admitted a Freemason. He has no knowledge of that association.

There may, of course, have been a genuine *lapsus memoriæ*, although that theory seems almost though not altogether impossible, seeing that the Duke was then eighty-two years of age and, apparently, in full possession of all his faculties. Or he may, which seems more probable, have had his own personal reasons for desiring to disclaim any connexion with the Masonic Order. Viscount Combermere, Provincial Grand Master for Cheshire, in a speech delivered after the death of the Duke (reported in the *Freemason's Quarterly Magazine*, December 1852) said that often when in Spain, where Freemasonry was prohibited, in conversation with the Duke, he regretted repeatedly how sorry he was that his military duties had prevented him taking the active part which his feelings had dictated, for it was his opinion that Masonry was a great and royal art, beneficial to the individual and to the community.

Under the rule of Robert Tilson Deane, first Lord Muskerry, Grand Master 1783 and 1784, there was, write Lepper and Crossle, *op. cit.*, p. 217, much stricter discipline in the Craft and he took a very keen interest in the organization of the Lodges and the Provinces. He had a worthy successor in Arthur Hill, Viscount Kilwarlin, afterwards second Marquess of Downshire, who was Grand Master in 1785 and 1786. He was cousin to the Marquess of Kildare, Grand Master 1770, 1771 and 1777. Francis Charles Annesley, second Viscount Glerawley, was Grand Master in 1787 and 1788 and then, in 1789, came the installation of Richard, second Lord, afterwards first Earl of, Donoughmore, who held the office from 1789 to 1813, a period of twenty-four years. He was received with acclamation and he entered upon his duties with zest. At that time the Grand Lodge met monthly and he presided at five out of the first six meetings held after his installation. Several notices appeared in *Faulkner's Dublin Journal*, one of which read:

The amiable Lord Donoughmore is doing everything in his power to promote this ancient Society and make it truly respectable. From the neglect of a former Grand Master, the Society has suffered much and improper persons have been admitted into Lodges, but that cannot in future happen; a little time will wear away the disagreeable prejudices this has occasioned—for Phœnix like, a noble Society will hand down to latest posterity the revered Donoughmore as a model, not only for Grand Masters to Copy after, but for Nobility in General.

Lord Donoughmore had by no means a reign free from turmoil. The beginning of his Grand Mastership synchronised with the outbreak of the French Revolution and an endeavour, not unsuccessful, was made by some members to use the Lodges for the purposes of political propaganda. The evil was so great that Grand Lodge in January 1793, ordered that a circular letter should be drafted "and sent to the different Lodges in the Kingdom informing them that their interference in religious or political matters is contrary to the Constitutions of Masonry." At the same time, the following Manifesto, which is reproduced from Lepper and Crossle's work (p. 298), was drawn up:

Thursday, January 3, 1793.
Grand Lodge in *due* Form.
John Boardman, Esq. Grand Treasurer on the Throne.

The GRAND LODGE of IRELAND as the Constituted Authority and Guardians of the CRAFT, deem it incumbent on them to remind the respective *Lodges* of this Kingdom, that it is utterly inconsistent with the Fundamental Principles—the ANCIENT CHARGES—and the Uniform Practices of FREE MASONS, to permit any Discussions or *Publications* on Religious or Political Subjects among them—because these, of all others, are known to arouse the worst Passions of Men and excite among the kindest Brethren the most rancorous and lasting Animosities.—TRUE MASONRY prefers no Sect and acknowledges no Party.—A MASON'S RELIGION is the faithful worship of GOD,—his POLITICS a strict Obedience to the LAWS of the Country in which he resides,—and a most cordial and unremitting Attachment to his Sovereign.

FREE MASONS have sufficient opportunities of expressing their Religious and Political Opinions in *other* Societies and in *other* Capacities and should not, under any pretence whatsoever, suffer such Topics to invade the *sacred retirement* of a LODGE, which is peculiarly inappropriated to improve Moral Duties,—correct Human Frailties,—and inculcate Social Happiness.

THE GRAND LODGE, therefore, in discharge of their Duty and actuated by the most anxious Solicitude for the Prosperity, Honour and *Unanimity* of the whole MASONIC BODY of IRELAND, earnestly exhort and require all the LODGES of this Kingdom to refrain from Religious and Political *Discussions* and all *Publications* on such Subjects.

Signed by Order
NICHOLAS LOFTUS, Grand Sec.

The greatest trouble of all which Lord Donoughmore had to face was what is known as the Seton Secession. Alexander Seton, a Barrister-at-law, was appointed Deputy Grand Secretary in 1801 by the Grand Secretary, G. Darcy Irvine. He was a very energetic and a very unscrupulous man and there is ample evidence that he misappropriated the funds of Grand Lodge to a considerable extent during the time he held the office, from 1801 to 1805. He had a stalwart opponent in the Grand Treasurer, John Boardman, also a Barrister-at-law, who held that office from 1791 to 1814 and who had been opposed to the appointment of Seton. Quarrel suc-

ceeded quarrel until 1806, when a rival Grand Lodge was formed, which lasted until 1808, so that there were two bodies, each claiming the right to issue Warrants and generally to discharge the functions of a Grand Jurisdiction. The situation was rendered the more grievous because of the serious illness of Lord Donoughmore. An appeal was made to the Atholl Grand Lodge of England which, on September 2, 1807, issued a General Manifesto in which it said :

For some Time past, a riotous and turbulent Faction has existed amongst the Fraternity in Ireland, but which more particularly manifested itself on the 5th of June, 1806, when a Number of Persons at that Time unknown to the Grand Lodge, though claiming to be Freemasons from the North of that Kingdom, did assemble and obtrude themselves into the Grand Lodge and there attempted, by force of Numbers alone, to pass certain Resolutions subversive of the true Principles and Usages of Masonry ; and the said Persons, after the Grand Lodge had been duly closed by the Deputy Grand Master and Grand Wardens, at a late Hour and after the Grand Officers and most of the Representatives of the Dublin Lodges had retired, did affect to reopen the Grand Lodge, to rescind several of its solemn and deliberate Acts, to remove from their Situations two of the most respectable and zealous Officers of the Grand Lodge and to substitute other Persons in their Places, contrary to the established Laws and Usages of the Craft.

And that Alexander Seton, late Deputy Grand Secretary, appears to have been at the Head of and acting, aiding and assisting in said illegal Faction ; and, when called upon to deliver up the Muniments and Property in his Hands belonging to the Grand Lodge, refused to comply therewith: whereupon the Grand Lodge of Ireland, upon the 2d of April last, expelled the said Alexander Seton from all his Masonic Rights and Privileges.

In the same month—on September 17, 1807—a communication was sent to the Grand Master, Lord Donoughmore, from the Grand Lodge of Ireland urging his interposition, pointing out that the rival Grand Lodge was reviving cancelled Warrants and granting provisional ones, asserting that the Grand Master's signature was not necessary ; that the pretended Grand Lodge had received over £600 in fees and accounted only for a trifle over one-third. Lord Donoughmore called a meeting for April 7, 1808, when, so far as outward appearances were concerned, peace was declared, though it proved ultimately to be an illusion, Seton refusing to give way in any particular.

A meeting of the Grand Lodge was held on May 5, 1808, presided over by the Deputy Grand Master, the Hon. A. A. Hely-Hutchinson, when Lord Donoughmore was re-elected Grand Master, Lord Hutchinson and the Earl of Belmore Wardens. The factionists then came out in open revolt, seceded from Grand Lodge, formed the Grand East of Ulster and elected Colonel William Irvine as Grand Master. Without asking their consent, they also elected the Hon. John B. O'Neill and the Earl of Gosford as Grand Wardens. The Grand Lodges of England (Moderns) and Scotland both refused to accord recognition to this self-

constituted jurisdiction and this notwithstanding the fact that the Grand Lodge of England and the Grand Lodge of Ireland had not been in fraternal communication for more than sixty years. In 1809 Lord Blayney, an English Freemason was elected Senior Grand Warden of the Grand East and accepted the office on the misrepresentation that the Grand East had been formed for the convenience of the Ulster Freemasons. When he found that such was not the case he withdrew, though he was re-elected in 1810 and 1812, despite his protests. In 1810, Sir G. F. Hill, Bart., was elected Junior Grand Warden without his consent, whereupon he wrote declaring that he had never given any authority for the use of his name in that connexion. An unsuccessful attempt was made to found an Orphan School and money was actually collected for that purpose. After various exposures, the Grand East of Ulster had ceased to exist in 1813 and Alexander Seton was seen no more. The full story of the secession was told by Francis C. Crossle in the Christmas number of *The Freemason* for 1892, under the title of "The Grand East of Ulster" and the paper has since been reproduced in pamphlet form by the Lodge of Research, No. 200, Dublin. The end of the secession left Lord Donoughmore free to carry out his expressed wish of some years previously, and retire from the Grand Mastership. He was asked to reconsider his decision, but refused.

Reference has already been made to the first (Irish) *Book of Constitutions*, published by John Pennell in 1730. This was little more than Anderson's publication (1723) brought down to date, the new matter being about counterbalanced by the omission of some of the old; for instance, the introductory portion, the *Old Charges*, even the Regulations are much curtailed.

The next edition of the *Constitutions* seems to have appeared in 1744 and was published with Dr. Dassigny's *Impartial Enquiry* of the same year (Hughan's *Masonic Memorials*, 1874, p. 6), the title being "The General Regulations of the Free and Accepted Masons in the Kingdom of Ireland, Pursuant to the English Constitutions, approved of and agreed upon by the Grand Lodge in Dublin, on the 24th June 1741, Tullamore, Grand Master." The volume was dedicated to Lord Allen, the Grand Master, by Grand Secretary Spratt. Some 400 names are included in the list of subscribers and, among them, we meet with those of the Hon. Eliz. Aldworth (the Lady Freemason) and Laurence McDermott, the latter being, in all probability, intended for that of the famous journeyman painter, then a member of No. 26, Dublin, who refers to the work in his *Ahiman Rezon* of 1756.

Spratt's *Book of Constitutions* (1751) presents, in parallel columns, the English Laws of 1738 and those agreed to in 1739 during "the second year of the Grand Mastership of the Lord Viscount Mountjoy." The "Regulations of the Committee of Charity," which follow, were approved of in 1738. The work contains a short history of the Grand Lodge of Ireland, which is brought down to the year 1750. The list of about 200 subscribers contains the names of several Officers of the Grand Lodge and of Brethren at Cork—among the latter, that of David Fitzgerald, having the letters "P.D.G.M.M." (Provincial Deputy Grand Master Munster) appended.

The compiler refers to the period covered by the years 1747–9 in the following terms :

> It may justly be said, that within these three last years Freemasonry has arrived to the highest Perfection it ever was in Ireland, as is observed by many old Brothers, who had neglected the Lodges and lain rusty some years past, now re-entering among their harmonious Brethren and joining in Concord to strengthen their Cement.

Another revision of the *Book of Constitutions* took place in 1768 and was approved by the Grand Lodge on November 3 of that year. This Code remained in force, or, at least, was continually reprinted, down to the year 1807, when the second edition of the *Ahiman Rezon*, by Charles Downes, P.M., 141, " Printer to the Grand Lodge," was issued, the first having been published in 1804, in which the " Rules, Orders, and Regulations " added between 1768 and 1803 were printed after the original XXIX clauses. From very early times the officers of Lodges were required to pass through instructions and give account of their proficiency. Thus, in 1768, it was provided by Article (or Regulation) IX that " every Master and Warden, at his first entrance, shall stand such examination as the Grand Master, or the Right Worshipful in the chair, shall appoint ; and, if found incapable of his office, shall not be received as a member of the Grand Lodge." For more than a century and a half the Grand Lodge of Ireland has enjoined the strictest caution in the admission of new members ; and the *Constitutions* lay down rules for preliminary inquiry into the character of candidates for initiation, which it is only to be regretted do not extend throughout all Masonic Jurisdictions. Every Lodge is required to have a seal, with the impression of a hand and trowel encompassed round with the name of the town or city where it is held. This rule has been in force from 1768.

The members of Army Lodges were relieved from the payment of annual contributions, except whilst on Dublin duty, in 1768 ; but on November 6, 1788, a registry fee of 1*s.* 1*d.* per member was imposed ; the dues, however, payable by all Lodges were thoroughly revised on December 27, 1845.

In 1779 it was ordered " That any Brethren meeting on Sunday as a Lodge be excluded from the Grand Lodge," the prohibition being inserted even so late as the edition of 1875. In England, the practice of Sunday meetings of Lodges of Instruction was a very favourite one. It has not been countenanced for many years and, where it prevails, the name Club or School of Instruction is adopted instead of that of Lodge of Instruction.

The following regulation was passed in October 1789 : " That no Masonic transaction be inserted in a newspaper by a Brother without permission from the Grand Lodge." This interdict, which remains in full force, has had a very prejudicial effect by instilling the idea that secrecy, even in routine matters, is enjoined by the Grand Lodge and, as a natural result, the materials from

IRELAND

PRIVATE LODGE JEWELS AND CLOTHING

THE aprons of the Entered Apprentice and Fellow Craft are similar to those of England. That of a Master Mason has sky-blue lining and sky-blue edging one inch and a half deep ; the fall is triangular, with a rosette on the centre and two other rosettes are on the bottom of the apron. The tassels are of silver. No other colour or ornament shall be allowed, except the number of the Lodge, which may be embroidered thereon. It is also allowed to wear a stripe of silver, not above half an inch wide, upon the blue edging, but this is not compulsory (No. 1). In most Irish Lodges, however, on ordinary meeting nights, aprons of linen (often home made) are worn similar to No. 2 ; and so much so is this customary that, according to J. W. Goddard, " a strange Brother visiting a Lodge there would certainly have the impression that linen was the only material in use under the Grand Lodge of Ireland."

The apron of a Past Master is the same as that of a Master Mason, save that he may, if he pleases, have the square and compasses and G embroidered in silver thereon (No. 3).

The members of the Grand Master's Lodge wear aprons similar to those of the Grand Officers of and under the rank of Grand Warden, with the letters G.M.L. in gold embroidery on the fall.

The collars of officers of subordinate Lodges are to be of sky-blue watered ribbon, about four inches in depth. They may be edged with silver lace not more than half an inch wide, and may have the number of the Lodge embroidered in silver on the front (No. 4).

Masters of Lodges wear as their jewel the square (No. 5).

Past Masters wear the square and compasses and, if the wearer pleases, the letter G and the number of the Lodge, or either, may be inserted between the legs of the compasses (No. 6). The Past Master's jewel is to be worn from a sky-blue ribbon around the neck.

The Senior Warden's jewel is the level.

The Junior Warden's jewel is the plumb.

The Treasurer's jewel is the cross keys.

The Secretary's jewel is the cross pens.

The Deacon's jewel is the dove and olive branch, with two wands crossed saltirewise.

The Chaplain's jewel is a book on a radiant triangle.

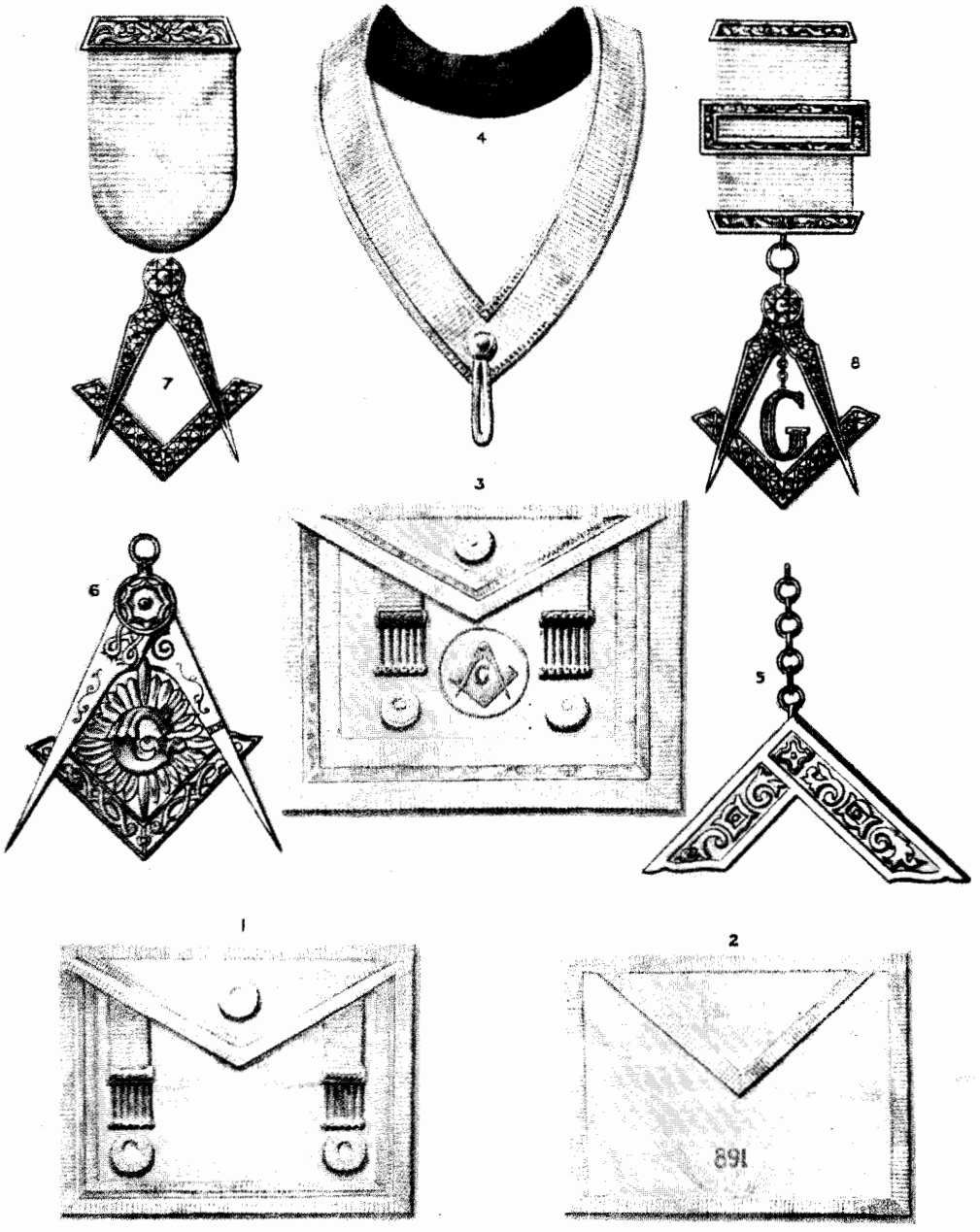
The Inner Guard's jewel is two swords crossed.

The Tyler's jewel is a sword.

The Organist's jewel is an Irish harp.

These are all of similar pattern to the jewels of the Grand Officers, but must be of silver, except in the case of those of the Grand Master's Lodge, which are to be of gold, or metal gilded.

Nos. 7 and 8 are jewels which may be worn by Master Masons or by Past Masters respectively.



Ireland—Private Lodge Jewels and Clothing.

which a really comprehensive history of Irish Freemasonry might be written do not exist.

The Numerical List of Lodges on the Register of the kingdom of Ireland for 1885, shows the Grand Master's Lodge at the head of the Roll without a number, after which follow 387 Lodges, with numbers ranging from one to 1014. Of the 345 Lodges to No. 645 of 1785, only forty-seven are dated the years when the Warrants were originally granted. No. 3 Cork, No. 4 Dublin and No. 7 Belfast, are now dated 1808, 1825 and 1875 respectively, though the Lodges which were originally constituted with those numbers must have been chartered in 1731–2. These are but a few instances of the many curious numerical anomalies of the Register of Lodges under the Grand Lodge of Ireland and suffice to prove that the numbers which distinguish such Lodges at the present time frequently afford no real indication of their antiquity. There are, however, several Lodges on the Roll which date from 1732 to 1785, but how many of these can prove continuous working for a century, or for three Jubilees, or two centuries, as several have done in England, it would be difficult to determine.

Centenary Warrants—as they are termed in England—are not granted by the Grand Lodge of Ireland, therefore the Irish records are not searched with the same pertinacity as in England, where an emulation exists among the members of old Lodges to prove an uninterrupted Lodge-existence of a century. Neither are there many histories published of particular Lodges, as in England, Scotland, Australia and America, so that not only the Irish Craft, but also the Brethren of other Jurisdictions, have, except in a few solitary instances, to put up with the entire absence of those details of Masonic life and activity which would throw a strong light on the Freemasonry of the Sister Kingdom.

The first Lodge of Ireland, 1731, at Cork (with twelve others), enumerated by Milliken, was in existence in 1769, which year begins " the regular record," according to his authority, " after the lapse of forty years," but the " lapse " was not to such an extent as Milliken imagined. The Minutes of the Grand Master's Lodge from 1769 are worth reproduction and should be published. On December 5, 1770, according to these records, " Richard, Earl of Barrymore, was admitted Entred Apprentice and Fellow Craft and was afterwards raised to the sublime Degree of Master Mason." It will be recollected that the fourth Duke of Atholl was hurried through the Degrees in the same manner in 1775 and the cases of the two noblemen differ only in one particular, the Earl not being elected Master of the Lodge until the following evening, whilst the Duke was placed in that office the same night! Sir Robert Tilson Deane, Bart. and Governor Jeffreys were the Wardens.

In August 1773, in order to encourage the Irish manufactures, each member of No. 1 agreed " to provide a uniform of Irish Cloth, the colour garter blue, with crimson waistcoat and breeches " (*Historico-Masonic Tracts*, p. 117). Neilson (*The Freemason*, October 1, 1881) mentions another Lodge, the members of which " wore the regimental uniform for nearly sixty-one years." This, the first Volunteer Lodge of Ireland, No. 620, was constituted on September 13, 1783. The

members were fined if present at any of its meetings without being clothed according to the By-Laws; the prescribed uniform being worn until January 10, 1844, when it was resolved that "the dress be black trousers and coat, satin faced and velvet collar, with white vest." The late Rev. J. J. MacSorley (Grand Chaplain of Ireland for more than a quarter of a century) states that the "satin facings" were of the same colour as the uniform.

Of the other twelve Warrants for Cork in 1769, as recorded by Milliken, nearly all have been reissued to other Lodges and bear later dates. Of these, No. 25 is now at Dublin and is dated 1853; No. 28 is at Antrim and dates from 1825; No. 67 is at Bantry (1884); No. 167 at Athy (1840); whilst No. 224 went all the way to Bermuda in 1867; No. 295 is still held in the 4th Dragoon Guards, as it has been from 1758—so it was, in all probability, for a time in Cork during 1769—and occurs in like manner in the lists of 1804 and 1813. In the latter Register, no fewer than 122 military Lodges are enumerated; and, on the Roll of 1822, there were 42, whereas there were only 9 in 1885. No. 347 went to Tasmania in 1872, but is now in County Down. No. 95 is still at Cork, but dating from 1771, it must have been reissued since 1769. The only other Lodge to be accounted for is No. 27, which is now held at Dublin and is declared to date from 1733. A sketch of this Lodge has been given by Hughan in the *Masonic Magazine* (April 1878), where its chequered career can be studied by the curious reader. The Shamrock Lodge, originally chartered about 1733, was granted a singular privilege. Its members were allowed to wear aprons with green flaps and a golden shamrock embroidered thereon. As No. 27 Cork, it is inserted in the Register of 1804 and the name occurs on the Hon. Mrs. Aldworth's Masonic Jewel, which was given by the then owner to a P.M. of that Lodge, May 1, 1816; its Warrant being exchanged by the members of No. 167, Castle Townshend, about 1840. Shortly afterwards it languished and, in 1876, was transferred to Dublin, the present title of the Lodge being the Abercorn. The Shamrock Lodge at one time kept a pack of hounds, called the Masonic Harriers and, after enjoying the pleasures of the chase, the Charter song was often called for, when the members sang in chorus the beautiful words of the Irish poet:

O, the Shamrock! the green immortal Shamrock!
Chosen leaf
Of Bard and Chief,
Old Erin's native Shamrock.

The old Lodge, No. 13, held at Limerick from the year 1732, is still on the Roll, the testimony of Milliken being, that it has, "although Lodges, like all human institutions, are prone to change, preserved its respectability from its first formation." The same writer relates a pleasing story in illustration of the good feeling of its members. In 1812 two small vessels were captured by Captain Marincourt of La Furel. One of these hailed from Youghal. The two Captains were Freemasons and the captor, who was also a Brother, allowed them their liberty on their pledge

to do their utmost to obtain the release of Brother Joseph Gautier, then a prisoner of war in England, or failing in their endeavours, " they bound themselves to proceed to France within a given time and surrender." Captain Marincourt and his ship were captured shortly afterwards by the British frigate La Modeste and, in consequence of his Masonic conduct, the French commander was unconditionally released. The Lodge, No. 13 Limerick, together with Nos. 271 and 952 of the same town, by way of marking their esteem for his character, sent him a vase, of the value of one hundred pounds, but which he did not live long enough to receive. The handsome gift was in consequence returned to the donors, " where it remains an ornament in Lodge No. 13 and a memorial of the sublime friendship existing between Freemasons " (*Historico-Masonic Tracts*, p. 119).

The Jurisdiction of the Grand Lodge of Ireland was invaded by Mother Kilwinning in 1779, whose Grand Master, the Earl of Eglinton, granted a Warrant in that year to " the High Knights' Templars of Ireland, Kilwinning Lodge," Dublin. The members of this Scottish Lodge fully considered that they were justified in working the Knight Templar Degree by virtue of their Charter and actually did so as early as December 27, 1779. Other Degrees were also wrought by the same body, such as the Royal Arch in 1781 and the Prince Rose Croix in 1782, whilst the Chair, the Excellent and the Super Excellent Degrees came in for a share of their attention. From this Lodge arose the Early Grand Encampment of Ireland, which chartered over fifty Encampments—some having been for Scotland and England—whilst the present Kilwinning Preceptory, Dublin, is an offshoot of the year 1780. When the rights of this Knight Templar Organization were disputed or questioned, their Sublime Commander (John Fowler) maintained that their Warrant was " holden from the Royal Mother Lodge of Kilwinning of Scotland, the true source from which any legal authority could be obtained " and it was declared that " the documents to support this statement are in the archives of the Chapter, ready for the inspection of such Knights Templar as choose to examine them." The Charter, however, simply authorized the formation of a Lodge, Mother Kilwinning never having worked any other than the three Degrees and those only since the third decade of the eighteenth century (see *History of Mother Kilwinning Lodge*, by Robert Wylie, 1882, pp. 370, 371).

The erection of this daughter Lodge encouraged, however, the belief in Kilwinning, being a centre of the Higher Degrees. In 1813 application was made to the Mother Lodge to authorize the transfer of a Black Warrant from Knights of the Temple and of Malta, in the Westmeath Militia, to Brethren in the same Degree serving in the Shropshire Militia. Lyon in *History of the Lodge of Edinburgh*, p. 287, says :

It was to their intercourse with Brethren belonging to regiments serving in Ireland towards the end of the last century, that Scotch Lodges owed their acquaintance with Knight Templarism. This order, then known as Black Masonry, was propagated, to a large extent, through Charters issued by the High Knights

Templar of Ireland, Kilwinning Lodge—a body of Freemasons in Dublin, who were constituted by Mother Kilwinning in 1779, for the practice of the Craft Degrees."

But the Lodge of Kilwinning, in reply to the Sir Knights of the Shropshire Militia, repudiated the existence of any maternal tie between herself and any Society of Masonic Knighthood and confessed her inability to " communicate upon Mason business farther than the Three Steps " (see *Freemasons' Magazine*, February 18, 1865, p. 114).

Another old Lodge requires a passing notice. On St. John's Day (in harvest) 1800, the members of No. 60, Ennis, attended the Roman Catholic chapel there and heard a sermon by the Rev. Dr. M'Donagh (Parish Priest), who subsequently dined with the Brethren. This Lodge was warranted in 1736 and is still on the roll, with the same number and place of meeting.

We learn from a non-official source that

in the year 1797 Freemasonry in Ireland flourished so greatly under its accomplished Grand Master, the Earl of Donoughmore, that scarcely a village was without its Masonic meeting. The numbers of Masons, therefore, in the sister isle, manifested an enthusiasm which greatly exceeded its popularity in England. About 50 Lodges met in Dublin alone and, in the city of Armagh, 34 Lodges of that single county assembled in general committee to vote resolutions expressive of their loyalty, with declaration to support the King and Constitution. In 1834 scarcely eight Lodges met in Dublin (see *Freemasons' Quarterly Review*, 1834, p. 318).

There was a great deal of Masonic enthusiasm in Ireland during the closing years of the eighteenth century. This is placed beyond doubt by the large number of Lodges on the Roll at that period but, nevertheless, the supply was plainly in excess of the legitimate demand, for many of them ceased to meet within a very short period of their constitution. In a list for 1804 (printed by C. Downes) the numbers range from 1 to 951, but of these 178 were vacant, consequently there were only 773 Lodges in actual existence. A still larger proportion of extinct Lodges is disclosed by the printed report of June 24, 1816. At that date only 607 Lodges had paid their dues, 110 were in arrears not exceeding five years, 68 beyond that period. There were 25 military Lodges of which no account had been received " for many years " and 210 were dormant or cancelled! In other words 607 had obeyed the laws, 413 had not, with respect to the annual and other payments to the Grand Lodge, there being 810 on the Roll and 210 erased from the Register (see W. J. Hughan in *The Freemason*, August 18, 1877).

In order to dispose of the 210 numbers then vacant, together with such others as were in arrear of dues and cancelled, it was ordered " that on and after June 24, 1817, the vacant numbers shall be granted to existing Lodges, according to seniority." The petitioning bodies were to be qualified properly and recommended and a fee

of one guinea was sanctioned " to meet the expense of revival and exchange " of each Warrant.

" Perfect uniformity of Warrants " was also aimed at and Lodges undesirous of changing the numbers they then bore, were recommended to " take a duplicate of same off the improved plate," with a distinct pledge that the original date should be preserved and inserted.

On the completion of these changes it was designed that all new Warrants granted by the Grand Lodge should be ordered for the highest senior number then vacant on the List, so that the numerical order should not be increased till all the vacant numbers were disposed of.

On October 4, 1810, the Grand Lodge of Ireland passed a law: " That in all Masonic processions the precedence should be according to the number of the Warrant."

From 1817 to the present time the " numerical order " has not been increased, the numbers distinguishing the Lodges in 1885 not having overlapped the list of June 24, 1816. On the contrary, out of the 1,020 numbers then existing, many are at the present moment available for allotment! It has been observed by Neilson that " The custom in Ireland as to Lodges being known, is different from England and Scotland, as in Ireland every Lodge is known only by its number, the name being a secondary matter, consequently Lodge numbers have never been changed from the time of their first being granted."

It would, however, be difficult to substantiate this statement, at all events with regard to the usage prevailing between the years 1816-20, for it is evident that some Lodges then took higher numbers, consequently violent numerical changes must have been made, of which no account has been officially notified from that period to this, the special regulations mentioned only affecting old Lodges, the new Warrants being provided for in the revised Laws. Under the original Grand Lodge of England, however, also in Scotland, changes of numbers have been duly chronicled, so that each Lodge can be traced through all its numerical vicissitudes and, if distinguished by a high number, though of late origin, the discrepancy is capable of explanation. In 1814 there were 647 Lodges on the Roll of England and about 322—of which 42 were dormant or erased—on that of Scotland. Therefore, in the year named (1814) the total number of Lodges nominally at work under the three Masonic Jurisdictions of these islands was as follows: In England, 647; in Scotland, 280; in Ireland, 810. Many of these were, of course, held out of the countries within whose Jurisdictions they were comprised. According to the Irish Roll, for example, two Lodges met in England—at Norwich and the Middle Temple, London, respectively—a third in " Beeziers (*sic*), France "; a fourth at New York; a fifth at Baltimore; besides some others which assembled in parts of the world—the colonies and dependencies of the British Crown—where their presence does not call for any remark.

In 1813 the Grand Lodge of Ireland was in great straits for money and the Military Lodges which had been exempt from payment of dues to Grand Lodge

relinquished voluntarily this exemption and agreed to pay the annual dues of 10*s.* 10*d.*, while in Great Britain, Ireland or the British Isles and a law to this effect was passed by the Grand Lodge of Ireland on January 7, 1813.

A very stringent law regarding funeral processions was passed on December 5, 1811, when it was ordained that "No emblems shall be worn at any Masonic funeral except those of Blue [Craft] Masonry."

Although Deacons as officers had existed in the Irish Lodges from "time immemorial," the first mention of them in Grand Lodge was on November 7, 1811 and the appointment did not carry Grand Rank until many years later. The Minute runs:

The Committee of Inspection suggest the propriety of opening the Grand Lodge in the fullest form possible so as to impress every Brother with the proper idea of the dignity of a general representation of the Masonic Order in Ireland.

They therefore recommend that Grand Deacons be appointed every Grand Lodge Meeting, the Senr. Deacon to be appointed from the Senr. Wardens; the Junr. Deacon from the Junr. Wardens, both Deacons to be called from the Junr. Lodge present.

The duty of the Senr. Deacon shall be to see that all the Brethren above the Senr. Grand Warden's chair are properly cloathed and that they sit in order according to the number of their Lodge and also to obey such orders as shall be given him by the Grand Master or his representative.

The duty of the Junr. Deacon shall be to see that all the Brethren below the Senr. Grand Warden's Chair are properly cloathed and sit in regular order and that the Gd. Pursuivant does not admit any Brother into the Gd. Lodge except the proper members thereof well known Past Masters or such Brethren as shall be passed by any of the Grand Officers or a Master of a Lodge and also to obey the orders of the Senr. Grand Warden.

The Deacons to collect the Charity of the night which will prevent the Grand Wardens' chairs being vacated during the sitting of the Grand Lodge. (See Lepper and Crossle's *History of the Grand Lodge of Ireland*, vol. i. p. 410.)

The story of Irish Freemasonry since the World War is one of work in the face of opposition, acts of violence and denunciation by a hostile press. Persecution, however, has served to intensify the zeal of the Irish Freemasons. They have increased in numbers and their good works prove their loyalty.

The Masonic Female Orphan School, founded in 1792, and The Masonic Orphan Boys' School are the pride of Irish Freemasonry.

Reliable reviews state that in 1922 there were 576 Lodges with about 40,000 members, while in 1929 there were 608 Lodges and about 51,000 members.

The Grand Lodge of Ireland has a Provincial Grand Lodge in New Zealand, and other Lodges in South Africa, nine in India, one in China, two in Bermuda; others in Ceylon, Malta, Gibraltar and Australia. Also six Military Lodges.

The headquarters of the Grand Lodge is located in Dublin. Dublin has 75 Lodges, and in Belfast there are 123.

CHAPTER VIII

EARLY BRITISH FREEMASONRY

SCOTLAND

THE ordinary practice of Masonic writers, from Anderson to Oliver, having been to draw largely upon their imaginations, whilst professedly furnishing *proofs* of the antiquity of Freemasonry, has led many critical readers to suppose, that at best the existing society is simply a modern adaptation of defunct Masonic organizations and that the Craft, now so widely dispersed over the four quarters of the globe, dates only from the second decade of the last century.

The trite observation that "truth is stranger than fiction," finds an apt illustration in the early histories of the Fraternity for, however improbable, it is none the less a fact, that the Minutes of Scottish Lodges from the sixteenth century and evidences of British Masonic life dating farther back by some two hundred years, were actually left unheeded by the premier historiographer, although many of such authentic and invaluable documents lay ready to hand, only awaiting examination, amongst the muniments in the old Lodge chests.

Instead of a careful digest of these veritable records—records, it may be stated, of unquestionable antiquity—those anxious to learn anything of so curious a subject, had to wade through a compendium of sacred and profane history (of more than doubtful accuracy), entitled *The History and Constitutions of the most Ancient and Honourable Fraternity of Free and Accepted Masons, collected from their old Records and faithful Traditions* and then found very little to reward their search.

It will be seen that, by the collection and comparatively recent publication of many of the interesting records above alluded to, so much evidence has been accumulated respecting the early history, progress and character of the Craft, as to be almost embarrassing and the proposition may safely be advanced, that the Grand Lodges of Great Britain are the direct descendants, by continuity and absorption, of the ancient Freemasonry which immediately preceded their institution, which will be demonstrated without requiring the exercise of either dogmatism or credulity.

The oldest Lodges in Scotland possess registers of members and meetings, as well as particulars of their laws and customs, ranging backward nearly three hundred years. Many of these bodies were the founders of the Grand Lodge in 1736—after the model of the Grand Lodge of England, 1717—some, however, not participating in the first instance, were subsequently admitted, whilst others preferred isolation to union—one of the last named existed as an independent Lodge till recently. It is therefore evident that a sketch of the salient features of

these ancient documents, will form an important link in the chain which connects what is popularly known as the Lodges of Modern Freemasonry, with their operative and speculative ancestors.

Though not the first references to Masonry, or Freemasonry, in order of date, the *St. Clair Charters* deserve examination at the outset of the inquiry, because of the signatures attached to them. The original Charters are in the custody of the Grand Lodge of Scotland, presented by the late Professor W. E. Aytoun, who obtained them from Dr. David Laing, of the Signet Library (the purchaser of the late Alexander Deuchar's valuable MSS.). Lyon (*History of the Lodge of Edinburgh*, p. 58) states there can be no doubt of their genuineness, having compared several of the signatures in the originals with autographs in other MSS. of the period.

The Advocates Library at Edinburgh contains a small volume well known as the *Hay MSS.*, in which are copies of these two charters, but Lyon, after a careful scrutiny, pronounces the transcripts to be faulty in character, which is probably due to the lack of exactitude in the transcriber. According to the *Genealogie of the Saint Clares of Rosslyn* (edited by James Maidment, Edinburgh, 1835) by Father Richard Augustin Hay, Prior of Pieremont, the junior of the *Hay MSS.* was subscribed at "Ed[inburgh] 1630," which entry does not occur in the original and, according to a communication from the editor to D. Murray Lyon (*The Freemason*, May 24, 1873), the date must have been an interpolation, the same year being assigned to the charter by Lawrie in his *History of Freemasonry*, 1804. They are written on scrolls of paper in a superior style, the one being 15 by 11½ inches, and the other 26 inches in length, the width being the same as its companion. A few words are obliterated but are easily supplied, the only serious injury sustained, affecting the senior document, which is minus the south-east corner. It has been suggested that the absent portion contained other signatures, which is quite possible. The dates have been approximately settled by Lyon, who supplied the interesting particulars respecting their character.

The first Charter could not have been written immediately after the *Union* of the crowns of England and Scotland (March 24, 1603), having been signed by William Schaw, master of work, who died in 1602; its probable date is 1601–2, the names of the deacons of the Masons at Edinburgh affording some assistance in identifying this period. The second, long assigned to 1630, so dated in many of the transcripts, was evidently promulgated in 1628, according to the internal evidence which has been so well marshalled by Lyon (*op. cit.*, viii, pp. 57–66).

There are no insuperable difficulties besetting the comprehension of the quaint and obsolete phraseology of these singular documents, though modern renderings of similar records will usually be given, in the hope of averting the transient and perfunctory examination which ordinarily awaits all excerpts of this class. In all cases, however, it may be said that either the originals or certified copies have been consulted for such purposes and an intimation will always be given of the sources of authority upon which reliance is placed. No useful end

would be attained by a literal reproduction of all the curious Minutes to which there will be occasion to refer, but every care will be taken accurately to present their true meaning and intent.

It will readily be noticed that the two deeds are altogether silent as to the Grand Mastership of the Craft being hereditary in the St. Clairs of Roslin, yet that distinction has been claimed for this family. The author of what is commonly known as Lawrie's *History of Freemasonry*—the late Sir David Brewster [1st ed., 1804; 2nd ed., 1859. Alexander Lawrie, wishing to publish a work on Freemasonry, asked Dr. Irving to undertake its compilation, on whose refusal he applied to Sir David (then Mr.) Brewster, by whom it was readily undertaken (Lyon, *History of the Lodge of Edinburgh*, p. 55; *Notes and Queries*, May 9, 1863)]—observes: "It deserves to be remarked that in both these deeds the appointment of William Sinclair, Earl of Orkney and Caithness, to the office of Grand Master by James II of Scotland, is spoken of as a fact well known and universally admitted" (1804 ed., p. 103). There is no corroboration of this assertion, which is simply untrue. Certainly the consent of the *Friemen Maissones* within the realm of Scotland is acknowledged, also that of the master of work, in favour of William St. Clair purchasing the position of patron and judge from "our sovereign lord," for himself and heirs; and, as far as they could do so, the successors to these masons are pledged in like manner to support such an appointment. Yet the office of "master of work" was not superseded thereby and, whilst the first deed records a statement, that the "Lairds of Rosling" had previously exercised such a privilege for very many years, the Masonic body must have valued their patronage very slightly, to have required another deed to be executed in less than thirty years. The second being obtained from the *hammermen—blacksmiths* and others—as well as the masons and, though it is not mentioned in the text, the "squaremen" (according to M'Dowall, *History of Dumfries*, 1867, p. 741, this term comprehended masons, joiners, cabinet-makers, painters, and glaziers) were likewise a party to the agreement, these including the crafts of coopers, wrights (or carpenters) and slaters, who were represented on the charter by their deacons from Ayr!

The important declaration in the junior document, as to the destructive fire in Roslin Castle, by which some writings of extraordinary value to the Craft perished and were thus lost to the Freemasons, would surely have been announced in the deed executed at an earlier date by the Masonic body, had the conflagration been of the character represented. The misfortune is, that to refer the absence of confirmatory evidence to fire or other "visitation of Providence," is an old method of seeking to turn the edge of criticism and has been followed by Brethren in later times, when they have been pressed to account for the fact that the entire weight of evidence is opposed to the establishment of their own pet theories. Maidment has demonstrated the utter groundlessness of the claims put forward by the Lawries, that there ever was such an appointment made either by royal authority, or the vote of the Masonic Craft, to secure the office of hereditary Grand Master to the St. Clairs. These questions will still further be elucidated, when the formation

of what is acknowledged to be the premier Grand Lodge and the election of the first Grand Master, took place, about a century later, in London. Meanwhile it may be noted that there are no deeds known, which confer such a position as that claimed, on the Earl of Orkney in the fifteenth century (the representative of the elder branch of the St. Clairs), neither is there any record of that nobleman or his successors having conveyed such hereditary privileges to the younger branch of the family. The *St. Clair Charters* themselves give an emphatic denial to the absurd statement and, as Sir David Brewster in 1804, and the younger Lawrie in 1859 [W. A. Laurie, son of the publisher of the original work (1804) and author of the enlarged edition of 1859. The altered spelling, adopted by the son, has conveyed an impression that the two editions are distinct works], cite the two deeds as confirming their assertions, which deeds, on an examination are found to contain no such clauses, the only wonder is, that such an improbable story as that of the hereditary Grand Mastership ever obtained such general credence.

The Lodges which were parties to Charter No. 1 met at Edinburgh, St. Andrews, Haddington, Atcheson-Haven and Dunfermline respectively. The second deed bears the names of the representative Lodges at Edinburgh, Glasgow, Dundee, Stirling, Dunfermline, St. Andrews, also of the masons and other crafts at Ayr.

These several bodies united for the purpose of obtaining a patron for their craft; inasmuch as other districts in Scotland are not included, which there is every reason to believe contained Lodges at that period, such as Kilwinning and Aberdeen, it seems likely that the office of patron was more sought with the object of settling whatever local disputes might occur amongst the Freemasons in the exercise of their trade, than intended in any way to set aside the king's master of work, who supported the petition of the Lodges. If this were so, then it might fairly be expected that similar powers were obtained in other counties, which is just what we find did occur on September 25, 1590, on which day James VI granted to Patrick Coipland of Udaucht the office of " Wardene and Justice " over the " airt and craft of masonrie " within the counties of Aberdeen, Banff and Kincardine, with the fullest liberty to act in such a capacity within the district named. The appointment was made in response to the vote in his favour, " by the maist pairt of the master masounes within the sheriffdomes," likewise because the nominee's " predecessoris hes bene ancient possessouris of the said office of Wardanrie over all the boundis." Lawrie accepts this appointment as " proving beyond dispute that the Kings nominated the office-bearers of the order," but Lyon considers it " a strictly civil one, like that of the Barons to the wardenrie of the Crafts in 1427 " (*op cit.*, p. 5). Supposing we take Lawrie at his word, what becomes of his " hereditary Grand Mastership " theory and how comes it to pass that different districts are thus allotted to wardens to act as judges of the Masonic Craft, if the Earl of Orkney and his heirs were empowered to act as Grand Masters of the Fraternity, from the reign and by the authority of James II ? Surely the master masons within the three counties named in the deed of 1590, who provisionally elected a warden to rule over them, would not have obtained the countenance and confirmation of James VI

had there been an office then existent of Grand Master of the Freemasons, whether hereditary or otherwise. As Hughan points out in his *Early History of British Freemasonry* (*Voice of Masonry*, Chicago, U.S.A., 1872–3) (from which the terms of Coipland's appointment are quoted), the laws promulgated by William Schaw, Master of Work to King James VI, of December 28, 1598, were in force in Aberdeen, Banff and Kincardine, just as in all other parts of Scotland; this alone is sufficient to give a death-blow to the illusions of the Lawrie school, in which, alas, there are believers even at this day.

As a matter of fact, it is not known that this warden [the office of warden over a large district in Scotland, herein noted of 1590, must not be confused with that of Wardens of a Lodge as provided for in *Schaw Statutes* of 1598–9] and judge of 1590 was a mason. No actual minutes or documents record the admission of speculative members at so early a period, therefore it is not possible to do more than concede that he *may* have been "accepted" as a Brother and made "free" of the ancient Craft, out of compliment to his responsible position, in accordance with the motives which actuated the Fraternity in olden times, to secure the co-operation and favour of those who exercised rule and authority over them.

These documents of the sixteenth and the following century, having retrospective as well as prospective clauses—the former of which have been unduly magnified and distorted beyond all fair bounds of interpretation—must be the excuse for placing them first in order, in a review of the MSS. of the Craft. Of still more importance and of especial value are the noted Statutes of 1598—compiled in order that they might be sent to all the Lodges in Scotland, having received the unanimous sanction of the masters convened at Edinburgh—and to which William Schaw, the master of work (by royal appointment) and general warden, had duly subscribed his name and enjoined their due observance by the Scottish Craft. Of scarcely less importance are the laws of the following year, signed by the same official, having particular reference to the old Lodges at Edinburgh and Kilwinning, the clauses of which are extraordinary in character, considering the period of their promulgation, while they afford an insight into the usages and customs of the Craft, superior to any other documents which have come down to us from remote times.

The older Masonic code bears the date of December 28, 1598, is written in a legible manner in the first volume of the records of the Lodge of Edinburgh and is duly attested by the autograph of Schaw as master of work. It consists of twenty-two "items," not numbered and concludes with the attestation clause, which recites the obligation taken by the master masons who were convened, to keep them faithfully. The general warden was requested to sign the statutes in order that an authentic copy might be made and sent to all the Lodges in Scotland —the names and number of which, unfortunately, the record does not disclose; but evidently their scope was of a general character and by no means restricted to the Lodge of Edinburgh, which, from its situation, naturally served as the medium of their circulation throughout the realm.

The Schaw Statutes, No. 1, of A.D. 1598

In considering these rules in detail, the items are numbered in consecutive order and their leading characteristics briefly summarized. For the exact text of these regulations, see Lyon, *History of the Lodge of Edinburgh*, pp. 9–11; also *Constitutions of the Grand Lodge of Scotland*, 1848.

1. All the good ordinances concerning the privileges of the Craft, which were made by their predecessors of gude memorie, to be observed and kept; especially to be true to one another and live charitably together as becometh sworn brethren and companions of the Craft.

2. To be obedient to their wardens, deacons and masters in all things concerning the Craft.

3. To be honest, faithful and diligent in their calling, upright with the masters or owners of the work which they undertake, whatever be the mode of payment.

4. That no one undertake work, be it great or small, unless able to complete it satisfactorily, under the penalty of forty pounds [Scots], or the fourth part of the value of the work, according to the decision of the general warden, or the officers named in the 2d item, for the sheriffdom where the work is being wrought.

5. That no master shall supplant another under the penalty of forty pounds.

6. That no master take an uncompleted work unless the previous masters be duly satisfied, under the same penalty.

7. That one warden be elected annually by every Lodge, "as thay are devidit particularlie," to have charge thereof and that, by the votes of the masters of the said Lodges, with the consent of the general warden if present. Should the latter be absent, then the results of such elections must be communicated to him, that he may send his directions to the wardens-elect.

8. That no master shall have more than three apprentices during his lifetime, unless with the special consent of the officers previously mentioned, of the sheriffdom in which the additional apprentice shall dwell.

9. Apprentices must not be bound for less than seven years and no apprentice shall be made "brother and fallow-in-craft," unless he has served an additional seven years, save by the special license of the regular officers assembled for that purpose and then only, if sufficient trial has been made of his worthiness, qualification and skill. The penalty was forty pounds, as usual, "besyde the penalteis to be set doun aganis his persone, accordyng to the ordr of the ludge quhair he remains."

10. Masters must not sell their apprentices to other masters, nor dispense with their time by sale to such apprentices, under the penalty of forty pounds.

11. No master to receive an apprentice without informing the warden of his lodge [ludge], that his name and date of reception be duly booked.

12. No apprentice to be entered but by the same order.

13. No master or fellow-of-craft to be received or admitted except in the

presence of six masters and two entered apprentices, the warden of that lodge being one of the six, the date thereof being orderly booked and *his name and mark insert* in the said book, together with the names of the six masters, the apprentices and intender. Provided always that no one be admitted without "ane assay and sufficient tryall of his skill and worthynes in his vocatioun and craft."

14. No master to engage in any Masonic work under charge or command of any other craftsman.

15. No master or "fellow-of-craft" to receive any cowanis to work in his society or company, or to send any of his servants to work with them, under a penalty of twenty pounds for each offence.

16. No apprentice shall undertake work beyond the value of ten pounds from the owner thereof, under the penalty aforesaid and, on its completion, a license must be obtained from the masters or warden in their own neighbourhood, if more is desired to be done.

17. Should strife arise amongst the masters, servants, or apprentices, they must inform the wardens, deacons, or their lodges, within twenty-four hours thereof, under ten pounds penalty in case of default, in order that the difficulties may be amicably settled. Should any of the parties concerned therein, refuse to accept the award made, they shall be liable to be deprived of the privileges of their lodge and not be permitted to work during the period of their obstinacy.

18. Masters and others must be careful in taking all needful precautions as to the erection of suitable scaffolding and, should accidents occur through their negligence, they shall not act as masters having charge of any work, but for ever afterwards be subject to others.

19. Masters are not to receive apprentices who "salhappin to ryn away" from their lawful service, under penalty of forty pounds.

20. All members of the Mason Craft must attend the meetings when lawfully warned, under "the pane of ten punds"

21. All masters present at any "assemblie or meeting" shall be sworn by their great oath, not to hide or conceal any wrong done to each other, or to the owners of the work, as far as they know, under the same penalty.

22. All the said penalties shall be collected from those who break any of the foregoing statutes, by the wardens, deacons, and masters, to be distributed "ad pios vsus according to gud conscience" and by their advice.

The Statutes, subscribed by William Schaw, "Maistir of Wark, Warden of the Maisonis," were agreed to on December 28, 1599, having apparently been duly compared with the code of the previous year; obviously they were arranged especially for the old Lodge at Kilwinning, Ayrshire. As there are several points mentioned in these ordinances which are not of a general character, but refer specially to the Lodge named and as it is desirable to examine the records of all the more ancient Scottish Lodges, the history of each will be taken separately as far as possible.

It is the custom of some writers, to claim that the years when the various abbeys were erected, provide the surest means of determining when the Lodges originated, on the assumption that each of these structures required and had a Lodge of Freemasons as their builders. Lyon observes, that while their southern neighbours hold the Masonic Fraternity to have been organized at York in the time of Athelstan, A.D. 926, Scottish Freemasons are content to trace their descent from the builders of the abbeys of Holyrood, Kelso, Melrose and Kilwinning, the Cathedral of Glasgow and other ecclesiastical fabrics of the twelfth and thirteenth centuries. Not the slightest vestige of authentic evidence, however, has yet been adduced in support of the legends in regard to the time and place of the institution of the first Scottish Masonic Lodge. If it has to be acknowledged that the tradition regarding the introduction of Freemasonry into Scotland is somewhat apocryphal, the same is true of much that has been written of the Brotherhood as it existed at any time prior to the close of the sixteenth century.

If Holyrood is mentioned as the earliest of the Scottish abbeys, Kelso is at once brought forward as of the same period ; when Kilwinning is proudly referred to as exceeding in antiquity any ecclesiastical edifice of the sister kingdom, the claims of Melrose to priority of institution are immediately asserted. It is scarcely possible that any agreement can be arrived at under such circumstances. Several of these old Lodges have to lament the loss of their most ancient manuscripts, whilst others are at the present time almost, if not quite, destitute of any records whatever. It is, therefore, safer to follow the decision of the Grand Lodge of Scotland as to their relative *precedency*, leaving their antiquity an open question ; these old *ateliers* will, therefore, be marshalled according to their positions on the roll, after which those that have ceased to exist will be noticed, concluding with some remarks upon the Lodge of Melrose which till recently kept aloof from the Grand Lodge of Scotland.

Mother Kilwinning Lodge, Ayrshire, No. 0

The historian of Scottish Masonry in general and of the Kilwinning and Edinburgh Lodges in particular (Lyon), acknowledges that the pretensions of the former to priority of existence, based as they are upon the story which makes its institution and the erection of Kilwinning Abbey (1140) coeval, are weakened by the fact that the abbey in question was neither the first nor the second Gothic structure erected in Scotland. That the Lodge was presided over about the year 1286 by James, Lord Stewart of Scotland, a few years later by the hero of Bannockburn, afterwards by the third son of Robert II (Earl of Buchan), are some of the improbable stories which were propagated during the last century, in order to secure for the Lodge the coveted position of being the first on the Grand Lodge Roll, or to give countenance to its separate existence as a rival Grand Lodge. Whatever pre-eminence the supporters of Mother Kilwinning may have arrogated to that ancient Lodge during the early part of the last century and, however difficult

it might then have been to reconcile conflicting claims, there is no doubt as to the precedence given to the Lodge of Edinburgh in the *Statutes* of 1599, Kilwinning having distinctly to take the second place.

It is singular, in the circumstances presently to be mentioned, that the records of neither the Edinburgh nor Kilwinning Lodges allude in the slightest degree to these regulations and the Craft does not appear to have had any idea of the existence of such a document until modern times. That it was unknown in 1736 and during the struggles for priority and supremacy waged by the Grand Lodge and Mother Kilwinning, is quite certain, because its production as evidence would have at once settled the points in dispute. In 1861 the then Earl of Eglinton and Winton, through the then Deputy Grand Master (John Whyte-Melville, afterwards Grand Master), presented the Grand Lodge with a copy of *Memorials of the Montgomeries, Earls of Eglinton.* The muniment room in Eglinton Castle was diligently searched and placed under requisition for the purposes of that work and thus, through the devotion of the lamented Lord Eglinton to archæological studies and research, the Scottish Craft owes the discovery of this valuable code of Masonic laws and decisions. There cannot be a doubt as to the authenticity of the MS. and Lyon's suggestion that its preservation in the repositories of the noble house of Montgomerie was, in all probability, owing to that family's former connexion with the Masonic Court of Kilwinning, is one fully warranted by facts.

As far as possible, an accurate rendering of each of the thirteen items will be given, numbering them consecutively as in the case of the former regulations (*Schaw Statutes*, No. 1).

The Schaw Statutes, No. 2, of A.D. 1599

(For the full text of this document, see Lyon, *History of the Lodge of Edinburgh*, p. 12)

1. The warden to act within the bounds of Kilwinning *and other places subject to that Lodge*, shall be elected annually on the 20th day of December *and that within the kirk at Kilwynning*, as the *heid and secund ludge of Scotland*, the general warden to be informed accordingly. [The position of the Lodge in 1599 corresponds with that of a District Grand Lodge at the present time, its jurisdiction being defined in the next item. The status accorded to it is both strange and paradoxical, for how can that which is *head* be also *second*, Masonically or otherwise? Before arriving at a decision, the third of the rules must be carefully examined.]

2. The Lord Warden Generall, considering that it was expedient that all the Scottish Lodges should prospectively enjoy their ancient liberties as of yore, confirms the right of the Lodge of Kilwinning, secund lodge of Scotland, to have its warden present at the election of wardens within the bounds of the "nether waird of Cliddisdaill, Glasgow, Air and boundis of Carrik," also to convene these wardens to assemble anywhere within the district (embracing the west of Scotland, including Glasgow), when and where they had to submit to the judgments of the warden and deacon of Kilwinning. [This clause disposes of the pretensions of the *Malcolm*

Canmore Charter of St. John's Lodge, Glasgow, which was foisted upon the Fraternity in comparatively recent times; for that city in 1599 was Masonically subject to Kilwinning (see chapter on "Apocryphal MSS.").]

3. The warden general, for reasons of expediency, *confirms* the rank of Edinburgh as the first and principal lodge in Scotland, that of Kilwinning being the second, "as of befoir is notourlie manifest in our awld antient writtis;" and the Lodge of Stirling to be third, according to their ancient privileges. [This item establishes the clear meaning and intention of Schaw, for he expressly declares that the Lodge of Edinburgh is the first and principal in the country, awarding to Kilwinning and Stirling the second and third positions respectively. Accordingly any one of the three might be termed "Head Lodge," there thus being a trio of head Lodges, only of these precedence was given to Edinburgh over Kilwinning, to both these Lodges over Stirling and, at the head of them all, was the Warden-General by royal appointment. The usage of existing Provincial Grand Lodges affords an illustration of the working of this rule—these are the heads or chiefs in their jurisdictions, as empowered by their common head, precedence being given according to their respective ages—and over all presides the Grand Master, in some measure corresponding with the General Warden. This being so, whatever place on the roll is occupied by the old Lodges in question at the present time, Edinburgh was above its compeers in 1599. Lyon cites an example of the use of the term "head," as applied to "several," in the case of some persons guilty of manslaughter being required by an Act of the Lords of Council, 1490, to repair to the market-cross of Edinburgh, with their swords in their hands, to seek forgiveness from the friends of the slain man and then repair to the "four head pilgrimages of Scotland and there say mass for his soul" (*History of the Lodge of Edinburgh*, p. 243).

4. The wardens of every Lodge shall be answerable to the Presbyters within their sheriffdoms, for the Masons subject to their Lodges, the third part of the fines paid by the disobedient being devoted to the "godlie usis of the ludge," where the offences were committed. [In common with other trades, the masons were required to support the Church; not only during the period prior to the Reformation but long after the influence of Roman Catholicism may be supposed to have ceased in Scotland; the examples are too numerous to quote, of a compulsory application of the fines levied upon masons towards the maintenance of ecclesiastical fabrics.]

5. An annual trial of all offences shall be made, under the management of the warden and most ancient masters of the Lodge, extending to six persons, so that due order be observed.

6. The lord warden-general ordains that the warden of Kilwinning, "as secund in Scotland," shall select six of the most perfect and worthy masons, in order to test the qualification of all the fellows within their district, "of thair art, craft, scyance and antient memorie," to the intent that the said wardens shall be duly responsible for such persons as are under them.

7. The warden and deacon of Kilwinning, as the Second Lodge, is empowered to exclude and expel from the society all who persist in disobeying the ancient

statutes and "all personis disobedient ather to kirk, craft, consall" and other regulations to be hereafter made. [This remarkable rule is the direct corollary of the fourth item, for unless the officers had the authority to expel unruly members, their accountability to the presbyters would have been a meaningless phrase. That the cosmopolitan and unsectarian features of later Freemasonry are in direct opposition to the earliest teachings of the Craft may, however, be new to some readers.]

8. The warden-general requires the warden and deacon (with his quartermasters) to select a skilled notary, to be ordinary clerk or scribe, by whom all deeds were to be executed.

9. The acts heretofore made by Kilwinning masons must be kept most faithfully in the future and no apprentice or craftsman be either admitted or entered but "within the kirk of Kilwynning, as his paroche and secund ludge;" all banquets arising out of such entries to be held "within the said ludge of Kilwynning." [According to old municipal records, it was the custom for public bodies to hold their meetings in the kirks of their own neighbourhoods, probably in what we now term the "vestry" part, hence there was nothing unusual in the provision made for the assembling of the masons therein. It may, however, only refer to the immediate neighbourhood of the kirk, just as in Cornwall certain parts contiguous to such edifices are still called "Church Town," the name of the town or village being prefixed. That this is, at least, a probable explanation may be inferred from the regulation respecting the banquets being served in the "said ludge." In 1665 the use of the "court-house" was granted to the members for their assemblies.]

10. All fellow-craftsmen at their entry and prior to their admission must pay to the Lodge the sum of £10, with 10*s*. worth of gloves, which shall include the expense of the banquet; also that none be admitted without "ane sufficient essay" and "pruife of memorie and art of craft," under the supervision of the warden, deacon and quartermasters of the lodge, as they shall be answerable to the warden.

11. Apprentices are not to be admitted unless they pay £6 towards the common banquet, or defray the expenses of a meal for all the members and apprentices of the Lodge.

12. The wardens and deacons of the second Lodge of Scotland (Kilwinning) shall annually take the oath, "fidelitie and trewthe," of all the masters and fellows of craft committed to their charge; that they shall not keep company nor work with *cowans*, nor any of their servants or apprentices, under the penalties provided in the former acts. [It will be observed that by these statutes fellowship with cowans is rendered a misdemeanour. The Lodge of Kilwinning, in 1705, defines a "cowan" as a "mason without the word" (*Freemasons' Magazine*, vol. ix, 1863, p. 156); the same body, in 1645, "ordanit that Hew Mure sall not work with ony cowane in tymes cuming, under the pane of x lb. monie" (*ibid.*, Aug. 4, 1866, p. 90). The word has been variously derived—from the Greek, κύων, a dog; the French, *chouan*; and many other sources. Lyon says, "May the epithet, as one of contempt toward craftsmen 'without the word,' not have been derived from the Celtic word

cu? A Gael would so express himself by the term, *a choin*, 'you dog'" (*History of the Lodge of Edinburgh*, p. 24). Mackey considers that the term has come to the English Fraternity from the operative masons of Scotland and accepts the first definition given in Jamieson's *Scottish Dictionary* (*Encyclopædia of Freemasonry*); but Woodford believes it has crept into use in England from the old word *covin* [formerly *couin* or *couen*, as observed by W. H. Rylands], so frequently employed by the guilds (*Kenning's Cyclopædia*).]

13. The "generall warden" ordains that the Lodge of Kilwinning, being the Second Lodge in Scotland, shall annually test every craftsman and apprentice, according to their vocations and should they have forgotten even one point of the "art of memorie and science" thereof, they must forfeit 20*s*. if fellow-crafts; and 11*s*. if apprentices, for their neglect. Fines to be paid into the box for the common weal, in conformity with the practice of the Lodges of the realm.

The regulations are followed by an intimation from the "generall warden of Scotland" that he had subscribed to them "with his hand," in token that they were to be observed, as also the acts and statutes made previously by the officers of the Lodge aforesaid; so as to preserve due regularity, conformably to equity, justice, and ancient order. The same dignitary also empowered the officers to make acts according to the "office and law." The latter privilege corresponds with that enjoyed by modern Lodges, which are permitted to have by-laws, binding upon their particular members, so long as they are not in conflict with the general regulations of the Grand Lodge.

The MS. concludes with an important certificate from William Schaw, which proves that the document of 1599 was intended exclusively for the Masons under the jurisdiction of the Kilwinning Lodge, for it is addressed to the warden, deacon and masters of that Lodge; it testifies to the honest and careful manner in which Archibald Barclay, the commissioner from the Lodge, had discharged the duties entrusted to him. It seems that this delegate produced his commission before the warden-general and the masters of the "Lodge of Edinburgh"; but, by reason of the king being "out of the Toun" and no masters but those of the Lodge named being convened at the time, the deputation was not successful in obtaining all that the members desired. The chief requests of the Lodge (if, in the records of the warden-general, their recital may be taken as indicative of their prominence) were to obtain additional powers to preserve order, which the Craft required for the conservation of their rights, especially to secure from the king (James VI) a recognition of the privileges of the Lodge, including the power of imposing penalties upon "the dissobedient personis and perturberis of all guid ordour." These Schaw promised to procure when occasion offered and so far thought good to signify unto the whole brethren of the Lodge. The statutes were duly attested at Holyrood Palace and occupied the parties, two days in their preparation, comparison and fraternal consideration.

These regulations and decisions are in many respects singular; for although, in some points, they are a reproduction of the *Statutes* of 1598 (*Schaw*, No. 1),

yet, as applicable to a particular Lodge and containing an authoritative judgment respecting the relative precedency of " the three head Lodges " in Scotland, they are unique. It is important, also, to notice that several of the laws in the *Constitutions* of modern Grand Lodges are but a reflection of these ancient rules and that many of the usages and customs of the Craft in the sixteenth century are actually practised at the present day in our Masonic Lodges.

The premier historiographer of Mother Kilwinning and of the Lodge of Edinburgh is D. Murray Lyon and it is to be regretted that his interesting sketch of the former, which appeared in the *Freemasons' Magazine* (1863–5), has not been published in a separate form. Since then, another history of the Lodge has been written by Robert Wylie; but, for present purposes, the elder production will be placed under requisition.

After alluding to the theories which connect the Kilwinning Lodge with the (modern) Degrees of Masonic Knights Templar and of the Royal Order of Scotland, Lyon emphatically declares that the Lodge " was never more nor less than a society of architects and artisans incorporated for the regulation of the business of the building trade and the relief of indigent Brethren, until the development, early in the eighteenth century, of Speculative Masonry." . . . " So imperceptibly," he adds, " has the purely operative character merged into the condition of a purely speculative one, that the precise date of such change cannot with any certainty be decided upon " (*Freemasons' Magazine*, May 30, 1863). For " Speculative " we should read " Grand Lodge " Masonry, the eventful changes of the early portion of the last century being thereby more accurately described, as the former expression is applicable to certain features of the Craft which can be traced back to much earlier times. Lyon, however, was not, in 1863, so fully conversant with all the facts relating to Masonic history as in later years, especially when writing the admirable work with which his fame will inseparably be connected; for we find him mentioning the appointment of the Baron of Roslin to the Grand Mastership by James II and adopting many other fanciful delusions which his *magnum opus* has since done so much to dispel. Two vexed questions, viz. the Masonic priority of the Lodge of Kilwinning and the alleged introduction, by this body, of Freemasonry into Scotland, need not be considered; for the sufficient reason that there is an utter absence of the evidence necessary to ensure a correct decision. There is, doubtless, something in the suggestion that Kilwinning *may* have been originally the chief centre of Scottish Freemasonry, the removal of the Masonic Court to Edinburgh being due to causes which can be explained; there is also much weight in the argument, that if Kilwinning ever was the headquarters of Freemasonry, as one or more of the legends declare, it is not likely that the Lodge would have accepted so quietly a secondary position in 1599 and by its representative agree that its authority should be restricted to Western Scotland. True, in 1643, it styled itself " The Ancient Lodge of Scotland "; but that was only an indication of the vanity of its members and a claim to which others might have had recourse with just as much reason. The *Schaw Statutes* effectually dispose of all such pretensions

and, whilst admitting Kilwinning into the trio of head Lodges, place it immediately after its metropolitan rival.

The oldest Minute-book preserved by the Lodge is a small quarto, bound in vellum, containing accounts of its transactions from 1642 to 1758, but not regularly or continuously. The lapses in its records are not conclusive as to the suspension of its meetings, for detached scrolls referring to some of the years in which a hiatus occurs are still in existence and the members have to deplore the acquisitive propensities or careless conduct of its custodians, by which an older volume has been lost, while MSS. of value have been dispersed, which it is now scarcely probable will ever be restored to their rightful owners. As the record-chest of the Lodge has been frequently subject to fire and other vicissitudes, it will be no cause for wonderment to hear of the paucity of its MSS. It is rather a matter for congratulation, in the circumstances, that so much remains of its ancient documents and that its first minute saved from destruction is dated so early as December 20, 1642 (*Freemasons' Magazine*, August 8, 1863). The precise object of the meeting appears to have been to receive the submission of members to the Lodge and the laws thereof. Over forty signatures follow the Minute; also the marks of the Brethren, of whom a few, however, were undistinguished by these symbols, owing, in the opinion of Lyon, to their being apprentices. Though this may correctly explain the apparent anomaly, apprentices had marks given them in the Aberdeen Lodge. Three of the members are recognized as one deacon and two freemen of the Ayr Squaremen Incorporation, representing trades other than the masons. [Lyon speaks of the "squaremen word," also of the "grip and sign," peculiar to that organization, which the members were sworn to keep secret. He also says that other crafts than the Masons had their secret modes of recognition through several generations (*History of the Lodge of Edinburgh*, p. 23). No authority is cited by the Scottish historian, but probably he follows W. P. Buchan, who says: "A few days ago, I met an old man, a smith, his name is Peter Cree; he told me he was made a *squareman* in 1820, at Coilsfield, near Tarbolton and received a word, grip and sign and took an obligation—but not on the Bible" (*Freemasons' Magazine*, November 12, 1869). Judging by his past contributions to the Masonic press, no one, I feel sure, would deprecate more strongly any reliance being placed upon this startling *assertion* than W. P. Buchan himself.] One year later "the court of the Ludge" was held in the upper chamber of the dwelling-house of Hew Smithe, Johne Barclay, mason-burgess of Irwine, being the deacon, the other brethren being termed masters of work. Barclay was chosen warden and Hew Crauford, deacon. Several of the regulations of 1598 are recited and described as "ancient statutes" and officers were appointed in charge of the districts of Carrick, Kyle, Cunningham and Renfrew, who were duly "obligated" as to their duties; and James Ross, notary, was appointed clerk, who also took "his aithe" (oath). The quarterage was agreed for the masters and apprentices, the latter having to pay double if not prompt in the settlement of their dues and the "quartermasters" were instructed to take pains in collecting such subscriptions.

It will doubtless surprise those who are unfamiliar with old Masonic records, that the Lodge, on December 20, 1643, passed a law that " the deacon and warden shall pay to the box, on their first election to office, the sum of £3 each," which was to be paid before the next choice, the officers named having agreed thereto. This is a very early instance of " Fees of honour " being exigible, just as are now levied in some modern Lodges, and other Masonic organizations. Uniformity, however, was not observed as to this matter, for the Lodge of Edinburgh required no such payments, though others followed the example of Kilwinning. Apart from Masonic Degrees, it is not easy to discover much that is either new or original in the practices of the Lodges of to-day, for, generally speaking, the ancient Minutes afford abundant evidence that our modern Masonic usages are but survivals of the time-honoured customs of former days.

In 1646 (December 19), the Lodge assembled in the same " upper room," other chief officers being recorded. Three Masons were " received and accepted " as " fellow Brethren to ye said tred " (*trade*), having sworn to the " standart of the said Lodge *ad vitam* " and five apprentices were received. Hew Mure in Kilmarnock was mulcted in ten pounds for working with cowans. Some ten years later (January 20, 1656), another member was obliged to promise, on his oath, not to work with any cowans for the future, under pain of being fined according to the ancient rules ; and those, who had been disobedient in other respects (not named). were required to be present at a meeting in Mauchline in the following month, or abide by the penalty if they failed in their attendance. Lyon terms this meeting " a sort of Provincial Grand Lodge," as it was virtually, for their twelve delegates represented Ayr, Maybole, Kilmaurs, Irvine, Kilmarnock, Mauchline and Renfrew. Still, the prefix " Grand " may as well be omitted until applied to assemblies of the Craft some fifty years later. Lyon states that the fees at this period in force at Kilwinning were, for apprentices, 20*s*. ; felloes-of-craft, 40*s*., with 4*s*. additional on selecting a mark—" Scots money," be it remembered, hence about a twelfth of English value. The fines for non-attendance were levied with military precision, the absentees being as regularly named in the Minutes as those who were present.

In 1659 (December 20) the Lodge appointed certain representatives in the four districts, previously mentioned, to assemble annually in Ayr upon the Wednesday before Candlemas " to take ordours with the transgressors of the actis of the court in the Mason Court buiks [books] of the Ludge of Kilwinning " and that due report be made to the Lodge on December 29 in each year.

Lyon inclines to the belief that these stated meetings were ordered in consequence of the disaffection of the squaremen (masons, carpenters, slaters and glaziers) of Ayr, who, claiming the privileges granted to the crafts of Scotland by the charter of Queen Mary in 1564, declined paying dues into the Kilwinning treasury, having a box of their own (*Freemasons' Magazine*, August 8, 1863). This opinion is strengthened by the fact that the regular representatives of the " squaremen " of Ayr acted independently of the Kilwinning Lodge, in joining with the

Lodges that signed the agreement known as the *St. Clair Charter*, No. 2 (A.D. 1628, *circa*); and the motive of the deputation from the Lodge, seeking the powerful authority of the king in upholding their ancient privileges, is all the more apparent, if Lyon's view be accepted as the correct one. The monopoly in connexion with the Freemasons, as with other crafts, was being gradually but surely undermined and neither the "ancient privileges," nor the indignant remonstrances of the head Lodges, were sufficient to arrest the growing aversion to the interference of these old associations with the development of the Masonic Craft, either in Kilwinning or elsewhere and especially did the cowans object to be banished by the Lodges, when they were competent to work in their trade, even though they were not actually *Free*-masons.

The introduction of the speculative element, whilst it was doubtless intended to strengthen the authority of the old Lodges, must, in effect, have paved the way for their ultimate surrender of many rights and privileges no longer suitable to the times.

The Earl of Cassillis was elected a deacon of the Lodge in 1672, but, singularly to state, he was not entered as Fellow-craft until a year later, when Cunninghame of Corsehill was his companion and, in the following year, occupied the same office. The latter was created a Baronet of Nova Scotia by Charles II in 1672. Alexander, eighth Earl of Eglinton, appears in the sederunt of the annual meeting in 1674 as a "fellow-of-craft," being elected as the chief deacon in 1677. [This nobleman succeeded to the earldom in 1669 and was a warm partisan of the principles which led to the Revolution, enjoying the confidence of King William. His social relations were, in one respect at least, very unusual; for on his *second* marriage he became the *fourth* husband of a lady then in her ninetieth year (*Freemasons' Magazine*, August 8, 1863). Lord Cassillis was as able at handling a sword as presiding in a Lodge; for he fought valiantly at the battle of Marston Moor on the king's side, who, as we know, was beaten by the parliamentary forces.] These appointments necessitated the selection of operative brethren to act as deputies, so that the office of "Deputy Master," an arrangement of modern times, may be said to have its archetype in the election of deputies for Lords Cassillis and Eglinton. It was customary for the deacons and wardens, on their election, to subscribe to the enrichment of the "Box"; so, after all, it may have been the exercise of a little business prudence and foresight which led the members of Kilwinning and other Lodges to obtain the patronage of the aristocratic class. The earliest instance of such an appointment will be found duly noted in the sketch of the Aberdeen Lodge, No. 34. In 1676 three candidates were proposed for the office of deacon, the votes being signified by strokes drawn opposite each name. This primitive mode of recording the suffrages of the members prevailed for many years. The result was tabulated as follows: Three for Cunninghame of Corsehill, seven for Lord Eglinton and eight for Cunninghame of Robertland, the last named being declared elected by a "pluralitie of vottis." The same custom prevails to this day, as respects the ballot for the Master, the Brother having the greatest number of votes

in his favour, of those who are eligible, being elected to the chair, even if there is not an absolute majority of those who voted.

Lord Eglinton was again deacon on December 20, 1678, his warden being Lord Cochrane, eldest son of the Earl of Dundonald. At the same meeting two apprentices were entered, who "paid their buiking money and got their marks." Lord Cochrane's mark is appended to this record and was of the ordinary kind.

In the year 1674 occurs an entry of six pounds from fellow-crafts in Glasgow. Lyon considers these Brethren hailed from the Mother Lodge and that, at the period noted, it was not at all likely the masons of the city of Glasgow in any way recognized the right of Kilwinning to levy dues upon them.

Glasgow was, in all probability, the first to escape from the jurisdiction of Kilwinning and, "in the eternal fitness of things," there do seem to be very grave objections to an insignificant place, which claimed to be the source of Scottish Freemasonry, possessing authority over an important city like Glasgow, which, even at that time, was certainly not a likely district for the deacon of a Lodge "holding its head court in an upper chamber in a small country village," to have any rule or power over, Masonically or otherwise.

The members of Kilwinning, however, were not willing to lose their Masonic influence and, in 1677, exercised what they deemed to be their rights by chartering a Lodge in the city of Edinburgh, which was a direct invasion of jurisdiction and contrary to the *Schaw Statutes*, No. 2. It was, to all intents and purposes, a new Lodge that was thus authorized to assemble, subject to its parent at Kilwinning and is the first instance of its kind in Great Britain, being practically the premier Lodge warranted by a body taking upon itself the position and exercising somewhat of the functions, of a Grand Lodge for Scotland, though neither so designated, nor was such an institution thought of at the time.

That the ancient statutes were not looked upon as "unalterable as the laws of the Medes and Persians" is evident from the frequent departures from their exact requirements, as exemplified in the records. So long as their evident intention and spirit were preserved, the members dispensed with a servile adherence to every minute item; and, provided a new law was duly passed in the regular way, at times even directly overruled some of the old enactments. Take, for example, the ninth rule of the *Schaw Statutes*, No. 2. A minute of 1720 states that a plurality of members, having taken into consideration the "many jars and debates of entering freemen," agreed that "no freeman be entered or passed without conveying his money before he be admitted either in the Lodge *or elsewhere*" (*Freemasons' Magazine*, vol. ix, p. 154). The old regulation distinctly prohibited such admissions taking place outside the precincts of the Kirk of Kilwinning. Ere long it became clear to the chief promoters of the Lodge that numbers brought wealth and rejections meant loss of funds to the "Box"; otherwise it is difficult to account for the laxity in the mode of receiving new members. In 1735, two individuals claimed to belong to the court, one having been entered by a member resident in Girvan (thirty-five miles from Kilwinning), the other under similar circumstances in Maybole. Half

of the fee for entry was paid at the time and, on July 12, the balance was tendered and was accepted by the Lodge (so Lyon informs us), the members having satisfied themselves that the couple were in possession of "the word." Other instances occur of such private modes of admission on behalf of the Mother Lodge and, apparently, so long as the fees were paid the acts were condoned.

The plurality of members on December 20, 1725, enacted and ordained that two of its brethren "are discharged from entering the societie of honest men belonging to the Lodge of Kilwinning and also discharge every freeman to give them no strocke of worke under the penaltie of £20 Scots, until they be convinced of their cryme." That this severe sentence meant something more than mere words is proved, beyond a doubt, by the Masonic "criminals," two years afterwards, appearing before the Lodge and, acknowledging their fault, being, on due submission, restored to membership. In the interim, it is not unlikely that being placed "under the ban" was found to act prejudicially to their employment, hence they solicited pardon for the offence committed. They regretted the consequences of their misdeeds, if not the faults themselves.

The fees for the admission of apprentices were gradually raised from 23*s.* 4*d.* in 1685–9 to 40*s.* 4*d.* (Scots) in 1704–5, the latter, however, being unusually high and not the ordinary sum then charged. In 1736 the English money was reckoned for payment, at which period a non-working mason was charged 10*s.* sterling as an apprentice, 6*s.* as a fellow-craft, one-half being placed in the box and appropriated for "Liveries," etc. The fees for working masons were a crown and half a crown respectively and 1*s.* and 6*d.* for "liveries." It was also agreed that "every gentleman mason" shall pay 1*s.* sterling annually and "every working mason or other mechannick," 6*d.* sterling. Then follows the suggestive clause that, in the event of any deficiency, each defaulter "shall be distressed for the same, on a signed complaint to a justice of the peace, or other magistrate and his warrant obtained for that effect" (*Freemasons' Magazine*, September 26, 1863).

The Kilwinning version of the *Old Charges* provides for recourse "to the common law as usuallie is," in the event of the award of the masters and fellows not being respected and, apparently, without the "strong arm of the law" being invoked occasionally, the old Lodges would have experienced considerable difficulty in gathering in their arrears, for, even with its aid, there were at times still a considerable number of defaulters.

There are many points of resemblance between any ordinary version of the *Old Charges* and the *Schaw Statutes*. Nor is it possible for the latter to be consulted, side by side, with such a roll as the *Buchanan MS.*, without the belief being intensified that some such document was accepted as the basis of the regulations promulgated by the Master of Work, A.D. 1600–30.

Those intolerable nuisances, Masonic tramps—in general very unworthy members of the Craft—vexed the souls of the Kilwinning Brethren in days of yore, as they do the Society in these more favoured times. In 1717, the members passed a resolution that, "as the Lodge have been imposed upon by begging Brethren,

both here and at Irvine, it is resolved that no charity be given to travelling Brethren without an order from the Master" (*Freemasons' Magazine*, No. 231, 1863). After a lapse of more than a century and a half, no better regulation has been made to lessen this evil, for indiscriminate and profuse relief to Masonic mendicants tends but to widen the area over which their depredations extend.

Indicative of the spread of modern designations, the records from 1720 contain descriptions of meetings, such as "Quarterly," "Grand" and so many gentlemen and tradesmen sought admission to the ranks of Kilwinning, that, operatively, the Lodge may be said to have ended its career.

The Grand Lodge of Scotland was formed in 1736—nearly twenty years after the institution of the premier Grand Lodge in London—but in the north the functions of such a body were exercised by two, especially of the "Head Lodges," Kilwinning having been the chief in that respect. Though these united with the other Lodges in forming the Grand Lodge at Edinburgh, the Kilwinning members still continued to grant Warrants after 1736, which was inconsistent, to say the least, with its profession of adhesion to the new regime. The Brethren were also uneasy at accepting the second position on the roll and soon fully resumed their independent career. Three Lodges and, probably, several others, were constituted by Mother Kilwinning prior to 1736, viz. Canongate Kilwinning (No. 2), Torphichen Kilwinning (No. 13) and Kilmarnock Kilwinning. In fact, there are numerous references in the Records and old papers, which testify that the Kilwinningites were very actively engaged in extending their influence by chartering Lodges soon after 1670. As a Lodge warranted for Paisley, by its authority bore the number 77 and, later, charters being 78 and 79 respectively for Eaglesham and East Kilbride, although in the lists of Kilwinning Charters, published by Lyon (*Freemasons' Magazine*, December 12, 1863) and Wylie (*History of Mother Lodge Kilwinning*, Glasgow, 1878), only some thirty-three are recorded, it is clear that there are still more than forty Lodges to be accounted for. These are more likely to have been constituted by Mother Kilwinning before 1736 than afterwards and, probably, several were established—or, in Scottish phrase, erected—during the latter part of the seventeenth century. This point of itself is sufficient to account for the number of old Lodges which append the name Kilwinning to their own special titles, such as Hamilton Kilwinning, Dalkeith Kilwinning, Greenock Kilwinning, St. John's Kilwinning (Hamilton) and others, whose claims to antiquity range from 1599 to 1728. There were, it is supposed, seventy-nine Warrants issued by the Lodge down to 1803, but neither Lyon nor Wylie can trace even half that number.

Now it is noteworthy that, throughout all these vicissitudes, struggles and rivalries, the different parties never fell out upon the point of a correct knowledge of the "secrets of Freemasonry." The members of Kilwinning and its offshoots were accepted as individuals by the Grand Lodge and its subordinates, even when as Lodges they were refused countenance and the old Lodges that joined the Grand Lodge had sufficient information esoterically to obtain a brotherly greeting from *post* Grand Lodge organizations. Intercourse between the representatives of the

old and the new systems of Masonic government was uninterrupted for many years subsequent to 1736 and nothing can be plainer than the fact that, whatever changes were introduced by the Edinburgh Freemasons, through the visit of a Past Grand Master of the Grand Lodge of England in 1721 (of which more anon), the fellowship between the friendly rivals remained unaltered, thus proving that a sufficiency of the old forms of reception must have been retained to constitute a common means of recognition, whatever else was superadded, to keep pace with England.

The Degree of Master Mason is, for the first time, alluded to in the Kilwinning records on June 24, 1736, when a By-law was passed that such as are found to be qualified as apprentices and fellow-crafts " shall be raised to the dignity of a master, *gratis*."

The terms " enter, receave, and pase " (Lyon, *History of the Lodge of Edinburgh*, p. 102) occur in the Warrant to the Lodge chartered in 1677 by Kilwinning, but these words, by reference to the records, are found to describe the admission and acknowledgment of apprentices and craftsmen. When the three Degrees were worked, that circumstance was soon notified in the Minutes, so also when the new titles were adopted. Deacon was the designation of the chief officer in Kilwinning from " time immemorial," until, in 1735, the presiding officer is termed " *Master* of ye Freemasons " ; in the succeeding year the prefix " Right Worshipful " was used and soon afterwards the same officer is denominated " The Right Worshipful the *Grand* Master." In 1735 was witnessed the addition of a second (entitled the junior) warden but, in previous years, wardens did not assume the chair in the absence of the deacon, the chairman under such circumstances being elected by the members. They not infrequently chose an apprentice to preside over them, which suggests the improbability of Degrees, as we now understand them, having been worked at that period in the Lodge. Taking all the peculiar circumstances into consideration, we are not likely to err in assuming, that the mode of admission, so far as respects its esoteric character, was exceedingly simple and in accordance with the capacities of the operatives, of whom the Lodges generally were mainly composed.

Lodge of Edinburgh, No. 1

Lyon's history of this ancient Lodge is so exhaustive, that it would be superfluous to attempt to present anything like a comprehensive account of its career from its earliest records, dating back to 1599 down to the year 1736, when the Grand Lodge of Scotland was inaugurated. As some four hundred pages of closely printed matter are well filled by the Scottish historian in doing justice to so important a subject, even then the old Minutes are not exhausted, it will readily be seen that all to be done is to offer a reproduction of some of the chief excerpts from the records, with a running commentary on their general scope and character.

When this ancient Lodge originated is not known, but the memorandum affixed to its title on the " Roll of Lodges holding under the Grand Lodge of

Scotland" (*Constitutions and Laws*, Edinburgh, 1881, p. 120) (as also to the previous Lodge No. 0), may safely be accepted as correct, viz. "*Before* 1598." Its earliest minute bears date "Vltimo July 1599" and is a deliverance on a breach of the statute against the employment of cowans. George Patoun had vexed the souls of the deacon, warden and master masons, by presuming to employ "ane cowane" to work at "ane chymnay heid" but, on his humble submission and expression of penitence, the penalty was not imposed, though he and all others were duly warned of what awaited them, should they ever violate the law, after this exhibition of leniency. The warden's mark is appended to the Minute (Lyon's *History*, p. 25). Lyon draws attention to the silence of the records upon this vexatious subject from 1599 until 1693, when, on December 27, the matter is again noticed, but only to impose the same penalty for permitting cowans to work, as enacted by Schaw in 1598. The 22nd regulation states that the fines shall be devoted to "pious uses" but, in 1693, the penalty was to be "for the use of the poor," which is an excellent practical illustration of the word *pious*.

That the Lodge was in existence and flourishing the year before that of its earliest Minute, already noted, is clear from the fact that the *Schaw Statutes*, No. 2, rule 3, style it "the first and principal Lodge in Scotland." Almost an unbroken series of Minutes are preserved of its transactions, from 1599 to the transition period of 1717; from that year to 1736, when Scotland had its own Grand Lodge, down to 1883, extending over nearly three centuries; an extraordinary preservation of its privileges and the continuity of its life, as a Lodge, for so many years, under such eventful changes and occasionally most adverse circumstances, may be cited as one of the strongest links in the chain of evidence which proves that several Lodges, working long before the epoch of Grand Lodges, united to form such organizations; that they retained, nevertheless, their inherent right of assembling without warrants—maintaining, in all material points, their autonomy—and were, to all intents and purposes, as much Masonic Lodges *after*, as they were *before*, the era of such formations.

Two items of uncertain date, but in the same handwriting as the Minute of 1599, are to the effect, firstly, that wardens are to be chosen yearly, upon St. John's Day (the Evangelist); and secondly, that commissioners be elected at the same meeting, who are to act as conveners, by command of the General Warden (*Schaw*). The transition from December 20, as enjoined by Schaw, to December 27 was easy and the election had the advantage of falling on a special saint's day.

Although the *Schaw Statutes*, No. 2, rule 13, provide for an annual test of apprentices and craftsmen, with regard to their skill as masons, neither the Kilwinning nor the Edinburgh Lodge Minutes contain any account of such yearly trials of skill, though they may have been in force notwithstanding; and it is argued that the prescription of the essay [Regular "Essay Masters" were appointed in each case, whose duty it was to be present at the performance of the task and see that the candidate actually did the work as settled on by the "House." An allusion to these craft trials will readily occur to the memories of those familiar

with the works of Sir Walter Scott—himself a member of the " mystic tie "—viz. in *Rob Roy*, where Diana Vernon characterizes the behaviour of her lover as a " masterpiece."], as well as the final examination and decision, rested with the Incorporation of Mary's Chapel, so far as Edinburgh was concerned, not with the Lodge, the two being quite separate and distinct bodies. As *Schaw's Statutes* affected the Lodges only, one can hardly concur in this view. Lyon thinks it probable that the " power of raising fellow-crafts to the position or status of masters in operative masonry " in the seventeenth century, was vested in the Incorporations, not in the Lodges, the latter simply certifying that the candidates for such positions were duly passed as competent fellow-crafts. On January 30, 1683, the Lodge objected to a son of the late Deacon Brown being passed as a Fellow-craft, in order to qualify and be admitted to an essay by the " whole House " (the Incorporation), because he was only nineteen, therefore, too young to be " admitted to " an essay before acceptance as a master, the minimum age being fixed at twenty-one years. Three present at the meeting are termed " *old* dickins " (deacons), which correspond with modern Past Masters. In 1714 the Lodge prohibited its journeymen from acting as deacon, warden, or " intendents." The office of " intendar " is a very ancient one and, according to Lyon, a relic of it is recognizable in the custom which prevailed in the Lodge till the middle of the last century, of its operative apprentices imparting certain instruction to the non-operative or speculative section of its intrants (Lyon's *History*, p. 18).

The Incorporation of Wrights and Masons was constituted by an act of the Magistrates and other authorities of Edinburgh in 1475 and, though originally confined to the members of those two trades—who have for many centuries generally worked harmoniously together—in time received into their number, the glaziers, plumbers and others, by decision of the Court of Session (1703). It was known usually as the United Incorporation of Mary's Chapel, from its meetings being held in a chapel dedicated to the Virgin Mary, which was swept away on the South Bridge being built in 1785 (*Freemasons' Magazine*, March 1858). As the Lodge assembled in the same building, its rather curious name, The Lodge of Edinburgh (Mary's Chapel), is explained.

The Seal of Cause is given in full by Lyon (*History*, p. 231) and, in many points, deserves very careful examination. The petition of the masons and wrights was presented for the purpose of obtaining the consent of the Lord Provost and others, to certain statutes and rules made amongst themselves for the honour and worship of St. John, in augmentation of Divine service and the regular government of the two crafts. On a scrutiny of the regulations, they were found to be " gud and loveable baith to God and man," so their prayer was granted and the Aisle of St. John in the " College Kirk " of St. Giles was assigned to them. The statutes are probably those which are recited in the document [see *Records of the Burgh of Edinburgh* (*Publications of the Burgh Records Society*) ; the Statute of 1491 anent the Masons of St. Giles, p. 61 ; and Contract, 1500–1, for Building the Tower of the Old Tolbooth, p. 89. The Rev. A. T. Grant (of Rosslyn) has also drawn attention

to an old indenture between a laird and the Provost, etc., of Edinburgh, on the one part and certain masons on the other, for building five chapels on the south side of the parish church of date, November 29, 1387] of October 15, 1475, viz.:

1. Two masons and two wrights were to be sworn to act faithfully as overseers of the work of the allied crafts.

2. All complaints to be referred to the deacon and the four overseers and, in the last resort, to the provost and bailies (magistrates).

3. Craftsmen entering the city and desirous of obtaining work, were to pass an examination before the " said four men " and, if accepted, they were to give a mark to the repair of the altar.

4. Masters were not to take apprentices for less than seven years; the latter to pay half a mark at entry and to be mulcted in fines for disobedience. Apprentices duly " passed " by the overseers were to pay half a mark to the altar and " brouke the priuilege of the craft "—each man " worthy to be a master " was to be made " *freman* and fallow."

5. Those causing discord were to be brought before the deacon and " Overmen " [i.e. the four overseers], so as to secure their better behaviour but, if still contumacious, they were threatened with the strong arm of the law.

6. The overseers were charged to take part in all general processions, " lyk as thai haf in the towne of Bruges, or siclyk gud townes " and, should one of the number die and leave " no guds sufficient to bring him furth honestly," the wrights (or masons) shall, at their own cost, provide a befitting funeral for " thair brother of the Craft."

7. The masons and wrights were empowered to pass other statutes, which were to have similar force to the foregoing, on being allowed by the authorities and upon their being entered in the " common buke of Edinburgh."

It should not be lost sight of, that the " passing " of fellow-crafts connected with the masons and wrights was relegated to overseers appointed by both trades (1, 4), who, together, formed a quartette of inspectors, hence all notions of there being secret ceremonies connected with Scottish Masonic receptions of the fifteenth century, save, possibly, such as the whispering of " the word," are utterly opposed to the evidence contained in this old document, as well as in others of later date, so far as respects the promotion of apprentices to fellow-crafts.

That the Incorporation would act independently of the Lodge of Edinburgh, even sometimes in quite an opposite direction, might be expected, considering the mixed character and varied aims of the former. That the members of the Incorporation respected neither the laws nor the customs of the Freemasons of the Lodge, is amply proved by reference to the records, which testify that, when the funds of the first were concerned, the rules were relaxed and elastic measures adopted which were opposed to Masonic precedent. The innovations, however, introduced by the mixed body of artificers paved the way, not only for the gradual curtailment of the Lodge privileges, but for the complete overthrow of the monopolies peculiar to the Trade Incorporations themselves; hence, without intending it, the one

body, by undermining the foundations of the exclusively Masonic combination, were, at the same time, weakening their own until, finally, as trade monopolies, both ceased to exist.

Not only did the Lodge use every means in its power to prevent "unfremen," as they were called, from engaging in work on their own account in the city of Edinburgh (as in 1599, when Alexander Stheill was placed outside the pale of the free masters, who were not allowed to employ him but at their peril, because he set the Lodge at defiance by working as a master), but even those who had lawfully served their apprenticeships, were prohibited from obtaining work, or from utilising the services of other apprentices and servants until they had secured the consent of the Lodge, by taking up their freedom, and of the municipal authorities, by the purchase of their tickets as burgesses (Lyon, *History*, p. 20).

Enterprise amongst the apprentices was evidently viewed with great horror by the Free Masters, who discouraged it in every possible way, notwithstanding the early statutes provided for apprentices undertaking work under certain circumstances. Lyon cites a case (A.D. 1607), in which an apprentice passed as a fellow-craft and received his freedom, but the latter was conditional on its non-exercise for two and a half years from the date of its nominal bestowal by Mary's Chapel! The bond also arranged for the conditional freeman not working outside Edinburgh during the period named. The "brethreine fremen of the masons of Edr." in 1652, on finding that a "maisone jorneyman" had wronged them in "several relations," unanimously agreed not to give the offender work within their liberties for seven years, not even then until due submission had been made. The same parties viewed with great disfavour the importation of craftsmen and resolutely set their faces against employing any who were not approved of by the Lodge. In 1672 such an event occurred; the strangers, hailing from a town about three miles distant from the city, for seven years were subjected to all possible annoyances in order to obtain their removal or prevent their securing work; eventually the small minority left—i.e. gave up the struggle—in 1680. Beyond the exhibition of spleen and imposition of fines, these outsiders were apparently not otherwise interfered with, from which it may be inferred that the Lodge then possessed no real authority over craftsmen who did not acknowledge its rights and privileges. The members were naturally averse from seeing any of their customs neglected, especially when their funds decreased thereby; hence the disinclination of apprentices to pass as fellow-crafts and pay the requisite fees, was the subject of several special rules or resolutions. In 1681 it was resolved that no masters shall employ any apprentices who act as journeymen, though not "passed" as such, if two years have elapsed since the expiration of their time; again, in the following year, the deacon, warden, and remnant masters agreed that, for the sake of their funds for the poor, each journeyman who does not belong to the Lodge shall pay the sum of 12*s*. (Scots) per annum, for the privilege and liberty of working with a freeman, which was to be deducted from his first month's pay by his master and given to the warden for the time being. Should this law be disregarded, the journeyman

was to be discharged from working in the city (which meant simply not being employed by members of the Lodge) and the master be censured accordingly.

In 1685 the Incorporation agreed to exact and accept fees from the apprentices of journeymen (not masters) for whom they charged wages, just as if they were regular servants or journeymen, which was in direct opposition to the Lodge, though certainly, at the time, it was for the benefit of their own funds.

It is interesting to note that, however strong were the declarations of their adherence to the *Schaw Statutes*, the Edinburgh Freemasons of the seventeenth century did not scruple to depart from some of the rules when circumstances appeared to warrant such a course. The term of apprenticeship is a case in point, which varied according to the whims and wants of the individual members of the Lodge, who rarely mustered in any force at the meetings, the " seven years " being sometimes reduced to a much shorter period at Edinburgh and Kilwinning ; hence, even in those early days, the regulations of the general warden, the highest Masonic official in Scotland, were not looked upon or accepted as " unalterable landmarks," but were subject to change according to circumstances. As late as 1739 the Grand Lodge of Scotland agreed to bind, at its expense, a son of a poor operative mason to one of the Freemen Masons of Edinburgh and, in 1740, the indentures were agreed to for the period of eight years. This laudable custom of aiding poor lads ceased about 1754.

It may be of interest to note the wages received by the masons generally in Edinburgh and elsewhere. Lyon is authority for the statement that the system of " monthly pays " was usual in Edinburgh some two hundred years ago. In Aberdeen, the master mason who was employed on church work by the Town Council received £24 16*s*. 8*d*. Scots quarterly (i.e. a little over £2 sterling) and his journeyman 20 marks per annum (£1 6*s*. 8*d*.). In 1500, the masons engaged in building the steeple of the Old Tolbooth were paid weekly, each master 10*s*. Scots (10*d*. sterling) and each journeyman 9*s*. Scots (9*d*. sterling). In 1536, the master mason employed by the town of Dundee was paid every six weeks at the rate of £24 Scots and £10 Scots for his apprentice, per annum ; and at Lundie, Fife, in 1661, the master had per day 10*d*. and his journeyman 9*d*. " and all their diet in the house." In 1691, Lyon tells us that the value of skilled labour had much increased, the Incorporation of Mary's Chapel then enacting that no mason should work under 18*s*. Scots per day in summer and 2*s*. less in winter. Much information as to this matter is obtainable by reference to Lyon's *History*.

The hours of labour furnish another subject intimately connected with the question of wages ; and there is a remarkable " statute anent the government of the maister masoun of the college kirk of St. Giles, 1491," extracted by Lyon from the burgh records of Aberdeen. The master and his servants were to begin their work in summer at 5 a.m. and continue until 8 a.m., then to be allowed half an hour, resuming labour from 8.30 a.m. to 11, when two hours were given, one o'clock witnessing the resumption of work until 4 p.m. ; " and then to gett a recreatioun in the commoun luge be the space of half ane hour," the remainder of the time

from 4.30 p.m. to 8 being devoted to " lawbour continually." In winter the work was to commence with the (it is hoped) welcome appearance of daylight, the hours else to be kept as before, provided the men having " bot thair none shanks allanerly afternone " and labour until " day licht begane."

So far as can be traced or known, this document contains the earliest use of the word " luge " (lodge) in connexion with the Scottish craft. An earlier instance of its use at York, by more than a century, is to be found noted in the *Fabric Rolls* (*Publications of the Surtees Society*, xxxv) of that cathedral and the context, with other evidence to be enumerated, clearly establishes the fact that, at both periods, the word " lodge " was understood to mean the covered shed in which the Freemasons assembled to fashion the stones, to which only the regular Craft had access, cowans being especially excluded.

The *Schaw Statutes*, No. 1, indicate that the Lodge was particular in regard to the employment of a notary for registering its proceedings ; but gradually the members grew careless about the matter and, eventually, as Lyon informs us, the writing in the Minutes devolved upon those members who were competent, hence many matters of moment were quite passed over, such as the annual election of wardens—not a single register of this important office having been made during the seventeenth century, though, fortunately, it often happens that their names are traceable through the signatures of those present at the meetings. From 1701 that omission was repaired and afterwards the annual elections were as systematically recorded as they had previously been neglected.

The exact position of the journeymen masons connected with the Lodge of Edinburgh was, for a long period, a tender subject and was fraught with many difficulties, eventually culminating in an open rupture with the master masons and a severance of their connexion with the Lodge. From this secession sprang the Journeymen Lodge, No. 8. Though the journeymen were admitted to a voice in the affairs of No. 1 from 1706, or practically from Schaw's time, they were but as cyphers in the Lodge, the latter body itself being virtually an auxiliary to the incorporation of masters, the deacon or head of the Masons in their incorporate capacity being also the *ex officio* head of the Lodge and, like the warden, held his appointment by the suffrages of those of its members whom the municipal authorities recognised as master masons (Lyon, *History*, p. 41). Sometimes the offices of deacon and warden were held by the same Brother, which was an unwise combination. Apparently, from early days to the last century, the warden acted as treasurer, the corresponding officer in the Incorporation being the box master, an office not unknown to some of the seventeenth-century Lodges. The unlimited powers of the warden, as the dispenser of the funds, were found to be prejudicial to the interests of the members ; so the Lodge ordained, in 1704, on St. John's Day, that no portion of the moneys in " the common purse " was to be disposed of without the consent of the deacon and a quorum of the Brethren.

The early records of the Lodges Nos. 0 and 1 (Mother Kilwinning and the Lodge of Edinburgh) contain no note of the initiation of the clerk (or notary), but

there is no reason to suppose, from the absence of any record of the circumstance, that they were not regularly admitted. The first notice of the kind occurs in the records of No. 1, of date December 23, 1706, when William Marshall, clerk to the Incorporation, was admitted as an " entered apprentice and fellow-craft and clerk to the Brethren Masons, whom he is freely to serve for the honour conferred on him " (Lyon, *History*, p. 43). On St. John's Day, 1709, Robert Alison was similarly admitted, his being the last election under the old system. This Brother continued to act as clerk to the Lodge for the long period of forty-three years, for, though elected the first clerk to the Grand Lodge of Scotland in 1736, he remained secretary of the lesser institution and his son subsequently followed in his steps, the latter having been initiated on St. John's Day, 1737, without aught being contributed to the Lodge's own funds, " on account of his father's services."

That the Lodge eventually agreed to compound for the intrants' banquet, just as Lodges did for gloves (hence " glove money "), might be anticipated, but what will be thought of a similar arrangement being made for the payment of money in lieu of arms? Strange as it may sound, the Incorporation of Mary's Chapel agreed on September 6, 1683, through the " deacons, masters and bretheren " present, that it was unprofitable and possibly dangerous to keep adding to the " magazine of arms," which each freeman had to contribute to on his admission and, as money, besides being " usefull in the meantyme," could be used for the purchase of such implements of warfare in the event of there being a demand for more, instead of freemen giving in their quota of arms as formerly, the sum of £12 (Scots) was paid to the box master. There are several entries of £3 10*s*. each being paid for " firelocks," so that the cash of the Incorporation was often employed to provide warlike weapons, if not directly for warlike purposes. Evidently the craftsmen composing the Incorporation were not satisfied with having only the " sinews of war," for, on March 23, 1684, the vote alluded to was rescinded and the return to the old custom was defended in a most elaborate account of the reasons which led thereto. The members considered the arms were " no less usefull defensively than offensively " and that, having at that period fortified their house and rendered it suitable for the custody of arms " keeped and reserved for the defence of the true Protestant religion, king and country and for the defence of the ancient cittie and their own privileges therein," they were determined to require that " armes be given to the house," so that all of them may have the means at hand, as they were pledged " to adventure their lives and fortunes in defence of one and all " of the objects named.

These craftsmen were in no manner of doubt as to the Presbyterian form of religion being the " true " kind, for their house was granted for the use of that body as a place of worship in 1687 and they consented to the erection of " a loft in the easter gable " of the building for their better accommodation, a step which was rendered unnecessary by the Revolution of 1688 (Lyon, *History*, p. 49).

Lyon has not been able to trace more than one instance of an old Scottish Lodge, acknowledging the lawfulness of a female occupying the position of " dame " in

place of a master mason—i.e. in consequence of the decease of her husband—but such occurrences probably were not infrequent, though not cited in the records and the following Minute of April 17, 1683, from the books of the Lodge of Edinburgh, corroborates this opinion. The deacon, warden and several masters being present, it was agreed, in accordance with "the former practise," that a widow might, with the assistance of some competent freeman, receive the benefit of any work the latter may undertake on her behalf, which was offered to her by the "ancient customers of her deceased husband" and the freeman who thus obliged her was prohibited, under heavy pains and penalties, from participating in any profit which accrued. Whilst one cannot help giving credit to the motives which prompted the passing of the foregoing resolution, it is not a little curious to note how anxious the members were to guard against the potential rivalry of Masonic "dames," thus proving, if any proof were needed, that widows of Freemasons were not permitted to join the Lodge, although, to a certain extent, they were made free of the trade.

The early records of the Lodge are, of course, mainly taken up with accounts of the admission and booking of apprentices and such entries need not be recapitulated. It is remarkable, however, to note the fact that apprentices were frequently present in the Lodge during the making or passing of fellow-crafts; they were also in attendance as active members, their names being inserted as attesting the entry of William Hastie, June 12, 1600; later on, certain apprentices are mentioned as "consenting and assenting" to the entries made of new receptions.

These facts certainly dispel the notion that apprentices were only present at the constitution of the Lodge, but were not in attendance when the passing of fellows or masters was being transacted. Whatever Masonic secrets were known to the Lodge, all its members freely participated in them, from the youngest apprentice to the oldest master mason, until the era of separate Degrees was inaugurated in the eighteenth century.

A singular office is introduced into the Minutes of St. John's Day, 1721, viz. "eldest Entered Apprentice." Alexander Smely accepted that position and promised "to be faithful therein" for the ensuing year. The "eldest Apprentice" officiated March 2, 1732, at the passing of a Fellow-craft and it was his duty apparently to act as president at any assemblies of apprentices but, as the modern Masonic customs crept into use, this and other old titles gradually fell into desuetude and were no more heard of. Indicative of the introduction of titles into the Lodge and the appointments to office, the following list and dates of their adoption in the Lodge of Edinburgh are given on the authority of Lyon: 1598, warden (who was president and treasurer) and clerk; 1599, deacon, as *ex officio* president, with warden as treasurer; 1710, chairman first called "preses"; 1712, officer (tyler from 1763); 1731, presiding officer designated "grand master"; 1735, presiding officer designated "master"; 1736, depute master first appointed; 1737, senior and junior wardens, treasurer and two stewards; 1739, "old master" (changed to past master in 1798); 1759, substitute master; 1771, master of ceremonies; 1798,

chaplain; 1809, deacons; 1814, standard bearers; 1814, inside and outside tylers; 1836, architect; 1840, jeweller; 1848, trustees; 1865, director of music.

The office of clerk to the Lodge was a life appointment until 1752, when it became subject to an annual election. In 1690 William Livingstone, writer in Edinburgh, presented a petition to Parliament praying to be reponed in office as clerk to the Incorporation of Mary's Chapel, to which he had been appointed *ad vitam aut culpam*, from which he had been deposed, " because he refused to comply with the Test Act of 1681." The petitioner had his prayer granted and the Incorporation was ordered to reinstate him.

Before concluding the excerpts from the records of the Lodge of Edinburgh, reference must be made to the admission of Speculative Masons, the first being in 1600. The word " speculative " is used as an equivalent for non-operative and these adjectives are employed as convertible terms, so that the expression " Speculative Mason " need not rouse the susceptibilities of any one after the explanation thus given. The meaning is one who has been admitted as a mason, without any intention of qualifying as such, save as respects any esoteric knowledge or peculiar privileges and the same definition applies to any persons who join other trades in like manner. The earliest Minute of the presence of a Speculative freeman Mason in a Lodge and taking part in its deliberations, is dated June 8, 1600, a facsimile of the record from the Minutes of the Lodge of Edinburgh being one of the adornments of Lyon's *History*. When the brother in question was admitted it is impossible now to decide, suffice it to say, that " Jhone Boiswell of Achinflek," with the others (ye saidis maisteris), " *affixit y^r^ markis*," in witness of the accuracy of the entry, the clerk styling him " ye Laird of Aichinleck." It appears to have been a special assembly at " Halerudhous," the " Master of ye werk to ye Kingis Ma'stie " being present and, probably, was chiefly convened to determine what fine " Jhone Broune, Warden of ye Ludge of Edr.," had incurred through his having " contraveinit ane actt." It might surely have been expected that this instance of the attendance and participation at a Masonic meeting, by a non-operative or Speculative Brother (for they were all called Brethren even then), would have been allowed to pass muster without any embellishment or addition of any kind. Not so, however. Lawrie declares that Thomas Boswell, Esq., of Auchinleck, was made a warden of the Lodge in the year 1600. It will be seen that, short as the preceding sentence is, it contains two errors, one being of a grave character, viz. that Boswell was made a warden in 1600, which is not true; the first Speculative Mason in No. 1 who held that honour not being appointed until 1727, in which respect it will be seen that Mary's Chapel was long behind such Lodges as Kilwinning and Aberdeen, which, many years previously, permitted non-operatives to rule over them. The chief of the seventeenth-century initiations, accepted by the Lodge of Edinburgh, is thus referred to in the ancient records:

The 3 day off Joulay 1634. The quhilk day the Right honirabell my Lord Alexander is admitet folowe off the craft be Hewe Forest, diken, and Alexander

Nesbet, warden; and the hell rest off the mesteres off mesones off Edenbroch; and therto eurie mester heath supscriuet with ther handes or set to ther markes [Deacon and Warden's marks], Jn. Watt, Thomas Paterstone, Alexander, John Mylln.

Similar entries attest the reception of Anthonie Alexander, Right Honourable Master of Work to his Majesty; Sir Alexander Strachan of Thorntoun, on the same date; and of Archibald Steuaret in July 1635; whilst on December 27, 1636, "John Myllne, dekene and warden, with the heall consent of the heall masters, *frie* mesones of Ednr., Dauied Dellap, prentes to Parech Breuch, is med an entert prentes"; on August 25 and December 27, 1637, Daued Ramsay and Alexander Alerdis were respectively admitted to membership, the former as a fellow and *Brother* of the Craft and the latter as a "fellow off craft in and amongst the Mrs. off the loudg." On February 16, 1638, Herie Alexander, "Mr. off Work" to his Majesty, was received as a "fellow and brother"; and, on May 20, 1640, James Hamiltone being Deacon, Johne Meyenis, Warden "and the rest off Mrs. off meson off edenbr. conuened," was admitted the Right Hon. "Alexander Hamiltone, generall of the artelerie of these kindom, to be felow and Mr. off the forsed craft."

Further entries show the admission of William Maxwell, "doctor off Fisek," July 27, 1647; and on March 2, 1653, of James Neilsone, "master sklaitter to his majestie," who had been "entered and past in the Lodge of Linlithgow." On December 27, 1667, Sir Patrick Hume of Polwarth was admitted as "fellow of craft and *Master*"; on June 24, 1670, the Right Hon. "Mr. William Morray, His Mai'ties Justic Deput, Mr. Walter Pringle, Advocat," and the Right Hon. Sir John Harper of Cambusnethen, as brothers and fellow-crafts.

Lord Alexander, who was admitted as a fellow-craft in 1634 (died 1638) with his brother Sir Anthony Alexander (sons of the first Earl of Stirling), took an active interest in the society and frequently attended the meetings, signing the records, in the first instance, with the addition of their marks, as did also Sir Alexander Strachan. The second mentioned (died 1637) was, at the time of his reception, Master of Work to Charles I and presided over an important assembly of master tradesmen at Falkland, October 26, 1636.

Archibald Stewart (initiated July 1635), judging from his autograph, was also a man of education and, as he attended the Lodge with the three Brethren previously recorded, who attested his reception, it is probable, as Lyon suggests, that he was a personal friend of theirs.

The David Ramsay mentioned in the excerpt of 1637 (August 25), was "a gentleman of the Privy Chamber" according to Bishop Burnett (*Memoirs of the Dukes of Hamilton*, 1677); and Henrie Alexander, who was passed a Fellow-craft in the following year, succeeded his brother as General Warden and Master of Work, occupying that office, however, prior to the reception named. He became the third Earl of Stirling and died in 1650; but he did not regularly attend the

Lodge of Edinburgh, though we meet with his name in the Atcheson-Haven Lodge records, March 27, 1638.

The Right Hon. William Murray, who became a Fellow-craft in 1670, was "a member of the Faculty of Advocates and rose to considerable eminence at the Bar"; and Walter Pringle, also an advocate, was the second son of John Pringle, by his wife Lady Margaret Scott, daughter of the Earl of Buccleuch and brother of Sir Robert Pringle, the first baronet of Stitchel; the third reception being that of Sir John Harper, also a member of the Scottish Bar, and sheriff-depute of the county of Lanark.

The admission of General Alexander Hamilton, on May 20, 1640, and of the Right Hon. Sir Patrick Hume, Bart., on December 27, 1667, are especially recorded as constituting these intrants, "felow and Mr. off the forsed craft," and "fellow of craft (and Master) of this lodg," respectively.

It may be assumed that the term "Master" simply meant that a compliment was paid these two Brethren and nothing more. Certainly there was nothing corresponding with the ceremony of a separate Master Mason's degree at that time, for the position of Master then, amongst the operatives, merely implied that certain privileges were exercised, with the approval of the trade; this status, moreover, was generally conferred by the Incorporation. As these two Brethren were Speculative members, no objection appears to have been raised to their being called "Masters," hence apparently they were so described; we may feel tolerably confident that they did not set up as Master Masons on their own account!

Many of the operatives did not view the introduction of the speculative element with favour and, at one time, the promoters and the opponents of the innovation were divided into hostile camps, but, eventually, those who supported the Gentlemen or Geomatic Masons won the day, the Domatics having to succumb to the powerful influences arrayed against them. In No. 1, however, the latter held "the balance of power" in their hands; but, in the Lodge of Aberdeen, the majority in A.D. 1670 were actually non-operative or Speculative members!

General Hamilton was present with the Scottish army at Newcastle, May 20, 1641, on which day, together with certain masters and others of the Lodge of Edinburgh, he took part in the admission of "Mr. the Right Honerabell Mr. Robert Moray (Murray), General Quarter Mr. to the armie off Scotlan." The proceedings of this emergent meeting were duly accepted by the authorities, though taking place beyond the boundaries of the Scottish kingdom. The Minute states that "the same bing approven be the hell mester off the mesone of the Log. off Edenbroth" and the entry is ratified by the signatures and marks of four brethren, including the two Generals. The Quartermaster-General took part in the business of the Lodge held July 27, 1647, on the occasion of the admission of Dr. William Maxwell, as already cited. These irregular admissions, however, were not so readily condoned in the event of ordinary operatives being the offenders, or, in other words, it made every difference who it was that presided at the meetings. On December 27, 1679, John Fulton, one of the freemen, was placed in "Coventry"

and his servants called upon to leave his employ, because of his presuming "to pass and enter severall gentlemen without licence or commission from this place." The neighbourhood of Ayr was selected by this over-zealous Mason for introducing Speculative members into the Fraternity and, as his conduct so greatly roused the ire of the authorities, he must have thought "discretion was the better part of valour," for he humbly supplicated a return of his privileges, paid £4 as a fine and "promised to behave as a Brother" for the future; whereupon the vexed souls of the masters relented and he was duly "reponed." Still it is singular to mark that there is no resolution passed against the reception of gentlemen as Masons, either in or out of the Lodge and the objection seems to have arisen out of the fancy of a particular Brother to select himself as the medium of such admissions. The subject presents many features of interest and is worthy of more careful consideration than either time or space will now permit.

The entry of March 2, 1653, is an important one, for it is nothing more nor less than the election of a "joining member." It seems that James Neilsone, "master slaiter" to the king, who had been "entered and past in the Lodge of Linlithgow," was desirous of being received as a member of the Lodge of Edinburgh and, on the day named, the whole company elected him as a "brother and fellow of their companie" and, in witness thereof, they all "set to their hands or marks."

One more remark on these records. Lyon declares that the reference to "frie mesones," in the Minute of December 27, 1636 (before quoted), is the earliest instance yet discovered of "Free-mason" being in Scotland applied to designate members of the mason craft and considers that it is used as an abbreviation of the term "*Freemen*-masons."

As regards the earliest use of the word Freemason (in connexion with Lodges), it may be traced back to 1581, when the Melrose version of the *Old Charges* was originally written, of which the copy of 1674 is alone preserved. In that document the expression Free mason ("frie mason") occurs very frequently and clearly was then used as synonymous with freemen-masons, the term "frie-men" being cited therein as an equivalent for "Freemason." There are so many examples of the use of freemen, freemasons, brother freemen, freemen masters and like terms, back to the fifteenth century, that unless violence be done to the ordinary meaning of words, no interpretation can be placed upon such designations other than that advanced, with which both Lyon and Hughan agree.

Canongate Kilwinning Lodge, No. 2

It was the custom in the seventeenth century for some Lodges to permit certain members to enter and pass Masons at a distance from their regular places of meeting, which occasioned much irregularity of proceeding and prevented the exercise of that due care with regard to admissions which is so essential to the prosperity of the Craft. These practices appear generally to have been reported at the next assembly of the Lodge and duly noted, the fees paid and membership allowed.

The first authoritative commission or Warrant seems to have been that issued by the Lodge of Kilwinning (No. 0) to several of their own members resident in the Canongate, Edinburgh, dated December 20, 1677. This was a direct invasion of jurisdiction, for it was not simply a Charter to enable their members to *meet* as masons in Edinburgh, but it empowered them to act as a Lodge, quite as much as Mother Kilwinning herself, totally disregarding the proximity of the First and Head Lodge of Scotland. A friendly invasion of England was Masonically consummated in 1641 at Newcastle by No. 1, but the transaction was confined to the initiation of one of their own countrymen, there the matter ended; but the authority granted to the Canongate Kilwinning Lodge amounted to a Warrant for its constitution and separate existence, which was the actual result that ensued.

The Charter to this Lodge, which may be fairly termed the "Premier Scottish Warrant of Constitution," runs as follows:

At the ludge of Killwining the twentie day of december 1677 yeares, deacons and wardanes and the rest of the Brethren, considering the love and favour showne to us be the rest of the Brethren of the cannigate in Edinbroughe, ane part of our number being willing to be boked and inroled the qch day gives power and liberty to them to enter, receave and pass ony qualified persons that they think fitt, in name and behalf of the ludge of Killwinning and to pay ther entry and booking moneys due to the s^d^ ludge, as we do our selves, they sending on of ther number to us yearly and we to do the lyke to them if need be. The qlk day ther names are insert into this book" (see Lyon's *History*, p. 101, and *Freemasons' Magazine*, August 8, 1863).

The document was signed (actually, or by proxy) by twelve Brethren, their marks being generally attached and it is entered verbatim in the books of the Mother Lodge, the original Warrant being now lost. The record of the transaction in the Minutes of the Canongate Kilwinning Lodge for 1736—the year next following that from which its earliest writings are believed to date—is not a correct version of the proceedings and appears to have been penned with a view to sustaining the claim of the members to a high position on the Scottish roll. The Lodge was reorganized in 1735 by Speculative Freemasons and, in that year, the members worked the third Degree, although not the first so to do in Scotland, that honour being claimed for another offshoot of the Mother Kilwinning, viz.—the Edinburgh Kilwinning Scots Arms of 1729, the Brethren of which were theoretical or Speculative Masons.

No. 2 performed a very important part in the inauguration of the Grand Lodge of Scotland and the latter body has acknowledged that the former dates from December 20, 1677.

Scoon and Perth Lodge, No. 3

This ancient Lodge, like several others, is much older than No. 2, but has had to rest satisfied with its position as fourth on the roll, though the authorities state

that it existed " before 1658 " and the Grand Lodge acknowledges this date at the present time, placing Nos. 0 and 1, however, as " before 1598 " and No. 57 (Haddington) at 1599, there being also many bearing seventeenth-century designations.

Lawrie says that the Lodge is one " of great antiquity and possesses a series of well-kept records for upwards of two hundred years " (Lawrie's *History of Freemasonry*, 1859, p. 368). It is singular that the Minutes have so far escaped examination by any known Masonic historian. Even when Hughan visited the city he failed to obtain a glance at them ; the little he found out about the Lodge is given in his *Early History of British Freemasonry* (*Voice of Freemasonry*, May 1873). He also printed in the *Masonic Magazine* (October 1878) an exact transcript of a document known as its Charter, dated December 24, 1658. This instrument—which is signed by J. Roch, " Mr. Measone," Andro Norie, warden, with thirty-nine members—is quite different from any other of the seventeenth-century MSS. It combines features of the *Old Charges* with items of local interest and also recites the Kilwinning and other legends. It speaks of the Lodge of Scoon as being second in the nation, priority being given to Kilwinning and a singular reticence is observed as to Edinburgh. The Masons are frequently described as masters, friemen and fellow-crafts and the recital of the traditions and laws begins—" In the name of God, amen," the conclusion being very rare, as will be seen :

And Lastlie, wee and all of ws off ane mynd, consent and assent, doe bind and obleidge ws and our successoris, to mantayne and wphold the haill liberties and previledges of the said Lodge of Scoon, as ane frie Lodge, for entering and passing within ourselves, as the bodie thereof, residing within the burgh of Perth as sd is ; And that soe long as the Sun ryseth in the East and setteth in the West, as we wold wish the blessing of God to attend ws in all our wayes and actiones.

This reference to the "glorious luminary of nature" will at least arrest our attention, as suggestive that Speculative Freemasonry was then not wholly unknown in the city of Perth and may well challenge the research of those modern craftsmen who find for every existing ceremony an ancient prototype. The term *free* lodge is also a most expressive one, pointing to the use of the word *free* as a prefix to mason, a conjunction upon which many comments have been made.

The same record states that, according to the " Knowledge of our predecessoris ther cam one from the North countrie, named Johne Mylne, ane measone or man weill experted in his calling, who entered himselff both frieman and burges of this brugh." In process of time, because of his skill, he was preferred to be the king's master mason ; he was also Master of the Lodge.

His son, " Johne Milne," succeeded him in both offices, " in the reigne off his Majestie King James the Sixt, of blessed memorie, who, by the said second Johne Mylne, was (be the King's own desire) entered Freeman, measone and fellow-craft." This royal initiation naturally calls for special remark, hence we read, " During all his lyfetime he.mantayned the same as ane member of the Lodge of Scoon, so that this Lodge is the most famous Lodge (iff weill ordered) within

the kingdome." Of the family of Mylne there continued several generations who were master masons to their majesties the Kings of Scotland until 1657, at which time " the last Mr. Mylne being Mr. off the Lodge off Scoon, deceased, left behind him ane compleit Lodge of measones, friemen and fellow-crafts, wh such off ther number as wardens and others to oversie them and ordained that one of the said number should choyse one of themselves to succeid as master in his place." The several persons named, nominated and made choice of James Roch to be master *ad vitam* and Andrew Norie as warden (both being subject to the " convenience " of the masters and fellow-crafts); all agreeing to confirm the old acts, the chief being :

1. No frieman to contradict another unlawfully.

2. " Nor goe to no other Lodge, nor mak ane Lodge among themselves, seeing this Lodge is the prin^le within the Shyre."

3. If any freeman leave the lodge for another, he can only return on payment of three times the sum exigible on his joining either and shall " be put cleane from the company of the Lodge he was last in."

4. The master and warden before named to see these rules carried out.

5. No master to take another's work unless so entitled.

6. Masters not to " go between " their fellows engaged in seeking work.

7. Apprentices and journeymen belonging to this (or any other) Lodge must have their free discharge from their previous masters prior to re-engagement, an exception, however, permitted in the case of twenty days' services only.

8. All Fellow-crafts passed in this Lodge, shall pay £16 (Scots), beside the gloves and dues, with £3 (Scots) at their " first incoming, efter they are past."

9. If these sums are not paid at once, " cautioners " must be obtained outside the Lodge.

10. Apprentices not to take work above 40*s*. (Scots) and not to have apprentices under the penalty of being " dabared from the libertie of the said Lodge."

The Milnes were a famous Masonic family, the third John Milne having been called to Edinburgh in 1616 to undertake the erection of the king's statue. On the death of William Wallace in 1631, Milne was appointed master mason to Charles I, which office he resigned in 1636 in favour of his eldest son " John, Mylne, younger," who, in 1633, was made a Fellow-craft in the Lodge of Edinburgh, became " deacon of the lodge and warden " in 1636 and served in the former office for many years, having been re-elected ten times during twenty-seven years. This same Mylne was at the Masonic meeting at Newcastle in 1641 and his brother Alexander was " passed " June 2, 1635, in the presence of his " brother," Lord Alexander, Sir Anthony Alexander and Sir Alexander Strachan. Robert was apprenticed to his uncle John, in Lodge No. 1, December 27, 1653 and was elected warden in 1663, also deacon in 1681, taking a leading part in Masonic business until 1707. Robert Mylne appears to have succeeded his uncle as master mason to Charles I, being so designated in an agreement with the Perth authorities for the rebuilding of the cross which had been removed from High Street, through the possession of the city by Cromwell.

William, his eldest son, was received into the Lodge of Edinburgh, December 27, 1681, was warden several times from 1695, dying in 1728.

Thomas Mylne, eldest son of the latter, " was entered and admitted as apprentice, December 27, 1721 ; chosen Eldest Prentice, December 27, 1722 ; admitted and received Fellow-craft, December 27, 1729 ; chosen ' master of the society,' December 27, 1735." Noticing the connexion of this worthy with the Lodge of Edinburgh, Lyon points out the remarkable fact " of his having been *entered* in what may emphatically be termed the transition period of its existence—of his having been *advanced* during the Masonic twilight which preceded the institution of the Grand Lodge of Scotland—and of his having maintained a connexion with the Lodge until every vestige of its operative character had disappeared " (*History*, p. 94).

Robert and William Mylne (sons of Thomas Mylne) were also members of the Lodge and, on the death of the former in 1811 (who was buried in St. Paul's Cathedral, having been surveyor of that edifice for fifty years), this family's connexion with the Lodge of Edinburgh, which had been maintained through five successive generations, was terminated.

This ancient Lodge at Perth joined the Grand Lodge of Scotland in 1742, not having taken any part in the inauguration of that body, its age being admitted, as already noted, to be " before 1658."

Lodge of Glasgow St. John, No. 3 *bis*

This is an old Lodge undoubtedly, though its documents do not date back quite as far as some of its admirers have declared. Its secondary position to " Mother Lodge Kilwinning " does not appear to have lasted for any long period and, at all events, it did not affect its separate and distinct existence, for its name appears in the second of the *St. Clair Charters*. The noted fabrication, entitled the *Malcolm Charter*, originally said to be of the year 1057, but, afterwards, dated about a century later, have been examined in another chapter. The second in order, or rather the first of the genuine documents, is the *William the Lion Charter* of the twelfth century. The original has not been preserved, but a copy is to be found in *Hamilton of Wishaw's description of the Sheriffdoms of Lanark and Renfrew*, compiled about 1710 and it is recorded in the venerable *Register of the Bishopric*. A translation is given in the history of the Lodge which is attached to its By-laws (1858).

Every line of this singular document is inconsistent with the charter phraseology of the period to which it has been assigned. Money was required for the restoration of the cathedral ; it was evidently for this purpose that the patronage of the king was solicited. The " Charter " proceeds to state that " the fraternity appointed by the Right Rev. Jocylin, Bishop of said Cathedral, with advice of the Abbots, Priors and other clergy of his diocese, we devoutly receive and confirm by the support of our Royal protection, aye and until the finishing of the Cathedral itself ; and all the collectors of the same fraternity and those who request aid for its building,

we have taken into our favour." It has been too hastily concluded that the word "fraternity" means the Lodge, but the intention manifestly was to describe a religious fraternity which had been formed to promote the renovation or restoration of the cathedral. The inference that the Charter referred to a Masonic Lodge appears wholly unwarranted by the context. Moreover, who ever heard of the builders of a fabric being also collectors of the funds?

The "Seal of Cause" of A.D. 1600 was required to separate the wrights from the masons as an Incorporation, the coopers having been disjoined in 1569. The reasons offered by the wrights for such division are carefully recited and appear to be fair and conclusive, the prayer of the petitioners being granted by the magistrates and town council on May 3, 1600. The wrights (carpenters) had a deacon and elder and are called freemen. They pointed out that the masons could not judge of *their* work and vice versâ; and that the same arguments which led to the separate establishment of the coopers, operated also in their favour. The grant was made "For the lovying of God almyty Father Sone and Halie Gaist" (as with the *Old Charges*) and provision was made therein for the regular management of the Incorporation, election of officers, etc. Mention is made of the expensive banquets in former times, which it was decided not to continue. They were given by each freeman on his entry. "Booths to work in," corresponding with the Lodges of Freemasons are mentioned; apprentices were bound for seven years; the most experienced masters were selected to pass and visit all men's work; and no craftsman was to set up a booth in the city until he was first made burgess and freeman of the same (*Seal of Cause*, etc., 1600, printed from the original at Edinburgh, MDCCCXL, 4to, 12 pp.).

W. P. Buchan (*Freemasons' Magazine*, April 3, 1869) states that the first notice in the Minutes of the Glasgow Incorporation of Masons bears date September 22, 1620, viz.:

> Entry of Apprentices to the Lodge of Glasgow, the last day of december 1613 years, compeared John Stewart, Deacon of Masons and signified to David Slater, Warden of the Lodge of Glasgow and to the remenant Brethren of that Lodge; that he was to enter John Stewart, his apprentice, in the said Lodge. Lykas upon the morn, being the first day of January 1614 years, the said warden and Brethren of the said Lodge entered the said John Stewart, younger, apprentice to the said John Stewart, elder, conform to the acts and liberty of the Lodge.

The deacons' courts in 1601 consisted of a deacon, six quartermasters, two keepers of the keys, an officer and clerk. James Ritchie was accused of feeing a cowan and, in the record of the Incorporation, May 1, 1622, it is stated in his favour that

> He was entered with a Lodge and had a discharge of a master in Paisley.

No old records of the Lodge have as yet been discovered, but the foregoing proves its existence early in the seventeenth century and as we know the Incor-

poration has continued to exist, from its separate constitution in 1600 to the present time, there need be no doubt thrown upon the continuity of the Lodge during the period covered from 1613 to the commencement of its existing Minutes. That it was represented on the occasion of the second " St. Clair Charter " is unquestionable, for it was described as " The Ludge of Glasgow, John Boyd, deakin ; Rob. Boyd, ane of the mestres."

After a deal of delicate management the Lodge was placed on the roll of the Grand Lodge of Scotland in 1850 as No. 3 *bis*, though it was not the fault of the members that they failed to obtain a higher position. Thus one after another the old Lodges became united to the Grand Lodge.

The membership of the Lodge of Glasgow, unlike that of other pre-eighteenth-century Lodges, was exclusively *operative* and " although doubtless giving the mason word to entered apprentices, none were recognized as members till they had joined the Incorporation, which was composed of mason burgesses. The erection of St. Mungo's in 1729 was the result of an unsuccessful attempt to introduce *non*-operatives into the St. John's Lodge, Glasgow, an object which was not attained until about the year 1842 " (Lyon, *History of the Lodge of Edinburgh*, p. 413).

Canongate and Leith, Leith and Canongate Lodge, No. 5

This Lodge is authoritatively acknowledged as dating from A.D. 1688, in which year the schism is recorded in the Minutes of the Lodge of Edinburgh, the seceders being composed of Masons in Leith and the Canongate, hence the title of the Lodge. They were charged with disobeying the Masonic laws, by presuming " to antar and pase " within the precincts of the old Lodge and of having erected a Lodge amongst themselves without the authority of any royal or general warden. Then followed, as usual, a recital of all the pains and penalties but, notwithstanding the strong measures taken to stamp out the rebellion, only one of the defaulters appears to have made submission and returned within the fold, viz. James Thomson, who was pardoned on payment of the fine of £10 (Scots). The earliest Minutes now possessed by the Lodge begin in 1830, but the Charter of Confirmation, dated February 8, 1738, acknowledges its descent " from the Mason Lodge of Mary's Chapel in Edinburgh," its precedency being allowed from May 29, 1688, " in respect its book was produced which contains a minute of that date, which was openly read in presence of the Grand Lodge." Its presence at the constitution of the Grand Lodge in 1736 was objected to by the parent Lodge, but without avail, soon after which the harmonising influences of the new organization led to a renewal of the old friendship. As a Lodge it was mainly of a speculative character, for of the fifty-two names enrolled on November 30, 1736, only eighteen were operative masons !

Lodge of Old Kilwinning St. John, Inverness, No. 6

A charter of confirmation was granted by the Grand Lodge of Scotland to this Lodge on November 30, 1737, its existence being admitted from the year 1678

but much of the value of the record is vitiated from the fact, that it is gravely stated therein that the Lodge had " practised the passing of master masons from that period " (Lyon, *op. cit.*, p. 215). Its antiquity is not noted in the registers of Mother Kilwinning, though Lawrie says, " it goes the farthest back of all the Kilwinning Lodges, none of the others going beyond 1724," which opinion, however, is open to question.

Hamilton Kilwinning Lodge, No. 7

The Lodge occurs on the roll of the Grand Lodge as No. 7 and is considered to date from the year 1695. Of its history, but little is known.

Lodge of Journeymen, Edinburgh, No. 8

Officially entitled to precedence from 1709 and numbered 8 on the revised roll, the Journeymen of Edinburgh have much reason to be proud of their position and prosperity, considering the strong influence originally brought to bear against their Lodge.

The introduction of the speculative element into the Lodge of Edinburgh and the exclusive character of the Incorporation of Mary's Chapel, as well as the domineering spirit of the masters in both organizations, all tended to keep the Journeymen Masons in a subordinate position. They did not, however, submit easily to the yoke and, as their class increased in knowledge and monopolies were gradually abolished, the leading spirits among them rebelled and soon set the masters at defiance. In 1705 steps were taken to enforce the rules against journeymen working on their own account, i.e. without masters employing them. William Hunter thinks that the subjection of the journeymen in the Lodge arose from their condition in life rather than from their belonging to a lower grade in Speculative Masonry. The masters referred to in almost every one of the early Minutes, were, therefore, most probably simply masters in trade and not masters in the sense in which they are now regarded in the Masonic Lodges of this country (*Freemasons' Magazine*, March 1858, p. 571). The old records of No. 8 are missing, those preserved commencing in 1740; but there are not wanting evidences of its career years before that period. The centenary of the Lodge was celebrated in 1807 and probably its origin or separation from No. 1 was in 1707, *not* 1709. The resolution passed by the Journeymen in 1708 to raise money for the poor members was signed by forty-four Brethren, the name of almost every one of whom is found in the books of No. 1, for that Lodge was most particular in enrolling all those whom it either entered or passed. On December 27, 1708, the Fellow-Crafts (Journeymen) presented a petition to the parent Lodge, asking for a fuller inspection of the accounts and, in response to the memorial, six discreet " fellows " were allowed to be nominated as a committee of inspection. This arrangement continued for some years, but the smouldering embers of discontent were fanned into renewed life by the imposition of an annual subscription of 20*s*. Scots, payable by

journeymen for the privilege of being employed by masters of the Incorporation! Hunter, in his excellent sketch, expresses an opinion that the decisions of the Lodge of Edinburgh in August 1712 finally completed the rupture, for the masters rescinded the resolution appointing the committee of inspection, doubtless being aggrieved at the separate Lodge formed by the craftsmen and the zealous watch they kept over the general funds of the society. On the passing of the resolution, all the journeymen present but two left the Lodge, headed by James Watson, deacon of the Incorporation and *preses* (master) of No. 1. Then, "war to the knife" was declared; all who were left behind in the Lodge agreed that none of the recusant journeymen should be received back into the society until they had given full satisfaction for their contemptuous conduct and the masters prohibited the apprentices from assisting the journeymen in entering apprentices, under the penalty of being disowned by the parent Lodge. The desertion from No. 1 of the deacon and *preses* (James Watson) was a severe blow to its prestige and proved of immense benefit to the journeymen, who thus had a competent master to preside over them. On February 9, 1713, the parent Lodge met and elected David Thomson, "late deacon of the masons, to preside in all their meetings." He was succeeded by William Smellie, a determined antagonist of the seceders, who initiated stringent measures against them. All this while the journeymen were working actively and lost no opportunities of entering and passing Masons within the royalty of No. 1 to the manifest injury of the original Lodge. They would neither surrender their arms nor break up their society, notwithstanding the severity of the laws passed against them, even though all the united influence of the old Lodge and Incorporation was exerted to procure their suppression. The opposition they received and the indomitable courage they evinced, are unparalleled in the early history of the Scottish Craft and, whilst proving that the powerful influence of the Lodge and Incorporation, wielded in the sixteenth and seventeenth centuries, was on the wane, foreshadowed that the pluck and perseverance of the journeymen were finally to overcome all obstacles and secure for ever their independence. On the assumption, apparently, that the Journeymen would be overawed and eventually succumb on resort being made to the law, the Lodge of Edinburgh and the Incorporation jointly agreed to obtain a warrant for the apprehension and detention of two of the malcontents named William Brodie and Robert Winram. Accordingly these two Journeymen were confined in the city guard-house and the books of their society were also seized at the instance of the same authorities.

How long the detention lasted we are not told, but the Journeymen did not delay in bringing an action for the unlawful imprisonment of two of their number and the abstraction of their records. The damages were laid at a considerable amount, the defendants being the deacon of the wrights and the deacon of the masons (representing the Incorporation), who was also the *preses* of the lodge. Whilst the case was before the Lords of Council and Session, the dispute was referred to the arbitration of Robert Inglis (late deacon of the goldsmiths) on behalf of the plaintiffs and Alexander Nisbet (late deacon of the surgeons) on the part of

the defendants, while, in the event of an amicable settlement being impossible, then the final decision was left to John Dunbar, deacon of the glovers, full powers being given to the said parties for the purpose of obtaining all needful testimony on the various points raised. This was arranged on November 29, 1714, the Decreet Arbitral being accepted and subscribed to on January 8, 1715, by those interested and the necessary witnesses. The document, which is without parallel Masonically, proves that the Craft had no insuperable objection to their disputes being adjusted under the sanction of the law and, in a matter of such consequence, there being nothing said about the hereditary grand mastership, it may safely be concluded that at the period in question, there were no Brethren invested with any Masonic rank beyond what was conferred by individual Lodges or the Incorporation (see *Voice of Masonry*, July 1872 and Lyon, *History of the Lodge of Edinburgh*).

The arbitrators adjudged £100 to be paid Brodie and Winram by the two deacons, because they had used undue severity and that the books must be returned to their lawful owners on a receipt being given by the plaintiffs. They next decided that the deacons and the whole body of Freemen Masters of the Incorporation of Masons were absolved from accounting to the journeymen for the money received "for giving the mason word, as it is called," either to freemen or journeymen, prior to the date of the Decreet Arbitral. In order to put an end to the disputes arising between the said freemen and journeymen, "anent the giving of the mason word," the two deacons were instructed to procure from their Incorporation, "an act or allowance, allowing the journeymen to meet together by themselves as a society for giving the word," etc. Provided always (1) that their "meetings, actings and writings be only concerning their collecting the moneys for giving the Mason word," etc.; (2) that the moneys thus obtained be used for charitable purposes connected with themselves; (3) that a register be kept of the moneys so received and disbursed; (4) that a chest be provided with two different locks, one key being kept by a Freeman Mason elected annually by the Incorporation and the other by "one of the Journeymen to be elected by themselves"; (5) that the said Freeman attend the meetings, see all is done in order and report, if need be, to his Incorporation; (6) that the journeymen produce their books and accounts to the deacon of the Masons and the Incorporation each half year; and (7) that five Journeymen form a quorum—"their purse keeper for the time being a *sine quâ non*."

The penalty of disobedience by either party was fixed at £100 Scots and, as the Lodge of Edinburgh persistently ignored the award, steps were taken by the plaintiffs to enforce its terms, as well as to obtain their books. The "charge" itself was discovered about thirty years ago by David Laing of the Signet Library, by whom it was presented to Kerr, who very properly deposited it in the charter-box of the Lodge No. 8. Singular to state, nothing is known at the present time of the result of the application; the records of the parent Lodge, whilst they contain a Minute of its decision to contest the claim, are silent as to the ultimate

result; but they record what is of more consequence, viz. the rescinding of the obnoxious resolutions, that the journeymen were readmitted "upon certain conditiones mentioned in a paper apart signed and approven of both masters and jurnaymen" (so they must have concocted another agreement), that Deacon Watson was actually re-elected in 1719 to his former position in the old Lodge and Incorporation. Little difficulties, however, again cropped up affecting the independence of the Journeymen Lodge but, eventually, as Lyon well observes, Lodges and Incorporations parted company, free trade in Mason-making became popular and the bone of contention that had long existed between the Lodge of Edinburgh and its youngest daughter having thus been removed, the Journeymen Lodge was left in full and undisturbed possession of its privileges.

Lodge of Dunblane, No. 9

The existing Minutes begin in January 1696 and, strange to say, neither then, nor later, contain any "marks" or (references thereto), in which respect they differ from the generality of old Masonic records. John Cameron of Lochiel was a member of the Lodge in 1696. He served with the Earl of Mar in the Rebellion of 1715, was the husband of Isabel Campell (sister of Sir Duncan Campell, one of the four initiates of Dr. Desaguliers, in 1721, at Edinburgh), his eldest son, Donald, being one of the most celebrated and influential chiefs who joined Prince Charles Edward Stuart, who was the first to obtain possession of Edinburgh on its investment by the Highlanders in 1745. In fact, the majority of the Brethren were not only "speculatives," but several were noted Jacobites. Lord Strathalane (Master, 1696), Lord John Drummond, brother of the Duke of Perth (initiated March 13, 1740, and Master in 1743–5), with other leading members of the Lodge were prominent actors on the Stuart side in the Risings of 1715 and 1745; but, as if to prove the unpolitical character of the society, their disaffection was counterbalanced by the strong partisanship on behalf of the House of Hanover manifested in other Lodges.

Lyon furnishes transcripts of several of the old records, the first in order, dated January 28, 1696, being of unusual length. In the list of members present are to be found several gentlemen, the operative masons being in the minority. There cannot be a doubt that this assembly was not the first of its kind, for the text of the earliest preserved record entirely dissipates any such illusion; why the Lodge should be accorded precedence only from the year 1709 on the official roll, is difficult to understand. The business transacted in 1696 partook of the nature of a Masonic Court (as it was termed) and was certainly of a representative character. The meeting was called "The Lodge of Meassones in Dunblane," Lord Strathalane (the second viscount) being entitled "master meassone"; Alexander Drummond of Balhadie, warden, an "eldest fellow of craft," was also appointed; and a "deput" (deputy), a clerk, a treasurer, an officer and a "Pror. Fiscall." These constituted the Court, with other members also named. Each

workman on his " entry " was required to pay £6 and half that sum on his " passing," in addition to the ordinary dues. It was likewise agreed that no one present, or any one who joined subsequently, should divulge any of the acts passed by the Court to any person whatsoever who was not a member of the Lodge, save the two rules as to entry and passing, " under the breach of breaking of their oath." As many of the laws passed at this meeting, others in 1696 and later, relate to the Craft in its operative character, they need not be quoted. Commissions were issued by Dunblane to authorize the entry elsewhere than in the Lodge, " of gentlemen or other persons of entire credit and reputation living at a distance from the town," provided that the holders thereof obtain the co-operation " of such members of this Lodge as can be conveniently got, or, in case of necessity, to borrow from another Lodge as many as shall make a quorum." It was the custom for such as were entered in this fashion to be " passed " in the Lodge; but by an enactment of the Court in September 1716, which prohibited the entry and passing " at one and the same tyme," exception was made in favour of " gentlemen who cannot be present at a second diet." The Minutes record the presentation of aprons and gloves to three speculative intrants on January 8, 1724, the Lodge itself having been presented with a copy of the *Constitutions of the Freemasons* of A.D. 1723, a little while before. The following is worth giving *in extenso* : " Dunblane, the twenty-seventh day of December 1720 years. Sederunt : Robert Duthy, deacon ; Wm. Wright, warden ; Wm. Muschet, eldest fellow of craft. . . . Compeared John Gillespie, writer in Dunblane, who was entered on the 24 instant, and after examination was duely passt from the Square to the Compass and from an Entered Prentice to a Fellow of Craft of this Lodge, who present as said, is bound, obliged and enacted himself to stand by, obey, obtemper and subject himself unto the heall acts and ordinances of this Lodge and Company " (Lyon, *op. cit.*, p. 416). After due examination, another apprentice was similarly passed on November 28, 1721 ; and, on September 6, 1723, it is certified that others gave " satisfieing answers of their knowledge " prior to receiving the promotion solicited. A remarkable entry occurs, of date December 27, 1729. Two apprentices (one being a merchant in Dunblane) applied, from the Lodge of Kilwinning, to be " entered " as apprentices in the Lodge and then " passed " as Fellow-crafts. James Muschet was instructed " to examine them as to their qualifications and knowledge and, having reported to the Lodge that they had a competent knowledge of the secrets of the mason word," their petitions were duly attended to. It will be noticed that the Minutes speak of the " secrets of the mason word," the Decreet Arbitral of Edinburgh alluding only to the " mason word." That the esoteric ceremony or ceremonies consisted of secrets is testified by the records of two Lodges—Dunblane and Haughfoot—which are more explicit than those of Nos. 1 and 8. The Lodge of Dunblane did not join the Grand Lodge until 1760–1, therefore its proceedings are the more valuable, because they were uninfluenced by modern organizations. As with the Minutes of certain other old Lodges, those of Dunblane contain numerous references to the appointment of " intenders," or

instructors, for the intrants. An enactment relating thereto is on the books of the Lodge of Edinburgh so late as 1714, the duties of such an officer being defined in 1725 by the Lodge at Dunblane to consist of " the perfecting of apprentices, so that they might be fitt for their future tryalls." In the Lodge of Peebles, " intenders " were selected at times for such a purpose, extending over a century and a half, a similar officer being known at Aberdeen so early as 1670.

Torphichen Kilwinning Lodge, Bathgate, No. 13

This Lodge, whilst it dates only from the latter year officially, existed, according to Hughan, many years earlier. On December 12, 1728, twelve Fellow-crafts and seven " Enter Prentices " petitioned Mother Lodge Kilwinning for a constitution and based their request upon the fact that they held their rights and privileges from that ancient society. The application was made on behalf of the nineteen members who signed the petition and also " absent brethren." The privileges solicited were granted May 15, 1729 ; but on the Lodge deciding to join the Grand Lodge in 1737, the members again applied for the recognition of Kilwinning (*Freemasons' Magazine*, August 29, 1863), on the ground of their having once accepted " a charter of erection, of a very ancient date," from that source. The year in which this Warrant was originally issued is nowhere recorded, but Kilwinning Lodge agreed on March 30, 1737, that " their former ancient charter be corroborated," and the request of the Brethren be granted.

Peebles Kilwinning Lodge, No. 24

There are not a few old Lodges which appear with modern dates attached to them in the official roll, of which No. 17, Linlithgow, is an example, for an extract from the records of No. 1, which refer to that Lodge as early as 1653, has already been quoted, yet it is placed as No. 17 and dated 1736. Peebles is another instance of chronological and numerical anomalies, ranking as it does from A.D. 1736, though at work in 1716. The Lodge, from 1716 to the end of last century, regularly observed the custom of holding an annual trial of the Apprentices and Fellow-crafts. In 1726 an inventory of its property was made in the minute-book, consisting of " Ane Bible, the Constitutions of the haill Lodges in London [presented by the Provost of Peebles (a member of the Lodge) on December 27, 1725, who was heartily thanked for so acceptable a gift. Several old Lodges in Scotland had copies of the Constitutions of 1723, soon after their publication], the Square and a piece of small tow." Next year the entry reads " Square, tow and compass." Some of the marks registered by its members are of an exceptional character : that of a captain of the King's Foot Guards being " a V-shaped shield, bearing on each half a small cross, the whole being surmounted by a cross of a larger size. Amongst other varieties are a slater's hammer and a leather cutter's knife ; whilst later on (1745), the mark " taken out " by a wigmaker was " a human head with a wig and an ample

beard ! " (Lyon, *History of the Lodge of Edinburgh*, p. 68). At the opening ceremony the members engaged in prayer and the Brethren were sworn to refrain from undue partiality in the consideration of the business, which, Lyon tells us, was called " Fencing the Lodge " and was so observed at Peebles for very many years. From its origin in 1716, the Lodge was speculative in part and observed many ancient customs long after they had disappeared from other Lodges, such as the foregoing, the appointment of instructors (intenders) and the annual testing of apprentices and fellows. The third Degree is not alluded to in its first volume of records, which end in 1764, Kilwinning being added to its name in 1750.

The original record of October 18, 1716, is peculiar, for it is an intimation of the Lodge being self-constituted by " a sufficient number of Brethren in this Burgh," in order to repair the loss they sustained " by the want of a Lodge." The record is signed by twelve members, who also attach their marks and, during the meeting, a deacon, warden and other officers were regularly elected. The Festival of St. John the Evangelist was annually celebrated by the Lodge, on which day the annual subscriptions were payable and the officers elected.

John Wood, merchant, having been " gravely and decently entered a member of the said ludge " on St. John's Day, 1717, " any complement to be given being referr'd to himself," which seems a delicate way of saying that they, as members, did not wish to decide the amount of his gift, but left the matter in his own hands.

On December 19, 1718, John Douglass, brother-german to the Earl of March, with Captain Weir, were received and admitted members, each choosing their two " Intenders " and their marks, paying a guinea and half a guinea respectively to the Box, whereupon the "honourable society having received ane handsome treat," also did its part to enhance the feast, " being that which was due to their carecter."

David White, on January 13, 1725, was charged with a breach of the laws, in that he threatened to " enter " some persons in a certain parish and to set up a Lodge there. He was found guilty and " ordained to beg God and the honourable company pardon and promise not to doe the like in time coming which he accordingly did." On December 27, 1726, the members finding that the annual subscription of one shilling each, payable by the Brethren who were not workmen, was considered excessive, agreed " to restrict in all time coming the sd shilling to eightpence."

Robert Sanderson has compiled an excellent sketch of the records from 1716, some of which originally appeared in the *Scottish Freemason*, but subsequently the chief excerpts were given in the *Masonic Magazine* (December 1878, February 1879 and 1880–2), many of the more curious marks being reproduced. In those days the *delta* was not a prohibited mark, as in these modern times. The collection of these old marks scattered over so many volumes of ancient records, many being really good geometrical figures, would provide an excellent assortment for the Registrars of Mark Lodges and prove the absurdity of limiting the choice of such appendages to any set number of lines or points.

Lodge of Aberdeen, No. 34.

The eventful history of the ancient Lodge of Aberdeen deserves a volume to itself, hence a sketch of its chief characteristics is all that can now be undertaken and is really all that can be accomplished, as its complete history, in anything like the fullness of that of the Lodge of Edinburgh, has yet to be written. The materials, from which a brief account of this very ancient Lodge is compiled consist mainly of the *Burgh Records* (*Publications of the Spalding Club*, vol. v, pp. 26, 41, 52, 68, 141, 290), Hughan's series of articles in the *Voice of Masonry* (1872–4, " Early History of British Freemasonry ") and chapter xliv of Lyon's excellent history.

The original formation of a Lodge at Aberdeen ranges back into the mists of antiquity and wholly eludes the research of the historian. The editor of the work first mentioned states that the records of the burgh of Aberdeen present a greater combination of materials for a national history—glimpses of the actual social position of the people, as seen in a system of jurisprudence in legal pleadings, as exhibited in various professions and trades, pageants and sports and styles of manner and dress—than is generally to be found in similar sources. Their historical importance has long been acknowledged by those who have had access to them. They comprehend the proceedings of the Council and of the Baillie and the Guild Courts from 1398, when the first volume commences, to 1745, being the period comprised in the selections printed for the Club (the Spalding Club was instituted in 1839). The records extend to sixty-one folio volumes, containing on an average about 600 pages each and, with the exception of the years from 1414 to 1433, there is no hiatus in the series.

The first volume (1399) contains an account of an early contract between the " comownys of Ab'den " on the one part and two " masonys " on the other part, which was agreed to on the Feast of St. Michael the Archangel. The work contracted for was to *hew* " xii durris and xii wyndowys, in fre tailly " and the work was to be delivered in good order at any quay in Aberdeen.

On June 27, 1483, it is noted that the " master of the kirk wark," appointed, decreed and ordained that the " masownys of the luge," consisting of six members, whose names are duly recorded, were to pay 20*s*. and 40*s*. to the Parish Church (Saint Nicholace Wark) for the first and second offences respectively, in the event of either of them raising any debate or controversy, for it appears that previously there had been disputes in consequence of their so doing. It was also provided that " gif thai fautit the thrid [third] tym," they were " to be excludit out of the luge as a common forfactour." It seems to have been a common practice from that day to this to give two warnings and to inflict as many (though increasing) fines, preparatory to the exclusion which was to follow the third offence and, in this case, what may be termed a " By-law " is certified to have been agreed to by the members concerned and approved by the Aldermen and Council, the masons being " obligated " to obedience " be the faith of thare bodiis."

Two of the number were particularly specified as offenders and were cautioned

that, should either of them break the rule they had agreed to, " he that beis fundyn in the faute thairof salbe expellit the luge fra that tyme furtht."

In 1493 (November 15) three masons were hired for a year by the Aldermen and Council, to " abide in thar service, batht in the *luge* and vtenche and pass to Cowe—[There was an old castle and church at *Cowrie*, fourteen miles south of Aberdeen. It was a " Thanedom " and at one time belonged to the Bruces. This is probably the spot referred to in the agreement of 1493. The Rev. A. T. Grant, however, identifies it with *Cove*, a fishing village four miles from Aberdeen.]—thar to hewe and wirk one thar aone expensis, for the stuf and bigyne of thar kirk werke, and thai haue sworne the gret bodely aithe to do thar saide seruice and werk for this yer, for the quhilkis thai sal pay to ilk ane of the said masonis xx merkis vsuale money of Scotland alarnelie, but al accidents of trede." One of the three masons bore the name of Mathou Wricht, who was also mentioned in the decree of 1483 and probably was the same who is referred to (November 22, 1498) as agreeing, " be his hand ophaldin [in the Scottish form of taking the oath the right hand is still " upholden," as of yore], to make gude seruice in the luge "—" the said day " (it is also noted) " that Nichol Masone and Dauid Wricht olbist thame be the fathis of thar bodiis, the gret aithe sworne, to remane at Sanct Nicholes werk in the luge . . . to be leile trew in all pontis," etc. The foregoing furnish early instances of the use of the word Lodge (Luge) and, assuredly, the context in each case—by the penalty of exclusion—suggests that something more was meant than a mere hut or covered building. Even in the fifteenth century, at Aberdeen, it would appear that the Lodge was essentially a private building, strictly devoted to the purposes of masonry. To work in a Lodge was the privilege of *free* masons, cowans and disobedient members being excluded ; and as it was a covered building, *tyled* or *healed*, a very early use of the words *Tyler* and *Heal* (or *Hele*)—[From the Anglo-Saxon, *hilan*, to conceal, to cover or to close up. The oath imposed at Reading, *temp*. Henry VI, at the admission of a burgess, was to this effect : " The comyn counsell of this said gilde and felishipp of the same, that shall ye *heele* and secret kepe and to no p'sone publice, shew, ne declare, except it be to a burgess .·. All these things shall ye observe, and truly kepe in all *poynts* to y'or power, so help you God and holy dome and by this boke " (Rev. C. Coates, *History and Antiquity of Reading*, 1802, vol. ii, p. 57). In the last will and testament of Thomas Cumberworth occurs the following : " I wyll that my body ly still, my mouth open, *unhild* xxiii owrys " (*Harleian MSS.*, 6952). *Cf.* Smith, *English Gilds*, pp. 356, 398 ; and *ante*, p. 377, note 1.]—in British Freemasonry is here apparent.

On February 1, 1484, it was ordered that " Craftsmen " bear their " tokens " (*Publications of the Spalding Club*, vol. v, pp. 290, 413, 450) on their breasts on Candlemas Day and, on January 23, 1496, that every craft have its standard. The latter were carried when any procession took place. On May 22, 1531, it was ordained by the Provost and Council that, in " honour of God and the blessit Virgin Marye, the craftismen, in thair best array, keep and decoir the processioun on Corpus Cristi dais and Candilmes day, every craft with thair awin baner, with the armes of

thair craft thairin . . . last of all, nearest the Sacrament, passis all hammermen, *that is to say*, smythis, wrichtis, masonis, cuparis, sclateris, goldsmythis and armouraris."

A visitor was chosen every year by each of the crafts, according to the rule of October 4, 1555, who was required to be sworn before the "Provest and Baillies in judgement," his duty being to see that all the statutes and ordinances were faithfully kept and, particularly, that "thair be na craftisman maid *fre man* to vse his craft except he haf seruit as prentise under ane maister thre yeiris and be found sufficient and qualifeit in his craft to be ane maister." This regulation is quoted to emphasize the *fact*—for such it must be designated—that the prefix *free* was generally applied to those Scottish craftsmen who were *free* to exercise their trades, by virtue of due service and qualification, hence *free* mason, *free* sewer, *free* carpenter and the like. ["That nae maner of person occupy nor use any points of our said crafts of surgery, or barber craft, within this brugh, but gif he be first *frie-man*, and burgess of the samen. . . . Every master that is received *frie-man* to the saids crafts, shall pay his oukly penny, with the priest's myte"—*vide* Seal of Cause of Chirurgeons, A.D. 1505 (*History of the Blue Blanket, or Craftsmen's Banner*, Edinburgh, 1832, pp. 62, 64). In 1583 it was decreed, "That na manner of person be sufferit to use merchandice, or occupy the handie wark of ane *free* crafts-man within this brugh, . . . without he be burgess and *free*-man of the same" (*ibid.*, p. 112).

"The first cathedral church of Aberdeen," says Jamieson, "stood for only about 200 years and was demolished by Bishop Alexander, the second of that name —he deeming it too small for a cathedral—to make room for the present edifice, which he is said to have founded in 1357. Now, whatever of truth may have been in the early tradition of the Craft, it is evident the present building was erected by Freemasons, from the Mason Marks found on it from the foundation upwards, just such marks as were common among the fraternity; masons marks have also been found on Greyfriars' Church, founded in 1471, also in King's College and Chapel, founded in 1494; likewise on the Bridge of Dee, begun in 1505 and finished in 1527" (*Aberdeenshire Masonic Reporter*, 1879, p. 16). So far this writer; but if the existence of marks is to be taken in every instance as affording conclusive evidence of a contemporaneous Freemasonry, the antiquity of our venerable Society would be at once cast back much farther than historical research could attempt to follow it. The tradition he alludes to is, that a Mason named Scott, with several assistants from Kelso, was employed by Matthew Kininmonth, Bishop of Aberdeen, in building St. Machar's Cathedral about 1165, that, by Scott and his associates, the Aberdeen Lodge was founded. Without doubt the fact that the Lodge of Aberdeen existed at a very early date, can be verified without recourse to the traditions of the Craft, too many of which unfortunately are altogether trustless. The references in the fifteenth century to the Lodge in that city, of themselves, abundantly prove, that, at the period in question, the Masons assembled in a Lodge and, apparently, not always for strictly operative purposes, though doubtless the main object of a Lodge being built was to secure privacy for those engaged in fashioning the stones for the

kirk and other structures. It is now impossible to prove the identity of the ancient Lodge of Aberdeen with that described in the *Burgh Records* of 1483, though there seems no reason to doubt the probability of their being one and the same. In early days there does not seem to have been more than a single Lodge in each town or city—which had a monopoly of the rights and privileges pertaining to the trade—until secessions gradually led to the formation of a rival sodality, as at Edinburgh in the seventeenth century.

The Seal of Cause of the masons and wrights was confirmed on May 6, 1541 [See *Voice of Masonry*, June 1873. The deacons were required to examine candidates for the freedom of their craft, no one being allowed the privileges of a freeman until duly admitted and acknowledged as such], under the common seal of the burgh and then included the coopers, carvers and painters. From this confirmation the Brethren of Aberdeen date the institution of their Lodge and the Grand Lodge of Scotland, on granting a Warrant to it, November 30, 1743, acknowledged that year as the period of its formation. It was likewise recited on the Charter " that their records had by accident been burned, but that since December 26, 1670, they have kept a regular Lodge and authentic records of their proceedings " (*Laws of the Aberdeen Lodge*, 1853, Appendix II). The members may as well claim from 1483 as from 1541, although their Lodge is now only officially acknowledged as " *before* 1670 " (*Constitutions*, 1881, p. 121), for, as an undoubted fact, it must have been at work long before the latter year, according to the declaration of its veritable records, which, of those preserved, *commence* A.D. 1670.

Although the Lodges in both England and Scotland have been numbered very capriciously, the assignment of the *thirty-fourth* place on the Masonic roll of the latter country, to the subject of the present sketch, must strike everyone as a patent absurdity. Of its relative antiquity, credentials are not wanting and, though inferentially, it may date from a far more remote period than is attested by existing documents ; yet, even restricting its claims within the limits imposed by the law of 1737—[" In the course of this year it was resolved that all Lodges which held of the Grand Lodge of Scotland should be enrolled according to their seniorities ; that this should be determined from the authentic documents which they produced ; and that those who produced no vouchers should be put at the end of the roll " (Lawrie's *History of Freemasonry*, 1804, p. 152)]—two or three Lodges only in all Scotland are entitled to take precedence of it—though several of these bodies, chartered so late as the last century, are above it on the register of the Grand Lodge.

The dignified protest of the Lodge of Aberdeen against what may, with propriety, be termed its comparative effacement, failed to avert the calamity and, had it not been that the members were more solicitous to preserve and extend brotherly love and concord, than to haggle for precedence, there would have been a rival Grand Lodge formed in the North of Scotland, as well as by Kilwinning in the South.

Before proceeding to consider the actual records of the Lodge, it will be well to note that a grant was made in favour of Patrick Coipland of Udaucht as warden

" over all the boundis of Aberdene, Banff, and Kincarne," by no less an authority than King James VI. Hughan cites the document in the *Voice of Masonry* and Lyon states that the original is contained in the Privy Seal Book of Scotland. The terms of the grant are singularly interesting and suggestive, for they are to the effect (*a*) that the Laird of Udaucht possessed the needful qualifications to act as a warden over the " airt and craft of masonrie " ; (*b*) that his predecessors had of old been warden in like manner ; (*c*) the said Patrick Coipland having been " electit ane chosin to the said office be common consent of the maist pairt of the Master Masounes within the three Sherriffdomes " ; (*d*) the king graciously ratifies their choice, constitutes Coipland " Wardane and Justice ovir them for all the dayes of his lyif " ; and (*e*), empowers him to act like any other warden elsewhere, receiving all fees, etc., holding courts, appointing clerks and other needful officers, etc. The grant is dated September 25, 1590 and is certainly a remarkable instrument. According to Lawrie it proves " beyond dispute that the kings nominated the office-bearers of the Order," but Lyon says that it does no such thing. The appointment was simply a civil one, as with the St. Clairs and, of itself, is quite sufficient to demonstrate that the hereditary Grand Mastership declared to be centred in the latter is a myth. If the office of Grand Master for all Scotland had been held by the St. Clair family (putting on one side the question whether the younger branch could or could not claim this hereditary privilege), clearly Coipland's appointment would never have been made by the king, neither would the masons of Edinburgh, Perth and other cities have allowed it to pass *sub silentio.*

That the semi-hereditary office of warden for the counties named was lawfully held by succession in the case of Coipland, subject to the consent in part of the Master Masons and ratification by the king, completely sets aside Lawrie's claim on behalf of the St. Clairs, as Hughan fully demonstrated in the history referred to. It is a subject for regret, however, that the grant of 1590 contains no mention of " Lodges," though it was to settle the various trade disputes connected with the masons—hence any matters which affected their interests or conduct, *either in or out of lodges*—also to see that the general statutes were obeyed by the particular craft in question—that the Laird of Udaucht was appointed and empowered to act in a magisterial capacity. Assuming this to have been the case it would seem probable that the old Aberdeen Lodge—represented by its Master Masons—was a party to his election and acknowledged him as its warden by royal authority. Such an appointment, however, was of a purely local character, being confined to the districts named, other wardens doubtless acting in a similar capacity for the other counties, while superior to all these was the *General* Warden, William Schaw. The *Constitutions* of 1848 (Grand Lodge of Scotland) contain a biography of this high Masonic official. He was born in 1550 and seems to have been early connected with the royal household, as his name is attached to the original parchment deed of the National Covenant of 1580–1. In 1583 Schaw succeeded Sir Robert Drummond as Master of Work, hence all the royal buildings and palaces were under his care and superintendence. In the treasurer's accounts various sums are entered as being paid to him for such

services. He died in April 1602 and was buried in the Abbey Church of Dunfermline, Queen Anna erecting a handsome monument to his memory. It was, however, as *General Warden*, not as Master of Work, that he exercised authority over the masons. He may have been an honorary member of the fraternity and doubtless was, but of that we know nothing.

In subsequent years the operatives whose proceedings it was the function of this high official to regulate and control, appear to have considered it only right and proper that they should have a hand in his appointment. The Acts of the Scottish Parliament, under the year 1641, contain, " the humble remonstrance of all the Artificers of the Kingdome, who ' in one voyce ' doe supplicate his Majestie and the Estates of Parliament, least men incapable of the charge of Mr of Work may attaine to that: therefore it may be enacted that none shall ever bruik or be admitted to that place of Mr of Work, but such as shalbe recommended to his Majestie as sufficiently qualified, by the whole Wardens and Deacons of the Masons, Wrights and others chosen by them, assembled for that purpose by the Parliament and Priuie Councell when the place of Mr of Work shall happen to be vacant."

This petition or " remonstrance " would appear to have been dictated by the apprehension that some unfit person would be designated to the charge of the king's works and the petitioners lay great stress on the importance of the " Wisdome, Authoritie and Qualities " of this high officer, " being such, as may make him deserue to be Generall Wardene of the whole artificers of buildings, as worthy men haue euer formerly bene." Whether any answer was returned to this remonstrance does not appear and the only further allusion to the office of which it sought the nomination, is in volume vi of the *Scottish Statutes* (pt. 1, p. 426), under the year 1645, where there is a " ratification by Sir John Veitch of Daruall, in favour of Daniel Carmichael of the office of master of work and general warden of the king's tradesmen."

The veritable records of the Lodge date from 1670. The book in which the traditions, laws and transactions are entered, measures about 12 inches by 8, each leaf having a double border of ruled lines at the top and sides, the writing being on one side of the page only; the volume originally consisted of about one hundred and sixty pages. According to a minute of February 2, 1748, Peter Reid, the box-master, was ordered to have the precious tome rebound, as it was being injured by the iron clasps which confined its leaves. Whatever special talents Reid may have possessed, neither book-making nor book-binding was amongst the number, for instead of having more pages inserted, as he was instructed to do, he had all removed save about thirty and even these are somewhat singularly arranged. There is much, however, to be thankful for, as the Lawes and Statutes of 1670 remain intact, if not undisturbed; also the *Measson Charter*, the general laws, the roll of members and apprentices and the register of their successors, etc. Many of these documents possess features exclusively their own, whilst some are unsurpassed by any others of a similar character in interest and value. This, the first volume of the records, which has been preserved, is and has long been, known as the " Mark Book," doubtless

because the mark of each member and apprentice is attached to the register of the names, the book possibly having been intended for that purpose only. The old seal of the Lodge is lost, the present one dates from 1762, though, in all probability, the design of the former reappeared in the latter. The 1762 seal does duty as a frontispiece to the Lodge By-laws of 1853. It is divided into four quarters, in the first are three castles; in the second, the square and compasses with the letter G in the centre; in the third, four working tools, viz. the level, plumb-rule, trowel and gavel; and in the fourth, the sun, moon and ladder of six staves;—the whole being surmounted by the motto: *Commissum tege et vino tortus et irâ* (see Horace, *Ep.*, i. 18, 38: "Commissum*que* tege*s* et vino tortus et irâ"

> "Let none thy secret trust divine,
> Though racked with wrath or dazed with wine").

An edition of the rules was printed in either 1680 or 1682, but no copy can now be traced, which is much to be regretted, as it is very possible that a history of the Lodge may have been bound up with these regulations, which, compiled at so early a date, would be of great value to the student of Masonic history. Though the search for this missing record has hitherto proved abortive, it is nevertheless to be hoped that it will be proceeded with and that the living representatives of former members may be induced carefully to examine all books, papers and bundles of documents, among which such a copy of By-laws might possibly have become entombed.

The "Lawes and Statutes ordained be the honourable Lodge of Aberdein, December 27, 1670," claim next consideration. They consist of eight rules or enactments duly numbered, several being of unusual length. A careful scrutiny reveals the fact that they are original and independent regulations, agreed to by the members and compiled to meet the wants of the Lodge without uniformly respecting either the ancient ordinances or the *Measson Charter*. They differ singularly and, at times, materially, from all other laws of the period and will be found to present a vivid picture of some of the customs of the fraternity, absolutely unique in expression and very suggestive in character.

The Laws and Statutes of the Lodge of Aberdeen, A.D. 1670.

These were published by Buchan (from a transcript by Jamieson) in *The Freemason*, August 12 and September 2, 1871; by Hughan in the *Voice of Masonry*, February 1872; by Lyon, in his *History of the Lodge of Edinburgh*, 1873; and in the *Masonic News*, Glasgow, 1873,—all from the Jamieson text.

"First Statute—Article for the Maister."—The master masons and "Entered Prentises" who are subscribers to the book, vow and agree to own the Lodge on all occasions—unless prevented by sickness or absence—as they did at their entry and on receiving the "Mason Word."

"Second Statute—Maister Continued."—The master to act as judge in all

disputes, to inflict fines, pardon faults, " always taking the voice of the honourable company " and he may instruct his officer to impound the working tools of malcontents (" to poynd his work loomes ") who, if they are further rebellious, shall be expelled from the Lodge.

" THIRD STATUTE—WARDENS."—By the oath at entry, the warden is acknowledged " as the next in power to the Maister " and, in the absence of the latter, he is to possess similar authority and to continue in office according to the will of the company. The master is to be elected annually on each St. John's Day, also the box-master and clerk, no salary being allowed the latter, it being " only a piece of preferment." The *officer* to be continued till another be entered in the Lodge. No Lodge was to be held within an inhabited dwelling-house, save in " ill weather," then only in such a building where " no person shall heir or see us." Otherwise the meetings were to take place " in the open fields." This regulation accords with the old tradition that Lodges assembled on the " highest hills or in the lowest valleys " and, moreover, is indicative of esoteric practice as Free-masons at the reception of apprentices in their " outfield lodge " (see Statute V).

" FOURTH STATUTE—BOX FOR OUR POOR," ETC.—This lengthy regulation will be better understood by a perusal of the fuller text. From its tenor it appears that, in 1670, there was a reorganization of the Lodge, the meetings for many years previously, owing to the unsettled condition of the country, having been held only at rare intervals. It is said that the Masons of Aberdeen had a tent which was erected (on the occasion of an initiation) in the hollow at Cunnigar Hill, at Carden Howe, or at the " Stonnies," in the hollow at the Bay of Nigg, sites offering peculiar facilities for such assemblies. The members to whom further reference is made, describe themselves as the authors of the " Measson Box "—a charitable scheme emanating from themselves—and, in the furtherance of which, they not only pledged their own support, but also that of their successors. Several of the clauses are worthy of modern imitation, though at the present time we may fail to appreciate the rule which permitted money to be taken from the treasury " to give a treat to any nobleman or gentleman that is a measson," considering that the funds were to be devoted to the sacred purposes of charity.

" FIFTH STATUTE—ENTERED PRENTESES."—Each apprentice was required to pay four rix dollars at his admission and to present every member of the Lodge with a linen apron and a pair of gloves [there were over fifty members in 1670] ; though, if his means were insufficient to " clothe the lodge "—as this custom continued to be called for nearly a century later—a money payment was substituted for one in kind and two additional dollars, with a dinner and some wine, sufficed for his contribution, exclusive of one mark piece for his Mason Mark and another to the convener (officer) of the Lodge. A dinner and pint of wine also commemorated his attainment of the fellowship, though a stranger " entered " in another Lodge, being desirous of becoming a Master Mason at Aberdeen, was to pay two dollars, accompanied by the invariable pint of wine or more, should the company will it, but the benefit of this last proviso was limited to " gentlemen masons." Persons duly

apprenticed to the handicraft were to pay fifty marks at their entry and the customary dues and, if unable to provide the money, they were to serve their masters for three years without remuneration and could not receive the fellowship earlier. The funds so obtained were to be divided equally between the box and the entertainment of the members. The eldest sons of the " authoires of the Book " (and all their successors) were to have the benefit of the mason word, free of all dues, save those for the box, the mark, the dinner and the indispensable " pint of wine." Similar privileges were to devolve upon those who married the eldest daughters of the brethren. The By-laws of the Lodge (1853) provide in the " Table of dues " for the lowest fees being paid by the " eldest son, or husband of the eldest daughter of a member " ; the intermediate fees by " the other sons, or those marrying the other daughters of members " ; and the highest, by ordinary applicants, the least being in advance of the highest now charged by some Lodges in Scotland. Apprentices were to be entered in the " antient outfield Lodge, in the mearns in the Parish of Negg, at the stonnies at the poynt of the Ness."

" SIXTH STATUTE—FOR THE BOX MAISTER."—The sums received by this official were not to be retained by him, but placed in the box, the oversight thereof being in the hands of the three masters of the keys.

" SEVENTH STATUTE—ST. JOHNE'S DAY."—All apprentices and fellow-crafts were required to pay twelve shillings Scots to the Master Mason or his warden at each St. John's Day and, in default, their tools were to be seized and kept in pledge until redeemed. The St. John's Day was to be observed as a day of rejoicing and feasting ; the subscriptions were devoted to that purpose according to the votes of those present, absentees being fined. The rules were to be read at the entry of each apprentice, " that none declare ignorance."

" SECOND PART—INTENDER " [Also *Intendar* or *Intendent*. The Minutes of the Lodge of Dunblane (1725) define the duty of *Intender* to be " the perfecting of apprentices so that they might be fitt for their future tryalls. The appointment of instructors has for a century and a half obtained in the Lodge of Peebles " (Lyon, *History of the Lodge of Edinburgh*, p. 18).].—Apprentices were to be taught by their " Intenders " only, until " given over " as being instructed and, when interrogated at " public meetings," were to pay for forgetfulness " as the company thinks fit," except they could prove that they were " never taught such a thing," in which case the penalty was shifted to their " intenders." All were to love one another as brothers born and each man was to have a good report behind his neighbour's back " as his oath tyes him." The Lord's day was to be kept holy and Sabbath breakers, habitual swearers, unclean persons and drunkards were severely to be punished.

" EIGHTH STATUTE—THE BOOK."—The Master Masons and Apprentices ordained that the book of laws be kept in the box, securely locked, save when required to be carried to any place where there was an apprentice to be received. Aftercomers and successors were equally to be required careful, the clerk only being allowed to have access to the volume whilst making entries therein, the three key masters being present at the time. Future members were further commanded by

the oath, taken at their entry, not to blot out the names of any of the then subscribers nor let them decay, but to uphold them for all time as their patrons. The regulation terminates by placing on record an emphatic statement that there was never a poor-box amongst the Masons of Aberdeen, within the memory of man, until established by the authors of the book.

These laws conclude with a general clause which amply attests the brotherly feeling prevailing in 1670 and, as the subscribers invoked the blessing of God on all their endeavours and those of their successors, we may be justified in supposing that the latter were true to the trust which subsequently devolved upon them. Indeed, it is a matter of notoriety that the example set by the Masons of 1670 has been emulated by the Brethren of later years, who, in all periods, notably at the present date, cherish in affectionate remembrance the memories of their worthy predecessors, the originators of the mark book of 1670.

These curious ordinances of a bygone age present some remarkable features, which, as yet, have been very imperfectly considered. We perceive that upwards of two hundred years ago " Speculative Masonry " was known and provided for—*gentlemen*-masons being required to pay higher fees at entry and their presence being heartily welcomed at the festivals of the Lodge. Examined in connexion with the list of members, the existing records of the Lodge of Aberdeen afford conclusive evidence, not only of " Speculative " customs, but actually of *Speculative ascendancy*, in the year 1670. The power of the Master was then even more absolute than it is now and the duties of the Warden corresponded very closely with those peculiar to that position in modern times. The " officer " received a gratuity in those days from initiates, much as many Tylers do now and no more precautions are taken under the modern system to secure privacy than in days of yore. The charitable nature of the Fraternity is embodied in the rules for the " Poor-Box," which article of furniture is not neglected in modern ceremonies and, during the eighteenth century, not to say later, the candidates had often to provide a treat at their admission; the regulations, also, for the annual festivals were, at both periods, somewhat alike in character.

The " Intenders " are now represented by the proposers or introducers of candidates, who are supposed to see that the latter are duly qualified to pass in their " Essays " or " questions " prior to promotion; while the careful preservation of the Minute-books and other effects of modern Lodges is happily not lost sight of.

The allusion, in the fifth statute or clause, to the practice of making strangers " Master Masons " will not fail to arrest attention. Yet it should be distinctly understood that the title or grade of " Master Mason " was then unaccompanied by any secret mode of reception, such as, in modern parlance, would be styled a Degree. By the expression " Master Mason " was signified, in those days, a duly passed apprentice who was competent to undertake work on his own account and a gentleman (or geomatic) Mason, upon whom the title was bestowed in an honorary or complimentary sense. There were but two classes noted in the rules of 1670, viz.

Master Masons and Apprentices, the former being sometimes described as Fellow-crafts, i.e. those who had served their lawful time as apprentices. Throughout the entire series of records of the Scottish Lodges, of an earlier date than the eighteenth century, there is not a single reference to any separate ceremony on the making or acknowledging of Master Masons, whilst, on the contrary, there are several entries which strengthen the belief that this title simply denoted promotion or dignity, that it could not have implied a participation in a secret knowledge, with which, if we are guided by the evidence—no Scottish Mason of that period was ever conversant. Some leading members of the Fraternity, contend that the fact of many Lodge records being silent as to the exact date when the three existing Degrees were introduced or practised, furnishes, negatively at least, some evidence that they were worked prior to the formation of Grand Lodges in England and Scotland; this view, resting, it would seem, upon a supposition that, had not ceremonies akin to the present ones been in vogue in those early days, the occasions upon which the innovations first took place, could not fail to have been recorded by some scrupulous clerk of one or more of the old Lodges whose Minutes have come down to us. Now, what does such an argument amount to? Are we to assume from the uniform silence of all ancient Masonic records with regard to the three Degrees, that these were worked or wrought under an impenetrable veil of secrecy, behind which their very existence lay concealed? By a similar process of reasoning it would be quite easy to establish the antiquity of all those Degrees known to be of modern construction, such as the Royal Arch, the Masonic Knights Templar, with others too numerous to mention; though it would be necessary to reject the testimony of the actual Minutes of these old Lodges, which clearly demonstrates the impossibility of there being a separate and secret ceremony at the admission of a Master.

It is satisfactory to find, in a point of so much importance, that the opinions of experts mainly incline in the same direction towards which we are led by the evidence. Hughan and Lyon, both authors of repute and diligent students of Masonic records, whose familiar acquaintance with the details of Lodge history is unsurpassed, concur in the belief that there were no Masonic Degrees (as now understood) known to the early members of the Fraternity,—the separate ceremonies or modes of reception, incidental to the more modern system, having (they contend) been introduced by those members of the Society who, in 1716–17, founded the premier Grand Lodge of the World. Findel observes: "There was but one Degree of initiation in the year 1717; the Degrees or grades of Apprentice, Fellow, and Master, were introduced about the year 1720" (*History of Freemasonry*, p. 150). Against this, however, must be arrayed the higher authority of the Rev. A. F. A. Woodford, who argues with great ability in support of a tri-gradal system, analogous to, if not identical with, the present arrangement of Degrees, having prevailed long before the date which has been arbitrarily assigned (1717) as marking the era of transition from Operative to Speculative Masonry. Hughan emphatically states that "no records mention the Degree of a master mason before the second decade of the last century" and Lyon, in the same chapter of his *History of Freemasonry* (*History of the Lodge of*

Edinburgh, c. xxii, pp. 209, 211), where this dictum is cited, points out that " the connexion which more or less subsisted between the Scottish Lodges and Societies of Incorporated Masons, whose province it was, as by law established, to admit to the privileges of mastership within their several Jurisdictions—accounts for the former confining themselves to entering apprentices and passing fellow-crafts. The increase of theoretical craftsmen neutralized operative influence in the Lodge of Edinburgh, eventually leading it to discard its ancient formula, for that which had been concocted by the English Speculatives in 1717." " The institution of the third Degree," he continues, " was an expansion of this system of Freemasonry. The prescription of the Master Masons' essay lay with the "Incorporation" as respects Edinburgh and, according to Lyon, the same rule was observed by other incorporations, these and not the old Lodges, having the power to make or constitute the Fellow-crafts as Master Masons. Now, as these incorporations were composed of many different trades united for purposes of general trade legislation, it follows that there could not have been any esoteric Masonic ceremony at the admission of such masters, because the court was of so mixed a character and not exclusively Masonic. Furthermore, the clerks and the Brethren generally at these old Lodges were not very reticent as to the fact of there being a secret ceremonial at the reception of apprentices, though so laudably were they faithful to their trust that no one can now say precisely of what the secret or secrets consisted. The " Masonic word " is frequently mentioned and, as seen, a grip is also alluded to, but only and always in connexion with the apprentices. Therefore, as it is evident that the Freemasons of old had no objection to declare publicly that they had a secret word, which was entrusted to apprentices on their solemnly swearing not to divulge it improperly—the entire absence of any allusion whatever to words or secrets imparted at the passing of Fellow-crafts or the admission of Master Masons—seems conclusive, that no such Degrees, in the sense we now understand that term, existed. Moreover, apprentices could be present at all meetings of the Lodge ; and there is no Minute of their exclusion on the occasion of a higher Degree being conferred, in any of the Scottish records, until after the formation of the Grand Lodge of Scotland (1736). [Lyon observes : " The Minute of November 22, 1759, records the fact that on the Brethren ' resolving themselves into a Fellow-crafts' Lodge, and then into a Masters' Lodge,' the Entered Apprentices were ' put out,' an act indicative of the formal obliteration of an ancient landmark and the rupture of one of the few remaining links uniting Operative with Symbolical Masonry " (*History of the Lodge of Edinburgh*, p. 76).]

The Mason Charter, as well as the regulations contained in the Mark Book, were read at the entry of each apprentice. At least this practice was rigorously enjoined, though, if strictly carried out, the ceremonial of reception in those days must have been rather a protracted affair and of very little practical benefit to the parties chiefly concerned, who could have carried away but a faint recollection of the curious traditions and quaint customs which were rehearsed to them.

It is a remarkable fact that all Scottish versions of the *Old Charges* are of

English origin. It is difficult to explain such a strange circumstance, but the fact is abundantly confirmed, though, in most other respects the Scottish Craft was both independent and original—especially in the scope and intent of its laws and customs until its acceptance of the modern system of Freemasonry in the third or fourth decade of the last century.

Next in order we have the general laws of the crafts in Aberdeen, which are similar in many points to those entered in the Minutes of the Lodge of Atcheson-Haven of A.D. 1636. These will be found to confirm the view which has been previously advanced, viz. that the prefix *free*, or in other words the *freedom* of the crafts, constituted their rights to certain privileges, the " unprivileged companies " being denied these liberties. They are given in full in the appendices from the transcript made by Jamieson for Hughan and have never before been published *in extenso*.

It will be convenient next to consider the special feature of the Aberdeen records, upon which rests the statement of there having been a Speculative ascendancy so early as A.D. 1670. The word *Speculative* is used when applied to persons, as meaning (1) a non-operative, (2) when applied to tools, as referring to moral symbolism drawn from operative implements of labour. In this interpretation there is nothing either strained or unusual; there should be no possible misapprehension of the meaning which is attached to that expression.

It is not possible to present in *facsimile* the remarkable list of members of the Lodge in 1670, the period of its reconstitution. James Anderson, the clerk (No. 11 on the Register), was by trade a glazier and styles himself " Measson and Wreatter of this Book." The initial letters of the Christian and surnames, especially the former, are rather elaborately sketched and great care was taken to render the caligraphy worthy of the occasion. Anderson succeeded in this respect, for the list is easily read after a lapse of more than two centuries, the names being very legibly written and, after each, save in two instances, is the Masonic Mark. The list was intended to exist for ever as an enduring monument of the " authoires of the Book," though no objection appears to have been raised to the practice of supplementing the information contained in the original register by occasional interlineations.

THE : NAMES OF : US : ALL : WHO : ARE : THE AUTHOIRES OF : AND : SUBSCRYUERS : OF : THIS : BOOK : IN : ORDER : AS : FOLLOWETH.

1670.

1. HARRIE ELPHINGSTON : *Tutor of Airth : Collector of the Kinges Customes of Aberdein : Measson : and : Master of our Honourable : Lodge of Aberdein.*

2. ALEXANDER : CHARLLS : *Wrighte and : Measson : and Master of our Lodge.*

3. WILLIAM : KEMPTE : *Measson.*

4. JAMES : CROMBIE : *Measson.*

5. WILLIAM MACKLEUD : *Measson and Warden : of : our Lodge.* [*William M'Leod.*]

6. PATRICK : STEUISON : *Measson.* [*Patrick Stevison.*]

7. JOHN ROLAND : *Measson* : *and Warden* : *of* : *our* : *Lodge.*
And ye first Warden of our Lodge.
[*John Ronald.*]

8. DAUID MURRAY : *Measson.*
David Murray, Key Master, 1686–7 *and* 8.
[*David Murray in* 1693 *Master.*]

9. JOHN CADDELL : *Measson.*
[*John Cadell.*]

10. WILLIAM : GEORG : *Smith* : *and Measson* : and *Maister* : *of* : *our* : *Lodge.*
[*W. George.*]

11. JAMES : ANDERSON : *Glassier and Measson* : *and Wreatter of this Book,* 1670.
[*And Master of our Lodge in ye year of God* 1688 *and* 1694.]

12. JOHN : MONTGOMERIE : *Measson* : *and Warden* : *of* : *our* : *Lodge.*

13. THE : EARLE : OF : FINDLATOR: *Measson.*

14. THE : LORD : PITSLIGO : *Measson.*

15. GEORGE : CATTANEUCH : *Piriuige* : *Macker* : *and* : *Measson.*

16. JOHN : BARNETT : *Measson.*

17. MR WILLIAM : FRASSER : *Minister* : *of* : *Slaines* : *and* : *Measson.*

18. MR GEORG : ALEXANDER : *Aduocat* : *in* : *edinburghe* : *and* : *Measson.*

19. ALLEXANDER : PATTERSON, *Armourer* : *and* : *Measson.*
[*And m^r of our Lodge in the year of God* 1690 + 1692 + 1698.]

20. ALEXANDER : CHARLES, Yonger^r, *Glassier* : *and* : *Measson.*

21. JAMES : KING : *Wrighte* : *and* : *Measson* : *and* : *Theassurer of our Lodge.*

22. Maister : GEORG : LIDDELL, *Professor of Mathematickes.*

23. MR ALEX^R IRUING : *Measson*

24. WALTER : SIMPSON : *Piriuige* : *Macker* : *and* : *Measson.*

25. WILLIAM : RICKARD : *Merchand & Meason* : *and Treassurer* : *of* : *our* : *Lodg.*

26. THOMAS : WALKER : *Wright and* : *Measson.*

27. JOHN : SKEEN : *Merchand* : *and* : *Measson.*

28. JOHN : CRAURIE : *Merchand* : *and* : *Measson.*

29. WILLIAM: YOUNGSON : *Chyrurgeon and* : *Measson.*

30. JOHN : THOMSON : *Chyrurgeon* : *and Measson.*

31. EARLE : OF : DUNFERMLINE, *Measson.* [1679.]

32. EARLE : OF ERROLLE : *Measson.*

33. JOHN : GRAY : *Younger* : *of Chrichie and Measson.*

34. MR GEORG : SEATTON : *Minister of Fyvie* : *and Measson.*

35. GEORG : RAIT : of : Mideple : *Measson.* [1679.]

36. JOHN FORBES : *Merchand* : *and* : *Measson.*

37. GEORG : GRAY : *Wrighte* : *and* : *Measson.*

38. JOHN DUGGADE : *Sklaiter* : *and*: *Measson.* [1677.]

39. ROBERT : GORDON : *Carde* : *Macker* : *and Measson.*

40. PATRICK : NORRIE : *Merchand* : *and Measson.*

41. JAMES : LUMESDEN : *Merchand* : *and* : *Measson.*

42. JOHN : COWIE : *Merchand and Theassurer of our Lodge.*

43. ALLEXANDER : MOORE : *Hook* : *Macker* : *and* : *Measson.*

44. DAVID : ACHTERLOUNIE : *Merchand* : *and* : *Measson.*

45. MR GEORG : IRUING : *Measson* : *and* : *Preacher.*

46. PATRICK : MATHEWSON : *Sklaiter* : *and Measson.* [*Patrick Mathewson.*]

47. JOHN : BURNET : *Measson.* [*John Burnet.*]

48. WILLIAM : DONALDSON : *Merchand* : *and* : *Measson.*

49. ALEXANDER : FORBES, *Sklaiter* : *and* : *Measson.*

So endes ye names of us all who are the Authoires off this Book and ye meassonis box in order, according till our ages, as wee wer made fellow craft (from qth wee reckon our age); so wee intreat all our good successores in ye measson craft to follow our Rule as yor patternes and not to stryve for place, for heir ye may sie above wr^n^ and amongst ye rest our names, persones of a meane degree insrt be for great persones of qualitie. Memento yer is no entered prentises insrt amongst us who are ye Authoires of yis book. And therefor wee ordaine all our successoires in ye measson craft not to Insrt any entered prenteise until he be past as fellow craft, and lykwayes wee ordaine all our successores, both entered prenteises and fellow crafts, to pay in to ye box ane rex dollar at yer receaving, or ane sufficient caut^n^ for it till a day by and attour y^r^ composit^n^. Wee ordaine lykwayes y^at^ ye measson charter be read at ye entering of everie entered prenteise, and ye wholl Lawes of yis book, yee shall fynd ye charter in ye hinder end of yis book. Fare weell.

"THE NAMES OF THE ENTERED PRENTEISES OF THE HONOURABLE LODGE OF THE MEASSONE: CRAFTE : OF : ABERDENE IN ORDER AS FOLLOWES." (*Mark of James Anderson.*)

1. GEORGE : THOM.
2. WILLIAM FORSYTH.
3. WILLIAM SANGSTER.
4. WILLIAM MITCHELL.
5. KENETH FRASSER.
6. WILLIAM MONTGOMERIE.
7. IAMES BAUERLEY.
8. WILLIAM CHALLINER.
9. IOHN ROSS.
10. PATRICK SANGSTER.
11. WILLIAM ROUST.

Then a list is inserted, entitled, "Heir : Begines : the : names of our : Successores : of : the : Measson Craft : in : order : as Followes : as : Maister : Meassons," which, according to the instructions of the 1670 rules, was not to contain the names of any apprentices. The foregoing eleven "Prenteises" and the forty-nine "Authoires and Subscryuers of this Book" composed the Lodge in that year. In subsequent years Apprentices who became "Fellow-Crafts" or "Master Masons,"—convertible terms, signifying passed apprentices who were out of their time—received an accession of dignity by the insertion of their names in the roll of "Successors," and

judging from the similarity of names and marks, Sangster (3), Frasser (5), Bauerley (7) and Roust (11), were duly passed and honoured accordingly. The last-mentioned record of members is not so well entered up as the two preceding lists, many of the marks not being registered. The mark, however, of William Kempte, No. 3 of the "Authoires," is the same as follows another of that name, who is the thirty-third of the "Successors." Alexander Kempte, No. 13 and Allex^{r}. Kempt, Elder, No. 29 of the "Successors," have each the same mark, but Alex^{r}. Kempt Yo^{r}, No. 32, chose quite a different one. The marks are composed sometimes of even, at others of odd, points, several being made up of the initials of the Christian and surnames, as monograms. Some represent an equilateral triangle, one or two being used to furnish a single mark, but, in the forty-seven marks attached to as many names in the first roll, no two are exactly alike. It will be noted that the Apprentices had similar marks to the Craftsmen (or Master Masons) and that, on their being promoted to a higher grade, the same marks continued to be used; yet, until this was pointed out by Hughan some years ago, it was generally believed that marks were conferred on Fellow-Crafts only, a fallacy which the Aberdeen records effectually dispel.

Amongst the "Successors" the Speculative element was still represented, the fourth in order being Alexander Whyt, merchand; the fifth Thomas Lushington, merchand in London; the seventh Patrick Whyt, hookmaker and measson; the eighth George Gordon, taylior and measson, the mark of the latter being a pair of scissors or shears! The clerk appears never to have taken any notice of past rank for, whether the member served as Warden or Master, the fact is recorded by the name of the office only, each list being made to read as if there were several Wardens and Masters at the same time. It may be, that owing to the predominance of the Speculative element, the same care was not observed, as time rolled on, in registering the marks of this section, there not being the same need for them, as with the operatives. However this may be, the later registers are not so complete as those of 1670, while it is just possible that the operatives kept a separate mark book for themselves soon after the period of the reconstitution of the Lodge. In 1781 the bulk of the operatives left the old Lodge, taking their mark book with them, establishing the Operative Lodge, No. 150, on the register of the Grand Lodge of Scotland. Since then the senior Lodge of Aberdeen has ceased to register the marks of its members, a circumstance to be regretted, as such an ancient custom was well worthy of preservation.

In the opinion of Jamieson, eight only of the forty-nine members described as "authors" and "subscribers" were operative masons. Of the number, whatever it be, the Master for the year 1670 was a tutor and collector of the customs and enjoyed the distinction of presiding (in the Lodge) over four noblemen, three ministers, an advocate, a professor of mathematics, nine merchants, two surgeons, two glaziers, a smith, three slaters, two peruke makers, an armourer, four carpenters and several gentlemen, besides eight or more masons, with a few other tradesmen.

It may be urged that the register was not written in 1670; but the objection

will carry no weight, there being abundant internal evidence to confirm the antiquity of the document. Furthermore, the style of caligraphy and orthography and the declaration of the penman, all confirm the fact that the record was compiled in the year named, that it is a *bona fide* register of the members of the Lodge of Aberdeen for 1670. The noblemen who were enrolled as Fellow-crafts or Master Masons at the period of reconstitution were the Earls of Findlater, Dunfermline and Erroll with Lord Pitsligo. The only member of the Lodge in 1670, whose death can be recorded with any certainty, was, according to Jamieson, Gilbert, Earl of Erroll, who died at an advanced age in 1674, therefore, in all probability must have joined the Craft many years previously. A few rays of light have been cast upon the careers of these noblemen by Lyon (*History of the Lodge of Edinburgh*, p. 422). The Earl of Erroll succeeded to the title in 1638, was colonel of horse in the " unhappie engagement " for the rescue of Charles I from the hands of the Parliamentarians and, subsequently, raised a regiment for the service of Charles II.

Charles, second Earl of Dunfermline, succeeded his father in 1622 and was the Lord High Commissioner to the General Assembly of the Kirk of Scotland in 1642. He was at Newcastle with Charles I in 1642 ; but, after the execution of that unfortunate monarch, went abroad, returning with Charles II in 1650. At the Restoration he was appointed an extraordinary Lord of Session and Keeper of the Privy Seal. Alexander, third Lord Forbes of Pitsligo, died in 1691. He was great-grandfather of Sir William Forbes, Grand Master Mason of Scotland in 1776–7. James, third Earl of Findlater, died in 1711. He was a firm supporter in parliament of the Treaty of Union.

It may safely be assumed that, as the Lodge of Aberdeen was, doubtless, in the inception, a purely operative body, many years must have elapsed, prior to 1670, before such a predominance of the Speculative element would have been possible ; for, unless the " Domatic " [According to Lyon, the operative and speculative elements into which the old Scottish Lodges were divided, in common parlance, became distinguished by finer shades of expression. Thus the former, consisting of actual handicraftsmen, was held to comprise " Domatic " masons only ; and the latter " Gentlemen " masons, " Theorical " masons, " Geomatic " masons, " Architect " masons, and " Honorary members." In the view of the same writer, " Domatic " is derived from the Latin *domus*, a house ; and " Geomatic " from the Greek γεα, the land or soil, the former of these adjectives signifying " belonging to a house," the latter having special reference to " landed proprietors, men in some way or other connected with agriculture." But the last-named title, whatever may have been its origin, was ultimately applied " to all Freemasons who were not practical masons " (*History of the Lodge of Edinburgh*, p. 82).] section of the Aberdeen Lodge was actuated by sentiments differing widely from those which prevailed in other Masonic bodies of a corresponding period, the admission of members not of their own class, except, perhaps, representatives of the nobility and gentry of the immediate neighbourhood, must have been viewed, certainly in the first instance, with extreme disfavour. Hence the introduction of members of other trades could not have been very rapidly

effected ; and though, unfortunately, we literally have nothing to guide us in forming an opinion of the internal character of this Lodge in the sixteenth century, yet, on the safe assumption that human nature is very much the same everywhere, it is more than probable that the Operative Masons were but slowly reconciled to the expediency of such an innovation—or, as the parties affected might have termed it, invasion—as allowing themselves to be outnumbered by members of distinct and possibly of rival crafts.

Neither can it be supposed that the Geomatic masons who, as seen, constituted the larger section of the Lodge in 1670, were the first of their kind admitted to membership—which, indeed, would be tantamount to believing that the Lodge was suddenly "flooded" with the Speculative element. Upon the whole, perhaps, it will be safe to conclude that the character of the Lodge had been, for many years, very much the same as we find it revealed by the early documents which have passed under review ; but the precise measure of antiquity to which it is entitled, as a body practising to any extent a speculative science, cannot, with any approach to accuracy, even be approximately determined. In the opinion of a high authority (Hughan), the Lodge of Aberdeen may reasonably claim for their mixed constitution of 1670, an ancestry of at least a century earlier and, possibly, longer.

One of the operative members, John Montgomery (No. 12), a Warden in 1686, contracted with the magistrates for the building of the present "Cross," which is an ornament to the "brave toun" and good old city. With rare exceptions, from 1670, the Master has been elected from the Gentlemen or Geomatic masons; the Senior Warden being usually chosen from the Domatic or Operative element until 1840. "In 1700 the Brethren purchased the croft of Footismyre, on which they built a house and held their Lodge meetings, when, owing to the number of noblemen and gentlemen in town and country who were admitted members, together with other professions and trades, the place became too small and inconvenient" (*Aberdeenshire Masonic Reports*, 1879, pp. 18, 19) and a change was rendered necessary.

Kenneth Fraser, who was Warden 1696–1708 and Master in 1709 (No. 5 of the apprentices, 1670), was the "king's master mason." In 1688 he took down the bells from the great steeple of the cathedral of St. Machar. According to Lyon, there is a hiatus in the records between 1670 and 1696, in which latter year the election of officials is entered in the Minutes. Two Wardens were appointed until 1700, when the first (or Senior Warden) was discontinued. The old custom of having two Wardens was resumed in 1737.

In the By-laws of the Lodge of 1853 is a list of the Masters and Wardens from 1696, but an earlier one might be compiled from the notes subsequently inserted in the Mark Book of 1670. Many of the "Authoires" held office in the Lodge and not a few occupied the chief chair for many consecutive years, their names also occurring as Wardens.

The second volume constitutes the "Apprentice" Minute-book and contains undoubted records from 1696 to 1779, but it is probable that some of the admissions

date from 1670. The elections are in one part of the book and the entries in another. The following may serve as a sample of these Minutes :

Aberdeine Massone Lodge.

Election 1696

Att Aberdeine, the 27 of December, being St. John's Day, 1696, thee Hon^le Lodge being convened hes unanimusly choysen

James Marky, Maister.
John Ronald, } Wardens.
Kenneth Fraser, }
William Thomsone, Theasurer.
Alex. Patersone and Geo. Gordone, Key Masters.

Another Minute reads :

Aberdeine, the twentie-sext of July 1701, the Honourable Lodge being conveined, hes unanimouslie received, admitted and sworne William Forbes of Tulloch, Merch^t in Aberdeine, a brother in our fraternitie and oblieges him to pay to the theasurer yierly twelve shillings (Scots) for the poor, as witness our hands, day and place forsaid, &c.

Signed { Patrick Whyt, Mr.
William Forbes.

There are numerous entries of apprentices—and if bound to their fathers it made no difference in the form—but as they are so much alike, one example will suffice :

Aberdeine, the third day November 1701, the Honorable Lodge being conveined, hes unanimouslie Received and admitted, John Kempt—brother and printise to Alexander Kempt, Younger—entered printise in our fraternitie and by the points obliedges him during all the days of his lyf tyme (if able) to pay the Theasurer of the Massone Lodge in Aberdeine yierlie, twelve shillings Scots money for behoof of the said Lodge, as witnesseth our hands, day and place forsaid. Signed, John Kempt.

On February 11, 1706, Ensign George Seatone was made a " brother in our fraternitie " and, on July 18, William Thomsone (younger), " a sklaiter, was received a masoune brother."

Throughout the records, apart from the " Measson Charter "—of which the spirit rather than the letter was accepted as a rule of guidance—there is not a single reference to the " perfect limb " legislation, which, of late years, has been so much insisted upon in American Freemasonry ; and we shall vainly search in the records of those early times for a full specification of the twenty-five " Landmarks," which modern research pronounces to be both ancient and unalterable. *Cf.* Mackey, *Encyclopædia, s.v. ; American Quarterly Review of Freemasonry*, vol. ii, p. 230 ; *King-*

ston Masonic Annual, 1871, p. 20; and *Masonic Review*, Cincinnati, Ohio, December 1876. Of the Ancient Landmarks it has been observed, with more or less foundation of truth: "Nobody knows what they comprise or omit; they are of no earthly authority, because everything is a landmark when an opponent desires to silence you, but nothing is a landmark that stands in his own way" (*Freemasons' Magazine* February 25, 1865, p. 139).

From entries of December 15, 1715, describing five apprentices as "lawful" sons, it may, perhaps, be inferred that candidates not born in wedlock would have been ineligible, though, as the stigma of illegitimacy was and is, removable in Scotland by subsequent marriage, it seems improbable that the *status* of a bastard, in that country, entailed the same disabilities as were attached to it in England. Apprentices were sworn not to engage in any work above £10 Scots money, under the penalty that the Lodge should impose, but they were freed from such a rigid rule on becoming Fellow-crafts. The annual contributions then were 1*s*. sterling for operatives and double that sum for gentlemen, the money being devoted to the use of the poor. Small as these sums were, the early period of their assessment must be considered; but, though insignificant now to English ears, they cannot be so to many of the Scottish Fraternity, as some Lodges declined to impose any annual contributions whatever upon their members.

The following Minute possesses some interesting features:

Att the Measson Hall of aberdein, 20 of December 1709, the honorable lodge thereof being lawfullie called and conveined to setle ane compositione upon those who shallbe entered prenteises in our forsaid lodge of aberdeine and all unanimouslie agreed that the meassones prenteises within the said lodge shall pay for the Benefit of the measson word twelfe poundes Scots at ther entrie, yr. to, with all necessarie dewes to the clerke and officer, with speaking pynt and dinner and all those who shall be entered in our Lodge, who hath not served their prenteishipe therein, is to pay sixtein pounds Scots, with all dues conforme as aforesaid and this act is to stand *ad uturem re memoriam*. In witness whereof wee, the Maister and Warden and Maisters of this honorable Lodge have signed thir presents with our hands, day and dait forsaid.

On November 15, 1717, "George Gordon, Master of arithmetick in Aberdein, [was] unanimously admitted a member of this Fraternity." The setting and execution of the "Essays" or "masterpieces," as necessary to obtain full membership, are, as may be expected, frequently referred to, the only marvel being that the custom was continued for so many years after the Lodge joined the Grand Lodge of Scotland. Essays or masterpieces were common to all, or nearly all trades, though, in general—here differing from the later Freemasons—demanding a knowledge of operative, rather than of speculative science. In the year 1584 the cutler's essay was "a plain finished quhawzear" ("Observations on the Hammermen of Edinburgh," by W. C. Little of Libberton, Esq. (*Archæologia Scotica—Transactions of the Society of Antiquaries of Scotland*, Edinburgh, 1792, vol. i, pp. 170–5)). The black-

smith's masterpiece consisted of " ane door cruick, ane door band, ane spaid iron, ane schoile iron, ane horse shoe and six nails thereto " ; the locksmith's being, " with consent of the blacksmiths, two kist-locks."

Upon March 21, 1657, Charles Smith, advocate, was admitted a blacksmith and was pleased to produce, by way of essay, " the portrait of a horse's leg, shoed with a silver shoe, fixed with three nails, with a silver staple at the other end thereof, which was found to be a *qualified* and well-wrought essay." [Soane observes : " If Masons and Freemasons were at any time the same thing they are so no longer. Whatever therefore the Freemason retains of the workman's occupation is a mere myth and for any useful or intelligible purpose, he might as well wear the apron of a blacksmith and typify his morals by a horseshoe ! " (*New Curiosities of Literature*, 1847, vol. ii, p. 38).] The novelty of the examination probably tended to ease the consciences of some of the old school, who were rigid upholders of the " ancient landmark " theory ; and, as the prescription of such an essay for an *operative* blacksmith would have been as useless as demanding the customary masterpiece of the class from a candidate for *speculative* membership, in this particular instance the trade rivalries were well balanced.

" In 1673," says Little, " James Innes was admitted a Freemason on his application. No essay can be traced on this occasion, neither is there recorded the cause of his admission " (*Archæologia Scotica*, vol. i, p. 175).

Sir George Mackenzie of Rosehaugh was admitted a freeman on January 11, 1679 and, on March 25, 1746, the freedom was conferred on William, Duke of Cumberland. As H.R.H. was similarly admitted to the freedom of all the corporations within the city, Little suggests that the victory at Culloden must be considered as his essay !

Ancient Lodge, Dundee, No. 49

On May 2, 1745, this Lodge received, what in modern phraseology would be termed a " Warrant of Confirmation " and was numbered 54 on the roll of the Grand Lodge of Scotland. The precise measure of antiquity, however, to which it can lay claim, upon the authority of this instrument, there is some difficulty in accurately defining.

In the petition which led to the Charter the petitioners declare " they [their predecessors], in prosecution of the Art, had probably Charters and were erected into a Lodge of more ancient date than the petitioners knew of but, under the reign of David the First of Scotland and Malcolm the Fourth and William the Lyon, his sons, kings of Scotland. About the year 1160, David, Earl of Huntingdon, a younger son of King David, did arrive in Dundee from the Holy Warr, erected a Lodge there, procured them Charters and was himself their Master. . . . That this Lodge was in virtue of their rights continued down to the fatal storming of the town by General Monk in September 1651, when all the rights and Charters of this Lodge, with many other valuable things, were lost and destroyed ; and that ever

since that time they had been in use of continuing the said Lodge and to enter Apprentices, pass Fellows of Craft and raise Master Masons therein ! "

There was a Convention of Lodges called in January 1600 at St. Andrews, apparently by order of the Warden-general, at which, as the notice appears in the Minutes of the Lodge of Edinburgh, that body was doubtless charged to attend, also the Lodge at St. Andrews and " the Maisteris of Dindie and Perth be alsu warnit to convene." The Lodge of Dundee was, likewise, a party to St. Clair Charter, No. 2 (1628), which body, in all probability at that time, represented " Our Lady Luge of Dunde," referred to in an indenture of March 23, 1536. This elaborate document is given in the *Registrum Episcopus Brechinensis* (Lyon, *History of the Lodge of Edinburgh*, p. 36). The agreement was made between the provost, council, etc., the kirkmaster on the one part and George Boiss, " masoun," on the other part, the latter engaging to " exerceiss the best and maist ingenouss poyntis and prackis of his craft," in working either upon the kirk, or about the town, " at the command of the masteris of werkis," who was to pay him yearly for his lifetime the sum of £24 " usuale money of Scotland," in half quarterly portions, but should the said George be engaged about the king's work, or " for any uther Lordis or gentilmenis," then the money to cease *ad interim*, likewise to be paid in the case of illness, should such last for forty consecutive days, but not beyond that time, until work was resumed. The mason was to be allowed an apprentice " fra vi yeris to vii yeris " and, as the time of one wore out, he was to take another, each apprentice to be received " at the sicht of the maisteris of werkis " and " he sall mak thaim *fre* without any fee the first yer of thair interes." All this was declared to be according to the use of " our lady luge of Dunde," which Lyon points out is the earliest authentic instance of a Scottish Lodge following the name of a saint, viz. " Our Lady—i.e. St. Mary's—Luge of Dundee." The hours of work are laid down explicitly and an allowance of " ane half hour to his none schankis," save at certain times, when the shortness of the days rendered the latter undesirable. This indenture was signed and witnessed by several parties and by George Boiss, with his " hand led at the pen " and the document is tolerably conclusive of the fact, that at the period of its execution, in that part of Scotland, to say the least, the term *free* referred exclusively to the general privileges of the trade.

Lodge of St. Andrew, Banff, No. 52

It is not possible to decide when or how this Lodge originated. In Hughan's *Analysis* (*Freemasons' Magazine*, 1868 and *The Freemason*, March 13, 1869) mention is made of its records extending as far back as 1703 and, traditionally, to a much more remote period. The third Degree was not worked until after 1736. It was an operative Lodge and its records are therefore taken up with matters appertaining to trade wants and customs. Hughan has several facsimiles of its Minutes, ranging from December 27, 1708, to 1711, with particulars of other entries but, although curiosities in their way, they do not demand reproduction here. The Minute Book,

commencing 1703, consists of one hundred and forty pages, twenty-three of which only have been written on. Its length is but six inches, its breadth scarcely three inches, so it can be easily imagined that the records contain nothing superfluous. It is, indeed, a Minute Book in miniature. The members of present No. 52 called themselves " The Masons belonging to the Lodge of Banff," the chief officer being entitled the Master, the second in rank the warden, the box-master of course being one of the officials. The members assembled annually on the festival of St. John the Evangelist and, in the early part of the last century, though the reverse of an opulent body, did a great deal to promote the honour and usefulness of the Masonic Craft.

Lodge of St. John Kilwinning, Haddington, No. 57

Although by the Grand Secretary of Scotland this Lodge has been traced back to 1599, it is only numbered 57; but many private Lodges, through withholding, in the first instance, their adhesion and submission to the newly formed governing body, found, on eventually " falling into line," that the positions to which they might have attained by an earlier surrender of their independence, were filled by junior organizations which had exercised greater promptitude in tendering their allegiance. Hence they had to rest satisfied with a position out of all keeping with their real antiquity. Lawrie affirms that the oldest record in possession of this Lodge is of the year 1599, which sets forth that a Lodge was opened in Gullane Church (now in ruins), but for what purpose cannot be ascertained, the writing being so illegible. The existence of this old record does not appear to have been known to Lyon, as he declares that its earliest Minute is dated December 26, 1713, being an entry of the passing of a Fellow-craft. He objects to the claim that St. John Kilwinning is an offshoot of the Lodge of Wark in Northumberland, A.D. 1599 and neither can be traced at that period. In 1726, the Masons of Tranent bound themselves to attend the yearly meetings of the Lodge at Haddington. They have still the " band " given by John Anderson, Mason burgess, to the Lodge dated February 2, 1682, in security for £6 Scots and an interesting contract (on paper) of May 29, 1697. It is an agreement between the " Masson Lodge of Haddingtoun and John Crumbie," the then deacon of the Lodge (viz. Archibald Dauson), acting on behalf of the " remnant massons " thereof. The first condition was that Crumbie " shall not work with, nor in company nor fellowship of any Cowan at any maner of building nor masson work "; the second recapitulates the usual clauses of an apprentice's indenture of that period, such as the avoidance of contracts, days' wages only being allowed and £6 Scots the maximum value for work that an apprentice could legally undertake. The penalty for violating any or either of the rights and privileges of the Lodge was £40 Scots. The deacon agreed to receive and support the apprentice, Crumbie stipulating to pay the ordinary dues " which is use and wont." The document was to be registered " in any judge's books competent within this kingdom." The Lodge allowed " fees of honour " to be paid on election to office, as with other old Lodges, 10*s*. Scots having been charged a Brother on his appointment as warden in 1723.

Lodge of St. John, Kelso, No. 58

For all the known details respecting this Lodge, the Craft is indebted to W. F. Vernon of Kelso (*History of the Lodge of Kelso*, privately printed, 1878). The Lodge must have been in active existence long before the earliest date of the Minutes which happily have been preserved, for the first opens with an account " of the honourable Lodge of Kelso, under the protection of Saint John, having met and considered all former sederunts " (i.e. previous meetings). The Lodges generally in Scotland assembled on the festival of St. John the Evangelist. The Lodge of Edinburgh only met some six times on June 24, from 1599 to 1756; and Kilwinning and other Lodges observed their festivals on other days than that of St. John the Baptist. Indeed, so far as Scotland is concerned, the memory of the latter saint was much neglected by the ancient Lodges. The great High Day of Freemasonry in Scotland was at or near December 27. The first Minute of the Lodge at Kelso of December 27, 1701, is, in part, devoted to a recital of the By-laws which were agreed to at the meeting. Apprentices were to pay £8 Scots, " with their glovs " and " all the gentlemen *who are* the honorary members of the companie obleidg themselves to pay a crown yearly," to wit, on St. John's Day. It was likewise enacted that when an apprentice is registered " as master or Fellow of the Craft, that he must pay fyv shillins, with new gloves, to the society." The Master, Warden and Treasurer were entrusted with the disposition of the funds. The names of the officers are not mentioned in 1701 but, on June 2, 1702, that of the late Master is recorded as George Faa, deceased. This name is well known on the Border, being that of the royal family of the Gipsy tribe, whose headquarters have been for many generations the pleasantly situated village of Yetholm, near Kelso. To lovers of ballads, the name of Johnie Faa, will be familiar.

" The gypsies cam' to our guid Lord's yett."

The ballad commemorates the abduction of the Countess of Cassillis by Sir John Faa of Dunbar and his subsequent execution by the enraged Earl. After mature deliberation, the members elected Sir John Pringall of Stichell to be " the honorable master " and the " Laird of Stothrig " to be " the worshipful warden." A sum of money was voted to the widow of the late master, George Faa, while other amounts were presented to her at a later period. On June 20, 1704, the thanks of the Lodge were voted to those officers for their " prudence and good conduct " and " care and diligence " respectively. The Lodge was both operative and speculative, Apprentices being regularly entered and Fellows duly passed. There is a list of members for St. John's Day, 1705, forty in number, the names in the first column were probably written by the clerk, those in the second column are autographs. Some have curious marks attached to them; several of the members were persons of distinction, including Sir John Pringall, Baronet. The " Acks of our Books," referred to in the records, are missing, the earliest kept being those of 1701. Unfortunately, the box " purged of all unesory papers " in 1716, which may account for the absence of older documents. The Brethren resolved on St. John's Day, 1718, that, according

to the acts of their books, some time was to be spent on that day, in each year, in an examination, preparatory to " passing " and only those were to be accepted who were found qualified. On the celebration of the festival in 1720, members were prohibited from " entering " any persons save in the place where the Lodge was founded. The nomination of " Intenders " is not recorded until 1740. The prefix *free* is not used until 1741, when the Lodge was called " The Society of Free and Accepted Masons " but, for some time previously, there had been a gradual alteration going on in the ordinary descriptions of the business transacted, the members evidently leaning towards the modern designations and ultimately they united with the Grand Lodge of Scotland in 1753.

It is quite within the limits of probability that the Lodge was in existence in the seventeenth century, or even earlier and, possibly, it was the source from which a knowledge of the " word " was derived by the Rev. James Ainslie. This Presbyterian clergyman

was laureated at the University of Edinburgh, April 17, 1638, called January 11, and admitted and instituted (after being sustained by the General Assembly) December 9, 1652. Objection having been taken because he was a Freemason and the neighbouring presbytery consulted previous to entering him on trials, the presbytery of Kelso, February 24, 1652, replied ' that to their judgment there is neither sinne nor scandale in that word, because in the purest tymes of this kirke, maisons haveing that word have been ministers ; that maisons and men haveing that word have been and are daylie in our sessions and many professors haveing that word are daylie admitted to the ordinances.' He was deprived by the Acts of Parliament June 11 and of the Privy Council October 1, 1662. (Dr. Hew Scott, *Fasti Ecclesiæ Scoticanæ*, p. ii, " Synods of Merse and Teviotdale, Dumfries and Galloway," p. 506. The Rev. A. T. Grant says : " Dr. Scott gives the MS. records as his authority and there can be no doubt that the words he gives are therein contained.")

The Rev. A. T. Grant of Rosslyn, Past Grand Chaplain of Scotland, the well-known archæologist, says, " two remarks may be made in regard to this case. The first is, that Freemasonry was then held by many of the strict Presbyterians as not incompatible with their principles, the fact that Mr. Ainslie was deposed on the restoration of Charles II, showing that he belonged to the covenanting section of the Church. The second is, that by the solemn declaration of a church court in 1652, Freemasonry was practised by men other than operative masons before 1600, ' the purest tymes of this kirke ' to a Presbyterian doubtless being the years subsequent to the Reformation of 1560, or, at any rate, before the introduction of Episcopacy in 1610." The importance of this expression of opinion will become evident if it is borne in mind that by the generality of Masonic historians it is distinctly laid down that Speculative Freemasonry had its origin in 1717, as the result of a resolution " that the privileges of Masonry should no longer be restricted to operative masons." *Cf.* Preston, *Illustrations of Masonry*, 1792, p. 246 ; Findel, *History of Freemasonry*,

p. 130; Fort, *The Early History and Antiquities of Freemasonry*, p. 139; and Steinbrenner, *Origin and Early History of Freemasonry*, p. 127.

The following is from the *Chronicle of Fife* (Diary of John Lamont, 1649–72, p. 9)—" There was something (in the Assembly) spoken anent the *meason word*, which was recommended to the severall presbytries for tryall thereof. This Assembly satt from the 4 of July to the 6 of August " [1649].

The quotations presented above may throw some light on a singular passage which is to be found in Ayrton's *Life of Alexander Henderson* (Introduction, p. 68).

Traquair is represented by Clarendon as being inferior to no Scotsman in wisdom and dexterity and as one whose integrity to the King and love for the work in hand, was notorious. Baillie also vindicates his character and Hamilton always advised the King to make use of him, notwithstanding his ambition and love of popularity. But Heylin and others paint him in black colours as " a dangerous piece and not to be trusted." Laud complained of Traquair playing fast and loose; the bishops blamed him for giving information to Johnston; and it was a common saying at the time that he had the *mason's word* among the Presbyterians.

Lodge of St. Ninian, Brechin, No. 66

Although the history of this Lodge has been sketched briefly by Hughan (*Voice of Masonry*, Chicago, July 1872; *Masonic Magazine*, October 1873), no (detailed review of its ancient records has yet been published. The earliest By-laws are of the year 1714 and were agreed to on the festival of St. John the Evangelist. (1) " If ane free prentice or handy craftsman," the fee for entry was 40*s*. Scots, but strangers were charged £3 *sterling*. (2) None were to be " entered " unless either the Master of the Lodge, Warden, or Treasurer were present, " with two free masters and two entered prentices." (4) No members were " to witness the entry or passing of any person into any other Lodge, unless the dues be paid into this Lodge." (5) Passing only to take place in the presence of the Master, Warden and seven of the members. (6) " Any man who shall come to work within this Lodge, if not ane free man ye[of] shall pay into the box the sum of 40*s*. Scots mony, with 3*s*. and 4*d*. to the officers." (8) Joining members from other Lodges were to pay 20*s*. Scots. (9) " Each measson shall insert his mark in this book and shall pay thirteen shillings moe for booking their mark." (10) Brethren were to attend on St. John's Day yearly, " for commemorating the said apostle, our patron and tutelar saint."

These rules were entered in the Minute Book, A.D. 1723:

We subscribers, measons, members of the honourable fraternity of Measons of the Lodge of Brechine subscribing, hereby bind and oblidge and our successors, duly and strictly, to obey and observe the ordinances and acts . . . in the hail heads, tenor and contents of the same."

An " index " is preserved in the Lodge of the " several marks of the handycrafts and members since the 27th December 1714." The Lodge submitted to the Grand Lodge in 1756.

Lodge of Atcheson-Haven (*Extinct*)

Lyon states that the records of this Lodge rank next to those of the Lodge of Edinburgh in point of antiquity. That zealous antiquary frequently alludes to its Minutes in his *History of No.* 1 ; but, notwithstanding the several excerpts therein presented, it is to be regretted that a thorough examination and reproduction of its records has yet to be made. The Lodge itself met successively at Musselburgh, Prestonpans, Morrison's Haven, Atcheson's Haven and Pinkie and, in conjunction with the Incorporation, regulated the affairs of the mason trade within those boundaries until the middle of the eighteenth century. Lyon says there was a benefit society, into which Protestants only were admissible, under the wing of the Lodge until 1852, when it was dissolved and its funds amounting to about £400, divided amongst its members. There is no trace of the third Degree being practised prior to 1769, although the Lodge united in forming the Grand Lodge of Scotland in 1736. The members, however, would not tolerate any interference with their peculiar rules, so they withdrew their allegiance in the following year, but the Lodge was restored to the roll in 1814, continuing thereon until 1866, when, becoming dormant it was finally erased. In its Charter, granted in 1814 by the Grand Lodge of Scotland, it was certified that the Lodge had been in existence from the year 1555 and, from the circumstance of its being present at the constitution of the Grand Lodge of Scotland in 1736, it was resolved that precedence should be allowed from that date (Lawrie's *History of Freemasonry*, 1859, p. 186). Sir Anthony Alexander, master of work to Charles I (a member of No. 1), presided in that capacity (and as General Warden) over a meeting of master tradesmen at Falkland, October 31, 1636. The Minutes of this assembly are duly engrossed in the first few pages of the oldest records of Atcheson-Haven, the object of the conference being to repress certain abuses in the " airtis and craftis " of masons, wrights, shipwrights, coopers, glaziers, painters, plumbers, slaters, plasterers, etc. The suggestions then made were agreed to by the Lodge on January 14, 1637, which was presided over by Sir Anthony Alexander, who duly attested the Minutes thereof. It is singular, however, that there is no evidence in the Minute Books of any portion of these regulations ever having been actually in operation in the Lodge and the records are not so commonly embellished with the marks of the craftsmen, as in the case of most other Scottish Lodges of a similar antiquity.

It is also noteworthy that neither the *Schaw Statutes* nor the early records of Kilwinning and Mary's Chapel show any trace of or make any provision for the initiation of the clerks. It is highly probable that the notary elected as clerk had not only to subscribe to the oath of fidelity, but also to pass through the ceremony of admittance as a Free-mason (whatever that consisted of), before being qualified to act in the Lodge requiring his services. At all events, the clerk of Atcheson-Haven Lodge was a Mason in 1636, as the following quaint certificate appended to the statutes before mentioned recites :

We, Sir Anthony Alex^{r}., general wardin and mr. of work to his Ma'tie and

meassouns of the Ludge of Achieson's Havin undersubscrybeand, haveing experience of the literatour and understanding of George Aytoun, notar publick and *ane brother of craft*, Thairfor witt ye us to have acceptit and admitit, lyke as we be the termes heirof accept and admitt the said George Aytoun and na other, dureing our pleassour, our onlie clerk for discharging of all writt, indentures and others" (these *Actis and Statutis* are reproduced in Lawrie's *History of Freemasonry*, 1859, p. 445).

Sir Anthony Alexander was made a Mason about two years before the passing of these statutes, which may account for the preference exhibited towards a Brother of the same Craft.

In 1638, the then master of work, Henrie Alexander (brother of his immediate predecessor), met "ane competent number of meassons of the ludge," who approved of the new acts, elected officers, etc., only it was provided that their clerk is to hold office *duræt vita vell ad culpam*. The "aithe de fidelj" was administered to each—a custom which is still continued in Scotland, though not in England. The members were much distressed at the number of Brethren who ignored or disobeyed the rules of their "Craft of Masonry, which has been so much honoured in all ages for its excellent and well-ordered laws"; so they agreed, at the annual meeting on December 27, 1700, when the foregoing formed part of a long preamble, to have the regulations enforced and respected for the futute. The chief grievances were, that Apprentices did not qualify themselves to undertake work by passing as Fellow-crafts; that craftsmen who countenanced such a course virtually admitted them to the privileges which *they* only obtained by lawful means, hence such conduct brought "all law and order and the *mason word* to contempt"; and that those who did "pass" were not accepted at the regular time, viz. the annual meeting. Even after these efforts, the apprentices were not obedient, so that, in 1719, it was enacted that all such must be passed not later than the third St. John's Day after the expiration of their indentures; and, on December 27, 1722, it was resolved that the Warden shall, on each morning of every St. John's Day, "try every entered prentis that was entered the St. John's Day before, under the penalty of 'on croun' to the box."

Lodge of Haughfoot (*Extinct*)

The history of the Lodge at Haughfoot has been carefully written by Sanderson, who is also the historian of the old Lodge of Peebles. The records begin in the first decade of the eighteenth century and terminate in 1763; throughout they observe a uniform silence as to the third, or Master Mason's Degree. The meetings were generally held once a year, on the festival of St. John the Evangelist, the officers being the "Presses" (or master), clerk and box-master, until 1759, when a Warden was first appointed. The members were, for the most part, gentlemen and tradesmen in the neighbourhood and not necessarily of the mason's trade; thus, from 1702, it really had a greater claim to be deemed a Speculative than an Operative Lodge.

On December 22, 1702, Sir James Scott of Gala, his brother Thomas and six others, one being John Pringle, a wright, " were duly admitted apprentices and fellow-crafts." After which the Brethren resolved with one voice to hold their meetings on St. John's Day. A remarkable entry occurs in the early Minutes (1702)—" Of entrie as the apprentice did, leaving out (the common judge). They then whisper the word as before and the Master grips his hand in the ordinary way." These words are capable of more than one interpretation but, having regard to the fact, that the postulant was already in possession of the word and that the grip was to be of the ordinary kind, it may be concluded that they were a direction to the " Master " at the " passing " of " Fellows of Craft." The ceremonial was plainly a " common form," but it informs us that the Haughfoot masons were taught a grip as well as a word. There being no similar reference of equal date in the Scottish records, it cannot positively be determined that both grip and word were communicated in the Lodges of the seventeenth century. It is probable, indeed, that they were and the curious entry above cited may indicate that, long prior to the era of Grand Lodges, the " Masonic secret " comprised more than a single method of recognition. The Laird of Torsonce was elected Master in 1705. In this Lodge the youngest apprentice was called to office but, whether to assume the same duties as those filled by the " oldest apprentice " in other Lodges, is not known ; as he is termed the " officer," probably it was in part to act as Tyler. In 1707 it was resolved that " except on special considerations, ane year at least should intervene betwixt any being admitted Apprentice and his being entered Fellow-craft." On St. John's Day, 1708, two persons " were admitted into this Lodge and received the word in common form" (*Freemasons' Magazine*, October 16, 1869), whatever that may mean.

Edinburgh was again to be Masonically invaded for, on January 24, 1711, several members of the Lodge, some being resident in that city, assembled therein, but in what part is not said and admitted John Mitchelson of Middleton an " apprentice and fellow-craft in common form." Middleton was half-way between Edinburgh and Haughfoot. No notice appears to have been taken of such admissions by the Lodges in Edinburgh, one reason probably being that they were not very particular themselves and, evidently, what is now known as the American doctrine of exclusive Masonic Jurisdiction did not then prevail.

Lodge of Melrose (*Independent*)

Prior to 1880 no history, worthy of the name, of this old Lodge had ever been presented. This was partly owing to the difficulty of obtaining access to its musty records and, in some degree, no doubt, to the fact of the custodians of these documents not entertaining a very clear idea of what had been confided to their charge. That there was a Lodge at Melrose of great antiquity, which possessed many curious manuscripts relating to the proceedings of bygone members, who would not join in the formation of a Grand Lodge, whose influence had been sufficient to leave their

mark upon the present generation of Melrose Masons, we all knew, the existence of the Lodge being kept alive in our memories by the annual torchlight processions which still continue to be observed. It is true, moreover, that Buchan of Glasgow visited the ancient town and obtained some little information respecting the Lodge and gave to the Craft, in the *Freemasons' Magazine*, an interesting sketch of his pilgrimage. Buchan, however, presented no excerpts from the old records which he had been privileged to inspect and was not even aware of there being amongst them a copy of the *Old Charges*, dating from the seventeenth century. Another visitor, Vernon of Kelso, ten years later, was equally fortunate in the opportunities afforded him and more diligent in the advantages he took of them. He examined the whole of the records, made careful extracts from the Minutes and transcribed with extreme exactitude the *Melrose MS.*, a version of the Masonic Constitutions or Charges, which has already been described. This zealous inquirer must, therefore, be hailed as the first historian of the Lodge of Melrose.

This sketch of the Lodge may be divided into two sections—the traditional and the historical. Of the former there is but little to say, but that little is not deficient in interest.

If, in the absence of documentary evidence, the dates of the erection of the various abbeys in Scotland are accepted as the periods when Freemasonry was introduced into their respective districts, it is claimed by Vernon that Kelso would stand first, Edinburgh second, while the third place would be occupied by Melrose. According to Fort (p.113), " the first reliable account touching masons, historically considered, is to be found engraved, in nearly obliterated characters on the walls of Melrose Abbey Church and establishes the fact that, as early as the year 1136, this portion of the United Kingdom depended on master masons imported from abroad." The inscription in question will be found upon a tablet inserted in the wall of the south transept, and is commonly taken to be (Rev. J. Morton, *Monastic Annals of Teviotdale*, 1832, pp. 250, 251) :

John : murdo : sum : tym : callit :
was : I : and : born : in : paryse :
certainly : and : had : inkeping :
al : mason : werk : of : santan
droys : ye : hye : kirk : of : glas
gu : melros : and : paslay : of :
nyddysdayll : and : of : gallway :
pray : to : god : and : mari · haith :
and : sweet : sanct : iohn : to : keep : this : haly : kirk :
fra : skaith.

From the evidence of this inscription, Port has deduced some startling conclusions—(1) that John Morow [Murdo, Mordo, Morow, Morvo, or Meuvro—perhaps originally, Moreau or Murdoch—" The inscription cannot well be older than the sixteenth century ; and it is not likely that Murdo, whose name would indicate a Scottish origin, performed any functions beyond repairs and restorations "

(R. W. Billings, *Baronial and Ecclesiastical Antiquities of Scotland*, vol. iv, p. 6). Leroux de Lancy mentions a Jean Moreau as having been consulted at the rebuilding of the bridge of Notre Dame at Paris, April 8, 1500 (*Dictionary of Architecture*—Arch. Pub. Soc.)], a Frenchman, was the architect or master mason of the edifice ; (2) that there were Lodges of masons employed, over which Morow presided as the general or Grand Master ; and (3)—as already stated—that in 1136 Scottish architecture only flourished under the direction of master masons imported from abroad. In the first place, however, the inscription which may, indeed, have been cut at some time after Morow's death, is considered by the best authorities to be not older than the fourteenth century, whilst they incline to the opinion that it is probably of much later date. Secondly, it nowhere appears that Morow was either architect of the building, or that he had charge over all the other workmen employed at the construction of the churches and cathedrals mentioned in his quaint lines. The inscription simply states that he had charge of the mason's work, as the " keeper " or superintendent of the repairs and alterations of buildings already completed. It is, however, a curious fact in mediæval operative masonry—which, being important, has naturally been neglected—that one man should have been the superintendent of so many buildings ; but the usage was not unknown in England,—for example, at Salisbury. Above the door leading to a stairway in the abbey is a shield carved in relief, displaying two pairs of compasses interlaced and three fleur-de-lys, with an almost obliterated inscription in quaint Gothic letters, which Morton says may be read thus :

> Sa gays ye compas edyn about
> sa truth and laute do, but doute.
> behaulde to ye hende q. iohne murdo.

" As the compass goes round without deviating from the circumference, so, doubtless, truth and loyalty never deviate. Look well to the end, quoth John Murdo " (Morton, *Monastic Annals of Teviotdale*, p. 251). The inscription does not run in regular lines, but is carved above and beside the shield. John Bower reads the name Morvo and states, that in the town of Melrose, " There is a Lodge of Freemasons belonging to St. John ; in the Lodge is an old picture bearing the masons' coat of arms, with an inscription of *In deo est omnes fides* ; below the arms is John Morvo, first Grand Master of St. John's Lodge, Melrose, anno dom. 1135 " (*The Abbeys of Melrose*, 1822, pp. 66, 109). It is probable that Fort's conclusions rest upon no other authority than the evidence supplied by the picture here alluded to.

" There are very few Lodges," observed Vernon, " either in England or Scotland, which can produce documentary evidence of having been in existence over two hundred years ; but this the Melrose Lodge can do and, while we regret the position it occupies in, or rather out of, the Masonic world, we cannot but reverence it for its antiquity, when we remember that its records date in almost unbroken succession from the year 1674 down to the present time " (*Masonic Magazine*, January–June 1880, pp. 321, 365, 409, 453).

The place of meeting was not Melrose, but Newstead (" Neusteid "), down to 1743. Newstead is situated about a mile east from Melrose, or mid-way between the ancient religious houses of Mailros and Melros. The collocation of the Minutes is very confusing, there being an entire absence of chronological sequence; and, from the examples which Vernon gives us, it may safely be concluded that the first book of records must, at some period, have been rebound and the sheets stitched together without any regard being paid either to the pagination or chronology. The first entry in the volume is of 1678, the second 1729, and then there are others of 1679 and 1682!

The earliest Minute is dated December 28, 1674 and is to the effect that, " be the voyce of the lodge," no master shall take an apprentice under seven years, the latter to pay £8 (Scots) for meit and drink and 40*s*. (Scots) for " the use of the box, by and allow y^{m} sufficient gloves." It was also " condescendet on y^{t} w^{n} ever a prentice is mad frie mason, he must pay four pund Scotts, wch four pund Scotts is to be stowet at the pleasour of the lodge." Neither Apprentices nor Fellow-crafts were to be received save on St. John's Day.

On December 27, 1679, the contents of the box were duly examined and receipt thereof taken from the " boxe master," Thomas Bunye being the master.

At the St. John's Day, 1680, Andrew Mein is described as the " Mr Masone," and Alexander Mein as the " wardine." On December 27, 1681, John Bunye " was entered and received fr[ee] to the tread " [trade], his master being his father; another entry states that one of the members was obliged to be " cautioner " for the good conduct of an apprentice. It was likewise noted that an apprentice was entered at Dalkeith instead of the regular place of meeting, so the offenders were to be made answerable for the same at next St. John's Day. How the irregularity was explained does not appear in the records. The entry in 1684 runs: " At Neusteid, the — day of december 1684, it is fastlie compted be the meassons in the lodge of melros what the trou expence of the building of the loft and seat in the kirk of Melros is, the wholl soume is 242 lb. 13s. 6d." This Minute deserves particular attention, not only because the members were so interested in a provision being made for them in their kirk, but also from the fact that the entry is one of the earliest of its kind in ascribing a name to a particular Lodge, apart from the house or place in which the meetings were held. Although assembling in Newstead, it is explicitly called the Lodge of Melrose. The festival was celebrated again on December 28, 1685, which was on a Friday, as on December 28, 1674, so it is probable there were local objections to the Thursday being utilised for the purpose, The cash paid out of the box for " meat and drink, etc.," amounted to £11 0*s*. 10*d*. (Scots). On the festival of St. John, 1686, eighteen members signed a resolution, that, in consequence of the difficulty experienced by the treasurer in collecting the dues, on and after that day, none are to be " past frie to ye trade," unless for " readie money," or on approved security. On December 27, 1687, is a note of the payment of £1 (Scots) to Thomas Ormiston, " for keeping of ye seat." This expenditure probably had reference to the use of the kirk for the annual service prior to the banquet, but nothing is said there

to enable a decision; but, in the particulars of the cost of the annual feast in the following year, there is the charge for "the lad for keipein of the set in the kirk." Vernon suggests that the next entry must have been written after dinner and the conclusion at which he arrives, will doubtless remain unchallenged: "27 Decr 1690 f^{d} is votted that everie measson that takes the place in the kirk befor his elder broy^{r} is a grait ase."

There are lists of Fellow-crafts and Entered Apprentices of the seventeenth and others in the succeeding century, having distinctive marks attached. The fines and other sums owing to the Lodge read as heavy amounts; evidently, the arrears then, as in modern times, were the subject of very painful contemplation. In 1695 (December 27) it was enacted that neither Apprentice nor Fellow-craft be received, unless they have the gloves for those entitled thereto, or be mulcted in £10 penalty.

Before dismissing the seventeenth-century records, there is an agreement of January 29, 1675, "betwixt the Maisones of the Lodge of Melros," that deserves examination. It was written by "Andro Mein, Meason, portioner [a small proprietor] of Neustied," who was, in all probability, the "A. M." who transcribed the *Old Charges* of the preceding year. The document is a mutual bond by the masons and apprentices "in ye lodge of Melrois" and is signed by no fewer than eighty of its members, several of whom append their designations, such as maltman, weaver, vintner and hostler, thereby proving that, at the period mentioned (1675), many of the Brethren were not operative masons, though connected with the Lodge as *free*-masons. The apprentices had hitherto only been bound by their indentures for for some three or four years, which was found to act prejudiciously to the trade, so the Brethren agreed that the period should thereafter be extended to seven years, the sum of £20 (Scots) being payable for each year by which the term was shortened. Apprentices were to be received on St. John's Day save when it falls "on ye Sabbath Day," when the day following was to be observed. Should the master mason, warden, box-masters and others consent, stranger apprentices may be entered on other days, so long as the requisite fees are paid and such receptions regularly reported. Other clauses are inserted and the whole were to be "insert and registrat in ye book of counsall and sescion books of ye regalitie of Melrois."

The rule which required an examination as to the skill of the craftsmen was not to be infringed with impunity, for, in 1707, those "persons" who had absented themselves from the required scrutiny were there and then "denuded from aine benifite" until due submission was made. On the Festival of St. John, 1739, "the Companie of the Ancent Lodge of Melros," on finding that three of their number (two being masons and one a wright), on their own confession, had been guilty of "Entring" a certain person on an irregular day, fined them £8 (Scots) and they were also to provide a pair of gloves for every member! There were several fines imposed about this period for the non-presentation of gloves at the proper time, which were promptly levied.

The St. John's Day, 1745, was specially entered in the Minutes, for it was

proposed " that all the members doe atend the Grand Mr. to walk in procession from their meeting to their generall place of Randevouz." The proposition was carried by a great majority and it was then agreed that " each in the company walk with the Grand Mr. with clean aprons and gloves." The same meeting resolved to accept five shillings sterling from apprentices and craftsmen " in Leu of Gloves " in all " time comeing."

There are numerous Minutes transcribed by Vernon, which it would be foreign to the present purpose to present in detail, though they are of considerable value as portions of his general history of the Lodge. His remark, however, that the third Degree does not appear in the records until a few years since, is too important to pass over without being specially emphasized.

The members continue to keep the festival of St. John the Evangelist as did their ancient forefathers, proceeding in procession by torchlight through Melrose to the ruins of the abbey, " which they illuminate with coloured fire, having special permission from the superior the Duke of Buccleuch, so to do and, afterwards, they dine together." Even should the weather prove unfavourable (as it did on December 27, 1879, when more than one hundred members mustered in honour of the occasion), there is no lack in the attendance and enthusiasm of the Brethren and, as the Lodge owns a " fine hall and shop," has £300 deposited at interest and its income approaches £200 annually, it is gratifying to reflect that the representatives of this ancient body have proved so worthy of the trust reposed in them.

For more than a century and a half the Lodge of Melrose held aloof from the Grand Lodge of Scotland, right from the time of its refusal to co-operate with the other Lodges in the formation and foundation of that body. The result was that, during the whole of that long period its members were unable to visit other Lodges in Scotland or in other Jurisdictions in communion with the northern Grand Lodge, nor could members of other Lodges visit Melrose. The sole reason for this ostracism was that Melrose refused to surrender its independency. As far back as 1812 the members :

resolved unanimously that the antiquity of the Melrose Lodge is attested both by uniform tradition and documents of a very remote date. That our predecessors have ever maintained and asserted the Independence and Superiority of this Lodge. That they have paid no attention to repeated applications from the Grand Lodge to come under their wing. That it would be highly improper and blameworthy in us to give up that independence which our Ancestors have preserved for us many Ages—and that no notice be taken of the present application.

In 1891, however, wiser counsels prevailed and the Lodge of Melrose became, on its own petition, a unit of the Grand Lodge, receiving the number of 1 *bis*, paying one guinea for the Charter, each member paying half a crown for his Grand Lodge diploma. The Grand Lodge undertook not to interfere with the funds or property of the Lodge of Melrose.

The Acts of the Scottish Parliament are referred to by Lyon as " strengthening the presumption that the Grand Master Mason of James I is a purely fabulous personage " [Lyon, *History of the Lodge of Edinburgh*, p. 2. " While Free-Masonry was flourishing in England under the auspices of Henry VI, it was at the same time patronised in the sister kingdom by King James I. By the authority of this monarch, every Grand Master who was chosen by the Brethren, either from the nobility or clergy and approved of by the crown, was entitled to an annual revenue of four pounds Scots from each master mason, and likewise to a fee at the initiation of every new member " (Lawrie's *History of Freemasonry*, 1804, p. 99)], but except in this particular and as illustrating the character of the appointment of Master of Work, they present few features that would interest the reader.

None of the statutes enacted during the reigns of James II and III which have been preserved, have any special relation to the Mason Craft; not does it appear from any municipal records of the same period that it enjoyed a pre-eminence of position over other trades (Lyon, *op. cit.*, p. 4). The privileges of the Craft in general are, indeed, alternately enlarged and curtailed, as was the case in the southern kingdom and the Parliament of Scotland, like that of England, was constantly occupied in repressing by legislative measures the exorbitant demands made by associated bodies of workmen.

The Laws of the Burghs (*Leges Quatuor Burgorum*), the earliest collected body of the laws of Scotland of which there is any mention (*Acts of the Parliament of Scotland*, 1844, vol. i, Preface, p. 32), allow the son of a burgess " the fredome to by and sell " whilst with his father, yet on setting up for himself he is not to use the freedom of the burgh, " bot gif he by it and be maid freman."

In 1424, each trade, with the officers of the town, was empowered to choose a " Dekyn or Maisterman " to " assay and govern " the works of that craft; but, in 1426, the powers of the deacons were restricted to examining " every fifteen days that the workmen are cunning and their work sufficient," the wages of wrights and masons and the price of materials were to be determined by the town council and workmen were ordered not to take more work in hand than they could finish within the stipulated time. In the following year the privilege of electing deacons was withdrawn, that they might no longer " hold meetings, which are often conspiracies " and the government of all crafts was entrusted to wardens, who were to be appointed " by the council of the Burgh, or the Baron in landward districts," whose duties comprised the fixing of wages and the punishment of offenders. Laws against combinations of workmen and extortionate charges were passed in 1493, 1496, 1540, 1551, and 1555. In the last-named year the office of deacon was once more suppressed and it was declared that no one shall have power to convene or assemble any craftsmen in a private " conuention " for the purpose of making any acts or statutes. Combinations to enhance prices were not, however, so readily put down, as we find, in 1584, the craftsmen of Edinburgh, under renewed pressure, undertaking not to continue this offence—making private laws or statutes—but to submit to the award of the magistrates, though it was provided that each craft

might " convene " for the election of a deacon, " the *making* of masters," or " the trying of their handie work."

Foremost among the noticeable features of early Scottish Masonry is the evident simplicity of the ceremony of reception. " Until about the middle of the last century," says Lyon, " initiations effected without the Lodge were freely homologated by Mother Kilwinning; it was only when the fees for such intrants failed to be forthcoming that abhorrence of the system was formally expressed, and its perpetuation forbidden" (*Freemasons' Magazine*, July 1, 1865, p. 1).

By the rules of at least one of her daughter Lodges, framed in 1765, ordinary members resident at a distance of " more than three miles from the place where the box is kept," were permitted " to enter persons *to* the Lodge," a custom—" in the observance of which one Mason could, unaided, make another—indicating either the presence of a ritual of less elaborate proportions than that now in use, or a total indifference to uniformity in imparting to novitiates the secrets of the Craft." In his larger work, the same authority speaks of the MASON WORD as constituting the only secret that is ever alluded to in the Minutes of Mary's Chapel, Kilwinning, Atcheson's Haven, Dunblane, or any others that he has examined, of earlier date than 1736; this he believes to have been at times " imparted by individual Brethren in a ceremony extemporised according to the ability of the initiator" (Lyon, *History of the Lodge of Edinburgh*, p. 22).

To many the fact will be new, that in Scotland in the seventeenth century, the members of Masons' Lodges were not exclusively operatives; but the precise bearing of this circumstance upon the Masonic system of three Degrees—of which there is no positive evidence before 1717—will more fitly claim attention at a later period.

Between the earliest record in Scotland and England respectively—of the admission or reception of a candidate for the Lodge—there is a wide interval; and influences unknown in the former country, may not have been without weight, in determining the form which English Masonry assumed, on passing from the obscurity of tradition into the full light of history.

CHAPTER IX

HISTORY OF THE GRAND LODGE OF SCOTLAND

BY the year 1727, within a decade of the formation of the Grand Lodge of England, southern ideas had permeated to the northern capital and were quickly engrafted on the Masonry of Scotland.

The innovations are known to have taken firm root in Edinburgh as early as 1729 and their general diffusion throughout the Scottish kingdom was a natural consequence of the erection of the Grand Lodge of Scotland.

From causes which can hardly be realized with the distinctness that might seem desirable, the circumstances immediately preceding the formation of governing bodies in the two territorial divisions of Great Britain were wholly dissimilar. In the South, apart from York, we hear only of four Lodges, either as connected with the movement of 1717 or as being in existence at the time. Whereas, in the North, at the Grand Election of 1736, fully one hundred Lodges were in actual being, of which no fewer than thirty-three were represented on the occasion. As suggested, these early Scottish Lodges appear to have existed for certain trade—or operative—purposes, of which the necessity may have passed away or, at least, has been unrecorded in the South. It is possible that the course of legislation ending with the *Statute of Apprentices*—5 Eliz., c. iv—enacted before the union of the kingdoms, may have contributed to this divergency by modifying the relations between the several classes in the (operative) Lodge.

The proceedings of the English legislature were, of course, of limited application; whilst, therefore, the possibility of the bonds being, in some degree, loosened which in the South connected the Brethren of the Lodge may be conceded, no similar result could have followed in the North. Indeed, long prior to the Union, at a convocation of master-tradesmen held at Falkland—October 26, 1636—under the presidency of Sir Anthony Alexander, General Warden and Master of Work to Charles I, the establishment of " Companies " of not fewer than twenty persons—which must often have been identical with and never very unlike, Lodges—in those parts of Scotland where no similar trade society already existed, was recommended as a means of putting an end to certain grievances, of which the members present at the meeting complained. The regulations passed on this occasion were accepted by the Lodge of Atcheson's Haven, January 4, 1637 (Lyon, *History of the Lodge of Edinburgh*, p. 87). Even in later years, though at a period still anterior to the formation of the Grand Lodge of Scotland, the principle of association or combination met with much favour in that kingdom. Two or three years after 1717—according to Lecky—clubs in Scotland began to multiply.

SCOTLAND

CLOTHING AND REGALIA OF THE GRAND MASTER OF THE GRAND LODGE

As to the early records of Scottish Masonic Clothing, D. Murray Lyon's monumental *History of Freemasonry in Scotland* gives some very interesting particulars. In the "Regulations for the Grand Lodge" in 1736, Rule 7 provides that "the jewels of the Grand Master and Wardens shall be worn at a green ribbon." Embroidered aprons with officers' emblems were introduced in 1760; and, in 1767, the garters (which in the days of knee-breeches formed part of the clothing) and the "ribbonds for the jewels" were to be renewed. The sash of office-bearers was introduced in 1744 and jewels began to be worn in 1760. The Lodge of Dundee used white aprons in 1733 and the Lodge of Edinburgh in 1739 ordered "a new blew ribbond for the whole fyve jewalls." Murray Lyon states that the custom of varying the colours in the clothing of Lodges was in vogue prior to the formation of Grand Lodge in 1736; and, as before shown, from 1733 to 1739 there are records of blue, green and white, at any rate, variously used in the clothing. The Grand Lodge of Scotland recognizes as full Masonic costume, black clothing with white tie and white gloves; but at Quarterly Communications of Grand Lodge and at meetings of Provincial Grand Lodges and subordinate Lodges, Brethren are permitted to wear dark clothes and black ties. "No clothing purporting to be Masonic shall be worn in Grand Lodge, or any subordinate Lodge, except that appertaining to St. John's Masonry, which alone is recognized and acknowledged" (Rule 238); and St. John's Masonry is expressly defined in Rule 3 as follows: "Grand Lodge recognizes no degrees of Masonry but those of Entered Apprentice, Fellow Craft (including the Mark) and Master Mason, denominated Saint John's Masonry." It, therefore, necessarily follows that although emblems of Higher Degrees are frequently worn in Scotland, even in Grand Lodge and by high officials, the custom is by the letter of the *Book of Constitutions* entirely illegal. "The square and compasses, level and plumb rule are the Masonic jewels proper. The others are honorary jewels" (Rule 239).

This Plate shows the beautiful regalia worn by the Grand Master Mason of Scotland. The apron (No. 3) is of lambskin trimmed with two-inch gold lace (acorn pattern) and has embroidered in gold on the fall (which is semicircular and of green satin) the compasses and square, the sun, moon and seven stars, an all-seeing eye within a triangle and a mallet, with a wreath of thistles. The usual tassels are of gold, attached to green ribbons; two heavy gold tassels and cords also hang from the top of the apron whilst the fall is fringed with rich bullion.

The collar of the Grand Master Mason (No. 1) is a magnificent specimen of the goldsmith's art and has been made to supersede the former simpler design. It is composed of thirteen links, with a thistle enamelled in correct colouring between each. The central link is composed of the Royal Arms of Scotland, with supporters; from this is suspended the Grand Master's jewel (No. 2), consisting of an oval enamel of St. Andrew, set around with rays of brilliants; beneath this the sun, square and compasses and segment of a circle, all of gold. The other links are shields and commencing from the left, bear (1) the arms of Scotland and of the Grand Lodge, quartered, which are repeated on the fifth and eleventh links; (2) the arms of Scotland, without supporters, repeated on the eighth and twelfth links; (3) the sun, repeated on the tenth link; (4) the moon and stars, repeated on the ninth link; (6) the monogram 1736 (the date of the formation of the Grand Lodge); and (7) the monogram 1893, being the date of the new chain.

His sash is worn over the right shoulder and under the left arm. It is of thistle-green ribbon four inches broad, edged with gold lace, having rich bullion tassels at the ends. At the fastening is a gold-edged circular medallion, on which is embroidered a thistle; on the shoulder a similar medallion, with a St. Andrew's Cross in gold, on a red ground, within a green circle, gold-edged (No. 4).

His gauntlets are of green satin, trimmed with gold lace, embroidered with a thistle, beneath a circle which encloses the emblem of his office and a smaller thistle (No. 5).

Clothing and Regalia of the Grand Master of the Grand Lodge of Scotland.

The abuses in the " airtis and craftis " of the Scottish building trades, which the formation of " Companies " was designed to repress, had their counterparts in the " intolerable hardships " so feelingly complained of by the London apprentices in 1641. The latter—whose grievances were not abated, on becoming free of their trade—formed in many cases journeymen societies, which must have flourished to a far greater extent than has been commonly supposed. In the Scottish " Companies " is found an organization closely analogous to that of the English craft guild, as it existed prior to the uprooting of these institutions by the summary legislation under the Tudor Sovereigns. The journeymen fraternities in this country were doubtless established on a very different basis, but, possibly, their influence, could it be traced, would be found to have left its mark on the character of our English Freemasonry. The " Companies," however, may reasonably be supposed to have done more than merely affix a tinge or colouring to the Masonry of Scotland ; it is highly probable that the principle they embodied—that of combination or association—was a very potent factor in the preservation of the machinery of the Lodge for the purposes of the building trades.

In proceeding with the history of the Grand Lodge of Scotland, the remark may be expressed, that if any surprise is permissible at the establishment of that body in 1736, it can only legitimately arise from the circumstance that the Masons of Edinburgh allowed the Brethren in York, Munster and Dublin to precede them in following the example set at London in 1717. If any one influence more than another conduced to the eventual erection of a governing Masonic body for Scotland, it may be found in the fact that, within the comparatively short space of thirteen years, six prominent noblemen, all of whom were connected with the northern kingdom had filled the chair of the Grand Lodge of England. One of these, the Earl of Crawford, would probably have been elected the first Grand Master of Scotland, but declined the honour, as he was leaving for England and " was sensible that nothing could be a greater loss to the first Grand Lodge than the absence of the Grand Master " (A. Ross, *Freemasonry in Inverness*, 1877, p. 2). The Earl of Home, Master of the Lodge of Kilwinning, at the Scots Arms, Edinburgh, appears after this to have stepped into the place of Lord Crawford as the candidate whose election would have been most acceptable to the Lodges, though, in the result and at the conclusion of a prearranged drama, William St. Clair, of Roslin, was chosen as Grand Master.

Although the preliminaries of the Grand Election were represented to have been taken by " the four Lodges in and about Edinburgh," there were at that time six Lodges in the metropolitan district, two of which—one bearing the double title of Canongate and Leith, Leith and Canongate, the other the Journeymen—were ignored in these proceedings.

D. Murray Lyon in his *History of the Lodge of Edinburgh* (1900 ed., p. 137) makes it perfectly clear why these Lodges were not included. The first named was formed by a secession in 1677 of a number of members of Canongate Kilwinning. They had formed themselves into a separate body without the authority or approval of

the King or his Warden-General, which was an understood principle of the Craft. Despite the refusal of the Lodge of Edinburgh to accord them recognition they still persisted as a separate unit. There is no record of the matter, but there can be little doubt that the claims to recognition as such unit were rejected by the delegates assembled to bring the Grand Lodge of Scotland into being, for upon the commissioners from Canongate and Leith, Leith and Canongate presenting themselves for enrolment it was objected in the name of the Lodge of Edinburgh that the Brethren in question could not be recognized as members of Grand Lodge as they did not represent a regularly constituted Lodge. E. Macbean, writing in *Ars Quatuor Coronatorum*, vol. iii, p. 172, says :

> It might have been expected that the asperities which had been engendered by the disruption of 1688 would not, after the lapse of half a century, have been revived by an ungenerous attempt to ignore a Lodge whose claim to be recognized as a unit in the Masonic confederation was, at least, as good as those of other Lodges which had been accepted without challenge. To the credit of Grand Lodge, however, the objections to the Canongate and Leith, Leith and Canongate were repelled and thus the Lodge of Edinburgh had forced upon her the odd distinction of involuntary maternity.

The other unit —Lodge Journeymen, originally No. 11—in existence in Edinburgh at the institution of Grand Lodge, dates from 1709. The membership was composed of operatives who seceded from Mary's Chapel, an act which led to the parent putting into operation a number of tyrannical measures for the humiliation of the members, which resulted in the imprisonment of two of their number. The Journeymen, however, have a splendid record to their credit. Towards the erection of the Edinburgh Orphan Hospital in 1734 they, as a body, contributed gratis 821 days' free labour in that year. In 1738 they again assisted with time and money in the building of the Royal Infirmary. In return for their generosity the management of the Orphan Hospital granted the Journeymen free use of a ward for their Lodge meetings, a privilege availed of for many years. Until 1844 this Lodge retained the office of " Oldest Entered Apprentice " which was invariably held by an operative. In 1794 it was able to produce evidence before Grand Lodge which proved conclusively that the officers were justified in their practice of holding temporary Lodges at whatever place they might have any considerable work on hand and, in virtue of this prerogative, they opened a Lodge at Biggar as late as 1888. The Lodge is celebrated for its ritual of the Mark Degree and it was largely owing to its persistent demands, fortified by its custom so long in use, that Grand Lodge, after repeated refusals, at length resolved to recognize the Mark as a portion of the Fellow-craft Degree, though only to be conferred upon Master Masons.

The other Lodges acting in concert were Mary's Chapel, Canongate Kilwinning, Kilwinning Scots Arms and Leith Kilwinning, the last-named an offshoot from Canongate Kilwinning.

With regard to the first of these E. Macbean, writing on the " Formation of the Grand Lodge of Scotland " in *Ars Quatuor Coronatorum* (vol. iii, p. 172), says :

A novel incident occurred in Mary's Chapel soon after Desaguliers visited it August 24–25, 1721. The Incorporation had chosen as their Deacon, or president, a master glazier who was not a Freemason and, consequently, could not sit in the chair of the Lodge which, for the first time in its history, at any rate, since 1598, was not ruled by the Preses of the trade. This event may be deemed the real starting-point of the struggle for supremacy between the operatives and non-operatives, which had been brewing since the formation of the Journeymen Lodge in the first decade of the eighteenth century and went on with varying success until 1727, when the Speculative element scored a decided victory by the election (not without wrangling) as Master (formerly styled Warden) of a lawyer named William Brown, since which time she has peacefully pursued the even tenor of her Speculative career without further disturbance of any great moment.

Canongate Kilwinning (No. 2) was the oldest daughter of Mother Kilwinning and worked under a Charter alleged to date from 1677, subsequently renewed in 1736 by the assistance of a little well-timed flattery and filial generosity in the shape of a set of sonnets presented to their mother with the request for a fresh Warrant in place of the original which had been lost. She has on her Minutes the earliest Scottish mention of the third Degree, conferred March 31, 1735, on three Brethren, including George Frazer, who was, for very many years, one of the most assiduous members of the Craft in Edinburgh. Reading between the lines, however, it seems clear that this was not the first time the third Degree had been worked by them or others. · The Minute is dated only one day prior to the formation of Glasgow Kilwinning, No. 4—April 1, 1735—at which, among other Masters present, were two substantial merchants, whose descendants are still of considerable importance in the western metropolis.

Lodge Kilwinning Scots Arms was founded February 14, 1729. With a solitary exception, her benefits were confined to the professional classes, with a sprinkling of landed gentry and nobility, lawyers being predominant. In the opinion of Lyon, the formation of this Lodge was, in all probability, the result of the Masonic communication that had been opened up between the Southern and Northern capitals by Desaguliers. On November 30, 1736, its roll was largely augmented by the accession of several members of distinction from other Lodges, these including the Earls of Crawford and Kilmarnock and Lord Garlies. The roll contained the name of only one practical Mason—ex-Deacon James Mack, the leader of the anti-operative party in Mary's Chapel in the dispute regarding the admission of honorary members. The Earls of Cromarty and Home, Lords Erskine and Colville and Sir Alexander Hope of Kerse were also on the roll at the date mentioned.

Lodge Leith Kilwinning was also instituted early in the eighteenth century, but the actual date is unknown, as is the date of its extinction. The name appears

in the list appended to Auld's *Pocket Companion*, 1761, but is not mentioned in Lawrie's *History*, 1804. It was an offshoot of Canongate Kilwinning and its exclusion from the caucus was probably owing to trade jealousy, for it rapidly became a Speculative Society.

The entire evidence, however, as marshalled by Lyon makes it tolerably clear that in the agitation for a Scottish Grand Lodge the initiative was taken by Canongate Kilwinning. On September 29, 1735, as appears from the Minutes of that body, the duty of "framing proposals to be laid before the several Lodges in order to the choosing of a Grand Master for Scotland," was remitted to a committee, whilst there is no recorded meeting of the four (subsequently) associated Lodges, at which the same subject was considered, until October 15, 1736, when delegates from the Lodges in question—Mary's Chapel, Canongate Kilwinning, Kilwinning Scots Arms and Leith Kilwinning—met and agreed upon a form of circular to be sent to all the Scottish Lodges inviting their attendance either in person or by proxy for the purpose of electing a Grand Master.

It was eventually decided that the election should take place in Mary's Chapel on Tuesday, November 30, 1736, at half-past two in the afternoon; and, at the appointed time, thirty-three of the hundred or more Lodges that had been invited, were found to be represented, each by a Master and two Wardens. These were (according to Lyon, p. 172):

Mary's Chappell.	Selkirg.	Biggar.
Kilwining.	Innverness.	Sanquhar.
Canongate Kilwining.	Lessmahaggow.	Peebles.
Killwining Scots Arms.	Saint Brides at Douglass.	Glasgow St. Mungo's.
Killwining Leith.	Lanark.	Greenock.
Kilwining Glasgow.	Strathaven.	Falkirk.
Coupar of Fyfe.	Hamilton.	Aberdeen.
Linlithgow.	Dunse.	Mariaburgh.
Dumfermling.	Kirkcaldie.	Canongate and Leith, *et e contra.*
Dundee.	Journeymen Massons of Edinburgh.	Monross.
Dalkeith.	Kirkintilloch.	
Aitcheson's Haven.		

To obviate jealousies in the matter of precedency, each Lodge was placed on the roll in the order in which it entered the hall.

No amendments were offered to the form of procedure, or to the draft of the Constitutions, which had been submitted to the Lodges and, the roll having been finally adjusted, the following resignation of the office of hereditary Grand Master was tendered by the Laird of Roslin and read to the meeting:

I, William St. Clair of Rossline, Esquire, taking into my consideration that the Massons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clairs of Rossline, my ancestors and their heirs, to be their patrons,

protectors, judges, or masters; and that my holding or claiming any such jurisdiction, right, or privilege, might be prejudiciall to the Craft and vocation of Massonrie, whereof I am a member and I, being desireous to advance and promote the good and utility of the said Craft of Massonrie to the utmost of my power, doe therefore hereby, for me and my heirs, renounce, quit, claim, overgive, and discharge all right, claim, or pretence that I, or my heirs, had, have, or any ways may have, pretend to, or claim, to be patron, protector, judge, or master of the Massons in Scotland, in virtue of any deed or deeds made and granted by the said Massons, or of any grant or charter made by any of the Kings of Scotland, to and in favours of the said William and Sir William St. Clairs of Rossline, or any others of my predecessors, or any other manner of way whatsomever, for now and ever: And I bind and oblige me and my heirs, to warrand this present renounciation and discharge at all hands; and I consent to the registration hereof in the Books of Councill and Session, or any other judge's books competent, therein to remain for preservation; and thereto I constitute
my procurators, &c. In witness whereof I have subscribed these presents (written by David Maul, Writer to the Signet), at Edinburgh, the twenty-fourth day of November one thousand seven hundred and thirty-six years, before these witnesses, George Fraser, Deputy Auditor of the Excise in Scotland, Master of the Canongate Lodge; and William Montgomerie, Merchant in Leith, Master of the Leith Lodge.

Sic Subscribitur WM. ST. CLAIR.

Geo. Fraser, Canongate Kilwinning, *witness*.
Wm. Montgomerie, Leith Kilwinning, *witness*.

Several, at least and, possibly, a majority of the representatives present, had been instructed to vote for the Earl of Home, while none of the Lodges, with the exception of Canongate Kilwinning—of which St. Clair was a member—up till the period of election, appear to have been aware upon what grounds the latter's claims were to be urged. Nevertheless, the Brethren were so fascinated with the apparent magnanimity, disinterestedness and zeal displayed in his "Resignation," that the Deed was accepted with a unanimity that must have been very gratifying to the Lodge at whose instance it had been drawn and the abdication of an obsolete office in Operative Masonry was made the ground of St. Clair being chosen to fill the post of first Grand Master in the Scottish Grand Lodge of Speculative Masons.

William St. Clair, who had arrogated to himself the title of hereditary protector, patron and Grand Master of the Freeman Masons of Scotland, was initiated, without ballot, according to custom in Canongate Kilwinning (No. 2) on May 18, 1736, nearly eight months *after* the "chusing of a Grand Master" had first been discussed in that Lodge, "advanced to the Degree of Fellow Craft" after being voted for, on June 2 following, "paying into the box as usual" and raised to the Degree of Master Mason on November 22 of the same year. On November 3, nineteen days previously, his fellow members had resolved to put St. Clair into nomination for the chief seat in the body they were rigorously exerting themselves to make *un fait accompli*. John Douglas, a surgeon and a member of the Lodge of Kirkcaldy, next appears on the scene. This Brother was—August 4, 1736—in consideration

of " proofs done and to be done," affiliated by Canongate Kilwinning and, on the same occasion appointed " Secretary for the time, with power to appoint his own Deputy, in order to his making out a scheme for bringing about a Grand Master for Scotland." Two days after St. Clair was made a Master Mason, he signed the document that was to facilitate the election of a Grand Master, which was written and attested by three leading members of his Mother-Lodge.

In the words of the highest authority on the subject of Scottish Masonry—the circumstances connected with the affiliation of Dr. Douglas, render it probable that he had been introduced for the purpose of perfecting a previously concocted plan, whereby the election of a Grand Master might be made to contribute to the aggrandisement of the Lodge receiving him. His subsequent advancement and frequent re-election to the chair of Substitute Grand Master would indicate the possession of high Masonic qualifications and to these the Craft may have been indebted for the resuscitation of the *St. Clair Charters* and the dramatic effect which their identification with the successful aspirant to the Grand Mastership gave to the institution of the Grand Lodge of Scotland. Whatever may have been the immediate motive of the originators of the scheme, the setting up a Grand Lodge ostensibly upon the ruins of an institution that had ceased to be of practical benefit, but which, in former times, had been closely allied to the Guilds of the Mason Craft, gave to the new organization an air of antiquity as the lineal representative of the ancient courts of Operative Masonry; while the opportune resignation of St. Clair was, if not too closely criticized, calculated to give the whole affair a sort of legal aspect which was wanting at the institution of the Grand Lodge of England (see D. Murray Lyon's *History of the Lodge of Edinburgh*, 1900, p. 189).

The other Grand Officers elected on November 30, 1736, were Captain John Young, D.G.M.; Sir William Baillie, S.G.W.; Sir Alexander Hope, J.G.W.; Dr. John Moncrief, G. Treasurer; John Macdougall, G. Secretary; and Robert Alison, G. Clerk.

The first Quarterly Communication was held January 12, 1737, when the Minutes and proceedings of the Four Associated Lodges and the Minutes of the Grand Election were read and unanimously approved.

The Lodge of Kilwinning had not only been a consenting party to the election of a Grand Master, but issued its proxy in favour of " Sinclair of Rossland, Esquire." This was sent, together with some objections to the proposed " General Regulations," to George Fraser, Master of Canongate Kilwinning, who, whilst using the former, delayed presentation of the latter, until the meeting of Grand Lodge last referred to. The Kilwinning Masons chiefly protested against the Grand Lodge being always held at Edinburgh, alleging that the Masters and Wardens of Lodges " in and about " that city might go or send their proxies to other places, as well as the Masters and Wardens of other Lodges might go or send their proxies to Edinburgh. They also represented that the registration fee of half a crown, to be paid for each intrant, in order to support the dignity of the Grand Lodge, should be

rendered optional in the case of working Masons, who, especially in country places, were generally unable to do more than pay the dues to their respective Lodges. Although the observations of the Lodge of Kilwinning, with regard to the inexpediency of establishing a fixed governing body in the metropolis, might seriously have hampered the action of the junto by whom the Grand Election was controlled, if the use of the proxy had been clogged by the proviso, that it was only granted contingently upon the representations of the Kilwinning Masons being acceded to—it is scarcely likely, that in the circumstances of the case, it was even seriously regarded. The appeal on behalf of the working Masons was rejected and the Grand Lodge decreed that those who refused or neglected to pay the entry money should receive no aid from the charity fund.

The first Grand Election took place, as has been seen, on St. Andrew's Day (November 30); but, though the original General Regulations provided that future elections should be held—conformably, it may be supposed, with the practice in the South—on the Day of St. John the Baptist, it was resolved—April 13, 1737—that the Annual Election should always be celebrated on November 30, the birthday of St. Andrew, the tutelar saint of Scotland.

William St. Clair of Roslin was succeeded as Grand Master—November 30, 1737—by George, third and last Earl of Cromarty. At this meeting it was resolved, that the Grand Secretary and Grand Clerk should not be elected annually with the other Grand Officers, but continue to hold their offices during good behaviour (Lyon, p. 216); also, that all the Lodges holding of the Grand Lodge should be enrolled according to their seniority, which should be determined from the authentic documents they produced—those producing none to be put at the end of the roll, though the Lodges thus postponed were to have their precedency re-adjusted, on adducing subsequent proof "of their being elder" (Lyon, p. 245); and that the four Quarterly Communications of the Grand Lodge should be held in Mary's Chapel, Edinburgh, on the first Wednesday of each of the four Scottish quarterly terms, viz. Candlemas, Whitsunday, Lammas and Martinmas, when these terms should fall upon a Wednesday, in other cases on the first Wednesday next following.

The foundation-stone of the New Royal Infirmary of Edinburgh was laid by the Grand Master—August 2, 1738—with Masonic honours.

From this time until the year 1754 a new Grand Master was chosen annually; but as the Deputy (or Depute) G.M.—Captain John Young—continued to hold his office uninterruptedly from 1736 to 1752 and the Substitute G.M.—John Douglas—for nearly the same period, little, if any inconvenience, can have resulted from the short terms for which the Grand Master Masons of Scotland were elected. Indeed, it may rather be supposed that from the fact of the virtual government of the Society being left in the hands of a permanent Deputy and a Substitute Grand Master, the affairs of the Craft were regulated with a due regard both to order and precedent; whilst the brief occupancy of the Masonic throne by more persons of distinction than would have been possible under the later system of election, must greatly have

conduced to the general favour with which Masonry was regarded by people of every rank and position in the Scottish kingdom.

Lord Cromarty was succeeded by John, third Earl of Kintore, during whose presidency a Grand Visitation was made—December 27, 1738—to the Lodge of Edinburgh and a new office, that of Provincial Grand Master, established by the appointment—February 7, 1739—of Alexander Drummond, Master of Greenock Kilwinning to the supervision of the West Country Lodges. Two months later—April 20—Drummond visited St. John's Old Kilwinning Lodge, at Inverness, in the Minutes of which body he is described as the Provincial Grand Master for Scotland and, on being " entreated," took the chair and " lectured the Brethren for their instruction." On November 30, 1739, the Commission was renewed and Drummond styled therein " Provincial Grand Master of the several Lodges in the Western Shires of Scotland " and, again, in the same terms in 1740, 1741 and 1742. This worthy subsequently went to reside at Alexandretta, in Turkey, where he erected several Lodges ; when, having petitioned for another provincial commission, his request was granted—November 30, 1747—full power being given to him and to any other whom he might nominate, to constitute Lodges in any part of Europe or Asia bordering on the Mediterranean Sea and to superintend the same, or any others already erected in those parts of the world.

It is probable that a Lodge, long since extinct, but which is described in the official records as " from Greenock, held at Alleppo, in Turkey, [constituted] Feb. 3, 1748," was formed either by, or under the auspices of, Alexander Drummond ; and, as the first foreign Lodge on the roll of the Grand Lodge of Scotland, it takes precedence of the St. Andrew's, Boston (U.S.A.).

From 1739 to 1743 there is little to chronicle. In the former year, the foundation-stone of the western wing of the infirmary was laid, with the usual solemnities, by the Earl of Morton, Grand Master. New jewels were purchased for the Grand Officers and a full set of Mason tools and six copies of Smith's *Constitutions anent Masonry* were ordered for the use of Grand Lodge. Three " examinators " were appointed for trying visitors who were strangers to the Grand Lodge. Also, for the encouragement of Operative Lodges in the country, they were granted the privilege of merely paying the fees of a confirmation for their patents of erection and constitution.

In 1740, under the Earl of Strathmore, it was proposed and unanimously agreed to, that a correspondence should be opened with the Grand Lodge of England ; also that no proxy or commission (unless renewed) should remain in force above one year.

The Earl of Leven—Grand Master, 1741—was succeeded by the Earl of Kilmarnock, at the time of his election the Master of the Lodge of Kilwinning. It was at the recommendation of this nobleman that, in 1743, the first Military Lodge (under the Grand Lodge) was erected, the petitioners being " some sergeants and sentinels belonging to Colonel Lees' regiment of foot " (44th). This, however, appears at no time to have had a place accorded it on the Scottish roll, where the

SCOTLAND

CLOTHING OF THE GRAND OFFICERS OF THE GRAND LODGE

THIS plate shows the various designs of aprons, &c. of the Grand Officers, which are not exactly uniform as are those of the other British Grand Lodges.

No. 1, the apron of the Grand Secretary, is more elaborate than that of any other Grand Officer, save the Grand Master Mason only ; and it is highly fitting that this should be so at this time, as David Murray Lyon, a former Grand Secretary, was not only the principal factor in the greatly increased prosperity and prestige of the Grand Lodge of Scotland after his appointment, but also held a leading position in the very front rank of Masonic historians, and has thus won the esteem of all his Brethren in both capacities, literary and administrative. The apron has a double edging of gold braid, with massive gold fringe around the fall of green satin ; and, on the latter, is embroidered the pen and key in saltire, tied with a ribbon and surrounded with a wreath of palm and acacia, all in gold. To the right and left respectively are, the sun in splendour and a circular irradiated badge of a St. Andrew, also in gold, whilst beneath all these is a semicircular wreath of gold thistle leaves, with a thistle flower in natural colours in the centre.

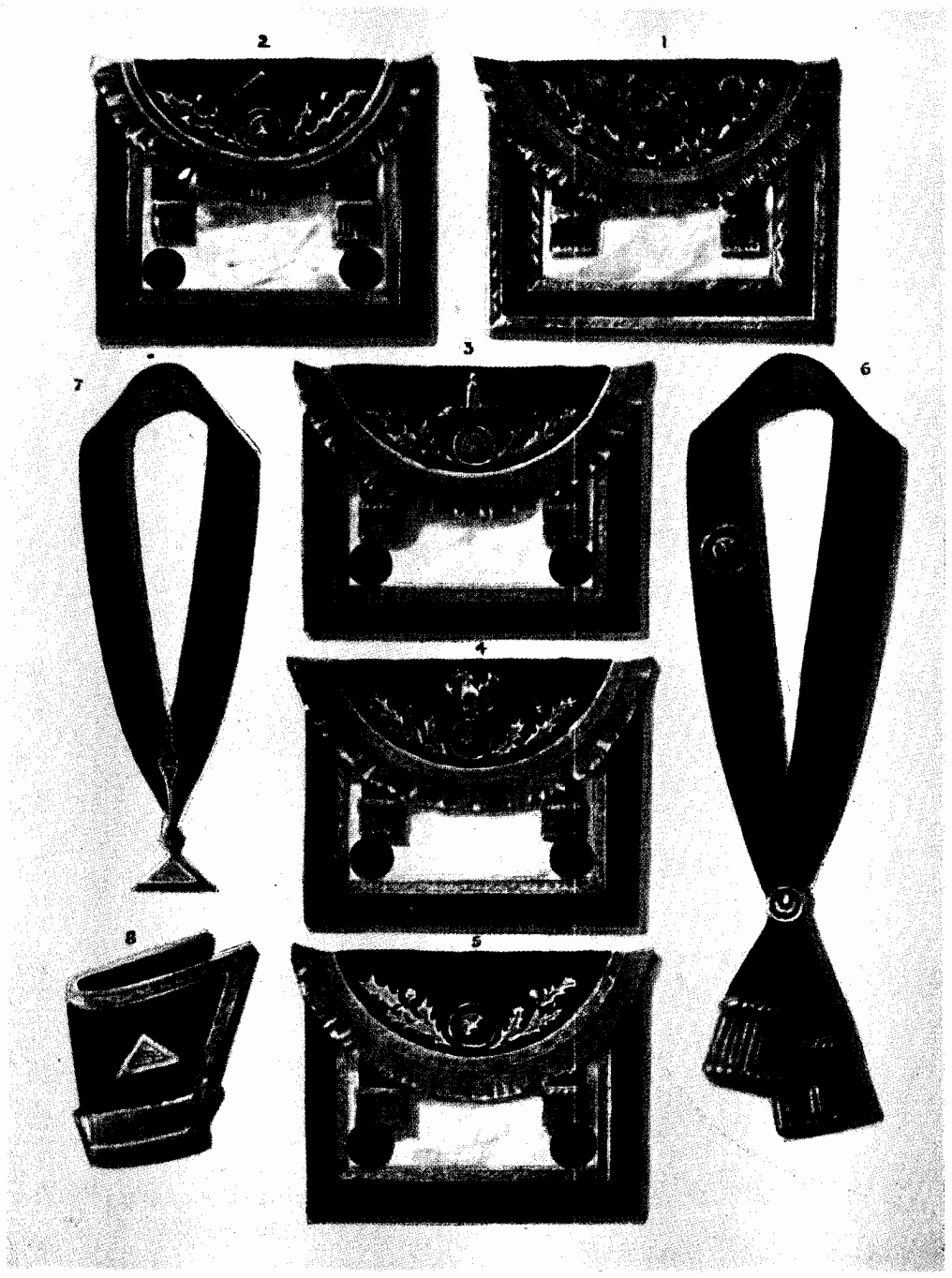
No. 2 is the apron of the Grand Chaplain. It has gold braid around the inner edging of the apron only and two green rosettes on the bottom corners of the skin. On the upper part of the flap is embroidered in gold an All-Seeing Eye within a triangle, beneath this a circular badge of St. Andrew in gold on a red ground and, on each side, a spray of gold thistle leaves, with a flower in natural colours.

No. 3 is similar to No. 2, but displays the level of the Grand Senior Warden, the thistles being rather less massive.

No. 4 is the apron of a Grand Steward and bears on the upper part of the fall a cornucopia and cup saltirewise, embroidered in gold and colours.

The remaining Grand Officers wear aprons of the pattern of No. 5.

The collars from which the jewels of the Grand Officers are suspended are of thistle green, similar to No. 7 and they wear over the right shoulder and under the left arm cordons or sashes of thistle-green ribbon, not exceeding four inches in breadth. The sash is as No. 6, without gold braid on the edges as in the case of the Grand Master, but having similar badges on the shoulder and at the join. All the Grand Officers also wear gauntlets of green satin, with gold lace and fringe, having the proper emblem embroidered on the centre, as No. 8.



Clothing of the Grand Officers of the Grand Lodge of Scotland.

Duke of Norfolk's Lodge, No. 58, in the 12th Foot (1747), is shown as the earliest Military or Regimental Lodge chartered by the Grand Lodge of Scotland. The latter, indeed, though placed on the Scottish roll in 1747, was of alien descent, having existed in the 12th Foot—though without a Warrant—for several years, until the date in question, when it applied to the Grand Lodge of Scotland for a Charter. The petition averred, that the Duke of Norfolk's Mason Lodge had been "erected into a Mason body, bearing the title aforesaid, as far back as 1685," indeed, no higher antiquity could well have been asserted, as the 12th Foot was only raised in that year. The fact, however, remains, that, at the close of the first half of the eighteenth century, a Lodge in an English Regiment claimed to have been in existence more than thirty years before the formation of the earliest of Grand Lodges.

The 12th Foot, before proceeding to Scotland in 1746, had been stationed in Germany and Flanders (1743–5), being present at the battles of Dettingen and Fontenoy. In the autumn of 1747, it returned to England from Scotland, was in Holland 1748, at Minorca 1749 and back again in England 1752. Serving once more in Germany—1758–63—it was constantly on the move, but it is interesting to find, that both the 8th and 12th Regiments were at Fritzlar in Lower Hesse—with the army under Ferdinand of Brunswick—in 1760; also, that in the following year, the 5th, 12th, 24th and 37th Regiments formed a Brigade of the Marquess of Granby's Division and were employed in Hesse, Hanover and Osnaburg (Richard Cannon, *Historical Records of the British Army*—8th and 12th Regiments). All these regiments, with the exception of the 24th Foot—which, however, obtained an English Warrant (No. 426) in 1768—are known to have had Lodges attached to them. The 5th Foot received an Irish Charter in 1738—No. 86—under which a Lodge was still active in 1773. The 8th and 37th Regiments—in which Lodges were constituted respectively in 1755 and 1756—derived their Warrants, the former from the older (or original) Grand Lodge of England (No. 255) and the latter from its rival (No. 52). About the same time (1747) there was also a Lodge in the 2nd Dragoons, or Scots Greys—the date of whose constitution is uncertain—working under a Charter which, through the interest of the Earl of Eglinton, had been procured from Kilwinning (Lyon, p. 162). The Scots Greys Kilwinning shifted its allegiance in 1770). The Earl of Crawford, it may be observed, was appointed Colonel of the Scots Greys on the death of the Earl of Stair in 1747. It is probable that regimental Lodges, though not of an indigenous character, had penetrated into Scotland before 1743. Warrants of Constitution had been granted by the Grand Lodge of Ireland to many regiments prior to that year. Two of these, bearing the Nos. 11 (*or* 12) and 33 (*or* 34), and dated (*circa*) 1732 and 1734, were issued to the 1st—[said to be the lineal descendants of the Scottish Archers in attendance upon the Kings of France. Military legend, however, supplies a still longer pedigree, the nickname of the "Old Royals" being "Pontius Pilate's Body-Guard!"] and 21st Foot (Royal Scots and Royal North British Fusiliers) respectively—both Scottish regiments, not unlikely to have been quartered in their native

country during the decade immediately following their acquisition of Masonic Charters. However this may be, we hear of other Military Lodges in Scotland besides those already noticed as existing under the Grand Lodge and Mother Kilwinning, as early as 1744, in which year—December 14—the Minutes of the Lodge St. John's Old Kilwinning, contain the following curious entry (Ross, *Freemasonry in Inverness*, 1877, p. 41):

N.B.—David Holland, present Master of the Lodge of Free Masons in the Honble. Brigadier Guise's Regt. [6th Foot], now lying at Inverness, Fort-George, visited us this day and had his proper place assigned him in our procession; he appears to be No. 45, Mrs. of this Lodge.

Regiments were not then distinguished by numerical titles, but the records of the 6th Foot—of which John Guise was the Colonel from 1738 to 1765—show that, returning from Jamaica, December 1742, it shortly after proceeded to Scotland, where in 1745 it was still stationed, with the headquarters at Aberdeen and two companies at Inverness. The Lodge possessed no Warrant but as tending to prove that many Regimental Lodges, chartered—soon after its formation—by the Grand Lodge of Ireland, must have visited Scotland, it may be observed, that on the occasion of a foundation-stone being laid with Masonic honours at Edinburgh in 1753, a Lodge in the 33rd Regiment—No. 12 (*or* 13) on the Irish registry, constituted (*circa*) 1732—took part in the solemnities of the day.

During the administration of the Earl of Wemyss, who was the next Grand Master, the Lodge of Kilwinning first gave official expression to its dissatisfaction with the position assigned to it. Under the regulation of November 30, 1737, the earliest records produced, were those of the Lodge of Edinburgh and the most ancient Minute they contained bore date "Ultimo Julij 1599." This was forty-three years older than any documentary evidence adduced by the Lodge of Kilwinning, which did not extend any farther back than December 20, 1642. In accordance, therefore, with the principle laid down, by which the precedency of Lodges was to be determined, the first place on the roll was assigned to Mary's Chapel, the second to Kilwinning. However unsatisfactory this decision may have appeared to the Lodge of Kilwinning [in estimating the pretensions of the Lodge of Kilwinning, dates become material and we must not lose sight of the fact that, in 1743, many influences were at work, e.g. Scots Degrees and Ramsay's Oration—which, without any stretch of the imagination, may have afforded the Ayrshire Masons, at least, a reasonable excuse in claiming a pre-eminence for the old court of Operative Masonry at Kilwinning, that must have been absent from their thoughts—as being in the womb of futurity—in 1736], its validity was not at first openly challenged by that body, which for several years afterwards continued to be represented (by proxy) at Edinburgh. But the discontent and heart-burning produced at Kilwinning by the preferment of the Lodge of Mary's Chapel, led, December 1743, when replying to a "dutyful and affectionate letter from its daughter of the Canon-

gate," to a deliverance of the parent Lodge, which, in the February ensuing, was brought to the notice of the Grand Lodge, with the following result :

The Substitute Grand Master produced a letter from the Lodge of Kilwinning addressed to the ∴ ∴ Masters, Wardens and other members of the Lodge of Canongate, ∴ ∴ complaining that in the Rules of the Grand Lodge they are only called second in order and another Lodge præferred befor them. The Grand Lodge considering that the Lodge of Kilwinning having never hitherto shown them any document for vouching and instructing them to be the First and Mother-Lodge in Scotland and that the Lodge of Maries Chapell, from the records and documents showen to the Grand Lodge, appear (for aught yet seen) to be the Oldest Lodge in Scotland.—Therefore, as the letter is only addressed to the Master of the Lodge of Canongate St. John, they recommend to the ∴ ∴ Substitute Grand Master [John Douglas] to return a proper answer thereto, being present Master of that Lodge (Lyon, p. 245 *ut supra*).

Finding itself thus permanently placed in a secondary rank, the Lodge of Kilwinning, without entering upon any disputation or formal vindication of its claims, resumed its independence which, in the matter of granting Charters it had in reality never renounced and, for well-nigh seventy years, continued to exist as an independent Grand Body, dividing with that at Edinburgh, the honour of forming branches in Scotland as well as in the North American Colonies and other British possessions beyond the seas (Lyon and *Freemasons' Magazine*, N.S., vol. ix, p. 333).

The Earl of Moray was elected Grand Master in 1744 and, in the following year, the Associate Synod attempted to disturb the peace of the Fraternity. On March 7 an overture concerning the MASON OATH was laid before the Synod of Stirling, which they remitted—September 26—to the different kirk sessions, allowing them to act as they thought proper. The practice was condemned, of taking an oath to keep a secret, before it was known what that secret was, but, according to Burton, " they easily got over this." " The sessions or ministers dealt with the Masons they were concerned in, few of whom were obstinate in defending the oath in all respects and so refrained from having a hand in any farther approbation thereof" (*History of Scotland*, vol. ii, p. 323). Ten years later, however—March 6, 1755—the kirk sessions were directed to be more searching in their inquiries and they apparently discovered for the first time, that men, who were not Masons by trade, were admitted into the Society. This led—August 25, 1757—[" An Impartial Examination of the Act of the Associate Synod against the FREE MASONS, August 25, 1757 "—dated Alloa, October 25, and signed " A Freemason "—appeared in the *Edinburgh Magazine* for 1757. The " Act " thus criticised, was published in the *Scots Magazine* for the same year (vol. xix, p. 432), in which will also be found some extracts from the " Impartial Examination " (p. 583)]—to the adoption of even stricter measures and the Synod ordered " all persons in their congregations who are of the Mason Craft and others they have a particular suspicion of," to be interrogated with regard to the nature of the Mason Oath and the " superstitious cere-

monies" accompanying its administration. Those who refused to answer the questions put to them were debarred from the ordinances of religion, whilst a confession of being involved in the Mason Oath required not only a profession of sorrow for the same, but was to be followed by a sessional rebuke and admonition. The being "involved in the said Oath with special aggravation, as taking or relapsing into the same in opposition to warnings against doing so," was punished by excommunication (Lyon, p. 325 *ut supra*).

The Grand Lodge of Scotland did not deign to take the smallest notice of these proceedings—in which a Synod of Scotch Dissenters outstripped both the Church of Rome and the Council of Berne in the measures resorted to for the extirpation of Freemasonry. They attempted to compel the Freemasons of their congregations to give them an account of those mysteries and ceremonies which their avarice or fear hindered them from obtaining by regular initiation (Lawrie, 1804, p. 133). "And what, pray," it has been asked, "was to become of those perjured men from whom such information was obtained? They were promised admission into the ordinances of religion, as if they were now purified beings, from whom something worse than a demoniac had been ejected! A repudiation of Freemasonry still retains its place in the creed of the Original Seceders from the Church of Scotland.

The Earl of Buchan succeeded Lord Moray in 1745, from which date down to 1751 there is little to chronicle except the succession of Grand Masters, of whom it may be said, as of the Roman Consuls in uneventful eras, "They served to mark the year." William Nisbet of Dirleton was placed at the head of the Scottish Craft in 1746, after him came the Honourable Francis Charteris [another *Francis* Charteris, son of the above, was elected Grand Master November 30, 1786; a third, then Lord Elcho, afterwards eighth Earl of Wemyss, filled the same position in 1827]—afterwards sixth Earl of Wemyss—in 1747; Hugh Seton of Touch, in 1748; Lord Erskine—only surviving son of John, eleventh Earl of Marr, attainted 1715—in 1749; Alexander, tenth Earl of Eglinton—a former Master of the Lodge of Kilwinning, whose election has been held to show that the Kilwinning Secession had not yet been viewed with any very strong feeling of jealousy by the Grand Lodge (Lyon, p. 245), in 1750; and James, Lord Boyd—eldest son of the last Earl of Kilmarnock, afterwards thirteenth Earl of Erroll—in 1751. Both father and son were present at the battle of Culloden, though the former fought on the Stuart side and the latter held a commission in the 3rd Foot Guards.

Hitherto it had been customary for the Grand Master to nominate his successor at the Communication immediately preceding the Grand Election. This duty, however, not having been performed by Lord Boyd, it devolved upon a committee to propose a suitable candidate, by whom a very judicious choice was made in the person of George Drummond.

The new Grand Master—the first Brother who was raised (Lyon, p. 212) in Mary's Chapel—received the two earlier Degrees on August 28, 1721, in the same Lodge, at one of the meetings, held, apparently, in connexion with Dr. Desaguliers's visit to Scotland in that year. During his term of office he laid the foundation-stone

of the Royal Exchange, September 13, 1753; and, as Acting Grand Master—being at the time Lord Provost of Edinburgh—that of the North Bridge, October 13, 1763. A firm supporter of the Government, he did much, by raising volunteers and serving with them, to defeat the designs of the Pretender in 1715, as well as those of Prince Charles Edward in 1745 (Lyon, p. 217).

Lord Boyd's omission to nominate his successor, requires, however, a few explanatory words. At the election of this nobleman on November 30, 1751, Major John Young and John Douglas, Deputy and Substitute Grand Masters respectively; John Macdougall, Grand Secretary; and Robert Alison, Grand Clerk, all of whom had held their offices from the original dates at which they were created, were continued in their several positions. But in the following year—November 30, 1752—only one of the four, Macdougall, the Grand Secretary, appears in the list of Grand Officers.

Major Young's place was taken by Charles Hamilton Gordon, Advocate, to whom the office of Deputy proved a stepping-stone to the Masonic throne, whilst John Douglas—who died December 1751—was succeeded both as Substitute Grand Master and Master of Lodge Canongate Kilwinning, by George Fraser, also a member and Old Master of that famous Lodge.

James Alison was elected Grand Clerk in the room of his father Robert, deceased, whom he also followed as Lodge Clerk in Mary's Chapel, where he had been " admitted and receaved ane entered apprentice in the useuall forme " (Lyon, p. 43)—December 27, 1737—nearly a year before the introduction of the third Degree into that Lodge.

It is not a little remarkable that the Grand Lodge of Scotland should have lost the services of three of its most trusted officers in a single year.

The retiring Deputy Grand Master—John Young—held a Captain's commission in 1736 and was probably on the half-pay list throughout the greater part of the twenty-six years during which he retained his high Masonic position. In 1745—October 4—he became a Major and, ten years later—December 25, 1755—was posted to the Loyal American Provincials, or 62nd Foot, on the roll of which his name appears as the senior of four Majors in the Army List of 1756. The Colonel-in-Chief of the regiment was the Earl of Loudoun (Grand Master of England, 1736); Sir John St. Clair, Bart., commanded one of the four battalions of which it was composed, while the fourth or junior Major was Augustine Prevost. In the Army List of 1755 the words "late Boltons" are placed after Young's name. The Duke of Bolton raised a battalion in 1745—to resist the Young Pretender—which was afterwards disbanded and as, in those days, regiments were distinguished by the names of their colonels, this was probably the one to which Young had belonged, a supposition which is strengthened by the coincidence that he became a major in the same memorable year. The 62nd Regiment became the 60th, or " Royal Americans," in 1757. In the same year—April 26—Young got his Lieutenant-Colonelcy and, on January 26, 1758, he was given the rank of full Colonel in America. As the regiment was raised in America, where for several years all four battalions were stationed, it is

probable that Young embarked for that country early in 1756. In the following year, as will again be referred to, he was appointed Provincial Grand Master over all the (Scottish) Lodges in America and the West Indies. Rebold (*Hist. Gen. sub anno* 1758) tells us that he was also vested with full authority to introduce the high Degrees then known to Scottish Masonry into these countries, an observation recorded, not for its historic value, but as affording a good illustration of the uncritical manner in which Masonic history has been written.

Young was transferred to the 46th Foot, also in America—March 20, 1761—Major Augustine Prevost taking his place (as Lieut.-Colonel) in the 60th. Now, for reasons presently to be adduced, the connexion of the Scottish Deputy Grand Master, 1736–52, with the regiment in which Prevost succeeded him as Lieut.-Colonel, is not a little remarkable; but the appointment of Young to the command of the 46th is also a circumstance that will suggest many reflections.

The 46th Foot, when stationed in Ireland, 1752, received a Lodge Warrant—No. 227—from the Grand Lodge of that country. In 1757 it embarked at Cork for Nova Scotia, remained in North America until October 1761, when it sailed for Barbados and took part in the capture of Martinique, Grenada, St. Lucia, St. Vincent and Havannah. Young's name is given in the Army List for the year 1762, as Lieut.-Colonel commanding the regiment, but disappears in that for 1763.

The coincidence is, of itself, somewhat singular that the military duties of Colonel Young should take him to the West Indies, the Masonic supervision of which had been confided to him by patent; but the most curious feature of his connexion with the 46th Foot is suggested by the Masonic associations of that distinguished corps. For a long time it was believed that Washington had been initiated in No. 227 and, though this popular error has long since been refuted, it, at least, passes as history that he frequently visited the Lodge; while the Bible on which he is said to have been obligated—in respect of some Degree or regulation that has served as a curious subject for speculation—is still in existence. Twice, whilst engaged in active operations against the enemy, the Lodge lost its Masonic chest, which was on both occasions courteously returned. Young, as already mentioned, was succeeded as Lieut.-Colonel in the 60th Regiment—March 20, 1761—by Augustine Prevost, who, probably owing to the reduction from a war to a peace establishment, is no longer shown on the roll of that corps in 1763, but resumes his old position, November 9, 1769 and again drops out of the list in 1776. He was subsequently promoted to the rank of Major-General, February 19, 1779 and died in May 1786.

These dates are adduced, because Stephen Morin after his arrival in the West Indies (1761) is stated to have appointed a Bro. Franklin, Deputy Inspector General for Jamaica and the British Leeward Islands and *a* Colonel Prevost for the Windward Islands and the British Army (Dalcho, *Masonic Orations*, p. 61; Rebold, *Hist. de Trois Grandes Loges*, p. 452). Morin, it is said, went first to San Domingo, then to Jamaica, afterwards to Charleston; whilst the latest account of him is given in the *Handbuch*, which states that he was alive in 1790. But it is a point fairly well settled—

SCOTLAND

JEWELS OF THE GRAND OFFICERS OF THE GRAND LODGE

THIS plate contains drawings of the jewels of the Grand Officers of the Grand Lodge of Scotland and Provincial Grand Lodges.

The jewel of a Past Grand Master is similar to that of the Grand Master but rather smaller and consists of a brilliant star, having on a field azure an irradiated figure of St. Andrew with his cross ; and, pendent below, the compasses, square and segment of a circle ; the whole hanging from a smaller star attached to the collar (No. 1).

The jewel of the Grand Master Depute is the compasses and square united, pendent morf a small brilliant star (No. 2).

The jewel of the Substitute Grand Master is the square pendent from a star (No. 3).

The jewel of the Senior Grand Warden is the level pendent from a star (No. 4).

The jewel of the Junior Grand Warden is the plumb pendent from a star (No. 5).

The jewel of the Grand Secretary is a key and pen crossed, with a tie (No. 6).

The jewel of the Grand Treasurer is a chased key (No. 7).

The jewel of the Grand Chaplain is an irradiated eye in a triangle (No. 8).

The jewel of the Senior Grand Deacon is a mallet within a wreath (No. 9).

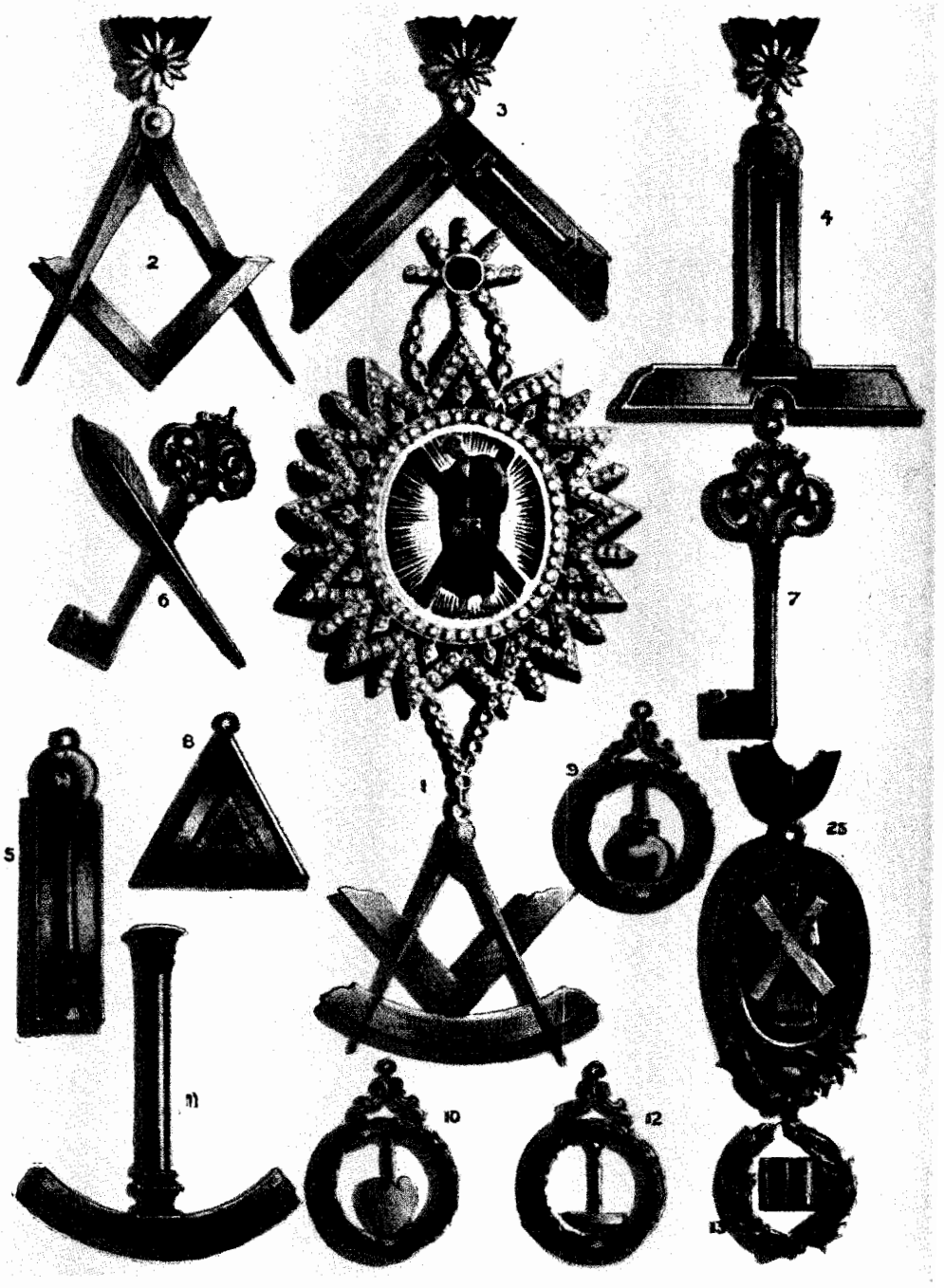
The jewel of the Junior Grand Deacon is a trowel within a wreath (No. 10).

The jewel of the Grand Architect is a Corinthian column based on a segment of 90° (No. 11).

The jewel of the Grand Jeweller is a goldsmith's hammer within a wreath (No. 12).

The jewel of the Grand Bible-Bearer is a Bible, encircled with branches of acacia and palm (No. 13).

The jewel of a Grand Representative of the Grand Lodge of Scotland at sister Grand Lodges is a figure of St. Andrew on an oval field azure, surrounded by a garter inscribed REPRESENTATIVE FROM GRAND LODGE SCOTLAND, with a thistle at the base (No. 25).



Jewels of the Grand Officers of the Grand Lodge of Scotland.

indeed, the contrary has never even been asserted—that all the Inspectors nominated by Morin himself were appointed within a few years of his arrival from France.

The Prevosts were a very military family, indeed no fewer than four of them held commissions in the 60th Regiment in 1779, again in 1781, besides others dispersed throughout the army. But if the Prevost appointed by Morin was a Colonel, there is only a choice between Augustine and George—afterwards Sir George—who died a Lieutenant-General in 1816. The latter, however, was a Captain in the 25th Regiment in 1790 and, though promoted to a majority in the 60th on November 18 of that year, only became a Lieut.-Colonel August 6, 1794.

But a new element of confusion must here be introduced. In 1776 the 1st Battalion of the 60th was employed in quelling a rebellion in Jamaica (Wallace, *op. cit.*). In the same year a commission was granted by "Augus*tus* Prevost, Captain 60th *Rifles* [as the only *Captain* Prevost at that time in the 60th Foot—which by the way was not denominated a "Rifle" Corps until 1824—was named *Augustine*, there appears to have been some mistake in the docketing], to J. P. Rochat, to establish the Rite of Perfection in Scotland, which was afterwards to form the basis of its constitution." At the period this occurred, another *Augustine* Prevost was "Captain Lieutenant and Captain"—a singular rank, of which there is now no equivalent—in the 60th Foot. This officer joined the regiment as Adjutant, June 25, 1771, became Captain Lieutenant, September 20, 1775, Captain November 12, 1776, retiring in 1784. There was also in 1776 a Lieutenant J. P. Rochat in the 60th, whose commission bore date September 30, 1775. It is possible that documents may be in existence, which would demonstrate whether the Inspector appointed by Morin was *Colonel* or *Captain* Prevost.

This point must be left undecided, though it seems a reasonable deduction from the evidence, that the elder Prevost received the dignity at the hands of Morin, afterwards passing it on to the younger Augustine—in all probability his son—in the same way as the "Bro. Franklin of Jamaica" is said to have done in the case of Moses Hayes. But even without the participation in these events of *Captain* Prevost, it is a curious coincidence that Young, Provincial Grand Master under Scotland, should have been succeeded, as Lieut.-Colonel 60th Foot, by a person who was to hold subsequently almost an equivalent position in a rite of alleged Scottish origin.

Lawrie states that in 1753–4 "a petition was received from the Scottish Lodge in Copenhagen, *Le Petit Nombre*, requesting a Charter of Confirmation from the Grand Lodge of Scotland, also the liberty of electing a Grand Master." In reply to which the Grand Lodge "resolved to grant a patent of constitution and erection in the usual form, as well as a Provincial commission to a qualified person, empowering him to erect new Lodges in the kingdom of Denmark and Norway and to superintend those already erected" (edit., 1804, p. 184). This passage is omitted in the second edition of the same work (1859, p. 116), though some statistics given by the earlier compiler (1804, p. 134), with regard to the progress of the Craft in Scandinavia, are reproduced with all their inaccuracies in the edition of 1859 (p. 68). We are there told that in "1743 [Freemasonry] was exported from Scotland to

Denmark and the Lodge which was then instituted is now the Grand Lodge of that kingdom. The same prosperity has attended the first Lodge in Sweden, which was erected at Stockholm in 1754, under a patent from Scotland." These loose statements rest upon sources of very questionable authority.

Gordon, in 1754, made way for the Master of Forbes, after whose election there was a procession by torchlight, in which above four hundred Brethren took part, among them Colonel Oughton—subsequently Grand Master of Scotland—English Provincial Grand Master for Minorca.

In the course of the year it was resolved that the Quarterly Communications should be held for the future on the first Mondays of February, May, August and November: also, that the precedency of Lodges should be regulated by the dates of their entry on the roll of the Grand Lodge.

Alexander succeeded *John* Macdougall as Grand Secretary, November 30, 1754, and, in the following year—December 1—under Lord Aberdour, Grand Master, George Fraser was advanced from Substitute to Deputy Grand Master, an office he retained until 1761. The new Substitute Grand Master was Richard Tod, Master of Lodge Leith Kilwinning, who was continued in the appointment until 1767 and filled it once again in 1773.

In 1756, Sholto, Lord Aberdour—afterwards sixteenth Earl of Morton—was again chosen Grand Master, which is the first instance of a re-election to that high station since the institution of the Grand Lodge. During this nobleman's first term of office, "it was unanimously resolved that the Grand Master for the time being be affiliated and recorded as a member of every Daughter Lodge in Scotland." Also, it having been represented that a further subdivision of Scotland into Masonic districts was expedient, the suggestion was adopted and five additional Provincial Grand Masters were appointed.

This was followed—the next year—by the grant of a similar patent to Colonel Young, whose Province comprised America and the West Indies. Under the same Grand Master—Lord Aberdour—two Lodges were warranted within this district, at Blandford, Virginia, No. 82 [*or* 83], March 9; and the St. Andrew's, Boston, No. 81 [*or* 82], November 30, 1756.

From this time until the year 1827 it became the custom for the Grand Master to continue in office for a second year. At the end of the first year, however, he nominated his successor, who received the appellation of Grand Master Elect. The first person so nominated was the Earl of Elgin, December 1, 1760. This usage was only interrupted by the death of the Duke of Atholl, which occurred shortly before St. Andrew's Day, 1774. The occupants of the Masonic throne from the Grand Election of 1757 down to that of 1773 were successively the Earls of Galloway, Leven (1759), Elgin (1761) and Kellie (1763); James Stewart, Lord Provost of Edinburgh (1765); the Earl of Dalhousie (1767); Lieut-General Oughton (1769); and the Earl of Dumfries (1771).

Throughout this period there are few events to chronicle. The Grand Chaplain was made an officer of Grand Lodge in 1758. In the following year, the use,

by Lodges, of Painted Floor Cloths was forbidden and, in 1760—March 11—the Grand Lodge "having taken into consideration the prevailing practice of giving vails or drink money to servants, did unanimously resolve to do everything in their power to remove the same." In that year Charters were issued to the Union Kilwinning and St. Andrew Lodges at Charlestown, South Carolina and Jamaica respectively.

In 1762 the Grand Lodge declined to grant a Charter to some petitioners in London, who were desirous of establishing a Lodge there, under the Scottish Sanction. Lodges were constituted in Virginia, 1763; East Florida, 1768; at St. Christopher, 1769; and at Namur, 1770. The last-named appears as No. 160 in recent and as No. 161 in early lists. On November 21, 1764—a military Lodge—the Union—was erected in General Marjoribank's regiment, at that time in the service of the States-General of the United Provinces.

On November 30, 1765, it was ordered that proper clothing and jewels should be procured for the use of the Grand Officers. In 1768, at the instance of Joseph Gavin, of the Lodge of Edinburgh, the practice of issuing diplomas was adopted by the Grand Lodge (Lyon, p. 206). In the same year Governor James Grant was appointed Provincial Grand Master for North America, Southern District and, in 1769, Dr. Joseph Warren received a similar commission as Prov. Grand Master for "the Lodges in Boston."

In 1770 the Grand Lodge, by advertisement, called upon the different Lodges throughout the country to pay their dues to the Grand Secretary, under threat of calling in their Charters (Ross, *Freemasonry in Inverness*, p. 92). In that year Lodge Scots Greys Kilwinning, in the 2nd or Royal North British Dragoons, having lost, not only their Charter, but their whole records, petitioned for a Warrant from the Grand Lodge, which was granted and the Lodge reconstituted—March 12—as the St. Andrew's Royal Arch, by the Grand Master in person. Colonel (afterwards Lord) Napier was the Master; Captain Baird Heron, Deputy Master; Sir John Nesbit of Dean, Senior Warden (*Freemasons' Quarterly Review*, 1842, p. 35).

Major-General James Adolphus Oughton, who, shortly after the occurrence last related, became a Lieutenant-General and, in 1773, a K.B., was a very popular ruler of the Craft.

The constitution of a regimental Lodge by a Grand Master who was also at the time Commander-in-Chief in Scotland [Lord Adam Gordon, in 1759, whilst holding the same high military command, served the office of Master in the Lodge of Aberdeen], points out the estimation in which military Masonry was then regarded and the significance of the event is heightened by the circumstance that the Master of St. Andrew's Royal Arch was in command of the 2nd Dragoons. The Hon. Col. Napier was Deputy Grand Master in 1771–2.

General Oughton was entertained by the two Lodges at Inverness in 1770 and 1771 and, in the latter year, signed the following Minute, which is still in existence: "The Master, Wardens and Brethren being present, several instructive charges and directions were given with regard to Masonry and the proper tosses [toasts] drunk,

and songs sung" (Ross, p. 98). He was admitted an honorary member of the Lodge of Edinburgh in 1774. During the Seven Years' War he served in Germany under Prince Ferdinand of Brunswick and, at the time of his death, held the colonelcy of the 31st Foot.

John, third Duke of Atholl, who became Grand Master on November 30, 1773, but died without completing his year of office, was followed in succession by David Dalrymple, advocate—under whom William Mason was elected Grand Secretary—and Sir William Forbes. The latter—whose Depute was James Boswell of Auchinleck—laid the foundation-stone of the High School of Edinburgh, June 24, 1777; and, in the following year, presided and delivered the oration, at the Funeral Grand Lodge held—February 14, 1778—in honour of William St. Clair of Roslin.

In the same month, a circular was issued to the Lodges, forbidding the practice of offering bounties to military recruits, together "with the freedom of Masonry" (Lyon, p. 83). In the Lodge of Kelso, the spirit of patriotism thus awakened, reached a great height and—February 12, 1778—the Brethren unanimously resolved to testify their zeal for their Sovereign and their respect for their noble Grand Master by marching with Lieut.-Colonel Brown (who was then at Kelso "levying men for service in the corps being raised by the Duke of Atholl, Grand Master of England and Grand Master Elect of Scotland—Vernon, p. 58) at the head of his recruiting party, beating up for volunteers for the Atholl Highlanders (77th Foot, raised 1778, disbanded 1783) and, accordingly, marched from the Lodge in procession through the town and, at the same time, offered a bounty of three guineas "to every man enlisting in that corps" (Vernon).

On August 7, 1786, it was ordained, that no Master should be addressed by the style or title of Grand, except the Grand Master of Scotland and, in the same year, a correspondence was opened between the Grand Lodges of Scotland and Berlin.

Lodges under the Scottish Constitution were not distinguished by numbers until about 1790. The custom became an acknowledged one in 1802 and, in 1816, a renumbering took place.

In 1794—August 4—the right of the Journeymen Lodge, "to grant dispensations to open a Lodge at any place where a number of their Brethren were stationed, particularly if the Master was present," was considered, and—September 1—a power or Warrant for the practice having been produced and examined, "the Grand Lodge were clearly of opinion that the Journeymen should be allowed to act as they had formerly done" (Hunter, p. 73).

A fraternal correspondence was opened with the Grand Lodge of Ireland in 1796 and the next event of any consequence was the passing of the Secret Societies Act in 1799. In the same year it was resolved "to prohibit and discharge all Lodges having Charters from the Grand Lodge from holding any other meetings than those of the Three Great Orders of Masonry, of Apprentice, Fellow Craft and Master Mason, being the Ancient Order of Saint John" (Lawrie, 1859, p. 162; Vernon, p. 64). To such an extent, however, had the work of Lodges at this period become associated with that of the Royal Arch and Templar Degrees that, in

October 1800, a circular was issued by the Grand Lodge, again " prohibiting and discharging its daughters to hold any meetings above the degree of Master Mason " (Lyon, p. 293 *ut supra*).

On October 29, 1804, a form of oath was transmitted by the Grand Secretary to all the Lodges, with directions that the same should be engrossed on a parchment roll, which every visiting stranger was to subscribe in presence of two or more office-bearers, who were also to " subscribe alongst with him as witnesses."

In the following year, at the annual festival, H.R.H. the Prince of Wales was elected Grand Master and Patron. This title—for in reality it was nothing more, the Prince being ineligible for election to the Grand Mastership from not being a member of a Scottish Lodge—was conferred upon him annually by Grand Lodge until his succession to the Crown in 1820, when the title was changed to that of Patron of the Most Ancient Order of St. John's Masonry for Scotland (Lyon, p. 388 *ut supra*). The Earl of Moira, at that time Commander-in-Chief in Scotland, was elected Acting Grand Master Elect at the same meeting. This nobleman was present at the Grand Feast, held at the King's Arms Tavern, on St. Andrew's Day 1803, on which occasion he delivered a very impressive address ; and, from that period, may be dated the origin of the fraternal union which has since subsisted between the Grand Lodges of England and Scotland. Lord Moira, who was Acting (or virtual) Grand Master in 1806 and 1807, twice discharged the ceremonial duties incidental to that office in 1809. On October 25 he laid the foundation-stone of George the Third's Bastion at Leith and—November 21—the Freemasons' Hall of Scotland was consecrated by him and, in a solemn manner, dedicated to Masonry. On each of these occasions the Earl delivered one of those eloquent addresses for which he was so justly famed.

During Lord Moira's second year of office as Grand Master, a reconciliation was happily effected between the Grand Lodge and the Lodge of Kilwinning. Negotiations for a union had been secretly opened between certain officials of the two bodies in 1806 and, after a preliminary correspondence, commissioners appointed by each of the parties held a conference at Glasgow on October 14, 1807. At this meeting the Records of the Lodge of Kilwinning and a copy of the Charter of the Lodge of Scoon and Perth were produced in support of the " great antiquity of Kilwinning " (Lyon, p. 247). Ultimately it was agreed reciprocally : That the Mother Lodge Kilwinning should renounce all right of granting Charters and come in, along with all the Lodges holding under her, to the bosom of the Grand Lodge ; that the Mother Kilwinning should be placed at the head of the roll of the Grand Lodge, her daughter Lodges at the end of the said roll, but so soon as the roll should be arranged and corrected the Lodges holding of Mother Kilwinning should be ranked according to the dates of their original Charters and of those granted by the Grand Lodge ; that the Master of the Mother Lodge Kilwinning for the time being should be *ipso facto* Provincial Grand Master for the Ayrshire district, a provision which lasts to the present day.

This provisional agreement approved by the Grand Lodge, November 2, 1807, was shortly afterwards ratified and confirmed by the Lodge of Kilwinning.

Between, however, the Glasgow Conference of October 14 and the Grand Lodge held November 2, an interview took place—October 26—between Sir John Stuart, Bart., one of the Commissioners for the Grand Lodge, with Alexander Deuchar, Treasurer of the Lodge of Edinburgh. The latter urged the injustice of proceeding so far without allowing Mary's Chapel at least the satisfaction of proving her claims to seniority, or seeing the vouchers upon authority of which her seniority was thus forcibly to be wrested from her; also, that Mary's Chapel had already received various decisions in her favour seventy years back, besides having in her possession a Charter from the Grand Lodge, wherein her right to stand *first* on the roll was expressly set forth. The further documentary evidence relating to the subject consists of a Minute of the Lodge of Edinburgh, October 29; a letter from Sir J. Stuart to Deuchar, October 30; and the reply of the latter, October 31 (Lyon, p. 248 *et seq.*). The Lodge of Edinburgh consented, " if the Kilwining Lodge could produce any additional satisfactory proof of their being the identical Lodge of Kilwining by whom Masonry was originally introduced into Scotland," that their rivals should stand first on the roll without a number; but the members of the metropolitan Lodge urged with great force " that they did not see how Mother Kilwinning could expect Mary's Chapel to resign the exalted position she held upon mere presumptive proof, or act otherwise upon true Masonic principles, than consent to come down a little in her demands as well as Mary's Chapel." But this appeal was unheeded, the Treaty and Settlement between the Grand Lodge and Mother Kilwinning was forthwith approved of, though, it must be recorded, " under protest," by the Acting Master of Mary's Chapel, who threatened " to call a meeting of the Lodge to consider whether they should not secede " (Lyon, p. 251). The Lodge of Edinburgh followed up its protest by constituting its office-bearers a committee to defend its privileges. A final attempt to regain its original place was made by the Lodge, May 8, 1815, when " it seemed to be the general sense of the Grand Lodge that after the solemn agreement entered into with Mother Kilwinning in 1807 and ratified, approved of and acted upon by all parties ever since that period, the petition and remonstrance by Mary's Chapel Lodge could not be received and entertained."

Although the summary displacement of the Lodge of Edinburgh from the position which had been assigned to it in 1737 did not actually " lead to the formation of a new Grand Lodge," as had been prophesied by Alexander Deuchar, in his letter of October 31, 1807, to Sir J. Stuart, the bitterness thereby engendered was not without influence in the proceedings which resulted in the temporary secession of several Lodges and, at one time, threatened to afflict the Scottish Craft with a schism of even graver character than that which was still running its course in the South.

On May 4, 1807, Dr. John Mitchell, Master of Lodge Caledonian, moved in Grand Lodge that " an address be presented to his Majesty " thanking him (*inter*

SCOTLAND

JEWELS OF THE GRAND OFFICERS OF THE GRAND LODGE (*Continued*) AND PROVINCIAL GRAND LODGE REGALIA

THE jewel of the Grand Director of Ceremonies is cross rods with a tie (No. 14).

The jewel of the Grand Bard is a Grecian lyre between the square and compasses (No. 15).

The jewels of the Grand Sword-Bearer is cross swords with a tie (No. 16).

The jewel of the Grand Director of Music is cross trumpets with a garland (No. 17).

The jewel of the Grand Organist is a lyre within a garland (No. 18).

The jewel of the Grand Marshal is a cross baton and sword (No. 19).

The jewel of the Grand Inner Guard is cross swords (No. 20).

The jewel of the Grand Tyler is a sword (No. 21).

The jewel of the President of the Board of Grand Stewards is a cornucopia and cup within a wreath, crossed behind by the Grand Master's rod, on the head of which is engraved G.M.A. (No. 22).

The jewel of the Vice-President of Grand Stewards is a cornucopia and cup within a wreath (No. 23).

The jewel of the ordinary Grand Stewards is a cornucopia and cup (No. 24).

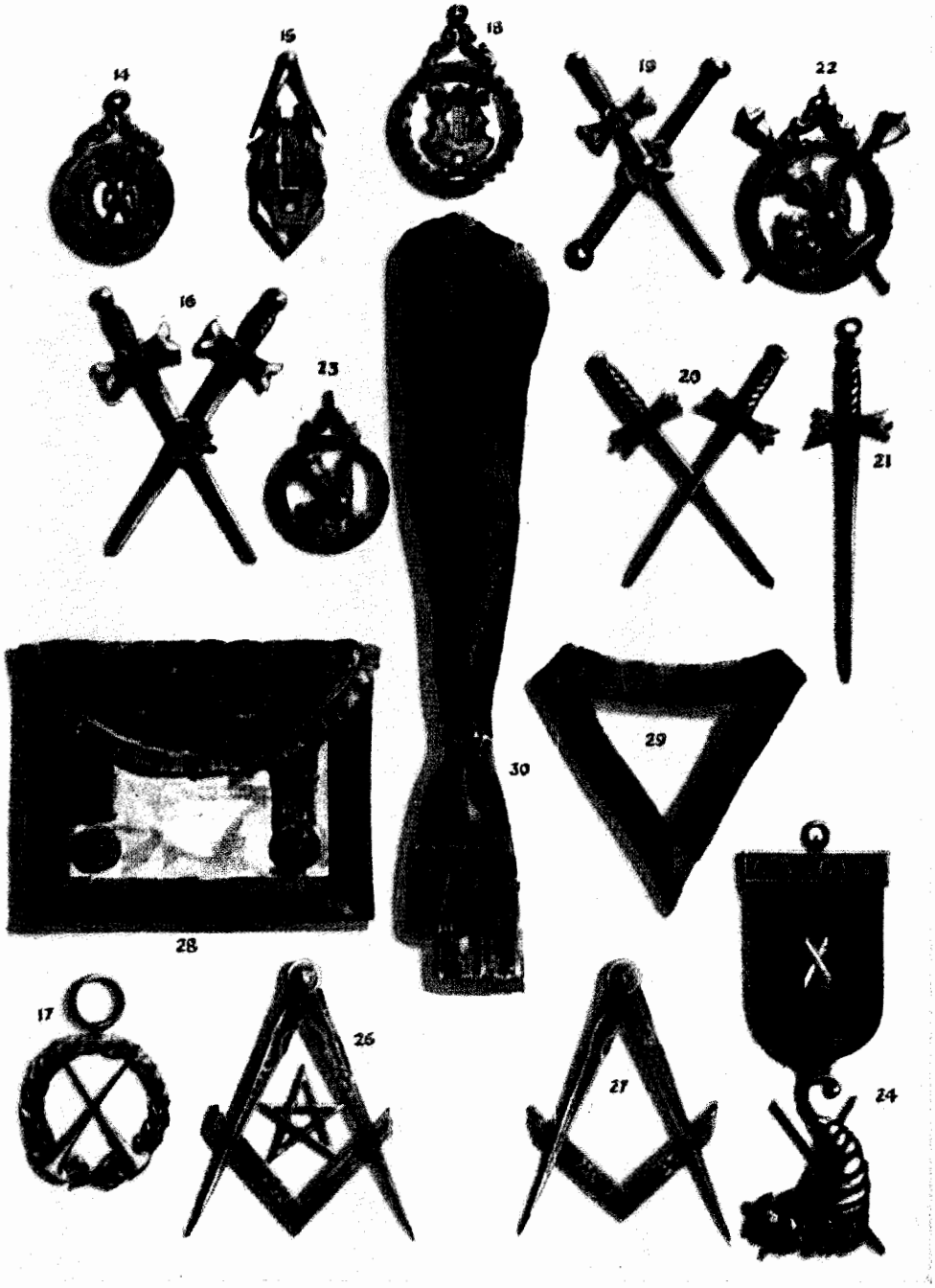
The jewels of Provincial or District Grand Officers are of the same description as those worn by the office-bearers of Grand Lodge, except in the case of the Provincial or District Grand Master, whose jewel is the compasses and square, with a five-pointed star in the centre (No. 26) and the Provincial or District Grand Master Depute, whose jewel is the compasses and square (No. 27).

Past Grand Officers and Past Provincial or District Grand Officers may wear the jewels of the respective offices they have held.

The aprons of Provincial or District Grand Officers are edged with thistle-green ribbon, having gold tassels and two rosettes on the body of the apron. The fall is of green satin or velvet edged with gold fringe, having the emblem of office embroidered in gold (No. 28).

The collar of Provincial or District Grand Officers is of thistle-green ribbon (No. 29), except in the case of Provincial or District Grand Masters, who may wear chains of gold, or metal gilt, instead of collars.

The sash of Provincial or District Grand Officers is of thistle-green ribbon not exceeding four inches broad, tied with a gold cord, having gold tassels (No. 30).



Jewels of the Grand Officers of the Grand Lodge of Scotland (Continued) and Scottish Provincial Grand Lodge Regalia.

alia) for "supporting the established religion of the country." The motion was negatived by a majority of one vote, the numbers being 28 to 27. A scrutiny was demanded and refused and, at a special Grand Lodge, held June 19, this ruling was upheld, 95 members voting in the majority and 47 in the minority.

In the following year—January 21—Dr. Mitchell was arraigned on several charges and found guilty—by a majority of 159 to 91—of having at one of the Caledonian Lodge meetings proposed that "it should secede from the Grand Lodge." Sentence of Suspension, *sine die*, from his Masonic privileges was forthwith pronounced and, three days later, the Doctor was re-installed in the chair of the Caledonian Lodge, by which body it was resolved "to discontinue their connexion with the Grand Lodge." These proceedings having been communicated to the Grand Lodge of England, the Earl of Moira, Acting Grand Master—under the Heir-Apparent—of both Grand Lodges, expressed in a letter to the Substitute Grand Master—April 25, 1808—his own and the Prince of Wales's opinion, that the Grand Lodge of Scotland "should consider of a sentence of expulsion from Masonry of Dr. Mitchell for his contumacy, to be followed by a similar sentence against every individual attending what is called a Lodge under him."

Accordingly—May 2, 1808—Dr. Mitchell and some members of his Lodge were expelled, while certain members of Mary's Chapel and other alleged abettors of the Schism, were suspended. This led—May 24—to an extraordinary meeting of the Lodge of Edinburgh, at which nearly one hundred Brethren attended. A series of resolutions was passed, expressing "surprise, astonishment and regret at the proceedings taken in Dr. Mitchell's case," winding up with the old grievance of the Lodge in reference to its position on the roll. These resolutions having been transmitted to the Grand Lodge, by a unanimous decision of that body, the greater part of the office-bearers of Mary's Chapel and St. Andrew—from which Lodge a similar remonstrance had been received—were suspended, the Brethren of these two Lodges directed to choose other office-bearers and it was remitted to certain members of the Grand Lodge to preside at such elections.

The Lodge of Edinburgh—June 21—resolved to discontinue connexion with the Grand Lodge, until reinstated in its proper place on the roll and the sentence on its office-bearers recalled. Other resolutions of a more general character followed and similar ones were adopted by the Lodges—Canongate Kilwinning, St. David and St. Andrew; whilst counter-resolutions were passed by those Lodges in Edinburgh which remained firm in their allegiance to the Grand Lodge.

The dispute now took a wider range, it being alleged that Dr. Mitchell and his associates fell under the prohibition of the Act of Parliament (1799) for suppressing societies which administer secret oaths, whilst, on the other hand, the Seceders, following up the resolutions under which they had left the Grand Lodge, met—July 18—in the Lodge room of Canongate Kilwinning and organized themselves into a separate body, under the designation of "The Associated Lodges seceding from the present Grand Lodge of Scotland." From this time—during the pendency of the Schism—the Masters of the Seceding Lodges occupied the chair by rotation

at the annual festivals and the Minutes of the meeting were engrossed in the books of the Lodge whose Master presided on the occasion.

The litigation which ensued has been narrated by Lyon; it will suffice in this place to remark that the Grand Lodge was thoroughly worsted in the legal struggle, from which the Associated Lodges emerged victorious. Happily, a conciliatory spirit prevailed, or the result might have been the erection of a multiplicity of Grand Lodges. Some idea of the dimensions of the Schism may be gathered from the fact that to celebrate one of their legal victories, the Associated Lodges held a General Communication—February 17, 1809—at which upwards of three hundred Brethren were present. The Master of Lodge St. David presided as "Grand Master." Overtures for a reunion were made on behalf of the Seceders, February 3, 1812; and, by the appointment of a special committee, to consider the proposals for a reconciliation, the Grand Lodge met them more than half-way. But, although this led to the appointment of a similar committee by the Associated Lodges, the breach was not healed until 1813—on March 31 of which year, the sentences of suspension and expulsion (excepting in the case of Dr. Mitchell) were removed and the Seceding Lodges returned to their former allegiance. It is worthy of note that it was in this year that the union of the two rival Grand Lodges of England was effected.

In 1810, "it was unanimously decided that the Master of a Lodge had the right of appointing his own Depute, unless the practice of his particular Lodge, or any by-law thereof, ruled the contrary." In the same year, after consultation with the sister Grand Lodges of England and Ireland, the Grand Lodge declined to grant a Charter for the Naval Kilwinning Lodge, which it was proposed to hold on board H.M.S. *Ardent*.

On September 19, 1815, the foundation-stones of the Regent Bridge and the New Gaol were laid with the usual Masonic solemnities and certain Knights Templar, headed by Alexander Deuchar, not only joined in the procession, but took precedence of the regular Lodges and Brethren. The subject was brought before the Grand Lodge in the ensuing November and, after a committee had reported, resolutions were passed—August 4, 1817—that the Grand Lodge recognized only the three Degrees of Apprentice, Fellow Craft and Master Mason of St. John's Masonry; and that any Lodges admitting persons to their meetings or processions belonging to other Orders, with regalia, insignia, badges, or crosses other than those belonging to St. John's Masonry, would be proceeded against for infringement of the regulations (Lawrie, p. 189; Lyon, p. 295). A few weeks later—August 28—the Supreme Grand Royal Arch Chapter of Scotland was instituted by the representatives of thirty-four Chapters, at a General Convocation of the Order, held in St. John's Chapel, Edinburgh.

At the next Grand Lodge, held November 3, it was enacted—by an overwhelming majority of votes—that, from and after December 27 then ensuing, no person holding an official situation in any Masonic body which sanctions Degrees higher than those of St. John's Masonry, shall be entitled to sit, act, or vote in the Grand

Lodge of Scotland. This produced a dignified protest from the Grand Chapter —July 20, 1818—in which the Royal Arch is styled "a real and intrinsic part of Master Masonry" and a union was proposed between the Grand Lodge and the Grand Chapter, on the same principles as those established between the same bodies in England. But, although couched in courteous terms and signed by two Past Grand Masters—the Earls of Moray and Aboyne—the letter, on the motion of the Proxy Master of Mother Kilwinning, was not even allowed to be read. An attempt was made—August 1820—to rescind the resolution of November 3, 1817; but the motion was negatived by 52 votes to 22. "Though still withholding its recognition of other than Craft Masonry," observes Lyon, "the Grand Lodge has long since set aside its prohibitory enactments against wearing in Lodge Communications the insignia of, or holding office under, the High Degrees."

The Grand Chapter "did not assume a distinct recognition of several of the Degrees which it now superintends, until 1845, when it intimated that its Chapters were entitled to grant the following degrees:—Mark, Past, Excellent and Royal Arch, as also the Royal Ark Mariners and the Babylonish Pass, which last is commonly but erroneously called the Red Cross and is composed of three points—Knights of the Sword, Knights of the East and Knights of the East and West" (Lawrie, 1859, p. 430).

Many foundation-stones were laid according to the formalities of the Craft between 1820 and 1830, but no events occurred during that period which are worthy of specific mention. In the latter year King William IV became the patron of the Grand Lodge of Scotland and, in 1831—March 19—William Alexander (Assistant Grand Secretary) succeeded his father Alexander Laurie, as Grand Secretary.

On August 3, 1829, a committee was appointed to revise the Laws of the Grand Lodge, which had never previously been embodied into a code. These were sanctioned November 2, 1835 and printed in 1836. Editions were subsequently published in 1848, 1852, 1863, 1874, 1879 and 1881.

The Grand Lodge celebrated the completion of the Centenary of its existence on St. Andrew's Day, 1836, under the presidency of Lord Ramsay, afterwards tenth Earl and first Marquess of Dalhousie. Gold medals were struck in honour of the event and one was presented to each of the sister Grand Lodges of England and Ireland.

A patent bearing the same date—November 30, 1836—was granted to the Chevalier—afterwards Sir James—Burnes, appointing him Provincial Grand Master over Western India and its dependencies, but his jurisdiction was extended—August 24, 1846—over the three Presidencies, with the title of Grand Master of Scottish Freemasons in India. After a brilliant career in the Indian Medical Service, extending over a period of nearly thirty years, Dr. Burnes returned to his native country in 1849 and died in 1862 (Lyon, p. 341; Lawrie, 1859, p. 396 *et seq.*). Sir James Burnes, it may be briefly added, was the author of *A Sketch of the History of the Knights Templar*, 1840; and in 1845 he founded a new Order or Brotherhood "of the Olive-Branch of the East." It consisted of three classes

—Novice, Companion, and Officer (*Freemasons' Quarterly Review*, 1845, p. 377). The reputation of its founder caused it to be received with much enthusiasm by Indian Freemasons, but it never took root.

In 1838—November 12—an application from the Provincial Grand Master for the West Indies, requesting a dispensation to work the Mark Mason Degree, was considered, but refused, on the grounds that according to the *Constitutions*, "the Grand Lodge of Scotland practises and recognizes no degrees of Masonry but those of Apprentice, Fellow-Craft and Master Mason, denominated St. John's Masonry," and that "All Lodges holding of the Grand Lodge of Scotland are strictly prohibited and discharged from giving any countenance, as a body, to any other Order of Masonry."

Lord Glenlyon—afterwards sixth Duke of Atholl—was elected Grand Master in 1843 and this high office he continued to hold until his death in January 1864.

In 1844 a select committee was appointed to inquire how far Benefit Societies in connexion with Lodges were conducive or otherwise to the prosperity of Masonry in Scotland. The facts generally, as ascertained by the committee, may be thus summarized:

In some Lodges with Benefit Societies it is explained to the candidates that a Benefit Society is connected with the Lodge with which he offers himself for initiation; that the fee for becoming a member of the Lodge is a stated sum, say £1 10*s*., and for becoming a member both of the Lodge and the Society is so much more, say £2 in whole, besides an annual contribution to the Society funds; and that unless the candidate become a member both of the Lodge and the Society, he can neither elect for, nor be elected to any of the offices of the Lodge, the Office-bearers being generally the Managers *ex officiis* of the Society funds. In other cases, members of the Lodge, but not of the Society, may vote at the election of Office-bearers of the Lodge, but are not eligible for office themselves. And lastly, that the Societies in question are in many instances managed with great care, and are very beneficial to the parties concerned.

The report of the Committee having been duly considered and approved—May 6—it was resolved:

That all Lodges who may hereafter form Benefit Societies are hereby prohibited from depriving any of the members of their Lodges of the right of voting at the election of Office-bearers, or being chosen Office-bearers; and those Lodges who already have Benefit Societies connected therewith, are instructed to make such alterations upon their bye-laws and practice as will admit every duly constituted Member of the Lodge, not lying under any Masonic disability, to vote, or to be eligible for office, at the election of Office-bearers. The Grand Lodge also recommends all Lodges having Benefit Societies to be very careful in keeping the funds of the Lodge perfectly separate and distinct from those of the Society.

In the same year—August 5—it was ordained by the Grand Lodge that an

SCOTLAND

TYPICAL EXAMPLES OF SCOTTISH LODGE APRONS

THIS plate shows a few of the numerous varieties of colouring used in the clothing of private Lodges under the jurisdiction of the Grand Lodge of Scotland. The only laws laid down in the Book of Constitutions are as follow :

Grand Lodge, with a view to uniformity, recommends the following patterns of aprons for adoption by subordinate Lodges :

Apprentice.—A plain white lambskin, with semicircular fall or flap, sixteen inches wide and fourteen inches deep ; square at bottom, and without ornament—white strings (see No. 1).

Fellow Craft.—Same as above, with the addition of two rosettes, of the colour worn by the Lodge, at the bottom (see No. 2).

Master Mason.—Dimensions as above, edged with the colour of the Lodge, and an additional rosette on the fall or flap.

Masters and *Past Masters* wear in place of rosettes the emblems embroidered on the flap of the apron, which is of satin of the colour of the Lodge, having on the body of the apron tassels and rude levels (see No. 3).

Mourning.—Masters, Past Masters, Wardens and other officers of Lodges, jewels covered with crape. Three black crape rosettes to be worn upon the aprons of officers and other Master Masons. Two black crape rosettes to be worn by Fellow Crafts and Entered Apprentices on lower part of the apron. The whole to wear white gloves.

No. 3 is the Master's apron of the Lodge of Edinburgh (Mary's Chapel) and No. 4 exhibits the gauntlets of the same officer.

The office-bearers of Lodges may wear sashes of the colour adopted by the Lodge, not exceeding four inches broad ; and, in front, may have embroidered, or otherwise distinctly marked thereon, the name or number of the Lodge (see No. 5).

There is one point in connexion with Scottish Masonry which strikes Brethren of most other Jurisdictions as curious, that is the great variety of colours used in the aprons. In England and as far as researches have gone, in every other country but Holland, the colour used by all subordinate Lodges is the same ; but in Scotland, not only may every Lodge use its own colour, but even when chosen, the Brethren appear to be able to change it at pleasure. In four lists of Lodges on the roll of the Grand Lodge of Scotland, in which the colours are named, i.e. the 1848 and 1879 editions of the *Constitutions* ; the list of 1860, included in Mackey's *Lexicon*, as revised by Donald Campbell and published in 1867 ; and the *Scottish Freemasons' Calendar* of 1895 ; and in numerous cases the colour is twice, or even thrice, varied in the four lists. Even this record is evidently incomplete, for an impression on wax in a tin box of the handsome old seal of the Canongate Kilwinning Lodge, No. 2, is attached by two ribbons to a fragment of parchment cut from some old document and these ribbons are pink and pale blue ; whereas the only colour named in any one of the four lists for this Lodge is crimson. The following is a list of a few of the most striking changes of colour recorded :

Lodge Canongate and Leith, No. 5, has in the 1848 list, Crimson ; in 1860, White and Pink ; and, in 1879, Crimson.

Hamilton Kilwinning, No. 7—1848, Crimson ; 1860, Crimson and Blue ; 1879, Crimson and Blue ; 1895, Blue.

Dunblane, No. 9—1848, Dark Blue and White ; 1860, Green ; 1879, Dark Blue and White ; 1895, Blue.

Torphichen Kilwinning, No. 13—1848, Crimson ; 1860, Crimson with Mazarine Blue Edge ; 1879, Crimson and Blue ; 1895, Crimson.

St. John's Kilwinning, Dumbarton, No. 18—1848, Purple ; 1860, Crimson ; 1879, Crimson.

SCOTLAND (TYPICAL EXAMPLES OF SCOTTISH LODGE APRONS)—*continued.*

Ancient Stirling, No. 30—1848, Light Blue and White ; 1860, Light Blue ; 1879, Dark Blue ; 1895, Blue.

Loudon Kilwinning, No. 51—1848, Light Blue, Red Edge ; 1860, Red ; 1879, Light Blue and Red ; 1895, Crimson and Blue.

Dumfries Kilwinning, No. 53—1848, Light Blue ; 1860 (not given) ; 1879, Crimson and Gold ; 1895, Maroon and Gold.

Thistle, Dumfries, No. 62—1848, Dark Blue, White Edge ; 1860, Blue and White ; 1879, Green and White ; 1895, Green and Gold.

St. Andrew, Annan, No. 79—1848, Green, Pink Edge ; 1860, Green and Pink ; 1879, Blue.

Morton, Lerwick, No. 89—1848, Black ; 1860, Green ; 1879, Green.

St. Andrew, Aberdeen, No. 110—1848, Royal Stuart Tartan ; 1860, Royal Stuart Tartan ; 1879, Blue ; 1895, Light Blue.

St. Cyre, No. 121—1848 (not given) ; 1860, Green ; 1879, Magenta.

Operative, Dumfries, No. 140—1848, Dark Blue and Light Blue ; 1860 (not given) ; 1879, Blue and Red ; 1895, Red, Black, and Green.

Cadder Argyle, Glasgow, No. 147—1848, Red ; 1860, Red, Yellow, and Blue ; 1879, Blue ; 1895, Red, Yellow, and Blue.

Thistle Operative, Dundee, No. 158—1848, Green and Yellow ; 1860, Green and Gold ; 1879, Crimson and Yellow ; 1895, Green.

Scotia, Glasgow, No. 178—1848, Black with Black, Red, and Blue Edge ; 1860, Black, Red and Blue Edge ; 1879, Dark Blue.

Incorporated Kilwinning, Montrose, No. 182—1848, Crimson ; 1860, Red ; 1879, Mauve ; 1895, Crimson.

St. John Caledonian, Campsie, No. 195—1848 (not given) ; 1860, Caledonian Tartan ; 1879, Blue.

St. Andrew, Cumbernauld, No. 199—1848, Black ; 1860, Black ; 1879, Crimson and Yellow ; 1895, Blue.

St. Barnabas, Old Cumnock, No. 230—1848, Blue and White ; 1860, Blue and White ; 1879, Green and Crimson.

St. John, Wilsontown, No. 236—1848, Green, Yellow Edge ; 1860, Blue and White ; 1879, Blue, Scarlet, and Yellow ; 1895, Blue, White, and Red Border.

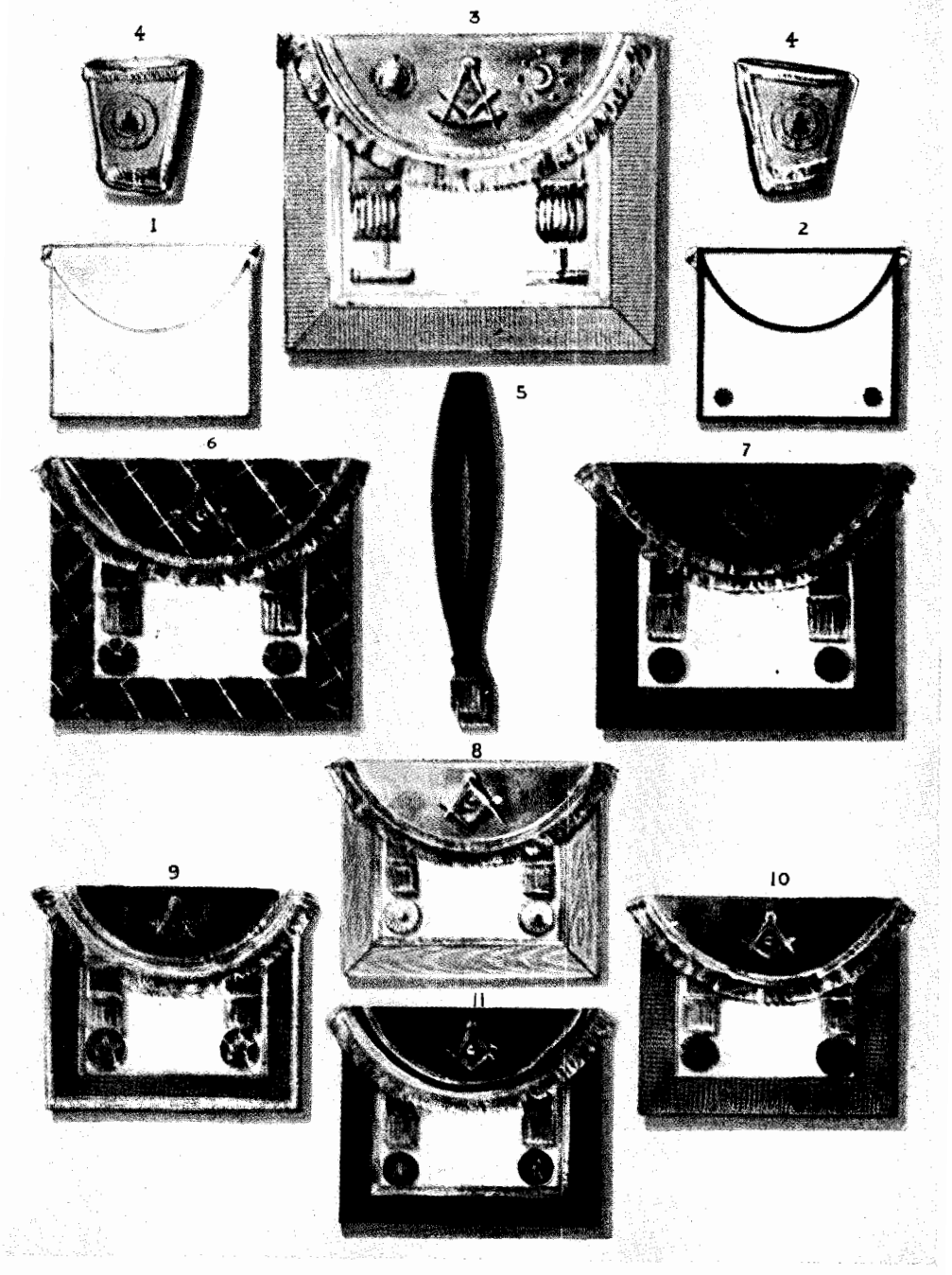
Thistle, West Calder, No. 270—1848, Blue, White Edge ; 1860, Blue ; 1879, Blue and Yellow.

St. John, Mid Calder, No. 272—1848 (not given) ; 1860, Crimson, Blue, and Yellow ; 1879, Purple ; 1895, Crimson.

St. John, Crofthead, No. 374—1848 (not given) ; 1860, Dark Blue ; 1879, Blue, Red, and White ; 1895, Red, White, and Blue.

St. Andrew, Drybridge, No. 380—1848 (not given) ; 1860, Scarlet and White ; 1879, Red, White, and Blue.

The remainder of the illustrations on this plate give a good representative idea of the various designs of Scottish Private Lodge aprons.



Typical Examples of Scottish Lodge Aprons

interval of two weeks should elapse between the degrees of Apprentice and Fellow-Craft; Fellow-Craft and Master Mason respectively, but the enactment, though aimed at the custom of conferring all three Degrees on the same night, became a dead letter, owing to its being qualified by a proviso, that the regulation might be dispensed with "in any particular case of emergency, to be allowed by the Master and Wardens of the Lodge."

The Fund of Scottish Masonic Benevolence was established—at the instance of J. Whyte-Melville—August 2, 1846.

In the following year the Grand Lodge agreed to an interchange of representatives with the Grand Lodge of England; the fees on Charters were reduced from £21 to £10 10*s*.; and on May 3 the Grand Lodge—in relation to the installation of R.W. Masters—pronounced the following deliverance:

The Grand Lodge of Scotland has never acknowledged, as connected with St. John's Masonry, any Degree, or secrets of any Degree, but those imparted to every Master Mason, Fellow-Craft and Entered Apprentice. The Grand Lodge farther considers every Master Mason qualified to be elected to and fill the Chair as R.W. Master, without receiving any additional degree or secrets whatever.

The rare collection of Masonic books and manuscripts amassed by Dr. Charles Morison of Greenfield, was, at his death, presented by his widow—August 24, 1849—to the Grand Lodge of Scotland; this library was catalogued by the indefatigable Secretary of that body—D. Murray Lyon—who, in disposing of the arrears bequeathed to him by his official predecessors, found his chief recreation in a change of employment—which in this case was of a congenial character, to a Grand Secretary, whose administrative talent—great as it was—did not eclipse his earlier fame as an historian of the Craft.

Masonic Clubs were prohibited in 1851, but the Grand Lodge, in order to promote the objects which they professed to have in view, consented to grant temporary Warrants, without fee, for holding Lodges of Instruction in any District or Province, when a majority of the Masters therein should petition for them.

In the same year, a new class of Members was introduced into the Grand Lodge, the rank of Honorary Member being conferred, in the first instance, upon the King of Sweden and Prince Frederick of the Netherlands; subsequently, upon George V, King of Hanover and William I, King of Prussia (afterwards German Emperor). At a Quarterly Communication, held February 1853, a reduction—from six shillings and sixpence to four shillings and sixpence—in the fees for Grand Lodge Diplomas, was agreed to unanimously.

The want of a suitable Hall for the Grand Lodge having been long felt, a committee was appointed—May 4, 1857—to consider the propriety and practicability of "purchasing or erecting a Building for Grand Lodge purposes and the means whereby it might be accomplished." Reports were made by the Hall Committee and Grand Architect and the scheme was sanctioned by Grand Lodge, February 1,

1858. The excavations were commenced April 26, the foundation-stone being laid, with great ceremony, by the Duke of Atholl, Grand Master, June 24. In the following year, February 24, the New Freemasons' Hall, 98 George Street, Edinburgh, was consecrated and inaugurated.

In January 1864 the Masonic throne became vacant through the death of the Duke of Atholl, who had occupied it since 1843. John Whyte-Melville of Bennochy and Strathkinness was the next Grand Master—under whose administration it was that gross irregularities in the management of the financial and other affairs of Grand Lodge were discovered as having existed for years, though little benefit resulted from the investigation which followed.

The Earl of Dalhousie was elected Grand Master in 1867 and retired in November 1870. It was during his tenure of office that H.R.H. the Prince of Wales became Patron of the Scottish Craft and an affiliated member of the Lodge of Edinburgh (Mary's Chapel), No. 1. The Prince appeared in Grand Lodge, was installed as Patron, October 16, 1870 and, on the following day, laid the foundation-stone of the New Royal Infirmary.

The Earl of Rosslyn was elected Grand Master, November 1870. This nobleman made an unsuccessful attempt to raise the status of the Craft, in securing from all members of Lodges an annual payment to Grand Lodge as a test of membership. It was during the administration of Lord Rosslyn that Grand Lodge recognized and adopted the Installed Master's Degree.

Sir Michael Robert Shaw-Stewart of Greenock and Blackhall, Baronet, was elected Grand Master in November 1873 and held the post till his retirement in November 1881. It was during this period that H.R.H. the Prince of Wales laid the foundation-stone of the new Post Office at Glasgow, October 17, 1876. In the same year, the Grand Master instituted a searching inquiry into the gigantic mismanagement of Grand Lodge business, by which, for a very long period, the Scottish Craft had been scandalized. He succeeded in having matters placed on a satisfactory footing.

The Earl of Mar and Kellie succeeded to the Masonic throne in November 1881 and retired in 1884. A scheme for raising £10,000 for the extension of the Fund of Scottish Masonic Benevolence was adopted by Grand Lodge during his presidency.

Colonel Sir Archibald C. Campbell of Blythswood, Baronet, M.P., elected in November 1884, was again called to the Grand Mastership in 1885. It fell to Sir Archibald to give the strongest popular expression of disapprobation to an undisguised attempt to place a semi-official stamp upon a pretended ritual of Freemasonry —manufactured for publication by unauthorized and irresponsible parties connected with the Craft.

The Lodge of Kilwinning resumed its independency in 1745 and, from that time until 1808, exercised all the attributes of a Grand Lodge. It was rarely brought into conflict with the governing body from which it had seceded and, on the few occasions in which this occurred, neither side can be said to have emerged victorious

from the dispute. The rivalry existing did not therefore disturb the fraternal relations subsisting between the Brethren under the two Jurisdictions.

In 1758 two Edinburgh Masons sought to be admitted members of "the Venerable Gray-hair'd Mother Kilwinning," supporting their application by a promise to present a "set of new ribbons" to the Lodge (Lyon, p. 379). The Earl of Eglinton was elected Grand Master of the Mother Lodge *ad vitam* in 1778 and the concluding years of the eighteenth century were marked by the admission of many distinguished Brethren, e.g. the Earl of Crawford, Sir Walter M. Cunningham, Bart., the Earl of Cassillis, Lord Lyle and others. Down, indeed, to the close of its separate and independent existence, its roll continued to be graced by the names of many Brethren who have been famous in history.

It is, however, a somewhat curious circumstance that the Lodge of Kilwinning, which almost alone amongst Scottish Lodges, evinced an unconquerable repugnance to either working or recognizing more than the three Degrees of the Craft, should have been regarded, both at home and abroad, as a centre of the *Hauts Grades*. Yet, as a simple matter of fact, it has never practised, but has always repudiated any connexion with the legion of foreign novelties, which, under one name or another, have been adopted in many influential quarters as Masonic.

When, at the close of the eighteenth century, the Arch and the Templar Degrees were practised to such an extent among the Scottish Lodges, as to call forth the censure of the Grand Lodge, they were never introduced into, or even countenanced by Mother Kilwinning. "Of course, as long as she continued to preserve anything of an operative character, the Mark was conferred by the Mother Lodge upon those qualified to receive it, though, even at the present day, the Mark Degree is unknown to her as a Lodge" (Lyon, *Freemasons' Magazine*, N.S., vol. vii, p. 426).

A passage in Ramsay's famous speech doubtless served as the original basis on which so many fanciful conjectures with regard to the mission of the Lodge of Kilwinning have arisen. The belief, indeed, in her connexion with Templary was fairly justified, from the grant of a Warrant in 1779 to a Lodge with the singular title of "High Knights Templar of Ireland." By this body a correspondence was opened with the Mother Lodge, October 25, 1806, in order to obtain such documents as would establish, beyond doubt, the authority and regularity of their Warrant as Knights Templar. The nature of the reply that this must have elicited, may be inferred from the fact that in 1779, Mother Kilwinning, in a circular to her daughter Lodges, repudiated all connexion with any Masonic rites beyond the three Degrees of the Craft.

In 1817, on the formation of the Supreme Grand Royal Arch Chapter for Scotland, the Grand Recorder fell into the error of supposing that Mother Kilwinning was also a Royal Arch Chapter and urged the propriety of an immediate union with the newly constituted Grand Chapter, which would secure to it that rank to which it was entitled. Indeed, so tenaciously did the high grade Masons cling to the idea, that the Lodge of Kilwinning was at one time in the habit of conferring the Arch and Templar degrees and even granted Warrants for the purpose, that Alexander Deuchar,

as Grand Master of the Templars of Scotland was found (1827) putting the following questions to the Master of the Mother Lodge : " Has the Lodge of Kilwinning any and how many Lodges holding under her whom she has impowered to make Templars and how long is it since she granted any such Warrant ? How far back do your minutes of the Order of Knights Templar go ? " To these queries the Mother Lodge replied that " the Brethren of Kilwinning have never gone farther in practice than Three Step Masons " (Lyon, in *Freemasons' Magazine*, N.S., vol. ix, p. 354). The inveteracy of this error becomes apparent by a publication edited by the Grand Secretary of Scotland in 1859, where it was positively affirmed " that the Ancient Mother Kilwinning Lodge certainly possessed in former times other degrees of Masonry than those of St. John " (W. A. Lawrie, *History of Freemasonry and the Grand Lodge of Scotland*, 2nd ed., p. 93).

The degree of Knight Templar doubtless had its origin in some form of the Scots Degree, whence (in all probability) it penetrated into the British Military Lodges during (or before) the Seven Years' War. Whether derived from the Clermont or the Strict Observance systems is immaterial, though the traditions of both may be referred to as possessing attractions which, at least to Scotsmen, may have been irresistible. Thus, passing over the alleged reception of von Hund by a former Grand Master of Scotland—Lord Kilmarnock—the sixth of the Clermont Degrees and the whole fabric of the Strict Observance was based on the legend that Pierre d'Aumont was elected Grand Master of the Templars in Scotland, 1313 and that, to avoid persecution, the Knights became Freemasons. In 1361 the Grand Master is said to have removed his seat to Old Aberdeen, whither (in the time of von Hund) a deputation was sent to search its mysterious caverns for the sublime doctrine and the treasures of the Templars and found to their surprise, that the worthy and astonished Brethren there, were not only unconscious of possessing either secrets or treasures, but that their stock of Masonry did not extend beyond the three ordinary Degrees (Clavel, *Hist. pittoresque*, p. 187 ; Lawrie, 1859, p. 84 ; *Acta Latomorum*, vol. i, p. 329 ; Findel, p. 215).

In Scotland the additional Degrees were, in the first instance, wrought by the Lodges, afterwards more often in Encampments. A pamphlet, published at Edinburgh in 1788, informs us, that of the " real Higher Degrees, there are two regular Chapters in the Kingdom of Scotland—one in the north, the other in the west, who hold their convents in Aberdeen and Glasgow." When, in 1817, the Supreme Grand Chapter was formed, these Degrees naturally subdivided themselves into two groups ; and Alexander Deuchar, the head of the Grand Conclave—established in 1811—held strongly the opinion that all these Degrees (whatever number might be introduced into Scotland) should be arranged thus : the non-Christian degrees under the charge of Chapters, and the Christian degrees under the charge of Encampments. The Degrees practised in the St. George Aboyne Encampment —[Chartered in the Aberdeenshire Militia by the Grand Conclave of Scotland, July 6, 1812. The Encampment moved with the regiment, being at Dover 1812, Liverpool 1813, Tower of London 1814 and in Aberdeen—where it has since

SCOTLAND

PRIVATE LODGE JEWELS (BEING THOSE OF THE LODGE OF EDINBURGH—MARY'S CHAPEL—THE OLDEST LODGE IN THE WORLD)

THE jewels of subordinate Lodges are of silver and, by the regulations, are similar in design to those of Grand Lodge, being as follows :

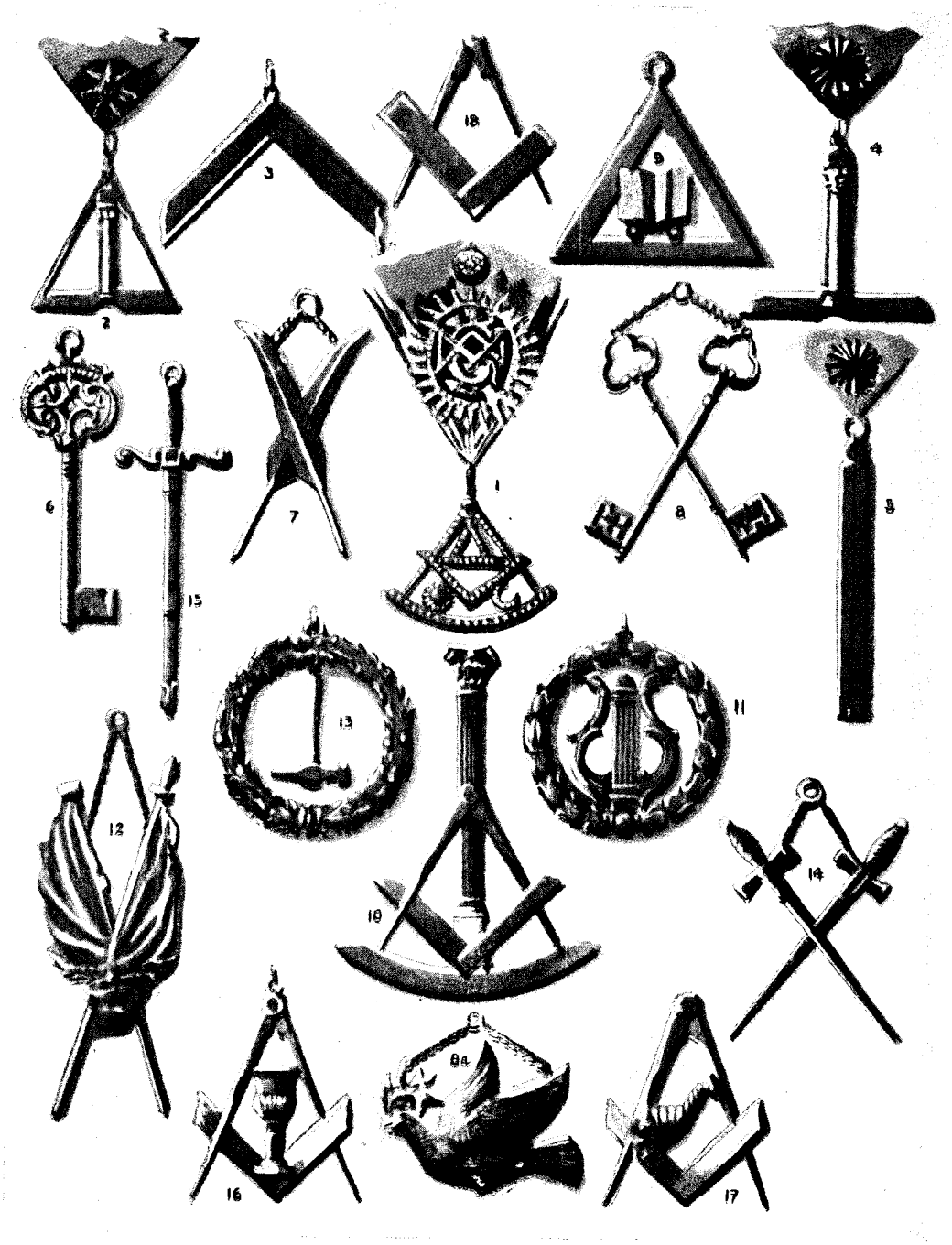
Master, the compasses, square, segment of circle and sun.
Past Master, the compasses, square and segment.
Depute Master, the compasses and square.
Substitute Master, the square.
Senior Warden, the level.
Junior Warden, the plumb.
Treasurer, the key, or crossed keys.
Secretary, cross pens.
Chaplain, irradiated eye in a triangle.
Deacons, the mallet and trowel.
Steward, cornucopia and cup.
Architect, Corinthian column on segment of 90°.
Jeweller, goldsmith's hammer.
Bible-Bearer, Bible.
Inner Guard, cross swords.
Tyler, a sword.

Many of the older Lodges, however, use jewels of somewhat more ancient patterns and, therefore, the jewels in use in the Lodge of Edinburgh (Mary's Chapel) have been selected, firstly, as being representative of such, secondly, because this Lodge is undoubtedly the oldest Lodge in the world. It has records from 1598 and, in a code discovered some years since in the old charter chest of Eglinton Castle, published in 1861 in *Memorials of the Montgomeries, Earls of Eglinton*, it is stated, under date " xxviii December 1599," that " it is thocht neidful and expedient be my Lord Warden Generall, that Edinburgh salbe in all tyme cuming as of befoir, the first and principal Lodge in Scotland ; and that Kilwynning be the secund Ludge, as of befoir is notourlie manifest in our awld antient writtis." The authenticity of this document is beyond dispute and, therefore, there can be no doubt that the question is settled once and for ever, that the Lodge of Edinburgh is the premier of all existing Lodges.

No. 1 shows the beautiful old jewel and brooch worn by the Master. The jewel consists of the compasses, square, segment, a curiously shaped level, sun and crescent moon. The brooch contains the letter G, square, compasses, all-seeing eye, sun, moon, level, trowel and scroll, within an irradiated circle.

No. 2 is the Depute Master's jewel, consisting of compasses and level.
No. 3 is the Substitute Master's jewel, consisting of the square.
No. 4 is the Senior Warden's jewel, consisting of the level.
No. 5 is the Junior Warden's jewel, consisting of the plumb.
No. 6 is the Treasurer's jewel, consisting of a key.
No. 7 is the Secretary's jewel, consisting of crossed pens.
No. 8 is the Chaplain's jewel, consisting of the crossed keys of St. Peter (a very unusual jewel for this officer).
No. 8*a* is the Deacon's jewel, consisting of a dove with olive branch.
No. 9 is the Bible-Bearer's jewel, consisting of an open book within a triangle.
No. 10 is the Architect's jewel, consisting of a Corinthian column, with segment, square and compasses.
No. 11 is the Director of Music's jewel, consisting of a lyre within a wreath.
No. 12 is the Standard-Bearer's jewel, consisting of crossed flags with a thistle.
No. 13 is the Jeweller's jewel, consisting of a goldsmith's hammer within a wreath.
No. 14 is the Inner Guard's jewel, consisting of crossed swords.

No. 15 is the Tyler's jewel, consisting of a sword.
No. 16 is the Steward's jewel, consisting of a cup, square and compasses.
No. 17 is the President of Stewards' jewel, consisting of a cornucopia, square and compasses.
No. 18 is the Past Master's jewel, consisting of square and compasses.



Scottish Private Lodge Jewels (Being Those of the Lodge of Edinburgh—Mary's Chapel —the Oldest Lodge in the World).

remained—1815. The Aboyne Lodge was formed in the same corps in 1799]—in 1815, were the following:

			£	s.	d.
I.	Master past the chair; Excellent and Super-Excellent; Royal Arch	Fee,	0	7	6
II.	Ark; Black Mark; Link and Chain	„	0	2	1½
III.	Knight Templar; Knight of St. John of Jerusalem; Mediterranean Pass; Knight of Malta	„	0	10	6
IV.	Jordan Pass; Babylon Pass	„	0	2	0
V.	Knight of the Red Cross	„	0	3	0
VI.	High Priest	„	0	5	0
VII.	Prussian Blue	„	0	0	0
			£1	10	1½

Both Master Masons and Royal Arch Masons were received indiscriminately as candidates: if the former, they received first the Group I of Royal Arch Degrees; if the latter, they began with Group II. When the Royal Arch Degrees were conferred, the meeting was called a Chapter; for all the others an Encampment. When the Supreme Chapter was formed in 1817–18, the Encampment did not cease conferring the Royal Arch Degrees, although, after a year or two, the practice seems to have been gradually dropped, apparently more from the circumstance that only Royal Arch Masons came forward as candidates, than from any idea that the power to do so had been surrendered.

Of Group II, the Ark and Black Mark were uniformly conferred as preliminary to the Templar Degrees proper, down to about the year 1840, when the former at least seems to have become optional. A Minute, dated April 28, 1848, informs us: "The following members of the Encampment, being Black Mark Masons, unanimously resolved that the said Degree be conjoined to the Knight Templars and that the payment for it in the meantime be made voluntary." Of Group III, the Knight Templar, Mediterranean Pass and Knight of Malta have invariably been conferred and, since 1850, these have been the only Degrees communicated openly in the Encampment.

Of Group IV, the last distinct mention is in 1837, after which they seem to have become optional. As in 1851 the Chapters began to practise these as well as the Ark, there arose after that date no further necessity for their being conferred in the Encampment.

No. V is the same as the Rosy Cross or Rose Croix and, down to the year 1845, was regularly given with the Templar Degrees. After that date it also became optional and was seldom conferred.

Nos. VI and VII are never mentioned in the Minutes and were not conferred at any of the ordinary meetings of the Encampment, but separately, in presence only of the few to whom they were known.

Dr. Beveridge, who identifies Prussian Masonry with the Rite of Perfection, pronounces the Degree mentioned in the list as No. VII to have been the 25° of the latter, or the 32° of the Ancient and Accepted Rite.

It will be observed that among the Degrees enumerated, the Mark Degrees (Mark Man and Mark Master) do not occur. These, when practised, were wrought by the Craft Lodges. This no doubt was in opposition to the Grand Lodge Regulations but, nevertheless, in many parts of Scotland, even to the present day, the old usage has been followed. When the Supreme Chapter, in the edition of its laws issued in 1845, made it imperative on Chapters to confer the Mark Degree, the Aberdeen Chapters, regarding this as a violation of the ancient landmarks, absolutely refused to comply.

But, in the result, an understanding was come to, that the Chapters were not to be interfered with if they chose to continue the old practice. Ten years later, as the old members gradually died out, the Chapters, although with hesitation and reluctance, began to confer the Mark Degree ; but since the Grand Lodge, in 1860, allowed the Degree to be conferred in Craft Lodges, advantage has been taken of this to resort, in part at least, to the old usage (see *Aberdeenshire Masonic Reporter*, 1879, p. 53 *et seq.*).

It is important to note—having regard to the similarity of name—that there is no connexion whatever between the ancient custom and the modern Degree. " The taking of a Mark in pre-eighteenth century Lodges was not a Degree and the ceremony lay in paying for the Mark and having it booked." The Degree of the same name is first met with in Scotland in 1778, and was taken up with much earnestness by the Journeymen Lodge in 1789, to whose persistent exertions in later years must be ascribed the qualified recognition of the Degree by the Grand Lodge of Scotland.

The Grand Master Masons of Scotland since the constitution of the Grand Lodge of Scotland have been as follows :

1736. William St. Clair of Roslin.
1737. George, third Earl of Cromarty.
1738. John, third Earl of Kintore.
1739. James, fifteenth Earl of Morton.
1740. Thomas, seventh Earl of Strathmore and Kinghorn.
1741. Alexander, fifth Earl of Leven.
1742. William, fourth and last Earl of Kilmarnock.
1743. James, fifth Earl of Wemyss.
1744. James, seventh Earl of Moray.
1745. Henry David, sixth Earl of Buchan.
1746. William Nisbet of Dirleton.
1747. Hon. Francis Charteris of Amisfield, afterwards sixth Earl of Wemyss.
1748. Hugh Seton of Touch.
1749. Thomas, Lord Erskine (only surviving son of John, eleventh Earl of Mar, attainted in 1715).
1750. Alexander, tenth Earl of Eglinton.
1751. James, Lord Boyd (eldest son of the last Earl of Kilmarnock. He became thirteenth Earl of Erroll).

1752. George Drummond, Lord Provost of Edinburgh.
1753. Charles Hamilton Gordon, Advocate.
1754. James, Master of Forbes, afterwards sixteenth Baron Forbes.
1755–56. Sholto Charles, Lord Aberdour, afterwards sixteenth Earl of Morton.
1757–58. Alexander, sixth Earl of Galloway.
1759–60. David, sixth Earl of Leven.
1761–62. Charles, fifth Earl of Elgin and fourteenth of Kincardine.
1763–64. John, seventh Earl of Kellie.
1765–66. James Stewart, Lord Provost of Edinburgh.
1767–68. George, eighth Earl of Dalhousie.
1769–70. Lieutenant-General James Adolphus Oughton.
1771–72. Patrick, fifth Earl of Dumfries.
1773. John, third Duke of Atholl.
1774–75. David Dalrymple, afterwards Lord Westhall.
1776–77. Sir William Forbes of Pitsligo, Baronet.
1778–79. John, fourth Duke of Atholl.
1780–81. Alexander, sixth Earl of Balcarres.
1782–83. David, sixth Earl of Buchan.
1784–85. George, Lord Haddo.
1786–87. Francis Charteris, younger of Amisfield, Lord Elcho.
1788–89. Francis, seventh Lord Napier.
1790–91. George, seventeenth Earl of Morton.
1792–93. George, Marquess of Huntly, afterwards fourth Duke of Gordon.
1794–95. William, Earl of Ancrum, afterwards sixth Marquess of Lothian.
1796–97. Francis, Lord Doune, afterwards ninth Earl of Moray.
1798–99. Sir James Stirling, Baronet, Lord Provost of Edinburgh.
1800–01. Charles William, Earl of Dalkeith, afterwards fourth Duke of Buccleuch.
1802–03. George, fifth Earl of Aboyne.
1804–05. George, fifth Earl of Dalhousie.
1806–07. Francis, Earl of Moira, afterwards first Marquess of Hastings.
1808–09. Hon. William Ramsay Maule of Panmure, M.P., afterwards first Lord Panmure.
1810–11. James, second Earl of Rosslyn.
1812–13. Robert, Viscount Duncan, afterwards second Earl of Camperdown.
1814–15. James, fourth Earl of Fife.
1816–17. Sir John Marjoribanks of Lees, Baronet, M.P.
1818–19. George, eighth Marquess of Tweeddale.
1820–21. Alexander, tenth Duke of Hamilton and Brandon.
1822–23. George William, seventh Duke of Argyle.
1824–25. John, Viscount Glenorchy, afterwards second Marquess of Bredalbane.
1826. Thomas Robert, tenth Earl of Kinnoul.
1827–29. Francis, Lord Elcho, afterwards eighth Earl of Wemyss and March.
1830–31. George William, ninth Baron Kinnaird and Rossie.

1832. Henry David, twelfth Earl of Buchan.
1833–34. William Alexander, Marquess of Douglas and Clydesdale, afterwards eleventh Duke of Hamilton and Brandon.
1835. Alexander Edward, Viscount Fincastle, afterwards sixth Earl of Dunmore.
1836–37. James Andrew, Lord Ramsay, afterwards tenth Earl and first Marquess of Dalhousie.
1838–39. Sir James Forrest of Comiston, Baronet, Lord Provost of Edinburgh.
1840. George William, eleventh Earl of Rothes.
1841–42. Lord Frederick FitzClarence.
1843–63. George Augustus Frederick John, Lord Glenlyon, afterwards sixth Duke of Atholl.
1864–66. John Whyte-Melville of Bennochy and Strathkinness.
1867–69. Fox Maule, eleventh Earl of Dalhousie.
1870–72. Francis Robert, fourth Earl of Rosslyn.
1873–81. Sir Michael Robert Shaw-Stewart of Greenock and Blackhall, Baronet.
1882–84. Walter Henry, Earl of Mar and Kellie.
1885–91. Sir Archibald C. Campbell of Blythswood, Baronet, M.P., afterwards Lord Blythswood.
1892–93. George Arden, eleventh Earl of Haddington.
1894–96. Sir Charles Dalrymple of Newhailes, Baronet, M.P.
1897–99. Alexander, Lord Saltoun.
1900–03. The Hon. James Hozier, M.P.
1904–06. The Hon. Charles Maule Ramsay.
1907–09. Sir Thomas D. Gibson Carmichael of Stirling, Baronet.
1910–14. The Marquess of Tullibardine.
1915–20. Brigadier-General R. G. Gordon-Gilmour of Craigmillar, C.V.O., C.B., D.S.O.
1921. The Earl of Eglinton and Winton.
1922–24. The Earl of Elgin, C.M.G.
1925–26. The Earl of Stair, D.S.O.
1927–29. Lord Blythswood, K.C.V.O., D.L., J.P.
1930–33. A. A. Hagart Spiers of Elderslie, D.L., J.P.
1933– The Lord Belhaven and Stenton.

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MEMBERS OF THE

MASONIC FRATERNITY

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MEMBERS OF THE

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REPRESENTING ELEVEN OF THE ORIGINAL THIRTEEN STATES

	Delegate from		*Delegate from*
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JOSIAH BARTLETT	N. H.	THOMAS McKEAN	Del.
WILLIAM ELLERY	R. I.	ROBERT MORRIS	Pa.
BENJAMIN FRANKLIN	Pa.	THOMAS NELSON, Jr.	Va.
ELBRIDGE GERRY	Mass.	ROBERT TREAT PAINE	Mass.
LYMAN HALL	Ga.	JOHN PENN	N.C.
JOHN HANCOCK	Mass.	GEORGE READ	Del.
JOSEPH HEWES	N.C.	BENJAMIN RUSH	Pa.
WILLIAM HOOPER	N.C.	ROGER SHERMAN	Conn.
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FRANCIS LIGHTFOOT LEE	Va.	GEORGE WALTON	Ga.
RICHARD HENRY LEE	Va.	WILLIAM WHIPPLE	N. H.
FRANCIS LEWIS	N.Y.	JOHN WITHERSPOON	N.J.

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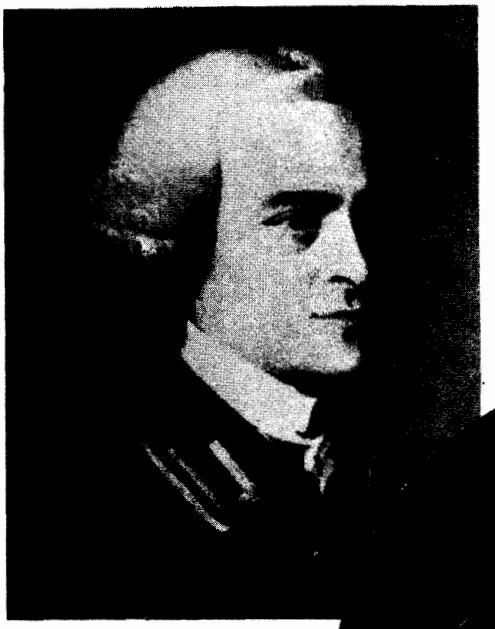

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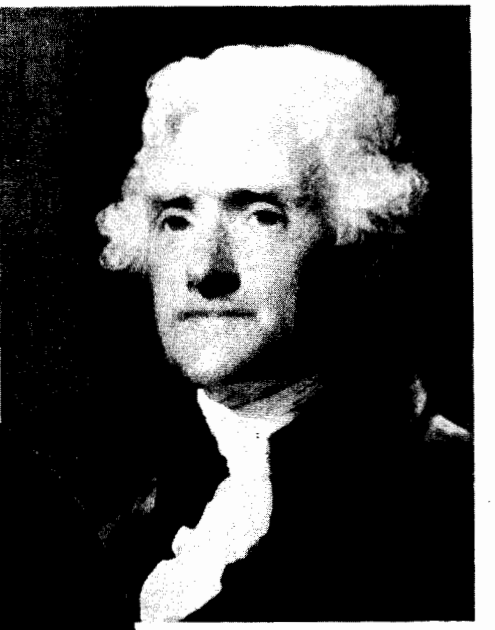

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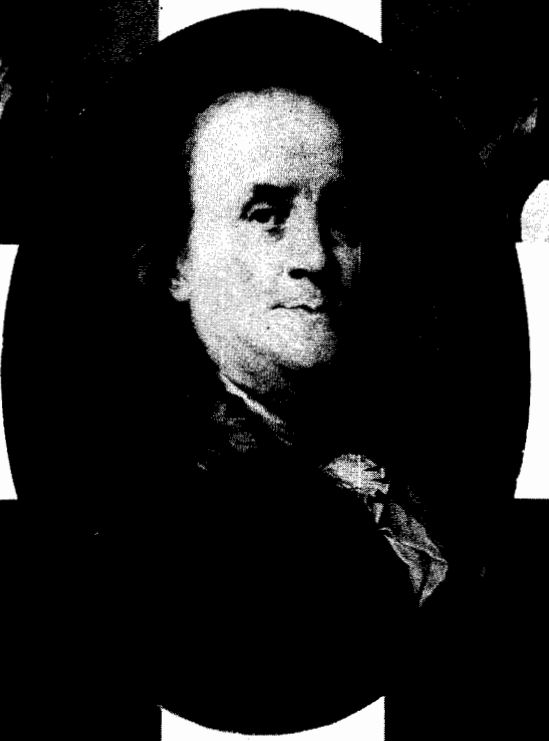

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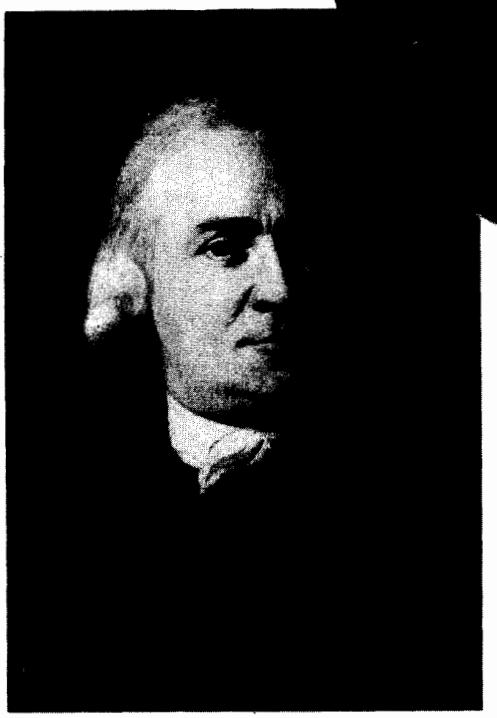

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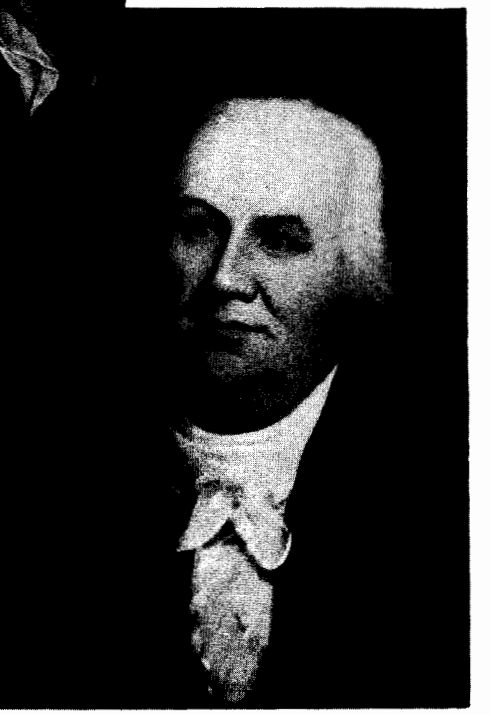

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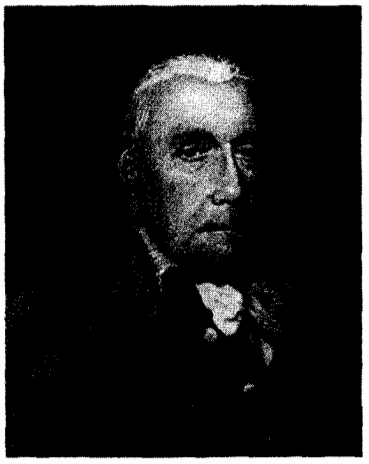

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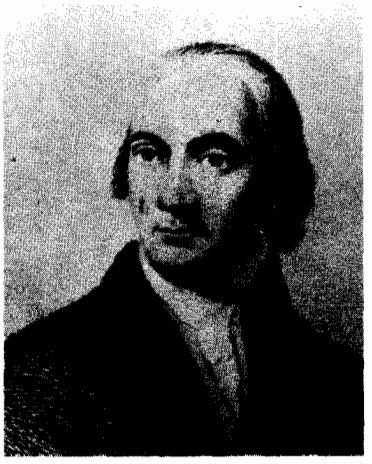

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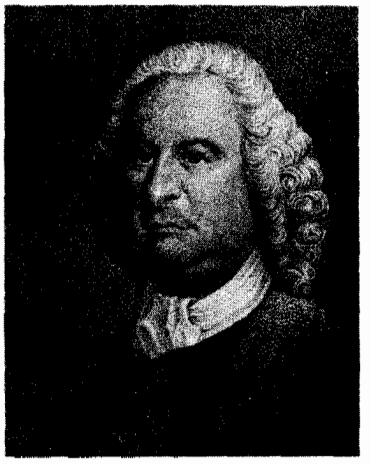

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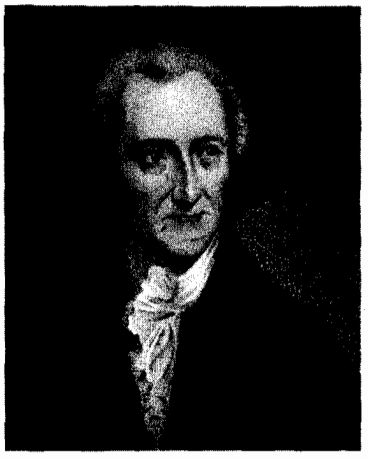

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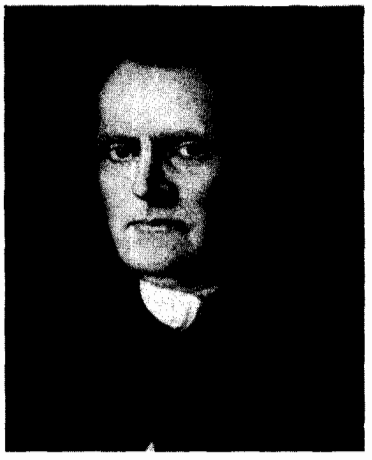

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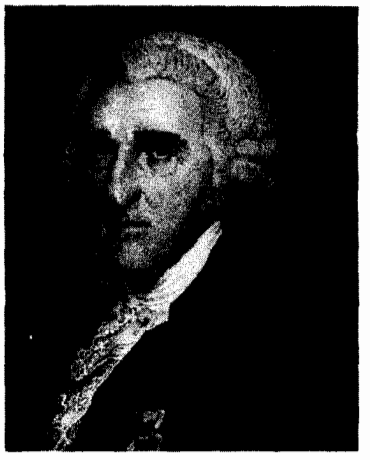

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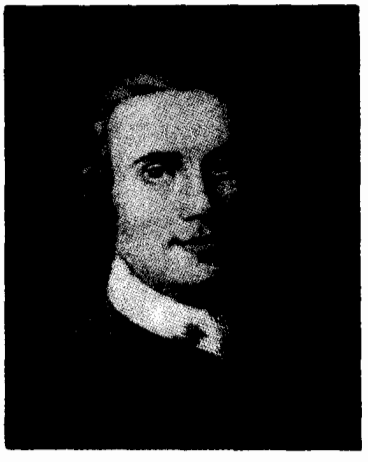

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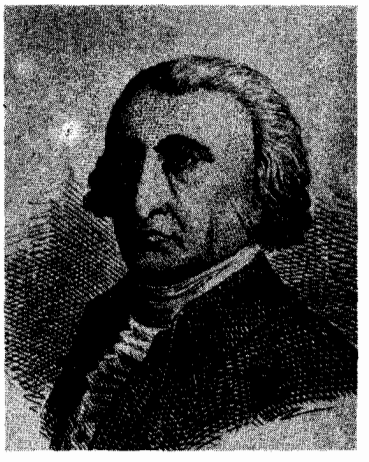

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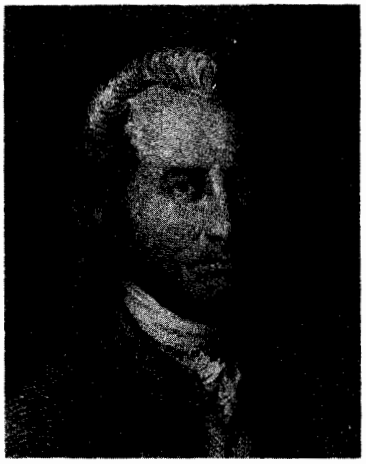

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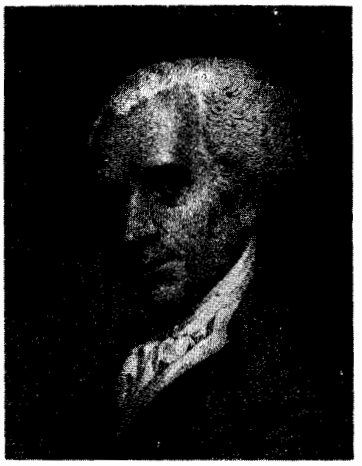

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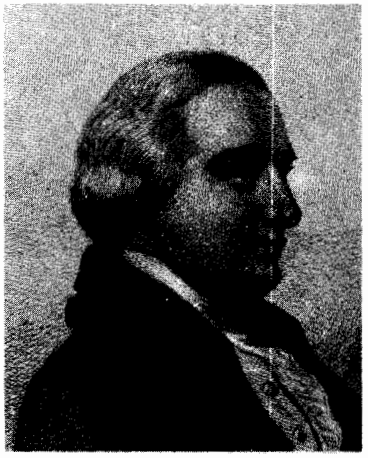

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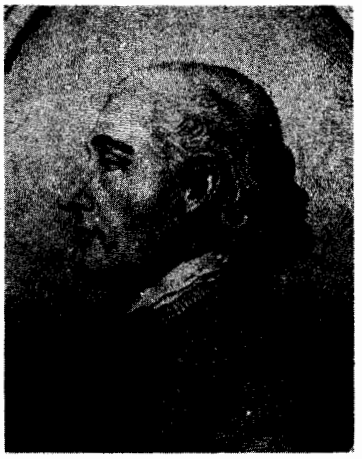

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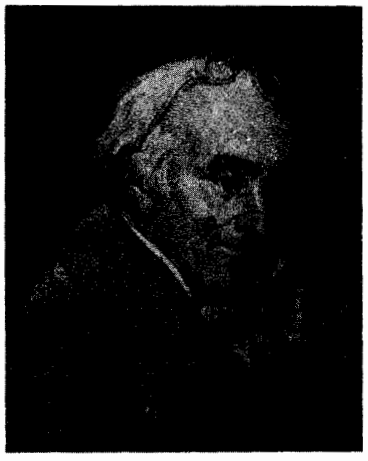

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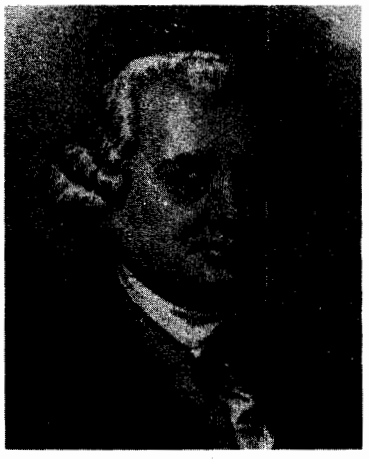

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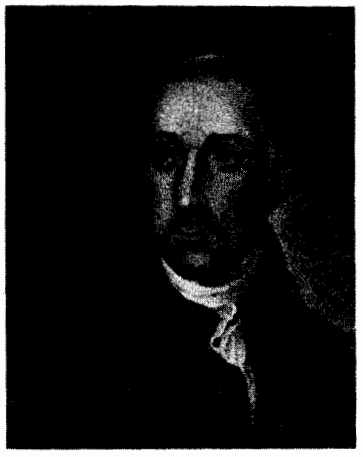

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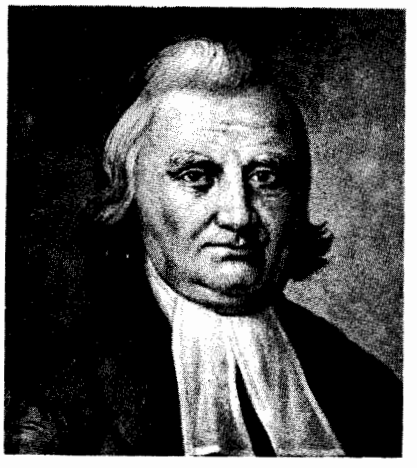

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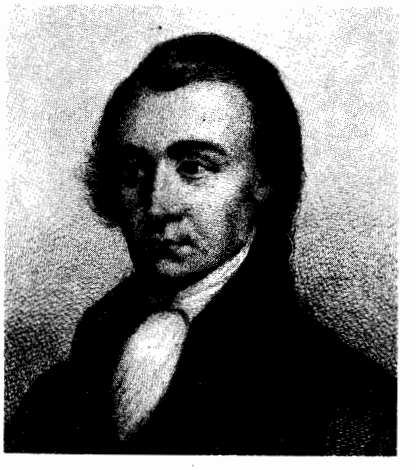

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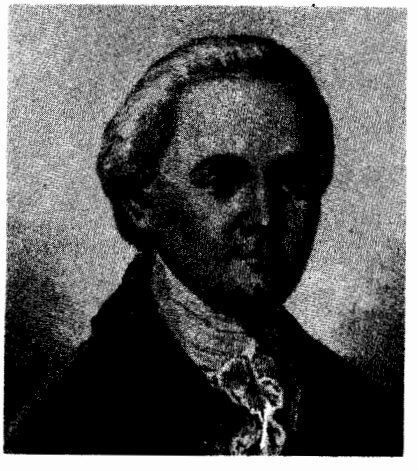

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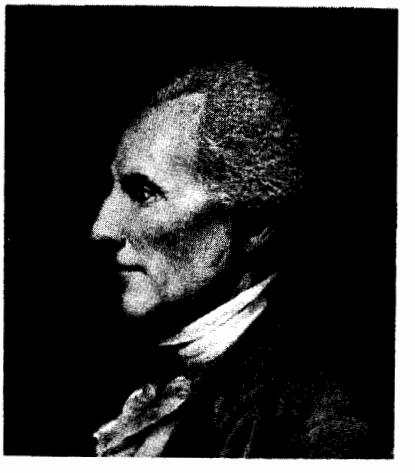

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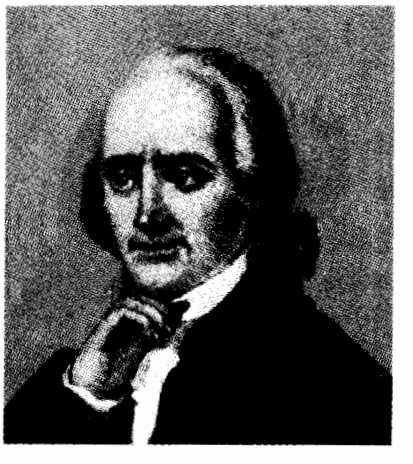

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THROUGHOUT THE WORLD

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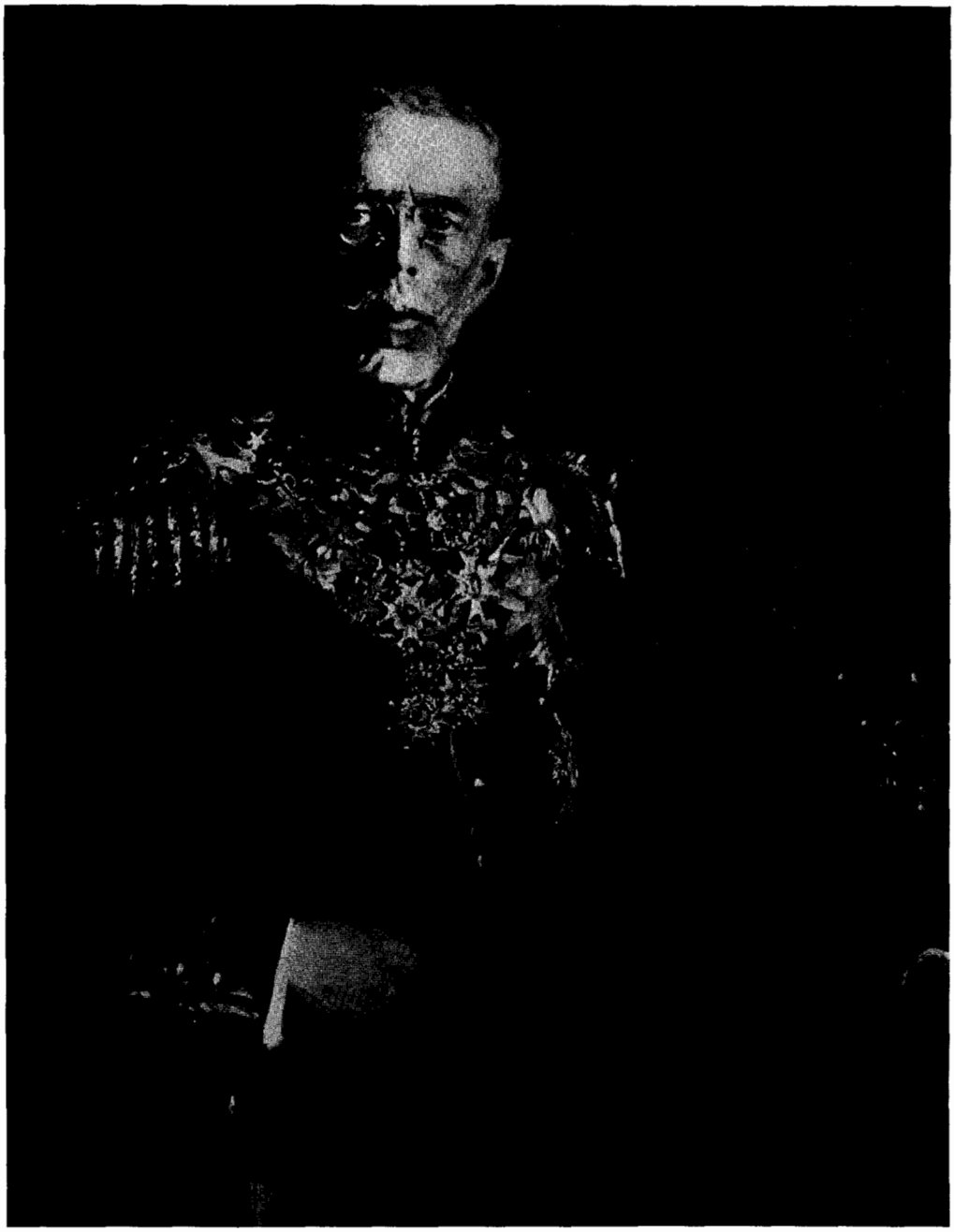

From a photograph by Underwood and Underwood.

King Gustav of Sweden.

From the painting by Bernhard Osterman.

GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME III

CHARLES SCRIBNER'S SONS
NEW YORK

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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

REVISED BY DUDLEY WRIGHT

EDITOR OF THE MASONIC NEWS

THIS EDITION IN SIX VOLUMES EMBRACES NOT ONLY AN INVESTIGATION OF RECORDS OF THE ORGANIZATIONS OF THE FRATERNITY IN ENGLAND, SCOTLAND, IRELAND, THE BRITISH COLONIES, EUROPE, ASIA, AFRICA AND SOUTH AMERICA, BUT INCLUDES ADDITIONAL MATERIAL ESPECIALLY PREPARED ON EUROPE, ASIA, AND AFRICA, ALSO

CONTRIBUTIONS BY DISTINGUISHED MEMBERS OF THE FRATERNITY COVERING EACH OF THE FORTY-EIGHT STATES, DISTRICT OF COLUMBIA AND THE POSSESSIONS OF THE

UNITED STATES

THE PROVINCES OF CANADA AND THE COUNTRIES OF LATIN AMERICA

UNDER THE SUPERVISION OF

MELVIN M. JOHNSON

Past Grand Master of Masons in Massachusetts, and M .·. P .·. Sovereign Grand Commander of the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States

AND

J. EDWARD ALLEN

Foreign Correspondent and Reviewer Grand Lodge, Grand Chapter, Grand Council, Grand Commandery of North Carolina and the Grand Encampment K. T. of the United States

ILLUSTRATED

CHARLES SCRIBNER'S SONS NEW YORK

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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME III

A HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOL. III

CHAPTER I

INTRODUCTION OF FREEMASONRY ABROAD—THE RISE OF ADDITIONAL RITES—THE CHEVALIER RAMSAY

IT has been regarded as a matter for astonishment that, in the short space of from ten to twenty years after the establishment of the Grand Lodge of England, Freemasonry should have obtained a firm footing in the remotest parts of the continent of Europe. The circumstance, however, seems to be a natural result. England at that time was, without doubt, the centre of all eyes and any important movement in this country was bound to attract especial attention from the world at large. Marlborough's brilliant achievements abroad had made her weight felt on the Continent; the States of Europe were distracted and impoverished by constant wars, whilst England was at least undisturbed within her own frontiers and had become exceedingly wealthy. Her possession of Hanover brought her into close contact with Germany, but her alliance and, above all, her large subsidies, were desired by each of the contending States in turn and, as a consequence, her capital was the rendezvous of thousands of foreigners. In these circumstances the formation of the Grand Lodge could barely have escaped notice; but, when noblemen of high position and men celebrated for their learning began to frequent the assemblies, to accept office, to take part in public processions, proudly wearing the jewels and aprons, no foreigner resident in the City of London could fail to be struck with the phenomenon. For in those days London was not a province of vast extent. It was a city of ordinary dimensions and each citizen might fairly be expected to be acquainted with every part of it, as well as with the personal appearance of its chief notabilities. A duke or earl was not lost amongst the millions of people who now throng the thoroughfares. His person, equipages and liveries were familiar to the majority of residents, his words and actions the talk of every club and coffee-house. The Fraternity, so suddenly brought into prominence, must have attracted everyone's attention and many visitors to the metropolis must have been introduced into its circle. Returning to their own country, what more natural than a wish to enjoy there also those charming meetings

where kindliness and charity prevailed, where the strife of parties was unknown, where the slightest allusion to political or religious controversy was forbidden. What more natural than that those debarred from visiting its shores should desire to benefit by the new whim of "those eccentric islanders" and that, given a sufficient number of the initiated in any one town, Lodges should be formed? Even before regular Lodges were constituted, it cannot be doubted that informal receptions into the Fraternity took place whenever a few Freemasons met together. Wherever the earliest Lodges existed, there are found traces of previous meetings and, in no other way, can the presence in the first stated Lodges, of undoubted Freemasons initiated elsewhere, be accounted for. There seems little doubt that, within five years of 1717, Freemasons were by no means scarce on the Continent. But little doubt can exist that no single Freemason ever lived on the Continent or elsewhere, whose Masonic pedigree did not begin in Great Britain. No former association, guild or otherwise, ever grew into a Fraternity of Freemasons outside these islands, nor was any connexion with the building trades of the Continent ever claimed by the first Freemasons of Europe. The Craft there is a direct importation from England and, in its infancy and for many subsequent years, was confined entirely to the upper classes without the least admixture of the artisan. Even in Germany the language of the Fraternity was French, being that of the court and of diplomacy. All the earlier Minutes are recorded in that tongue and all the names of the first Lodges are French. For a few years the references are invariably to England and to English usages but, about 1740, a change took place. In contradistinction to English Masonry, a Scottish Masonry, supposed to hail from Scotland, but having no real connexion with the sister kingdom, arose, which was presumed to be superior to the hitherto known Craft and possessed of more recondite knowledge and extensive privileges.

Fertile imaginations soon invented fresh Degrees based upon and overlapping the English ritual. These Scottish Degrees were supplemented by additions of Chivalric Degrees, claiming connexion with and descent from all the various extinct orders of knighthood, till finally we meet with systems of 7, 10, 25, 33, 90 and, eventually, 95 Degrees! The example was no doubt set in France and the fashion spread throughout Europe, till the Craft's stated origin in the societies of English builders was utterly lost sight of. It has been maintained that the impulse was given by the partisans of the Stuarts—refugees in France at the court of St. Germain—and that it was the result of intrigues to win the Craft to their political purposes. Colour is lent to this view by the fact that the earliest names mentioned in connexion with French Freemasonry are those of well-known adherents of the Pretender. That Scotsmen and Englishmen residing in Paris should take the lead in an essentially English institution, does not appear sufficiently remarkable to warrant such a conclusion and, in the absence of anything like proof, cannot be entertained. In a solitary instance—the Strict Observance—it is possible that some such political design may have been cherished but, if so, it was dropped as useless almost before it was conceived and, certainly, the Stuarts themselves, on their own showing, never

were Freemasons at all. Contemporary records are so scarce, that little argument can be adduced on either side, whereas any amount of assertion has been freely indulged in. As the inducement to change possibly arose from the unlucky speech of a Scotsman—the Chevalier Ramsay—every arbitrary innovation was at first foisted on Scotland, as the most likely birthplace—in contradistinction to England, the land of the original Rite. How could a new Rite be fathered on France, Spain, Germany or Italy, where twenty years previously, as could at once be demonstrated, no Freemasonry had ever been heard of? There was absolutely no choice but Scotland, or peradventure Ireland, so Scotland obtained the credit of every new invention. The alleged connexion with the Jacobites was clearly an afterthought.

What is designated as Scots Masonry was unknown before the date of Ramsay's speech, but it appeared shortly afterwards. There is, therefore, a certain plausibility in representing the two as cause and effect; but the man and the discourse will now be considered and an endeavour made to present the facts in what seems to be their true light, for probably never was any character in Masonic annals with, perhaps, the single exception of the Baron von Hund, more unjustly held up to opprobrium and the scorn of posterity. Yet von Hund has always had a few upholders of his probity, whereas until quite recently no name has been too bad for Ramsay. Every petty author of the merest tract on Freemasonry has concurred in reviling a dead man on whose public or private life no slur can be cast, who was highly esteemed by great and good men of his own generation—whilst even writers of weight and authority have not disdained to heap obloquy upon him without one thought of his possible innocence. The general accusation against Ramsay is, that he was a devoted partisan of the exiled Royal Family of England; that he delivered or wrote a speech; that, in this speech, he wilfully and knowingly, of malice prepense, fouled the pure stream of Masonic history; and that he so acted in the interests and to further the intrigues of a political faction. In view of acknowledged principles, no impeachment of a Freemason could be more serious, no action more reprehensible. Therefore, such a charge should only be brought on the clearest possible proof. Now the only particle of truth is, that Ramsay certainly did write the speech. As for the other statements, if it can be shown that Ramsay was not a partisan of the Stuarts the whole libel loses the little consistency it ever possessed.

Rebold (*Histoire des trois grandes-loges*, Paris, 1864, p. 44) says: "Ramsay was a partisan of the Stuarts and introduced a system of Masonry, created at Edinbro' by a chapter of Canongate-Kilwinning Lodge, in the political interests of the Stuarts and with the intention of enslaving Freemasonry to Roman Catholicism." The statement respecting the Edinbro' Chapter is too absurd to require refutation.

Even the usually critical and judicious Kloss (*Geschichte der Freimaurerei in Frankreich*, Darmstadt, 1852, vol. i, p. 46) declares "that it is clear that Ramsay purposely introduced higher Degrees in order to make a selection from the ranks of the brotherhood in the interests of the Stuarts and to collect funds for the Pretender"; whilst Findel does not scruple to call him "infamous." Two

writers only have attempted to clear Ramsay's good name. Pinkerton (*Notes and Queries*, 4th series, December 18, 1869), the first of these, unfortunately takes up wrong ground. He argues that the speech is evidently a skit on Freemasonry and, therefore, not Ramsay's at all; further, that in view of Pope Clement's Bull—*In Eminenti*—Ramsay, who was a sincere convert to Romanism, could not by any possibility have been a Freemason. But facts have since come to light which render it probable that the speech was delivered on March 21, 1737, whilst the Bull is dated 1738; while it is well known that, in spite of repeated Bulls, many conscientious members of the Roman Church have been at all times, are even now, members of the Craft. A few years ago, however, the Rev. G. A. Schiffmann, who, on other occasions, has shown that he possesses an unprejudiced mind and the courage of his convictions, published a pamphlet study of Ramsay (*Andreas Michael Ramsay, Eine Studie*, etc., Leipzig, 1878) and, although a few trifling details in his work may be subject to correction, his views—in spite of Findel having done his best to prove their fallacy—are in the main those which merit the adoption of every critical reader. Had Masonic history always been studied in the same spirit of fearless, candid inquiry, there would be fewer fables and errors to correct. Although Schiffmann held an official appointment in Zinnendorff's Grand [National] Lodge, he, in 1870–6, gave expression to his opinion of the duplicity and deceit on which the whole Rite was based, supporting the Crown Prince's demand for inquiry and reform. He was consequently expelled in 1876, but received with high honour by all the more enlightened Lodges of Germany.

One of the most romantic figures in the history of Freemasonry is the Chevalier Andrew Michael Ramsay. He was born in Ayr on June 9, 1686, his father being a baker and, apparently, a strict Calvinist. The dates ascribed to his birth vary considerably. Rees' *Cyclopædia* states he died in 1743, aged 57, which would place his birth in 1686, as stated. Chambers' *Biographical Dictionary of Eminent Scotsmen* gives the date as June 9, 1688. Findel also has 1686 and that date has been accepted by D. Murray Lyon. But, according to his own account (if correctly reported), he must have been born in 1680–1, because in 1741 he told Herr von Geusau that he was then sixty years old. This would make him sixty-two at the time of his death in 1743. Herr von Geusau was tutor to the son of the sovereign prince of Reuss, whom he accompanied in his travels through Germany, France and Italy. In Paris they met Ramsay, then tutor to the Prince of Turenne. Geusau kept a careful diary, anecdotal, personal, historical and geographical of the whole tour. This diary came into the possession of Dr. Anton Friedrich Buesching, who made extensive use of it for his *Geography*. He further gave copious extracts from it in *Beiträge zu der Lebensgeschichte denkwürdiger Personen*, Halle, 1783–9, 5 vols. In vol. iii some fifty pages are devoted to Ramsay's conversations with Geusau, respecting himself in general and his Masonic proceedings in particular, together with Geusau's reflections thereon. The *Diary* has unfortunately never been published *in extenso*, all allusions therefore by Masonic writers to Geusau's *Diary* are really to this collection

of anecdotes of celebrated men. The value of the work consists in the fact that we have here a contemporary account of Ramsay, written with no ulterior object and, although at second-hand, Ramsay's own words concerning his Masonic career. Geusau was not a Freemason—a fact which enhances the value of his testimony.

After a brief period of tuition in a school at Ayr, Andrew entered Edinburgh University at the age of fourteen and, for three years, studied classics, mathematics and theology. He attained some fame in classical research and, throughout his life, the great Greek thinkers were his constant study and delight. Eventually he broke with Calvinism and was attracted to the mystical writings of Antoinette Bourignon, who was at that time enjoying a considerable following in Aberdeen. It was at one time believed that the famous Quietist travelled through Scotland in the dress of a hermit. She became famous at a time when both Scottish Episcopalianism and Scottish Catholicism had lost nearly all their spiritual vigour. As the outcome of her teachings, Ramsay got into touch with Poiret and the Quietist Movement in France, although he had become known as a Deist.

On leaving the University he took up the work of a tutor and was engaged to teach the two sons of the Earl of Wemyss. About 1706, however, he left Britain, only to return to it for short periods. He went first to Flanders, where he entered the army under the Duke of Marlborough, who was then engaged in the War of the Spanish Succession. In 1710 he obtained an introduction to Fénelon, Archbishop of Cambrai and, as the outcome of an interview with him, Ramsay left the army and took up his abode with Fénelon, to study religion and to endeavour to gain peace of mind. He entered the Catholic Church in order to come directly under the Quietist Movement and he remained with Fénelon until the death of that dignitary in January 1715. Ramsay afterwards wrote the life of Fénelon, which was published at The Hague in 1723, in which there are vivid sketches of Madame Guyon and the violent Bishop Bossuet, the bitter opponent of Fénelon.

There is no need to wonder that Ramsay was attracted by the beautiful life, words and actions of the celebrated Archbishop, whose all-embracing Christianity never shone more conspicuously than during the Flemish campaigns and by whom he was converted to the Roman faith. There is no proof or symptom of proof that Ramsay became such a fervid Ultramontanist as has been stated. The character of his master would almost forbid it. Fénelon was one of the pillars of the Gallican Church, which was by no means in servile submission to that of Rome, although in communion with it; and the liberal breadth of his views was so widely spread as to incur the enmity of the great Bossuet and the open hostility of the Jesuits. Ramsay's printed works breathe a spirit of toleration worthy of his master. To Geusau we are indebted for an anecdote which goes far to prove that he was no bigot. During his short residence at Rome an English lord lived at James's Court who was married to a Protestant lady. A little girl was born to the couple and, the parents being in doubt as to their proceedings, Ramsay advised that she should be christened by one of the two *Protestant* chaplains of the household and exerted himself to such good effect in the cause as to win the consent of the Cardinal Chief of the

Inquisition. And Geusau, himself a Protestant, declares that Ramsay was a learned man, especially well informed in both ancient and modern history. He praises his upright and genial nature, his aversion to bigotry and sectarianism of all kinds and avers that he never once made the least attempt to shake his faith. Was this the kind of man to pervert Freemasonry in the interest and at the bidding of the Jesuits ?

After Fénelon's death Ramsay went to Paris and became tutor to the young Duc de Château-Thierry and gained the friendship of the Regent, Philippe d'Orleans. The Regent was the Grand Master of the Order of St. Lazarus, into which he admitted Ramsay, who thus became known as the Chevalier Ramsay. This Order was founded in the fourth century in Palestine and erected hospitals for lepers, which were known as Lazarettes. It was founded as a military and religious community, at the time of the Latin kingdom of Jerusalem. Popes, princes and nobles endowed it with estates and privileges, but the knights were driven from the Holy Land by the Saracens and, in 1291, migrated to France and to Naples in 1311. It is now combined with the Order of St. Maurice and is conferred by the King of Italy, who is Grand Master, on persons distinguished in the public service, science, art, letters and charitable works, to which last-named its income is devoted.

Ramsay remained in Paris until 1724, when he accepted the post of tutor to Charles Edward and Henry (afterwards Cardinal of York), the two young Princes of the exiled House of Stuart, sons of the Pretender, James Francis Edward (James III), who had been on terms of friendship with Fénelon. He found the strange, though interesting, Court of St. James at Rome an uncomfortable abode and, after about a year, he resigned his position, in consequence of the constant intrigues and petty jealousies that surrounded the unfortunate James. Ramsay was an ardent Jacobite and he described the Pretender as " a very clever, fine, jovial, free-thinking man."

In 1725, Ramsay was offered the post of tutor to the Duke of Cumberland, the second son of George II, but refused because of his adoption of the Roman Catholic faith and because he had no liking for that reigning monarch. He was, however, given a safe conduct to Britain and, towards the end of 1728, he arrived in London and immediately proceeded to Scotland, where he became the guest of the Duke of Argyll at Inverary. The Duke possessed one of the largest libraries in the United Kingdom, was a man of culture and a friend to higher education.

Ramsay made his way quickly into literary circles. He was in Oxford in 1728 as the guest of the Marquis d'Abais. On March 12, 1729, he was made a member of the Gentlemen's Society at Spalding, the membership of which was composed largely of Freemasons and, in the same year, he was elected F.R.S. , whilst, in the following year, Oxford conferred upon him the degree of D.C.L., he having previously been admitted a member of St. Mary's Hall. There was a strong minority opposed to him, which showed itself after the Earl of Arran, then Chancellor of the University, had proposed him for the honour. The opposition was on the grounds that he was a Roman Catholic, a Jacobite and had been in the service of the Pretender. Dr. King, the principal of St. Mary's Hall, spoke in Ramsay's defence and concluded

his speech by saying: *Quod instar omnium est. Fénelonii magni archi-præsulis Camaracensis alumnum præsento vobis.* There were 85 votes in favour of his receiving the degree and 17 against. He was the first Roman Catholic to receive a degree at Oxford since the Reformation.

Hearne's *Diary*, under date of April 20, 1730, has the following entry:

Last night Mr. Joyce and I (and nobody else) spending the evening together in Oxford, he told me that the Chevalier Ramsay (who is gone out of town) gave (before he went) in consideration of Dr. William King's Civilities to him in Oxford, the perpetual right of printing his *Travells of Cyrus* in French (wch is) original, (the English being a translation and the Right given to another) provided the profits be turned to the benefit of St. Mary Hall. Inquirie more of this. Mr. Joye was one of the witnesses to the deed of gift.

Chambers (*Biographical Dictionary of Eminent Scotsmen*, 1835, vol. iv, p. 137) is under a mistake in stating that the degree was conferred upon him by Dr. King, principal of St. Mary's Hall. Dr. King not being Vice-Chancellor, could not have conferred the degree, though he might have been instrumental in procuring it for him. The only record of members of St. Mary's Hall is the buttery-book and Ramsay's name first appears there as charged for battels on the same date but, although his name is kept on the books for some years afterwards, he is never again charged, so that it is to be presumed he never went into residence. Curiously enough the usual entry of his admission to the Hall cannot be found, while another peculiarity is, that he is always described in the buttery-book as "Chevalier Ramsay, LL.D.," probably in error, this being the Cambridge degree, whereas the Oxford degree was D.C.L. Evidently this man, taking such a prominent position in London life, could not have been a notorious Jacobite *intriguant*.

Ramsay's work, the *Travels of Cyrus*, had been published in Paris in 1727 and immediately attained world-wide popularity, although the author was denounced by the critics as a "deistical, freethinking, socinian, latitudinarian, despiser of external ordinances." The work was widely translated and editions published at London, Glasgow, Breslau, Lisbon, Madrid, Naples and Leyden; the last British edition being published at London in 1816. It had, as an appendix, *A Discourse upon the Theology and Mythology of the Pagans*, the design of which was to show that "the most celebrated philosophers of all ages and of all countries have had the notion of a Supreme Deity, who produced the world by his power and governed it by his wisdom."

That Ramsay was no Freethinker is proved by the opening lines of his poem on "Divine Friendship":

O sovereign beauty, boundless source of love,
From Thee I'm sprung, to Thee again I move!
Like some small gleam of light, some feeble ray
That lost itself by wandering from the day.
Or some eclips'd, some faint and struggling beam
That fain would wrestle back from whence it came.
So I, poor banished I, oft strive to flee
Through the dark maze of nothing up to Thee!

When Ramsay returned to France, he accepted the post of tutor to the Vicomte de Turenne, son of the Duc de Bouillon. He became actively associated with Freemasonry and it is claimed that he instituted new Degrees, the funds of which were devoted to the assistance of the exiled Stuarts. In 1737 he was Chancellor or Orator of the Grand Lodge of France, during the Grand Mastership of Lord Harnouster, when he delivered an oration, which has made his name famous in the annals of the Craft. This was published afterwards as the *Relation apologique du Franc-Maçonnerie* which, Kloss says, was the first thorough and circumstantial defence of the Craft. It was publicly burned at Rome by command of the Pope, on the ground that it was a work which tended to weaken the loyalty of the people. The incident is referred to in the *Gentleman's Magazine* for 1738, in the following words:

There was lately burnt at Rome, with great solemnity, by order of the Inquisition, a piece in French, written by the Chevalier Ramsay, author of the *Travels of Cyrus*, entitled *An Apologetical and Historical Relation of the Secrets of Freemasonry*, printed at Dublin, by Patric Odonoko. This was published at Paris in answer to a pretended catechism, printed there by order of the Lieutenant of Police.

That Ramsay was a Freemason and Grand Chancellor of the Paris Grand Lodge is known from his conversations with Geusau, but he never stated when and where he was initiated. Inasmuch as he was in Flanders in 1709 and did not return to England till 1725 at the earliest, he could scarcely at that time have been a member of the Craft, unless " entered " at Kilwinning previous to the era of Grand Lodges. Lyon (*History of the Lodge of Edinburgh*, p. 308), however, vouches for the fact that he was not a member of Kilwinning. It would appear probable that he was initiated in London *circa* 1728–9. Among his fellow members of the Gentlemen's Society of Spalding, were no fewer than seven very prominent Freemasons and among his brother Fellows of the Royal Society, from 1730 to 1736 (the probable limit of his stay in England), were Martin Folkes, Rawlinson, Desaguliers, Lord Paisley, Stukeley, the Duke of Montagu, Richard Manningham, the Earl of Dalkeith, Lord Coleraine, the Duke of Lorraine (afterwards Emperor of Germany), the Earls Strathmore, Crawford and Aberdour, Martin Clare and Francis Drake. In such a company of distinguished Freemasons, it can scarcely be doubted that Ramsay soon became a prey to the fashion of the hour and solicited admission to the Fraternity, also that the Lodge to which he is most likely to have applied was that of the " Old Horn," of which Desaguliers and Richard Manningham were members. This supposition cannot be verified, because that Lodge (unlike some of the rest) has preserved no list of its members for 1730. If he left the Continent *circa* 1726, he could scarcely have been initiated there, except perhaps by individual Brethren, in an irregular manner, because the first Lodge heard of—out of Britain—was held at Paris in 1725. The facts, however, are by no means as clear as might be desired.

The *Almanack des Cocus* was published in Paris from 1741–3. Pinkerton states it was a vile and obscene publication. If so, it merely reflected the lascivious

tendencies of the age and country and there is no reason on that account to declare that Ramsay could be the author of no part of its contents. It naturally treated the subjects of the day and might have published his Oration without previously consulting the writer. In the edition for 1741 appeared "Discourse pronounced at the reception of Freemasons by Monsieur de R——, Grand Orator of the Order." The next publication of the same Oration was in 1742 by De la Tierce (*Histoire, Obligations et Statuts de la tr. ven. Confraternité des F.M.*, etc., 1742, 1745), who describes himself as a former member of the Duke of Lorraine's Lodge, London, whose book is in substance a translation of the *Constitutions* of 1721, supplemented by the new articles of 1738, with various introductions by the author. He claims to have produced facts omitted by Anderson; indeed gives a very detailed account of the Grand Masters, from Noah onwards, reserving a distinguished place to Misraim. The introduction preceding the "Obligations of a Freemason" consists of "the following discourse pronounced by the Grand Master of the Freemasons of France, in the Grand Lodge, assembled solemnly at Paris, in the year of Freemasonry, five thousand seven hundred and forty." It reappeared in other publications, London, 1757 and 1795 (in French); the Hague, 1773 (also French); in the appendix to the second (1743) and third (1762) editions of the first translation into German of Anderson's *Constitutions* (Frankfort, 1741); and elsewhere. It will be observed that the *Almanack* attributes the speech to a Mr. R. and gives no date; Tierce, to the Grand Master in 1740; whilst, according to Kloss (*Geschichte*, etc., *op. cit.*, vol. i, p. 44), the German translations merely state that the Grand Orator delivered it. That the speech was Ramsay's is known from his confession to Geusau and the only remaining matter of doubt is the exact date of its delivery. Jouast (*Histoire du Grand Orient de France*, Paris, 1865, p. 63) maintains that it was delivered on June 24, 1738, on the occasion of the installation of the Duc D'Antin as Grand Master, referring to the Duke some expressions therein which probably applied to Cardinal Fleury; states that the speech was first printed at the Hague in 1738, bound up with some poems attributed to Voltaire and some licentious tales of Piron. If such a work really existed at that date, it was probably the original of the *Lettre philosophique par M. de V——, avec plusieurs pièces galantes*, London, 1757 and, again, in 1795; but Kloss, in his *Bibliographie*, knows nothing of it.

Thory dates the appearance of Ramsay as Orator, December 24, 1736 (*Acta Latomorum*, Paris, 1815, vol. i, p. 32). But J. Emile Daruty would appear to have settled the matter almost beyond doubt, by the discovery, in a very rare work (P. E. Lemontey, *Histoire de la Régence et de la Minorité de Louis XV, jusq'au Ministère du Cardinal de Fleury*, Paris, vol. vii, pp. 292 *et seq.*) of the two following letters (*Recherches sur le rite Écossais*, etc., Mauritius and Paris, 1879, pp. 287, 288), addressed by Ramsay to Cardinal Fleury, the all-powerful prime minister of France.

March 20, 1737.

Deign, *Monseigneur*, to support the Society of Freemasons [Ramsay used the English spelling] in the large views which they entertain and your Excellency will render your name more illustrious by this protection than Richelieu did his by

founding the French Academy. The object of the one is much vaster than that of the other. To encourage a society which tends only to reunite all nations by a love of truth and of the fine arts, is an action worthy of a great minister, of a Father of the Church and of a holy Pontiff.

As I am to read my discourse to-morrow in a general assembly of the Order and to hand it on Monday to the examiners of the *Chancellerie* [the censors of the Press—prior to publication], I pray your Excellency to return it to me to-morrow before mid-day by express messenger. You will infinitely oblige a man whose heart is devoted to you.

March 22, 1737.

I learn that the assemblies of Freemasons displease your Excellency. I have never frequented them except with a view of spreading maxims which would render by degrees incredulity ridiculous, vice odious and ignorance shameful. I am persuaded that if wise men of your Excellency's choice were introduced to head these assemblies, they would become very useful to religion, the state and literature. Of this I hope to convince your Excellency if you will accord me a short interview at Issy. Awaiting that happy moment, I pray you to inform me whether I should return to these assemblies and I will conform to your Excellency's wishes with a boundless docility.

Cardinal Fleury wrote on the margin of this letter in pencil, *Le roi ne le veut pas*. This probably explains Ramsay's meteor-like appearance in Masonic annals; for the only sign we have of his activity in Lodge is connected with this speech. Thory's assertions that he promulgated a new Rite was made sixty years afterwards without a shadow of proof. His speech may possibly have given rise to new Degrees, but what grounds are there for ascribing their invention and propagation to him? But precisely because Ramsay is only known by this one speech, does it appear probable, that in the above letters he is alluding to this one and no other; if so, it was beyond doubt delivered on March 21, 1737.

The speech itself—in its entirety—is unknown in an English garb and, as the various versions differ slightly, the translation chosen is that of De la Tierce, which is generally accepted as the most correct.

Ramsay's Oration

The noble ardour which you, gentlemen, evince to enter into the most noble and very illustrious Order of Freemasons, is a certain proof that you already possess all the qualities necessary to become members, that is, humanity, pure morals, inviolable secrecy and a taste for the fine arts.

Lycurgus, Solon, Numa and all political legislators have failed to make their institutions lasting. However wise their laws may have been, they have not been able to spread through all countries and ages. As they only kept in view victories and conquests, military violence and the elevation of one people at the expense of another, they have not had the power to become universal, nor to make themselves acceptable to the taste, spirit and interest of all nations. Philanthropy was not their basis. Patriotism badly understood and pushed to excess, often destroyed in these warrior republics love and humanity in general. Mankind is not essentially

distinguished by the tongues spoken, the clothes worn, the lands occupied or the dignities with which it is invested. The world is nothing but a huge republic, of which every nation is a family, every individual a child. Our Society was at the outset established to revive and spread these essential maxims borrowed from the nature of man. We desire to reunite all men of enlightened minds, gentle manners and agreeable wit, not only by a love for the fine arts but, much more, by the grand principles of virtue, science and religion, where the interests of the Fraternity shall become those of the whole human race, whence all nations shall be enabled to draw useful knowledge and where the subjects of all kingdoms shall learn to cherish one another without renouncing their own country. Our ancestors, the Crusaders, gathered together from all parts of Christendom in the Holy Land, desired thus to reunite into one sole Fraternity the individuals of all nations. What obligations do we not owe to these superior men who, without gross selfish interests, without even listening to the inborn tendency to dominate, imagined such an institution, the sole aim of which is to unite minds and hearts in order to make them better, to form in the course of ages a spiritual empire where, without derogating from the various duties which different States exact, a new people shall be created, which, composed of many nations, shall in some sort cement them all into one by the tie of virtue and science.

The second requisite of our Society is sound morals. The religious orders were established to make perfect Christians, military orders to inspire a love of true glory and the Order of Freemasons to make men lovable men, good citizens, good subjects, inviolable in their promises, faithful adorers of the God of Love, lovers rather of virtue than of reward.

Polliciti servare fidem, sanctumque vereri
Numen amicitiæ, mores, non munera amare.

Nevertheless, we do not confine ourselves to purely civic virtues. We have amongst us three kinds of brothers : Novices or Apprentices, Fellows or Professed Brothers, Masters or Perfected Brothers. To the first are explained the moral virtues ; to the second the heroic virtues ; to the last the Christian virtues ; so that our Institution embraces the whole philosophy of sentiment and the complete theology of the heart. This is why one of our Brothers has said :

Freemason, illustrious Grand Master,
Receive my first transports,
In my heart the Order has given them birth,
Happy I, if noble efforts
Cause me to merit your esteem
By elevating me to the sublime,
The primeval Truth,
To the Essence pure and divine,
The celestial Origin of the soul,
The Source of life and love.

Because a sad, savage and misanthropic philosophy disgusts virtuous men, our ancestors, the Crusaders, wished to render it lovable by the attractions of innocent pleasures, agreeable music, pure joy and moderate gaiety. Our festivals are not what the profane world and the ignorant vulgar imagine. All the vices of heart and soul are banished there and irreligion, libertinage, incredulity and debauch

are proscribed. Our banquets resemble those virtuous *symposia* of Horace, where the conversation only touched what could enlighten the soul, discipline the heart and inspire a taste for the true, the good and the beautiful.

O noctes cœnæque Deum . . .
Sermo oritur, non de regnis domibusve alienis
. . . sed quod magis ad nos
Pertinet, et nescire malum est, agitamus ; utrumne
Divitiis homines, an sint virtute beati ;
Quidve ad amicitias usus rectumve trahat nos,
Et quæ sit natura boni, summumque quid ejus.

Thus the obligations imposed upon you by the Order, are to protect your Brothers by your authority, to enlighten them by your knowledge, to edify them by your virtues, to succour them in their necessities, to sacrifice all personal resentment, to strive after all that may contribute to the peace and unity of society.

We have secrets ; they are figurative signs and sacred words, composing a language sometimes mute, sometimes very eloquent, in order to communicate with one another at the greatest distance, to recognize our Brothers of whatsoever tongue. These were words of war which the Crusaders gave each other in order to guarantee them from the surprises of the Saracens, who often crept in amongst them to kill them. These signs and words recall the remembrance either of some part of our science, of some moral virtue or of some mystery of the faith. That has happened to us which never befell any former Society. Our Lodges have been established, are spread in all civilized nations and, nevertheless, among this numerous multitude of men never has a Brother betrayed our secrets. Those natures most trivial, most indiscreet, least schooled to silence, learn this great art on entering our Society. Such is the power over all natures of the idea of a fraternal bond ! This inviolable secret contributes powerfully to unite the subjects of all nations, to render the communication of benefits easy and mutual between us. We have many examples in the annals of our Order. Our Brothers, travelling in divers lands, have only needed to make themselves known in our Lodges in order to be there immediately overwhelmed by all kinds of succour, even in time of the most bloody wars, while illustrious prisoners have found Brothers where they only expected to meet enemies.

Should any fail in the solemn promises which bind us, you know, gentlemen, that the penalties which we impose upon him are remorse of conscience, shame at his perfidy and exclusion from our Society, according to those beautiful lines of Horace :

Est et fideli tuta silencio
Merces ; vetabo qui Cereris sacrum
Vulgarit arcanum, sub iisdem
Sit trabibus, fragilemque mecum
Salvat phaselum. . . .

Yes, sirs, the famous festivals of Ceres at Eleusis, of Isis in Egypt, of Minerva at Athens, of Urania amongst the Phœnicians, of Diana in Scythia were connected with ours. In those places mysteries were celebrated which concealed many vestiges of the ancient religion of Noah and the Patriarchs. They concluded with banquets and libations when neither that intemperance nor excess were known into which the heathen gradually fell. The source of these infamies was the admission

to the nocturnal assemblies of persons of both sexes in contravention of the primitive usages. It is in order to prevent similar abuses that women are excluded from our Order. We are not so unjust as to regard the fair sex as incapable of keeping a secret. But their presence might insensibly corrupt the purity of our maxims and manners.

The fourth quality required in our Order is the taste for useful sciences and the liberal arts. Thus, the Order exacts of each of you to contribute, by his protection, liberality or labour, to a vast work for which no academy can suffice, because all these societies being composed of a very small number of men, their work cannot embrace an object so extended. All the Grand Masters in Germany, England, Italy and elsewhere, exhort all the learned men and all the artisans of the Fraternity to unite to furnish the materials for a Universal Dictionary of the liberal arts and useful sciences, excepting only theology and politics. [This proposed Dictionary is a curious *crux*—it is possible that the Royal Society may have formed some such idea ? But at least Ramsay's express exclusion of theology and politics should have shielded him from the accusation of wishing to employ Freemasonry for Jesuitical and Jacobite purposes. With the exception of the constant harping on the Crusades, there is so far nothing in the speech of which to complain.]

The work has already been commenced in London and, by means of the union of our Brothers, it may be carried to a conclusion in a few years. Not only are technical words and their etymology explained, but the history of each art and science, its principles and operations, are described. By this means the lights of all nations will be united in one single work, which will be a universal library of all that is beautiful, great, luminous, solid and useful in all the sciences and in all noble arts. This work will augment in each century, according to the increase of knowledge, it will spread everywhere emulation and the taste for things of beauty and utility.

The word Freemason must therefore not be taken in a literal, gross and material sense, as if our founders had been simple workers in stone, or merely curious geniuses who wished to perfect the arts. They were not only skilful architects, desirous of consecrating their talents and goods to the construction of material temples ; but also religious and warrior princes who designed to enlighten, edify and protect the living Temples of the Most High. This I will demonstrate by developing the history or rather the renewal of the Order.

Every family, every Republic, every Empire, of which the origin is lost in obscure antiquity, has its fable and its truth, its legend and its history. Some ascribe our institution to Solomon, some to Moses, some to Abraham, some to Noah, some to Enoch, who built the first city, or even to Adam. Without any pretence of denying these origins, I pass on to matters less ancient. This, then, is a part of what I have gathered in the annals of Great Britain, in the Acts of Parliament, which speak often of our privileges and in the living traditions of the English people, which has been the centre of our Society since the eleventh century.

At the time of the Crusades in Palestine many princes, lords and citizens associated themselves and vowed to restore the Temple of the Christians in the Holy Land, to employ themselves in bringing back their architecture to its first institution. They agreed upon several ancient signs and symbolic words drawn from the well of religion in order to recognize themselves amongst the heathen and Saracens. These signs and words were only communicated to those who

promised solemnly, even sometimes at the foot of the altar, never to reveal them. This sacred promise was therefore not an execrable oath, as it has been called, but a respectable bond to unite Christians of all nationalities in one confraternity. Some time afterwards our Order formed an intimate union with the Knights of St. John of Jerusalem. From that time our Lodges took the name of Lodges of St. John. This union was made after the example set by the Israelites when they erected the second Temple who, whilst they handled the trowel and mortar with one hand, in the other held the sword and buckler. [This idea forms the groundwork of all subsequent Scots grades: Knightly Scotch Masons who, in the old Temple, rediscovered the Sacred Name, the trowel in one hand, the sword in the other. Ramsay's allusion, it will be observed, is not to any existing Degree of his day, but an innocent allegory in illustration of his thesis.]

Our Order, therefore, must not be considered a revival of the Bacchanals, but as an Order founded in remote antiquity, renewed in the Holy Land by our ancestors in order to recall the memory of the most sublime truths amidst the pleasures of society. The kings, princes and lords returned from Palestine to their own lands and there established divers Lodges. At the time of the last Crusades many Lodges were already erected in Germany, Italy, Spain, France and, from thence, in Scotland, because of the close alliance between the French and the Scotch. James, Lord Steward of Scotland, was Grand Master of a Lodge established at Kilwinning, in the West of Scotland, MCCLXXXVI [this passage has been seized upon by the inventors of Scots rites, all pretending to hail from Heredom Kilwinning, asserting the superiority in point of antiquity and pure tenets of the Grand Lodge held there—which body, it is almost unnecessary to say, never existed], shortly after the death of Alexander III, King of Scotland, and one year before John Baliol mounted the throne. This lord received as Freemasons into his Lodge the Earls of Gloucester and Ulster, the one English, the other Irish.

By degrees our Lodges and our Rites were neglected in most places. This is why of so many historians only those of Great Britain speak of our Order. Nevertheless it preserved its splendour among those Scotsmen of whom the Kings of France confided during many centuries the safeguard of their royal persons.

After the deplorable mishaps in the Crusades, the perishing of the Christian armies and the triumph of Bendocdar, Sultan of Egypt, during the eighth and last Crusade, that great Prince Edward, son of Henry III, King of England, seeing there was no longer any safety for his Brethren in the Holy Land, whence the Christian troops were retiring, brought them all back and this colony of Brothers was established in England. As this prince was endowed with all heroic qualities, he loved the fine arts, declared himself protector of our Order, conceded to it new privileges and then the members of this Fraternity took the name of Freemasons after the example set by their ancestors.

Since that time Great Britain became the seat of our Order, the conservator of our laws and the depository of our secrets. The fatal religious discords which embarrassed and tore Europe in the sixteenth century caused our Order to degenerate from the nobility of its origin. Many of our Rites and usages which were contrary to the prejudices of the times were changed, disguised, suppressed. Thus it was that many of our Brothers forgot, like the ancient Jews, the spirit of our laws and retained only the letter and shell. The beginnings of a remedy have already been made. It is necessary only to continue and, at last, to bring everything back to

its original institution. This work cannot be difficult in a State where religion and the Government can only be favourable to our laws.

From the British Isles the Royal Art is now repassing into France, under the reign of the most amiable of Kings, whose humanity animates all his virtues and under the ministry of a Mentor [evidently Cardinal Fleury], who has realized all that could be imagined most fabulous. In this happy age when love of peace has become the virtue of heroes, this nation [France] one of the most spiritual of Europe, will become the centre of the Order. She will clothe our work, our statutes, our customs with grace, delicacy and good taste, essential qualities of the Order, of which the basis is the wisdom, strength and beauty of genius. It is in future in our Lodges, as it were in public schools, that Frenchmen shall learn, without travelling, the characters of all nations and that strangers shall experience that France is the home of all peoples. *Patria gentis humanæ.*

Now to what does this speech amount? a mere embellishment of Anderson! Builders and princes had united in Palestine for a humane purpose; the Society had been introduced into Europe, especially Scotland; had perished and been reintroduced into England by Prince Edward. From that time they had continued a privileged class of builders—Ramsay no longer claims for them knightly attributes—and had lost their moral tenets during the Reformation, becoming mere operative artisans; they had lately recovered or revived their old doctrines; and France was destined to be the centre of the reformed Fraternity. The introduction of the legend of the Crusades may be taken to be a natural consequence of Ramsay's position in life, of the high nobility and gentry he was addressing, to whom the purely mechanical ancestry may have wanted toning down. But surely the Oration is not such a very heinous one? More dangerous and absurd speeches are still made in the Craft. That inventive minds, for their own purposes, may have seized upon and falsely interpreted certain passages, is no fault of Ramsay. It was looked upon with approbation by his contemporaries; it is simply impossible to find in it any indication of a desire to pervert Masonic ceremonies. One or two points may be further inquired into. The cause of the allusion to Kilwinning may simply be that Ramsay was from Ayr and, probably, as an antiquary acquainted with its very ancient history, brought in the Lodge merely as an ornament. His choice of the Order of St. John of Jerusalem may easily be accounted for. It was not the St. John of Malta, nor was he ever known to allude to the Templars. The fact is, he was himself a Knight of St. John of Jerusalem and thus paid a tribute to his own Order. In 1714–19 Helyot's great work on the spiritual and temporal orders was published at Paris (*Hist. des Ordres Monastiques, Religieux et Militaires*). The third volume contains the history of the Order of St. Lazarus, of which Ramsay was a knight. Who can doubt that he read it? This states that in the fourth century an Order of St. Lazarus was established in Palestine and erected everywhere hospitals for lepers, which were called Lazarettes. Later on the Hospitallers of St. John of Jerusalem were established. The two associations united and worked under the same master, called the Master of the Hospital. When the Order of St. John added the vow of celibacy, these two separated. One retook the name of St.

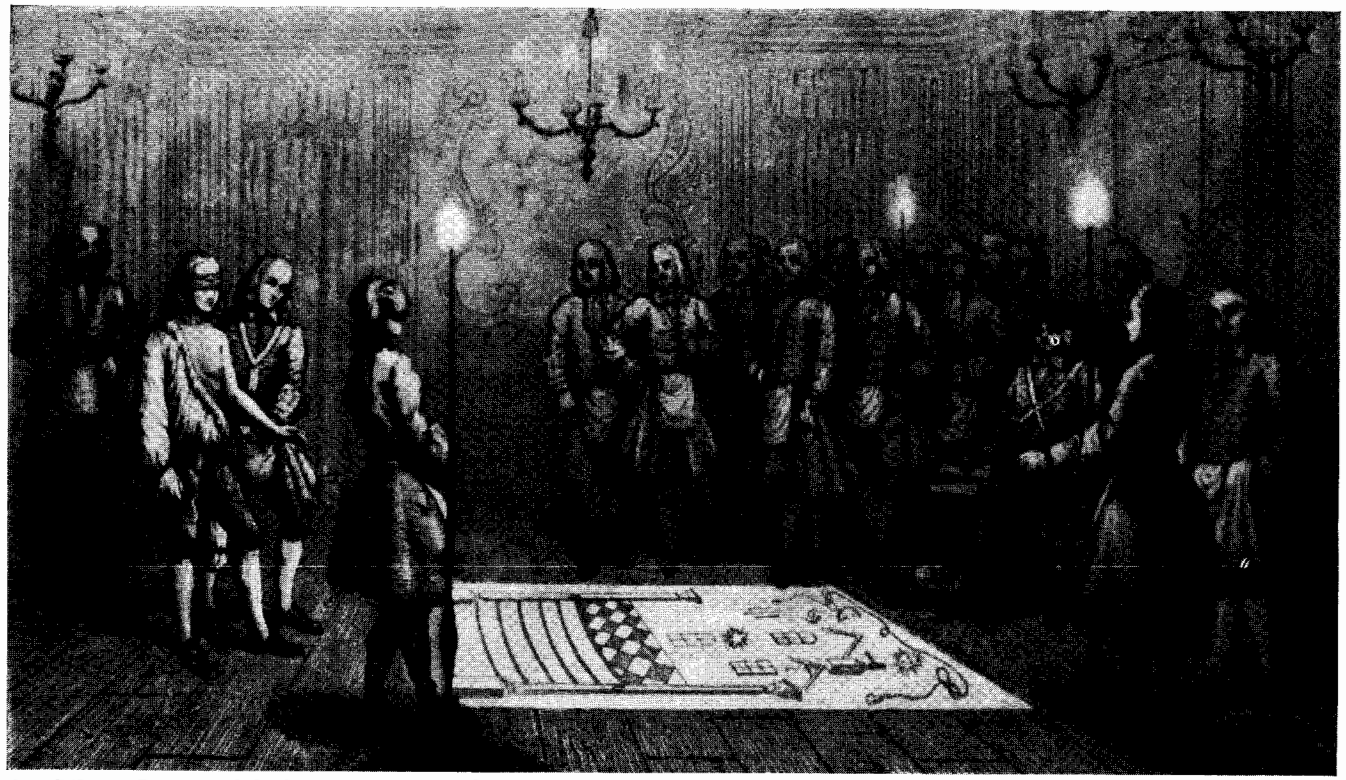
Lazarus, the other changed theirs to St. John the Baptist. At the time that the Hospitallers were in the service of the King of Jerusalem, they consisted of three Orders—knights to fight, servitors to nurse and clerics or chaplains. King Henry of England increased considerably their income, but France did most for the Order and it ultimately took refuge in that country. The Grand Master of that day was styled Grand Master of the Holy Order of Lazarus *cis et transmare*. In 1354 the Grand Master empowered John Halliday, a Scot, to rule over the temporal and spiritual affairs of the Order in Great Britain. In some sort, then, Ramsay was a descendant of the Order of St. John of Jerusalem, which, however, as such, was extinct and thus may be understood the very natural selection made of that Order on which to found his romance.

Following the Oration we have a copy of *Statutes in usage* [at that time] *in France*. These are a paraphrase, more or less, of Anderson's *Old Regulations*. One in particular must be quoted, because they are all attributed to Ramsay—though without rhyme or reason—and because this especial one has been used to prove that he intended to employ Freemasonry for the propagation of the Roman Catholic religion.

Every incredulous brawler who shall have spoken or written against the holy dogmas of the ancient faith of the Crusaders shall be for ever excluded from the Order ; etc., etc.

But who would think that this was meant to exclude Protestants ? The ancient faith of the Crusaders was Christianity. At a time when the Protestants were not thought of, no distinction could possibly be made between them and the then Universal Church. It would be absurd to call the Crusaders Roman Catholics in contradistinction to Protestants. The article simply means that Masons must be Christians ; must be of the Catholic Church : whether Roman, Anglican, Greek or any other variety, was not even thought of. Therefore, even should these articles owe their inspiration to Ramsay—owing to want of evidence—they are quite powerless to strengthen the odious calumny under which he has so long lain.

One other matter must be referred to, although of no great importance. In 1736, the Lieutenant-General of Police in Paris, Hérault, is said to have obtained, through an opera dancer, Madame Carton, a Masonic examination, mainly a transation of Pritchard's *Masonry Dissected*, which he caused to be published as an exposure of Freemasonry. In reply to this appeared *Rélation apologique et historique de la Société des F.M.*, par J. G. D. M. F. M., Dublin, Chez Patrice Odonoko, 1738, 8°—2nd edition, in London, 1749. It was burned at Rome, as mentioned already, by the Public Executioner, on February 1, 1739. Many ingenious attempts have been made to prove the truth of this statement and to show the community of style and ideas between Ramsay's Oration and the *Rélation*. As long as there was reason to suppose that the Oration was delivered in 1740, it was difficult to decide why Ramsay should have been selected to father this production and the very audacity of the assertion carried conviction with it. It could only be assumed that the



From l'Histoire Pittoresque de la Franc-Maçonnerie par Clavel, 1844.

A Masonic Lodge in Paris, 1740.

From a contemporary print.

correspondent of the *Gentleman's Magazine* was possessed of certain private information. But if the Oration was delivered in 1737, it is easy to conceive that the *Rélation* might well have been attributed to the same hand in 1738. A mere guess at the hidden authorship. This fact tends to corroborate the Oration's date of 1737, for it may safely be affirmed that Ramsay did not write the *Rélation*. Its style is far less pure than his, the orthography is totally distinct. Ramsay doubles all his consonants in such words as *apprendre*, *combattre*, *difficile*; the author of the *Rélation* writes *aprendre*, *combatre*, *dificile*, etc. The initials of the author, J. G. D. M. F. M., might perhaps be read as J. G., Dr. Med., Free Mason.

A word must, however, be said as to the case for the plaintiff.

Dr. George Oliver paid the Chevalier a high tribute for inventive genius, when he said:

> If I had not found certain unmistakeable inventions of a Master's part at an earlier date than the period when the Chevalier Ramsay flourished, I should have assigned the invention of this legend to him, as he was possibly the fabricator of the Degrees called Ineffable, which exemplify and complete the allegory of Hiram Abiff and, if judiciously managed, might, together, have formed a pleasing fiction.

Prince Charles Edward Stuart is said to have established the Rite de la Vielle-Brethren at Toulouse, which he denominated *Écossais Fideles*, in honour of the kind reception his aide-de-camp, Sir Samuel Lockhart, had received from the Freemasons in Scotland. The Degrees of Ramsay were blended in this Rite. Ramsay issued a manifesto to the town of Arras, giving to the Lodge there the power to confer his Degree of the Eagle and Pelican. This thus formed the first authorized Chapter for the working of the higher grades.

There were nine Degrees in Ramsay's system, the first four of which comprehended Symbolical Masonry and formed the first Chapter. The second Chapter was composed of four further Degrees and comprehended what was called the Masonry of the Crusaders. The third Chapter was formed of those who had been admitted to the ninth or last Degree or into the secrets of Scientific Masonry. The three Chapters were united into a Consistory.

It would appear indisputable that Freemasonry was used as a tie to cement the adherents of James more closely to each other, notwithstanding the Papal denunciations of the Craft. Ladislas de Malezovich, in his *Sketch of the Earlier History of Masonry in Austria and Hungary* (*A.Q.C.*, vol. v) claims that Ramsay must be regarded as the father of the Higher Degrees, for, in his famous oration, he first connected —without historical foundation—Masonry with the Crusades and the great historical orders of knighthood. He asserts that Ramsay established three Degrees, viz. Ecossais, Novice and Knight Templar and that out of this system sprang up, with a number of others, the so-called Rite de Clermont, which was founded at Paris, in 1754, by the Chevalier de Bonneville, although some claim that this was of Jesuit origin and that the Jesuits introduced several new Degrees, founded on Ramsay's system, which they used for the extension of their order. Ramsay, he says, added four other Degrees, making seven in all, viz. Maître Écossais, Maître Élu or

Chevalier de l'Aigle, Chevalier illustre de Templier, also called Knight of the Most Holy Sepulchre; and Chevalier Sublime or Knight of God.

Baron Hunde, then a Protestant (though he afterwards became a Roman Catholic at the importunity of his wife), contrived to obtain admission to the Order. The lessons he learned there formed the nucleus in his mind for a new system of the Degrees, seven in all, which he introduced into Germany, under the imposing title of Templeorden or Orden des Stricten Observantz.

Oliver, in his *Historical Landmarks*, asserts that Ramsay changed the names of the Degrees from Irlandais to Écossais, as he was a Scot by birth and made use of the existing machinery for the purpose of excluding all Masons who were not prepared for partisanship. In inventing the new Degrees, Ramsay claimed that they dated their origin from the Crusades and that Godfrey de Bouillon was the Grand Master. He began, says Oliver, like all other innovators, by exacting the most inviolable secrecy from his novices. He told them that

> silence and secrecy are the very soul of the Order and you will carefully observe this silence, as well with those whom you may have reason to suppose are already initiated as with those whom you may hereafter know really belong to the Order. You will never reveal to any person, at present or hereafter, the slightest circumstances relative to your admission, the Degree you have received; nor the time when admitted. In a word, you will never speak of any object relating to the Order, even before Brethren, without the strongest necessity.

Oliver also asserts that, stimulated by the success which attended the promulgation of his manufactured Degrees in France, Ramsay

> brought his system of pretended Scottish Freemasonry into England, with the intention, it is supposed, of extending it indefinitely, if he found it acceptable to the English Fraternity, being commissioned by the Pretender, as an agent, to convert his interest with the Freemasons to the advantage of his employer. The attempt, however, failed and the overtures of Ramsay were unceremoniously rejected.

Ramsay, continues Oliver, returned to Paris, where he was received with enthusiasm and his system became the root and stem of so many additional Degrees of Scottish Masonry (so called) that their number cannot accurately be ascertained.

According to Burnes's *History of the Knights Templar*, Ramsay appeared in Germany under the sanction of a patent with the sign-manual of Edward Stuart

> appointing him Grand Master of the seventh province; but, although he had invented a plausible tale in support of his title and authority—both of which he affirmed had been made over to him by the Earl Marischal on his death-bed—and of the antiquity of his Order, which he derived, of course, from Scotland, where the chief seat of the Templars was at Aberdeen, the imposture was soon detected; it was even discovered that he had himself enticed and initiated the ill-fated Pretender into his fabulous order of chivalry. The delusions on this subject, however, had taken such a hold in Germany that they were not altogether dispelled until a deputation had actually visited and found, among the worthy and astonished Brethren there, no trace, either of very ancient Templars or Freemasonry.

But if Ramsay stands acquitted of wilfully perverting Freemasonry, can he be brought in guilty of unintentionally being the cause of the numerous inventions which so soon followed his discourse? Given a nation such as we know the French to be, volatile, imaginative, decidedly not conservative in their instincts, suddenly introduced to mysterious ceremonies unconnected with their past history —given a ritual which appeals in no way to their peculiar love of glory and distinction—which fails to harmonize with their bent of mind—it was almost inevitable that some " improvements " should have been attempted. Add to this a certain number of more or less clever men, ambitious to rise at once to an elevated position in the Craft, perhaps to replenish their purses by the sale of their own inventions. All these elements existed, as events have proved and thus France was ready for the crop of high grades which so soon sprang up. Finding in Ramsay's speech indications which they could twist to their own purpose, they cleverly made use of them as a sort of guarantee of the genuineness of their goods. But they soon went far beyond any allusions contained in the Oration, for not a word can there be found pointing to the various degrees of vengeance, *Elus*, *Kadosch*, etc., or to the Templars. Although this speech did not suggest additional Degrees, it is probable that it aided intending inventors in their previously conceived designs. The distinction is a fine one and not worth arguing. It will suffice to have proved that Ramsay did write the speech, that his intentions were quite compatible with the most absolute innocence, that he was neither a Stuart intriguer nor a Jesuit missionary in disguise. As already remarked, he immediately disappeared from the Masonic stage, although he lived for seven years afterwards. His name had not previously been mentioned in connexion with Freemasonry, therefore, if any persons assert that he was the concocter of a new rite of seven Degrees, the onus of proving anything so wildly improbable rests entirely upon themselves.

Ramsay's great and final secret was that " every Mason is a Knight Templar." His monumental work was published posthumously at Glasgow in 1749 and was entitled *The Philosophical Principles of Natural and Revealed Religion.* It created considerable stir in Roman Catholic circles, as the author enunciated views at variance with the doctrines of that Church. It was highly praised by Jonathan Edwards and Dr. A. V. G. Allen, in his *Biography* of that Calvinistic divine, describes the book as one of the most remarkable works of the eighteenth century.

Always a great linguist, Ramsay, towards the end of his life, studied Chinese and became able to read that difficult language. His intimate friends were few in number, his chief confidant in Edinburgh being Dr. John Stevenson. He was also acquainted with Dean Swift and on friendly terms with J. B. Rousseau and Racine.

Ramsay passed away on May 6, 1743, at St. Germain-en-Laye, where he was buried and, at his own request, on his tomb was engraved *Universitæ Religionis vindex et Martyr.* His heart was removed from his body and transferred to the nunnery of St. Sacrament at Paris. He was survived by his wife, who was a daughter of Sir David Nairn.

CHAPTER II

FREEMASONRY IN FRANCE

A NATIVE historian of French Freemasonry would, naturally, turn first of all to the archives of the Grand Orient of France. These have been utilized to their full extent, but unfortunately they contain little to aid research before the commencement of the nineteenth century.

The Grand Librarian thus describes them in an official report (Rebold, *Histoire des trois Grandes Loges*, p. 173):

> The library consists only of some few profane [i.e. non-Masonic] volumes, about forty volumes in German, some English works and a bundle of pamphlets. The minutes of the Grand Orient from 1789 onwards are in a tolerably satisfactory state. In a portfolio are to be found the minutes of the *Grande Loge de Conseil* from 1773 to 1778; those from 1788–1800 are very incomplete. There is no collection of its circulars to subordinate Lodges and it would be impossible to form a complete series of printed calendars. The earliest is that of 1807 and numerous intervals occur in subsequent times.

Kloss (*Geschichte der Freimaurerei in Frankreich*, vol i, p. 193) adds that no complete list of French Lodges is anywhere in existence of a date preceding the end of the last century.

French Freemasonry is supposed to date from about the year 1721 and, as no Minutes whatever, relating to any earlier period than 1773, are to be found, it is obvious that, failing contemporaneous writings, the history of its first half century must be open to much doubt. The first comprehensive account of the French Craft appeared in 1773 as a five-page article, s.v. "Franche-Maçonnerie," by De Lalande, in the *Encyclopédie Yverdon*. Joseph Jérôme Lefrançais de Lalande, the celebrated astronomer and director of the Paris Observatory, was born July 11, 1732 and died April 4, 1807. He could, therefore, have scarcely been initiated before *circa* 1750, so that his account of early French Masonry resolves itself into hearsay. He was Master of the famous Lodge of the Nine Sisters (or Muses) at Paris, of which Benjamin Franklin, John Paul Jones, together with the French leaders of the arts and sciences, were members. Subsequent writers have been enabled to make use of some few pamphlets, circulars, or exposures and none had more opportunities in this respect, or availed himself of them to greater advantage, than Kloss. Another historical contribution is that of De-la-Chaussée in his *Mémoire Justificatif*, a printed defence of his official conduct, which had been impugned by Labady, published in 1772.

The first real historian of French Freemasonry was Thory (1812–15, *Annales Originis Magni Galliarum Orientis* and *Acta Latomorum*) and his principal successors in chronological order have been Von Nettlebladt (*circa* 1836, *Geschichte Freimaurischer Systeme*, published 1879), Kloss (1852, *op. cit.*), Rebold (1864, *op. cit.*), Jouast (1865, *Histoire du Grand Orient de France*) and Daruty (1879, *Recherches sur le Rite Écossais*). De-la-Chaussée's work is a defence of his own particular conduct and, therefore, not always to be trusted implicitly. Thory wrote nearly ninety years after the first beginnings of Freemasonry in France. His early facts are taken from Lalande and, in the total absence of any other authority, every later historian has been more or less obliged to follow him. It may also further be remarked that Thory was an uncompromising partisan of the High Degrees and can be proved to have distorted historical facts and misquoted documents to suit his own views. Nettlebladt was as strong a partisan of Zinnendorff's system and equally guilty of historical perversion. Kloss was painstaking, though sometimes blinded by his hatred of the High Degrees. Rebold suffered under the same defect, combined with a prejudice against the Grand Orient, of which his party became a rival. Jouast, on the contrary, wrote as the avowed advocate of that body and errs in the opposite direction; whilst Daruty, a member of the rival Ancient and Accepted Rite, with a personal grievance against the Grand Orient, is very one-sided in his views and not sufficiently critical in his acceptance of alleged facts. In these circumstances it will be seen that the history of the first fifty years of French Freemasonry cannot be otherwise than a series of possibilities, probabilities, surmises and traditions; whereas, in recording that of the following hundred and fifty years one must steer very carefully between contending opinions—with a leaning towards those of Kloss in doubtful matters.

According to De Lalande, or tradition, which, in this case, amounts to much the same thing, the first Lodge in France was founded in Paris by the Earl of Derwentwater in 1725 on a Warrant from the Grand Lodge of England. It is true that a Lodge at Dunkirk (Amitié et Fraternité), which affiliated with the Grand Orient in 1756, then claimed to have been constituted from England in 1721; that claim was allowed; but, as it certainly never was constituted by the Grand Lodge of England at all, its alleged early origin may be ascribed to the ambition of its members. Anderson, in his *Book of Constitutions*, mentions the 1725, but not the 1721, Lodge. The colleagues of Lord Derwentwater are stated to have been a Chevalier Maskelyne, a Squire Hénquelty, with others, all partisans of the Stuarts. The Lodge assembled at the restaurant of an Englishman called Hurre, in the Rue des Boucheries. A second Lodge was established in 1726 by an English lapidary, Goustand. Neither of these names has the sound of being English. A circular of the Grand Orient—September 4, 1788—mentions as existing in 1725–30 five Lodges, Louis d'Argent, Bussy, Aumont, Parfaite Union and Bernouville. Lalande ascribes no name to Derwentwater's Lodge and calls the Louis d'Argent the third Lodge in Paris. Clavel (who was an active Freemason and Master of the Lodge Emeth) makes the Lodge of 1726 the third in Paris, says it was called St. Thomas and was

identical with the Louis d'Argent. Ragon agrees, but gives the date as 1729. Rebold looks upon these names as those of two distinct Lodges under the dates 1726 and 1729 respectively and thinks the first one identical with Derwentwater's Lodge. Speaking of the latter Lalande says (Daruty, *Recherches*, etc., p. 84, *note* 42):

In less than ten years the reputation of this Lodge attracted five to six hundred Brethren within the circle of the Craft and caused other Lodges to be established.

Nothing, however, can positively be said of these early Lodges for want of contemporary evidence. If we turn to the English *Engraved Lists* we find that whatever Lodge (or Lodges) may have existed in Paris in 1725 must have been unchartered, for the first French Lodge on the roll is on the list for 1730–2, No. 90, the King's Head, Paris (see Gould's *Four Old Lodges*, p. 50). King's Head is identical with Louis d'Argent—a silver coin bearing the effigy of King Louis. In 1736–9, No. 90 is shown at the Hotel de Bussy, Rue de Bussy and the date of constitution as April 3, 1732. This was known afterwards as Loge d'Aumont, because le Duc d'Aumont was initiated therein. The first two of the five Lodges cited by the Grand Orient in 1788 were, therefore, in reality one and the same. In 1740 it became No. 78 and met at the Ville de Tonnèrre, Rue des Boucheries—in 1756 it received the number 49 and was erased in 1768. It would appear probable—more cannot be said—that Derwentwater's Lodge is identical with this Lodge; that it was an informal Lodge and did not petition for a Warrant till 1732. Further proof of irregularity is afforded by extracts from the daily papers (reprinted in *Masonic Magazine*, vol. iv, 1876, p. 419).

St. James's Evening Post, September 7, 1734.—We hear from Paris that a Lodge of Free and Accepted Masons was lately held there at her Grace the Duchesse of Portsmouth's house, where his Grace the Duke of Richmond, assisted by another English nobleman of distinction there, President Montesquieu, Brigadier Churchill, Ed. Yonge and Walter Strickland, Esq., admitted several persons of distinction, into that most Ancient and Honourable Society.

St. James's Evening Post, September 20, 1735.—They write from Paris that his Grace the Duke of Richmond and the Rev. Dr. Desaguliers ∴ ∴ now authorized by the present Grand Master (under his hand and seal and the seal of the Order), having called a Lodge at the Hotel Bussy in the Rue Bussy, [several] noblemen and gentlemen were admitted to the Order. . . .

It is noteworthy that this assembly was held in the premises of the only Lodge then warranted in France, but was evidently not a meeting of that Lodge, as it was "called" or convoked by the Duke of Richmond and Dr. Desaguliers. On May 12, 1737—the same journal informs us—on the authority of a private letter from Paris, that "five Lodges are already established." Of these one only is known to have been warranted. The second in France was constituted at Valenciennes as No. 127 (*Four Old Lodges*, p. 52), but dropped off the English roll (as No. 40) in 1813. The third on August 22, 1735, as No. 133, by the Duke of Richmond and

Aubigny, at his castle of Aubigny (see Anderson's *Constitutions*, 1738), and was erased in 1768. It is also known that, at that time the English Lodge at Bordeaux (Loge l'Anglaise, No. 204) was working, though not yet warranted by the Grand Lodge of England and it seems certain that no other French Lodge received an English Charter until 1766. It is, therefore, clear that of these five Paris Lodges, four were either self-constituted or derived their authority irregularly from the first, Au Louis d'Argent, No. 90.

The earliest publication which fixes a date for the introduction of Freemasonry into France is the *Sceau Rompu* of 1745 (*Le Sceau Rompu, ou la Loge ouverte aux profanes, par un francmaçon*, Cosmopolis), twenty-eight years before Lalande. It states:

As regards Freemasonry, its introduction may be placed at eighteen years ago [consequently in 1727], but at first it was worked under the deepest secrecy.

Lalande says:

Lord Derwentwater was looked upon as Grand Master of the Masons; he afterwards went to England and was beheaded. My Lord Harnouester was elected in 1736 by the four [Clavel says six, the *St. James's Evening Post* mentions five] Lodges which then existed in Paris; he is the first regularly elected Grand Master. In 1738 the Duc d'Antin was elected General Grand Master *ad vitam* for France. . . . In 1742 twenty-one Lodges existed in Paris.

On the other hand, a Frankfort publication (*Gründliche Nachricht*) of 1738 declares that nothing was heard of the French Craft before 1736; whilst another Frankfort publication of 1744 (*Der sich selbst vertheidigende Freimaurerei*) affirms that at the end of 1736, there were six Lodges in France and more than sixty Masons [one-tenth of the number cited by Lalande], who at that date [which is usually assigned to Lord Harnouester] elected the Earl of Derwentwater to succeed James Hector Maclean, who had served some years previously. How is it possible to reconcile all these conflicting statements?

Putting aside the above solitary reference to an alleged Grand Master Maclean anterior to Derwentwater, as a question impossible of solution with our present knowledge, it may well be asked how came Derwentwater to be a Mason at all? Charles Radcliffe was the brother of James Radcliffe, third and last Earl of Derwentwater. They were arrested for rebellion in 1715 and James was beheaded. Charles escaped to France and assumed the title—which had been forfeited for high treason—became concerned in the rebellion of 1745 and was beheaded on Tower Hill December 8, 1746 (Collins, *Peerage of England*, 1812, vol. ix, p. 407), meeting his fate as became a brave gentleman (*General Advertiser*, December 9, 1746). Having left England before the revival, where was he initiated? Not in Paris apparently, because he opened the first Lodge there. Also, why does the *St. James's Evening Post*, which mentions many men of lesser note in its Masonic news, never say a word about Charles Radcliffe, who was then at the head of the Craft in France? Moreover, who were the Chevalier Maskelyne and Squire Hénquelty, his colleagues? Their identity cannot be traced. Maskelyne is an English name, that of a Wiltshire

family, from which Nevil Maskelyne, the distinguished Astronomer-Royal, born in 1734, was descended, but there is no identification of this Chevalier Maskelyne with that family. The name Hénquelty has been spelt in various ways—Héguerty, Heguetty, Heguelly, etc. Above all, who was Lord Harnouester?

It must be admitted that Frenchmen—indeed, Continental writers generally—are not renowned for orthographical accuracy. By them Charles Radcliffe is invariably styled "Dervent-Waters," even M. de St. Simon continually calls the eldest son of John Dalrymple, created Viscount Stair by William III, "Mi-lord Flairs." The editor of the private reprint of Heutzner, on that writer's tradition respecting "the Kings of Denmark who reigned in England," buried in the Temple Church, metamorphosed the two Inns of Court, Gray's Inn and Lincoln's Inn, into the names of the Danish Kings, *Gresin* and *Lyconin*. Erroneous proper names of places occur continually in early writers, particularly French ones. There are some in Froissart that cannot be at all understood. Bassompierre is equally erroneous. *Jorchaux* is intended by him for York House; and, more wonderful still, *Inhimthort* proves by the context to be Kensington!" (Disraeli, *Curiosities of Literature*, ed. 1859, vol. i, p. 327). But can the utmost ingenuity convert Harnouester into the similitude of any name known to the English peerage? The only satisfactory hypothesis is that, previously to 1738, there existed in Paris one and, in the Departments, two regularly constituted Lodges, besides several others more or less irregular and that the fashion had, probably, been set in the first instance by refugees at the court of the Pretender and by other English visitors to the capital. Whether these Scottish names were not an afterthought, consequent on the rage for what is termed Scots Masonry which arose in 1740, or whether they really played an important part in the early days of the Craft in France must be left undecided.

We first appear to touch really solid ground in 1738, when the Duc d'Antin, a peer of France, said to have been initiated by the Duke of Richmond at Aubigny in 1737, was elected Grand Master *ad vitam* of French Freemasonry. That, from this moment, French Freemasonry, as such, distinct from the English Lodges warranted in France, was recognized as existing, may be gathered from Anderson's *Constitutions* of 1738 (p. 196).

All these foreign Lodges are under the patronage of our Grand Master of England, but the old Lodge at York City and the Lodges of Scotland, Ireland, France and Italy affecting independency, are under their own Grand Masters; though they have the same Constitutions, Charges, Regulations, etc., for substance, with their brethren of England.

This also tends incidentally to prove that up to this date French innovations on the rite of Masonry had not made themselves known. There is no authentic record that the Grand Lodge of England or any Grand Master of England ever granted a Warrant, Deputation, Dispensation, or Authority for the establishment of a Provincial Grand Master or Grand Lodge of France. Mackey in his *Revised History of Freemasonry* (Clegg's edition, p. 1266), says:

It has been very plausibly urged that the granting of such a Deputation to the titular Earl of Derwentwater would have been a political impossibility. He was a convicted disloyalist to the English Government and his execution had only been averted in 1715 by his escape from prison.

In opposition to this Rebold (*Histoire des trois Grandes Loges*, p. 44) says :

Lord Derwentwater, who, in 1725, received from the Grand Lodge at London full power to constitute Lodges in France, was, in 1735, invested by the same Grand Lodge with the functions of Provincial Grand Master. When he quitted France to return to England, where soon after he perished on the scaffold, a victim to his attachment to the Stuarts, he transferred the full power which he possessed to his friend, Lord Harnouester, whom he appointed as the representative during his absence, of his office of Provincial Grand Master.

Thory says that Derwentwater was chosen Grand Master by the Brethren at the time of the introduction of Freemasonry into Paris, whilst Lalande (*Encyclopédie*) says that, as the first Paris Lodge had been opened by Lord Derwentwater, he was regarded as the Grand Master and so continued until his return to England, without any formal recognition on the part of the Brethren.

In 1743 d'Antin died and, on December 11, 1743, sixteen Masters of Paris Lodges elected as his successor Prince Louis de Bourbon, Count de Clermont. The country Lodges accepted the nomination. Of the chief fact—Clermont's election—there can be no doubt ; the other statements are on the authority of a Grand Orient publication of 1777. Admitting them, we arrive at the probable number of Lodges in Paris and at the conclusion that Grand Lodge consisted only of the Paris Masters and that the Provinces were not represented in the governing body. But, whilst the Grand Orient in 1777 thus lays claim to only sixteen Lodges, Lalande in 1773 had referred to twenty-one. Perhaps five were not represented ? Meanwhile the new Society had awakened the suspicions of the police under Louis XV who, in 1737, ordered his courtiers, under threat of the Bastille, to abstain from joining it. The meetings of English Masons resident in Paris appear to have been tolerated, but the police sought to prevent Frenchmen from joining. The same year Chapelot—an innkeeper—was severely fined for receiving a Lodge on his premises. On December 27, 1738, the Lieutenant-General of Police, Hérault, dispersed an assembly in the Rue des Deux Ecus (*Acta Latomorum*, vol. i, p. 38) and really did imprison some of the members for a time. His machinations with the opera danseuse Carton in the same year and the consequent issue of the *Rélation Apologique*, are well known. All this did not prevent the Count de Clermont from accepting the Grand Mastership ; nor did his acceptance prevent the police interdicting Masonry once more in 1744 and, in 1745, descending on the Hôtel de Soissons, seizing the Lodge furniture and fining the proprietor, Leroy, heavily. This seems to have been the last act of the French authorities against Freemasonry. Findel, quoting Lalande, says that

at first only the nobles solicited and obtained admittance into the Lodges and, as long as this was the case, Freemasonry remained unmolested ; but, when the middle classes began to take an interest in it and the Lodges were gradually formed of less immaculate materials, the expediency of suppressing them altogether began to be debated. Louis XV, urged thereto, it is alleged, by his Father Confessor and his mistress, published an edict in 1737, in which he declared that, as the inviolable secrets of the Masons might cover some dreadful design, he prohibited all his loyal subjects from holding any intercourse with them. All Freemasons belonging to the nobility were forbidden to appear at Court. But, instead of being discouraged by this prohibition, curiosity was only the more awakened. Lodges were assembled in secret and the number of candidates for initiation increased daily. The wealthy Englishmen resident in Paris warmly defended the cause, nor could they easily be intimidated. One of them had the temerity boldly to announce publicly that a Lodge would meet for the purpose of electing a Grand Master.

Findel also says that Hérault published the Ritual which was found among the confiscated papers.

The Bull issued by Pope Clement XII in 1738 was non-effective in France, it not being published in that country ; nor was that issued a few years later by Pope Benedict XIV. One of the results of the Bull, however, was the formation of the Society known as the Mopses, whose customs are described in *L'Ordre des Francs-maçons trahi*. This Society is said to have originated in Germany in order to take the place of the Masonic Order among Catholics, who composed the membership. Instead of an oath, the word of honour was taken and several of the Princes of the German Empire became Grand Masters of the Society, into which women were admitted as members.

During the period just sketched, it has always been maintained that Ramsay introduced a Rite of five Degrees between 1736–8, called the Rite de Ramsay or de Bouillon. Beyond mere assertions, echoes of Thory, there is not the slightest evidence that a Rite de Ramsay ever existed. The appellation is a comparatively modern one, not being heard of until Thory invented it. Nevertheless, about 1740, various Rites or Degrees of what has been called Scots Masonry did spring into existence, followed shortly afterwards by Scots Mother-Lodges controlling systems of subordinate Scots Lodges. At first all these had reference to the recovery of the lost word, but before long additions were made. In 1743 the Masons of Lyons invented the Kadosh Degree, comprising the vengeance of the Templars and thus laid the foundation for all the Templar rites. It was at first called Junior Elect ; but developed into Elect of 9 or of Perignan, Elect of 15, Illustrious Master, Knight of Aurora, Grand Inquisitor, Grand Elect, Commander of the Temple, etc. 1751 is given as the date of the Lodge St. John of Scotland, subsequently Mother-Lodge of Marseilles and Mother Scots Lodge of France ; 1754 as that of the establishment of the Chapter of Clermont ; 1754 of Martinez Paschalis's Elect Coëns, etc. These dates may not be altogether accurate, but that they are sufficiently so is probable. Three works (*Le Secret des Francsmaçons*, Pérau, Geneva, 1742 ; *L'Ordre de Francs-maçons trahi*, Amsterdam, 1745 ; and *Catéchisme des Francsmaçons*, Leonard Gabanon

Comte de Clermont.

Grand Master of the Grand Orient of France from 1743 to his death in 1770.

(Travenol, Paris) à Jerusalem, 1744. Cf. Kloss, *Bibliog.*, Nos. 1848, 1850, and 1851) of 1742–5 make no mention of anything beyond the Master's Degree, but the *Sceau Rompu* of 1745 alludes to the connexion with the Knightly orders, as do Travenol's further editions of his *Catéchisme* in 1747 and 1749. *Le parfait Maçon ou les véritables Secrets des quatre grades d'Aprentis, Compagnons, Maîtres ordinaires et Écossais*, etc., of 1744 professes to expose a Scots Degree, speaks of there being six or seven such and says that " this variation of Freemasonry *is beginning* to find favour in France " ; and the *Franc Maçonne* of 1744 reproaches the majority of the Paris Masters with not knowing that Freemasonry consists of seven Degrees. Article 20 of the *Rules and Regulations of the Grand Lodge*, dated December 11, 1743, reads :

As it appears that lately some Brothers announce themselves as Scots Masters, claiming prerogatives in private Lodges and asserting privileges of which no traces are to be found in the archives and usages of the Lodges spread over the globe, the Grand Lodge, in order to cement the unity and harmony which should reign amongst Freemasons, has decreed that these Scots Masters, unless they are Officers of Grand Lodge or of a private Lodge, shall not be more highly considered by the Brothers than the other apprentices and fellows and shall wear no sign of distinction whatever.

It was possibly on account of the intrigues of these so-called Scots Masons that Clermont's Grand Lodge in 1743, according to Thory, took the title of Grande Loge Anglaise de France. Thory, for his own purposes, has chosen to consider that the title implied a connexion with England, a sort of Provincial Grand Lodge for France. Anderson, in 1738, acknowledged that the independent authority of the Grand Master of French Freemasonry was recognized in England. As a member of the High Degrees, Clermont naturally felt disinclined to see in the title either a protest against innovation, or a disclaimer of any connexion with the Scots Masters ; but, in order to support his assertions, he has been disingenuous enough to invent an alleged correspondence with England, of which not a trace exists.

He belonged to the royal family of Orleans and was the uncle of the Duke of Chartres, afterwards Duke of Orleans, the father of Louis Philippe, the popular King of France.

Louis de Bourbon, Count de Clermont, was born in 1709 and entered the Church, but, in 1733, joined the army—the Pope granting a special dispensation and allowing him to retain his clerical emoluments—succeeded Marshal Richelieu as commander, but got soundly thrashed by Duke Ferdinand of Brunswick at Crefeld in July 1757, left the army, retired from court, applied himself to science and works of benevolence and died June 15, 1771 (*Allgemeines Handbuch*).

Although elected Grand Master in 1743, it was not until 1747 that he succeeded in obtaining the royal permission to preside, even then he appears to have taken no great interest in the affairs of the Craft. Under his rule a state of confusion and mismanagement arose. Thory attributes it chiefly to the low character of his Deputies, as well as to the irremovability of the Masters of Lodges ; Kloss and

Rebold to the factions and strife of the different systems of High Degrees; others to the neglect of the rulers; and many of the exposures to all these causes, combined with the negligence shown in admitting men of worthless character to the privileges of the Society. Almost the only clue we possess in this labyrinth is the already cited *Mémoire Justificatif* of Brest-de-la-Chaussée in his quarrel with Labady. Unfortunately no copy is procurable.

Taking these allegations in their order, let us first inquire into the personality of the Deputies of the Grand Master and of a later class of officials called Substitutes. Thory and, following him, all French writers, knew of only one Deputy, the banker Bauer, appointed in 1745. But Kloss shows clearly enough that two others, La Cour and Le Dran, had previously filled the office, so that it was probably an annual appointment. We also hear of another called Daché. Bauer is charged with having neglected his duties; but, if the office was only held for one year, his neglect could not have been of vital importance. In 1761 it would appear that the office no longer existed, having given place to that of Substitute. Clermont's Substitut Particulier was Lacorne, a dancing master. This wretched person has been burthened with the sins of many other people. La Chaussée refers to him merely as having assisted the Duke at some initiations and speaks of him as an amiable man. Thory (*Acta Latomorum*, vol. i, p. 78 and *Annales Originis*, p. 20), on his own authority, improves upon this. He declares that Lacorne's amiability extended so far as to assist Clermont in his amorous intrigues, which procured him his post of Substitut Particulier; that he surrounded himself with all the lowest characters in Masonry, out of whom he composed the Grand Lodge; that all the better members retired, setting up a rival Grand Lodge in 1761; that the split was only healed on June 24, 1762, by revoking Lacorne's appointment in favour of Chaillou de Jonville as Substitut General. It is probable that at this epoch there were two bodies claiming to be *the* Grand Lodge for a few months, but the facts are evidently distorted, as the signatures to Morin's patent in 1761 will sufficiently attest. We there find Lacorne associating intimately with the *élite* of the Craft—the Prince de Rohan, Chaillon de Jonville (Master of the Premier Lodge of France), Count Choiseul, etc. and that the assembly of the Emperors is called at Lacorne's request. This does not look as if he were a despicable pandar, nor as if his associates were the dregs of Masonry. Brest-de-la-Chaussée, who was a co-signatory of the same document, makes no such charge against him. As to Lacorne's being deposed in favour of Jonville, that very patent records their signatures side by side—each with his well-known title of Substitute-General and Substitute-Particular. It is evident, therefore, that one office was not merged in the other, but that they were co-existent.

Another charge is, that the Lodges were proprietary, presided over by irremovable Masters who had bought their patents and, in order to make a profit out of them, initiated every applicant, however unworthy. That this may have happened in some few cases, especially where the Master was an innkeeper, cannot be denied; the taunts of some of the contemporary so-called exposures would almost imply as much; but, considering how many high names were enrolled in the Craft at

this period, it cannot be imagined that the evil was of intolerable extent. Thory maintains that from the very first, Patents of Constitution were made proprietary, but Lalande says that, in 1738, the Masters were elected quarterly. Nevertheless, irremovable Masters did exist at the period we are considering and there is proof of their existence as early as 1742, i.e. before Clermont's time. Lalande again gives the reason. Grand Lodge was composed of the Paris Masters only, not the Provincial and, to avoid the effect of inexperienced Masters assuming the rule of the Craft, the Paris Masters were made such *ad vitam*. That this agrees with facts, so far as they are known, may be inferred from the Minutes of the Versailles (a Provincial) Lodge which elected its W.M. yearly (Kloss, *op. cit.*, vol. i, p. 47). In view of the questions arising out of Morin's patent, it is well to note that this Lodge calls the Grand Lodge " The Grand Lodge of St. John at Paris." The statutes of the Grand Lodge of 1755 ordain, in Article 29, that the Master shall be elected annually on St. John the Baptist's Day. But, although Masters *ad vitam* doubtless existed, even in considerable numbers, there is no proof that the Lodges were proprietary, nor would such a state of matters have conduced to the prosperity of the Grand Lodge funds. The perpetual Masters, say a few of them who were innkeepers, may have had a bad effect upon the status of the Craft in general, but it is scarcely possible to connect them with the dissensions in Grand Lodge. Kloss has furnished the true reason in the strife of rival high-grade systems and Rebold, Findel and Jouast were perfectly justified in accepting his conclusions.

Studying the history of the Grand Lodge chronologically, the facts appear to be as follow. In 1754 the Chapter of Clermont was established and granted supplementary Degrees, being joined chiefly by the *élite* of the Craft. In 1755 Grand Lodge revised its statutes and dropped the title of English which it had hitherto borne, possibly in deference to the wishes of its members, many of whom belonged to the Clermont Chapter and all were probably admitted to some of the various Scots Degrees. No copy of these statutes is to be found in France, but Kloss was enabled to use a magnificently illuminated edition belonging to a Frankfort Lodge. (Kloss, *op. cit.*, vol. i, p. 28. Published in full with translation, in *The Freemason*, June and July 1885, by G. W. Speth, from a certified copy of the original manuscript. Cf. also the letters on the subject in previous numbers of *The Freemason*, beginning January 17, 1885, between Speth and the Rev. A. F. A. Woodford, who combats the views entertained by Speth.)

They are headed, *Status dressés par la Resp. L. St. Jean de Jerusalem de l'Orient de Paris gouvernée par le très haut et très puissant Seigneur Louis de Bourbon, Comte de Clermont, Prince du Sang, Grand Maître de toutes les Loges regulières de France, pour servir de Règlement à toutes celles du Royaume.* They consist of forty-four articles, and conclude thus:

Given at Paris, in a Lodge specially summoned for the purpose and regularly held between square and compass, in the presence of 60 Brothers, Masters and Wardens. In the year of the Great Light 5755, on July 4, of the vulgar era 1755.

Attached is the " mysterious seal of the Scots Lodge," in red wax with gold and sky blue thread; signed, Louis de Bourbon. Articles 1, 2 and 3 contain the Mason's duty to God, his sovereign and the civil authorities. Article 4 preaches the equality of rich and poor. Articles 5 and 11 describe the moral requisites of a Mason. Article 13 gives the age of a candidate as twenty-five—a Lewis may be made and passed before that age, but not raised. Article 19 provides that the Master on the day of St. John Baptist shall fix the dates of the twelve ensuing monthly meetings. Article 21 provides for the relief of applicants of all nations. Article 23, " Only the Master of the Lodge and the Scots Masters are permitted to remain covered," etc. Article 29 enacts that the Lodge is to attend Mass on St. John's Day, elect its Master, who shall appoint the officers, etc. Article 33 refers to the governing body as Grande Loge de France, omitting the word Anglaise. It therefore becomes evident that the Grand, like every private Lodge, possessed a title and that it was St. John of Jerusalem—an echo possibly of Ramsay's discourse. Article 42 is important:

> The Scots Masters are to superintend the work. They alone can censure faults. They are always at liberty to speak (*prendre la parôle*), to be always armed and covered and, if they fall into error, can only be impeached by the Scots Masters.

That there must have been a powerful high-grade influence at work in Grand Lodge can no longer be doubted, but it must not therefore be imagined that Grand Lodge worked the so-called High Degrees; this was doubtless done by the same individuals, but in another capacity and in Chapter.

In 1756 the Knights of the East were established, consisting principally of the middle class, in rivalry of the Chapter of Clermont and the two organizations probably intrigued for the direction of Grand Lodge, the triennial election of Grand Officers forming, of course, the chief ground of battle.

In 1758 arose the Sovereign Council of the Emperors of the East and West. This was probably only a development of the Clermont Chapter and very likely possessed a preponderating influence in Grand Lodge, as we know that both the Substitute-General and the Substitute-Particular were members of the Council. It bestowed Warrants for the Lodges of the Higher Degrees, nominated Grand Inspectors and Deputies for the furtherance of the so-called " Perfect and Sublime Masonry " throughout Europe and organized, in the interior of France," several special Councils, such, for example, as the Conseil des Princes du Royal Secret at Bordeaux.

1761.—The Lodge was divided into two camps, each arrogating to itself the authority of Grand Lodge, but Thory goes beyond the truth in his statement, that Lacorne withdrew with a rabble and set up a Grand Lodge of his own. In this year, indeed, the faction (or Grand Lodge) headed by Lacorne and Jonville, held a joint meeting with the Emperors, which resulted in the grant to Morin of his famous patent.

1762.—Owing to a quarrel, the College de Valois, the governing body of the Knights, was dissolved and a Sovereign Council of the Rite took its place.

The triennial election of Grand Officers took place June 24. A compromise having been effected between the rival camps, each faction ensured the election of some of its members. There not being room for all, Lacorne was unprovided for. As to his removal by the Count de Clermont, it rests only on Thory's assertion. As an indication of the probable innocence of Lacorne, it is a curious fact that the only mention of his name in any documentary evidence which has been handed down, occurs in his own signature to Morin's patent. Nothing whatever of his official career as a Mason is known and from that moment he entirely disappears from the scene. The two momentarily separated Grand Lodges now only formed one.

1765.—At the next election, it would appear as if the battle had been fought out to the end and that the Emperors had secured almost all the offices. This gave rise to violent debates and recriminations, both in Lodge and in print, which ultimately became unendurable. As a consequence the most violent were banished; they appear to have belonged some to one faction, some to another. But the Emperors must always have had a great support in Brest-de-la-Chaussée, the Grand Keeper of the Seals and Chaillou de Jonville, the Substitute-General. Among the exiles may be mentioned Daubertin, the former secretary of the Emperors and Labady, Chaussée's subsequent enemy.

On August 14, 1766, to put an end (if possible) to all strife, the Grand Lodge issued a circular forbidding its Lodges to have anything to do with any High Grades whatsoever. It is probable that this was the result of another battle royal. That the Knights had been thoroughly worsted may be gathered from the fact that on October 2, 1766, Gaillard, the Grand Orator, moved and carried that the decree be repealed and insisted upon the necessity of incorporation with the Council of the Emperors. The proposal was placed before the private Lodges by circular for their consideration. The Knights retaliated by a circular denouncing all Templar degrees; they themselves not working any of that description.

On February 4, 1767, the Knights made a last effort in Grand Lodge and this time came to blows. Labady, who had been expelled, afterwards declared before a committee of the Grand Orient, August 13, 1773, that he had been present at this meeting and had engaged in a personal quarrel. From which it appears probable, as before stated, that the excluded Brethren entered Grand Lodge by force and were expelled by the stronger party.

The report of these occurrences having reached the ear of the King, a decree of State was laid before Grand Lodge on February 21, 1767, ordering it to cease to meet. Freemasonry itself, however, was laid under no ban, but the dissolution of Grand Lodge made the governance of the Craft very difficult and, of course, prevented the proposed amalgamation with the Emperors. The direction of affairs remained in the hands of Jonville and Chaussée and it is the latter's conduct during the interval that was afterwards impugned by Labady, who, on his side, formed a Grand Lodge of his own and entered into correspondence with the Provincial Lodges; but Chaussée, who, of course, kept possession of the seals, etc., issued

a circular giving the names of the excluded Brethren and so prevented his doing much mischief. In this way the strife was continued and, in spite of the dissolution of Grand Lodge, new Lodges were chartered, the Warrants being antedated by Chaussée (see Kloss, *op. cit.*, vol. i, pp. 78–120).

On June 15, 1771, the Grand Master, the Count de Clermont, died. As his death was followed by the establishment of two new and rival Grand bodies, neither of which can exactly claim to be the successor of his Grand Lodge, its history may be considered closed at this point. Rebold asserts that from 1743 to 1772 it had constituted over 300 Lodges in all and has rescued the names and dates of seventy-four, of which he gives a list (*Histoire des trois Grandes Loges,* pp. 53–5).

One curious fact remains to be mentioned before we proceed to the establishment of the Grand Orient of France. The following is an extract from the English *Book of Constitutions* :

January 27, 1768.—The Grand Master informed the Brethren that two letters had been received from the Grand Lodge of France expressing a desire of opening a correspondence with the Grand Lodge of England; and the said letters being read, Resolved, that a mutual correspondence be kept up and that a *Book of Constitutions,* a list of Lodges and a form of a deputation, bound in an elegant manner, be presented to the Grand Lodge of France.

As the original Grand Lodge of France had ceased to exist legally for over a year, it would be interesting to know from which Grand Lodge these letters came, whether from Jonville or from Labady and, above all, to whom the answer was directed and how its arrival was ensured. Apparently the English rulers knew nothing whatever of French Freemasonry and took it all as a matter of course; but as will presently be shown, the English Grand Lodge was never kept *au courant* of passing affairs and, in consequence, on more than one occasion, acted outrageously towards its own most faithful Continental daughters. This official recognition of the Grand Lodge of France did not apparently entail any acknowledgment of its sole sovereignty. In 1767 England had constituted the English Lodge at Bordeaux, according it seniority from 1732 and the Lodge Sagesse at Havre and, in 1767, one at Grenoble. Subsequently to the receipt of the letters it warranted in 1772 the Lodge Candour at Strasburg (which, in 1774, became the seat of government of the Province of Burgundy under the Strict Observance) and, in 1785, the Parfaite Amitié at Avignon Languedoc. None of these Lodges was carried forward on the roll of the United Grand Lodge of England in 1813; and those at the Louis d'Argent and at Aubigny were erased on the same day that the letters from France were received, because they had either " ceased to meet or had neglected to conform to the laws of the Society."

The death of the Count de Clermont was the signal for momentous events. His influence at court had long been nil; if, therefore, he could be replaced by someone of more power, the Grand Lodge might again be allowed to meet. This really took place and the new Grand Lodge thereafter immediately split into two rival

Grand Lodges. Up to the present it has been necessary to pick the way to a great extent between conflicting traditions but, in describing approaching events, a choice must be made between diametrically opposite views based on documentary evidence, of which a great quantity exists. No point of Masonic history has given rise to greater bitterness and recrimination than the foundation of the Grand Orient. It has been variously maintained that it was a base scheme of the Brethren exiled in 1765, to revenge themselves on the former Grand Lodge; that it was the work of a rabble of no standing; that it was a deeply laid device of Montmorency; that it was brought about by the High Degrees; that it was a usurpation of the Provinces; that it was un-Masonic and illegal; and that it was a conspiracy of the Commissioners of Grand Lodge—together with other accusations equally diverse and imaginary. Exigencies of space prevent these allegations being brought before the bar of history, or dwelling upon them in any way. They are all the fruits of a marked enmity to the Grand Orient; the example was set by Thory. That writer, like all the others, can only make a lame attempt to prove his charges by tampering with documentary evidence, or by wholesale suppression and perversion. There follows, therefore, a bare recital of events in chronological sequence, further details of which can be seen in Kloss's *History of French Freemasonry,* vol. i, pp. 121–86 and in the pages of Jouast. The strife between De-la-Chaussée and Labady—so frequently alluded to—is interwoven with these proceedings and contributed, possibly, not a little to the ultimate results.

In the first place it will be well to cite the names of the exiled Brethren, viz. *Perrault, *Pethe, *Pény, Hardy, Duret, Guillot, *Daubertin, *Guillet, *Lacan, Bigarré, Morin and *Labady. Of these, Daubertin and Labady were certainly members the Council of the Emperors and, possibly, also some of the others, though this is uncertain and they all appear to have held the status of simple citizens. The seven whose names are marked with an asterisk were Masters *ad vitam* of Paris Lodges and Guillot was a Paris Master, but whether elected or irremovable cannot be ascertained.

From subsequent statements of De-la-Chaussée and the Duke of Montmorency, we learn that the latter had already been preferred to high office under the Count de Clermont, who had appointed him Substitute, in which capacity he had initiated the Duke of Chartres in his own Lodge. The date of this initiation is nowhere stated.

Tradition has it, that immediately on the death of Clermont—June 15, 1771—the exiles communicated with Anne Charles Sigismond, Duke of Montmorency-Luxemburg and, through him, induced Louis Philippe Joseph, Duke of Chartres—from 1787 Duke of Orleans, a Prince of the blood Royal, father of Louis Philippe, born April 13, 1747, guillotined as Citizen Egalité, November 6, 1793—to declare that if he were elected he would accept the post of Grand Master. In view of the social position of the exiles, we may perhaps inquire with Kloss whether the Duke of Luxemburg did not act on his own initiative and simply communicate the result through these Brethren. But this is a matter of small moment!

1771—*June* 21.—Six days after Clermont's death a meeting was held of the Paris Masters, who then and there resolved to revive the Communications of Grand Lodge. As the Grand Lodge consisted of the Paris Masters only, they were doubtless within their rights. At whose suggestion the Lodge was convoked is not clear, but it was summoned and very properly, according to Masonic usage, presided over by De Puisieux (initiated December 15, 1729), assisted by Léveillé and Le Lorrain, the three Senior Masters of Lodges present. As the assembly was proceeding to elect a new Master, the exiles were announced and admitted. They demanded restitution of their rights, throwing the blame of past events on Zambault, Grand Secretary, then deceased. They retired and the Grand Lodge agreed not to go into the matter too closely, out of respect for Zambault's memory, but hinted that this Brother's conduct in other respects tended to justify the charge. The exiles were readmitted and received with open arms and the kiss of peace. One of them, Duret, then announced the glorious news that through their efforts the Dukes of Chartres and Luxemburg had consented to accept the offices of Grand Master and Substitute-General respectively. In order not to waste time, it was decided not to consult the Provinces—*pro hac vice*—and the election was fixed for June 24. A committee was then appointed to verify De-la-Chaussée's acts during the interregnum. These were Martin, Pirlet, Leroy, Daubertin, Bourgeois, Sec.-Gen.; Duret, Le Lorrain, Lescombart, Bruneteau, Guillot and Labady, four of whom were former exiles. Although the reinstatement of the exiles was accomplished on this day, it was not placed on the Minutes before October 17, possibly because this meeting of the Grand Lodge was considered informal.

1771—*June* 24.—Grand Lodge. Unanimous election of the two Dukes; appointment of a deputation to the Duc de Chartres to acquaint him thereof and to pray his acceptance of office. The deputation consisted of Pény, Duret, L'Eveillé, Guillot, Daubertin and Bruneteau—with the exception of L'Eveillé and Bruneteau—all former exiles. The Duc de Chartres showed no great anxiety to take over the duties of his office and, from 1771 to 1778, the Duke of Luxemburg, who soon assumed the title of General Administrator, was, in all but the name, the real Grand Master.

August 14.—Grand Lodge. Approbation of revised Statutes in 53 and 41 Articles. Legend on seal, Grande Loge des Maîtres de l'Orient de Paris. "Art. 1. G. Lodge is composed of the Masters of all regularly constituted Lodges." It will be observed that there is here the first step in a very salutary reform. Article 3 gives Wardens a consultative voice in Grand Lodge, but no vote. Article 5 ordains that the twenty-seven Grand Officers be elected from the Paris Masters only. These Grand Officers formed the Loge de Conseil or Managing Board. Article 8. The Loge de Conseil to meet monthly.

October 17.—Circular of Grand Lodge announcing past events and calling upon the Lodges in the Provinces to appoint Deputies to attend the installation of the Grand Master at a date to be subsequently decided. It gives a list of the Grand Officers, of whom may be named as important for our researches, Daubertin,

Secretary-General; Guillot, Treasurer; Duret, Warden of the Seals; Labady, Secretary for the Provinces; Bigarré, 2nd Expert; Maurin, Assistant Secretary for the Provinces. So that of twenty-four officials six belonged to the exiled party.

1772—*January* 29.—Committee reported on De-la-Chaussée's acts during the interregnum. Labady, among others, signed "of his own free will and accord" and all was pronounced in order, showing a balance of 201 *livres*, 16 *sols*, against De-la-Chaussée, who was granted an Honorary Diploma as Past Grand Warden of the Seals.

April 5.—Chartres signs a document, wherein he says that in view of the resolution passed in Grand Lodge June 24, 1771 and in the Sovereign Council of the Emperors, August 26, 1771, he has accepted the offices of Grand Master of all regular Lodges in France and Sovereign Grand Master of all Councils, Chapters and Scots Lodges of the Grand Globe of France. This last phrase was the newest title of the organization of the Emperors.

April 18.—Grand Lodge. The Duke of Luxemburg is congratulated on the birth of a son and proposes that the Lodge St. Jean de Montmorency-Luxemburg, in which the Grand Master had received initiation, shall be made members of Grand Lodge. Agreed that they shall all have seats and votes in Grand Lodge and that three in turn shall sit and vote in the Loge de Conseil. These Brothers were all members of the nobility and thus helped to weaken the majority in Grand Lodge, composed of Parisian perpetual Masters. Labady, as Secretary for the Provinces, then reported on the state of the Lodges and reviewed the past legislation from 1765. The speech is lost, but it contained a malicious impeachment of De-la-Chaussée and was the immediate cause of the *Mémoire Justificatif*. It will be remembered that, during the interregnum, Chaussée officiated for the Grand Lodge and that Labady attempted to set up a Grand Lodge of his own. The embittered personal quarrel which ensued is sad to contemplate but, perhaps, not unnatural. Labady had on February 29 thoroughly approved De-la-Chaussée's acts, so that his conduct was inconsistent, to say the least. The Grand Master's manifesto of April 5 was read to and approved by Grand Lodge.

1772—*July*.—Circular to all Lodges reporting past events and preparing their Deputies to receive an invitation for the installation in November or December.

July 26.—Meeting of the Emperors of the East and West, Sublime Scots Lodge, President, the Duke of Luxemburg. The Grand Orator Gaillard, Secretary-General Labady, Baron Toussainct and De Lalande were appointed a Deputation to Grand Lodge to renew proposals of fusion made October 2, 1766.

August 9.—Grand Lodge. President, Puisieux. Appeared the Deputation of the Emperors. Gaillard submitted the proposal, Bruneteau, Grand Orator of Grand Lodge, replied. It was

unanimously and irrevocably decided that the Supreme Council of the Emperors of the East and West—Sublime Mother Scots Lodge—shall be, and from this moment is, united to the very respectable G.L. to constitute with it one sole and

inseparable body, uniting all Masonic knowledge and legislative power over all the Degrees of Masonry under the title of Sovereign and very respectable Grand Lodge of France.

The Commissioners of the Emperors had been empowered to request the appointment of Grand Lodge Commissioners and, with them, to revise the Statutes, the revision to be approved of at a joint meeting of the two bodies. The Grand Lodge appointed their Grand Secretary, Daubertin—himself an Emperor and a signatory of Morin's patent—Bruneteau, Lacan and Boulainvilliers. These are the eight commissioners who were afterwards accused of treachery to Grand Lodge. It will be observed that Labady, Daubertin and Lacan were old exiles.

August 29.—Grand Lodge. The Commissioners receive extra instructions. I. They are to obtain audience of the Administrator-General and request him to represent to Grand Lodge the possible inconvenience of his accepting the Presidency of other Councils, Chapters, etc. III. To circulate such representation, when obtained, amongst the Lodges. IV. They are enjoined to occupy themselves at once with the preparation of the necessary reform of the abuses which had crept into the Craft. The other instructions may be omitted. It will be observed that No. IV gives them very wide powers indeed.

September 4.—Luxemburg declares that, although he had accepted the Presidency of the Lodge of the Knights of the East [erected March 7, 1771], Grand Lodge may be assured that he will never acknowledge any foreign body as independent of it and that, in this particular case, he will never allow said Lodge any special jurisdiction, etc., etc. From this it would appear that the Knights of the East were then so reduced in number as to consist of no more than one Lodge, that only lately re-established. He also informed Grand Lodge that the Grand Master had fixed December 8 for his installation and ordered that all Parisian and Provincial Lodges be informed of the fact; that they be requested to accredit Deputies for the festival; that they be further informed Commissioners would then be appointed to examine the proposed new statutes.

1772—*September* 12.—A circular to the above effect was sent to all the Lodges.

September 17.—Circular signed by seven of the eight Commissioners, Lalande failing to sign. After describing the disorders produced by so many independent Chapters all claiming a supremacy over Grand Lodge, it continues:

> The Grand Lodge is occupied with the means of meeting this evil. . . . Since it resumed work its first care has been devoted to this subject, . . . and it has united with the Sovereign Council of the Emperors, etc., to form one sole body, etc., etc.; . . . further, it intends to examine all Grades, to bring them back to their original form and to indicate their rank. We have been specially instructed to make the necessary preparations. . . . We flatter ourselves you will help us by forwarding your views upon the administration in general, etc.

October 9.—Grand Lodge. Labady *v.* De-la-Chaussée. Resolved by 30 to 15 as follows: I. All titles conferred by Chaussée during the interregnum, except-

ing that of W.M., are declared *nul.* II. Chaussée is within fourteen days to deliver to Grand Lodge all documents in his possession. III. He is to refund to the Treasurer, according to his own proposal, 336 livres. V. He is to pay the Tyler 6 livres for unintentionally accusing Boucher de Lenoncourt of having been excluded from Grand Lodge. VI. Chaussée is acquitted of all other faults imputed to him in Labady's essay. De-la-Chaussée was, apparently, not satisfied, for, on March 9 following, appeared his *Mémoire Justificatif.*

November 16.—Circular postponing the installation. Several Deputies returned to the Provinces, the greater number, however, remaining in Paris to participate in the work of the Commissioners.

December 10.—Last meeting of the revived Grand Lodge. None was subsequently called under the pretence of superior orders. As a matter of fact the decree against the meeting of Grand Lodge had never been revoked.

December 24.—The old Grand Lodge of France was declared to have ceased to exist.

1773—*March* 5.—Meeting at the Hôtel de Chaulnes, the residence of the Duke of Luxemburg, between the eight Commissioners and the Deputies of Provincial Lodges. Jouast gives the list of these Deputies; including the Duke of Luxemburg and the Grand Officers they number ninety-six and, for the most part, were men of high position or attainments. Nor were they all Provincials. Either as Grand Officers or Provincial Deputies, the Paris Masters were represented by Bodson, Bruneteau, Daubertin, Baron Clauzels, Gaillard, Gouillard, Guillot, Labady—alone the proxy of twenty-seven Lodges in the Provinces—Lacan, Lafin, De Lalande, the Abbé Boulainvilliers and others. But it will, of course, be seen that the Parisians were in a minority for the first time in French Freemasonry. Nothing was decided at this meeting, but the first two chapters of the new Constitutions were read.

March 8.—Meeting of the Provincials only. The election of June 24, 1771, by the Paris Masters was confirmed amid acclamation. Count Buzençois de Luxemburg, Bacon de la Chevalerie and Richard de Bégnicourt were elected to form with three Paris Masters (Baron Toussainct, De Lalande, and Bruneteau), a Deputation to inform the Dukes of the confirmation. Resolved to join the deliberations of the Paris Brethren respecting the welfare of the Order.

March 9.—Meeting of Commissioners and Provincial Deputies. President, Luxemburg. The sole and unique tribunal of the Order was proclaimed with the title of "National Grand Lodge of France," exercising in the greatest amplitude the supreme power of the Order. The first two chapters of the new Constitutions were accepted, subject to definition. A committee of definition was appointed, consisting of Buzençois, B. de la Chevalerie, Chev. Champeau, R. de Bégnicourt, De Bauclas, Morin, Toussainct, De Lalande and Bruneteau, the four latter being Paris Masters. Chaussée's *Mémoire,* which had recently appeared, was brought to the notice of the meeting. A Judicial Committee was appointed to take it into consideration, revise the decision of October 9, 1772 and adjudicate in the matter,

their judgment to be without appeal, to be made known to all the Lodges and Chaussée to refrain from further publishing his *Mémoire*. Hence the scarcity of that valuable document. The Committee consisted in great part of the same members as the committee of definition; only to avoid any chance of partiality, the Paris Masters were replaced by Provincials. President, De Bauclas; members, Count Buzençois, Bégnicourt, Abbé Roziers, Guillotin, Furcy, Varenne de Béost, Mariette de Castaing. They received their written authority the next day, Pyron was added to the number as Secretary, Carbonnel as a member of the former Committee, but in each case without a vote.

March 19.—Labady demanded permission to print his defence and offered to accept a coadjutor in his office of Secretary for the Provinces. The first request was denied and he was relieved of his appointment during inquiries. Bégnicourt, Castaing and Buzençois, being on the point of leaving Paris, were replaced by Lamarque l'Americain of St. Domingo, Lucadon and the Abbé Jossot. This Commission sat seventeen times.

The last meeting of the Commissioners and Provincial Deputies had taken place on March 9. It was probably felt that the former could scarcely be considered to represent Grand Lodge in arriving at a decision, as their duty was merely to prepare a scheme; but that the Provincial Lodges being represented by Deputies, the Paris Masters should follow suit. Whether that was the reason or not, a long interval occurred and, during the delay, twenty Paris Masters met and chose three Deputies, viz. De Méry d'Arcy, Leroy and Mangeau; a second division—or as it was termed, column—of fifteen Masters, chose two Deputies, Régnard and Gouillard, Senior; a third column, of twelve Masters, chose four Deputies, Richard, Joubert de la Bourdinière, Count de Jagny and Hérault; while a fourth column, of fourteen Paris Masters, elected two Deputies, Packault and Théaulon. As they took care not to elect members already on the board, they thus strengthened their own side considerably.

April 7.—Meeting of Provincial and Paris Deputies, Commissioners and Grand Officers. Toussainct appointed Secretary to the Board of Revision—this name is not historic and is merely used for convenience.

April 13.—A fifth column, of twenty Masters, elected three Deputies, Gerbier, Martin and Caseuil, Jun.

April 14.—Board of Revision. Junction of last-named Deputies.

April 17.—Board of Revision. The first chapter of the new *Statutes* as amended by the new Commissioners adopted with enthusiasm.

April 22.—Board of Revision. The second chapter read amidst partial applause. In recognition of his services Luxemburg was permitted to nominate —*pro hac vice*—all the officers of Grand Lodge.

May 24.—Board of Revision. Savalette de Langes, in the name of Chaillon de Jonville, acknowledged the two Dukes as regularly elected and resigned his appointment. Jonville now disappears from the scene as mysteriously as Lacorne had previously done. First chapter of the *Statutes* confirmed with acclamation.

May 28.—Board of Revision. Count Buzençois de Luxemburg and fifteen honorary Grand Officers elected, installed and acclaimed. Revision proceeded with.

June 2.—Board of Revision. Confirmation by the Administrator-General of all officers elected. The second chapter of the *Statutes* also confirmed. Three members of the Committee of Definition being absent, were replaced by the Marquis de Tonnerre, Varenne de Béost and Leroy, the latter being a Paris Master.

June 7.—Board of Revision. Final confirmation of the first two chapters.

June 14.—Board of Revision. First signs of dissatisfaction on the part of the Paris Masters. They began to perceive that a most salutary reform—the abolition of perpetual Masters—affected their vested interests. The *Statutes*, strange to say, presented at the first meeting of the Board on March 5, recognized as Masters, only such as should have received the 15 Degrees and the last three, i.e. 18 in all. It must not be forgotten that the Grand Lodge was at that time practically identical with the Emperors, so that we are left somewhat in the dark as to whether the Emperors really worked 25 Degrees. If they did not, then there can remain no doubt that the *Grand Constitutions of B*—— in 1762, which particularize 25 Degrees, were really manufactured—like the last 8 Degrees themselves—in America. The new Committee of 9—March 9—had, however, defined as follows :

Article 4. The Grand Orient acknowledges in future only such Masters as shall have been freely elected to this office by the Lodge.

Article 5. The Masonic body of France shall in future be represented in the Grand Orient by all actual Worshipful Masters or by the Lodge deputies.

The term Grand Orient had first been used in a circular of June 5, 1772, by the unreformed Grand Lodge. Grand Orient is a term used by the Latin races, such as those of France, Spain, Italy and the South American States and is, in a sense, synonymous with Grand Lodge. The Grand Orient frequently exercises jurisdiction over the High Degrees. This is, however, the first instance of its use. It will be perceived that these two articles not only struck a blow at the perpetuity of a Paris Master's tenure of office, but also changed entirely the nature of Grand Lodge, which had previously consisted of these monopolists only. However, concessions were made to their protests. Article 4 was maintained, but it was agreed that each Master *ad vitam* should resign " name and seniority to his Lodge " and receive in recompense the title of Founder and Past Master ; all charges incurred by him for purchase of Warrant, jewels and furniture, etc., to be refunded by the members. He might be re-elected but could not be forced to accept an inferior office ; took precedence immediately after the Master and was a member of Grand Lodge. To enjoy these prerogatives, however, those who held a personal Warrant, but no Lodge, were required to affiliate with one forthwith. This justifies the conclusion that every one of the Paris Masters of the 5 Columns—81 in number—could not actually have presided over a Lodge, a rather curious state of things. This was, of course, the opportunity for Labady, who had been, pending process, relieved of his office on March 19.

June 17.—Paris Masters' Grand Lodge. A general assembly of the old Grand Lodge was called. Present 42 of the 81 Paris Masters ; in all, 48 Parisians, including Labady, Toussainct (Sec. of the Board of Revision), De Lalande, Bruneteau, Lacan and Boulainvilliers. Gaillard and Daubertin did not appear. The powers granted to the 8 Commissioners of August 9, 1772, were withdrawn; the 15 Deputies declared divested of their charge; and a protest sketched out by a Committee of 18. Lalande and Toussainct withdrew before the Minutes were signed; Bruneteau, Gaillard and Daubertin subsequently joined the new Grand Orient; of the eight Commissioners, three only—Labady, Lacan, and Boulainvilliers—went back to the old Paris Masters' Lodge.

June 18 and 20.—Meetings of this Committee and preparation of the protest.

June 21.—Board of Revision. Labady presents himself as the emissary of the Old Grand Lodge and hands in the protest, which, after many " whereas's," declares that every act of the board is illegal, null, of no value, calls upon the Lodges to rally to their old Grand Lodge, to help him in persuading the Duke of Luxemburg to put himself once more at their head. He then declared the so-called National Grand Lodge non-existent and desired to withdraw from several Brethren the title of Deputy (of various Lodges) with which he had formerly entrusted them. The meeting declared this to be impracticable and Labady retired. New honorary Grand Officers were appointed, the third chapter of the *Statutes* agreed to and it was ordered that the first three chapters should be printed.

June 24.—Grand fête given to the new Grand body by the Duke of Luxemburg; present 81 convives.

June 26.—Last meeting of the Board of Revision. The fourth chapter of the *Statutes* approved of and ordered to be printed and a circular detailing the whole course of events drawn up and confirmed. The assembly then separated and, from this day, may be dated the final completion of the National Grand Lodge of France, which, however, soon changed its name to Grand Orient. Among the 45 officials of the new Grand Lodge are 19 Paris Masters, who therefore resigned their privileges.

Kloss and Jouast—who are in substantial accord—are authorities for the foregoing. These writers rely on the following publications. The numbers within parenthesis refer to the *Bibliographie der Freimaurerei* by Dr. Kloss. *Statuts et Reglements de la Grande Loge de France*, arrété par deliberation du 14 août 1771 (203 and 4122); *Grand Elu*, etc., Paris, 1781 (1916); *La très R.G.L. de France à toutes les loges regulières*, June 24, 1771 (4121); *Procès-Verbal de la scéance*, etc., du 18 juin 1772 (4123); *La trés R.G.L. de France à toutes les loges regulières*, May 18, 1772 (4124); *Extrait des régistres de la Souv. G.L. de France*, September 12, 1772 (4126); *Mémoire Justificatif*, 1772 (4128); *La Grande Loge Nat. de France à toutes*, etc., 1773 (4129); *Statuts du Grand Orient de France*, etc., 1773 (4130); *Extrait des Registres, etc.* (4131); *La très R.G.L. de France à toutes*, etc., 1773 (4132); *Au Grand Orient de France*, etc. (4341).

July 23.—The old Lodge—which, in future, will be referred to as the Grand

FRANCE

REGALIA OF THE GRAND ORIENT

THIS plate shows some old specimens of the clothing worn in Lodges under the Grand Orient of France. The Grand Lodge of England has no present fraternal intercourse or relationship with this Grand Orient, on account of its violation of all Masonic principles of late years, by the expunging of the name of T.G.A.O.T.U. from its laws and by its avowed political tendencies. No authoritative details of the present clothing, therefore, can be given.

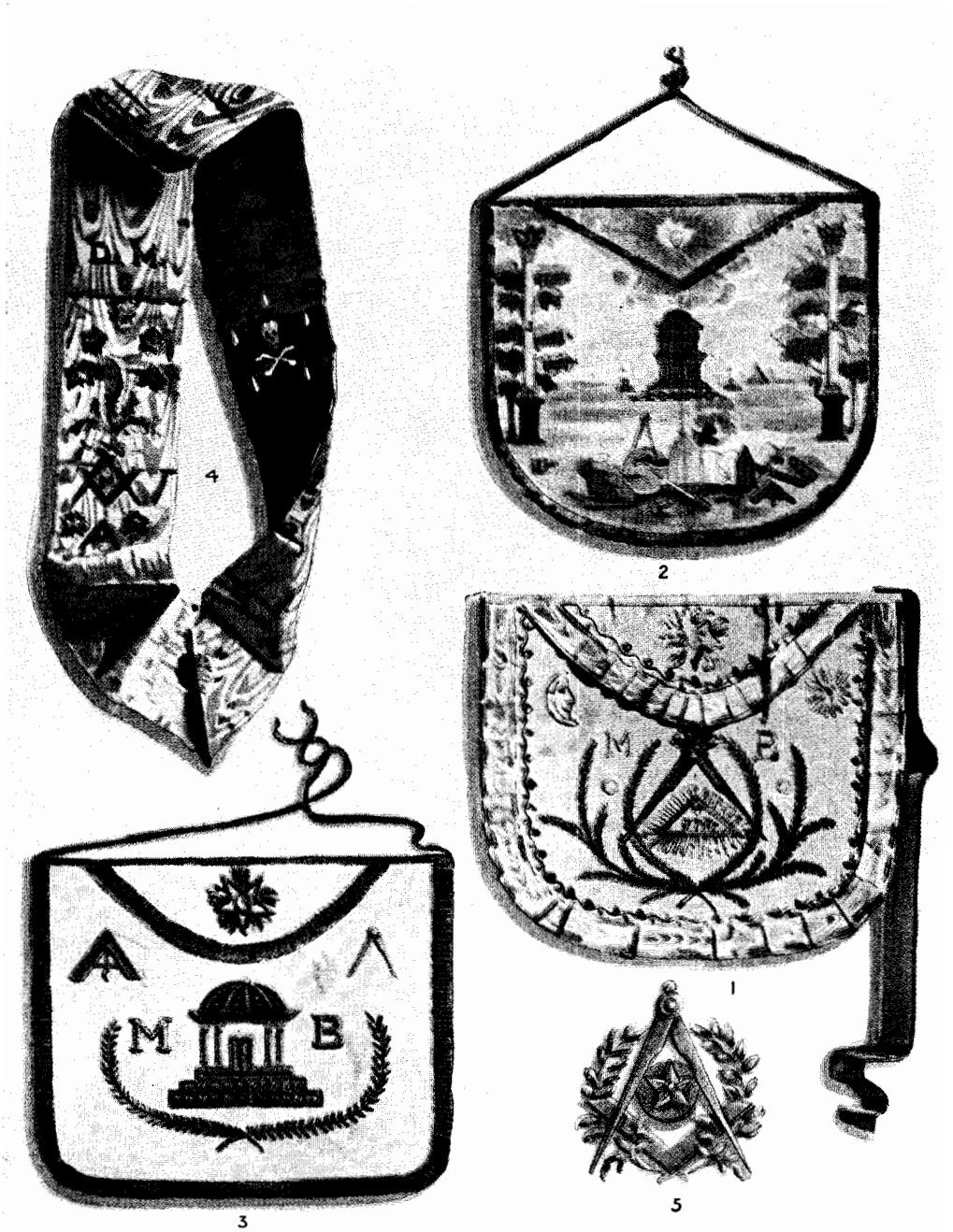
No. 1 is a Master Mason apron of satin, embroidered in coloured silks, gold and spangles. The edging is of blue ribbon and, on the fall, is an irradiated star enclosing a G. On the body of the apron are the sun and moon and two stars; the letters M and B; the crowned compasses; the tetragrammaton in an irradiated triangle and acacia branches.

No. 2 is an older specimen, is printed on leather and hand-coloured, with an edging of crimson silk. The design is very handsome and shows, amongst a number of other emblems, a temple on a chequered floor; the two pillars J and B, with two acacia trees; altars, working tools, &c.

No. 3 is more recent and is embroidered in gold and colours on a white satin ground with the blazing star and G, the temple, the letters M and B, the level, the compasses and two acacia sprays. It is bound with red silk and the flap is imitated by a semicircle of red edging.

No. 4 is an old M.M. sash of blue silk, on which are embroidered seven stars, the square and compasses, with level, and acacia, the letters D, M and M, with a red rosette at the point, whilst the inside is lined with black silk, embroidered with the emblems of mortality and "tears," in silver, for use when working the 3rd Degree.

No. 5 is the jewel of the W.M., consisting of a square, compasses, star and acacia leaves.



Regalia of the Grand Orient of France

Lodge—met again and on July 29 held a festival in the name of the Duke of Luxemburg, whom it continued to look upon as its head.

It may be admitted that the taunts and gibes of Thory and his congeners are misplaced, that all things were done in perfect order and with due legality. The Paris Masters, that is, the old Grand Lodge, concurred in all the proceedings until their vested rights were threatened. That the Grand Lodge was justified in abrogating these rights in the general interest must be freely conceded. "In all countries [and communities] the legislative power must, to a general intent, be absolute." Compensation was offered, which was not always the case—witness the emancipation of the slaves in the United States. Neither, indeed, could the Masters raise any valid objection to their privileges having been cut down by a mixed body of Metropolitan and Provincial Deputies, because, on August 14, 1771, they had themselves enacted Article I of the first new *Statutes*. They might certainly have contended that the compensation offered was inadequate and have said, "If *you* prefer a new Grand Lodge, well and good, *we* are satisfied with the old one and will revive it by virtue of our inherent authority." This is what practically they did, but when they proceeded to stigmatize the new body as illegal, they went altogether beyond their province. Both parties, therefore, were strictly "within their rights" and to cast imputations upon one or the other is unjust. Nor can either of them be denominated a rabble—certainly not the brilliant assembly of the new Lodge and, with equal certainty, not the older body, because, in spite of the possibly worthless character of Labady himself, it comprised within its ranks many honourable men and some who were highly distinguished both by their social position and intellectual attainments. A very peculiar fact is, that the Council of the Emperors was quite overlooked in the new *Statutes*, so much so that they soon showed themselves again as an independent body.

August 13.—Sitting of the Judicial Commission. De-la-Chaussée *v.* Labady. Seventeenth meeting. Report. 1. The Commission refers the validity of *Constitutions* delivered during the recess to the Grand Orient. 2. De-la-Chaussée to make a stipulated declaration before the next assembly. 3. The money alleged to be owing is remitted for want of proof. 5. The fine of 6 livres formally imposed is unjustified. 5. General acquittal. The declaration stipulated for, which he eventually made most handsomely, was to the effect that he was sorry he had published his *Mémoire*, or that it should be considered that he intended to injure any person, which was far from being his intention. Labady is convicted of having maliciously renewed on April 18, 1772, unfounded charges, of which he had himself acquitted De-la-Chaussée on January 29 previously and of having failed to clear himself of Chaussée's counter charges. He is therefore suspended for nine months and other charges made against him by private Lodges are left to the judgment of the Grand Orient.

September 1.—National Grand Lodge. Chaussée reinstated and made a Grand Officer.

September 10.—The Grand Lodge issued a circular stamped with the old seal,

calculated in many ways to lead to confusion, especially as it made use of Montmorency's name and was signed by Duret and Labady, names familiar in another capacity to the Provinces. Montmorency forgot himself in his anger and obtained a *lettre de cachet* under which Labady and Duret were imprisoned, in order to force them to deliver up the documents, seals and archives of the old Lodge. They were shortly released, but without the desired effect being produced. The Emperors made common cause with the Grand Lodge at first, but, after 1775 *circa*, were once more quite independent, although we do not hear much more of them. Labady became their Secretary-General and, in 1780, they erected a bust to this Masonic martyr, bearing the punning lines, " Whilst abhorring vice, fly the pit of perdition " (*La Chaussée de perdition*). A librarian by profession, he appears to have made an income by selling cheap rituals, those of the Emperors included.

The Composition of the new body as finally settled by the last board meeting of June 26, 1773, was a distinct advance on any previous Grand Lodge in France. The entire Brotherhood, or confederacy, which took the title of Grand Orient and met for the festivals, was composed of all the Masters or their Deputies. Out of these members, 77 were chosen to form the Grande Loge Nationale, viz. the Grand Master, Grand Administrator and Grand Conservator, 15 officiers d'honneur of the Grand Orient, at their head being the representative of the Grand Master; 45 officers (*en exercice*)—composing the subsidiary boards—7 Lodge Masters of Paris and 7 of the Provinces. The Grande Loge Nationale thus constituted, met quarterly. The subsidiary boards were—1. The Loge de Conseil or Chamber of Appeal. 2. The Chambre d'Administration or Board of General Purposes. 3. The Chambre de Paris or Metropolitan Board; and 4, The Chambre des Provinces for the Lodges outside Paris. The three superior officers were elected *ad vitam* and the honorary officers for the whole duration of the Grand Master's tenure; the working Officers, i.e. the other 45, went out by thirds each twelve-month, but were eligible for re-election by the Grand Orient. On December 27, 1773, the Grande Loge Nationale was dissolved as such and its members, from thenceforth, constituted the Loge de Conseil, meeting monthly. In its place the whole of the Grand Orient was to meet quarterly, so that at last every Lodge was represented by its Master or Deputy in the governing body. From that date, therefore, the Grande Loge Nationale à l'Orient de Paris became the Grand Orient of France.

Up to October 14 the Grand Master had refused to receive the deputations from Grand Lodge. On that day he received them and appointed the date of his installation. It was to take place after his return from a visit to Fontainebleau.

October 28.—Installation of the Duc de Chartres in his own house in the Rue de Montreuil.

December 27.—Grand Orient constituted as above. A commission consisting of Bacon de la Chevalerie, Count Stroganoff and Baron Toussainct was appointed to revise and examine all the High Degrees and all Lodges were directed to work meanwhile in the three Symbolic Degrees only.

December 27.—The Grand Lodge—professing to work under the auspices of

Louis Philippe Joseph d'Orleans, Duc de Chartres (Better Known as Philippe-Égalité).

Grand Master of the Grand Orient of France from 1771 to 1793.

the Duc de Chartres—appointed its officers in his name, inveighed against the Grand Orient as illegal and forbade its members to visit Lodges of the rival body. It assumed as its full title Très respectable Grande Loge, seul et unique Grand Orient de France.

1774.—*March* 7.—Grand Orient. Proposal to establish thirty-two Provincial Grand Lodges in order to lighten the labours of Grand Orient. Subsequently carried on October 20, but the resolution produced little effect, as there were never more than four or five established. In 1806 they were declared unnecessary and, in 1810, were entirely done away with (Kloss, *op. cit.*, vol. 1, p. 198).

June 24.—Resolution not to admit artisans until they shall have attained the Mastership in their trade. Domestic servants were declared ineligible, except as Serving Brothers. In the course of this year, members of the theatrical profession were precluded from receiving the privileges of the Craft, on the ground of their being too dependent on the favour of the public. An exception was made, however, in the case of musicians.

Deputies to Grand Orient were only allowed to represent in future five Lodges each and Grand Orient formally approved of Lodges of Adoption in which ladies were admitted to ceremonies somewhat resembling Freemasonry. These Lodges soon became brilliant assemblies, that is, having regard to the persons who took part in them, especially under the Empire, but, inasmuch as they are scarcely of Masonic interest, there will be no further allusion to them.

August 12.—The Grand Orient having completed its new premises in the Rue Pot-de-Fer, took possession of them. The grand address on this occasion was delivered by De Lalande.

September 9.—A new Lodge, St. Jean de Chartres, was constituted at Mousseaux near Paris, for H.S.H. the Duc de Chartres, in which he occupied the Master's chair.

December 27.—On the proposal of Luxemburg the Honorary Grand Officers were in future to hold their offices subject to re-election every three years; their appointment was left in the hands of the Grand Orient.

In this year—1774—three Templar Directories were formed at Lyons, Bordeaux and Strasburg. The Grand Orient is stated to have been at the head of 144 Lodges, of which 64 had been constituted or rectified during the year and the Grand Lodge had constituted 3 new ones (Kloss, *op. cit.*, vol. i, p. 204).

1775.—*February* 3.—The Inquisition dispersed the Mère Loge du Comtat Venaissin and, during the year, the old Grand Lodge warranted eight Lodges in Paris and nine in the Provinces.

1776.—*March* 24.—The Grand Orient replaced the former Committee to inquire into the High Grades, by Guillotin, Savalette de Langes, Morin, De-la-Chaussée and De Lalande.

May 31.—From the beginning of 1775 a Commission had been engaged in formulating a compact between the Scots Directories of the IInd, IIIrd, and Vth Provinces and the Grand Orient. Several of the Commissioners representing the Grand Orient were already members of the Strict Observance system, so that it is

not surprising that the treaty concluded on this date was more advantageous to the Directories than to the Grand Orient. The Templar Lodges were to use their own ritual and obey their own Superiors, but had to be chartered by the Grand Orient and pay fees to that body, returning also a list of their members. Mutual visiting was to be permitted and, although a French Mason was not allowed to belong to two French Lodges at one and the same time, he might under this Concordat belong to one Lodge under each of the two contracting systems. Many French Lodges protested, for two especial reasons. By the treaty French Masons were rendered subject to unknown (and presumably *foreign*) Superiors, which Superiors were themselves no party to the contract. It is probable that the success of the Scots Philosophic Rite, a Scots system purely French, may be ascribed to the feeling of patriotism thus awakened.

The circular of June 24, 1776, announcing the conclusion of the treaty, was not issued till later and contains an appendix of August 19, with a list of 205 Lodges—Paris, 34; Provincial, 148; Regimental, 23. Some, however, are described as dormant. In the same year the Lodge Neuf Sœurs (Nine Muses) was founded by De Lalande. It comprised much of the literary, artistic and scientific talent of Paris. On April 7, 1778, a few weeks before his death, Voltaire, whose pungent pen had previously satirized Masonry, was initiated in this Lodge.

December 9.—The Grand Orient refused to recognize the Contrat Social as a Mother-Lodge and ordered it either to withdraw its pretensions or to submit to erasure. This recent head of the new Scots Philosophic Rite replied by electing a Grand Master, constituting a Lodge at Rome (December 31), also by a circular discountenancing Templar Degrees (February 20, 1777). On May 18, 1778, the Lodge was erased, to which it replied by a circular—July 5, 1778—which procured it the adhesion of many Lodges (Kloss, *op. cit.*, vol. i, pp. 230, 231).

1777.—*July* 3.—Grand Orient. The Duc de Chartres attended for the first time since his installation, the only occasion on which he is mentioned as being present.

October 3.—Circular of the Grand Orient chiefly respecting the High Degrees. It adverts to the Committee as being still at work on the subject, counsels the Lodges to await the end of its labours, meanwhile to confine themselves to three Degrees. It may almost be assumed that the document owes its origin to the increasing influence of the Scots Philosophic Rite and of another recent invention, the Sublime Elects of Truth, whose field lay chiefly in Rennes and the north of France. It was, however, powerless to prevent the rise in 1778 of yet another Rite, the Academy of True Masons, at Montpellier, with alchemical tendencies.

Of the Grand Lodge all we know is that on January 19, 1777, it installed three representatives of the Grand Master—still assumed to be the Duc de Chartres; and that, according to Thory, it constituted five Lodges.

November 21.—The Grand Orient forbade its Lodges to assemble in taverns.

To ensure the exclusion of irregular Masons, *le mot de semestre* was introduced in this year, the knowledge of which was necessary to obtain admission to a strange

Lodge. It was changed half-yearly and communicated through the Masters of Lodges.

1778.—*January* 18.—The Grand Lodge published a circular, to which was attached a list of its Lodges. It enumerates 200 Paris Masters of Lodges, besides 27 absent and 247 in the Provinces. Now, as the Masters of the five Paris Columns in 1773 were only 81 in number and Thory, the great partisan of this Grand Lodge, has only claimed that, in the interval, it had constituted 16 Lodges, if we admit that these were all Paris Lodges, also that the list of 81 was not a complete list of all the Paris Masters, we shall still have great difficulty in converting the number from 81 to 200! It is also known for a fact that many of the 81 Masters joined the Grand Orient. Therefore we are driven to the conclusion that the number of Masters by no means corresponded with that of the Lodges, in fact that the great majority of these Masters had no Lodges to preside over. As regards the Provinces, Jouast asserts, after due comparison, that many of these Lodges were also on the list of the Grand Orient and suggests that the Grand Lodge simply continued to carry forward all such as had not actually announced their affiliation with the former.

February 26.—The Grand Orient published a list, in all 258 Lodges, of which there were in Paris 34 and 7 dormant; in regiments 30 and 1 dormant. In this list a Lodge in the Irish Regiment "Walsh," quartered at Bapaume, claims as its date of constitution March 25, 1688! It is scarcely necessary to refute this assumption. Of foreign Lodges we find 4 at St. Domingo, 5 at Guadaloupe and 1 at Martinique. Of Strict Observance Lodges there are 6, besides 3 Directories.

November 25 to *December* 27.—The Convent des Gaules—under the Strict Observance—was held at Lyons.

For the next few years nothing very remarkable is to be recorded of the rival Grand bodies, but the systems opposed to either or both of them began to multiply exceedingly and to wax strong. In 1768 the Martinists, confined hitherto to Bordeaux, Lyons and Marseilles, made a settlement in Paris; in 1770 the Illuminés of Avignon came to the front; and, in 1780, the Emperors had apparently recovered momentarily some strength and consistency.

1779.—*October* 8.—On this date Cagliostro founded his Egyptian Rite in a Strasburg Lodge and this androgynous system had arrived at such favour in 1784 that the Duke of Luxemburg actually accepted the dignity of a Grand Master Protector. In the same year the Lodge Constance at Arras erected the Chapitre Primordial de Rose Croix. Its patent is alleged to have been granted by the Pretender, Charles Edward, April 18, 1745. According to Thory's version it commences, "We, Charles Edward Stuart, King of England"; whilst Jouast gives it as prétendant roi d'Angleterre! It will be sufficient to point out that Charles Edward did not call himself "King" during his father's lifetime, or Pretender at any time. The use of the latter term indeed he, very naturally, left to others. Moreover, no historian has yet shown that he ever was in Arras, where, according to this legend, he remained for a period of six months—whilst we have it on his own authority that he never was a Freemason at all.

1780.—In this year the Chapter at Arras founded another in the capital under the title of Chapitre d'Arras, de la Vallée de Paris, with constituent rights, which it exercised to a large extent and, finally, went over—with its progeny—to the Grand Orient in 1801. The original Chapter at Arras remained, however, independent. In 1779 Count Schmettau, who had some thirty years previously carried the Scots Degrees to Berlin, imported the Zinnendorff Rite into Paris and established a Lodge there ; and in the following year—1780—the Lodge Amis Réunis (Philalethes) began to make progress with its system and was immediately followed by the Philadelphes of Narbonne. The Grand Lodge, in 1780, appointed three Honorary Presidents, who were to supply the place of the Grand Master in his absence from the meetings.

1781.—*March* 6.—The Scots Directory of the Strict Observance for Septimania at Montpellier became a party to the pact already subsisting between the Grand Orient and the other Directories.

July 11.—Grand Lodge issued a circular and a list of Lodges. Of the Masters of 1772, 47 were still in existence ; 4 Lodges date from 1774, 7 from 1775, 8 from 1776, 5 from 1777, 9 from 1778, 18 from 1779, 7 from 1780, and 3 from 1781 ; there were also 28 Provincial Lodges : in all, 136.

November 5.—Compact between the Grand Orient and the Scots Philosophic Rite.

1782.—*January* 18.—The Grand Orient erected a Chamber of Grades to continue and conclude the work of the Committee previously appointed. With such a number of rivals all conferring High Degrees it became urgent to take some step or other.

December 27.—Grand Orient. A question arose as to the eligibility of a blind candidate. Given in his favour by 24 votes to 19. The Minutes were not confirmed on January 21, 1783 and, on April 4 ensuing, a contrary decision was arrived at In 1803, however, after the Egyptian campaign, owing to the prevalence of ophthalmia among the officers, blindness ceased to be a bar to admission.

1783.—*May* 16.—Circular of the Grand Orient calling upon its Lodges to send copies of all High-Grade rituals in their possession to the Chamber of Grades, as a help to its labours.

Then followed a series of remarkable events, which ultimately relieved the Chamber of Grades of its commission, by placing in its hands four extra Degrees all ready made—culminating in that of the Rose Croix. Kloss produces cogent reasons for looking upon the whole transaction as a prearranged drama calculated to supply the Grand Orient with what a brand-new Rite would have lacked, i.e. a respectable antiquity. It is, however, evident that the Rite Français was invented neither by the Commission nor the Chamber of Grades, but simply accepted by the latter. Space will only admit of the most material facts being quoted.

Among the Paris Lodges dependent upon the Grand Orient at the beginning of 1784 there were 9, each of which possessed a Rose Croix Chapter, probably self-constituted. Roëttiers de Montaleau, the most conspicuous Mason of post-revolutionary days, was a member of one of these fraternities.

1784.—*January* 18.—Montaleau brought forward in his Chapter a compre-

hensive plan which was to redound to the benefit of the Rose Croix Grade and a Committee was appointed to secure the co-operation of other Chapters under the Grand Orient.

February 2.—Present 80 Knights Rose Croix, representing seven Chapters; Montaleau, Grand Orator, proposed that the seven Chapters should unite and form a Grand Chapitre Général de France, gradually to attract and absorb all other Sovereign Chapters and form the sole constitutive capitular body in France. A pact of union in 8 articles was then and there drawn up and agreed to. Three only need be adverted to. Article 6. Affiliation will only be conceded to Chapters grafted on Lodges under the Grand Orient. Article 8. Grand Chapter resolves at once to prepare a simplified revision of all existing High Degrees. This, we see, was practically undertaking the work confided to the Chamber of Grades. Article 7 ordered statutes to be drawn up.

March 19.—Grand Chapter General. New *Statutes* approved and confirmed.

It will be perceived that the Chapter was less dilatory than the Chamber of Grades; also that the assertions of Thory and his followers that this body was the result of a fusion between the Emperors and the Knights is unfounded.

October.—Grand Orient. Waltersdorff complained of these proceedings in Grand Orient, which, as he was one of those who met in Grand Chapter General, looks like a piece of prearranged by-play.

November 20.—The Grand Chapter General seized the opportunity procured by Waltersdorff's speech to declare that it was only "acting for the greater honour of Grand Orient and, in order to lay its acquired light at the feet of Grand Orient, so soon as that body should decide to use its undoubted right of conferring High Degrees." After this the Grand Orient and Grand Chapter entered into *pourparlers* and Act I is closed. But if the fusion had then taken place the Grand Orient would only have possessed a usurped authority with no flavour of antiquity, so the curtain rises on Act II.

Dr. Humbert Gerbier de Werschamp now appears upon the scene claiming to be the sovereign authority in Rose Croix matters. He produced three documents in support of his claim. 1. In Latin, given at the Orient of the World and Sanctuary of Edinburgh, January 21, 1721, constituting a Grand Chapter, Rose Croix, at Paris, for France, in favour of the Duc d'Antin. This voucher was very unskilfully manufactured, for, not to mention the alleged Edinburgh authority, it must be remembered that there was no Freemasonry in France before 1725 at the earliest. Also that the Duc d'Antin was not made Grand Master until 1738—in fact in 1721 he was only fourteen years of age, then Duc d'Epernon, his grandfather the Duc d'Antin being still alive (Daruty, *Recherche sur le Rite Écossais*, p. 94). But it was necessary before all things to produce an earlier authority than that of the Chapter of Arras (1745). 2. A certificate from the Lodge of Perfect Union at Paris, signed Antin, under the date June 23, 1721, in favour of Brother Quadt as a Chevalier Rose Croix. This was to prove that Antin's Chapter had really been at work. 3. A certificate, dated February 6, 1760, signed by De Tellins—who is not otherwise

known—Substitute-General of the Count de Clermont, from the Grand Chapter of France, appointing Gerbier Très Sage *ad vitam* of the said Chapter. These documents are worthless, really beneath contempt. One is known to have been manufactured in a café and the wine stains are plainly perceptible ; but they answered the required purpose and are preserved in the archives of the Grand Orient, constituting, in effect, the foundation of its claim to control the High Degrees. Owing to these parchments, no Frenchman, in the midst of all the ensuing party strife, ever questioned the right of the Grand Orient to confer the 18° or Rose Croix grade. But the old Paris Masters were not to be outdone ; they immediately concocted another fabulous genealogy, proving the existence of a Chapter connected with their Lodge, dating from still earlier times, viz. 1686 ! and managed to bring over the Arras Chapters in Paris to their side.

As regards this last date it was apparently thought necessary to produce an earlier authority than the alleged Charter of the Welsh regiment of 1688, so as to make the Chapter referred to the first of its kind in France.

1785.—*March* 24.—Treaty of fusion in thirteen articles between the Chapitre Général de France and Gerbier's Grand Chapitre de France. Gerbier deposited his papers in the archives, ceded his rights, received the title of Past Grand Master ; and Roëttiers de Montaleau was appointed Grand Master of the Rose Croix.—Close of Act II.

We now come to an interlude not arranged by the Grand Orient.

December 13.—A self-constituted Chapter at Rouen asked for affiliation, which was refused, but reconstitution was offered. With this the Lodge was not satisfied and applied to the Royal Order of Heredom of Kilwinning at Edinburgh for a patent.

1786.—*February* 17.—Opening of Act III. The Grand Orient resolved to amalgamate with the Grand Chapter and commissioners were appointed.

May 1.—The Royal Order of Scotland grants to Jean Mathéus of Rouen a patent as Provincial Grand Master of all France. His installation followed on August 26 and Louis Clavel was named Deputy Grand Master. Thus arose a fresh rival system to that of the Grand Orient. In 1811 this system comprised twenty-six Lodges and Chapters. (Thory, *Annales Originis*, p. 173, gives a list of these ; two were Colonial, two Italian, one at Brussels.)

1787.—*July* 13.—The Grand Orient approves of a Treaty of Fusion in twenty-four articles between the Grand Orient and the Grand Chapter. The Grand Chapter follows suit on August 4 and a circular of September 20 conveys the information to the Lodges. Article 6 provides that the Chapter shall in future be called Chapitre Metropolitain, receiving a patent from Grand Orient, recognizing its activity from March 21, 1721. Article 11, the present Orders, i.e. collections of grades, in number 4—worked by the Chapter, are to be continued till otherwise decreed. The ritual was never altered in any great degree, so that there are the four extra Degrees of the French Grand Orient, denominated the Modern or French Rite. The first order comprised all the Kadosh or Degrees of Vengeance, renamed

Secret Elect; the second, the Scots Degrees, called the Order of the Scottish Knights; the third, the Crusading Degrees, under the style of Knights of the East and West; and the fourth, the Christian or Rose Croix Degrees, under the appellation Knights of the Eagle and Pelican. Article 15 provides for new *Statutes*.

1788.—*August* 13.—Installation of the Metropolitan Chapter. End of Act III.

November 21.—Epilogue. Rearrangement of the Grand Orient into the three following Boards :—Of Administration, Symbolic Freemasonry and High Degrees.

December 5.—New *Statutes* approved and communicated by circular of January 19, 1789, also a list showing forty-five Chapters at work. Thus the curtain falls on this very pretty little comedy. (For further details, see Kloss, *op. cit.*, vol. i, pp. 280–330.)

Nothing of very great importance remains to be recorded anterior to the French Revolution. Both systems (Grand Orient and Grand Lodge) apparently continued to prosper until 1788 or 1789, at which time they arrived at their greatest prosperity. Then came the political troubles and, one by one, the Lodges closed. The Etât of the Grand Orient, November 16, 1787, enumerates 636 Lodges, of which 30 were dormant. Of these, 35 were in the colonies, 71 in various regiments, 17 in foreign countries, 67 in Paris. The Grand Lodge Etât of 1788 shows 88 Paris, 43 Provincial and Colonial Lodges, the latter being mostly warranted during the years 1780–7. Under the two governing (or Grand) bodies, there were, therefore, 767 Lodges (more or less) and if to these are added the Lodges of the Scots Philosophic Rite (37) of the Philalethes, the Illuminés, the Royal Order of Scotland, the various Scots Mother-Lodge systems, the English Lodge (No. 204) at Bordeaux, the number might easily reach 900 or more. The first to close its doors was the Philosophic Rite—July 31, 1791—on the 16th it had sent a circular to its Lodges, advising them to cease from working, if required to do so by the magistrates and not to forget their duty towards their sovereign, Louis XVI. It is therefore not at all surprising to find that many of its members fell victims to the guillotine.

1791.—In this year the Grand Lodge ceased to meet and, on October 13, the French branch of Royal Order of Scotland. The Grand Orient constituted two Lodges and, in 1792, three more. On February 24, 1793, it issued a circular, stating that it had taken precautions to preserve the archives and, on the same date, the Grand Master, the Duke of Orleans, published the following abject manifesto in the *Journal de Paris*.

From Citizen Egalité to Citizen Milscent.

. . . Notwithstanding my quality of Grand Master, I am unable to give you any information concerning these matters to me unknown. . . . However this may be, the following is my Masonic history :—At a time when truly no one foresaw our Revolution, I joined Freemasonry, which presents a sort of picture of equality, just as I entered Parliament, which presented also a sort of picture of freedom. Meanwhile I have exchanged the shadow for the substance. Last December the Secretary of the Grand Orient applied to the person who in my household filled

the post of Secretary of the Grand Master, in order to hand me a question relating to the affairs of this Society. I replied to him under date of January 5, as follows :—" As I know nothing of the composition of Grand Lodge and, moreover, do not believe that there should exist any mystery, nor any secret assembly in a republic, more especially at the commencement of its rule, I desire in no way to be mixed up with the Grand Orient, nor with the assemblies of Freemasons." . . . L. P. J. Egalité.

On August 8, 1793, the Grand Orient published a circular announcing that on May 13 the office of Grand Master had been declared vacant. In the usual stamps impressed on this document the fleurs-de-lys had been effaced.

1794.—In this year—it may be remarked—Freemasonry in France had practically ceased to exist.

Three Lodges only in Paris had the courage to continue working throughout the reign of terror. The Master of one of these, the Amis Réunis, was Roëttiers de Montaleau, whose acquaintance has already been made. Born at Paris in 1748, he was made in the celebrated Scots Mother-Lodge of Marseilles in 1772 and joined the Grand Orient in 1780; in 1785 became Grand Master of Grand Chapter; in 1788, President of the Chamber of Paris and, in 1793, of the Chamber of Administration, his predecessor having been removed by the guillotine. He was subsequently imprisoned, but July 28, 1794, which restored so many wretched *détenus* to their liberty, broke also his bonds. Thory attributes to him the preservation of the Grand Orient archives. In 1795 he ventured to summon the remnant of the Grand Orient together with other Masons not previously eligible; and to resume work. The members of the Grand Orient had in great part consisted of personages attached in one way or another to the court of Louis XVI, so it is not surprising to find that, even on June 24, 1797, the number which assembled was only forty. Montaleau was offered the post of Grand Master, which he modestly declined, but accepted, however, the title of Most Worshipful (Grand Vénerable) and, in that capacity, presided over Grand Lodge. The first new Constitution was issued to a Geneva Lodge June 17, 1796; and the report of June 24 only includes eighteen Lodges, of which three met at Paris.

1796.—*October* 17.—Grand Lodge also reassembled for the first time since 1792. This governing body found itself in an even worse plight than its chief rival. In the Grand Orient certain members were dispersed, others killed, the same may be said of each private Lodge, but these at least retained the power of revival as soon as a few members once more met together. But with the Grand Lodge, if a Paris Master was killed or had fled his Lodge, being proprietary, became extinct and it is asserted that, at the period now under consideration, very few of the perpetual Masters remained alive.

Montaleau saw his opportunity arrive and at once seized it. He made personal overtures to the Grand Lodge, which lasted for more than a year, but ultimately were crowned with success. On May 3, 1799, he was able to inform the Grand Orient that the Grand Lodge was ready to accede to a fusion. A committee was appointed

and, on May 20, Grand Lodge also named its commissioners. On May 21 a contract in nine articles was drawn up, agreed to by the Grand Orient on May 23 and by the Grand Lodge on June 9. Article 1 abolished Perpetual Masters. Article 2 prolonged their tenure of office for nine years and provided for certain honourable compensations. Article 3 withdrew the appointment of officers from the Master and conferred it on the Lodge. The others need not be specially alluded to.

1799.—*June* 22.—Formal junction of the two Grand bodies. June 28, Grand Festival. There were present 4 Past Grand Officers, the first on the list being Lalande. Among the 28 officials of the Grand Orient there were 5, and among the 15 Masters 9 of the old Grand Lodge (Kloss, *op. cit.*, vol. i, p. 358).

The following figures will show the rate at which the Craft recovered itself in these early years. On December 27, 1800, we know of 74 Lodges which had resumed work and of these, 23 were in Paris. In 1802 there were 114 Lodges, of which 27 were in Paris, also 37 Chapters seem to have been in existence at that time.

1801.—*June* 24.—The Scots Philosophic Rite recommenced work under the lead of the Lodge St. Jean d'Écosse, the Social Contract having almost taken its last sleep during the Revolution.

The Grand Lodge having united with the Grand Orient, it was only natural that its former Chapter and all the dependent Chapters of Arras should follow suit. It will be sufficient to state that this final step was completed on December 24, 1801.

But, although the Grand Orient had thus made an ally of its former most powerful rival, many others still remained in the field. The Philalethes had died out during the Revolution and the Scots Directories of the Strict Observance were still dormant; but the Provincial Chapter of Arras, the Scots Mother-Lodge of Marseilles, the Scots Philosophic Rite and the Royal Order of Scotland, besides various other smaller Rites unnecessary to name, were warranting Lodges and Chapters in every direction. Even many of its own Lodges, not content with a single comprehensive Scots Grade—the Rite Français—had opened Lodges and Chapters to work one or more of the Scots Degrees, whose number was infinite, while the latter found a leader in Abraham, the publisher of a Masonic paper called the *Mirror*. A curious circumstance in all these quarrels is, that we invariably find one and the same member highly placed in two or more Rites that were fighting to the death. To give a solitary example: Thory was the life and soul of the Scots Philosophic Rite, yet, from 1804 to 1813, he was also Treasurer of the Grand Chapter of the Grand Orient and a member of it still in 1814. In 1808 he was Tersata or Grand Master of the Royal Order of Scotland in Paris; and, until 1821, he was the Secretary of the Holy Empire in the Supreme Council of the Ancient and Accepted Rite. Members of these Scots Lodges—grafted on the Grand Orient Lodges—assumed airs of superiority and, at last, in 1801, appeared at the Lodge Réunion des Étrangers at Paris in clothing unrecognized by the Grand Orient. The result was an official indictment of their proceedings on November 17 and, again, on March 25,

1802. This was met by a circular from Abraham in June 1802 calling upon the Scots Masons to rally round the standard. A meeting of the Scots Masons was accordingly held on August 5 and elicited another circular from the Grand Orient on November 12, 1802; the ultimate result being a very embittered feeling on both sides (Kloss, *op. cit.*, vol. i, pp. 373–400).

1803.—*August* 5.—The Grand Orient resolved to reappoint Grands Officiers Honoraires. This was an institution dating from Luxemburg's time, by which all officers of the Grand Orient were duplicated, one set for active service, the other for show on state occasions, the latter class being, of course, composed of very highly placed court personages. On this occasion the leading idea was, that by appointing generals and other military officers, as well as state officials, the active support of the First Consul would be acquired. Among the Honorary Officers and members actually elected on September 30 then ensuing, may be mentioned Murat, the Governor of Paris; Lacépède, the Director of the Jardin des Plantes; De Lalande, Director of the Observatory; Generals Beurnonville and Macdonald and Marshal Kellermann. Meanwhile French Freemasonry followed the French arms and increased so remarkably that, on March 23, 1804, upwards of 300 Lodges were in existence and a corresponding number of Rose Croix Chapters. But, although outwardly prosperous, the spirit of Masonry had, to a great extent, departed, to make way for a fulsome adulation of Napoleon, far exceeding the bounds of loyalty so properly set up in all countries by the Craft. Lodges were convoked for no other purpose than to celebrate the victories of the French idol of the day. Even the orators ceased to confine themselves to Masonic themes, in order to vaunt the majesty and power of the French army—and of its hero. This excess of patriotism naturally led to very awkward results in 1814; and a continuance of the practice was followed by very similar consequences at every subsequent change of Government. Yet, although this feature of Continental Freemasonry need not be further dwelt upon, it must not, however, be forgotten that the French Brethren might have adduced very weighty reasons for the habit into which they had fallen. The Craft there has never existed by virtue of the freedom of the subject—to assemble when and where he likes, provided he transgresses not the law. It has never rested on any such solid basis, but simply on the sufferance of the civil authorities and, at any moment, even under the third Republic, a mere police decree might compel every Lodge in France to close its doors. Ought one, therefore, in fairness, to wonder very greatly that the French Masons have always been time-servers, or that they should have abased themselves at successive periods, with a boundless docility, at the shrine of authority?

In 1804 Hacquet appeared on the scene with his revived Rite of Perfection 25° and De Grasse-Tilly with the Ancient and Accepted Rite 33°. Around the latter rallied all the disaffected Scots Masons and the Scots Philosophic Rite granted them the use of its temple. From January 11 to September 1804, Tilly lavished his 32 and 33 Degrees right and left and erected his Supreme Council; and, on October 22, 1804, the Grande Loge Générale Écossaise was constituted, all the various Scots

Rites assisting and becoming constituent parts of that Grand Lodge. Even the Rite Philosophique for a time effaced itself, in spite of Thory's assertions, for on September 6, 1805, it was distinctly agreed "from this day the Lodge St. Jean d'Écosse resumes its title and attributes of a Mother-Lodge." This, to a certain extent, was an advantage to the Grand Orient, as it reduced its innumerable rivals to one body, with whom it might be possible to treat. The new Grand Lodge had, without his previous consent, proclaimed Prince Louis Buonaparte as its head. The Grand Orient replied on November 7, 1804 (Kloss, *op. cit.*, vol. i, p. 423), by resolving to petition the Princes Joseph and Louis Buonaparte and Marshal Murat to accept its highest offices. But here, as we know by repeated statements of Cambacères at a later period, the Emperor himself stepped in and directed his brother, Joseph, to accept the office of Grand Master and the Chancellor, Prince Cambacères, that of Associate Grand Master, holding the latter directly responsible for the good conduct of the Craft and for its internal peace. In fact, as events proved, the astute Emperor was apprehensive lest, by altogether suppressing the Craft, he might encounter the attendant ill-will of such a numerous body and, therefore, resolved to make it subservient to his interests and keep it under the powerful control of his most trusted Minister. From that time every one who wished to please the Emperor became a Freemason and the highest officials were soon made members and officers of the Grand Orient. That Cambacères thoroughly understood his mission and, with a firm hand, kept peace among the rival factions, will shortly become clear. No sooner was the Grand Scots Lodge established, than Roëttiers de Montaleau took measures to avert the blow and caused negotiations to be opened for a union. Marshal Massena represented the Grand Orient and Marshal Kellermann the Scots Masons; then, when matters were somewhat in trim, they were joined by Montaleau and Pyron. But here again we are startled to find, as was always the case, that all four of the Commissioners were officers of the Grand Orient. Pyron, however, who was a thorough-going partisan of the Supreme Council, eventually libelled the members of the Grand Orient infamously and was suspended for several years. Matters were so hurried that the pact of union was signed before the necessary alterations in the *Constitutions* of the Grand Orient were settled, which gave rise to the subsequent quarrels.

At midnight on December 3, 1804, in the palace of Kellermann, the treaty was concluded and signed in duplicate; but Pyron was incomprehensibly allowed to retain both copies. The instrument contained the following passage: "The G.O. therefore declares that it incorporates with itself the Brethren of every Rite." When Pyron at a later period—March 1, 1805—was forced to deliver up these writings, we may imagine the consternation of the Grand Orient at reading the following substituted passage: "The G.O. therefore declares that it incorporates itself with the Brethren of every Rite." This slight distinction represents the different views of the contracting parties. The Scots Masons desired to rule Grand Lodge by force of their High Degrees, whilst the Grand Lodge intended to rule all Degrees through those members of its body who possessed them. On one hand

the 33° was to be supreme; on the other hand it was to be accountable, like every other body, to the Grand Orient in its collective capacity.

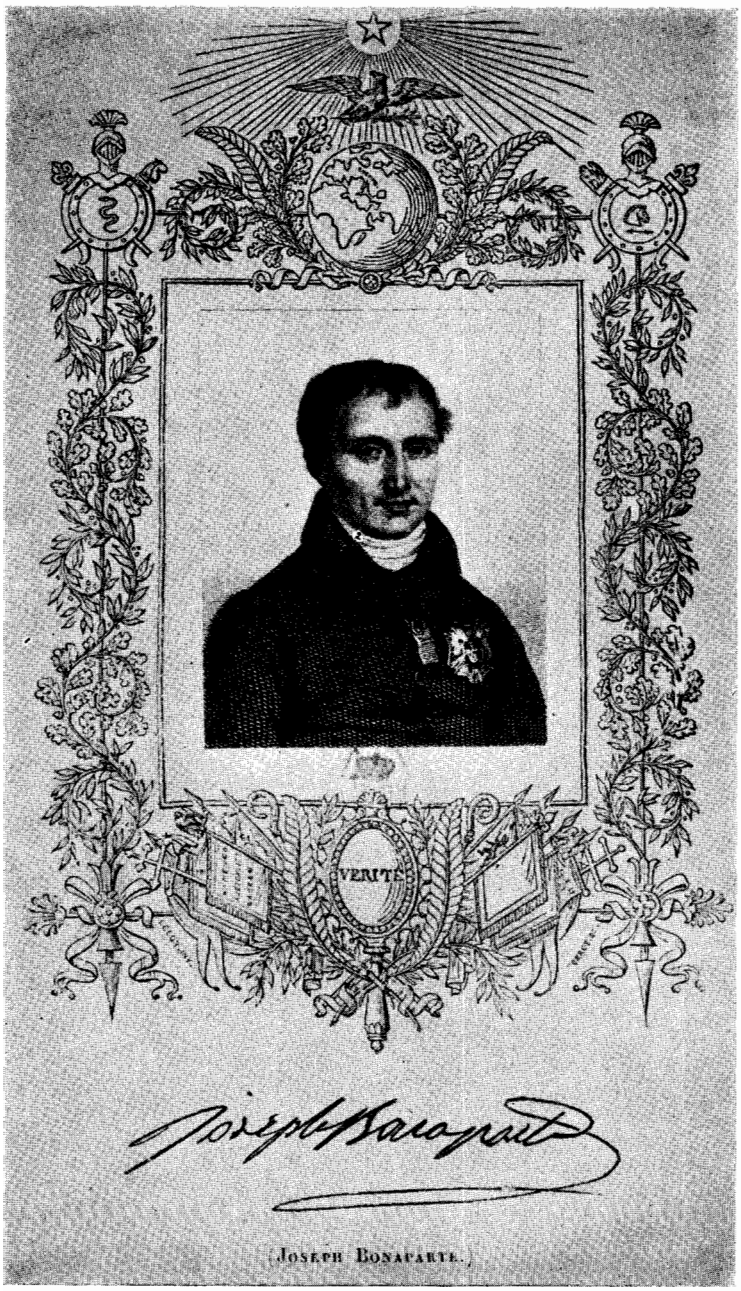
1804.—*December* 5.—Grand Orient. The treaty was approved and, at midnight, the Scots Masons, De Grasse-Tilly at their head, were admitted. De Grasse-Tilly and Montaleau each received the oath of fealty to the Grand Orient from the other, one as representative of the Grand Master in the Supreme Council, the other as representative of the Grand Master in the Grand Orient. Kellermann and Massena were deputed to wait upon his Majesty and to request him to permit his brothers to preside over the Order.

December 19.—Circular of Grand Orient announcing the union and informing its Lodges that in future it would grant Warrants of Constitution for each and every Rite. In order to carry this plan out, it was decided to form a Grand Chapitre Général to confer all Degrees above the 18° or Rose Croix, which was the limit of jurisdiction of the Metropolitan Chapter. It was therefore necessary to confer the 33° on various members of the Grand Orient, which was accordingly done on the 29th of the same month (Rebold, *Histoire des trois Grandes Loges*, p. 102).

1805.—*January* 2.—Inauguration of the Grand Chapitre Général and election of Grand Officers. Joseph Buonaparte and his brother Louis were proposed as Grand and Deputy Grand Masters (*ibid.*, p. 98). The former was not at that time a Mason, nor did he ever attend a Lodge meeting, although he signed all official documents as Grand Master and even certificates of initiation. Rebold (*ibid.*, p. 106) asserts that he was made by Cambacères, Kellermann and Murat on April 15, 1805, at the Tuileries and that a circular issued two days later announced the fact to the Lodges. It may be so, but Rebold does not quote his authority and the circular has escaped the notice of all other writers, even of Thory, who, writing only eleven years afterwards, ought to have been well aware of the fact, if such it were. The exact date of Joseph's accession is somewhat doubtful, for, although Jouast says he was appointed by the Emperor—October 11, 1805—Cambacères, on April 27 previously, in promising to attend the meetings of the Grand Orient as often as possible, already speaks of Joseph as the Grand Master. Prince Louis seems never really to have been elected; in fact in 1815 he left for Holland.

July 21.—Circular of the Grand Orient announcing the formation of a Directory of Rites. This Board was to rule all the allied Rites and all such as might in future be aggregated. The members were to be chosen by the body of the Grand Orient but, although necessarily possessing the highest Degrees of the various Rites, were to be in no way privileged in the Grand Orient or to assert any supremacy over the other members. The new Board, or Grand Committee, of course, destroyed all hopes which the members of the Supreme Council had conceived of ruling the Craft autocratically by virtue of their 33°.

September 6.—Protest of Scots Masons in the palace of Kellermann and, on September 16, the pact of union was declared broken. But here the power of Cambacères made itself felt and the Supreme Council, instead of at once warranting Lodges, Chapters, Consistories and other bodies, prudently resigned itself to



Joseph Bonaparte.

Grand Master of the Grand Orient of France from 1804 to 1814.

raising individual Masons to its highest Grades; and, as the Grand Orient already worked a Rose Croix Grade equal to the 18° Ancient and Accepted Rite, it merely advanced its members on application. So that for years subsequently the Supreme Council, instead of being a governing and constitutive body, was nothing more than a private Lodge of the 33°. The Grand Orient, on the other side, although counting among its most faithful members more than one Grand Inspector-General, was quite content to let matters remain on this footing. The arrangement has sometimes been called a compact or treaty. It was nothing of the kind; there is no proof that it was even a verbal understanding. The fact is, the Supreme Council was simply restrained by Cambacères from aggressive measures and the Grand Orient was only too glad to see the threatening danger thus averted. There existed, doubtless, a sort of implied but unexpressed understanding to let matters rest on both sides, but no mutual agreement of any sort, nor did the Grand Orient ever admit that the compact of union was vitiated. Most of the allied Scots Rites recovered their liberty at the same time; Hacquet's Rite of Perfection (Heredom 25°) remained, however, true to the Concordat and worked under the shield of the Grand Orient, but gradually became extinct. Hacquet himself, although at the head of his own Rite, filled nevertheless important offices in the Ancient and Accepted Rite and De Grasse-Tilly, on the other hand, for many years subsequently appears on the list of officers of the Grand Orient. With the exception of one Consistory of the 32°, which it dissolved in 1810, it was not till 1811 that the Supreme Council began to erect Tribunals, Councils, etc., but not Lodges or Chapters.

1805.—*October* 21.—Joseph Buonaparte was proclaimed Grand Master in the Grand Orient and, on December 13, Prince Cambacères was installed as first Assistant Grand Master.

December 27.—The Grand Orient celebrated the solstitial fête of the Order and, at the same time, the victories of the French armies. At this meeting, *le mot de semestre*, which had not been given for many years, was again communicated.

1806.—*July* 1.—Cambacères was elected Sovereign Grand Commander of the Supreme Council 33° and installed as such August 13.

Shortly afterwards—October 25—he was also elected Honorary Grand Master (Tersata) of the Royal Order of Scotland in Paris.

November 17.—The Grand Orient published its new *Statutes*, chiefly remarkable for suppressing any further erection of Provincial Grand Lodges. It feared they might become powerful rivals. Grand Orient was to be composed of a Deputy from each Chapter and Lodge, such Deputy to be a resident Parisian. A Deputy might represent as many as five Lodges. There were also 169 Grand Officers—viz. 7 Grand Dignitaries, 63 honorary and 99 working officers, the last-named being chosen from the Deputies. These officers formed six Boards (Ateliers): I. Grande-Loge d'Administration; II. Grande-Loge Symbolique; III. Grande-Chapitre; IV. Grande-Loge de Conseil et d'Appel; V. Grande-Loge des Grande-Experts; and VI. Grande-Directoire des Rites. A certain number of Deputies also served on these Boards, with the exception of No. VI, which was composed ex-

clusively of Grand Officers. The whole scheme was of a most centralizing character and it will be perceived that Provincial Lodges were forced to entrust their affairs to Paris Deputies.

The Ordre du Temple (New Templars) was instituted *circa* 1805 and grafted on Les Chevaliers de la Croix, a Lodge—formed October 14—from which its members were subsequently recruited. The pretensions of this Society—which claimed a lineal descent from the Knights Templars and did not even profess to be a Masonic body—are elsewhere referred to. It ultimately developed religious views of a somewhat peculiar nature, but of its remaining history, it will be sufficient to add, that it lay dormant during the restoration, revived about 1830 and apparently died of inanition about 1845. In 1807 a Portuguese called Nuñex grafted on another Paris Lodge the Order of Christ, also a Templar Rite with a Templar Degree beyond the 33° of the Ancient and Accepted Rite. It erected a few subordinate Chapters at Perpignan, Limoges, Toulouse, etc., but soon died out. A proposed new Ordre de la Misericorde in 1807 never acquired any substance. An Order of St. Sépulchre also arose and, according to Begue-Clavel, died out with its commander, Vice-Admiral Count Allemand, in 1819. The latter was an important personage in the strife between the rival Supreme Councils. It will be seen that the era of new Rites had not yet closed.

1807.—*January* 29.—The Rit Primitif de Narbonne joined the Grand Orient and deputed three representatives to the Grand Directoire des Rites.

March 26.—Cambacères was installed Supreme Chief of the French Rite in the Metropolitan Chapter and, on March 30, Grand Maître d'Honneur of the Rite Philosophique.

April 4.—Death of De Lalande. January 30, 1808, of Roëttiers de Montaleau.

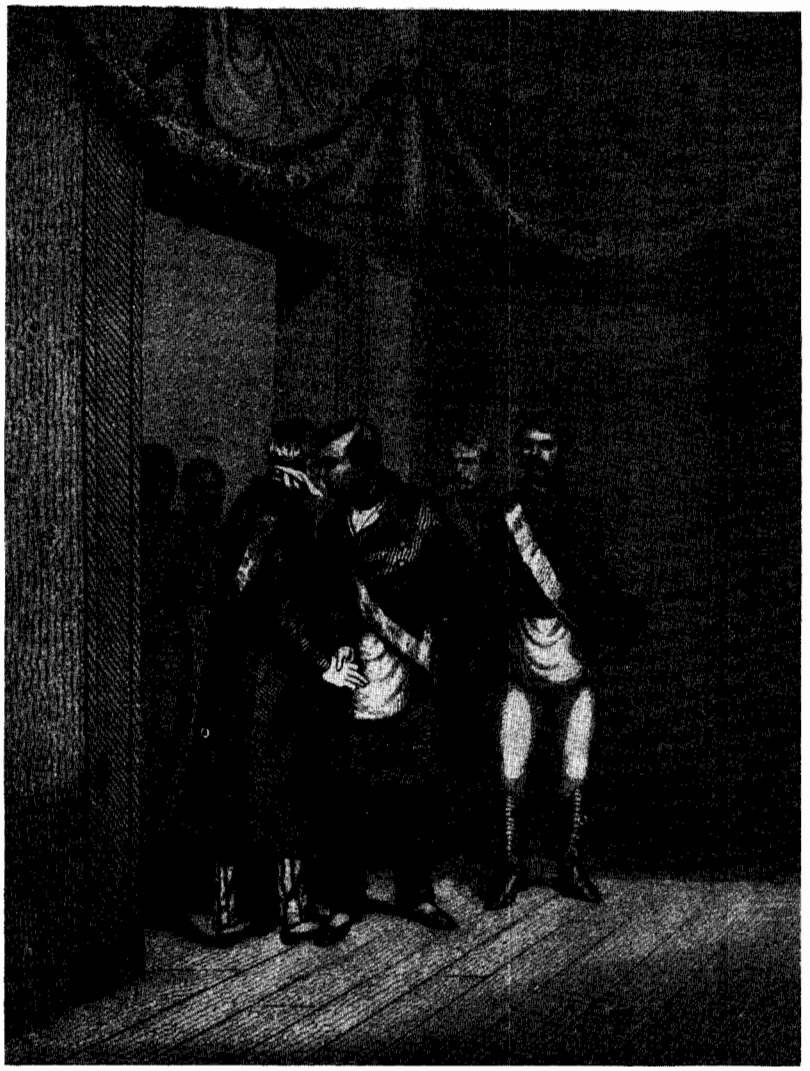
1808.—*January* 23.—Cambacères installed Grand Master of the Order of Christ. *February* 8.—Montaleau's son—Alex. H. N. Roëttiers de Montaleau—appointed to succeed him as representative of the Grand Master, chiefly as a compliment to his father's memory. He was installed on the 12th.

March 8.—Cambacères was installed Grand Master of the Rit Primitif de Narbonne and, in June, of the Ve Province at Strasburg. In March and May 1809 the IIe and IIIe Provinces at Lyons and Montpellier followed suit. In the same year he was elected Protector of the High Alchemical Grades of Avignon. Being thus at the head of all the Rites of any importance, one can understand how the peace was kept.

1809.—*August* 11.—The Grand Orient allowed its Lodges and Chapters to cumulate several Rites, i.e. to work as many as they pleased under as many different warrants, all of which were to be obtained from the Directoire des Rites.

1810.—*December* 29.—The existing Provincial Grand Lodges (three in number) were dissolved (Rebold, *op. cit.*, p. 119).

1811.—*January* 19.—The Ancient and Accepted Rite resolved to commence instituting subordinate bodies beyond the 18°. The fact is, they found that such



From l'Histoire Pittoresque de la Franc-Maçonnerie par Clavel, 1844.

Napoleon Bonaparte at the Lodge of Faubourg St. Marcel.

were being erected without their Warrant by private individuals and their hand was thus forced.

June 24.—Renewal of the former Concordat with the Scots Directories. *August* 9.—A circular of Grand Orient was issued, severely censuring certain foreign Jurisdictions and a few French Lodges for refusing to initiate Jews.

1813.—*October* 27.—The Supreme Council for America recognized the sole authority of the Grand Orient and sought amalgamation. Political events prevented further action.

Of this period little remains to be recorded. From 1796 to 1813 the Grand Orient practically acquired sole and supreme authority in Masonic matters, other Rites being merely subsidiary or supplementary, but not antagonistic. Its Lodges increased remarkably in France itself, also beyond the borders, for every fresh conquest meant an increase of French Masonic jurisdiction. In 1813, however, owing to the members being in such great numbers with the army, very many Lodges became dormant. On the restoration in May 1814 of Louis XVIII almost all the Imperialists who were officials of the Grand Orient became conspicuous by their absence. The Craft immediately became effusively Royal and the number of its Lodges dropped suddenly, owing to the reacquired independence of so many European States. During the Hundred Days the Craft was once more violently Imperial and, after Waterloo, it professed to breathe freely at last, owing to the removal of the Napoleonic incubus. On July 1, 1814 (Rebold, *op. cit.*, p. 123), several Lodges united to celebrate the return of Louis XVIII and their labours were concluded by a unanimous vote and oath to " protect the Lilies and die in defence of the Bourbons." The Grand Orient made speed to declare the Grand Mastership vacant and—May 11—voted 1,000 francs for the restoration of the Statue of Henri IV, whilst, on June 24, its orators expatiated on the joy which Masonry felt in at length seeing its legitimate king surrounded by his august family.

According to Rebold's list the progress of the Grand Orient was as follows: 1803, 60 new Chapters and Lodges; 1804, 49; 1805, 67; 1806, 47; 1807, 56; 1808, 47; 1809, 44; 1810, 36; 1811, 27; 1812, 27; 1813, 18; 1814, 7—but these figures do not include the dormant Lodges which resumed work. The last list under the Empire, published in 1814, gives 764 active Lodges and 290 Chapters in France; in the infantry, 63 Lodges and 24 Chapters; in the cavalry, 7 Lodges and 2 Chapters; in the auxiliary forces, 4 Lodges; in the colonies, 16 Lodges and 7 Chapters; abroad, 31 Lodges and 14 Chapters—in all, 886 Lodges and 337 Chapters. When we remember that, after the Revolution, the report of the Grand Orient on June 24, 1796, could only enumerate 18 Lodges, it must be confessed that the Craft had advanced by leaps and bounds. The list of 1814 also mentions 6 dormant Lodges as about to reopen and that there were applications for 35 new Lodges and 24 new Chapters, bringing the total number up to 1288, the result of eighteen years' activity.

At this period the Grand Orient of France was in communication with the Grand Lodges of Baden in Swabia, of the kingdoms of Italy and Naples, of Poland

and Lithuania, of the Three Globes at Berlin, of the Duchy of Warsaw, of Vienna and of the kingdom of Westphalia (Kloss, *op. cit.*, vol. i, p. 582). The Grand Lodges at Frankfort, Hanover, The Hague, etc., were ignored by French Masons as having no right to exist in territory occupied by France.

One further allusion, which is of historical interest, will be made to Dr. Guillotin, an officer of the Grand Orient, who died March 26, 1814. There is the authority of the Grand Orator on June 24 of that year, for the statement that his last days were embittered by the thought, that his name had been so prominently connected with the excesses of the Revolution; the dreaded instrument which bore his name having been suggested by him out of pure pity for the former sufferings of condemned criminals (Kloss, *op. cit.*, vol. ii, p. 3). This oration consequently refutes the so often alleged fable that Dr. Guillotin's head was one of the first to fall under his own invention.

On the whole, the restoration had a disastrous effect on French Freemasonry. Apart from the number of foreign Lodges which naturally reverted to their own native Jurisdictions, a great number of French Lodges had so identified themselves with Napoleon and were so largely composed of his adherents, that nothing remained for them but to close their doors, at least for a time. In addition to this, the police and clergy under the restored family were by no means favourable to the Craft and prevented its progress. The king himself firmly refused to allow a prince of his family to be placed at its head and no Grand Master, consequently, was elected, but, in his place, three Deputies of the non-existent Grand Master or Grand Conservators and one representative of the Grand Master, viz. Montaleau. General—afterwards Marshal—Beurnonville offered the king to become surety for the good behaviour of the Craft, if allowed to assume the command, to which His Majesty agreed, so that the General, as first Deputy Grand Master, or first Grand Conservator, took the place previously occupied by Cambacères. The precarious state of toleration in which the Craft managed to drag on its existence is reflected in its own conduct. The individual initiative of the Lodges was everywhere hemmed in and fenced around; representations of the police, even if unfounded, were immediately followed by erasure of the supposed peccant Lodges; Masonic publications were on several occasions forbidden by the Grand Orient, which did its best to suppress them entirely; and, in sympathy with the government, the increasing centralizing tendency of its authority was day by day more pronounced. The influence of political events is shown by the fact that immediately after the Hundred Days more than 450 Lodges became dormant (Rebold, *op. cit.*, p. 145).

1814.—*July* 1.—The Grand Orient declared the Grand Mastership (Joseph's) vacant and sent a Deputation to Cambacères to require and accept his resignation.

July 29.—The Grand Orient received a report of the fruitless efforts of its Committee to induce the king to grant them a Royal Grand Master; elected and proclaimed in his stead three Grand Conservators, Marshal Macdonald, General Beurnonville and Timbrunne, Count de Valence. Montaleau was elected special representative of these three officers and, among the other officers of later interest,

may be mentioned the following members of the Ancient and Accepted Rite: Lacépède, Kellermann, Rampon, Muraire, Perignon, Lefèvre, Massena, Clément de Ris, Beurnonville, Montaleau, Valence, De Ségur, Challan and Tour d'Auvergne. Beurnonville declared that he would extend his protection to the Grand Orient alone, as in his eyes it was the legal Masonic authority (Kloss, *op. cit.*, vol. ii, pp. 4, 11).

August 19.—The Grand Orient, at a meeting of one of its Boards, the Grande Loge de Conseil, resolved to exercise the control to which it laid claim over all rites of Freemasonry (*ibid.*, p. 5) and, on August 26, informed the Supreme Council of its intention, announcing that it had appointed a Committee to treat with them.

As the events which followed this step are, even at the present day, the source of mutual recriminations between the members of the two leading systems of French Freemasonry, the facts will be related in chronological order with minuteness of detail, allowing readers to arrive at their own conclusions. A few introductory words, however, are necessary, in order that the position of the parties may be clearly understood. The Grand Orient, although shorn of some of its higher dignitaries, had not been severely crippled by the change of government. The Supreme Council, on the other hand, which largely consisted of military officers attached to the late Emperor, had fallen into a state of paralysis and was quite dormant. This is admitted on all sides. The last list of the Supreme Council enumerates the following members: Cambacères, *Valence, Pyron, Thory, Hacquet, *Challan, *Kellermann, *Lacépède, d'Anduze, Rénier, *Massena, *De Ris, *Beurnonville, *Muraire, Aigrefeuille, d'Aunay, Rapp, Chasset, *Ségur, *Rampon, Langiers-Villars, Pény, Rouyer, *Montaleau, Joly; honorary members, De Grasse-Tilly, Trogoff, Baillache, *Tour d'Auvergne, d'Harmensen and De Villière. Of these thirty-one Brethren, the twelve whose names are in each case distinguished by an asterisk, are known to have been Officers of the Grand Orient. Moreover, Hacquet and some of the others were members of the same body; all were, of course, in the circumstances which had hitherto obtained, members of Lodges under the jurisdiction of the Grand Orient, because the Ancient and Accepted Rite had not, so far, warranted any bodies under the 18°.

September 8.—Joly reported the announcement of August 26 to the Supreme Council, which on September 23 appointed a Committee of Inquiry, consisting of Beurnonville, Muraire and Aigrefeuille, the two former being officials of the Grand Orient (*ibid.*, p. 6).

October 28.—The Supreme Council handed in an answer declining a fusion, signed *Valence, Pyron, Thory, *Hacquet, *Challan, *De Ris, *Beurnonville, *Pérignon, *Muraire, Aigrefeuille, d'Aunay, *Lefèvre, *Ségur, Langiers-Villars, Pény, Rouyer, Joly and Desfourneaux. This list is remarkable and affords evidence of the continual play of cross purposes in French Freemasonry. Desfourneaux was not a real member at all of the Supreme Council for France, but of the Supreme Council for America, dormant until better times; the nine names marked * were Officers of the Grand Orient and General Beurnonville, its Senior Grand Conservator—who

had declared he would acknowledge no authority but that of the Grand Orient itself. But, still more remarkable is the fact, that a Committee previously appointed by the Grand Orient on August 22, to prepare a report on the subject, did unanimously —November 12—approve of a fusion—or, in the language of the Scots Masons, a usurpation—and that of the nine members of this Committee, two were Joly and Hacquet, who signed the answer of October 28, as above.

November 18.—The Grand Orient considered the report and resolved to resume its inherent authority over all Rites, to dissolve the Directory of Rites as no longer necessary, etc. Among the signatures we find Joly's; the others, with the exception of Montaleau's, are not given in any work at command. The results of this resolution on the organization of the Grand Orient may now be taken out of their chronological sequence. That body separated the legislative from the administrative functions of the 33° and it constituted on one hand a Chambre du Suprême Conseil des Rites (another name for the old Grand Chapitre) to warrant and administer ALL bodies beyond the 3°, on the other a Grand Consistoire des Rites divided into two sections. Section 1, the Grand Council of Prince Masons, to initiate into the 32° or the equivalent Degree in the other Rites and to delegate the right to other Consistories in France. Section 2 to be the sole authority conferring the 33°. The Grand Consistory was erected September 12 and inaugurated November 22, 1815. It will be observed that the autocratic powers of a few 33° members were thus suppressed and that they became only an integral part in one combined whole—the Grand Orient.

November 25.—The Supreme Council issued a circular protest against the action of the Grand Orient on the preceding 18th. This was only signed by Muraire, Aigrefeuille, d'Aunay and Pyron (Kloss, *op. cit.*, vol. ii, p. 8). So that apparently all the others had joined the party of the Grand Orient.

December 3.—De Grasse-Tilly returned, revived the Supreme Council for America and attempted to assume the place left vacant by the moribund Supreme Council for France.

December 28.—Installation of a modified list of Grand Officers. Among these are found the following former members of the Supreme Council for France: Beurnonville, Valence, Lacépède, Kellermann, Rampon, Muraire, Masséna, Challan, Tour d'Auvergne, De Ris, Hacquet, Montaleau, Perignon and, possibly, others, as Kloss does not give the complete list (*ibid.*, p. 12). As it includes Muraire, it would appear as if the protesting remnant of the Supreme Council had been reduced to three. Of course those who were not in Paris at the moment, owing to political reasons, cannot be reckoned with. Certain it is, that the great majority had at this time rallied to the Grand Orient, although some afterwards went back to their previous allegiance. But of what effect can a majority be, in a society where one single 33° man who may hold out, is allowed to make others and, with them, reconstruct the whole edifice?

1815.—*March* 15.—Napoleon lands at Cannes, when the Grand Orient reinstated Prince Joseph and Cambacères and became imperialist. On June 18 the

Emperor was overthrown at Waterloo and the order, "As you were," was passed along the line.

August 18.—The Supreme Council for France issues a fresh circular protest, which had affixed to it the signatures of Aigrefeuille, Thory, Hacquet, Muraire, d'Aunay, De Tinan and Pyron. Here we meet with the last sign of this body for some years, with the exception of Joly's resignation on November 10 following, when he joined the Grand Orient. That Hacquet should have signed is incomprehensible, seeing that he presided over the Grand Consistory of Rites, or, in other words, was the head of the Scots branch of the Grand Orient. Muraire and Lacépède, it may incidentally be observed, had, however, at that time deserted the Grand Orient.

December 27.—This meeting of the Grand Orient is of interest, because it afforded Admiral Sir Sidney Smith an opportunity of presenting several printed projects for freeing the white slaves in Algiers.

1815 is also remarkable as being the year in which the Rite of Misraim began to arouse attention. Joly, to whom allusion has frequently been made, was a member at the time and so, of course, was Thory, who seems to have joined everything! Joly and other members of the Grand Orient united in a petition to that body, that the new Rite might be placed under the ægis of the Grand Consistory of Rites, which, however, was rejected on January 14, 1817 (Rebold, *op. cit.*, p. 126).

1817.—*August* 8.—The Grand Orient passed a resolution—embodied in a circular, September 18, 1817—declaring all soi-disant Masonic bodies not warranted by itself, to be irregular and clandestine and forbidding its Lodges to recognize any such associations as Masonic, or to exchange visits with their members (Kloss, *op. cit.*, vol. ii, p. 37). This attitude was persisted in by the Grand Orient until 1841. The Ancient and Accepted Rite, on the other hand, always professed tolerance and acknowledged as legitimate all Masons, under whatever Jurisdiction. As a stroke of policy coming from the weaker side, this action was eminently well conceived and met with the success which has invariably attended every such proceeding, from historic times down to the present day. It would nevertheless be difficult for an English Mason to dispute the strict legality of the proceedings of the Grand Orient; nor, from the point of view of that body, would it be altogether easy to call in question their expediency; but, even as in England at the time of the rival Grand Lodges, so in France, the prohibition of mutual recognition was constantly broken by the subordinate Lodges of the Grand Orient, which more than once entailed erasure. At all great meetings, it may be observed, of the Supreme Council, members of the Grand Orient were present in large numbers and were invariably well received.

October 7.—The Grand Orient prohibited its Lodges from assembling at the Prado because the Supreme Council for America and a Misraim Lodge met there. It was not until September 12, 1821, that the proprietor of the Prado purged himself of his offences and the Grand Orient reinaugurated the premises, besprinkling them

with water to exorcize the unclean spirits of the past; a proceeding which brought down upon its head the Homeric laughter of its rivals, indeed, of all Paris.

November 7.—A letter was read from Marshal Beurnonville enjoining the Grand Orient to follow the example of the Government and to look upon all Lodges not dependent upon itself as secret societies prohibited by the law.

December 27.—The Grand Orient declared the Rite of Misraim to be illegal and erased a Lodge for taking its part. It also called upon its own members to leave the Rite within thirty-three days, an order which they one and all obeyed.

1818.—*February* 23.—The Supreme Council for America, having completed its organization, met for the first time. The list of Grand Officers comprises names which subsequently became of importance, but none was connected with its past proceedings except those of De Grasse-Tilly and Desfourneaux, the latter of whom signed the document of October 28, 1814, which professedly emanated from the dormant Supreme Council for France, of which he was not even a member.

March 24.—Constitution of the Rainbow Lodge as the Mother-Lodge of Misraim.

April 8.—The Supreme Council marked its new departure by warranting two Craft Lodges. This is the date of its first attack upon the Craft in the sense that expression is understood generally.

August 7.—Pyron, in a circular, attempted to revive the Old Supreme Council for France, but unsuccessfully. He died on September 28 following.

August 18.—De Grasse-Tilly, having been deposed by the Supreme Council which he had constituted anew, issued a manifesto and retired with his adherents to the Pompei.

October 15.—The Grand Consistory of Rites, established September 15, 1815, issued its *Statutes*.

November 9.—The Supreme Grand Scots Lodge, at the Pompei (De Grasse-Tilly's), completed its *Statutes*, which, however, were not published until July 9, 1819.

1819.—*April* 24.—This date marks the commencement of one of many efforts on the part of the Grand Orient to conciliate the Ancient and Accepted Rite. The negotiations were conducted with the Supreme Council at the Pompei, the one in the Prado being moribund and the ancient Supreme Council for France, or rather what remained of it, not having yet awoke from its slumber. On the day in question, the highest officials of the Supreme Council met at a ball in a Paris Lodge—Commanders of Mount Tabor—two influential members of the Grand Orient, de Mangourit and Boulle. As a consequence of advances made by the latter, commissioners were appointed and, on May 2, Roi and Baccarat on the one side and de Mangourit and Boulle on the other, held a conference. Boulle's proposal was as follows:

A friendly fusion, the Count de Cazes to be third Deputy Grand Master, Baron Fernig to be Lieutenant Grand Commander, the other members of Supreme

Council to receive posts or become honorary members, all members of the 33° to be recognized and all former inimical manifestoes to be annulled.

This liberal offer surprised the other side, who had only come prepared with a proposal that the independence of the Supreme Council should be acknowledged and harmony—though not fusion—established between the rival bodies. According to Kloss, on May 7, additional commissioners were appointed by both parties; whilst if we follow Jouast, this occurred two days previously. The names, however, of the Supreme Council representatives given by these two authorities do not agree. Conferences were held on June 16, from 10 A.M. to 5 P.M. and, again on June 21 and the Grand Orient appears to have been so confident of a happy result as to prepare for the festival of reunion. But the negotiations were wrecked on the usual rock. The Grand Orient insisted that the united body ought not only to be supreme but singly governed; but the Supreme Council refused to part with its fancied prerogative of ruling the first three Degrees. The Supreme Council wished to absorb and rule the Grand Orient, whilst the latter wished to place the other side in the same position as its own branch of the Ancient and Accepted Rite. The independence within itself of a small body of men—*an imperium in imperio*—naturally enough could not be tolerated and the other side would accept nothing less. The Count—afterwards Duc—de Cazes appears to have been unfeignedly sorry at the rupture of these negotiations; and Lacépède demitted from the Supreme Council in order to accept the post of Grand Administrator-General in the Grand Orient. The circular of Grand Orient of July 31, 1819, gives a complete history of all these transactions and conclusively proves that the Grand Orient never relinquished the rights acquired by the Concordat of 1804, but merely held them in suspense until 1815, at which date the great majority of the old Supreme Council had joined it in erecting the Grand Consistory of Rites.

1820.—*June* 20.—The Grand Orient renewed its decree forbidding Masonic assemblies in public-houses, but excepted four by name.

1821.—*March* 9.—Vassal opened the discussion on the projected new *Statutes*. These were not presented in a complete form to the Grand Orient until 1826, although the Committee of Revision had been appointed in 1817.

April 23.—Death of Peter Riel, Marquis de Beurnonville, Marshal and Peer of France, Senior Grand Conservator of the Grand Orient; born May 10, 1752. Valence, one of his co-Deputy Grand Masters, had deserted to the Supreme Council. Lacépède took the position vacated by the decease of Beurnonville and was replaced in 1823 by Count Rampon. The Marquis de Lauriston succeeded Valence in 1822.

May 4.—What remained of the original Supreme Council for France met, after a repose of six years and, on the 7th, amalgamated with the Pompei Council for America; the united body becoming the Supreme Council for France and the French possessions. The Articles of Union were signed by Valence, Muraire, Ségur and Pény. The Prado Council attempted to organize a festival as a counter-demonstration on June 28 and July 31 and then incontinently expired. Hacquet

demitted and threw in his lot finally with the Grand Orient, Lacépède becoming Grand Director of Ceremonies in his place. It was discovered that of the ancient (or original) Supreme Council eight members were dead, three in continuous absence and four others resigned. In the list of the new Supreme Council we find the following names of members of the old—Counts *de Valence, *Ségur and *Muraire, Baron de Pény, Thory, *Challan, Counts *Lacépède, De Grasse-Tilly, *Rampon, *De Ris and Langier-Villars, the seven marked with an asterisk having all at different times, sanctioned, by their participation therein, the former action of the Grand Orient in assuming the control of this Rite. It is singular that De Ris and Rampon for many subsequent years held high office in the Grand Orient. Through this constant shuffling of names and transfer of allegiance, the study of French Freemasonry is beset with almost insuperable difficulties.

June 24.—Lacépède—notwithstanding the occurrences of May 7—presided in the Grand Orient at the proceedings in memory of Beurnonville. He afterwards resigned his membership, retaining only that of the Supreme Council.

August 6.—Erection by the Supreme Council of the Very Illustrious Lodge of the Supreme Council, to admit members to the 30°–33°. The Lodge de la Grande Commanderie had been constituted on June 24 preceding, to admit to the 29° inclusive.

December 21.—The Grand Orient denounced the Rite of Misraim to the civil authorities and, on September 7, 1822, the latter took advantage of a slight infraction of the police rules to suppress the meetings of the Rite, which became dormant (Rebold, *op. cit.*, pp. 133, 134).

1823.—*November* 20.—The Royal Order of Scotland (Hérédom) united with the Grand Orient and, on November 25, the Grand Orient met to mourn the death of Louis XVIII.

1824.—The accession of Charles X does not seem to have been very beneficial to the Craft. In this year many Lodges in the Provinces were forcibly closed by the police.

1826.—*June* 26.—The new *Constitutions*, commenced in 1817, were completed and laid before the Grand Orient; they consisted of 898 articles. The Grand Orient—in its entirety—was to consist of a Grand Master (not appointed at this time), three Deputy Grand Masters (Marshals Macdonald and Lauriston and Count Rampon), Grand and Past Grand Officers and Masters and Deputies from the Lodges. The Boards, or Grand Committees (Chambres), were to be five in number. 1. Correspondence and Finance, or La Chambre d'Administration. 2. La Chambre Symbolique. 3. La Chambre des Hauts Grades, or Suprême-Conseil des Rites. These three Boards were called Chambres Administrative. 4. Counsel and Appeal —a composite body—consisting of nine officers of each of the three first Boards and some others. The members were required to possess the highest grades of the Rites practised. Besides hearing appeals, this Board settled the agenda paper for the Grand Orient. 5. La Comité Central et d'Elections, formed by the union of the three first, or Administrative Boards. Its functions were to nominate to all

the different offices. Besides these, there was a Grand College of Rites, formed of all members of the Grand Orient holding the 31°–33° and directed by thirty-six officers of that body, its duty being to grant the 31°–33°, or the corresponding ones of the other Rites and to warrant Consistories of the 32°.

These *Constitutions*—containing more than 400 regulations for private Lodges—were declared subject to revision every five years.

November 30.—We now meet with another series of efforts to accomplish a fusion between the two rival Rites. On this date Benou wrote anonymously to the Duc de Choiseul, Grand Commander of the Supreme Council, urging a union. Choiseul answered anonymously on December 5, expressing a willingness to treat on the basis of the Concordat of 1804. On the 6th these letters were laid before the Chambre des Rites, which appointed Commissioners and prepared a room for the committee. Benou informed Choiseul of the foregoing on the 7th. On the 10th the Supreme Council for France appointed its Commissioners. The first meeting took place December 22, and the Deputies from the Grand Orient handed in their proposal—complete fusion : Choiseul to be made a Deputy Grand Master ; Muraire, President of the College des Rites ; 15 members of the Supreme Council chosen by Choiseul, to be made Grand Officers ; 5 others to enter the College des Rites, 5 the Chambre Symbolique and 5 the Chambre d'Administration ; all Choiseul's Lodges to be acknowledged, etc. It will be seen that, as on every other occasion, the Grand Orient was the first to make overtures and proffered generous terms. But the same cause was ever destined to nullify the most well-meant efforts. Besuchet (Secretary to this Committee of Fusion) relates an anecdote of these meetings. General Pully, in order to explain the views of his colleagues, betook himself to professional terms and remarked, " We wish to enter in amongst you with shouldered arms as a battalion square (bataillon carré). Yes, was the reply ; it only needs that you should place your fieldpieces at the four corners and we shall doubtless conclude a famous treaty of peace ! "

After this declaration of first principles, it will occasion no surprise that, in spite of frequent meetings and interminable colloquies, the Supreme Council announced—April 8—that further negotiation was useless, whereupon the Committee dissolved. On April 13, 1827, the Grand Orient received the report of its Commissioners, and the proceedings closed.

1830.—The documentary evidence preserved, presents very little of importance, till we come to the three revolutionary days of July 28–30, which deposed the elder branch of the Bourbons and placed Louis Philippe on the throne. The Lodge of the Trinosophes at Paris fêted the event on August 6 and a Deputation of the Supreme Council attended, Muraire at its head. Bouilly and Merilhon of the Grand Orient took the opportunity of improving the occasion by desiring that the auspicious political events should be followed by a fusion of the two Rites. Muraire replied and concluded by expressing a wish to exchange the kiss of peace with Bouilly. Then followed a truly French scene. Desétangs seized each orator by the hand, led them into the middle of the Lodge and, amidst the acclamation of the assembly,

they threw themselves into each other's arms. A speech in honour of Lafayette, the hero of the hour, followed. On October 10 the Supreme Council gave a fête in honour of Lafayette, at which he was present and the official chairs of the Lodge were partly vacated in favour of officers of the Grand Orient, who attended in a body. A similar festival in compliment to Lafayette was given by the Grand Orient, at which the Supreme Council assisted. But these reunions were only of passing importance; the rivalry was very soon resumed.

This would seem a fitting point to review the progress of both systems since the last comparison. In 1827 they stood thus: Grand Orient, Paris, 67 Lodges, 37 Chapters, 6 Councils 30°, 1 of the 32°; in the Provinces, 203 Lodges, 78 Chapters, 8 Councils 30°, 1 Tribunal 31°, 5 Councils of the 32°; in the Colonies, abroad and in regiments, 20 Lodges, 18 Chapters, 3 Councils 30°, 2 Councils 32°: in all, 450 bodies, besides 156 dormant. At the same date the Supreme Council had only warranted 27 bodies. In 1831 the Grand Orient stood thus: 268 Lodges, 130 Chapters, 27 Councils in France; abroad 54: in all, 479 bodies. Of these, 114 met in Paris, 97 were still dormant. At the same date the Supreme Council ruled over 10 Lodges and 8 Chapters in Paris; in the Provinces, 10 Lodges, 4 Chapters, 1 Council; abroad 1 Lodge: in all, 34. The net result as regards these, the only two remaining constituent bodies in France, is thus: 513 Lodges, all told; which compares unfavourably with the 1,288 of 1814. According to Rebold's lists, the annual progress of the Grand Orient was (Lodges and Chapters) in 1814, 7; 1815, 1; 1816, 6; 1817, 8; 1818, 17; 1819, 23; 1820, 9; 1821, 14; 1822, 10 (35 at least closed during the preceding two years); 1823, 5; 1824, 12; 1825, 15; 1826, 12 (though the grand total was no higher than in 1820); 1827, 6; 1828, 6; 1829, 17; 1830, 9 (more than 60, however, ceased work during this year).

The first efforts of the Grand Orient, on the accession of Louis Philippe, were directed to procuring his assent in the nomination of the Duke of Orleans as Grand Master. Failing in this, the office was still considered vacant and held, as it were, in commission by the three Grand Conservators or Deputy Grand Masters, as they were variously styled. These were the Marquis de Lauriston (1822), Count Rampon (1823), Count Alexander de Laborde (1825); Roëttiers de Montaleau, Jun. (1808), being still the representative of the Grand Master.

According to the Statute requiring a revision of the *Constitutions* every five years, this duty was entrusted to a Committee, October 27, 1831. A report was furnished to the Grand Orient—March 24, 1832—and remitted to the Boards. Here it underwent revision from June 12, 1832, to June 11, 1833 and returned to the Committee, who apparently went to sleep over it for the next six years.

1833.—*August* 21.—The Grand Orient was obliged to caution its Lodges against inter-meddling with politics. During the whole of this reign, 1830–48, the Lodges showed a tendency to political discussions, which often began innocently enough with politico-economic questions and humanitarian projects, but were not kept within due bounds. Many Lodges were, in consequence, from time to time suspended, some at the instance of the police and, on these occasions, the Grand

From l'Histoire Pittoresque de la Franc-Maçonnerie par Clavel, 1844.

A Masonic Banquet—a Toast.

Orient was so anxious to make submission, that it occasionally refrained from any inquiry into the alleged offences. The first to suffer was the Indivisible Trinity of Paris, September 11.

1834.—A police law of April 10, placed the Lodges still more under the arbitrary control of the police; so much so, that the Grand Orient thought of asking the special protection of government, but Bouilly induced the members to reject this dangerous project. The result was, however, that the Grand Orient became more pusillanimous than ever and even sought to suppress all Masonic publications. In this it could not succeed, but it could and did exclude their authors and the next to suffer was Peigné (1835), the editor of the *Revue Maçonique*. This course of action was by no means new to the Grand Orient, but earlier examples could not have been mentioned without excluding matters of more importance.

The anathema pronounced by the Grand Orient on the Supreme Council was a constant source of remonstrance from its own Lodges. In 1835 fresh efforts at a fusion were made, but the proposals on either side were a counterpart of those of 1826 and, therefore, failed.

1836.—The Grand Orient received continual complaints as to the tardy progress made with the revision of the *Statutes*. At one tumultuous meeting the President closed the Lodge, but the members would not disperse. Besuchet harangued the assembly and proposed to withdraw from the tyranny of the Grand Orient by forming a new body with the title Central and National Grand Lodge. As a consequence, on October 14 and 28, the Orator and his Lodge were alike suspended. Six other Lodges then ranged themselves on the side of the Schismatics; and, on January 14, 1837, at the recommendation of Laborde, not only were these also suspended, but the names of their members were even handed in to the civil authorities. In 1836, Bouilly succeeded Montaleau as Representative of the Grand Master.

1837.—The Committee of Revision complained of the difficulties under which they laboured and, on October 27, their meetings were, in consequence, declared to be private and visitors were pronounced incapable of taking part in their discussions.

1838.—Rise of the Rite of Memphis.

1839.—A general amnesty was granted to all previous Masonic offenders on January 4. The new *Statutes* were at length produced—March 15—and approved and published on June 24. There were few alterations of importance. Honorary officers were discontinued; all articles making it impossible for members of the two Masonic Jurisdictions to inter-visit were withdrawn. As a check to the admission of members already verging on pauperism, a minimum initiation fee was fixed for each separate Degree. Visitors to the Grand Orient were deprived of the right of addressing the Lodge—which, in spite of the absence of voting power, had, in 1829 and 1836, led to scandalous tumults. The historical introduction to these *Statutes* (or *Constitutions*), affords a melancholy proof of the lamentable Masonic ignorance of those by whom they were compiled.

November 13.—The Loge l'Anglaise, No. 204, Bordeaux, petitioned the Grand

Orient to put an end to its enmity with the Supreme Council. In 1840 several other Lodges joined in the plea for toleration and a circular of the Grand Orient—October 19, 1840—which sought to awaken slumbering animosities, was severely criticized on all sides. The Supreme Council seized the opportunity—December 15—of once more proclaiming that it opened its arms to all Masons, either as members or visitors; and, in spite of the intolerance of the Grand Orient, it forbade its own Lodges from entering upon reprisals of any sort.

1841.—A last effort at a fusion was made by the Grand Orient and, in order to ensure success, it was agreed that the negotiations should be conducted by the five highest dignitaries on either side. These, severally headed by Bouilly and the Duc de Cazes, met for the first time on March 28, 1841. The Supreme Council proposed a return to the tacit understanding of 1805, that the Grand Orient should place all Degrees above the 18° under the authority of the Supreme Council. Each body to remain independent, but under the same Grand Master and two Deputy Grand Masters, one for each Rite; with the joint title "The Grand Orient of France and the Supreme Council of the Ancient and Accepted Rite United." The Grand Orient could not accept those terms, but it made every possible concession. Nothing, however, would satisfy the Supreme Council but absolute supremacy and the conservation of their hierarchical system. Later—June 29—it declared that no fusion could ever be possible between two bodies so fundamentally different in organization. In the same year—November 6—the Grand Orient at length gave way to the wishes of its Lodges, and decreed "That Lodges under its jurisdiction might interchange visits with those under the Supreme Council." From that time all quarrels were buried and the two Grand bodies have worked side by side in peace, although the Grand Orient has never ceased to confer the 33 Degrees of the Ancient and Accepted Rite, or the Supreme Council to warrant Lodges of the Craft.

1842.—*February* 11.—Baron Las Cases was named Deputy Grand Master *vice* De Laborde and installed on the 19th; and—September 3—Bertrand was installed as Representative of the Grand Master in the place of Bouilly deceased.

1843.—Ragon, the author of *Cours Philosophique et Interprétatif des Initiations Anciennes et Modernes*, was censured—September 29—for publishing the second part of that work and—October 20—Begue-Clavel was expelled for publishing his *Histoire Pittoresque*. On November 8, however, the latter penalty was commuted to a formal censure.

1844.—*September* 6.—The Lodge of the Trinosophes at Paris affiliated a Brother Noel de Quersoniers, aged 115 (Rebold, *op. cit.*, p. 186).

1845.—In this year there began a series of Congresses to discuss questions of general and Masonic interest, such as pauperism, schools and cognate subjects, some of which approached perilously near to the *malum prohibitum*, viz. current politics. The Revolution of 1848 was already in the air. The first Congress was held—July 30—at La Rochelle; and August 31, the Lodges at Strasburg inaugurated one at Steinbach in honour of Erwin, the architect of the cathedral, at which many German Lodges were represented. Six Lodges met at Rochefort June 7, 1846;

others assembled at Strasburg, August 18 ; at Saintes, June 5–7, 1847 ; at Toulouse, June 22. A further one was projected at Bordeaux for 1848, but the Grand Orient stepped in on January 17, 1848 and forbade these Congresses altogether.

1846.—*February* 27.—The Grand Orient held a Lodge of mourning for its deceased members—1843–5—amongst whom was Joseph Napoleon, last Grand Master of France.

April 3.—Reports and complaints that the Prussian Lodges refused to receive as visitors Frenchmen who were Jews, were taken into consideration. The Grand Orient expressed its indignation and instructed its representatives at the Berlin Grand Lodges, to endeavour to procure an alteration in the *Statutes* of those bodies, but, at the same time, strictly enjoined French Lodges to refrain from reprisals. A more pronounced action on the part of England may have possibly assisted in bringing one at least of those bigoted Grand Lodges more into harmony with the spirit of the age.

June 1.—The Supreme Council issued its first code of Regulations.

1847.—*April* 2.—Bertrand was elected Deputy Grand Master and was succeeded in the office of Representative—June 24—by Désanlis. On December 17 the Commission entrusted with the revision of the *Statutes* made its report to the Grand Orient.

1848.—*March* 4.—The Grand Orient met after the overthrow of the Monarchy and the formation of a Provisional Government and resolved to send a Deputation to the latter expressing sympathy with the Revolution and joy at finding that its own maxim of Liberty, Equality and Fraternity had become the watchwords of the nation. Thus, again, it was unable to refrain from political action—and worship, more or less sincere, of the rising sun. These sentiments were expressed to the Lodges in a circular of the 13th. The Deputation presented itself on the 6th and was received by Crémieux and Garnier-Pages, members of the government, both wearing Masonic regalia. The addresses on either side may be passed over with the bare comment that, though confining themselves to the letter of the truth respecting the rôle of the Craft, they violated its spirit by implication. But political events also tinged the preparations for passing the new Constitutions just announced as complete. A resolution was agreed to—March 20—ordering a new election of Deputies in all Lodges to assist at the framing of the new ordinances and a circular of the 25th calls upon all Lodges, without regard to Rites and jurisdictions, to send Deputies to form in the Grand Orient a really National Masonic assembly for all France. A further circular of April 7 was still more explicit. It invited all Lodges and Masons in France to come and aid in establishing a Masonic unity of government. Here we plainly recognize the cloven hoof, the idea presumably being, to utilize the awakened democratic spirit of the nation, to the detriment of the aristocratically governed Supreme Council.

At the close of this epoch it will be convenient to review the progress of the Grand Orient from 1830. According to Rebold's list, the following Lodges, Chapters, etc., were constituted by the Grand Orient in 1831, 4 [it had lost over 90

bodies of all sorts in the year and the number of its Lodges was reduced to 229]; 1832, 14; 1833, 4; 1834, 8 [but some 15 had become dormant]; 1835, 6; 1836, 10; 1837, 3; 1838, 4 [but so many Lodges had become dormant that there remained only 216 active ones]; 1839, 11; 1840, 3; 1841, 6; 1842, 6; 1843, 4; 1844, 8; 1845, 7 [the number of active Lodges had risen to 280]; 1846, 9; 1847, 9 [but as upwards of 30 had closed, the number of Craft Lodges only reached 255]. The same year the number of bodies of all sorts under the Supreme Council amounted to 71.

A further incentive to the unusually liberal action of the Grand Orient, may be found in a movement then recently initiated, of which, as it was of short duration, an account will here be given before proceeding with the history of that body. Curiously enough, this democratic attempt arose in the bosom of the oligarchical Ancient and Accepted Rite; or, rather, the fact is not really curious, because the worst tyranny usually gives birth to the most republican sentiments. A detailed account of this movement, which deserved a better fate than befell it, is concisely given by Rebold in his *Histoire des trois Grandes Loges*.

It would appear that, in the course of 1847, a few earnest Masons discussed the possibility of erecting a really representative Grand Lodge, on the model of the Grand Lodge of England, confining itself to the simple ceremonies of the Craft. The first step was taken by the Lodge Patronage des Orphélins of the Ancient and Accepted Rite under its Master, Juge Jun. and a manifesto was issued—March 5, 1848—in conformity with certain resolutions duly passed August 10, 1847. After inveighing against the monstrosities in the direction of affairs under both Rites, it declared that the time had arrived for the Lodges, which are the basis of the Craft, to govern themselves for themselves and to assert their absolute right to form their own By-laws, subject to the confirmation of the Grand Lodge. It proposed that each Lodge should send three representatives to form a National Grand Lodge (no Deputy to represent two Lodges), to choose their own Grand Officers, to work only three Degrees and to suppress all others; that in private Lodges each member should be at liberty to address the chair—a right hitherto confined to the Orators and High Degree Masons—the liberty of the Masonic press to be established, the Grand Lodge to have no right to control the election of Deputies, etc. These clauses indicate very plainly the grievances of the Craft. It concludes—

> No more Rites of 7, 33, or of 90 Degrees, each anathematizing and fighting with the others; but one simple Rite, founded on good sense, comprising in itself all useful instruction and which shall at length annihilate the nonsense, the revolting absurdities and the perpetual strife which these brilliant fantasies have introduced amongst us.

Six other Lodges of the Ancient and Accepted Rite soon joined this party and were, naturally enough, erased. A committee was appointed, which—March 10—waited on the authorities at the Hôtel de Ville, to obtain police permission for their future action and to congratulate the Provisional Government. Lamartine's reply

was as poetical as might have been expected; space forbids its insertion. The next step was to placard Paris with an invitation to all Masons to meet in General Assembly on April 17. The circular was forwarded to all the Lodges, signed by Barbier, Vanderheyen, Jorry, Du Planty, Juge, Minoret, Lefrançois, Desriviéres and Dutilleul. Juge, however, almost immediately afterwards withdrew; he had conceived the fanciful idea of causing the new Grand Lodge to be inaugurated by the Grand Lodge Union of Frankfort, with himself as Grand Master. On April 17 the assembly met and resolved to call a larger one, requesting each Lodge in France to send three Deputies. At this second assembly 400 Masons appeared, by whom, unanimously, the original self-elected Committee was directed to prepare a code of ordinances. Full meetings of the new Grand Lodge were held on November 29, December 14 and 17; each article was discussed and the code adopted on the last-named date. A report and manifesto, dated February 25, 1849, signed, among others, by Rebold, was then forwarded together with the new *Constitutions*, to every Lodge in France. On April 29, the Committee summoned a meeting of Grand Lodge for May 19 following, announcing that no insignia beyond that of the three Degrees would be permitted. At this meeting seven Grand Officers were elected, viz. the Marquis du Planty, M.D., Mayor of St. Ouen—Master of the Grand Lodge; Barbier, Avocat Général —S.W.; General Jorry—J.W.; Rebold—Grand Expert; Humbert—Secretary General, etc. During the whole of that year the Grand Lodge occupied itself with settling its rituals, organization, etc., but does not appear to have attempted to seduce the Lodges under other governing bodies, from their allegiance; and, in answer to all inquiries, refrained from persuasion, contenting itself with forwarding its manifesto and *Constitutions*. It is more than probable that more energetic proceedings would have resulted in the ruin of the Grand Orient and the Supreme Council but they were not taken.

In 1850 the Supreme Council and the Grand Orient both applied to the authorities to suppress the new body; whilst fear on the one hand, caution on the other and the apparent wish to reform itself evinced by the Grand Orient, combined to diminish the number of Lodges which adhered to the National Grand Lodge. At this time they were only eight. Towards the end of the year, several Lodges in France—for one cause or another—were closed by the police and the enemies of the National Grand Lodge were astute enough to throw the blame on their young rival. The result was, an edict of the Prefect of Police, dated December 6, 1850, dissolving the Lodge. The Grand Lodge resolved to obey the authorities and issued a circular to that effect to all its members on January 10, 1851. On January 14 it held its final meeting. Its 5 Lodges and more than 600 visitors, met on the occasion, when, amid a mournful silence the President delivered his valedictory address and closed the Lodge. Had it not been for Rebold himself, matters might have turned out differently. On December 14, 1848, some members of the Provisional Government of the Republic, who also belonged to the Grand Lodge, came to a meeting of the latter, prepared to counsel its members to petition the government to dissolve both the Grand Orient and the Supreme Council and to hint that

the request would meet with a ready compliance. Rebold, however, who was taken into their confidence, evinced a strong repugnance to make use of the Civil arm and so worked upon the members in question, that the communication was never made. Herein he showed much Masonic feeling, but little worldly wisdom—but to return to the Grand Orient.

1848.—*June* 9.—The Deputies summoned by the Grand Orient assembled and were addressed by the president Bertrand, Junior Deputy Grand Master. One sentence of his allocution will describe the purpose of the meeting. "To revise the whole Masonic Code and to establish the institution on new bases, in consonance with the present state of feeling." The Master dissolved the old Grand Orient by laying his insignia on the table before him and was unanimously elected President of the new constituent assembly. The powers of the Deputies were examined, five officers elected to administer the Craft *ad interim*, etc., etc. From then to August 10, 1849, twenty-six meetings were held and, on the latter date, the new *Constitutions* were confirmed by the Grand Orient thus newly erected. In spite of the liberal promises of the circulars of 1848, the organization was scarcely more democratic than previously, but one fact deserves mention, for the first time in French Freemasonry this code unequivocally declares (Art. 1), that the basis of Freemasonry is a belief in a God and the immortality of the soul.

1850.—*December* 13.—Appointment of Berville as Senior Deputy Grand Master and of Desanlis as President of Grand Orient and Representative of the Grand Master. They were installed on the 27th following.

1851.—*June* 12.—The following words sum up the report made to Grand Orient on this date: "Confusion in the archives, confusion in the property, confusion in the finances, this is what our researches have disclosed, this is what we are forced to report to you." On December 10, following, in view of political disturbances which were then anticipated, the Grand Orient ordered all Masonic meetings to cease. In the same month Louis Napoleon was elected President of the Republic for ten years, and—January 1, 1852—the Grand Orient withdrew its prohibition.

The existence of Freemasonry appearing very precarious, Prince Lucien Murat was asked whether he would accept the Grand Mastership and, having obtained the permission of his cousin, signified his assent. Whereupon, he was unanimously elected—January 9, 1852, received the 33° on the 27th—and was installed February 26. On the same date Bugnot was invested as President of the Grand Orient, *vice* Desanlis, who had resigned that office July 11, 1851.

The first act of the new Grand Master was to adopt measures for the erection of a Masonic Hall in the Rue Cadet. He succeeded, thanks to a large loan (125,000 francs) from his son, but the expenses were for years a heavy burden on the resources of the Craft. A house was purchased and sufficiently altered, in part, to be opened formally on June 30 of the same year.

1853.—*March* 11.—Desanlis was installed as second Deputy Grand Master and, on April 12, three members were nominated for the Presidency of the Grand Orient from whom the Grand Master selected Janin, who was installed on the 29th. It

was on this occasion that Murat gave the first indication of the despotic manner in which he intended to rule. On the occasion in question, the Grand Secretary, Hubert, had voted against the candidate most acceptable to the Prince—which, although a salaried officer, he was quite entitled to do—but he was immediately relieved of his duties by the Grand Master, in spite of the fact that, during his short tenure of office, he had contrived to increase the correspondence tenfold, to restore order in the bureau and to convert the financial deficit of the Grand Lodge into a balance on the other side.

1854.—*December* 15.—The Grand Master convoked a Constituent Convent for October 15 to "take measures for Masonic unity and to assure to the directing power the means of action which are indispensable, etc." On the 16th the Convent met and verified the mandates of the Deputies and the following day the questions to be discussed were submitted, the first being the modifications of the *Constitutions*. The Grand Master allowed it to become known, through Desanlis, that the Government had resolved not to permit in future a deliberative and legislative assembly. It required that all power should be in the hands of the Grand Master, who would be assisted by a Council—that this was the only way to offer the Government a valid guarantee, etc. The Commission of Revision was chosen from those members most likely to be amenable to such thinly veiled hints—and proceeded to work. On October 26 it brought up its report, which was so badly received and gave rise to such tumult, that the sitting was prematurely closed. As the whole spirit of the new ordinances may be gathered from one single article, it is here reproduced side by side with the corresponding paragraph of 1849:

1849	1854
Art. 32.—The Grand Orient, the legislator and regulator of the Order, is possessed of all its power. It exercises directly the legislative power, delegates the executive to the Grand Master, assisted by a council and confides the administrative to Boards (Chambres) formed of its own members.	Art. 31.—The Grand Master is the Supreme Chief of the Order, its representative near foreign Masonic Jurisdictions and its official organ with the Government; he is the executive administrative, and directing power.

In fact Murat had determined to rule the Grand Orient and the Craft after the manner of a general in the field, who directs everything, although he may and, for his own convenience, occasionally does, ask the advice of his staff—the members of which, however, would hold their offices by a very frail tenure, were they in the habit of often disagreeing with their chief. In spite of protests and struggles, the Convent was obliged to ratify these *Constitutions* on October 28. Next day the members of the Council were appointed and, on the 30th, the Grand Master by a decree appointed Desanlis and Heuillant Deputy Grand Masters. The most noticeable name on the Council is that of Rexès, of whom more will be heard. In order to convey some faint impression of the pitiable state of subserviency into which the Craft was reduced during this period of its history, a few of Murat's many arbitrary acts may now be cited.

On May 13, 1856, a member of the Grand Orient demanded that certain decrees of the Grand Master should be submitted to the assembly. He was informed that such decrees could not be discussed and, continuing to urge the point, was ordered to resume his seat. Blanche, a member of the Grand Master's council, on one occasion indignantly exclaimed, "But what are we then?" "Nothing without me," said Murat, "and I—I am everything, even without you." Blanche resigned his seat. In 1861, Murat suspended, in one month, more than 40 Presidents and Deputies of Lodges for opposing the arbitrary government of the Grand Orient. Previously—April 16, 1858—he had distributed, of his own will, the 40 Paris Lodges amongst the 13 Chapters of the city and, on November 30, of the same year, he decreed that no Masonic writings should be published, except by the printers to the Grand Orient. A Lyons Lodge was suspended—March 31, 1859—for having "permitted itself to discuss a decree of the Grand Master" and a similar fate befell a Paris Lodge on May 9, ensuing. In 1858, the Grand Master warned the assembly general "to deliberate only on such subjects as are placed before it by his council and, on no account to wander, accidentally or otherwise, from the *ordre du jour*." These are only a few incidents taken at haphazard, yet, something, after all, may be urged in Murat's favour. He was the first French Grand Master who ever interested himself in the slightest degree in the affairs of the Craft. His intentions were doubtless good—according to his lights—his speeches often had a true Masonic ring, but he was apparently much misled by worthless and ambitious members of his Council and wholly unable to appreciate the beauties of self-government, or to divest himself of the effects of his barrack training. In his eyes the Craft was a regiment and himself the colonel and there—so far as he was concerned—was an end of the matter. Discussion meant mutiny and was therefore to be kept under with a firm hand.

1855.—*February* 26.—The Grand Master invited all the world to a Masonic Congress at Paris, to be held June 1. Desanlis resigned the position of Deputy Grand Master March 30 and, on June 4, was made an Honorary Grand Officer, and Razy appointed Deputy Grand Master *ad interim*.

June 7.—The Grand Masonic Congress assembled under the presidency of Heuillant, Deputy Grand Master and was officially opened on the 8th by Murat in person. The Grand Orient was represented by twenty-two members and officers. Five foreign Grand Bodies had accepted the invitation, but did not put in an appearance, viz. the Grand Lodges of Switzerland, Hamburg, Louisiana, Saxony and the Supreme Council of Luxemburg. Three—the Grand Lodges of Haiti, New York and Sweden—had appointed Deputies, but they were unable to arrive in time. Four Grand Lodges and one Provincial Grand Lodge were really represented, viz. Columbia, Ireland, Virginia, Holland and the Provincial Grand Lodge of Munster. Inasmuch as there are some ninety Grand Lodges in the world, besides any number of Provincial Grand Lodges, the outlook was not encouraging. Only five proposals were agreed to; these were of the most unimportant description and not one of them was carried into effect.

1857.—*June* 6.—By a decree of Murat, Doumet was appointed Deputy Grand Master, *vice* Desanlis resigned; and Razy, who had acted *ad interim*, was made an Honorary Grand Officer. A decree of September 30 placed Rexès at the head of the correspondence of the Grand Orient and entrusted him with other important charges. In fact, the Deputy Grand Master became such an unimportant personage that Heuillant resigned. From that time the Grand Orient was practically under a triumvirate—Murat, Doumet and Rexès. This paved the way for a very disgraceful transaction. On June 2, 1860, Murat accepted the resignation of Rexès, but asked him to continue his duties *ad interim*. On the 11th Rexès presided over the Grand Master's Council and delivered a message to the effect that the finances of the Grand Orient being now capable of supporting the charges upon them, the Grand Master was unwilling to ask any longer for the services of such an important officer as Rexès' successor would be, without offering an equivalent. The Council was therefore requested to name the sum it could set apart for the purpose and, on the 18th, offered a maximum of 9,000 francs per annum. As a matter of fact, the finances of the Grand Orient showed a large and increasing annual deficit, but the Council was chiefly composed of Brethren, who are best described as the creatures of the Grand Master. Moreover, as Rexès' successor could only be appointed from among themselves, each member felt that he had at least a chance of being appointed to an office worth some £350 a year. Their consternation, however, may be imagined when a decree appeared—June 21—stating that on and after July 1 the office formerly occupied by Rexès would be endowed with a salary of 9,000 francs—which was followed by another of July 17, appointing Rexès himself to this office and instructing him to assume thenceforth the title of Representative of the Grand Master.

We now approach some scandalous series of scenes in French Freemasonry. Many thinking Masons had, long since, become disheartened; in fact, very many Lodges in France had, for years, preferred to declare themselves dormant rather than live on shamefully. Only one hope remained, the Grand Master was not appointed *ad vitam* and the next election was no longer far distant. Murat had been appointed on June 9, 1852; Art. 30 of the Statutes provided for a renewal of election every seven years but, as the election was confirmed by the Constitutive Convent—October 28, 1854—his appointment was regarded as bearing that date. The new election ought, therefore, to have taken place October 28, 1861, but Murat, in convoking the General Assembly falling due May 20, 1861, had warned the Grand Orient to take that opportunity of renewing the election, in order to avoid double journeys and expenses to the Deputies. Already the attention of the Brethren had been called to the liberal tendencies of Prince Jerome Napoleon, as exemplified by his parliamentary conduct, which contrasted favourably with the Ultramontane votes of Prince Murat and there is no doubt that canvassing on a large scale had been used to promote his possible candidature. The first open act of hostility was an article in the March-April number of *Initiation*, respecting the approaching election and contrasting the two princes much in Hamlet's style, with regard to the Two

Pictures. At some time in April a number of the Paris Masters addressed a letter to Prince Napoleon. Space will only admit of a short extract:

Whereas Prince Murat's attitude of late incapacitates him from acting any longer as the representative of the Craft, whereas we have finally decided not to re-elect him, but have cast our eyes on you, who, though not yet the representative of the Craft, have nevertheless always proclaimed its principles aloud; whereas it behoves us under present circumstances to choose a leader who will, etc., etc., we have decided to nominate and elect your Imperial Highness and beg to remind you that, being a Freemason, you owe certain duties to the Fraternity, etc., etc.

The Prince's reply, stating his readiness to accept the office, if elected, was received by the Masters, April 19. About the same time, or shortly afterwards, appeared a circular of Murat to the Lodges respecting the election. It speaks of an intrigue organized amongst some Masons, desirous of utilizing Freemasonry for political ends, to produce a schism on the occasion of the election. The name of an illustrious prince having been used to cover these machinations, the Grand Master desirous not to enter into rivalry with a member of the Imperial family, had inquired of Prince Jerome whether he intended to stand; and this prince had answered, that, having ceased to occupy himself with Freemasonry since 1852, he should certainly decline a nomination. Murat therefore warned the Brethren against these intriguers, but disclaimed any idea of wishing to influence the election. It appears that Jerome omitted to inform Murat of his change of views until May 17 and the latter was thus placed in a very equivocal position, because, at the time his circular appeared, Jerome's letter was already in the hands of the Paris Masters. On May 2 a decree of Murat suspended the author of the newspaper article in question, as being in the highest degree disrespectful to the Grand Master whose civil actions it had ventured to criticize. About the same time Rexès reported several Brothers for daring to intrigue to procure the nomination of Prince Jerome and denounced them as factious. On May 14 they were consequently suspended. Two of them were members of the Grand Master's Council. Among the names of nine others is that of Jouast. This wholesale suspension of voters was certainly a curious way to avoid influencing the elections. After all this it is easy to conceive that, when the Grand Orient met, it was in no very equable frame of mind.

1861.—*May* 20.—First meeting of the Grand Orient. President—Doumet, Deputy Grand Master. The first business was necessarily of a routine character, to verify the powers of the deputies. Rousselle proposed that this should be undertaken by a Committee of Scrutineers nominated *ad hoc* by the assembly, as in the olden days, not by the Grand Master's Council as had been arbitrarily carried out since 1852. After debate Rousselle carried the day; each of the nine Boards (or Chambers) of the Grand Orient named one member to form a Committee of nine Scrutineers. Only one belonged to the party of the Grand Master. From that moment the majority escaped from the control of Rexès.

May 21.—The Committee of Scrutineers and the Boards met, when the Scru-

tineers commenced the examination of the mandates. Dissatisfaction became soon openly expressed and, in his excitement, Hovins, the member of the Grand Master's party, so far forgot himself as to exclaim, " Your methods will produce excitement and the police will be called upon to interfere." The Boards began to review past decrees and rejected almost all the propositions of the Grand Master. They decided that it would be wise to at once elect the new Grand Master and were about to resolve themselves into a plenary séance, when a decree of that very morning was presented to them, suspending the sittings of the full Orient till the 24th, but permitting the Boards to continue sitting. A Committee to interview the Grand Master and procure the repeal of this decree was about to be elected, when Doumet expressed his intention of taking that duty upon himself the first thing in the morning, it being then five o'clock and too late. The meeting broke up, to resume at eight o'clock—at which hour the committee rooms being occupied by private Lodges, all nine Boards met in the large hall in separate groups to continue their work. Whilst thus engaged, Rexès strolled into the room, struck his hand on the table to procure silence and said, " Sirs, I come to tell you that you are not legally assembled, the hour is unsuitable, you must retire." On being remonstrated with, he exclaimed, " If you persist I must call in the police " and withdrew. Steps were taken that one man only should protest for all, if the police interfered and the work was continued. Meanwhile a squad of police entered the building under the orders of Rexès. Masons leaving their private Lodges met these in the corridor and ordered them to leave. Rexès ordered the police to clear the building. The Masons present, answered by warning the police that they were the proprietors of the building, both as shareholders and as rent-payers and that Rexès was their salaried servant. Rexès exclaimed, " Sirs, you are ruining Freemasonry." " Sir," they replied, " you disgrace it." In the end the police retired. The Committees, who had meanwhile remained undisturbed, not being able to meet as a Grand Orient, had, in each Board, separately elected Prince Napoleon and drawn up a Minute to that effect, after which they left to meet the next day at nine o'clock.

May 22.—Doumet and the Council called upon the Grand Master, who, after persuasion, consented that they might announce to the assembly the repeal of the decree. The Council returned to the hall and was about to summon the Boards to meet as a Grand Orient, when Rexès appeared and announced that the Council had misunderstood the Prince. The indignant members sent to request Murat's presence ; but meanwhile Doumet was called away to the Ministry of the Interior and, as he did not reappear, the Boards were not summoned. These meanwhile obtained 98 signatures to the Minute of Election out of a possible 152 and left, in order to return at eight o'clock to resume their departmental work. On arriving at that hour they found the building closed, not only to themselves, but to private Lodges whose night of meeting it was. The Lodge of the United Brothers had even prepared for a brilliant soirée and were not made acquainted with the order until their arrival at the Hall.

May 23.—A deputation waited upon Prince Napoleon at ten in the morning

and handed him a written report showing that, debarred from effecting a regular election, they had had recourse to the best means available, accompanied by a Minute of the election signed by 98 Deputies. They were graciously received and proceeded thence to a notary public in order to deposit with him a Minute of the election, etc. They then separated to meet at two o'clock as a Grand Orient. But Rexès had meanwhile interviewed the Prefect of the Police and, when the Brethren arrived, they found this notice on the door—" Freemasons are forbidden to meet for the election of a Grand Master before the end of next October. Signed Boitelle," etc., etc.

May 24.—The members of the Grand Orient published a formal and dignified protest against all these proceedings, attaching, very naturally and, it may be, justly, all the blame to Rexès, the only one interested, to the extent of 9,000 francs per annum, in the then existing arrangements.

May 28.—The *Opinion Nationale* published a letter from Prince Napoleon thanking the Fraternity for their sympathies ; but, in view of the strife which the election was engendering, requesting that his name might be no more mixed up in the matter. Then followed decrees of Murat. The Grand Orient would not be convoked till October. Lodges in the metropolitan department of the Seine were suspended till further notice. A third, on May 29, after many " whereas's," goes on to say :

All Brothers who have taken part in these illegal and un-Masonic meetings in the hotel of the Grand Orient, without our authority and in spite of our prohibition, are hereby declared unworthy ; as soon as their names shall be known and, failing a disavowal on their part, they will be suspended. [Then follow the names of 24 Brothers who were known and consequently suspended.] Signed Murat.

July 29.—In a long manifesto, very dignified and Masonic, but misstating the facts, Murat declared that thenceforth the duties devolving upon him as Grand Master had ceased to be pleasing. In fact he declined re-election and appointed a Committee composed of Boubée, Desanlis, Rexès and the Grand Master's Council to manage affairs until the election in October.

September 29.—The Grand Master's Council convoked an extraordinary General Assembly for October 14. As its sole business was to elect a Grand Master the sitting was to close on the same date. This was followed by a dignified letter of advice from Murat to the Fraternity and the publication of a private letter of Prince Napoleon begging the Craft to give their votes to some other Brother.

October 10.—

We, Prefect of Police, on information received, in the interests of public security, do decree ; all Masons are hereby interdicted from meeting in order to elect a Grand Master before the month of May 1862. Signed Boitelle.

This naturally raised further protests, amid which October 28 arrived and the Order was without a Grand Master. Murat's time had lapsed and no successor

had been elected. In these circumstances a committee handed in the name of three Brothers to the Minister of the Interior, as administrators of the Craft and claimed that their legal power should be acknowledged ; but Murat had already advised the minister of five of his own appointing, so that there now were two Committees claiming to rule the Craft and more discord.

1862.—*January* 11.—At last the Emperor took the matter into his own hands :

Napoleon, by the grace of God, ∴ ∴ whereas, etc. Art. 1. The Grand Master of Freemasons in France, hitherto elected every three years according to the *Statutes* of the Order, is now appointed directly by me for the same period. Art. 2. His Excellency, Marshal Magnan, is appointed Grand Master of the Grand Orient of France. Art. 3. Our Minister of the Interior is charged with the execution of this decree. Given at our palace of the Tuileries, 11 Jan. 1862. Napoléon.

January 12.—Rexès waited upon Magnan to receive instructions for his initiation. This took place on the following day, Rexès and four others conferring upon him from the 1° to the 33° at one sitting ! This, of course, was exceedingly irregular and Blanche and Sauley told the Marshal so the day succeeding, when they in turn came to make arrangements. Their conversation with the new Grand Master resulted in Rexès's immediate impeachment, trial and degradation from his office.

It will scarcely be expected that the Craft should have prospered during these troublous times. According to Rebold's lists, the Grand Orient constituted Lodges and Chapters, etc., in 1848, 7 ; 1849, 8 ; 1850, 9 ; 1851, 4 ; 1852, 4 ; 1853, 2 ; 1854, 2 ; 1855, 0 [about 10 had become dormant this year ; the total number of Craft Lodges was only 180 active, as against 255 in 1847] ; 1856, 2 ; 1857, 5 [and 5 relieved from suspension] ; 1858, 12 ; 1859, 7 [and 3 reinstated] ; 1860, 9 [and 7 reinstated] ; 1861, 5 [and 3 reinstated].

In 1852, at the election of Murat, the bank book of the Grand Orient showed a credit to the amount of over 50,000 francs (£2,000) ; at the close of his term, October 31, 1861, it presented a deficit of 68,446 francs.

One more and last fact to show the decadence which had overtaken the spirit of Masonry during the past lamentable period. In order to provide funds for the continually increasing needs of the Grand Orient, the Grand Master's Council had hired out a part of its premises, within the very walls of its own hotel, to serve as a ballroom for the use of the demi-monde. Need it be wondered that thoughtful and earnest Masons, meeting within the same walls, should have grown indignant at this forced proximity of a school of morals to a rendezvous of immorality and that, in their own corridors, the sons of light should jostle the modern representatives of Phryne and the Bacchantes.

At the entrance of Magnan on the scene, the position of the rival Jurisdictions was, as nearly as can be estimated : Grand Orient—France, 158 Lodges, 59 Chapters, Councils, etc. ; Algeria, 11 Lodges, 7 Chapters ; Colonies and abroad, 20 Lodges, 14 Chapters : in all, 189 Lodges, 80 Chapters. Ancient and Accepted Rite—France, 41 Lodges, 10 Chapters ; Algeria, Colonies and abroad, 9 Lodges, 5 Chapters :

in all, 50 Lodges, 15 Chapters. Rite of Misraim—5 Lodges. Grand total of French Freemasonry :—244 Lodges practising Degrees of the Craft and 95 bodies—composed of Masons—playing at philosophy.

January 15.—Magnan presided over the Grand Orient for the first time and appointed as his Deputy Grand Masters, Doumet and Heuillant. He was installed on the 8th February. His speeches on these occasions foreshadowed his subsequent conduct. He admitted, in so many words, that his appointment by the Emperor was an infraction of the Landmarks, but he promised to rule constitutionally and to obtain as soon as possible, the restoration to the Grand Orient of its privileges, and observed, "Your Grand Master is but one Brother the more—*primus inter pares*." Of this Latin phrase he was very fond, often using it to define his position. Under his sway order and regularity were soon restored and the arbitrary character of Murat's administration considerably amended. Magnan, however, could himself occasionally play the tyrant, as his action respecting the Ancient and Accepted Rite will show. Soon after his nomination he met Viennet, the Sovereign Grand Commander of the Supreme Council, whom he informed that he read the Emperor's decree as appointing him to be Grand Master of all French Freemasons and concluded "prepare to receive me as your Grand Master also, I will no longer suffer *petites églises*." Viennet smiled and retired. On February 1, he wrote kindly to Viennet, announcing his formal intention of reuniting dissenting Lodges to the Grand Orient. Viennet replied on the 3rd, pointing out that the Constitution of the Supreme Council rendered this absolutely impossible and that so long as a single 33° man remained, he would become the head of the Rite, etc. On April 30 Magnan addressed a circular to all the Scots Lodges :

For many years a deplorable schism has desolated French Masonry, . . . a Sovereign Will desires to-day its unity . . . and has confided to me the universal direction of all French Rites. . . . I trust you will not force me to use measures repugnant to my fraternal feelings. . . . Presidents of Lodges under the ex-Supreme Council, do not misunderstand the position: it is from me, from the Grand Orient, that you now hold. . . . On June 9 I trust to be surrounded by the Deputies of *all* Lodges. Signed Magnan.

No satisfactory answers arriving, on May 22 he issued a decree abolishing the Supreme Council.

Whereas . . . by this decree the Emperor recognizes only one Masonic authority, that of the Grand Orient. . . . Art. 1. The Masonic powers known as Supreme Council, Misraim, etc., are dissolved, etc., etc.

Viennet replied on May 25 :

M. le Maréchal, for the third time you summon me to recognize your authority. . . . I declare I will not comply. . . . The Imperial decree named you Grand Master of the Grand Orient, established 1772, but gave you no authority over ancient

Masonry dating from 1723. . . . The Emperor alone has power to dissolve us. If he should believe it to be his duty to do so, I shall submit without hesitation; but as no law obliges us to be Masons in spite of our wishes, I shall permit myself, for my own part, to withdraw from your domination. Signed Viennet.

Shortly afterwards the Emperor expressed to Viennet his wish to see a fusion accomplished. The latter replied that he could not, according to the *Statutes*, allow a fusion, but would dissolve the Supreme Council if the Emperor wished it. As nothing further was done, it is probable the Emperor hinted to Magnan to let the matter drop. The circular of April 30 above mentioned caused, however, the dormant Rite of Memphis to petition for admission under the College of Rites, which took effect on October 18.

1862.—*March* 25.—Magnan wrote to the Minister of the Interior that, as he was now the person responsible to the Emperor, he must insist on the decrees closing several Provincial Lodges being annulled. To which Persigny consented on the 29th.

May 20.—Magnan summoned the Grand Orient to meet on June 9 to revise the Constitution. Accordingly, on that and succeeding days it was slightly altered, the change consisting in increasing greatly the number of the Grand Master's Council, which was made entirely elective and vested with the administrative power, subject to a veto of the Grand Master, who preserved the executive functions. This was certainly a step in the right direction. In 1862, 22 Lodges and Chapters were constituted and 3 restored from dormancy to activity—a joyful sign of progress.

1864.—*May*.—Magnan, having restored order and won the general approbation of the Fraternity, induced the Emperor to restore to the Craft its right of election and was immediately re-elected by the Grand Orient. He died May 29, 1865.

1865.—*June* 5–10.—Meeting of the Grand Orient. General Mellinet was elected Grand Master. A movement in favour of abolishing all High Degrees made itself strongly felt and the motion was only lost on the 7th by 86 votes to 83—a very narrow majority.

1868.—In this year even the Supreme Council made advances towards a more liberal Constitution. The lately appointed Sovereign Grand Commander, Crémieux, caused his appointment to be confirmed by the Lodges and thus abrogated the hitherto existing right of a Sovereign Grand Commander to appoint his successor—a great blow at the autocratic nature of the institution.

1869.—*July* 8.—The Grand Orient passed a resolution that neither colour, race, nor religion, should disqualify a man for initiation. This procured the friendship of the Supreme Council of Louisiana, the first Grand Body to receive ex-slaves, but entailed the rupture of amicable relations with almost all the other Grand Lodges in the United States.

1870.—*June*.—At the General Assembly, Mellinet resigned the office of Grand Master, which the Grand Orient resolved to abolish and, until the confirmation of a resolution to that effect, elected and installed Babaud-Larivière.

1871.—*September* 6.—The Grand Orient confirmed the above resolution, the Grand Master resigned and was appointed President of the Council. In 1872 he was succeeded by St. Jean, M.D., as President. Although it is possible that true Freemasonry might exist without a Grand Master, subsequent events proved that this was only the first step in a series marking the decadence of the French Craft, which resulted in its being ignored entirely by almost all the Freemasons of other countries. The Lodges had become filled by men of advanced socialistic ideas. Their influence made itself felt in a sphere which should have been jealously kept free from political or religious controversy; and the French Fraternity, which, as seen, never did possess a distinct idea of the true purposes of the Craft, or of its history and origin, gradually and surely effaced every landmark till it arrived at its present pitiful condition. One landmark, that it should not interfere in the politics of its native land, it had, from the very first, constantly overstepped; the deposition of the Grand Master—himself the type of a constitutional monarch—was the reflex action of the Republican feelings of its members. We shall next see it intermeddling in the most ridiculous fashion with international politics and, finally, effacing the very name of the Deity from its records. One single virtue it retains; it still exercises great charity in the narrowest sense; charity in its divine signification, in its highest attributes, it has seldom exemplified. At various times, individual Lodges have indeed excelled in all that Freemasonry should be, but, as a whole, the Freemasons of France have ever been wanting in dignity and independence; and their representative bodies, whether Grand Lodge, Grand Orient, or Supreme Council, have been arbitrary, quarrelsome, slavishly subservient to the Government, repressive towards their Lodges, bureaucratic and devoid of all idea of their true mission.

A general Masonic Congress was projected for December 8 in reply to the Œcumenical Council at Rome in 1869, but it was first delayed, then rendered impossible by the Franco-German war of 1870.

1871.—*September* 16.—Ten Paris Lodges published a ridiculous circular, citing the German Emperor and Crown Prince to appear before them and answer to a Masonic charge of perjury! In November, another Paris Lodge summoned a convent of impartial Masons to meet on March 15, 1871, at Lausanne, in Switzerland and try their cause of complaint against Brothers William and Frederick of Hohenzollern, i.e. the Emperor and Crown Prince. All the Grand Lodges of Europe and America, those of Germany excepted, were invited to attend and, in case of the non-appearance of the accused, they were threatened with divers pains and penalties. It is surprising that the Grand Lodge Alpina of Switzerland should have even deigned to protest and, of course, nothing else was ever heard of this insane project. During the time of the Commune, many Paris Lodges united in a public demonstration against the French Government; and, after the war, many Lodges throughout the country excluded all Germans from their membership; even the Loge l'Anglaise, No. 204, of Bordeaux, descended to this exhibition of malevolence. The number of Lodges under the Grand Orient was considerably

reduced at this time by the loss of Alsace and Lorraine and the formation of a Grand Orient in Hungary, where many French Lodges existed.

1873.—*September* 22.—The Grand Orient held its centenary festival. On this occasion the High Degrees, as such, were refused participation by 111 votes against 99. The Chapters, etc., threatened to secede from the Grand Orient in consequence, but few really did so. The war had very much thinned their ranks and reduced their importance.

1875.—In this year the veteran academician Littré was initiated ; his reception was considered in the Craft as an anti-clerical demonstration and awakened much satisfaction in consequence.

1877.—*September* 10.—The Grand Orient resolved to alter the first article of the Constitutions of 1849. As already pointed out, on August 10, 1849, for the first time in French Masonry, it was distinctly formulated " that the basis of Freemasonry is a belief in God and in the immortality of the soul, and the solidarity of Humanity." With the consent of two-thirds of the Lodges, this now reads, " Its basis is absolute liberty of Conscience and the solidarity of Humanity." The rituals were then changed in conformity ; all allusions to The Great Architect of the Universe being everywhere eliminated, though it was not forbidden to be used. At one time any ritual containing this reference may be used, on the formality of obtaining permission from the College of Rites, but this permission was refused to Loge Le Centre des Amis in 1913. In consequence of this measure, the Grand Lodges of England, Scotland, Ireland and Canada ceased to be in communion with the French Craft. Not that the relations between England and the Grand Orient had ever been very close. The latter was, doubtless, tacitly acknowledged by England as an independent Masonic power, never formally so. No correspondence passed between the two, no exchange of representatives was ever made. But French Masons who were formerly received and welcomed in all English Lodges could, afterwards, only be admitted, on certifying that they were made in a Lodge acknowledging T.G.A.O.T.U. and that they themselves hold such a belief to be a prerequisite to Freemasonry.

In December 1877, the United Grand Lodge of England appointed a Committee of eleven to consider the matter and, in the following February, that Committee reported that the alteration in its Constitutions by the Grand Orient of France was " opposed to the traditions, practice and feelings of all true and genuine Freemasons from the earliest to the present time."

The following circular, which is placed in the hands of every candidate for initiation in a Lodge under the Jurisdiction of the Grand Orient of France, will be of interest :

GRAND ORIENT OF FRANCE

Instructions for Candidates Proposed for Initiation

The Candidate for initiation should read carefully the following instructions, which will enable him to understand the principles of Freemasonry and to decide

whether he will persevere in his application. At his initiation he will be questioned upon the general sense of these instructions.

Freemasonry is essentially a philanthropic, philosophic and progressive institution, having for its object the search for truth, the study of morality and the practice of brotherhood. It aims at material and moral development and the intellectual and social perfection of humanity. Its principles are mutual toleration, respect for others and for self and absolute liberty of conscience. Regarding metaphysical conceptions as belonging exclusively to individual appraisement, it refuses all dogmatic affirmation. Its motto is Liberty, Equality, Fraternity.

The duty of Freemasons is to extend to the whole of humanity those fraternal ties which bind together the whole body of Freemasons throughout the globe. The duty of the individual Freemason is, on every occasion, to assist, enlighten and protect his Brother, even at the risk of his own life and to shield him against injustice. Freemasonry regards work as one of the essential duties of humanity. It honours equally manual labour and intellectual work.

Initiation consists of several Degrees or Grades. The three first Degrees are those of E.A., F.C. and M.M., the last alone conferring full Masonic rights upon the candidate. Nothing can dispense with these Degrees as prescribed by the ritual. No one can be admitted and enjoy the privileges attached to the title of Freemason :

1. If he is not of full age—that is, at least 21 years ;
2. If he is not of irreproachable reputation and morals ;
3. If he has not honourable and sufficient means of existence ;
4. If he does not possess at least education sufficient to comprehend Masonic teachings.

The Masonic qualification, together with its rights and privileges, are lost :

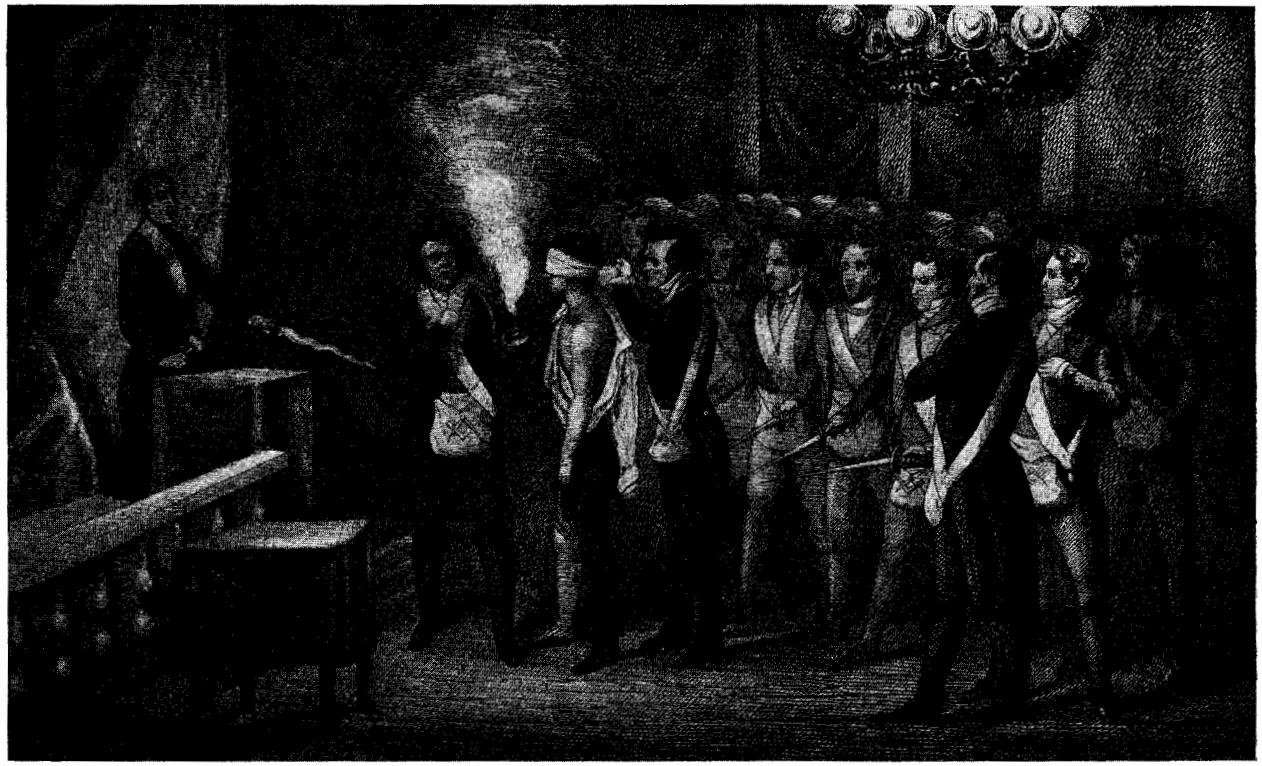
1. By dishonourable action ;
2. By undertaking work regarded in the social scale as notoriously disreputable ;
3. By the violation of the Masonic obligations undertaken on initiation.

No one can be admitted until his application has been considered by a special committee appointed for that purpose and every admission is subject to ballot.

The Grand Orient of France does not constitute Lodges in foreign countries where there is existing a regular Masonic organization in fraternal communication with it.

Freemasonry having to provide its own working expenses and funds for other fraternal purposes, the candidate must, immediately prior to his initiation, pay to the Treasurer of the Lodge to which his application has been made the sum of ..... and undertake to pay an annual fee of .....

NOTE.—Freemasonry has at all times granted full liberty to all creeds and faiths. The United Grand Lodge of England, in contradistinction to the Grand Orient of France and Lodges allied to it, imposes the obligation of a belief in a Living, Supreme Being, whilst the Grand Orient regards all creeds as personal matters. The United Grand Lodge of England, while proclaiming the liberty of human conscience, yet at the same time believes in the imposition of a dogma, which compels not infrequently acts of hypocrisy. The Grand Orient of France, adopting a logical, sincere and tolerant attitude, objects to the imposition of such a religious belief, which is a modern innovation in Freemasonry and takes its stand on the individual liberty of each of its members, a liberty to be exercised in the paths of honour and brotherhood.



From l'Histoire Pittoresque de la Franc-Maçonnerie par Clavel, 1844.

The Reception of an Apprentice.

As was the case in 1848, from the bosom of the autocratic Scots Rite the cry arose for the autonomy of the Craft ; it was the Ancient and Accepted Rite Masons, who, feeling most the yoke, made one more effort to free themselves from the irresponsible rule of the High Degrees.

On January 3, 1879, papers were read in the Lodge, La Justice, No. 133, Ancient and Accepted Rite and subsequently printed, calling for a judicious re-arrangement of the *Constitutions*. On March 15 following, the first Section of the Grande Loge Centrale (corresponding to a Grand Lodge of Master Masons) met. A Bro. Ballue of the Lodge Justice dropped a proposal of amendment into the box. On April 15, five members of the first Section, viz. the Vice-President Goumain-Cornille ; the Senior Warden Denus ; the Orator Mesureur ; the Secretary Dubois ; and Ballue, Master of Justice, issued a circular embodying these proposals, calling upon Masters of Lodges for support. A few extracts from this circular will define the grievances of the Lodges and explain the wished-for reforms.

Scottish Freemasonry in France is passing through a crisis, crushed by the dogmatic authority which rules it. . . . Without control over the finances of the Rite, our Lodges find their existence seriously menaced by the many taxes and dues which weigh upon them. All manly effort is blamed, all work inspired by the spirit of liberty censured, all initiative is rendered sterile by excessive regulations which condemn all to a fatal stagnation. . . . We ask then to be free, . . . etc.

The chief points of the proposal to the first Section were :

(1) The President of the first Section to be elected by members of the Masters' Lodges ; (2) the first Section to itself arrange the dates of its meetings and the agenda paper, instead of this being done by the Supreme Council ; (3) the Supreme Council to confine itself to governing the High Degrees, but the Lodges to govern themselves, through their Deputies assembled in the first Section.

In a word, it was sought to establish a procedure, like that obtaining in England with regard to the Craft and the Royal Arch.

It will readily be understood that strife at once arose. Lodge La Justice and the first Section were both accused of irregularity in issuing circulars without the previous consent of the Supreme Council. Their accusers, however, committed precisely the same offence and were not reprimanded by the Supreme Council, whereas at a meeting of the first Section on May 20, 1879 (the officers having been all replaced by others), a decree from the Supreme Council was read, suspending for two years the five subscribers to the circular, closing Lodge Justice and forbidding the first Section to entertain the proposal of said Lodge. Hereupon ensued a scene of disorder, the President quitted the chair, the gas was turned off and the meeting broke up.

1879.—*July* 14.—No fewer than sixteen Lodges protested against the recent proceedings of the Supreme Council, and—August 12—a circular was issued signed by 103 Masons, announcing the formation of a provisional Committee of five for the following purposes :

(1) To inform the Supreme Council of the resolution to form a Grande Loge Symbolique under the obedience of the Supreme Council, or temporarily outside such obedience; and (2) to obtain as soon as possible the support of the various Lodges who had already shown themselves favourable to the movement.

Crémieux, the Sovereign Grand Commander, then intervened and, of his own accord, reinstated all the suspended members, but the Supreme Council disavowed his act on October 30, by erasing the names of the six most prominent offenders. This naturally meant war to the knife and nine Lodges issued a circular on November 20, declaring that they thereby constituted themselves into a Grand Independent Symbolic Lodge and inviting the other Lodges to join them. Therein, they curiously profess to remain, as ever, Ancient and Accepted Masons; they did not wish to establish a new Rite, but to resume the rights and power which the Supreme Council had usurped in their despite. Their motto is thus expressed—"The government of the High Degrees to the Supreme Council, that of the Lodges to the Grand Lodge." This retention of the (so-called) Scottish Rite, with its 33 Degrees, has been further emphasized by a change of title to Grande Loge Symbolique Écossaise, but in Lodge or Grand Lodge no Degree beyond that of Master Mason is recognized. The first constituent assembly was called for December 20, 1879.

The Supreme Council replied to this on November 29 and December 5 by erasing more names; and on February 10, 1880, all hopes of a reconciliation were destroyed by the death of the Sovereign Grand Commander, Crémieux.

On February 12 the new Grand Lodge received the permission of government to hold its meetings and announced its existence at home and abroad by circular of March 8. It was composed of 12 Lodges—8 at Paris and 1 each in Havre, Saintes, Lyons and Egypt.

1880.—*March* 11.—The Supreme Council, thoroughly worsted, issued a general amnesty, but it was too late. The Grand Lodge had attained a separate existence and refused to give up its independence; but it acknowledged the jurisdiction of the Supreme Council, in all matters concerning the High Degrees, over such of its members as passed beyond the 3rd Degree.

Its *Constitutions*, approved August 23, 1880, deserve a few words of notice. The first declaration of principles reads, "Freemasonry rests on the solidarité humaine." This evasion of the acknowledgment of a Divine Power placed it outside Anglo-Saxon Freemasonry. It required of its members loyalty to their country and abstention from politics in Lodge. The Grand Lodge is composed of deputies from each Lodge, who need not be members of the Provincial—but must be of the Paris Lodges and residents in the metropolis. Three members of Grand Lodge are elected as the Executive Commission; they may not accept or hold Grand Office. A President directs the meetings of Grand Lodge, but he is not a Grand Master, having no executive power. Also—unheard-of liberality in French Masonry—no restriction or censorship is placed upon Masonic publications, whether emanating from an individual or a Lodge. The remainder of the 71 articles breathe a like spirit of liberty with order and were it not for the agnostic

principles of that new body, it would appear worthy of support. Its jurisdiction on November 10, 1884, extended over 26 Lodges, of which 19 were in Paris, 5 at Lyons, 1 at Havre, and 1 at Tours.

In October 1913 there was formed by Loge Le Centre des Amis and Loge l'Anglaise of Bordeaux, La Grande Loge Nationale Indépendente et Reguliére pour la France et Les Colonies Françaises, which requires its Lodges to observe the following rules :

During the work the Bible shall always be upon the altar at the first chapter of St. John.

The ceremonies shall conform strictly to the Ritual of the Rectified Regime, revised in 1778 and approved in 1782. [This is a Deistic Rite similar to English and American practice.]

Communications shall always be opened and closed with prayer in the name of The Grand Architect of the Universe. Lodges shall insert upon their documents the inscription A.L.G.D.A.D.l'U [the initials of the French words meaning, " To the Glory of the Grand Architect of the Universe "].

Religious and political discussions shall not be allowed in the Lodges.

The Brethren shall never officially, as a Lodge, take part in political affairs. Each Brother shall reserve his own personal liberty of action.

Lodges of this obedience shall receive as Visitors only the Brethren belonging to bodies recognized by the Grand Lodge of England.

This Grand Lodge was recognized officially by the United Grand Lodge of England in December 1913, when the following message was read from the Grand Master :

A body of Freemasons in France, confronted by a prohibition on the part of the Grand Orient to work in the name of the T.G.A.O.T.U., have, in fidelity to their Masonic pledges, resolved to uphold the true principles and tenets of the Craft and have united several Lodges as the Independent and Regular National Grand Lodge of France and of the French Colonies.

This new body has approached me with the request that it may be recognized by the Grand Lodge of England and having received full assurance that it pledged to adhere to those principles of Freemasonry which we regard as fundamental and essential, I have joyfully assented to the establishment of fraternal relations and the exchange of representatives.

In 1924 the Grand Orient severed relations with the Supreme Council but retained its relations with the Grand Lodge of France (formed in 1880).

The English Lodge, No. 204, Bordeaux

This Lodge, L'Anglaise, No. 204, merits a short sketch. Not because it founded a new system, but because, for a long series of years, it remained independent of the Grand Bodies of France—clinging to its English parentage—and usurped the privileges of a Grand Lodge. Another claim to notice is, that

throughout the Masonic revolutions of the eighteenth century, it remained true to the three Grades of English Freemasonry, a distinction which it probably alone shares with the Lodge Union in Frankfort-on-the-Main. It is the only Lodge still active in France which was constituted by the Grand Lodge of England and retains to this day, as part of its title, the last number granted to it on the roll of that body.

This Lodge first appears on our roll in the list for 1766, where it is shown at the number 363, with the clause, "have met since the year 1732." According to the *Handbuch*, its first meeting was held under the presidency of Martin Kelly, Sunday, April 27, 1732 and, doubtless, its original members consisted largely of English merchants. The labours of the Lodge appear to have been several times suspended, but from 1737 they were for many years uninterrupted, although the civil authority ordered it—but in vain—to close its doors in 1742. It constituted in 1740 the Lodge, *La Française*, in Bordeaux; in 1746, two Lodges in Brest; in 1751, one at Limoges; 1754, one at Paris; 1755, one at Cayenne; 1760, one at Cognac; and in 1765, one each at Périgueux and New Orleans. Over these Lodges it exercised the patriarchal sway of a Mother-Lodge—i.e. all the authority of a Grand Lodge without its representative character. In 1749 it threatened to erase *Loge La Française* unless it ceased at once to content itself with a promise instead of an oath and, from the fact that the latter did not receive a Warrant from the Grand Lodge of France until 1765, it may be concluded that it made due submission. In 1782 it showed itself equally active in enforcing pure and ancient Freemasonry, for it threatened the proprietor of the building in which it met, to leave the premises if he continued to allow a Rose Croix Chapter to assemble there. On March 8, 1766, the Lodge obtained a Warrant of Confirmation from the Grand Lodge of England as No. 363, which number was successively altered in 1770 to 298, in 1781 to 240 and, in 1792, to 204. The Lodge would appear at one time to have joined the Grand Orient, being included in the list of that body for 1776 as constituted May 11, 1775. The *Calendar of the Grand Orient* of 1810 gives, however, the date as 1785 and that of 1851 as 1778. In 1790 L'Anglaise was once more independent, for on August 31 of that year this Lodge and four others of Bordeaux formed a separate body and it only joined the Grand Orient definitely in 1803, preserving its number 204 and date of 1732. None of its daughter Lodges received at any time an English number or constitution. During this long period its rivalry was a cause of much uneasiness to the rulers of the Craft in France. To-day it is registered as No. 96 on the register of the Grand Lodge of France and is, therefore, no longer in communion with the Grand Lodge of England.

CHAPTER III

FREEMASONRY IN THE GERMAN EMPIRE

THE whole organization of German Freemasonry was demolished by the Great War of 1914–18. Until that event the Craft was divided in its allegiance amongst eight Grand Lodges. There were also five perfectly regular and recognized Lodges which were "a law unto themselves." Besides these, many Grand Bodies of the Craft lived their span and died and, without some allusion to their former existence, a history of German Freemasonry would be incomplete and incomprehensible. An endeavour will, therefore, be made to describe all these communities and this branch of the inquiry will conclude by a reference to various combinations of German Masons, which do not come under the heading of Grand Lodges. The Chart given with this Chapter will serve to present the various governing bodies in their contemporaneous aspect.

GRAND LODGES

I. The Grand Lodge of Hamburg

Of all the German Grand Lodges this deserves the first mention, for two reasons,—its earliest beginnings can be carried farthest back along the stream of time and, in the purity and legitimacy of its English origin, it is only equalled by the Grand Lodge of the Eclectic Union, at Frankfort, which, however, falls slightly behind it in point of antiquity.

The earliest date connecting the Craft with Hamburg, is contained in a speech delivered January 30, 1765, by Dr. Jaenisch, then Provincial Grand Master, who, according to Nettlebladt, *Gesch. Freim. Systeme*, p. 555, declared that his appointment as such dated from the time of his departure from London between 1718–20. This assertion can only be explained by supposing that at this very early period Jaenisch had received some verbal permission to make Freemasons on the Continent; anything more definite or formal is inconceivable.

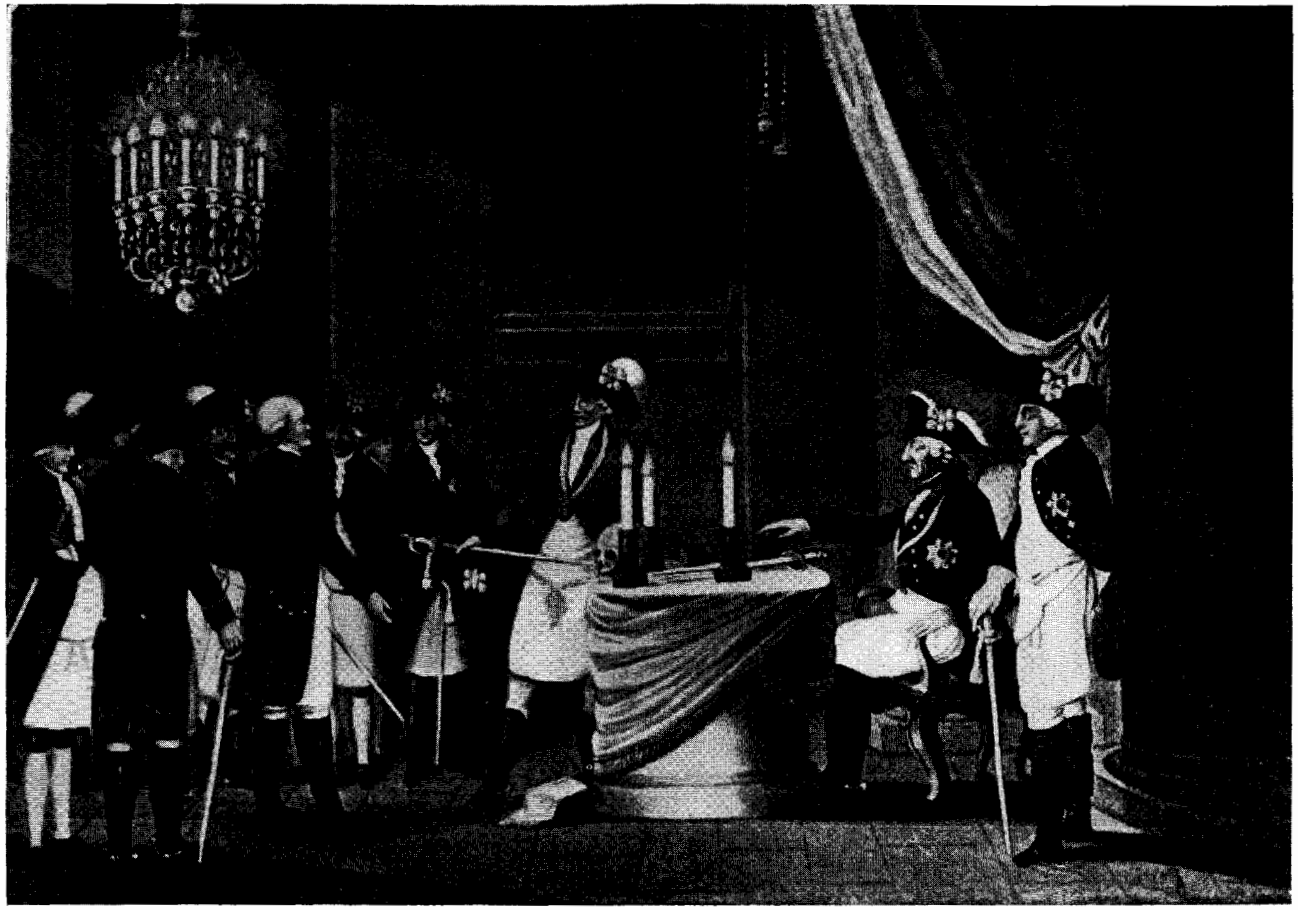
The next reference to Hamburg occurs under the administration of the Duke of Norfolk (see *Constitutions*, 1756, p. 333), when a Monsieur Thuanus, sometimes called Du Thom, was appointed in 1729 Provincial Grand Master for the circle of Lower Saxony. This person, however, is no more heard of, therefore his influence, if ever exercised, must have been of a very fugitive character.

In 1733 the Earl of Strathmore is stated by Preston (1821, p. 213) to have granted to eleven German Masons a Deputation to open a Lodge at Hamburg, concerning which there is no further information.

The Minutes (in French) of an anonymous Hamburg Lodge have been preserved, dated December 6, 1737. According to these, the meeting was held under the presidency of Karl Sarry, English Provincial Grand Master for Prussia and Brandenburg. This gentleman's name is not mentioned in the English records, but he may have had some reason for assuming the above title nevertheless. The Lodge in question is usually considered to have developed into the Absalom. If so, it performed the unnecessary act of obtaining a fresh Charter, because it was almost certainly already warranted in 1733, for in the *Engraved List* for 1734 we find No. 124 at Hamburg without a date and, in the later List for 1740, as No. 108, constituted in 1733. Findel says the reason for the previous non-adoption of the name was because Lüttmann did not receive his patent as Provincial Grand Master until 1740. It is possible, however, that it was the Lodge of the eleven German Masons, as above. On October 23, 1740, Lodge Absalom at Hamburg was warranted as No. 119 (see *Engraved List*, 1756), the dates and numbers both showing that the Lodges were considered distinct in England. If one Lodge was a continuation of the other, it is somewhat difficult to account for these two Warrants and the consequent loss of seniority. In all probability when, in 1740, Lüttmann was appointed Provincial Grand Master for Hamburg and Lower Saxony, he applied for a Warrant for a new Lodge—Absalom—and that the old Lodge gradually died out. The latter had been ruled in turn by Brothers Carpser, Von Oberg and Lüttmann himself. The most remarkable incidents of the existence of this old Lodge are, that on March 7, 1738, according to Nettlebladt, it drew upon itself the very short-lived prohibition of the magistrates and, in the same year, sent a Deputation to initiate the future Frederick the Great.

Lodge Absalom was warranted October 23, 1740 and, on the 30th, Lüttmann received his patent as Provincial Grand Master. He was also the Master of Absalom, but having perfected and opened the Provincial Grand Lodge in 1741—the highest Masonic authority in Germany—he resigned the chair of the Lodge in 1742 and, says Keller in *Gesch. der Freim. in Deutschland*, 1859, p. 82, accepted the position of Treasurer. Even Marschall, the Provincial Grand Master for Upper Saxony, did not disdain to occupy a Warden's chair in this Lodge whilst residing at Hamburg.

The first act of the Provincial Grand Master, was to legitimate an existing unchartered Lodge in Hamburg, under the name of St. George, September 24, 1743. This Lodge first appears in the English List of 1744 as No. 196. The constitution of a Lodge in Brunswick followed in 1744; at Copenhagen, 1745; Hanover, 1746; Celle, 1748; Oldenberg, 1752; Schwerin, 1754; and at Hildesheim, 1762. The last two received English numbers, but the subsequent history of all was very soon divorced from that of the Grand Lodge of Hamburg. Scarcely was the Provincial Grand Lodge established before Scots Masonry made itself felt. In 1744 Count Schmettau, who had carried the Scots Degrees to Berlin, introduced them to Hamburg and erected the Scots Lodges Schmettau and Judica, of which von Oberg and von Rönigk, the Masters of St. George and Absalom, became respectively the Scots Masters (*Handbuch*, s.v. Hamburg). At the same time many



After an old copper plate.

A Freemasons' Lodge, Frederick the Great Presiding.

surreptitious Lodges sprang up and, in 1749, there even existed a clandestine Tylers' or Serving Brothers' Lodge, in which other Serving Brethren were initiated (see *op. cit.*). In 1747 there was at Hamburg an African Lodge, which, although it passed away and left no trace, has been viewed as a forerunner of von Koppen's Rite of African Architects, 1768–97.

Lüttmann (a dyer), who resigned in 1759 and had ceased to exist in 1764, was followed—November 20, 1759—by Gottfried J. Jaenisch, M.D.—born 1707; initiated in Lodge Absalom, December 18, 1743; and died May 28, 1781. The latter's patent as Provincial Grand Master was signed by Lord Aberdour (*Constitutions*, 1767); but he was scarcely installed before, in 1762, he associated himself with the Degrees of the Clermont Chapter introduced by Rosa from Berlin. The way was thus prepared for the Strict Observance.

In the first month of 1765, Schubart arrived in Hamburg, where he consorted with Bode, who had been present at Johnstone's Altenberg Convent. The rule of the Strict Observance, which required noble birth of its candidates, proved no bar to Schubart's success in this notably plebeian city, for Hund was induced to sanction Schubart's proposition whereby enhanced fees not only ensured knighthood, but also ennoblement. A prominent Hamburg Mason at this time was Joh. Gottfr. von Exter, M.D.—born in Bremen 1734—who was made a knight (together with Jaenisch) by Schubart, January 11, 1765. The Templar missionary promised to raise Hamburg to the position of an independent Prefectory. Accordingly, on January 30, Jaenisch appeared in the Provincial Grand Lodge, dissolved all Lodges formerly warranted by its authority, closed the Provincial Grand Lodge, declared the Strict Observance Rite the only true one, reconstituted the Lodges Absalom and St. George and proclaimed Hamburg as the Prefectory Ivenach. (Nettlebladt, *Geschichte Freimaurerei Systeme*, p. 558). Bode, who had been made in the Absalom Lodge—February 11, 1761—became for a time a leading light in the Strict Observance. The Chapter, which had been formed of 12 members, grew in the space of a few weeks to 29. The generality of the Fraternity proved, however, by no means enthusiastically disposed towards the new Rite; for, in 1768, the two Hamburg Lodges were practically dormant and the Grand Lodge closed (*Handbuch*, s.v. Hamburg), a state of things which permitted other systems to force an entrance.

In 1768 Rosenberg—who is mentioned in connexion with Russia—erected in Hamburg the Lodge of the Three Roses, Sudthausen that of Olympia, both according to the Swedish Rite. But Zinnendorff, who had cast off the Strict Observance in 1767 and founded his own rival Swedish Rite in 1768, came to Hamburg in 1770, and reconstituted these two Lodges under his own system; and, in 1771, founded two others, the Pelican and Red Eagle, in Altona, a suburb of Hamburg. At the head of Olympia, afterwards the Golden Sphere, was J. Leonhardi—not to be confounded with Leonhardi of Frankfort—who was for many years Zinnendorff's representative in the Grand Lodge at London. (For Leonhardi's actions in London, see History of Loge der Pilger, *Masonic News*, London, October 26, 1929.) The first two Lodges took part in the formation—June 24, 1770—of Zinnendorff's Grand

National Lodge. Meanwhile, in spite of the efforts of the Provincial Grand Master for Foreign Lodges, De Vignolles, who seems to have been the only English Mason who thoroughly understood the character of Zinnendorff's usurpation, the Grand Lodge of England had recognized the sole authority in Germany of the Grand National Lodge at Berlin—November 30, 1773—so that when Jaenisch at length attempted to resume his duties as English Provincial Grand Master, he found that his patent had been annulled by Lord Petre, May 31, 1773. In the letter of Heseltine, the Grand Secretary, demanding the immediate return of his patent, Jaenisch is deservedly reproached, not only with regard to former acts of negligence, but for having made an illegal use of the document for the furtherance of the Sect of the Strict Observance (Nettlebladt, p. 778). The proceedings of Zinnendorff, however, in whose favour the letter was issued, were no less illegal and far more reprehensible.

In 1774 fourteen Brethren deserted Zinnendorff's Lodges and were constituted by Jaenisch as a Strict Observance Lodge under the name Emanuel, thus forming the third Lodge of the system which had once been the Provincial Grand Lodge and was destined to become so again. This Lodge was, of course, not immediately registered in England and first appears in the list for 1792, as No. 508, with the note "have met since 1774." In the same list (1792), Lodges Absalom and St. George, which were dropped out at the closing up of numbers in 1770, reappear.

The year 1774—September 8—witnessed the initiation in this Lodge Emanuel, of Fried. Ludwig Schroeder, one of the most prominent reformers of German Freemasonry, who was born at Schwerin, March 3, 1744. Schroeder's public career as an actor and dramatic poet is well known and, in his later function of impresario, he was, at least, equally successful. At a comparatively early age he was enabled to devote his well-earned leisure to the reform of the Craft; here also success attended him. He was Master of the Emanuel Lodge, 1787–99; Deputy Provincial Grand Master of Lower Saxony, 1799–1814; and Grand Master of the Grand Lodge of Hamburg from 1814 until his death, September 3, 1816. His first acts as a Freemason showed no promise of his future career, for in 1774, being then only an Apprentice, he opened a clandestine Lodge in Hamburg, Eliza of the Warm Heart, which lasted until 1777.

In 1776 the Princes Karl of Hesse and Ferdinand of Brunswick founded the Lodge Ferdinand Caroline in Hamburg, the fourth Lodge of the Hamburg system. In 1792 this Lodge received the English No. 509, with the date of 1776.

In 1778 Bode was Master of Absalom; Dresser of St. George. This latter not being acceptable to the Brethren, who under the Strict Observance rules, were powerless to remove him, the Hamburg Fraternity seized the occasion of Karl's presence in Altona—then a town of Denmark, although apparently a suburb of Hamburg—to offer him the presidency of all four Lodges. This he accepted—March 28, 1778—but disappointed the Brethren in his choice of a Deputy; so the ruse having failed, the Chapter was induced to influence him to resign the office in 1780, accepting the title of Protector, allowing the Lodges, *pro hac vice*, to choose their own Masters. Dresser, as will be easily understood, was not re-elected.

F. L. Schroeder, Ritual Reformer, 1744–1816.

Meanwhile, the Hamburg Fraternity had grown tired of the Strict Observance, which was itself moribund. On May 28, 1781, Jaenisch died and was succeeded by Dr. von Exter, under whom—by amalgamation—the four Lodges became two and renounced the Templar Rite. Exter, however, was won over by the New or Gold Rosicrucians and announced himself as a Grand Master under this system, with Dresser as Deputy. Through the latter, Hamburg was nearly induced by the Wetzlar Brotherhood to join the newly-formed Eclectic Union as a third Directoral Lodge; but the negotiations were interrupted by his death. At this period Aug. Graefe, a former Provincial Grand Master for Canada, arrived in Hamburg as the representative in Germany of the Grand Lodge of England. He was a strong opponent of Zinnendorff, although accredited to his Grand Lodge by a patent dated March 24, 1785 and strongly encouraged a return to first principles, holding out hopes of the Provincial Grand Lodge being revived (Keller, pp. 199, 200).

In 1783 Hamburg was invaded by Eckhoffen with a Lodge of Asiatic Brothers and, in 1785, Schroeder returned from Vienna (Findel, p. 497), his influence soon making itself felt throughout the Hamburg Craft.

In 1786, the negotiations with England being now complete and Zinnendorff disowned, the two Hamburg Lodges redivided into the original four and, on August 24, Graefe installed von Exter as Provincial Grand Master for Hamburg and Lower Saxony (Keller, pp. 200, 201). Exter's patent was dated July 5, 1786.

In 1787 Schroeder was elected Master of Lodge Emanuel and soon after was intrusted with the revision of the *Statutes*. He completed his work in 1788 and laid the first stone of his reform by establishing the Old Charges of 1723 as the foundation of all Masonry. But, whilst bent on cutting down extravagance on the one hand, he was equally energetic in preventing extreme measures on the other; and it must be ascribed to his influence that a proposal made in 1789 to forego rites and ceremonies of all kinds was rejected (Findel, pp. 497, 498).

This return to English Freemasonry was naturally distasteful to Karl of Hesse, Ferdinand's coadjutor, in the direction of the Rectified Strict Observance. He, therefore, in 1787, erected a Lodge, Ferdinand of the Rock, at Hamburg, which was, of course, looked upon as clandestine, as were also at this time the Zinnendorff Lodges. In September 1790 Bode, who had migrated to Gotha, issued a circular proposing a General Union of German Lodges. The circular failed to shake the allegiance of a single Hamburg Lodge, but possibly it had the effect of stimulating Schroeder to further measures, for we next find that—at his instigation—the Scots Lodges and Degrees were abolished in 1790–1, thus leaving nothing but pure English Freemasonry. This step was followed in 1795 by the adhesion of Lodge Ferdinand of the Rock, which, in the *Freemasons' Calendar* for 1798, appears as No. 562, with the words " have met since 1788 " in a parenthesis.

At Exter's death—April 12, 1799—Beckmann became Provincial Grand Master and Schroeder Deputy (Nettlebladt, p. 598). The latter, who had previously revised the *Constitutions*, now turned his attention to the Ceremonial and, having discovered what he imagined to be the earliest diction, recast it in a form more

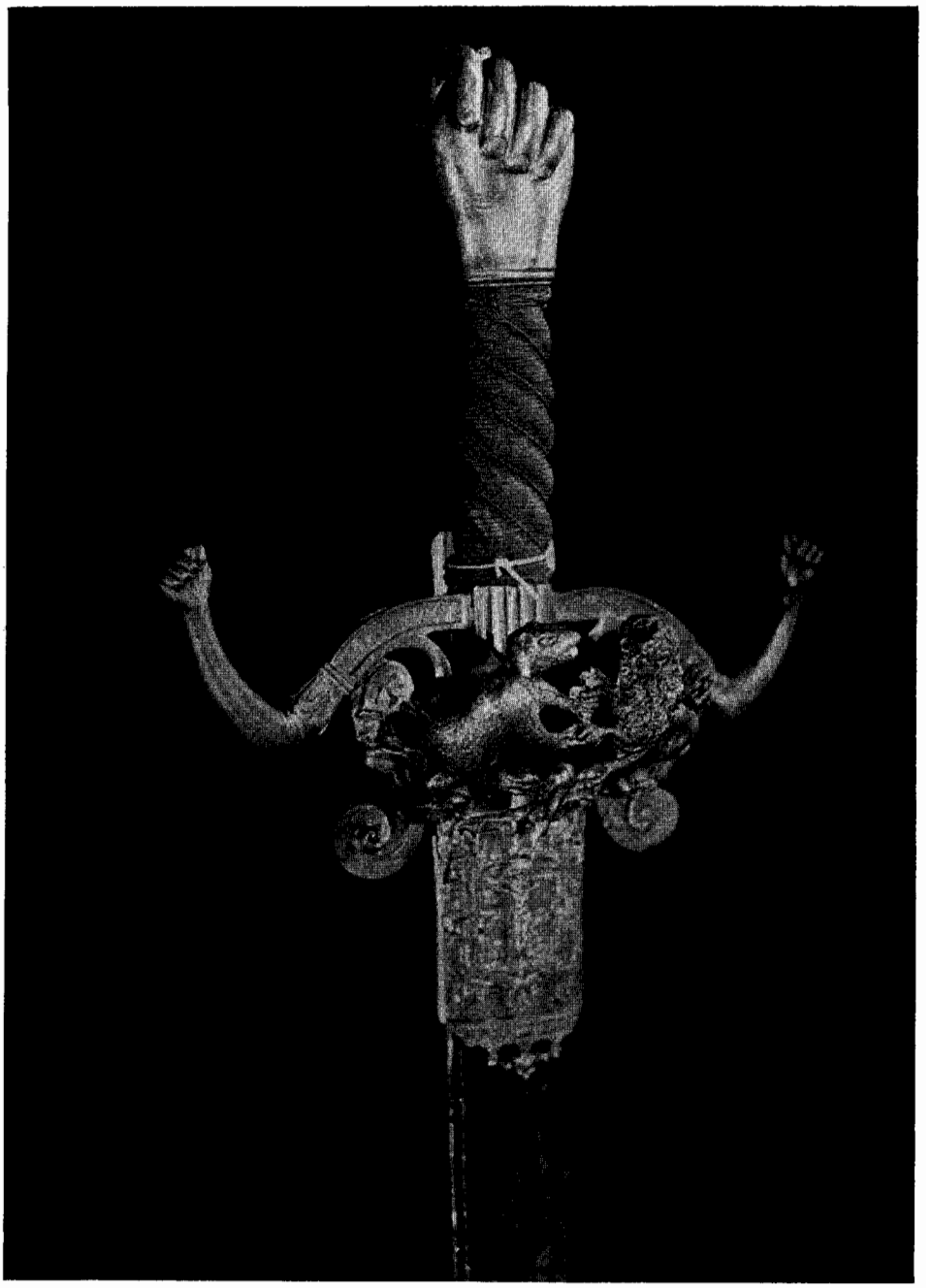
applicable to the times. The result was a simple yet impressive Ritual, differing little from the English, which was approved and accepted by the Grand Lodge of Hamburg, April 29, 1801. Its daughter Lodges had meanwhile increased from 5 to 9 (Nettlebladt, pp. 600, 601).

In 1802 Schroeder procured the acceptance of what, until quite lately, was the distinguishing feature of the Hamburg system, viz. the *Engbund*—i.e. Select Bond. It was intended to forestall any hankering after High Degrees by rendering it possible for Master Masons to become historically acquainted with all the High Degrees of the various Rites. At the same time, to raise its value as a distinction, it was not open to all Master Masons, while it possessed its own means of recognition, etc. Certain Grand Officers and all Masters of Lodges were *ex officio* members and, in each Lodge, a certain number of the Master Masons were admitted. The Hamburg *Engbund* was a sort of Grand *Engbund* for all the private ones; a further selection from each *Engbund* conducted the correspondence with the others. This second division was called the Correspondence Circle. The members, as such, exercised no influence over their Lodges and their intention was, by research into all the usages and fallacies of the High Degrees, to demonstrate their uselessness and absence of historical basis.

Under its new guise the Provincial Grand Lodge of Hamburg prospered for some years, until, in 1811, the success of the French arms and Napoleon's Interdict rendered it impossible to continue the connexion with England. On February 11, 1811, therefore, the Provincial Grand Lodge declared itself independent, under the name of the Grand Lodge of Hamburg (Nettlebladt, p. 613). At that time its sway was exerted over 12 Lodges (Findel, p. 499). The remainder of its history is uneventful enough.

Beckmann died—June 28, 1814—and was succeeded as Grand Master by Schroeder; at whose death—September 3, 1816—Beseler was elected and, at his resignation, Schleiden, July 28, 1825. In 1828 W. H. Göschen (a member of Loge der Pilger, No. 238, London) was appointed the first representative at the Grand Lodge of England. In 1834 Schleiden resigned and was succeeded by Moraht. On December 6, 1837, Lodge Absalom held its centenary festival and, in 1838, the Grand Lodge of England appointed H. J. Wenck as its first representative at Hamburg. Hamburg was from that time closely allied with England and its representative often enjoyed the special honour of being appointed Grand Secretary for German Correspondence. Moraht died February 13, 1838 and was succeeded by Dav. Andr. Cords, under whom the *Constitutions* were revised in 1845. The latter was followed by his former Deputy, Dr. H. W. Buek, in 1847 and, under this Grand Master, the *Constitutions* were again revised in 1862. The 150 years' jubilee of Freemasonry was held in 1867.

In 1869 it was considered expedient that the historical acquirements of the *Engbund* should no longer be reserved as the special privilege of a select few. The Grand *Engbund* was therefore dissolved and reconstituted as a private *Engbund*, open to all Master Masons; the daughter associations followed suit. They then



Freemason's Sword of Frederick the Great.

existed as purely literary Masonic societies; but the want of the previous cohesion and superior direction had so seriously hampered their efforts, that in 1878 the Lodge at Rostock made proposals for re-establishing the former organization (Findel p. 501). The completion of Dr. Buek's twenty-fifth year as Grand Master was celebrated by the Grand Lodge, June 24, 1872. He then resigned and was followed by Glitza. In 1874 and 1875 the Grand Lodge of Hamburg recognized the coloured Lodges of Prince Hall in Boston and of Ohio and, in 1877–8, the *Constitutions* underwent a last revision.

In 1878 the Grand Lodge of Hamburg ruled over 32 Lodges, of which 5 were in that city and 19 in other parts of Germany, 8 being abroad. In Hamburg itself there existed 9 other Lodges owing allegiance to other German Grand Lodges. The total number of Masons under the Grand Lodge was 3,726, an average of 116 per Lodge. Two foreign Lodges were then added, one at Bucharest, another at Vera Cruz (*Cosmopolitan Calendar*, 1885). With a solitary exception, Hamburg was the only German Grand Lodge which warranted Lodges outside the Empire; it ignored the American theory of Grand Lodge sovereignty, possessing no fewer than three Lodges in New York itself. The Pilgrim Lodge (Loge der Pilger) in London, works in German according to the Hamburg or Schroeder Ritual, but under the rule of the Grand Lodge of England.

The history of the Grand Lodge of Hamburg may thus briefly be summarized: —1730, Du Thom, Provincial Grand Master; 1733–40, anonymous Lodge; 1740–65, Provincial Grand Lodge for Hamburg and Lower Saxony under Lüttmann and Jaenisch; 1765–82, a part of the Strict Observance system; 1782–8, under Exter, indoctrinated with the fancies of the New Rosicrucians, though always—it must in fairness be recorded—inclining more and more towards a return to the practice under the Grand Lodge of England; 1786–1811, Provincial Grand Lodge once more; from 1811 to 1855, Grand Lodge of Hamburg.

II. The Mother Grand Lodge of the Eclectic Union, Frankfort-on-the-Main

This system claims emphatically the first place in an English Mason's regard for two reasons other than antiquity, viz. the filial persistency with which it adhered under most difficult circumstances to its connexion with England and the strong common sense which, under every allurement, kept it practically free at all times from the blighting influence of High Degrees, Strict Observance and other Masonic aberrations. The Lodge Union of Frankfort and its allies have never ceased for one moment to work in the purely English and only Freemasonry of three Degrees. Individual members have taken accessory Degrees, have even been commissioned by the Lodge to join other Rites in order to report upon their value and have always reported adversely! The history of this body affords no mysteries to be cleared up; its Minutes are full and complete from the earliest one to the latest; its records are admirably preserved; every statement—on their authority—rests on documentary evidence and, from 1742, literally no question is open to doubt.

The annals of the Eclectic Union have been written by three of its own members—Kloss (*Annalen der Loge zur Einigkeit*, 1842), Keller (*Geschich. des Eklektischen Freimaurerbundes*, 1857), and Karl Paul (*Annalen des Eklektischen Freimaurerbundes*, 1883. The *Handbuch* also gives a parallel account, s.v. Frankfurt and Eklektisches-Bund), and as to facts do not differ in the slightest degree. Paul's account is compiled in chronological order, therefore, no difficulties of verification can be experienced.

Frankfort, from its position as a free town of the Empire, the seat of Germany's largest banking houses, the coronation city of its Emperors and the place of meeting of the Imperial Diet, enjoyed obvious advantages for the early propagation of Freemasonry. Evidence, indeed, is not wanting of informal meetings of the Craft at a very early date. But the first indications of a permanent Lodge are the records of fines inflicted as *per* cash-book of the Union Lodge under date of March 1, 1742. In the same year—March 29—By-laws were drawn up and signed by the members, June 27. On the last date the Lodge was formally constituted by General de Beaujeu, Marquis de Gentils and Baron von Schell, styling themselves Grand Master and Grand Wardens *pro tempore*. It is not known by what right they assumed to represent the Grand Lodge of England in this matter; but even if the offices were self-conferred, in this very irregularity itself may be perceived a striving after the regularity which has since so honourably distinguished this Lodge. That the act (if a usurpation) was soon afterwards condoned, may be gathered from the Charter granted by Lord Ward, Grand Master—February 8, 1743—which recites that Brother Beaumont, oculist to the Prince of Wales, having assured "us" that the Lodge had been constituted in due form, under the name of Union, as a daughter of the Union Lodge in London, "we do hereby recognize it, etc. and order that the members of either Lodge be considered equally members of the other." Its first Master was Steinheil, its first Warden De la Tierce, who in 1742 produced one of the earliest translations of Anderson's *Constitutions* (1723) for the use of the Lodge. In the *Engraved List*, 1744–5, it is depicted as a Union of Angels and its date of constitution is acknowledged, June 17, 1742, with the number 192. Its proceedings were conducted in French until 1744, when it was resolved to work alternately in German and French.

In 1743 Count Schmettau, whose name has several times been mentioned, established a military Lodge in Frankfort, which amalgamated with the Union—January 17, 1744—and in 1745 the Union assumed the powers of a Mother-Lodge by constituting the Lodge of the Three Lions at Marburg, which was not, however, registered in England at the time and first appears in the *Engraved List* for 1767 as No. 393.

In 1746—October 24—the Lodge resolved to close its doors, owing to the paucity of attendance and other reasons. It was reopened August 16, 1752, by Steinheil. In 1758 a Constitution was granted to a very short-lived Lodge at Mayence and the occupation of Frankfort by the French army gave rise to several irregular Lodges in the city. The Lodge strove its best to preserve order, but ineffectually for some time, until it at length singled out for mutual support and

assistance a Lodge which had grown up in the Swedish regiment, Royal Deux Ponts, quartered at Frankfort. On May 12, 1761, it constituted the Lodge Joseph of Union in Nuremberg and—May 29, 1762—legitimated the Royal Deux Ponts Lodge. The invitation of the Berlin Three Globes—March 8, 1765—to join the Strict Observance, was declined, also a proposal to pay Schubart's expenses in order that he might instruct them in the new Rite. The Daughter-Lodge at Nuremberg was, however, at this time won over to the Templars, although it did not formally sever its connexion with Frankfort till two years later—1767. The greatest blot on the history of the Lodge Union, is its refusal from a very early date to recognize the eligibility of Jewish candidates, an error nevertheless which it amended much earlier than many other German Lodges. In 1766 it refused a warrant to Cassel, because Jews were among the petitioners. At this period J. P. Gogel, a former Master of the Lodge, whose commercial pursuits often called him to England, was commissioned to petition for a Provincial Grand Lodge patent for Frankfort, which was granted by Lord Blaney, Grand Master—August 20, 1766—to J. P. Gogel, Provincial Grand Master for the Upper and Lower Rhine and of Franconia. Gogel produced his patent in Frankfort—October 28—and the Provincial Grand Lodge was accordingly constituted on the 31st, with the Lodges Union of Frankfort, Marburg, Deux Ponts and Nuremberg as daughters. On this occasion Gogel declared that he invested the Lodge Union with his personal rights and that no Provincial Grand Master should, in future, exercise the office for more than two or three years. In this he exceeded his powers, because a Provincial patent is always a personal distinction, a Provincial Grand Master not being elected by the Province, but appointed by the Grand Master; and, as events proved, the well-meant intentions of Gogel were incapable of realization. The officers of the Provincial Grand Lodge—Deputy Grand Master, Senior and Junior Wardens—were the Masters of the Union, Marburg and Nuremberg Lodges respectively; but the members, at first all Master Masons, afterwards Wardens—present and past—were drawn from the Union only. Out of the latter, each of the other Lodges might select a representative. It will be seen that the Union, subsequently the other Lodges in Frankfort, were always exceptionally favoured. Among the first members of the Provincial Grand Lodge were Karl Brönner, Peter F. Passavant and F. W. Möhler.

In 1767 the Nuremberg Lodge threw off its allegiance and joined the Strict Observance, whose emissary, Schubart, had arrived in Frankfort in December 1766. His propaganda failed to influence the Provincial Grand Lodge or its daughter, Union, but he succeeded in erecting, in February 1767, a Lodge of the Three Thistles at Frankfort, which for many years proved a thorn in the side of the Brethren.

According to his promise Gogel resigned—October 23, 1768—but was re-elected—November 10, 1770—Möhler serving as Grand Master in the interim. The former, on his return from England in 1772, constituted a Lodge at Strasburg, which almost immediately afterwards seceded to the Strict Observance. In the same year the Deux Ponts Lodge also joined the enemy.

In December 1772 Prince Ludwig George Karl of Hesse, an enthusiastic convert to von Hund's system, addressed a letter to the Provincial Grand Lodge, expatiating on the advantages of the new Rite, invited the Grand Lodge to join him and quietly proposed that Gogel should abdicate in his favour! The offer was declined.

On November 30, 1773, Zinnendorff concluded his compact with England, by which all the existing German Lodges were handed over to him. The Provincial Grand Lodge at Frankfort, however, was given the choice, during Gogel's life, either of retaining its then existing position, or of making terms for a Provincial Grand Patent with Zinnendorff. In either case, after Gogel's death, the district was to revert to the newly erected National Grand Lodge for all Germany, i.e. Zinnendorff's Prince Ferdinand, Provincial Grand Master for Brunswick, was granted the same alternative. The treaty was not communicated at once to Frankfort and, whatever excuses England might have urged in extenuation, so far as regarded Hamburg, which had strayed from the right road, its action was not only uncalled for, but highly discreditable in the case of Frankfort, the truest daughter the English Grand Lodge ever had cause to rejoice over. No excuse whatever can be pleaded, except the profound ignorance of the Grand Lodge of England—or, it may be, of its Secretary, James Heseltine—with regard to the true state of the Craft abroad, an ignorance which, in the opinion of all dispassionate inquirers, will heighten rather than extenuate, the grave error related.

In 1774 the Marburg Lodge formally threw off its allegiance, leaving the Union as the sole support of the Provincial Grand Lodge. In spite of this isolated position Gogel accompanied a letter of inquiry respecting the arrangement with Zinnendorff by a contribution of £30 for Freemasons' Hall and £4 for the Charity. At the same time he pointed out that the only truly English Lodge in Germany was the Frankfort Lodge and that both the Zinnendorff and Strict Observance systems were something totally different. This and further protests on Gogel's part only produced an answer from England in 1775, in which, after praising Frankfort as the best and only support of true Freemasonry, he was nevertheless advised to come to some arrangement with Zinnendorff. It being quite evident that, in these circumstances, England would not acknowledge a successor to Gogel—in whose name the Provincial patent was made out, on which Frankfort based its claims—it was determined that he should not resign his office as at first intended. Freemasonry in Frankfort, however, languished and, between 1775 and 1777, no sittings of Grand Lodge were held. From 1777–80 negotiations, initiated by the Landgrave Karl of Hesse, were carried on with this Prince, who held out special inducements to Frankfort to join the Strict Observance. Gogel, Brönner, Passavant and Küsstner were advanced to the highest Degree of this Rite as a test and—advised against it. The negotiations then fell through at the last moment. Knigge, with the teachings of the Illuminati, failed even to obtain a hearing from the Lodge in 1780, although here again several Brethren—for example, Küsstner, Brönner, J. P. von Leonhardi, Pascha, Noël, Du Fay, etc.—gave the Society a trial. The Provincial

Grand Lodge refused to yield to, or capitulate with, Zinnendorff and, with its daughter Union, plodded on its lonely road.

In 1782—March 12—Gogel died; on the 17th Peter F. Passavant was elected Grand Master; on the 18th Pascha, who was about to leave for London, was commissioned to apply for a new Provincial patent, made out this time in the name of the Lodge, not in that of the Grand Master, also to procure answers to several other questions. In London he failed to obtain the ear of Grand Lodge, except through J. Leonhardi, Master of the Pilgrim Lodge (Loge der Pilger), who, as Zinnendorff's representative, was scarcely likely to assist him. The utmost concession offered to Pascha was, that like the Berlin Royal York, the Frankfort Union should content itself with the position of an English constituted Lodge, independent of any German superior. The result is not surprising. The Frankfort Fraternity decided—November 24, 1782—to assert, maintain and exercise its acquired rights as the Provincial Grand Lodge for the Upper and Lower Rhine and Franconia, omitting the title English. They contended—with much force—that the right of assembling as a Provincial Grand Lodge had been granted to them, *quamdiu se bene gesserint*, therefore could not be revoked, except by mutual consent, or on cause shown, that the Frankfort body had been guilty of misconduct or neglect.

It will be remembered that it was precisely at this period that von Hund's Templar system received its *coup de grâce* at Wilhelmsbad and German Freemasonry entered upon a transition state. From the consequent confusion emerged the Eclectic Union. In order thoroughly to understand this movement, we must for the moment turn to the free city of Wetzlar-on-the-Lahn, in Rhenish Prussia. In that city the Frankfort Three Thistles warranted in 1767 a Strict Observance Lodge, Joseph of the Three Helmets. To this was added the Scots Lodge, Joseph of the Imperial Eagle—a mother Lodge, which warranted a whole string of Strict Observance Lodges. The Templar Chapter was, in 1777, transferred from the unfruitful soil of Frankfort to Wetzlar, at its head being von Ditfurth. On the decay of the Templar system, the Scots Lodge assumed the position of an independent Provincial Grand Lodge. Von Ditfurth then conceived the idea of the Eclectic Union and communicated with Brönner of Frankfort, who revised his suggestions —considerably improving them—and at a meeting of the Frankfort Provincial Grand Lodge—February 9, 1783—sketched out the future lines of the proposed body. The result was a joint circular to all German Lodges from the two Provincial Grand Lodges in question, dated March 18, and 21, 1783. The daughter Lodges—one at Wetzlar excepted—to the number of 14, immediately gave in their adhesion to the new organization, viz. at Wetzlar, Munich, Augsburg, Neuwied, Münster, Lautern, Cassel, Rothenburg, Aix-la-Chapelle, Salzburg, Wiesbaden, Brünn, Giessen and Bentheim-Steinfurth.

On August 24, 1783, after due consideration, the Union Lodge also joined and, in December of the same year, the Strict Observance Lodge of the Three Thistles (at Frankfort) rejected the Rectified Templar Rite and amalgamated with the Union Lodge.

The success of the new organization was such, that by 1789 no fewer than 53 Lodges had expressed a desire to be enrolled under its banner, including Lodges in Copenhagen, Warsaw, Kiew, Naples, etc.; but a great number of these could not be accepted for political and other reasons, while many others had soon after to be closed on similar grounds.

The chief features of the Eclectic Union were as follow:—Perfect equality of all Lodges among themselves and entire independence of any superior authority—Masonry, by common consent, held to be composed of three Degrees only—uniformity of ritual in those three Degrees—every Lodge free to superimpose any fancy Degrees it chose (hence the term Eclectic), but the Degrees so conferred and the members thereof were to enjoy no recognition as such in the Lodge—the Master to be elected and himself to appoint the other officers—the bond of union to consist in the regular communication to each Lodge of every other Lodge's proceedings—the Provincial Lodges for Frankfort and Wetzlar to be the two centres, undertaking this work of distribution under the name of Directorial Lodges—the Master Masons of other systems to be admitted as visitors to the Lodges, without any recognition of professedly superior Degrees of which they might be in possession—Warrants of Constitution to be granted in the name of the Eclectic Union by either of the Directorial Lodges, etc. The permission to add High Degrees soon lapsed by non-user and was subsequently withdrawn, even before the *Statutes* were definitely altered; with the result that an attempt, a very few years afterwards, to introduce the Royal Arch into Frankfort was summarily suppressed. The Wetzlar Lodge also from the first took a less leading position than Frankfort and gradually died out. In 1783 the Ritual was revised, conformably in all essentials with the English Rite, save that it insisted upon the candidate being a Christian—an enactment which was the cause of much trouble.

In 1784 the Harmony and Concord and, in 1785, the Compasses, Lodges at Trieste and Gotha respectively, joined the Eclectic Union.

In 1785 Graefe, of whom mention has already been made in connexion with Hamburg, offered his services to Frankfort and negotiations with England were commenced.

On May 21, 1786, Passavant died and was succeeded as Provincial Grand Master by J. P. von Leonhardi. At this date the roll of the Union showed 25 Lodges, 7 of which, however—probably for political reasons—were unnamed in the published list.

Through Graefe's exertions, a compact was entered into with England—March 1, 1788—reinstating the Provincial Grand Lodge. The clauses of most interest to this sketch are §1, granting the Lodge permission to elect its own Grand Master every two or three years; §2, promising on the part of London not to issue Warrants in the Jurisdiction of Frankfort, except in cases where the Provincial Grand Lodge could not grant them; §6, Frankfort Lodges might obtain English registry on payment of the usual fees.

The last Minute of the Wetzlar Lodge which reached Frankfort is dated July 11,

1788; it expresses a wish to conclude a similar treaty with England. But the Lodge was already moribund and the desire was never realized.

On January 13, 1788, new *Statutes* were passed by 30 Lodges, of which 8 by desire were unnamed. It is noteworthy that the Provincial Grand Lodge was still formed exclusively of members of the Union Lodge, every other Lodge being allowed—as before—to appoint one of these as its representative.

Leonhardi's patent as Provincial Grand Master for the Upper and Lower Rhine and Franconia, signed by Lord Effingham, Acting Grand Master, is dated February 20, 1789; on its receipt the installation festival was held, October 25, 1789; and Kloss remarks that no fewer than 29 Lodges sought and obtained English registry (*Annalen der Loge zur Einigkeit*, p. 238). A careful comparison of the English Lodge lists, however, shows at most 10 Lodges. These are, according to the numeration from 1792 to 1813, Nos. 456, 472, 473, 474, 475, 476, 477, 478, 479 and 588. On December 5, 1789, Leonhardi was elected Provincial Grand Master for a second term.

The peculiar position of the Grand Lodge as a Directorial Lodge of the Union and, at the same time, a Provincial Grand Lodge under England, gave rise to some apprehensions respecting the future independence of the private Lodges. Bode cleverly seized this incident to lend colour to his circular issued November 24, 1790, by the Eclectic Lodge at Gotha, calling on all Eclectic Lodges to rearrange themselves under a new organization with the title of German Masonic Union. As a result the Gotha Lodge was naturally erased from the roll of Eclectic Lodges. In the same year the Lodge at Carlsruhe closed for political reasons, that at Giessen on account of quarrels among its members. The Lodge at Nuremberg, Three Arrows, protested against Gotha's exclusion, because it had been effected without the assent of the other Lodges or hearing Gotha's defence; ultimately, in 1792, it severed its connexion with the Eclectic Union and joined the Gotha or Bode's Union.

In 1790 a few members of Lodge Union attempted to introduce the Royal Arch. Although they kept the Chapter entirely separate from the Lodge, they met with decided opposition from the other Brethren and the Degree was soon suffered to lapse. After many years it is heard of again. In 1842 the three surviving members of this stillborn Chapter deposited a sealed case in the archives containing the statutes, rituals and documents, to be opened after their deaths. On August 30, 1791, von Ditfurth, of Wetzlar, resigned his office of Provincial Grand Master, also that of Master of his Lodge, from which time Frankfort reigned supreme without even the shadow of a rival.

Leonhardi resigned his office—October 19, 1792—and was succeeded—February 6, 1793—as Provincial Grand Master by Johann Karl Brönner. During this year the Lodge at Kaufbeuren closed for political reasons. These made themselves also felt in Frankfort, so that—June 8, 1793—Brönner closed the Grand Lodge. On the 9th the French troops entered the city and, although the private Lodges still showed some slight activity throughout the occupation, the Grand Master did not reopen Grand Lodge until October 29, 1801. Of all the former

Eclectic Lodges only seven survived these eight troublous years—those of Aix-la-Chapelle, Altenburg, Frankfort, Hildesheim, Münster, Rudolstadt and Krefeld; of these only the Frankfort Union had remained faithful to the Provincial Grand Lodge of the Eclectic Union.

Unfortunately this long slumber had induced the English Lodge Royal York, at Berlin, which, in 1798, had constituted itself a Grand Lodge, to consider the Provincial Grand Lodge for Frankfort as extinct and, in consequence—December 4, 1801—it warranted a Frankfort Lodge, Socrates of Constancy. Brönner protested against this infraction of jurisdiction and, in his appeal to England in 1805, complained of being left for three years without any replies to his letters. This letter also was left unanswered, for which perhaps the wars may be responsible; but the consequent strained relations between Frankfort and Berlin prevented the former joining a union which the Royal York, the Grand Lodge of Hanover and the Provincial Grand Lodge for Hamburg had formed among themselves. This Lodge Socrates remained as a stumbling-block for many subsequent years.

Between 1803 and 1805 the Grand Lodge was once more closed, to which act many reasons, political and otherwise, contributed. Meanwhile the Nuremberg Lodge (formerly of the Eclectic Union) had endeavoured to induce Frankfort to accept Schroeder's Ritual. The Provincial Grand Lodge for Frankfort once more, in spite of England's neglect, showed her filial allegiance by declining—February 27, 1805—to accede, being unable to take upon herself the responsibility of eliminating the obligation without superior permission. This subject also formed part of Brönner's letter already alluded to.

In 1806 Frankfort became a Grand Duchy, with Karl von Dalberg over it as Prince Primate (*Fürst Primas*). Brönner petitioned for permission to prosecute Masonic work and closed the Provincial Grand Lodge until a reply was received. This arrival—verbally transmitted—July 2, 1808, to the effect that, as Prince Primate, he must ignore their labours, but, as Karl von Dalberg, he would permit them.

On July 12, 1808, the Grand Orient of France warranted a Lodge in Frankfort, composed chiefly of Jews, under the name of the Nascent Dawn. This Lodge also was a source of trouble and vexation in later days.

But the Provincial Grand Lodge was strengthened in 1808 by the reawakening of the Ulm Lodge, in 1809 by the revival of the Lodges at Carlsruhe and Freiburg and by a new Lodge at Heidelberg. In this same year the above Lodges at Carlsruhe and Freiburg, together with an old Lodge at Heidelberg, joined in erecting a National Grand Lodge, Union of Baden, without, however, seceding from the Eclectic Union; merely ceasing to own allegiance to the Provincial Grand Lodge as such. On May 3, 1811, a compact was made with the Lodge Socrates, in view of its adhesion to the Provincial Grand Lodge, that the latter should in future be composed of members of the Socrates and Union Lodges equally, but that the Grand Master should always be elected from the Union. Lodge Socrates accordingly entered the Eclectic Union—May 12, 1811. June 24, Lodge Joseph of Nuremberg, which had been constituted by the Union in 1761 and had seceded to the Strict Observance

in 1767, took advantage of its jubilee to join the Eclectic Union. *Per contra* the Ulm Lodge was compelled to close by a royal decree.

Brönner died March 22, 1812, and was succeeded as Grand Master by Jean Noë Du Fay.

April 4, 1813, a new Lodge was warranted at Offenbach; but a Grand Ducal decree of February 16 of the same year, closing all Lodges in Baden, robbed the Eclectic Union of its daughter Lodges in Freiburg, Heidelberg and Carlsruhe.

A decree of the Prince Primate of April 30, 1813, detrimental to the progress of Freemasonry, had little time allowed it in which to take effect; the events of 1814 being still more detrimental to the Prince himself.

1814 witnessed a revisal of the Ritual, in which the oath was ordered to be recited but not taken. With the exception of a few exclusively Christian allusions, this Ritual remained in force until 1871.

1816 brought an accession of strength in the Lodges Ernest at Coburg and St. John the Evangelist of Concord at Darmstadt. A new Lodge was constituted at Giessen, May 29, 1817 and, on the 25th of the same month, a Lodge at Worms warranted by the Grand Orient of France in 1811 was affiliated. In 1817 also, a quarrel arose between the Frankfort Provincial Grand Lodge and the Grand Lodge of England. The Lodge Nascent Dawn, chiefly Jewish, warranted by the Grand Orient of France in 1808, sought a new Constitution. The Jewish element rendering a resort to the Provincial Grand Lodge futile, the Brethren applied to the Landgrave Karl of Hesse, who at once enrolled them among the rectified Templar Lodges, even forced upon them a Scots Lodge with the peculiarly Christian Degrees of that Rite. As a natural consequence, the Lodge split up. The Christians retained Karl's warrant for Lodge Karl of the Dawning Light, whilst the Jews applied to the Duke of Sussex and were constituted as the Nascent Dawn. Both Lodges were treated by the Provincial Grand Lodge as clandestine and much bitterness arose. The Grand Lodge of England, however, in this case had clearly acted within the meaning of §2 of the 1788 compact, although perhaps more time for reflection ought to have been granted to the Provincial Grand Lodge. The latter body, however, by its notorious prohibition of Jewish members, had put itself quite out of court.

In 1818 a new Lodge at Mayence was warranted, but seceded to the Royal York Grand Lodge in 1821.

Du Fay died February 24, 1820 and, on August 5, Leonhardi, under whom the compact of 1788 was made with England, was elected Grand Master for the second time. It was fated that under him also the broken bonds which he had himself reknit should finally be severed. It was resolved—August 5, 1821—to make one more effort to obtain redress from England for its alleged encroachment and this having failed, it was agreed—January 13, 1822—to renounce the English supremacy. Accordingly—March 27, 1823—the Provincial Lodge assumed the title of "The Mother Grand Lodge of the Eclectic Union" and notified this

act to the Masonic world by a circular of November 14, 1823. All allusions to a mere directorial Lodge, *primus inter pares*, were apparently dropped for ever.

The Grand Lodge commenced its new career with a following of 9 Lodges.—In Frankfort, 2—Union, Socrates; in Nuremberg, 2—Three Arrows, Joseph; and 1 each in Darmstadt, Giessen, Coburg, Offenbach and Worms.

Leonhardi, who resigned March 3, 1826 and refused a re-election on account of his advanced age, died November 23, 1830. Constantine Fellner succeeded him as Grand Master.

On May 2 following Dr. George Kloss was first elected a member of the Grand Lodge. This celebrated Mason, skilful physician, diligent Masonic student and historian, was born at Frankfort July 31, 1787, admitted to the Fraternity at the age of 18 as a Lewis—September 28, 1805—by the Lodge Union, of which he was elected Master in 1828. His Masonic works have been quoted so repeatedly in these pages, as to render any further allusion to them unnecessary. As a Masonic critic, he was emphatically *facile princeps* and, owing to the strength of his convictions acquired by the study of Masonic documents, it is easy to conceive that from the moment of his entering Grand Lodge, that body would have no peace until it renounced its errors, at the head of which Kloss naturally placed the exclusion of Jews—as he doubtless would have done in the case of any members of a particular race or religion—from the benefits of the Craft.

With the altered position of the Grand Lodge there remained no valid reason why the Grand Master should be elected from the members of the Union Lodge only. The Socrates Lodge now commenced to agitate for a *status* in all respects equal to that of the Union and, in 1828, a revision of the *Constitutions* was commenced, but the work lasted many years.

Owing to the religious intolerance of the Grand Lodge, its territory was once more invaded by the Grand Orient of France, which—December 2, 1832—warranted a Lodge, Frankfort Eagle, composed largely of Jews. In the following years a strong feeling favourable to the Jewish Lodges and to the Landgrave Karl's Lodge, Karl of the Dawning Light, sprang up in the Fraternity and was reflected by the younger members of the Grand Lodge. The Grand Officers, who were all old members, finding themselves powerless to stem the current, resigned in a body—November 14, 1834—and, on December 23, Johann Friedrich Fiedler was elected Grand Master, with Kloss as his Deputy. The Landgrave Karl died August 17, 1836 and his Lodge almost immediately afterwards began to negotiate for admission to the Union. On September 24 following, Fielder died and—March 3, 1837—Kloss was elected Grand Master. In 1839 one of Karl's Lodges—in Alzey—joined the Eclectic Union.

1840 witnessed two important steps. On March 9 it was resolved to admit Jewish Brethren as visitors. This being the date of Kloss's retirement from office, he could, at least, congratulate himself that the battle was half won. He was succeeded as Grand Master by Gerhard Friedrich, D.D. The second step

was the conclusion of the negotiations with the Lodge Karl of the Dawning Light and its admission to the Eclectic Union, September 27, 1840.

The centenary festival of the Union Lodge was held June 27, 1842, when, as already stated, the documents of the long-forgotten Royal Arch Chapter were deposited in the archives and the proceedings were graced by the presentation of Kloss's *Annals of the Union Lodge*—an invaluable mine of Masonic lore—compiled for the occasion.

Kloss was re-elected Grand Master, May 12, 1843 and, under his inspiration, the Grand Officers made a vigorous effort to render the Grand Lodge ordinances less sectarian in their tenor, but unsuccessfully, as the motion was adjouned *sine die*—December 4, 1843.

But, although most of the Eclectic Lodges were tending towards a more enlightened view on this subject, the newly-joined Lodge, Karl of the Dawning Light, showed itself strongly conservative. It still insisted on working the Scots Degrees and allowed itself great licence with the Eclectic Ritual. This led to expostulations, recriminations and strife, finally to its exclusion, July 2, 1844. The Lodges at Darmstadt and Mayence took the part of Lodge Karl and seceded in September 1845; these three then united in order to found the Grand Lodge of Concord at Darmstadt on a purely and rigidly Christian basis. The gap caused by the absence of these Lodges was only partially filled in the same year by a new warrant for a Lodge Of Brotherly Truth at Hamburg, granted to nine dissenting members of the Golden Sphere (Zinnendorff Rite).

A necessary statute, the Reorganization Act, was at length passed, December 27, 1845. The arrangements which chiefly interest us were, that the High Degrees were absolutely forbidden; the Grand Lodge was composed of two representatives from each Lodge, to be chosen by them from subscribing members of the Frankfort Lodges (at this time only two, Union and Socrates)—they were, however, permitted in lieu of this to depute two of their own members; the Grand Master and the Grand Officers were to be elected for a term of three years from among the representatives.

June 17, 1846, Gerhard Friedrich was again elected Grand Master. In the following year—October 1—the Grand Lodge was reorganized, as provided by the above Act and the voting for Grand Master resulted in the election of Franz Fresenius, of the Socrates Lodge—the first holder of that office who was not a member of the Union Lodge.

December 15, 1847, twelve more Brethren of the Golden Sphere Lodge in Hamburg were granted an Eclectic Constitution as the Lodge of the Brother-Chain.

At length, early in 1848, the last relic of intolerance was cast aside and the ritual purged of its specifically Christian requirements. This resulted in immediate negotiations with the Jewish Lodge Nascent Dawn, which, however, did not bear fruit for some months. The other Jewish Lodge, Frankfort Eagle, joined the Grand Lodge of Hamburg in the same year. On July 15, 1848, Past Grand Master Fellner died.

The revision of the *Statutes*—November 13, 1849—is of interest, as, by a clause which insisted that country Lodges should choose their representatives, one from each Frankfort Lodge, the whole power was once more thrown into the hands of the metropolitan Fraternity. It was also decided to elect the Grand Master alternately from the two Frankfort Lodges.

Meanwhile, the members of Lodge Karl had altered their views since assisting at the birth of the Darmstadt Grand Lodge. A few of them formed a new Darmstadt Lodge in Frankfort, Karl of Lindenberg; but Lodge Karl itself, with the majority of the Brethren, rejoined the Eclectic Union, June 30, 1850.

In the same year—December 2—Dr. J. W. J. Pfarr was elected Grand Master, after whom—November 28, 1853—came Fresenius once more, then Pfarr again, December 1, 1856. The most important event of these six years was the death of Dr. Kloss, February 10, 1854.

In 1858 a Constitution was granted to Wiesbaden—May 2—and the *Statutes* of Grand Lodge were revised in December, so as to place Karl on an equality with the other two Frankfort Lodges; the Grand Master to be elected from each Lodge alternately every two years.

In 1859—January 13—the Grand Duke of Hesse-Darmstadt ordered all Lodges in his dominions to rally round the Darmstadt Grand Lodge. This entailed the loss of four Lodges to the Eclectic Union.

In the following year—March 23—the Grand Lodge was reconstituted under the new Act and Dr. George Dancker elected Grand Master. The roll comprised ten Lodges—Union, Socrates and Karl, of Frankfort; Joseph and Three Arrows, of Nuremberg; Brotherly Love and Brother-Chain, of Hamburg; Ernest, of Coburg; Libanon, of Erlangen; and Plato, of Wiesbaden.

December 6, 1861, Johann Kaspar Bauer was elected Grand Master; December 4, 1863, Julius Fester; and, January 12, 1865, Dr. Dancker once more.

In 1866 Frankfort became an integral part of the Kingdom of Prussia, in which, according to law, no Lodges were allowed to exist except those dependent upon one of the three Grand Lodges at Berlin. There was, therefore, much danger of the Eclectic Union being dissolved by the authorities. This, however, was obviated by the prudent and patriotic course of action pursued by its members. Under closely analogous circumstances—and, presumably, for reasons which did not apply in both cases—the Grand Lodge of Hanover was extinguished; but the law, although in force, had not been applied as regards Frankfort.

In 1867—December 6—Hermann Hörster (of Lodge Karl) was elected Grand Master; and, December 3, 1869, Heinrich Weismann, under whom—December 8, 1871—the *Statutes* were once more revised; the Grand Lodge still consisting of Frankfort Brethren as members, but country Lodges were to depute two of their own members as representatives, with votes in certain cases and a consultative voice in all. The Grand Master was to be elected for three years from the Frankfort Lodges only, dropping the rule of alternation. On January 26, 1872, Grand Lodge was reconstituted under the new Act and Weismann re-elected.

A new Lodge was warranted at Hanau, April 20, 1872 and, on January 10, 1873, the English Lodge at Frankfort, Nascent Dawn, which had been the chief cause of the local declaration of independence, joined the Eclectic Union, entering at once into all the privileges of the other three metropolitan Lodges.

Karl Oppel was elected Grand Master December 4, 1874. In 1877 a regular correspondence was resumed with England; and, May 26, 1878, the Darmstadt Lodge, Karl of Lindenburg, at Frankfort, was affiliated. Revised *Constitutions* were passed on September 21, 1879; G. E. van der Heyden was elected Grand Master January 21, 1881; and, in 1882—February 17—another of the Eclectic Lodges was warranted at Strasburg.

The Centenary Festival of the Eclectic Union, held March 18, 1883, was graced by the distribution of the lucid and detailed *Annals* of that body, from the pen of the Grand Secretary, Karl Paul.

The epoch-marking dates of the Grand Lodge of the Eclectic Union are:—1742, constitution of Lodge Union; 1746–52, state of dormancy; 1766, erection of English Provincial Grand Lodge, 1775–7, temporary closing of Provincial Grand Lodge, 1782, first period of independence; 1783, formation of the Eclectic Union; 1789, reinstatement of the Provincial Grand Lodge at Frankfort; 1793, Provincial Grand Lodge closed in anticipation of the entry of French troops; 1801, reopened with one daughter only and territory invaded by the Grand Lodge Royal York; 1803–5, Provincial Grand Lodge suspended; again, 1806–8, whilst awaiting Karl von Dalberg's approbation; 1808, invasion of jurisdiction by Grand Orient of France; 1809, loss of Lodges by the formation of the Grand Orient of Baden; 1814, abolition of the oath; 1817, invasion of jurisdiction by the Grand Lodge of England and Prince Karl of Hesse; 1823, declaration of independence and proclamation of the Grand Lodge of the Eclectic Union, with 9 daughter Lodges; 1834, first success of the enlightened party in Grand Lodge; 1840, Karl's Lodge absorbed the Jewish question partly settled; 1845, loss of Lodges by formation of the Grand Lodge of Darmstadt; 1848, Jewish question solved and Jewish Lodges absorbed; 1859, loss of Lodges by forced union with Darmstadt; 1866, incorporation of Frankfort with Prussia; 1883, Centenary Festival.

III. The Grand National Mother-Lodge of the Prussian States, called "of the Three Globes"

The archives and Minutes of this Grand Lodge are complete from September 13, 1740, to 1914, with the exception of a short period in 1765. In 1840 O'Etzel, the Grand Master, compiled a history of the Grand Lodge based upon these Minutes, so that, as far as actual facts extend, its accuracy is unimpeachable. This was revised and continued in 1867, 1869, and 1875; and the *Constitutions* ordained in 1873 that every initiate should, in future, be presented with a copy. This history has been carefully collated with many accounts by other writers, whose works will be quoted whenever used, but otherwise the following

sketch is given on O'Etzel's authority and may easily be verified by the dates affixed. The edition employed is *Geschichte der Grossen National-Mutter-Loge zu den drei Weltkuglen*, etc., Berlin, 1875.

In pursuing the history of this Grand Body, none can fail to be struck by a feature to which attention has already been directed in the case of the Eclectic Union, viz. the absence of a representative form of government. This, however is only a natural consequence when a Grand Lodge is established before the birth of *any* of the private Lodges, which it is destined to control—the daughter Lodges, in all such cases, accepting the inferior and dependent position usually accorded to them, as a necessary adjunct of their constitution. When, on the other hand, several Lodges, with equal rights, join in establishing a ruling body or Grand Lodge, the representative form of government seems to follow as a matter of course. The relations between a Mother-Lodge and her daughters may be likened to those between England and her Crown colonies ; whilst those between Grand and private Lodges—which follow the English precedent—are in closer approximation to the system of government of the United States. But, in like manner as the power of the House of Commons, at first restricted, has gradually increased, so do we find that under Grand Lodges—even where the sway is most despotic—something approaching a representative system is in gradual course of introduction.

Individual Masons doubtless existed in Prussia at an early date, but the introduction of Freemasonry into that State may without exaggeration be attributed directly to Frederick the Great as, during the lifetime of his father, who had conceived an aversion to the Craft, no open assemblage of Masons could possibly take place. In July 1738 the King of Prussia and the Crown Prince Frederick, being on a visit to the Prince of Orange at Loo, the conversation at table took a Masonic turn. The King attacked the Order violently, but Count Albert Wolfgang of Lippe-Bückeburg took its part so successfully as to awake in the Crown Prince a desire to join the Craft. Great secrecy was naturally essential to the carrying out of such a project. Count Albert undertook the arrangements and, as the King had announced his intention of visiting Brunswick during the annual fair, it was resolved that the ceremony of initiation should be performed in that city.

A letter from Baron von Bielfeld written to Baron von . . . [Oberg] the Master of the Lodge in which Bielfeld had been initiated, tells how it was that the Crown Prince Frederick became interested in the Craft. The letter is dated July 20, 1738 and is as follows :

You behave towards me, not as Brother, but as a Father Mason. You are desirous that I should participate in the glory of receiving the Crown Prince of Prussia into our Order. I am fully sensible of the high value of this favour, and am ready to accompany you to Brunswick. It appears by the letter of the Count of Lippe Bückeburg that the idea of becoming a Freemason struck that great prince in a manner very singular. You cannot but admire, Worshipful Master, the concatenation of uncommon events. It was necessary that the King of Prussia should come with a numerous retinue to Loo to visit the Prince of Orange, that he

GERMANY

A REPRESENTATIVE SELECTION OF GERMAN LODGE JEWELS

No. 1 is the jewel of Lodge Zu den drei Säulen am Weinberge, at Guben ; founded 1843 ; under the Grand Lodge of the Three Globes. It consists of a golden crown, above a Maltese Cross enamelled white, on its centre a golden star, bearing the three columns enamelled within a blue border.

No. 2 is the jewel of Lodge Zur Beständigkeit und Eintracht, at Aachen, founded in 1778 ; under Grand Lodge Three Globes. It consists of a gold cross, in the centre of which are enamelled two hands clasped around a thunderbolt, on an irradiated triangle.

No. 3 is the jewel of Lodge Zum Verein der Menschenfreunde, at Trier ; founded in 1805 ; under the Royal York Grand Lodge. It consists of a gold ornamented star, in the centre of which, on a white ground, are three hands grasping a wreath. The more modern form of this jewel has a wreath of flowers instead of leaves only.

No. 4 is the jewel of Lodge Alexius zur Beständigkeit, at Bernburg, founded 1817 ; under Grand Lodge Three Globes. On a silver triangle are an A, seven stars, the name of the Lodge on a blue oblong ; and, behind this silver triangle, a gold inverted triangle, together forming a star. The ribbon is black, with gold edge.

No. 5 is the jewel of Lodge Zun den drei Seraphim, at Berlin ; founded 1744 ; under Grand Lodge Three Globes. It consists of a gold cross, enamelled in blue, with three seraphim, " 3," and " S " in silver, on the arms and centre of the cross respectively.

No. 6 is the jewel of Lodge Prinz von Preussen, zu den drei Schwertern, at Solingen ; founded 1840 ; under the National Grand Lodge of Germany. It consists of three golden swords, supporting a laurel wreath, within which, on a blue ground, is a crowned eagle on the one side, on the other (No. 6*a*) a crown and a W.

No. 7 is the jewel of Lodge Wittekind zur westfälisch Pforte, at Minden ; founded in 1780 ; under the Grand Lodge Three Globes. It consists of a silver triangle, on which is a W and a view of the sunrise over a mountain village. Around this is a gold irradiation ; the whole is mounted on a large black velvet star, with two ends of blue ribbon appearing below.

No. 8 is the jewel of Lodge Zum goldenen Apfel, at Dresden ; founded 1776 ; under the Grand Lodge of Saxony. This Grand Lodge was founded September 28, 1811. It has 45 subordinate Lodges and a membership of 7,344 Brethren. The Craft Degrees only are worked.

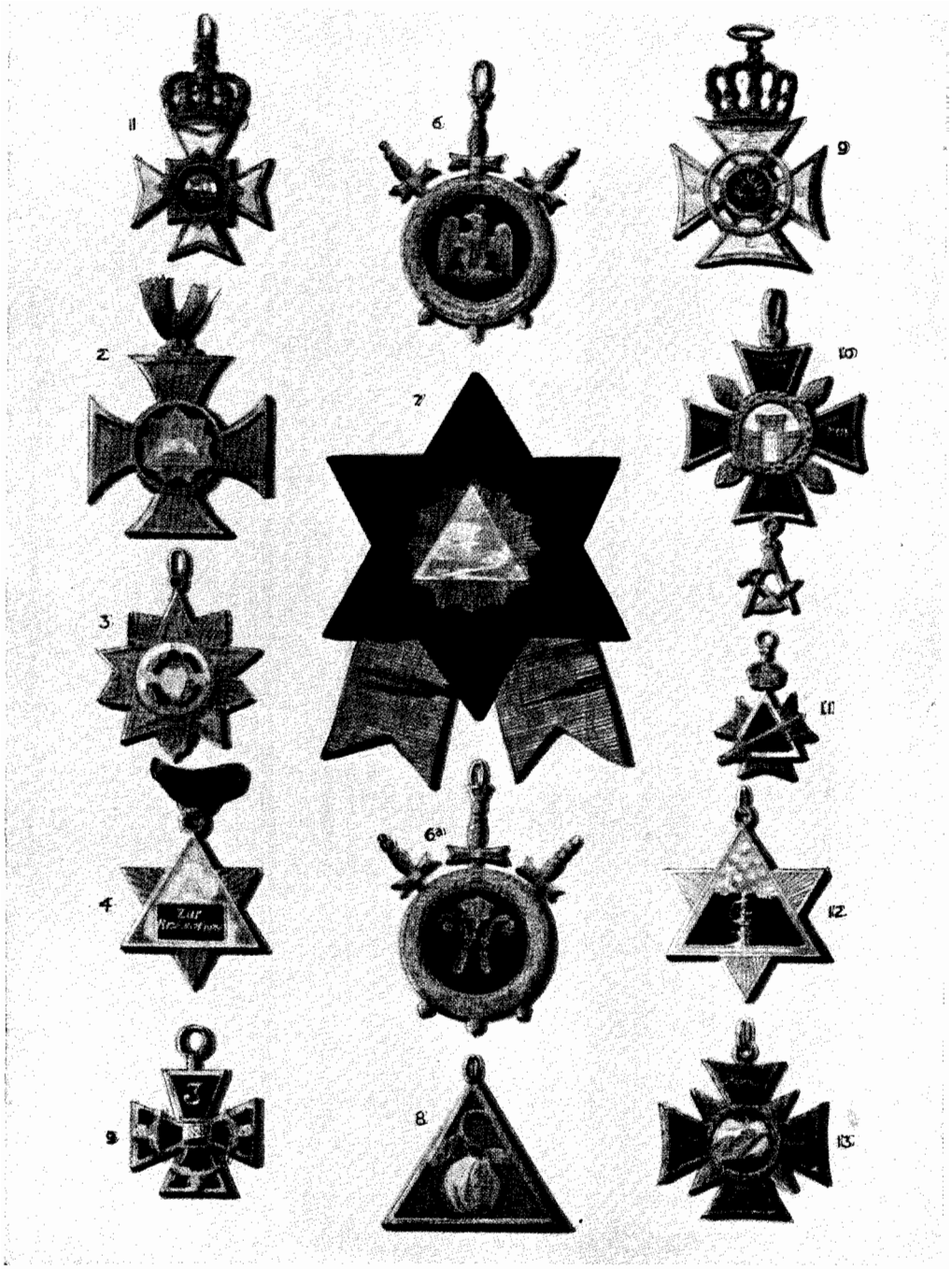
No. 9 is the jewel of Lodge Wahrheit und Einigkeit zu den sieben vereinigten Brüdern, at Jülich ; founded 1815 ; under the Grand Lodge Three Globes. It consists of a golden crown, beneath which is a gold Maltese cross set with mother-of-pearl, on the arms of which are clasped hands, W, U and E, respectively In the centre is an irradiated triangle on a blue ground, surrounded by a snake.

No. 10 is the jewel of Lodge Zum schützenden Thor, at Warendorf. It was founded in 1817, and became extinct in 1840. It consists of a golden cross, enamelled in blue, and bearing the name of the Lodge, whilst in the centre is a wall, with a gate partly open. Suspended from the bottom are the compasses, trowel and hammer.

No. 11 is the jewel of Lodge Zum goldenen schwerdt, at Wesel ; founded 1775 ; under the Grand Lodge Three Globes. It consists of a golden crown, from which hangs a silver triangle with a blue centre and golden ornaments, whilst over all is the Golden Sword.

No. 12 is the jewel of Lodge Georg zur deutschen Eiche, at Uelzen ; founded 1860 ; under the Grand Lodge Three Globes. It consists of two silver triangles, the upper of which bears a tree with a golden G entwined around the stem ; the lower part of this triangle has a dark-blue ground.

No. 13 is the jewel of Lodge Hermann zum Lande der Berge, at Elberfeld ; founded 1815 ; under the Grand Lodge Three Globes. It consists of a golden cross enamelled in black, bearing the name of the Lodge ; whilst in the centre is a group of three mountains, the centre one a volcano, properly coloured.



A Representative Selection of German Lodge Jewels.

should be accompanied by the Crown Prince, that at table the conversation should turn to Freemasonry, that the King should speak of it disadvantageously, that Count Lippe should undertake its defence, that he should not be dazzled by the authority of majesty, but that, with a noble freedom, he should avow himself to be a Freemason; that, in going out from the entertainment, the Crown Prince should express to him, in confidence, a desire of becoming a member of that Society and that he should wish his reception to be at Brunswick, where the King, his father, had resolved to go and where the concourse of strangers of every sort, during the approaching fair, would give less suspicion of the arrival of the Brother Masons, who were invited to come there to form a Lodge for that purpose, that Count Lippe should address himself to you to procure to our Order that glorious acquisition and that your friendship should induce you to remember me, that I might also be of the party. Behold, Worshipful Master, a series of remarkable incidents, which make me prophesy a favourable issue to this enterprise. You know that my present station is displeasing and my country irksome to me. I resemble one of those plants which are nothing worth if not transplanted. At Hamburg, I shall, at most, run up to seed and perish. Perhaps the Great Disposer of the Universe will give me a better fortune and will lay the foundations of it at Brunswick. I am preparing all things for my journey. For the rest, I know perfectly well how necessary it is to observe an approving silence with regard to the exhibition of so much delicacy.

The task of receiving the Prince into the Order was confided to von Oberg, Master of the then anonymous Lodge in Hamburg, who, with the secretary, Bielfeld and a Baron von Löwen, travelled to Brunswick and, on August 11, met by arrangement the Count of Kielmansegge and F. C. Albedyll from Hanover, also Count Albert. Count Wartensleben joined the Prince as a second candidate. During the night August 14–15, 1738, the Prince and his friend came to the hotel where the Hamburg Brethren were staying and, after midnight, the two candidates were received in due form, no difference being made as regards the Prince, in compliance with his own special request.

The following letter, written from Brunswick, where the initiation of the Crown Prince took place, on August 24, 1738, to Herr von St. . . . at Hamburg (evidently a member of the Craft) contains a detailed account of the initiation of the Prince, together with some further particulars. Its interest and importance must be a set-off to its length.

Your villainous fever, my very dear Brother, appears to me more insolent than that of the Princess Urania. It has not only attacked you in the flower of your days, but has laid this snare for you at a period that might have influenced all the remainder of your life. It has deprived you of the glory and the advantage of having assisted at the reception of the Crown Prince of Prussia and of there performing the office of Overseer, to which you were appointed. How unfortunate! Turn it out then, whatever may be said of your rich apartment, this villainous fever and be radically cured against our return. We do not expect to make any long stay at Brunswick, because there is here one crowned head too many, who might discover

that we have received the Prince, his son, into our Order and, in his ill-humour, might be wanting in respect to the Worshipful Master.

In the meantime, my dear Brother, I shall acquit myself of my promise, and here employ the first moments of my leisure in giving you an exact account of our journey and success.

We left Hamburg, Baron O. . . . [Oberg], Baron L. . . . [Löwen], and myself the 10th of August and arrived the next evening at the gates of Brunswick. The officers of the custom began to examine our luggage. This authoritative ceremony put us into a great consternation. Judge of our embarrasment. We had with us a large trunk filled with the furniture, insignia and instruments necessary for holding a Lodge. All these might be deemed contraband, notwithstanding the privilege of the fair. We held a council instantly. If the officer should persist in opening the trunk, there was nothing to be done but to declare ourselves conjurers or mountebanks. But we were soon eased of our fears, for, by virtue of a ducat which I slipped into the officer's hand, he declared that we were persons of quality and incapable of defrauding the customs.

We took up our quarters at the Corn Hotel : it is the principal inn of the town ; anywhere else it would be reckoned a tolerably good alehouse. Count L. . . ., Count K. . . . and Baron A. . . . of Hanover arrived there almost at the same instant and joined us the same night. Rabon, valet to M. O. . . ., and a good Mason, was appointed to the duties of Tyler and acquitted himself to a miracle.

The next morning, the cannons of the rampart declared the arrival of the King of Prussia and his train. The presence of a crowned head and the affluence of all sorts of strangers, which the fair had brought to Brunswick, made the town appear hightly animated. We agreed that none of us should appear at Court, except Count L. . . ., whom we deputed to the Crown Prince to receive his orders relative to the day, the hour and the place of his reception.

H.R.H. appointed the night between the 14th and 15th and chose it should be in our apartment, which was, in fact, very spacious and quite convenient for the business.

There was only one inconvenience, which was the vicinity of M.W. . . ., who lived in the apartment adjoining to our antechamber and was separated from it by a thin partition. He might, therefore, have heard all and told all. This reflection alarmed us, but as our Hanoverian Brethren knew the hour at which he was sent to drown, as the song says, his sorrowful reason in wine, we seized his foible, we attacked him by turns after dinner and, being prepared to encounter with him at chinking of glasses, we left him towards night so fast, that he would have slept by the side of a battery and the thyrus of Bacchus served us on this occasion as effectually as could have done the finger of the god Harpocrates.

On the 14th the whole day was spent in preparation for the Lodge and, little after midnight, we saw arrive the Crown Prince accompanied by Count W. . . ., Captain in the King's Regiment at Potsdam.

The Prince presented this gentleman as a candidate whom he recommended and whose reception he wished immediately to follow his own. He defied us likewise to omit in his reception any rigorous ceremony that was used in similar cases, to grant him no indulgence whatever, but gave us leave on this occasion to treat him merely as a private person. In a word, he was received with all the usual and requisite formalities. I admired his intrepidity, the serenity of his countenance

and his graceful deportment, even in the most critical moments. I had prepared a short address, of which he testified his approbation and, after the two receptions, we opened the Lodge and proceeded to our work. He appeared highly delighted and acquitted himself with as much dexterity as discernment.

I do assure you, my dear Brother, that I have conceived very great expectations from this Prince. He is not of a remarkable stature and would not have been chosen to have ruled in the place of Saul, but, when we consider the strength and beauty of his genius, we cannot but desire for the prosperity of the people, to see him fill the throne of Prussia. His features are highly pleasing, with a sprightly look and a noble air; and it depends altogether on himself to appear as perfectly engaging. A *petit maître* of Paris would not, perhaps, admire his curls; his hair, however, is of a bright brown, carelessly curled, but well adapted to his countenance. His large blue eyes have at once something severe, soft and gracious. I was surprised to find in him so youthful an air. [The Prince was, at this time, in his twenty-seventh year.] His behaviour, in every respect, is that of a person of exalted rank and he is the most polite man in all that kingdom over which he is born to rule. He gave to the Worshipful Master, Baron von O. . . . the most delicate and flattering instance of regard. I say nothing of his moral qualities: it would be difficult to discern them at one interview, but I protest to you that there was no part of his conversation which did not mark great dignity of mind and the utmost benevolence of temper and, for the truth of this, I appeal to the public voice.

All was finished soon after four in the morning and the Prince returned to the Duke's palace, in all appearance as well satisfied with us as we were charmed with him. I hastened to bed completely fatigued with the business of the day.

The letter contains the following amusing postscript:

The Freemasons have certainly good reason to please themselves on having for their Brother one who is undoubtedly the greatest genius of any Prince in Europe, but if they think that this, or any other relation, will supply with that wise Prince the place of merit, they are greatly deceived. Some time since a Freemason, it is said, endeavoured to intrude himself on a King by virtue of this connexion, but the monarch, finding that the man had no other merit, took no notice of him. The man, therefore, determined to enforce his application by making a sign, which the King answered by turning his back on the man and waving the hind flap of his coat.

Baron Jacob Friedrich von Bielfeld, who was one of the earliest known members of the Craft in Germany, was initiated in 1738, when he was twenty-one years of age. He became a well-known German diplomat of the eighteenth century, among the high positions held by him being Secretary of Legation to the King of Prussia, Preceptor to Prince Ferdinand, Chancellor of the Universities in the Dominions of his Prussian Majesty, which duties took him in turn to the Netherlands, France and England. In 1748 he was raised to the peerage and he was also honoured with the appointment of Privy Councillor. He was the author of several works, which were translated into Italian, Russian and German, as he invariably wrote in the French language but, during the later years of his life, he

edited and published a German weekly, which was translated into French. Among his works are four volumes of *Intimate Letters*, in one of which is an interesting exposition of his reasons for seeking initiation. It is evidently addressed to his betrothed and it is dated from Hamburg, February 6, 1738. As will be seen from the extracts given, it is of some importance.

So you are quite alarmed, Madame, very seriously angry! My reason tells me you are wrong, but my passion tells me you can never do wrong, for it makes me perceive that I love you more, if it be possible, since I have been a Freemason and since you have been angry with me for so being, than I ever did before. Permit me, therefore, by this opportunity, to employ all my rhetoric to dissipate your discontent, that you may approve the motives which have induced me to take this step, that you may restore me to your favour and that I may be enabled to reconcile my reason with my passion.

. . . . . .

Nothing can be more unjust or ridiculous than to imagine that the secret assemblies of the Freemasons can tend to disturb the security or the tranquillity of a State, for, though our doors are shut against the profane vulgar, they are at all times open to sovereigns and magistrates and how many illustrious princes and statesmen do we count among our Brethren? If ought passed in our Lodges that was dangerous or criminal, must they not have been long since abolished? But the experience of many ages, during which the Order has never been known to perform any actions but those of morality and munificence, is a stronger argument in its favour than any I can produce. I shall, therefore, say no more upon this matter and I should not have said so much, if I did not know that you are capable of feeling the force of these arguments.

The postscript to the letter runs:

I herewith send you a pair of lady's gloves that were given me by the Lodge at my reception. The apple was decreed by Paris to the most beautiful, but these gloves are for the best beloved.

It is interesting to note the stress made by Baron Bielfeld on the antiquity of the Craft. This was within twenty-one years of the formation of the Grand Lodge of England, while eight years previously, in England, Dr. Rawlinson, in the manuscript collections which he left, which are in the Bodleian Library at Oxford, emphasized the same feature. Although neither produces any historical confirmation of the statement, it must be remembered that both were scholars and held no ordinary positions in the world of letters.

Von Oberg afterwards erected and presided over a Lodge in the Prince's castle of Rheinsberg and, when he left for Hamburg in 1739, Frederick himself assumed the chair. At his father's death—May 31, 1740—Frederick openly acknowledged himself as a Mason; and—June 20, 1740—presided over a Lodge in the Royal Palace of Charlottenburg, with Bielfeld and Jordan as his Wardens. On that occasion the following candidates were initiated by the King in person:—his

two brothers, August Wilhelm and Heinrich Wilhelm; his brother-in-law, Karl, Margrave of Brandenburg-Onolzbach; and the Duke of Holstein-Beck. At a subsequent date he initiated the Margrave of Brandenburg-Baireuth. This Lodge was called the "Royal Lodge," but ceased to work about 1744, when the outbreak of war diverted Frederick's attention to other matters.

Immediately after his accession Frederick empowered Jordan, the secretary of his Lodge, to erect a Lodge in Berlin for the convenience of the numerous Masons there resident. Its first meeting was held September 13, 1740 and it took the name of the Three Globes. This Lodge, which became the Grand Lodge of the same name, was, therefore, founded simply on the King's authority, who, from the very first, assumed all the privileges of a Grand Master in his own dominions. He continued to bear the title, even though, during the Seven Years' War and the heavy duties of his government, he was prevented from attending to his Masonic calls.

The names of some of the affiliates and initiates of the Lodge during its first year of existence are of interest in the history of Freemasonry in Germany. For instance, Baron Schmettau, already mentioned in connexion with Scots Masonry; Bielfeld, secretary to the Prussian Embassy at London, an honoured visitor of our Grand Lodge, March 19, 1741, who, July 21, 1741, was able to assure the Three Globes that England readily looked upon the King as the natural Grand Master in his dominions, which was, of course, equivalent to acknowledging the regularity of the Three Globes Constitution; the Marquis de Gentils, who, June 27, 1742, styled himself English Senior Grand Warden *pro tempore* and helped to found the Union Lodge at Frankfort; and Ch. Sarry, who, on December 6, 1737, had presided over the first Hamburg Lodge as Provincial Grand Master for Prussia and Brandenburg, where, at that time, no Lodge existed. Other notable members were Prince William, the Duke of Holstein-Beck, the Margrave Karl of Brandenburg, Count Waldburg (also a visitor at the Grand Lodge of England, March 19, 1741) and Prince Ferdinand of Brunswick-Bevern, subsequently known as Duke of Brunswick-Lüneburg-Wolfenbuttel, initiated December 21, 1740.

The first code of By-laws was drawn up and accepted November 9, 1740. In October a Deputation from the Lodge initiated Karl Frederick, Duke of Saxe-Meiningen and the Three Globes issued its first Warrant of Constitution to a Lodge, the Three Compasses, in that Prince's chief city.

Findel says (p. 244) that the Grand Lodge of the Three Globes imitated the example set by the Grand Lodge of England and organized a Steward Lodge, but, in Germany, the task of that Lodge was to manage the financial affairs of the Jurisdiction. This caused great luxury to be displayed at their festivals, exhausted the treasury and became an inducement to members to join, but who did not prove a desirable acquisition. To prevent persons unlawfully constituted from sharing in the business of the Lodges, a new sign was adopted and communicated to the Lodges. Hamburg and Frankfort agreed to do the same and the latter, as an extra precautionary measure, gave to its members, by way of certificate, an impression of the seal of Grand Lodge, on the reverse of which were recorded the names of the

Master and Wardens. But neither this arrangement, nor another proposition made by von Heinitz in Brunswick in 1762, that all regularly constituted Lodges should enter correspondence, ever met with general approbation.

In 1742, Schmettau having made several Scots Masters, these formed themselves into a Scots Lodge, Union, November 30, 1742. Although the membership of this Lodge was restricted to Masons of the Three Globes, it never attempted, like the French Scots Master Lodges, to exercise any control over the Craft.

From 1742 to 1744 six Warrants of Constitution were granted, some of which were for localities beyond the confines of Prussia. It was, therefore, only natural that—June 24, 1744—the Lodge should assume the title of Grand Royal Mother-Lodge of the Three Globes. It did not cease, however, on that account to continue working as a private Lodge. Frederick the Great was nominally Grand Master, though, as seen, he could not, for want of time, give much attention to Masonic matters and, in September 1747, the Duke of Holstein-Beck, Governor of Berlin, was elected Vice or Deputy Grand Master—a step designed to strengthen the Lodge, which had meanwhile somewhat deteriorated. These offices, however, were rather ornamental than useful, as the real power in the Lodge was still vested in the Master. The changes in that office need not be tabulated, but it may be mentioned that von Printzen—initiated March 18, 1748—who was elected Master of the Lodge, May 5, 1749, held the post until June 5, 1752 and became the foremost figure in its early annals.

December 9, 1754, a second Lodge was constituted at Berlin, under the name of La Petite Concorde, but with very limited powers. It soon felt the inconvenience of this arrangement and took advantage of some irregularities in the election of the officers of the Mother Lodge—May 28, 1755—to protest and declare itself independent. On the death of Holstein-Beck, Sarry—in May 1755—made preparations for nominating von Rammelsberg as Vice Grand Master and he was duly elected. Von Rammelsberg proved to be a very efficient ruler, notwithstanding the protest and withdrawal of La Petite Concorde. Lord James Keith, who was then Governor of Berlin, and claimed to be Deputy Grand Master of all English Lodges in North Germany, interfered to prevent the Concord being closed by force, and promised it an English Constitution. Although the Mother-Lodge had meanwhile warranted, in 1746, five and, in 1751, two Lodges, matters were far from satisfactory and, in May 1757, von Printzen was once more called to the direction of affairs. His first efforts to restore peace between the Three Globes and the Concord were, however, only partially successful. In 1758 the latter also erected for itself a Scots Lodge, under the name of Harmony.

In the same year Gabriel de Lernais, a French prisoner of war, appears upon the scene. The Three Globes granted him a Warrant for a French Lodge, without the right of initiating. This Lodge Fidelity died out after the exchange of prisoners. De Lernais also induced von Printzen to give his powerful support to the Clermont Degrees and, *circa* 1758, these two erected a Chapter—Knights of Jerusalem—which—June (or July) 19, 1760—assumed the title of Premier Grand Chapter of

Clermont in Germany, with von Printzen as Chief. This Chapter exercised no supremacy over the Lodges: it was and remained, until the advent of the Strict Observance, outside the real work of the Craft. Rosa, as already related, somewhat modified the ritual and established subordinate Chapters in many cities.

Besides four other Lodges, the Three Globes warranted—August 10, 1760—the Berlin Lodge of the Three Doves, afterwards the Grand Lodge Royal York. This Lodge consisted originally entirely of French Brethren, but, in 1761, it obtained permission to include Germans in its membership, when it changed its name to Friendship. On the motion of von Printzen they expressed their willingness to join in with the two other Lodges in Berlin to form an independent Grand Lodge. Ultimately, as will be seen, it became the Grand Lodge Royal York of Friendship.

In 1763, however, a member of the Lodge Friendship (the new name of the Three Doves) was excluded by the Tribunal for six months for a Masonic offence. This proceeding caused so much friction that the Grand Master and officers of the Tribunal resigned; and, as no fresh ones were elected, the Tribunal ceased to exist. Von Printzen, however, continued for years to be referred to as Grand Master, probably out of respect for his character. In 1762 and 1763 eight new Lodges were constituted—the last sign of activity for some years, for the time was now fast approaching when the Three Globes and its daughters were to merge into the system of the Strict Observance.

It will be remembered that in 1763 Schubart was named Deputy Grand Master and, superseding Rosa in his missionary efforts, was appointed by von Hund his Delegate-General in November of that year. In 1764 he returned to Berlin to convert the Fraternity there and, finally, so far succeeded that the new *Statutes* accepted by the Three Globes—November 20, 1764—were fashioned on the lines of the Strict Observance. His success was all the easier because Rosa's Clermont Chapters had to a certain extent prepared the way. On January 13, 1765, von Hund granted a warrant to Krüger to open a Strict Observance Lodge in Berlin. In 1765, also, Lodge Friendship acquired an English patent and separated from the Three Globes, ultimately developing, as stated, into the Grand Lodge—Royal York of Friendship.

At this period Zinnendorff appears upon the scene. He was already a member of von Printzen's Jerusalem Chapter and, in June 1765, was elected Master of the Three Globes. On August 24, 1764, he signed the Act of Strict Observance at Halle, was knighted by von Hund on October 3 and made Prefect of Templin (i.e. Berlin) on the 6th, with Krüger as second in command. The two together carried the Berlin Lodges with them and—January 13, 1766—von Hund constituted the Three Globes a Scots or Directoral Lodge, with power to warrant Strict Observance Lodges. The daughter Lodges all naturally went over to the new system, with the exception of the Royal York, which had placed itself under the Grand Lodge of England. Zinnendorff, however, made himself enemies, acted in a very arbitrary manner, used the Lodge funds—it is averred—for his own purposes and

was, therefore, not re-elected at the expiration of his year of office. He was succeeded in June 1766 by Krüger, who, in July, procured the acceptance of the Strict Observance Ritual and the formal renunciation by the Lodge—August 9—of the Clermont Degrees.

On November 16, 1766, Zinnendorff formally notified to von Hund his renunciation of the Strict Observance and, six months later—May 6, 1767—all things being in readiness for the foundation of his own Rite, he resigned membership of the Three Globes. The members of that Lodge were by no means agreed as to their future proceedings for, in the same year (1767), another notable member, Köppen, also seceded and founded a Rite—that of African Architects—which only came to an end at his death in 1797.

In 1769 Köhler became Master of the Three Globes and Krüger, Head Scots Master (the Scots Lodges of the Strict Observance controlled those of the Craft) and, in accordance with the rules of the Templar system, both offices were declared permanent.

In the following year—February 24—the Mother-Lodge constituted the Berlin Lodge of the Flaming Star, of which C. A. Marschall von Bieberstein was Master. One relative, C. G. Marschall—von Hund's predecessor—founded the Naumburg Lodge; another, H. W. von Marschall, was appointed by Lord Darnley, in 1737, Provincial Grand Master for Upper Saxony. Other members of this family were also prominent Masons. This Lodge, with the Three Globes and the Concord, now formed one body, as it were, under the Scots Lodge—so much so, that, in 1787, the Berlin Masons did not know to which Lodge they belonged and steps had to be taken to remedy the confusion.

November 16, 1770, the Crown Prince—afterwards Frederick William II—wrote to the Lodge of the Strict Observance—i.e. the Three Globes—assuring it of his protection.

In 1772 Krüger and Wöllner attended the Kohlo Convent, at which the Strict Observance system was reorganized. Each national division of the Order acquired a Grand Lodge to rule the Craft; the National Grand Master and the Head Master of the Scots Lodge acting together formed the Scots Directory, ruling all Degrees, including the 4th; the Supreme Grand Master, i.e. Duke Ferdinand, presided over all the separate Directories; the higher or knightly Degrees were subject to the Provincial Grand Master, von Hund. Prince Frederick Augustus of Brunswick (nephew of Ferdinand) was made National Grand Master of Prussia; and the Three Globes, in accordance with the new arrangements, took the title of Grand National Mother-Lodge of the Prussian States, which it retained.

In 1773 the former Grand Master, von Printzen, died; and, in the following year, the Lodge Frederick of the Three Seraphim was constituted in Berlin. May 2, 1775, Krüger resigned and the National Grand Master, Prince Frederick Augustus, appointed as Head Scots Master, Wöllner, who was imbued with the alchemical and mystical mania of the day. In 1775 two new Lodges (one Silence, in Berlin) and, in 1776, two others, were constituted. This brings us to the date of von Hund's

death (November 18, 1776) and to a new period in the history of this Grand Lodge.

Many causes combined to produce dissatisfaction with the Rite of the Strict Observance about this time. Wöllner himself had become allied with the New or Gold Rosicrucians and naturally influenced his *entourage*; the idea of a Templar restoration had ceased to attract or to retain favour; the object of the Duke of Sudermania in desiring to succeed von Hund was looked upon with suspicion; the position of the Mother-Lodge was, after all, only a secondary one. The consequence was, that no Deputies were sent from Berlin to the Convent at Wolfenbüttel in 1777 and—July 5, 1779—it was resolved in Grand Lodge to cease working the High Degrees, but not formally to dissociate the Lodges of the Jurisdiction from the Strict Observance. The Grand Master, Prince Frederick Augustus, informed the subordinate Lodges of this resolution by a circular—April 7, 1780—which contained very palpable allusions to a Hermetic Society and announced the formation of a 5th Degree, immediately succeeding the Scots Masters, the very existence of which was to be kept secret from all those not admitted to it. The four " at present " imperfect lower Degrees were to be retained till the Unknown Superiors should send them corrected rituals. Theden was to be the only one entitled to confer this 5th Degree, but Wöllner, as Head Scots Master, was to direct the whole system, etc. From that moment, although it would be incorrect to describe the Three Globes system as a Rosicrucian one, inasmuch as the hermetic leaders at no time controlled whole Lodges, yet it may safely be averred that the Rosicrucian Degrees were extensively practised by a very large number of individual Masons selected from these Lodges and that the Grand Lodge of the Three Globes became the centre of the Rosicrucian Fraternity. From 1777 to 1781 five new Lodges were warranted, one each year.

In 1780—June 26—a first step towards a representative system was made by a resolution conferring honorary membership of Grand Lodge on all acting Masters of subordinate Lodges.

The meeting of the Wilhelmsbad Convent—and with it the practical subversion of the Strict Observance—took place in 1782. This furnished an opportunity for the Three Globes to avow its principles. In a circular of November 11, 1783, it declared its independence of all superior authority, but was willing to honour Duke Ferdinand, as before, in the capacity of Grand Master; it refused, however, to conform to the rectified Templar system, but offered to recognize as legitimate all Masons of every system as far as concerned the first three Degrees (always excepting the Illuminati) and counselled all Grand Lodges to follow its example. Not a word, however, did the circular contain of their own special vanity, the Hermetic Degrees.

The next few years present little of importance. In 1783 three Lodges were warranted; in 1784 Theden became Master of the Three Globes; and, in 1785, Bieberstein was elected Scots Head Master. In 1786, however, two important events occurred—Frederick the Great died and the unknown Rosicrucian Fathers

ordered a general Silanum, so that the two prominent disciples of this folly, Wöllner and his pupil, Frederick William II, had to content themselves with prosecuting their researches unaided; and, for the next few years, the Lodges worked only the original three Degrees, with a Scots Degree superadded. In 1787 one new Lodge was warranted and, in 1788, the first list was published, showing 16 active subordinate Lodges, with 763 members. 1790 saw the end of the mutual interdiction between the Lodges under the Three Globes and the National (or Zinnendorff) Grand Lodge, which was succeeded by a pact of tolerance and amity. In 1791, in order to remedy the evil caused by the continual absence from Berlin of the Grand Master Prince Frederick Augustus of Brunswick, Wöllner was elected his Deputy. Wöllner, however, was now a Minister of State and his scanty leisure was devoted to alchemical studies, so that not much advantage accrued from this step. More to the purpose was the appointment of a Commission—January 4, 1794—to formulate a Grand Lodge Constitution and ordinances and a resolution to re-elect all officers yearly, thus effacing the last reminiscence of the Strict Observance system. In 1796 Theden resigned on account of his advanced age and Zöllner was elected Master of the Three Globes.

In the same year—February 9—Frederick William II granted the Grand Lodge his special protection, together with all the privileges of a corporate body. The greater part of the ensuing year was taken up in devising a scheme for a governing body and in formulating *Constitutions* for the entire system; but the work was, at length, concluded November 22, 1797. The Grand Master and Deputy Grand Master were deprived of all authority and became mere figureheads to whom a certain amount of outward honour and deference was shown, but who were not even required to sign Warrants, which were to be issued by the Grand National Mother-Lodge. The Grand Lodge became the legislative body and was composed of 36 active members chosen from the Berlin Lodges. Seven of these formed a species of acting committee, with the style of a Scots Directory, the president taking the name of Head Scots Master. This Directory represented the Lodge before the law and was entrusted with the administration of affairs; all resolutions of the Grand Lodge required its ratification and all its acts required the assent of the Grand Lodge. To a certain extent its president even took precedence of the corresponding dignitary of the Grand Lodge. Its members were to be Scots Masons. In matters of dogma it took the name of Inner Orient and was entrusted with the preservation of the purity of ritual, etc. As regards ritual, only three Degrees were acknowledged. Four higher steps were, indeed, instituted—the first being derived from the old Scots Lodge—and in these the history of the Craft, the dogmas of Freemasonry and the arcana of the High Degrees were unfolded. They were not, however, Degrees, although membership of each was preceded by a ceremony and they exercised no influence over the Lodges; they more nearly approached close literary societies and were attached to individual Lodges provided the consent of the Master could be obtained and each particular Lodge of this class was considered as a branch of the Berlin Lodge. The arrangement in fact was not unlike the Hamburg *Engbund*. It

will be observed that the Provincial Lodges had no share in the government of the Craft.

In 1798—October 20—there appeared a royal edict suppressing all secret societies. The three Grand Lodges in Berlin, however, with Lodges holding under them, were expressly exempted from its provisions ; but Lodges erected in Prussia by other Grand Lodges were declared illegitimate. The names of all members were to be handed to the police authorities yearly. The Grand Master and the Deputy Grand Master were asked whether their names should also be cited and whether they would accept the accompanying responsibility. They declined and resigned their posts in February 1799.

During the ten years 1788–98 six Lodges were warranted and the number of active Lodges increased to 20, with a total membership of 941.

In 1799—March 7—it was determined not to elect any special National Grand Master, but to consider the Master of the Three Globes as such *pro tem.* Zöllner, therefore, thenceforth took the title of Grand Master. June 24—New *Statutes* were agreed to : these must not be confounded with the *Constitutions.* All German Grand Lodges make a distinction between the two, although it is at times somewhat difficult to explain the difference. In 1801—February 10—the special *Constitutions* of the Inner Orient received final approbation ; and, November 1, 1804, the *Constitutions* were revised ; the Grand Lodge to consist of 11 Grand Officers and 36 active members.

In 1804—September 12—Grand Master Zöllner died and was succeeded by Guionneau. A Past Grand Master, Prince Frederick Augustus, Duke of Brunswick, died November 8, 1805.

In October 1806 the French troops entered Berlin and the Lodges there under the Three Globes system were ordered to suspend work. The Committees of the Grand Lodge continued, however, to meet and transact all necessary business. It was even during this interregnum, that the first steps towards a closer union of the three Berlin Grand Lodges were taken, for, on December 12, 1807, a Committee was instituted consisting of four Deputies of each Grand Lodge, to consider and arrange matters of common interest and profit. This led to the Masonic Union of the Three Grand Lodges of Berlin—January 6, 1810—which was dissolved in 1823. Unfortunately one of the first acts of this Committee—April 2, 1808—was to confirm the already existing ordinance that a Jew could not be initiated, nor could a Jew already made a Mason elsewhere be affiliated. His right to visit was left undecided. This Jewish question was now beginning to make its importance felt.

The Berlin Lodges resumed work December 16, 1808. During the preceding ten years 40 Lodges had been added to the roll but, owing to a few dropping out, the total of active Lodges had only risen from 20 to 55, with a membership of 3,694, or an average of 67 per Lodge as compared with 47 in 1798.

The formation of the Grand Lodge of Saxony, at Dresden, in 1811, withdrew the Lodge at Bautzen from the jurisdiction of Berlin. That Grand Lodge was,

however, liberal enough to permit former Lodges to retain their peculiar rituals, thus it came about that in 1812 a pact was entered into between the Three Globes and Dresden, by virtue of which that Lodge remained under Berlin in all matters regarding ritual and work but, otherwise, passed under the jurisdiction of Dresden.

In 1812—November 26—the *Constitutions* underwent their septennial revision, the chief alterations being that the Provincial Lodges were granted a sham representation and allowed to appoint a Berlin member of the Grand Lodge as their proxy, which was an unsatisfactory concession to a demand for a seat in that body for every Master of a Lodge; that the number of members of Grand Lodge might be raised in consequence of this demand for representation as high as 7 by 7, i.e. 49; that the membership was never to be less than 5 by 5, or 25; and that 3 by 3, or 9, formed a quorum of the Grand Lodge.

1817 is the year given by O'Etzel for the initiation by a Deputation from the Three Globes of Prince Frederick, second son of the King of Holland and subsequent Grand Master of the Netherlands.

In the last ten years 39 Lodges had been added to the roll, but a great many must have become extinct, since from 55 active Lodges in 1808, the total had only risen to 74 in 1818, with 6,545 members, an average of 88–9 per Lodge.

In 1821 the Czar's edict closing the Polish Lodges, caused a loss of several Lodges to Berlin; and the revision of the *Statutes,* in 1825, once more enforced the regulation that a Jew could neither be initiated, affiliated, nor received as a visitor. It may also be observed, that in 1821, O'Etzel, the subsequent Grand Master, joined Lodge Concord and was elected a member of the Grand Lodge in 1822.

From 1818 to 1828 fifteen Lodges had been constituted and the total number of active Lodges amounted to 87, with a membership of 6,842, or an average of 78 per Lodge—somewhat less than before.

In 1829 the National Grand Master, Guionneau, died and was succeeded by Rosenstiel, who also dying—March 18, 1832—was followed by Poselger.

In 1838 Grand Master Proselger resigned on account of ill-health and O'Etzel, who had entered the Directory in 1836, was elected in his stead. Proselger died shortly afterwards, February 9, 1838. The periodical revision of the *Constitutions* produced no change of more than passing interest. In this year the Grand Lodge acquired, for ten Frederichsd'or, the apron and gavel of Frederick the Great. Since 1828 six new Lodges had been added to the roll. The total number, as against the 87 of 1828, was only 88, with 7,225 members, an average of 82 per Lodge. In 1839—December 28—there was formed a Grand Masters' Union of the three Berlin Grand Lodges and one of its first acts—May 22, 1840—was to initiate Prince William of Prussia, afterwards German Emperor.

In 1840—September 13—the Grand Lodge held its centenary festival, on which occasion it was presented by the Master of the Lodge Horus—on the roll of the Royal York—with the sword used at the initiation of Frederick the Great at Brunswick in 1738; whereupon it was resolved, that the Master of Lodge Horus,

although under another Jurisdiction, be *ex officio* an honorary member of the Grand Lodge of the Three Globes.

The revision of the *Constitutions* in 1843, raised the possible number of members of the Grand Lodge to 7 by 9, or 63 ; and the revised *Statutes* of 1841 once more excluded the Jews even from visiting—the Grand Masters' Union making this ordinance incumbent on all three of the Prussian Grand Lodges in 1842. As a last resort H.R.H. the Protector was appealed to and—April 26, 1843—delivered himself to the same effect. In 1848 a Cologne Lodge affiliated a Jewish Brother and appointed him to office : the Lodge was erased.

O'Etzel resigned office in 1848 and was succeeded as Grand Master by Messerschmidt. In the preceding ten years, 12 new Lodges had been warranted or revived. The total of active Lodges was 96, with 8,589 members—an average of 89–90, showing a steady increase both of Lodges and members.

A revision of the *Constitutions* being due in 1849, the Lodges were requested to vote with regard to the admission of Jews as visitors. Out of 71 Lodges which replied, 56 voted for and 15 against their admission. After this expression of opinion the Grand Lodge, nevertheless, only approved the resolution by 19 to 16 votes. It called upon the Directory to say whether this was one of those resolutions which required to be passed by a two-thirds majority. The Directory answered that it was a dogmatic question, requiring to be submitted to them as the Inner Orient and sided with the majority. The result was that—July 11, 1849—all Masons subject to a Grand Lodge recognized by the Three Globes were declared admissible as visitors, thus the first step towards placing Jewish on a level with Christian Masons was at last conceded. The quorum of the Grand Lodge was raised from nine to one-third of its active members.

On Christmas Day, 1850, O'Etzel—or, rather, von Etzel, died, the latter prefix having been granted to him by Royal decree in 1846.

Since 1848 only four new Lodges had been warranted and some of the Lodges in Hanover had been forced to join the Grand Lodge of that country at King George's desire. The total number of active Lodges in 1858 was 94, with 9,744 members—an average of 104 members per Lodge.

In 1861 E. E. Wendt, English Grand Secretary for German Correspondence, succeeded in establishing a correspondence between the Three Globes and the English Grand Lodge and, at length, in 1867, some approach to a representative system was inaugurated. At the Annual Conference in May, at which proposed alterations of the *Statutes* were usually discussed, the Masters of Provincial Lodges were for the first time invited to attend and did so to the number of 20.

In 1868—February 20—it was resolved to present every initiate with a copy of O'Etzel's *History of the Three Globes*, a liberal and praiseworthy arrangement.

In May—7th and 8th—the question, whether Jewish Masons were to be admitted, was again raised. Their affiliation or initiation was rejected by 54 votes to 20 ; but it was resolved to receive them, if actual subscribing members of a

regular Lodge, as permanent visitors (a position much resembling honorary membership in England) by 54 votes to 24.

In this year the total number of active Lodges was 106, with a membership of 11,271, or an average of 106 per Lodge, the Warrants granted in the previous ten years being 14.

In 1869 representatives were for the first time exchanged with England and in the May Conference the Jewish question was adjourned as inopportune. In 1873 a Lodge was warranted at Shanghai. This was the only German Lodge in foreign parts, which was not under the jurisdiction of the Grand Lodge of Hamburg.

At the periodical revision of the *Constitutions* in 1873, the Provinces made a great effort to secure a better representation in Grand Lodge. They obtained—not all they wanted—but a great concession. It was resolved—April 19—that no law or statute should be made or amended except at the May Conferences, in which every Master was entitled to a vote. As, however, Grand Lodge was allowed to attend in full force, the Masters still found themselves, as a rule, much out-numbered, whilst a majority of two-thirds was requisite to carry a new law or an amendment to an old one. The Jewish question was again fought out, but left *in statu quo*.

In 1873, on the occasion of completing twenty-five years as Grand Master, Messerschmidt resigned, on account of old age and was succeeded by von Etzel, the son of O'Etzel, Messerschmidt's immediate predecessor.

In 1874 the Lodges had voted on the Jewish question as a guide to the Grand Lodge—66 Lodges for their admission, 44 against; but of the individual members actually voting there was a majority of 7 against. At the May Conference there were present 47 Grand Lodge members and 28 Masters and the voting was 45 to 30—adversely to the Jews. In 1876 the majority was at last in their favour, but the necessary two-thirds majority was not attained. The more enlightened Masons then tried to secure their ends by a reorganization of the legislative body, and—May 25, 1878—it was resolved that thenceforth not all the members of Grand Lodge should take part in the May Conferences, but only 25—that is, 5 from each Berlin Lodge—the Provincial Masons thus standing a better chance of procuring a two-thirds majority.

IV. The National Grand Lodge of all German Freemasons at Berlin

The above title of this Grand Lodge was never justified. It is a barefaced usurpation. The Lodge was never national in the way claimed, as embracing all Germany, even at its birth was not so in the more restricted sense as applying to Prussia, where the National Grand Mother-Lodge of the Three Globes already existed. That it assumed to be the only legal Grand Lodge in Germany, that it posed as infallible, the only true exponent of Freemasonry with the sole exception of Sweden, was, however, only in perfect keeping with the imperious temper of its founder. From its inception the Lodge was dictatorial and oppressive towards its own daughters; scornful, even impertinent towards its equals; boastful of its own

superior light, yet persistently shrouding itself in darkness; founded by a violation of all Masonic legality, yet a stickler for legal forms when they suited its own convenience; revolutionary at its birth and rigidly conservative. Nevertheless this Grand Lodge was the second largest in Germany and produced Masons of the highest culture, whose very names must always remain an honour to the Fraternity. Zinnendorff and his immediate friends and successors knew their own minds at a time when their German Brethren were vacillating between Clermont Degrees, Strict Observance Rites, Rosicrucianism, *et hoc genus omne* and, so knowing, carried out their views astutely, ruthlessly and persistently—with the success that usually attends all well-directed efforts. No official history of this Grand Lodge has ever been published; its partisans spoke with awe of its ancient documents and hid them from the gaze of the student. Like holy relics they were only accessible to devout believers; nay, even a complete *Book of Constitutions* has never been placed within reach of the public; and Masters, in order to govern their Lodges, were constrained to gather together the decisions pronounced at various times by the Grand Lodge, each thus forming for himself a species of digest of the common law as settled by decided cases. Such a collection has been made in Vol. XXVI of the *Latomia* but many gaps still remain to be filled up.

The early annals of this Grand Lodge are indissolubly connected with Zinnendorff, one of the most remarkable, perhaps, unscrupulous Masons of whom there is any record. Ellenberger was his patronymic and he was born August 11, 1731, at Halle; but, being adopted by his mother's brother, took his uncle's name of Zinnendorff. He followed the medical profession and rose to be the chief of that department in the Prussian army, retiring in 1779. His initiation took place at Halle, March 13, 1757. When he joined a Berlin Lodge, or even which Lodge it was, are alike unknown; but he was one of the early members of the Berlin Chapter of Jerusalem. When Schubart, the Deputy Grand Master of the Three Globes, was, in November 1763, won over by von Hund, Schubart's first step was to despatch a letter in von Hund's interest to the Three Globes, which was to be opened in the presence of 24 Brethren, who were specified. On its arrival, Zinnendorff and three others being with von Printzen, the Grand Master Zinnendorff persuaded them to open the letter then and there; and, to extenuate their fault as an excess of zeal, Schubart, being asked for more light, insisted upon the letter being shown to the others when, as a result, Zinnendorff and Krüger were selected to visit von Hund. Probably from selfish motives, the former of these emissaries appeared alone, saying that the latter was ill, but this was afterwards denied by Krüger, who ultimately arrived on the scene. Zinnendorff signed the act of Strict Observance (or Unquestioning Obedience), August 24, 1764, was knighted by von Hund October 30 and made Prefect of Templin, i.e. Berlin, on the 6th.

In June, 1765, Zinnendorff was elected Grand Master of the Three Globes. possibly because the Lodge was already tending towards the Strict Observance system, of which he was the resident chief in Berlin. Scarcely was he installed before complaints arose of his arbitrary proceedings and haughty independence, not

only from his Masonic, but also from his Templar subjects. Almost his first act was to despatch his friend Baumann to Stockholm in order to obtain information there respecting the Swedish Rite. The requisite funds were taken from the treasury of the Three Globes, though the Lodge was not consulted either with regard to the mission or the appropriation of its money—and, worst of all, Zinnendorff kept for his own use the information so acquired, at a cost to the Lodge for travelling expenses of 1,100 thalers. Baumann obtained from Dr. Eckleff not only the Rituals of the Swedish High Degrees, but a Warrant of Constitution ; and Findel states that the latter was 220 ducats in pocket by the transaction. (Findel, 4th ed., p. 419. For the particulars concerning Zinnendorff see *Allegemeines Handbuch.*) It is a somewhat important point to decide whether Eckleff was at this time Grand Master of the Grand Lodge of Sweden, or merely, as the Swedish Grand Lodge subsequently affirmed, the Head-Master of the Scots Chapter at Stockholm. As seen already, the Grand Lodge of Sweden was formed in 1759 and, on December 7, 1762, the King assumed the Protectorate, so that the probability is that he was virtually its Grand Master. But, even if Eckleff were at the time Grand Master, it is obvious that, if he acted in the matter without the knowledge of Grand Lodge, the step was equally *ultra vires*. Both these grounds were alleged when, in 1777, Sweden repudiated Zinnendorff ; but, on the other hand, it should be mentioned that, as late as 1776, the Swedish authorities were in close and fraternal correspondence with him and those intimate relations must be held to have condoned any irregularities in the initial stages.

In 1766 the Berlin Templars complained strongly of the impossibility of obtaining any financial statements from Zinnendorff, but Krüger, who was sent by them on a mission to von Hund, advised the Provincial Grand Master to treat him delicately, because he might become dangerous and create scandal—another testimony to the character of the man.

In June 1766 Zinnendorff was not re-elected Grand Master of the Three Globes but, of course, retained his office as Prefect of Templin (which was not elective) and, on August 9, the Three Globes formally joined von Hund's system. The financial dispute between Zinnendorff and the Three Globes now assumed a threatening aspect, so Schubart and Bode were deputed to arrange matters in July 1766. Zinnendorff, being called to account, made up a statement on the spur of the moment showing that, even admitting for argument's sake the debt of 1,100 thalers, there still remained 800 thalers owing to him. In the interests of peace and quietness it was at length decided to let the matter drop on both sides. On November 16, 1766, Zinnendorff wrote a formal letter to von Hund renouncing the Strict Observance ; and, on May 6, 1767, he resigned the Three Globes. By the Three Globes, however, as well as by the Provincial Chapter of von Hund, a sentence of expulsion was passed upon him and, from that moment, he became the bitter and confirmed enemy of the Strict Observance system (von Etzel, *Geschichte*, p. 55).

In 1768, " by virtue of his inherent power," i.e. as a Scots Master, Zinnendorff erected his first Lodge on the Swedish system in Potsdam ; on August 10, 1769,

his second, the Three Golden Keys, in Berlin—of which he became Master and—November 3, 1769—he instituted the Scots or St. Andrew's Lodge Indissoluble in Berlin. His conversion of two clandestine Swedish Lodges at Hamburg, in 1770, to his own Rite has already been noticed; in fact, such was his energy and activity, that, before Midsummer, 1770, he had already 12 Lodges at work.

Then began a series of attempts to obtain a patent enabling him to erect a Grand Lodge. He first of all applied to the High Chapter at Stockholm, but his request was refused on the ground that Sweden never constituted Lodges abroad, a statement tending to invalidate Eckleff's proceedings. Undaunted, Zinnendorff called his 12 Lodges together and proclaimed the National Grand Lodge for all German Freemasons (*Acta Latomorum*, p. 96). According to his view none but those of his own Rite were entitled to be called Freemasons and, least of all, the Brethren under the Strict Observance. Apparently all Masters (in office) were members. As the election of these Masters, however, was invalid unless approved by the Grand Lodge, the system of representation was defective and a sham, because the Grand Lodge practically became self-elective. Now, although Zinnendorff always professed the greatest contempt for the Grand Lodge of England as being deficient in true knowledge—and possessing the shell only, of which he and the Swedish Masons held the kernel—yet his advances meeting with no encouragement from Sweden, he made application to London—March 29, 1771—requesting recognition as a Grand Lodge, partly on the ground of possessing superior Degrees and partly from the circumstance of his holding a Swedish patent. The petition, however, failed to elicit any response (Findel, p. 422).

Upon this followed the constitution of a second Berlin Lodge, The Golden Ship and the election of Martin Kronke as Grand Master with Zinnendorff as Deputy Grand Master.

On October 29, 1771, he renewed his request and, on this occasion, to De Vignolles as Provincial Grand Master for foreign Lodges. But De Vignolles, at least, understood the course affairs had taken and answered that he could not even acknowledge him as a Brother until he had proof that he was received in a legitimate Lodge. The only legitimate Lodge in Berlin was the Royal York; the Three Globes had never been warranted by England; was now a Strict Observance Lodge and all such were clandestine. That beyond this it would be most unseemly of England to subordinate such personages as the Duke of Brunswick (Grand Master of Brunswick in 1770, who had already joined the Strict Observance) and other Provincial Grand Masters to unknown men like Zinnendorff and Kronke (Findel, p. 422 and *Allgemeines Handbuch*, s.v. Zinnendorff). Zinnendorff's efforts were therefore turned to procuring a show of regularity—and a prince as Grand Master.

Accordingly, on January 8, 1772, he applied to the Royal York Lodge for permission to use their rooms for an initiation and invited that Lodge to be present on the 10th. This was done, a sheet of paper was clandestinely inserted in the Minute-book of Royal York, the proceedings taken down, signed by the Royal York members, the sheet secretly abstracted and forwarded to England, in order

to prove that Zinnendorff and his friends were acknowledged as regular Masons by a properly constituted English Lodge (*Hauptmomente der Geschichte der Grossen Loge von Preussen Royal York zur Freundschaft*, p. 19).

On August 11 following he further induced the Landgrave Louis of Hesse Darmstadt to accept the office of Grand Master and negotiations were resumed with England; this time with Grand Secretary Heseltine and, in spite of De Vignolles, who, writing to Du Bois (Grand Secretary, Netherlands) in Holland, stated that matters were arranged behind his back and accused Heseltine of receiving a £50 bribe (*Allgemeines Handbuch, loc. cit.*). The following excerpt from the Minutes of the Grand Lodge of England—April 23, 1773—may possibly serve to explain De Vignolles's mistake and clear the Grand Secretary from an odious charge:—"Bro. Charles Hanbury, of Hamburg, Esq., attended the Grand Lodge and, on behalf of the Grand Lodge of Germany, situated at Berlin, paid in the sum of £50 towards the fund for building a Hall and received the thanks of the Grand Lodge thereupon."—But although Heseltine personally could not have benefited by this, yet the transaction does bear the appearance of at least a propitiatory gift to the Grand Lodge. The donation was made in April and the contract with Zinnendorff in the following October and November at Berlin and London respectively. In the same year a third Berlin Lodge—Pegasus—was warranted and the total of subordinate Lodges had risen to 18.

Zinnendorff's great argument, of course, was that the Strict Observance had strangled pure Freemasonry in Germany and that it was necessary to erect a powerful Grand Lodge as a counterpoise. That his own system was as great an innovation as any of the others he naturally concealed, as he did the fact that all he wanted was England's name to conjure with. In its lamentable ignorance the Grand Lodge of England fell into the trap—De Vignolles appears to have been the only one of its officers *au courant* of passing events—and, in consequence, acted very unjustly towards its faithful daughter the Provincial Grand Lodge for Frankfort.

On November 19, 1773, "the Grand Secretary (Heseltine) informed the Grand Lodge of England of a proposal for establishing a friendly union and correspondence with the Grand Lodge of Germany, held at Berlin, under the patronage of H.S.H. the Prince of Hesse and Darmstadt, which met with general approbation" (*Constitutions*, 1784, p. 305).

The compact with Zinnendorff (for the text see Findel, pp. 822–4) was signed (on behalf of the Grand Lodge of England) November 30, 1773. As it was executed in Berlin on October 20, it is evident that the terms had already been settled by Zinnendorff and Heseltine prior to the latter's motion in Grand Lodge. §§1 and 2 confirm in their offices Prince Ferdinand at Brunswick and Gogel at Frankfort for their respective lifetimes, protect their districts and leave them free—in the future—to make terms with the Grand Lodge of Germany. §3 deposes various other Provincial Grand Masters (who had gone over to the Strict Observance), among whom was Jaenisch of Hamburg. §4 reserves Hanover as common ground for England and Berlin. By §5 Berlin is to contribute to the Charity according to its

increase of power, but never less than £25 per annum. §6 recognizes the German Grand Lodge as the only constituent power in Germany, always excepting Brunswick and Frankfort, these only for the term of the then existing personal patents. §7 forbids the Grand Lodge at Berlin to exercise its powers outside Germany. In clause 9 both parties bind themselves to combat all innovations in Masonry, especially the Strict Observance.

Zinnendorff had thus, although under false pretences, obtained his point and was constituted the sole Masonic authority in Germany, by the Mother Grand Lodge of the Craft and, on July 16, 1774, his own Grand Lodge obtained the protection of Frederick the Great (O'Etzel, p. 61). Prince Louis having served the end for which he was elected, was evidently treated with scant courtesy, for on September 20, 1774, the Landgrave resigned, alleging as his reason for so doing, that he was ignored in his own Grand Lodge (*Allgemeines Handbuch, loc. cit.*). Zinnendorff was elected Grand Master, but in the following year—June 30, 1775—made way for Duke Ernest II of Saxe-Gotha-Altenburg. This high-minded prince exerted all his efforts to heal the strife which raged between Zinnendorff's Lodges and the Strict Observance and, though he failed to accomplish a union, at least succeeded—July 1776—in effecting a pact of mutual recognition and tolerance. This, however, being at once broken by Zinnendorff, the Duke—unable to endure the petty quarrels any longer—resigned and was succeeded by Grand Master Golz (Findel, p. 425)—December 21, 1776—and by Dr. T. Mumssen in 1777 (*Ibid.*, p. 429). Meanwhile the system had increased considerably; in Berlin alone Lodge Constancy was erected in 1775; Lodges Pilgrim, Golden Plough and Ram in 1776, making a total of no fewer than 7 Lodges in that city.

At this period began the negotiations between the Strict Observance and the Duke of Sudermania, threatening to end in the withdrawal of Sweden's tacit support of the National Grand Lodge. The Strict Observance Masons may at this time be said to have had only one formidable rival, viz. Zinnendorff, whose party enjoyed the great advantage of knowing their own minds, whereas Ferdinand and his friends did not. Such an opportunity of humiliating Zinnendorff could not be allowed to pass, but that able tactician, who probably saw the storm brewing, took measures to draw still closer the bonds between England and himself. In April 1777 he despatched his attached ally, Leonhardi, to London, who, in August 1779, obtained a Warrant to establish there the Pilgrim Lodge (Loge der Pilger), No. 516 (now No. 238), under a special dispensation to work in German and use their own ritual. Leonhardi was admitted to Grand Lodge—February 7, 1781—as the representative of the National Grand Lodge and took rank immediately after the Grand Officers. As seen already in 1782 Leonhardi frustrated the efforts made by the Frankfort Brethren through Pascha, subsequently to Gogel's death.

Meanwhile—April 27, 1777—the Swedish Grand Lodge, to please the Strict Observance members, drew up a document signed by Karl of Sudermania and others, declaring that Eckleff's patent to Zinnendorff had been granted without the knowledge or consent of the Chapter and, therefore, being illegal, was thereby cancelled

and annulled. (For the text see Paul, *Annales des Eclectishen Freimaurerbundes*, p. 225.) In August the Swedish envoys, Oxenstierna and Plommenfeldt, arrived in Berlin, published this document and formally repudiated Zinnendorff and all his doings. Zinnendorff's circular to his Lodges announcing the foregoing proceedings is a masterpiece (Findel, pp. 426 *et seq.*) and, however one may disapprove of his conduct, it is quite impossible to withhold respect for his singular ability. He clearly places the Grand Lodge of Sweden in the wrong and demonstrates its inconsistency; he also frankly avows, "moreover, we no longer require the help of the Swedish fraternity and can well spare their recognition." Nor was this an idle boast, for at that time (1778) eight years only after its birth, the National Grand Lodge ruled over 34 Lodges, with Provincial Grand Lodges in Austria, Silesia, Pomerania and Lower Saxony (Findel, p. 425).

In 1780—June 24—Zinnendorff replaced Mumssen as Grand Master and two years later—June 6, 1782—this eminently strong and masterful man was struck down by apoplexy, gavel in hand, at the very moment he was opening his Lodge of the Three Keys. His death produced no ill effect on his life's work. Able and resolute Brethren—trained up in his school—were ready to carry on the system where he left it. His immediate successor as Grand Master was Castillon; and that the death of the founder had not destroyed the spirit implanted by him, may be gathered from the fact that, in 1783, the Three Globes having made advances by permitting the visits of Brethren of the Zinnendorff Rite, the National Grand Lodge replied by enacting—October 30, 1783—that only Lodges on the official list were to be considered legitimate and no communication was to be held with others (*Latomia*, vol. xxvi, 1868, p. 89).

One more heavy blow awaited the National Grand Lodge. That which De Vignolles had been unable to avert in 1773, Graefe was destined to undo in 1786. Count Graefe, a Brunswicker, was a captain in the English service in America. He had also been a Deputy Provincial Grand Master of Canada and returned to Brunswick in 1785, with an appointment as representative of the Grand Lodge of England at the National Grand Lodge, which, under the contract of November 30, 1773, was, of course, tantamount to representative for all Germany. On August 15, 1785, he wrote from Brunswick to the National Grand Lodge that, instead of harmony among the Fraternity in Germany, he found only discord and antipathy and called upon it to assist him in finding a remedy (Nettlebladt, p. 575). The National Grand Lodge—October 20—expressed a willingness to receive and aid him, but objected to the term Supreme Grand Lodge as applied to that at London and expected that he would only visit such German Lodges as were recognized by their own body. Graefe's eyes were soon opened to the state of affairs and, in the spring of 1786, he left for England. We find the results of his report in the *Minutes* of the Grand Lodge of England, April 12, 1786, when the Grand Treasurer announced that the intolerant spirit of the Berlin Grand Lodge had evoked quarrels and scandals in Germany and that many Lodges looked to London for redress. It was resolved that the proceedings of the Berlin Grand Lodge tended to divide the Fraternity, to limit its

progress, were in contravention of the treaty of 1773 and that steps should be taken to abrogate or alter that compact. As already seen, this was followed by the reinauguration of the Hamburg Provincial Grand Lodge under Graefe, by whom —August 17, 1786—a letter was despatched to Berlin inviting the presence of the National Grand Lodge at the ceremony. He added " that Berlin appeared to doubt the power of the Supreme Grand Lodge to make new arrangements, but he prayed them not to force him to take steps which old friendship had hitherto restrained " (Nettlebladt, p. 575). Castillon replied by excluding all Hamburg Lodges, even Graefe himself, upon which the latter issued a circular inveighing against the intolerance and injustice of the National Grand Lodge and declaring it to be his duty to pronounce that body and all its daughter Lodges illegitimate (Findel, p. 462). This action was approved in London, and Leonhardi, finding his presence no longer of any use, left that city—April 9, 1787—and betook himself to St. Petersburg (see *Masonic News*, London, October 26, 1929). In 1788—April 23—the Grand Lodge of England apprised the Berlin Lodge by letter of the abrogation of the treaty and—November 26—the Grand Master communicated to the Grand Lodge that he had acted on the resolution of April 12, 1786 and gave his reasons for so doing (O'Etzel, p. 91 and *Grand Lodge Minutes*, November 26, 1788). They are very cogent and show more knowledge than usual of Continental affairs, but are too long even for partial reproduction ; suffice it to say, that the Berlin Lodges, although deprived of all supremacy, continued to be recognized by the Grand Lodge of England as legitimate. But, in spite of all difficulties, the National Grand Lodge continued to prosper as before.

In 1789—June 24—the National Grand Lodge became wearied of its isolated position in Germany and passed a decree whereby the legality of all Lodges constituted by any recognized authority was acknowledged and mutual intercourse permitted, excepting, of course, in the case of Brethren of the Hebrew faith (*Latomia*, vol. xxvi, p. 91). This Grand Lodge has from the first been so intensely Christian that the Jewish question has never been even mooted and it is only recently that, yielding to outside pressure, Jews are allowed to be present in Lodges as occasional visitors.

Castillon resigned June 24, 1790 and was succeeded as Grand Master by C. A. von Beulewitz. By the Royal Edict of October 20, 1798, the National Grand Lodge was included as one of the three Grand Lodges of the Prussian States and, in 1799 —January 14—Beulewitz died, whereupon Castillon was re-elected Grand Master. From 1807–9 the Grand Lodge was closed on account of the presence of the French Army of Occupation. In 1814—January 27—the Grand Master, Castillon, died ; and, on December 27 ensuing, the previous Deputy Grand Master Joachim F. Neander von Petersheiden, was elected in his stead, who was followed in turn (1818) by J. H. O. von Schmidt.

Under Grand Master Schmidt the quarrel with Sweden was made up and a contract of mutual amity and support signed, April 6, 1819 (O'Etzel, p. 140). On this occasion the Grand Lodge of Sweden furnished complete copies of its

Constitutions, *Ritual*, etc.; and Nettlebladt, one of the foremost Masons of Zinnendorff's Rite and an ardent defender of his master's probity, was at once set to work to revise the ritual of the National Grand Lodge (Findel, p. 516). Although Nettlebladt wrote a history of all the other Masonic systems and Rites (including the English)—in which the ignorance and credulity of their votaries are pitilessly denounced—unfortunately he has not favoured us with one of the National Grand Lodge. He always, however, maintains its infallibility in strong terms. A glance at the account of Freemasonry in Sweden will enable the reader to discern that at the time of the Eckleff transaction the Swedish Rite was still incomplete, as the cope-stone of the highest Degrees had not been placed on the structure. In consequence the National Lodge had always been deficient of two Degrees and knew nothing of a Vicarius Salomonis. These defects were now remedied, the ceremonies throughout brought into unison and a Vicarius Salomonis, under the title of Master of the Order, elected. In 1821 we first hear of Palmié under that title and his election was probably in 1820. The Grand Master—Schmidt—took the title of First Assistant of the Master of the Order in 1821 and retained it so long as he remained Grand Master. A decree of October 2, 1820 (*Latomia*, vol. xxvi, p. 95), affirms that Masters of Lodges are elected for life, the triennial re-election being a concession on the Master's part, not a right of the Lodge. The election of the Master, according to a decree of March 2, 1824 (*Latomia*, vol. xxvi, p. 95), was to take place by casting the names of all those eligible into an urn; the youngest member drew a name, its owner had to leave the Lodge and his merits were canvassed. A ballot was then taken for him and required a two-thirds' majority in his favour. If unfavourable, a second ticket was drawn and so on until the necessary majority was obtained. In 1825—December 5—it was affirmed that the election must be approved by the Grand Lodge; in 1830—December 20—that Lodges which became dormant ceded their property and funds to the Grand Lodge; and in 1837—September 11—that the "Master of the Order shall be *eo ipso* also Grand Master, but he may appoint his First Assistant to this office for life."

In 1838 Count Henckel von Donnersmark was elected Grand Master in succession to Schmidt, but in 1841 the Master of the Order—Palmié—dying, he was elected in his room and, conformably with the above last-quoted law, retained both offices until his death.

In 1843 *Constitutions* were printed, but were only issued to Masters of Lodges—who were not allowed to show them, or even give extracts and they were kept under three keys held by different Officers of the Lodge. Keller, however, gives some excerpts (*Geschichte der Freimaurerei in Deutschland*, 1859, pp. 14–17) and Findel, pp. 423 *et seq.*), while the chief points are naturally more or less well known. The Inner Orient was composed of members of the highest Degrees only. It comprised, at its head, the Master of the Order, his two assistants, called Senior and Junior Architects and nine Officers. These twelve represented the twelve Apostles and, to a certain extent, the Master of the Order was the Vicar of Christ. Their functions were to supervise everything, but especially the ritual and dogma. The members

had the right to preside and vote in any Lodge and could even stop the proceedings. The Grand Lodge, with the Grand Master at its head, was divided into two bodies, the St. John's and the St. Andrew's Lodges, to rule respectively the Degrees of pure Freemasonry and the Scots Degrees. Grand Officers must at least be Scots Masters. The ritual is identical with that of Sweden and Denmark.

In 1849—July 24—Henckel von Donnersmark died and—October 23—K. F. von Selasinsky was elected Master of the Order.

On November 5, 1853, an event of great importance to Masons throughout Germany took place; this was the initiation of Frederick William, Prince, afterwards Crown Prince, of Prussia. The ceremony took place in the palace of his father, the then heir to the throne, who presided in person, in the presence of the Grand Officers of the three Prussian Grand Lodges and in the name—or under the banner—of the National Grand Lodge, of which he became a member. The Master's gavel used on this occasion was that formerly belonging to Frederick the Great. The eighth and last of the Berlin Lodges under this system was constituted exactly two years afterwards—November 5, 1855—and named in his honour Frederick William of the Dawn.

In 1860—April 26—Selasinsky died and Prince Frederick William of Prussia accepted the office of the Master of the Order on June 24 following.

Ten years later—June 24, 1870—the Grand Lodge celebrated its centenary, with the Prince in the chair. On this occasion a bombshell fell amongst the Brethren. The Grand Master alluded to the superior knowledge and greater purity of origin to which the National Grand Lodge had always laid claim—also to its persistence in requiring that those statements should be taken as articles of faith, whilst the documents on which they rested were jealously preserved from the vulgar ken. He showed how impossible it was to resist libellous misrepresentations from outside, except by frankly producing proofs to the contrary and how the assumption of infallibility was not only untenable in the nineteenth century, but injurious to the best interests of the Grand Lodge; and concluded by calling upon all to aid him in ascertaining the historical truth of those supposed documents and traditions and freely to give up whatever should be found unsupported. An English translation of this address was read before the St. Mary's Lodge, No. 63, by Dr. E. E. Wendt, Grand Secretary for German Correspondence—March 20, 1873—and will be found in the *Centennial History* of that Lodge, 1883, by George Kelly and Wilmer Hollingworth. The excitement caused throughout the Lodges of the system was intense and two opposing parties—of light and leading, of mystery and conservatism—were at once formed. In 1873 twenty Brethren at Hanover were suspended for advocating reform, whilst in 1871 six Lodges attempted to found an historical and archæological union—a crime almost amounting to treason under this Grand Lodge. Schiffmann of Stettin received the prince's commission to undertake researches, but was denied access to the archives. Wearied by this persistent opposition, the Crown Prince at length—March 1, 1874—resigned his office, he being the third Royal Grand Master of the National Grand Lodge who

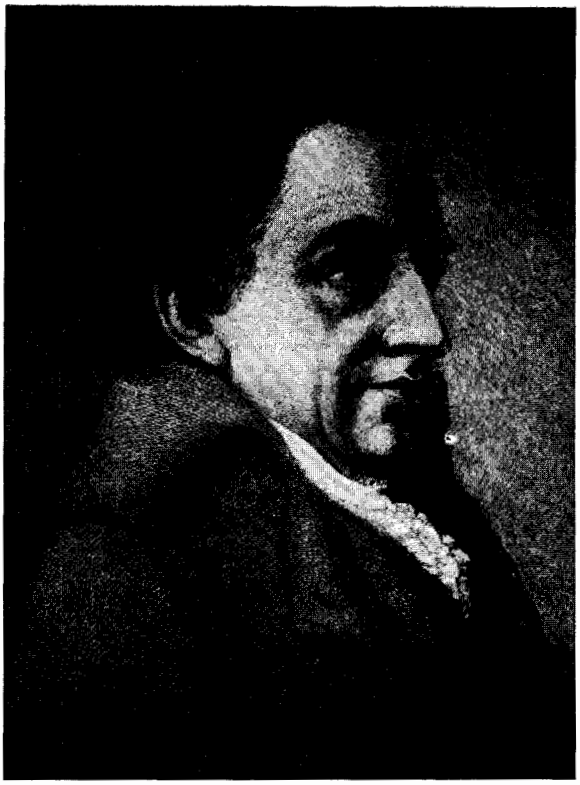
resigned the chair in disgust. In his place von Dachroden was elected, with Schiffmann as Senior Architect. The danger then became obvious that Schiffmann might at the next election be appointed Master of the Order and have the archives at his disposal. The *Statutes* were, therefore, arbitrarily altered and the election placed in the hands of the highest Degree only. It was also laid down that the Grand Master should live in Berlin. As Schiffmann held an ecclesiastical appointment in Stettin, he was thus rendered ineligible for election, but he nevertheless proceeded with his researches and made damaging discoveries. For this the Grand Lodge suspended him—May 1, 1876—but his part was warmly taken by several Lodges and many, especially of other systems, made him an honorary member. Two months later—July 1—Schiffmann was expelled and several Lodges who supported him were erased; others transferred their allegiance (*Allgemeines Handbuch*, vol. iv, 1879, s.v. Schwedischer System, also Findel, p. 568).

In 1872 G. A. von Ziegler had been appointed Grand Master and succeeded the Master of the Order—Dachroden—on his retirement, in both capacities. He in turn was followed by F. R. A. Neuland.

V. The Grand Lodge of Prussia, called Royal York of Friendship, at Berlin

On May 5, 1760, the Lodge of the Three Globes was informed that several resident French Masons—Frederick the Great had established a large colony of that nationality in Berlin—had petitioned for a Warrant to enable them to meet as a Lodge—Joy and Peace—to initiate Frenchmen only, offering to pay all their income into the funds of the Mother-Lodge. In fact it was to be merely a distinctly French branch of the Three Globes. The request was granted and, in the same year—August 10—von Printzen constituted the Lodge under the name of the Three Doves. No reason is assigned why the title originally chosen was not adhered to. In 1761—March 13—the Mother-Lodge took into consideration a request to enlarge the powers of its daughter, as it was found impossible to recruit the Lodge solely from Frenchmen and to carry it on without funds. The petition was acceded to and a fresh Warrant granted—April 12—whereby the Lodge became an independent sister Lodge of the Three Globes. Its title had at this time been altered to Friendship of the Three Doves. In the same year it joined with the Three Globes and Concord in forming the Masonic Tribunal of which von Printzen was elected Grand Master.

From the character and composition of the Lodge it was inevitable that Degrees beyond that of Master Mason would be wrought. These appear as early as 1763 to have included some or all of the following:—Elect of 9, of 15 and of Perpignan; Red Scots Degree and St. Andrew's Scot; Knight of the East; Knight of the Eagle or Prince Sovereign Rose Croix: the members of this last and 7th Degree forming a Sublime Council, which ruled all the others. To vest these



J. G. Fichte, Masonic Historian and German Philosopher, 1762–1814.

Degrees, it is possible, with an enhanced authority, the Lodge procured—March 6, 1764—a Scots patent from the Scots Lodge Puritas, at Brunswick.

The work was, of course, conducted in French, but not without exceptions. Thus in 1764 there is an instance of a Lodge transacting its business in German, but the *Minutes* record a resolve not to do so again. A curious *Minute* occurs in 1765, when a member proposed for initiation, "somebody"—having forgotten the candidate's name!

July 27, 1765, was an important date for this Lodge. On that day it initiated into the Craft H.R.H. Edward Augustus, Duke of York, the brother of George III and his companion, Colonel Henry St. John. On August 2 the Prince signified his acceptance of the title of patron of the Lodge and authorized it to assume the name of Royal York of Friendship. The Lodge then applied to the Grand Lodge of England for a patent and entrusted the petition to St. John. To this circumstance may be due the fact that the Lodge never joined the Strict Observance system but, on the contrary, always strenuously opposed it.

The next few years furnish two events which may be recorded. On September 6, 1765, the Lodge warranted its first daughter, at Rheims; and in 1767—June 6—it initiated a Jew. This is remarkable because, in 1779, it had so far modified its views as to refuse admission to two English Masons because they were of the Hebrew persuasion. The latter position it retained until the revision of the *Statutes* in 1872; but the Jewish question does not appear to have evoked the same strife in this Lodge as in the Three Globes and in the Eclectic Union.

In 1767—June 24—it received a Warrant from England as No. 417, successively altered by the closing up of numbers to 330, 260 and 219 (1770, 1781, 1792)—after 1813 it disappears from the English Lists.

Its next step was to apply for a patent as a Grand Lodge, but—February 14, 1769—De Vignolles wrote refusing the request as beyond England's power to grant—a Grand Lodge being the result of several Lodges combining for the purpose. He, however, authorized the Lodge to grant a three months' dispensation to Brethren to act as a new Lodge, during which time they were expected to apply for a Constitution from England (Nettlebladt, p. 624).

The Royal York formally seceded from the Three Globes in 1768. In 1772 it sent a cypher to London in which to conduct its correspondence and the same year forwarded by this means the Statutes and Rituals of its Scots Degrees for approval. In the same year also it warranted a Lodge at Besançon. Of this and the former Lodge at Rheims no further notices appear. In 1773 the Lodge gradually ceased to work in French and—August 13—constituted its first legitimate daughter at Cassel. This Lodge was registered in London, November 19, 1773, as No. 459.

Meanwhile the treaty—so often cited—had been contracted between Zinnendorff and the older or legitimate Grand Lodge in London and, by it, the Lodge Royal York came under the jurisdiction of the National Grand Lodge. The Royal York succeeded in making terms by which it was to preserve its own Ritual

and, in a great measure, its former autonomy and concluded a Treaty of Union May 19, 1774. Quarrels, however, ensued with appeals to London and, in the end, the Royal York reasserted its independence in 1776, a course of action which was approved by England, April 11, 1778.

In 1778 the Royal York constituted its second Lodge—at Mannheim—and, in 1779, one each at Munich and Potsdam. A proposal for union with the Three Globes fell through in this year, but a treaty of friendship was entered into.

In 1779—November 24—Baron Heyking was commissioned by the Lodge to travel throughout Poland and, where he found Masons in sufficient numbers, to erect Lodges. This resulted in the formation (1780) of no fewer than eight Lodges and ultimately of an English Provincial Grand Lodge for Poland. From 1782 to 1795 nothing of importance demands record beyond the constitution of seven Lodges and the occasional use of the names Mother-Lodge and Grand Lodge as applied to the Royal York, but without a specific assertion of either of these titles.

With 1796 there commenced a period of evolution and internal change in this Lodge, not unaccompanied by strife. The central figure of the movement was one of the most prominent Masons of that or any time, noteworthy not only as a Mason, but also as a theologian, politician and author—Ignatius Aurelius Fessler.

Fessler was born in Lower Hungary in 1756, his father being a retired soldier, his mother a religious devotee. Educated by the Jesuits, but refused admission to their ranks, he took the Capuchin vows in 1773. In 1779 he was ordained priest and was, at that time, of a serious and earnest disposition, verging on bigotry. But above all things he was plain-spoken and, in 1781, called the Emperor's attention to the state of conventual life. No longer safe in the monasteries from papal vengeance, he was placed in professional chairs at the universities and led, from that time to his death, an eventful and kaleidoscopic life, pursued by the unrelenting hate of the Jesuits. In 1789 he embraced the Lutheran faith and, in 1796, went to Berlin. He entered the Craft at Lemberg in 1783, a period coeval with the fall of the Strict Observance, the founding of the Eclectic Union and the commencement of the first serious attempts to study and appreciate Freemasonry. Throwing himself with his usual ardour into this new pursuit, he succeeded in a few years in making himself acquainted with the broad facts of Masonic history and the whole series of fantastic theories and Rites to which the original institution had nearly succumbed. Such a man could not fail to attract the attention of his Masonic fellows and, accordingly, having joined the Royal York, May 12, 1796, he was much against his wish forced by the Brethren—November 20—to become a member of the Sublime Council. The Three Globes, Frankfort and Hamburg Grand Lodges having all reformed their Rites or were engaged in so doing, the Royal York felt it necessary to follow suit and in Fessler lay their best hope. One other matter also loomed large on the horizon. In consequence of the French Revolution an edict against secret societies might be expected, when, although the Lodges would probably be tolerated, yet it was to be feared that the Royal York would be called upon to submit to the jurisdiction of a Grand Lodge, unless its position as a

Grand Lodge in itself could satisfactorily be settled. De Vignolles's letters had indicated the only legal means of attaining this object and Fessler was not the man to neglect such a hint.

Scarcely was Fessler a member of the Sublime Council than he received a commission to draft a Constitution and to revise the Ritual and bring the various Degrees into accord. He threw himself with almost superhuman energy into the work. His first inclination, as was natural to an enlightened Masonic student, was to abolish all High Degrees and he made this proposal, April 12, 1797 (Findel, p. 485). His coadjutors were, however, not yet prepared for such a drastic remedy, so he contented himself with making each (so-called) High Degree a separate course of philosophy and with remoulding the Sublime Council, which became the Innermost Orient. His new Ritual and Constitutions were rapturously approved and accepted, August 3, 1797. The Constitution was to be subject to revision in three, six and, afterwards, every nine years. In 1798—June 11—at Fessler's instance, the Lodge, Royal York of Berlin, was divided into four Lodges—Frederick William of Justice, Victorious Truth, Urania of Immortality (with Fessler as Master) and Pythagoras of the Flaming Star. These four Lodges remained in many respects one. Membership was interchangeable. The Officers of one Lodge might be chosen from the members of another. They also possessed in common a general and a charity fund. These four Lodges then combined to erect from among themselves the Grand Lodge of Prussia, called Royal York of Friendship, with 14 daughters, viz. 4 in Berlin and 10 previously warranted elsewhere. The Grand Lodge was at once recognized by the Three Globes and by the King; but the National Grand Lodge refused to do so, maintaining that a Grand Lodge could not be formed by a single Lodge divided *ad hoc*, nor could such a body be established in a kingdom where one already existed—though when Zinnendorff established his Grand Lodge for Germany, the Three Globes and others were already in existence. —But, even in the Royal York itself, the measure met with bitter opposition from shortsighted and undiscerning Brethren. Fessler, a strong man, imperious, hasty, though wanting in conciliation, overbore all opposition, but his victory made him enemies.

De La Goannère was first Grand Master and Fessler Deputy Grand Master; but the Grand Master being called to Coruña as Consul, resigned, October 5, 1798 and was succeeded, October 28, by F. W. A. Von Sellentin.

In the same month—October 20—the Royal Edict appeared, wherein the Royal York was named as one of the three authorized Grand Lodges of Prussia.

On December 20, 1798, the Berlin Lodge, Victorious Truth, initiated and admitted to active membership H.R.H. Augustus Frederick, Duke of Sussex, sixth son of George III, nephew of the Duke of York, initiated in 1765. From 1813 to 1843 the Duke of Sussex was Grand Master of England. Some idea of Fessler's Rite may be acquired from the following facts. The Duke of Sussex was passed to the Degree of Fellow Craft, January 19, 1799; raised a Master Mason, February 4; received the Degree of Perfect Scots Architect, March 6; of Master

of Mount Heredom, March 10; of the Cross and Eagle, March 22; and became an Elect of the New Jerusalem, December 23. In 1839, being then Grand Master of England, he renewed his permission to continue his name on the books of the Lodge as an active member. Long previously—April 5, 1799—the Duke had agreed to accept the position of representative of Grand Lodge, Royal York, at the Grand Lodge of England.

In the same year (1799) three new Lodges were warranted and, in 1800, the period arrived for the first revision of the *Constitutions*. Fessler, meanwhile, had entered into very friendly relations with another reformer—F. L. Schroeder—whose influence now began to act through him on the Royal York.

In August 1800 Fessler once more proposed to abolish High Degrees, but the time for this salutary reform had not yet arrived. Something in the nature of an extrinsic Degree was still urgently in demand. A compromise was effected. In lieu of the High Degrees Fessler elaborated a history of Freemasonry, its origin, revival in 1717, early progress and subsequent obliquities. This was communicated to Master Masons in five Steps to Knowledge, *Erkenntniss-stufen* and, to satisfy all parties, each step was preceded by a ceremonial, designed symbolically to illustrate various phases in man's life on earth. The ritual of the three Degrees was remodelled on the basis of that of Schroeder and the *Constitutions* altered in accordance therewith. The complete revision was accepted, December 31, 1800 (Nettlebladt, p. 636 and Findel, p. 487).

In that year (1800) one new Lodge was warranted and the Sun Lodge at Bayreuth—now the Grand Lodge of the Sun—was affiliated and remained for a time a Provincial Grand Lodge under the Royal York.

In 1801—June 5—the Grand Master Von Sellentin resigned on account of ill-health and—September 13—Ern. Ferd. Klein was installed as Grand Master. The same year saw the birth of a Lodge at Charlottenburg and of the Lodge Socrates at Frankfort. The total of private Lodges had now risen to 16 (Findel, p. 490). In 1802 one Lodge was warranted and the closing scenes of Fessler's connexion with the Lodge were enacted. For some time angry feelings had been at work on both sides, want of appreciation on the one produced bitterness on the other and Fessler's own domineering temper added fuel to the flame. At length the Grand Master himself went over to Fessler's enemies. According to the *Constitution* the Deputy Grand Master was the all-powerful prime minister—the Grand Master, a very limited monarch. But Klein—a man of character and determination—was little inclined to play the part of *Roi Faineant* to that of Fessler's *Maire du Palais* and the position became too strained to continue.

On April 30, 1802, Fessler wrote that to facilitate a reconciliation he intended to lay down his offices *pro tem.* and requested all complaints against him to be preferred openly at once. On May 7 the Grand Lodge agreed to consider this as a formal resignation and Fessler, indignant, resigned his offices as Deputy Grand Master and Master of Urania on the 9th. His Lodge was then ordered to exclude him from membership and Fessler, hearing of this order—August 15—wrote—

September 6—with haughty scorn, washing his hands once and for all of both Lodge and Grand Lodge (Nettlebladt, p. 641). After many troubles in private and public life, Fessler entered the service of the Czar Alexander in 1809 and died December 15, 1839, aged 83, being at the time President of the Russian Lutheran Consistory at Saratow.

In 1803 the *Statutes* underwent their periodical revision, the Innermost Orient was remodelled and, besides overlooking the dogma and ritual of the Fraternity, became the dispenser of the Steps to Knowledge, while its subordinate Inner Orients were charged with the same duties in the Provinces. But these steps were reduced to a single one under the name of Scots Master and the initiations were abolished, so that practically from henceforth we have a modification of the Hamburg *Engbund* and the Rite of the Royal York may be looked upon as in all essentials that of Schroeder. The irony of fate willed that Fessler's original plans should be adopted within a few months of his expulsion.

In 1806 the Grand Lodge was closed during the French occupation, but the presence of the enemy served to draw closer the rival German rites and the National Grand Lodge entered into a pact of amity with the Royal York. In 1808 the Grand Lodge resolved that the officers of private Lodges must be confirmed and approved by itself, thus somewhat, though possibly unintentionally, limiting its own representative character. And at the revision of the *Statutes* in 1872, the distinctively Christian requirements for initiation were modified, so that Jewish candidates were accepted.

In 1810—March 18—Grand Master Klein died, and—April 30—J. H. A. Hey was elected to the office. In 1832 Hey resigned from sickness and old age and died December 17, 1838. He was succeeded by Prof. H. F. Link as Grand Master, who died in office—January 1, 1851. On June 2 ensuing, Dr. C. von Kloeden was elected Grand Master and also died in office—January 10, 1856. A similar fate befel the next Grand Master—Dr. C. W. F. Amelang—who died December 3, 1858; and, in the following year—March 26—Prince Louis William Augustus of Baden, a brother of the Grand Duke, was installed as Grand Master. The Grand Master's tenure of office being terminable with the periodical revisions of the *Constitutions*, the Prince declined re-election at the revision of 1863, but was appointed Hon. Grand Master. In 1864 Dr. J. F. Schnakenburg was installed Grand Master (under whom the *Statutes* were altered to admit of Jews being initiated) and, in 1873, Professor Chr. Fr. L. Herrig, who was re-elected in 1882.

VI. The Grand Lodge Sun at Bayreuth

On January 21, 1741, the Margrave Frederick of Brandenburg-Kulmbach erected in his own castle at Bayreuth, the capital of his dominions, a Lodge under the name of the Sun, of which he remained Master till his death in 1763. On December 5, 1741, this Castle Sun instituted in Bayreuth a City Sun with much pomp, the Margrave himself taking part in the procession. The Castle Sun soon

grafted on itself a Directory of Scots Masters, which, in some respects, discharged the functions of a non-representative Grand Lodge.

In 1757—October 24—this Directory opened the Lodge Lebanon of the Three Cedars, in Erlangen; and, in 1758—May 17—that of the Three Stars, in Anspach, the capital of the Onolzbach or cadet line of Brandenburg.

In 1763 the Margrave was succeeded by his uncle, the Margrave Frederick Christian, both in his civil and Masonic capacity.

In 1769, the elder line being extinct, the Margrave Frederick Carl Alexander of Brandenburg-Onolzbach (the younger or Anspach line) united the two Principalities. The Anspach Lodge of 1758 being also possessed of a Scots Directory, the new ruler caused it in 1772 to amalgamate with the (Castle) Sun Directory and removed the seat of this conjoint Directory to Anspach, granting it jurisdiction over the two Sun Lodges in Bayreuth, the Lebanon Lodge in Erlangen and the Three Stars Lodge in Anspach. From 1774 therefore the Sun ceased to work as a Mother-Lodge. In 1776 the City Sun went over to the Strict Observance, which the Margrave himself had joined in the same year, being the first reigning Prince who ever signed the act of Implicit (or Unquestioning) Obedience. He himself was the son of the Margrave Carl who had espoused the sister of Frederick the Great and been initiated by that king in 1740 in Frederick's Royal Lodge. The Margrave Frederick dying childless in 1799, the Brandenburg Principalities reverted to Prussia.

By the Royal Edict of October 20, 1798, all Prussian Lodges were required to hold from one of the three Berlin Grand Lodges. Accordingly, in 1799—November 19—the Anspach and Erlangen Lodges joined the Three Globes; whilst the two Suns joined the Royal York in 1800, the Castle Sun being made a Provincial Grand Lodge. It naturally accepted the Fessler Rite and was granted an Inner Orient, April 1, 1802. The Lodge of Truth and Friendship at Fürth, warranted by the Royal York—March 4, 1803—was placed under its rule, also the Morning Star at Hof, constituted June 9, 1799.

In 1806 Anspach fell to the new kingdom of Bavaria. It had meanwhile been raised to the rank of a Provincial Grand Lodge Anacharsis, under the Three Globes, with several daughter Lodges and, at the time of these all becoming Bavarian, Freemasonry was under an interdict in that country by virtue of decrees issued March 2 and August 16, 1785; renewed by the Elector—afterwards King of Bavaria—Maximilian Joseph, himself a Freemason, November 4, 1799 and March 5, 1804. In 1807, however—May 8—the King issued an edict of toleration, to which were attached very stringent conditions. A list of all members was to be forwarded to the authorities every three months, all changes of officers or by-laws to be notified, correspondence with Berlin to cease, etc. A further edict was published January 17, 1808, forbidding all State servants to join the Craft. As this deprived the Lodges of all their best members, judges, notaries, professors, military officers, even schoolmasters and clergymen, the blow was a severe one; but many of the Lodges nevertheless continued to struggle on as independent communities, until in better times

they were able to join one of the Grand Lodges of Germany. By an English patent—dated June 6, 1806—"Charles Alexander, Prince of Thurn and Taxis, Principal Commissary to His Imperial Majesty in Germany," was appointed Provincial Grand Master for Bavaria. This description, however, is vague and misleading, since with the exception of Ratisbon—which was not permanently incorporated with the new kingdom until 1810—Bavarian Masonry was extinct.

In 1810—June 30—Bayreuth also was acquired by the kingdom of Bavaria and the Lodges had to conform to the same rules, the Sun losing not fewer than fifty of its best members.

The Provincial Grand Masters meanwhile, under the Royal York Grand Lodge, were Count von Giech, von Volderndorf and Schunter.

In 1811—December 13—the Provincial Grand Lodge of the Sun declared itself an independent Grand Lodge, with four daughters, viz. the City Sun under a new name—Eleusis of Silence—the Truth and Friendship at Fürth, the Morning Star and the Golden Balance at Hof—which was warranted February 20, 1804, by the National Grand Lodge of Berlin. By slow degrees and in spite of difficulties, it added to this number. The ritual was naturally the so-called Fessler, that is, the Schroeder slightly modified, which does not differ materially from the English. The first Grand Master—Schunter—was followed by Münch, Birner and, in 1844 by S. Kolb—under whom, in 1847, the *Constitutions* were amended so as to admit Jews to the full benefits of the Fraternity. In 1849—August 25—Chr. K. Künzel was elected Grand Master and, in 1862, Friedrich Feustel. At this time the Grand Lodge Sun numbered ten daughters. New *Constitutions* were drawn up in 1868 and accepted in 1869. They were among the most liberal in Germany. The Grand Lodge was thoroughly representative of the English system; its seat as an executive body was at Bayreuth, but it held, in turn, an annual deliberative meeting and festival at the various towns where it possessed a Lodge.

In 1872 Bluntschli became Grand Master and, in 1878, Feustel once more.

VII. The National Grand Lodge of Saxony at Dresden

Many Provincial Grand Masters for the circle of Upper Saxony and for the Electorate of Saxony were appointed by England in the eighteenth century. For instance, in 1737, by Lord Darnley, H. W. von Marschall to the Circle of Upper Saxony; in 1762, Major Aloys Peter D'Agdolo to the Electorate; and, in 1766, Count von Werthern to Upper Saxony. There were possibly others, but it cannot be shown that they ever warranted a single Lodge or exercised their office in any way. Of Marschall it is known that he joined and accepted office in the Lodge Absalom at Hamburg and nothing more, whilst, at that very time, Rutowsky was active in his especial district; and, of the two latter, they were expressly relieved of their duties in the 1773 contract with Zinnendorff (cf. Findel, p. 822). Werthern indeed went over to the Strict Observance immediately after his appointment.

Nevertheless a Grand Lodge of Saxony existed at a very early date. Count Rutowsky—initiated at Warsaw in 1735—who had been a brigadier in the French service, entered that of the Elector of Saxony in 1731, was a Field-Marshal and Governor of Dresden in 1741. He died March 16, 1764. In 1738 he erected a Lodge of the Three Eagles at Dresden. It increased so rapidly that in 1739 a new Lodge of the Three Golden Swords was formed also at Dresden which, two years afterwards, numbered over fifty members. In 1741—February 15—a third Lodge—of the Three Swans—was founded. These three met together, June 24, 1741, raised the Three Swords to the rank of a Grand Lodge and chose Rutowsky as Grand Master. It appears to have been taken for granted by German writers that Rutowsky held an English patent—which may possibly be true, although, in the absence of anything like evidence to authenticate the belief, it must of necessity remain an open question.

The Three Swans amalgamated with the Three Swords, July 2, 1741. Earlier in the same year—March 20—a Lodge was formed at Leipzig, which subsequently became Minerva of the Compasses and, afterwards, the independent Lodge Minerva of the Three Palms. If not warranted by Rutowsky in the first instance, it certainly owned his sway *circa* 1747.

In 1742—January 31—this Lodge Minerva inaugurated the Lodge at Altenburg, afterwards Archimedes of the Three Tracing Boards, one of the five independent Lodges of Germany. This also joined the Union.

Rutowsky further warranted—September 2, 1743—the Three Roses at Sachsenfels, which was one of the first to join the Strict Observance; and in 1744 the Three Squares in Nossen, which soon afterwards died out. There are also traces of one or two other Lodges. The existence of this flourishing body at so early a date is very remarkable.

In 1755 the first efforts of von Hund's still undeveloped imaginings may be traced in a Lodge—Of the Three Palms—warranted by him in Dresden on September 5.

In 1760 the Three Globes also began to constitute a few Lodges in Saxony. But this part of Germany was the very centre of the Strict Observance—von Hund possessed large estates in the neighbourhood, at Lausitz and elsewhere—and naturally the first to be overrun by the new Rite. In 1762—September 5—the Three Swords accepted the Templar Ritual and system and every Lodge in the Electorate followed suit. The history of the Craft in Saxony for the ensuing half century is comprised in that of the Strict Observance, the three Grand Lodges at Berlin and the Grand Lodge of Hanover, all of which bodies constituted Lodges in the country at various times.

In 1805 some of the Dresden Lodges began to moot the question of establishing a National Grand Lodge. The idea met with general favour, four Lodges only—those at Görlitz and Bautzen and the two at Leipzig—raising objections. But the project came to naught, the stern necessities of war occupying men's minds to the exclusion of other matters.

In 1811, however, the subject was revived and a National Grand Lodge for Saxony erected. Twelve Lodges combined for the purpose. These had been constituted, in the years within brackets, as follows :—By Rutowsky—1, The Three Swords, Dresden, being the original Grand Lodge of 1742 : By the Grand Lodge of the Three Globes—2, Golden Wall, Bautzen (1802) ; 3, Leopard, in Lübben (1809) ; 4, Golden Cross, in Merseburg (1805) : By the National Grand Lodge of Prussia—5, The Desert Well, at Kottbus (1797) ; 6, Golden Apple, Dresden (1776) ; 7, the Three Hills, Freiberg (1798) : By von Hund—8, the Crowned Serpent, Görlitz (1751) : By the Three Roses of 1743 under the Strict Observance—9, the Three Flames, Plauen (1788) : By the Grand Lodge Royal York—10, Harmony, in Hohenstein (1799) : By the Provincial Grand Lodge of Hamburg—11, the Three Pillars, in Triebel (1806) : By Lodge Archimedes of Altenburg—12, Archimedes of the Saxon Union, Schneeberg (1806). It will be remarked that Nos. 1, 9 and 12 connect this new Grand Lodge historically with the extinct Grand Lodge of Rutowsky. From this date the Grand Lodge, in spite of a few losses, gradually, but continuously, increased the number of its Lodges. Some, however, of these were lost in 1815, because a part of Saxony then passed under Prussian rule.

The *Constitutions* were accepted September 28, 1811 and signed by the Lodges of the Union. They were the most liberal in Germany. The Union did not forbid High Degrees, but simply ignored them and dealt only with the Craft. It permitted any ritual in the three Degrees provided a copy was approved by Grand Lodge. The Grand Lodge consisted of two bodies. A legislative, composed of the Master, Deputy Master and Wardens of each Lodge, with a Dresden Brother specially appointed to represent each Lodge. These all had a deliberative voice, but each Lodge only had one vote. An executive, composed of the Grand Officers chosen from among the members of the legislative body. The ritual used by the Grand Lodge and recommended to its daughters was that of Schroeder.

Of the earlier Grand Masters of this body there is no list available. In 1866 G. H. Warnatz, M.D., was elected to the chair and, dying in 1872, was succeeded —October 27—by Dr. Eckstein, who gave place to Albert Wengler in 1881. Under Dr. Eckstein the revision of the *Statutes*, begun in 1874, was completed October 18, 1876. The chief alteration was a declaration that Jews were eligible for initiation —they had already been admitted as visitors in 1837. The executive still remained at Dresden, but it was enacted that the annual meeting of Grand Lodge might be movable.

VIII. Grand Lodge Concord at Darmstadt

When Louis X, Landgrave of Hesse-Darmstadt, commenced his reign in 1790, the only Lodge in his dominions was that at Giessen, of which he was a member, as well as its chief and patron. In 1785 it had joined the Eclectic Union. In 1793 the English Provincial Grand Lodge at Frankfort commenced to warrant a series of Lodges in this principality ; which, in 1806, was made a Grand Duchy, Louis X

becoming the first Grand Duke Louis I. By the events of 1814 he acquired a considerable extension of territory and in the new Provinces of his state existed other Lodges. He died in 1830, protector of all these Lodges and his successor, Louis II, who took an active part in Lodge work, also assumed the title and duties of Protector. By 1839 all the still existing Hessian Lodges had joined the Eclectic Union.

In 1808 the Grand Orient of France had constituted the Lodge Nascent Dawn in Frankfort, which contained a large Jewish element. After various quarrels this Lodge split into two factions: the Landgrave Karl of Hesse-Cassel reconstituted the Christian members as Karl of the Dawning Light, according to the Rite of the rectified Strict Observance, whilst the Jewish Brethren received in 1817 a warrant from London as the Lodge of the Nascent Dawn (No. 684). In 1836 Prince Karl died; and in 1840—September 27—Karl of the Dawning Light joined the Eclectic Union. The Lodge, however, could not agree on all points with its new Grand Lodge, more especially in relation to the High Degrees and, after many quarrels and bickerings, was excluded on July 2, 1844. Its part was taken up warmly by the Friends of Concord at Mayence and St. John the Evangelist of Concord at Darmstadt, with the result that in 1845 these two Lodges retired from the Eclectic Union.

The three Lodges, which had thus recovered their independence, petitioned the Grand Duke and Protector, Louis II, to form a new Eclectic Union; their prayer was granted and nine prominent members were deputed to frame a Constitution. This act of foundation (*Grundvertrag*) emphasized the purely representative system of Grand Lodge government, forbade all High Degrees (Karl of the Dawning Light voluntarily dissolved its Scots Lodge, which had been the origin of the whole quarrel!) and had but one fault. It refused even the right of visiting to Jews. It was signed by the three Lodges—February 27, 1846; approved by the Grand Duke—March 22—and on the following day the three Lodges met, proclaimed the Grand Lodge Concord and elected J. H. Lotheissen, President of the Court of Appeal, as their first Grand Master.

Curiously enough the Lodge Karl, whose traditions were so purely Christian, was the first to protest against the intolerance of the new Grand Lodge and this it did within fifteen months. On December 14, 1847, a majority in the Lodge repealed the By-law which debarred Jewish Masons from entering their doors and the minority, headed by Leykam (one of the nine mentioned above), resigned their membership. In 1849—March 15—nine of this minority petitioned the Grand Lodge for a Warrant for a new Lodge in Frankfort, to be called Karl of Lindenberg. The old Lodge desired to raise no objection, but as it felt that it could not meet the new one in perfect amity, sought permission—November 18—to leave the Darmstadt Grand Lodge. Both petitions were granted and Karl of the Dawning Light rejoined the Eclectic Union June 30, 1850. Karl of Lindenberg also seceded to the Eclectic Union in 1878.

The Grand Lodge Concord—consisting of three Lodges in all—elected Betz as Grand Master in 1851 and, in 1853, Lotheissen once more.

Meanwhile, Louis II, who died in 1848, had been succeeded by Louis III, who was not a Mason, nor did he appear to interest himself at all in Masonic matters. Great therefore was the astonishment produced by a Grand Ducal decree of 1859, expressing a wish to see all Hessian Lodges united under the authority of the Grand Lodge Concord at Darmstadt. This affected four Eclectic Lodges, one each at Alzey, Giessen, Offenbach and Worms; and a royal wish being equivalent to a command, non-compliance probably meant dissolution. On the other hand, submission was difficult, because the Eclectic Union having admitted Jews to initiation in 1848, whereas the Darmstadt Union would not even allow them to visit, the Lodges ran the risk of losing their Jewish Brethren, who had become very dear to them; Giessen especially was largely recruited from members of the Hebrew race. Grand Lodge, however, passed a resolution to allow these four Lodges to violate the *Constitutions*, provided they would consent to certain disabilities, viz. deprivation of the right to vote on matters of Ritual and inability of their members to fill offices in Grand Lodge. The four Lodges then joined, making seven in all.

In 1859—September 11—Lotheissen died and Matthew Leykam, Doctor of Laws, was elected Grand Master. As the latter resided in Frankfort, the Grand Lodge was removed for nine years to that city.

A new Lodge (No. 8) was constituted at Friedberg on November 10, 1862 and, in the same year, the *Constitutions* were revised. Intercourse with their Jewish Brethren having removed many prejudices, the right of visiting was conceded to all Masons of that faith.

The ninth and last Lodge was warranted at Bingen, July 7, 1867, and—a further sign of progress—its *Constitutions* permitted it to initiate Jews, but it had to submit to the same restrictions as the other four Lodges.

In 1868 the Christian Lodges, "out of their exceeding love," voluntarily conceded full rights to the five mixed Lodges, merely debarring them from furnishing a Grand Master from among their members. Leykam, who died on February 20 in this year, was succeeded as Grand Master by the Postmaster-General, Pfaltz.

At the revision of the *Statutes* in 1872 the Jews were granted full rights; so that in all Germany there are now only two Grand Lodges, the National and Three Globes, both at Berlin, which insist upon a candidate for Freemasonry being a Christian.

INDEPENDENT LODGES

I. Minerva of the Three Palms, Leipzig

In 1736 seven Masons who had been made abroad were in the habit of meeting together in Leipsic and, on March 20, 1741, they formed themselves into a Lodge. This Lodge is usually accounted a member, from the commencement, of Rutowsky's Grand Lodge of Upper Saxony; but it is also possible that it only entered into friendly relations with the Three Gold Swords. The Lodge had no special name, but it prospered exceedingly and, at the end of the year, already numbered 46

members. In 1742 its services were called into requisition to inaugurate the Lodge at Altenburg. In 1745 it split up and divided into a French Lodge of the Three Compasses and a German-speaking Lodge, Minerva. These reunited on June 5, 1747, as Minerva of the Three Compasses, which was confirmed by the Grand Master Rutowsky. In 1747—November 20—a Scots Lodge, Apollo, was grafted on the Lodge.

In 1766 a difference of opinion respecting the expediency of joining the Strict Observance caused a majority of the members to found a new Lodge, Minerva of the Three Palms, under von Hund and, in 1772, they finally severed themselves entirely from Minerva of the Three Compasses, which gradually died out. The Knightly Chapter was erected March 16, 1767.

In 1773 the Lodge constituted Minerva of the Three Lights at Querfurt and, in the following year, the Scots Lodge Apollo changed its name to Karl of the Three Palms, in honour of Prince Karl of Courland, a member of the Lodge.

The Lodge took an active part in all the affairs of the Strict Observance, but began to tire of the folly about 1776. It therefore sent no Deputies to the Wilhelmsbad Convent in 1782, nor did it adopt the rectified system. On the contrary, it ceased in 1776 to create fresh knights, so that the Chapter gradually died out, until at last the Count Hohenthal alone was left—who, to keep the history of the Chapter alive, formed a so-called Inner Union of a few chosen members of the 4th or Scots Grade. The exact scope of this institution has, however, eluded research.

In 1783 the Lodge for a time showed signs of an inclination to join the newly formed Eclectic Union, but it decided ultimately to remain isolated, or, rather, independent.

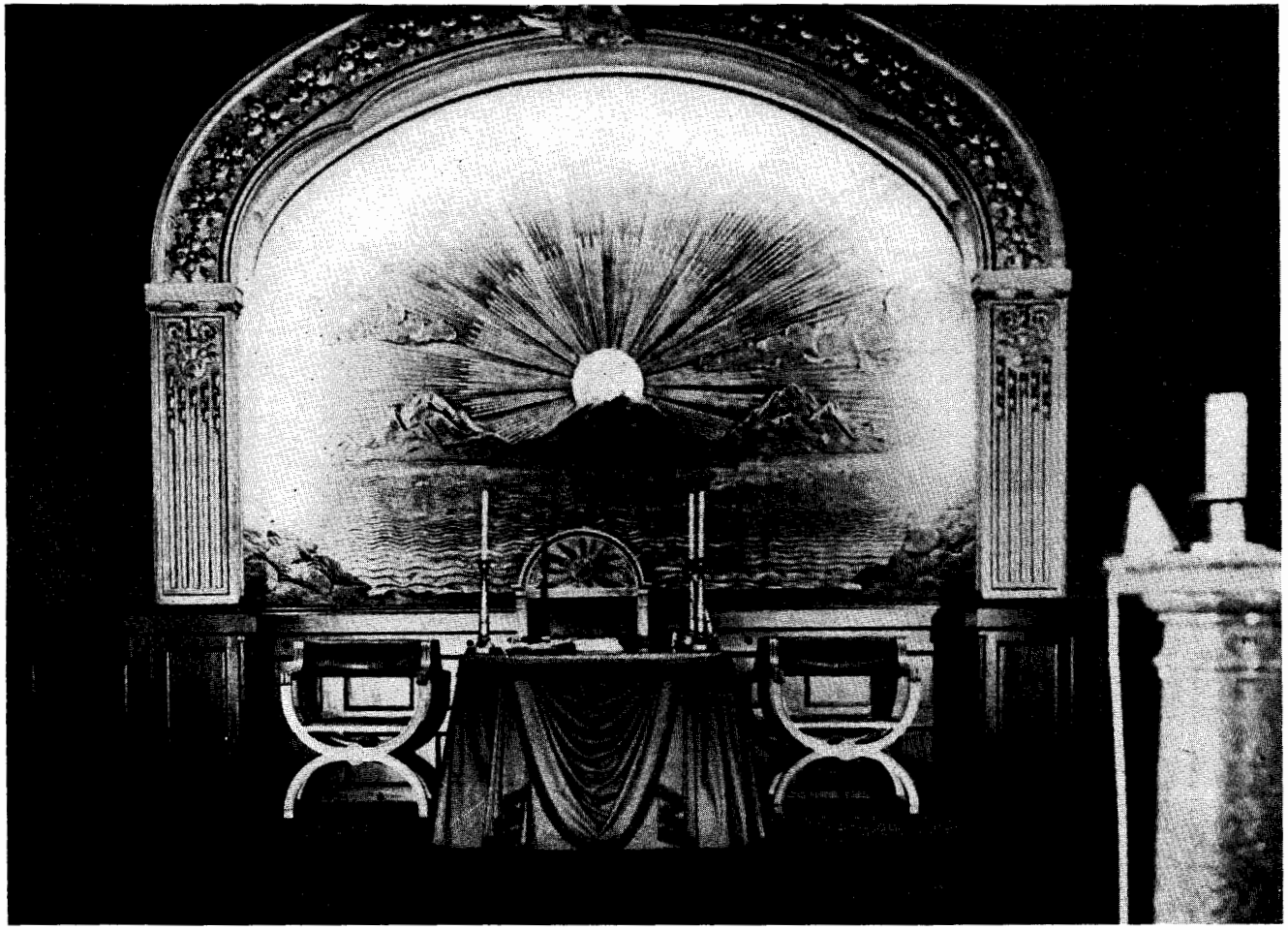
The last of the Knights, Hohenthal, died in 1819 and the *Constitutions* of the Lodge were remodelled, April 8, 1820. The old Scots Lodge Karl was formed into a Directoral Lodge, governing the affairs of the Lodge. It consisted of twenty-seven Masters. Seven members of this Directoral Lodge combined to form an Inner Union, who also completed their number from time to time in a similar manner. The duty and privilege of the Inner Union was to discuss all matters of importance before they were submitted to the Directoral Lodge, etc.

Mahlmann, Master, 1813–26, revised the Ritual which had suffered much during the Strict Observance times and this version was accepted in 1829, three years after his death.

The *Statutes* underwent revision in 1832 and 1867. On the latter occasion Jews were freed from all disabilities. In 1863 the Lodge had 359 members, which in 1878 had increased to 414, and in 1885 to 447.

II. Baldwin of the Linden, Leipzig

In 1776—February 7—several Masons, among them some of the Minerva members, founded a Lodge Baldwin under the Zinnendorff Rite. The Lodge was constituted on February 23 by Duke Ernest of Saxe-Gotha-Altenburg, Grand



Altar in the Little Temple, Berlin.

Master of the National Grand Lodge of Berlin. It suspended work July 24, 1781, but resumed on March 13, 1783, under the title of the Linden (lime-tree). In 1807—November 7—this Lodge threw off its allegiance and declared itself independent.

Beckmann, the English Provincial Grand Master for Hamburg, granted it a new Constitution—January 14, 1809—as an independent Lodge under the title Baldwin of the Linden. The Lodge adopted the Schroeder Ritual and new *Constitutions*—which were revised in 1833 and 1854.

The Lodge joined the Grand Lodge of Saxony in 1815, but retired once more in 1824, after which date it maintained its independence. Its members numbered in 1864, 302; in 1878, 424; and in 1885, 509. The strength of the Leipzig Lodges was remarkable. There were but three in the city: Minerva, independent, with 447 members; Baldwin, independent, with 509; and Apollo—under the Grand Lodge of Saxony—with 384.

III. Archimedes of the Three Tracing-Boards in Altenburg

In 1741 several Altenburg Masons applied to H. W. von Marschall, Provincial Grand Master for Upper Saxony, for permission to erect a Lodge. Marschall granted the prayer and forwarded a copy of the English Ritual, but advised them to apply elsewhere for a Warrant. The Brethren turned to the Minerva Lodge at Leipsic and were constituted by a Deputation from that body, January 31, 1742. From the very first, Lodge Archimedes conducted its proceedings in the vernacular idiom and was probably the earliest German Lodge that ever did so; in 1743 it published the first German Masonic song book. In 1751 Prince Louis Ernest of Saxe-Gotha-Altenburg was Master of the Lodge and he procured from the Three Globes a Warrant for a Scots Chapter, which, however, died out almost immediately afterwards. The Altenburg Fraternity, which always adopted innovations with reluctance, worked pure English Masonry until 1775. As seen already, on June 30 of that year, Duke Ernest II of Saxe-Gotha-Altenburg was elected Grand Master of Zinnendorff's Grand Lodge; and Archimedes naturally joined the National Grand Lodge and accepted the Swedish Rite. Although the Duke resigned in disgust the following year, the Lodge did not reassert its independence until 1785 and, subsequently to that date, continued to use the Ritual, to which it had become accustomed in the preceding ten years, even keeping up the practice after joining the Eclectic Union in 1788.

It seceded from the Eclectic Union, in anticipation of the threatening political troubles, in 1793; the same reasons induced it to suspend its meetings on January 9, 1795, after having declared its officers "permanent" during the interim. In 1796 it reopened. At the beginning of the nineteenth century it rejected the Zinnendorff Ritual and accepted as a temporary measure that of the Eclectic Union. Pierer received orders to compile a new one and, after carefully comparing the Rituals of England, Scotland, Ireland, the Royal York and Hamburg, his version

was accepted in 1803. In the same year Schneider published the *Constitutions* of the Lodge, a work even now much sought after for its valuable contributions to Masonic archæology, which show a wonderful power of just criticism considering the time at which they appeared. From this epoch may be dated the rise of the brilliant Altenburg school of Masonic historians and students, to whose labours all are much indebted. No fewer than three Masonic journals owe their birth to this school—the *Journal für Freimaurer*, the *Zeitschrift für Freimaurerei* and the *Ziegeldecker*—which in later years became the *Bruderblätter*. The last-named publication continued to appear until 1854. Fallou, whose work has been alluded to so often, was a member of the Lodge.

In 1803—December 18—the Lodge opened a branch at Gera, but this was afterwards constituted by it an independent Lodge, October 25, 1804. The Altenburg Lodge divided into two in 1803 and erected a Directoral Lodge to govern the Lodge at Gera and the two new divisions at Altenburg; but the whole arrangement was abrogated in 1805, when the old position was resumed.

In 1809 the Lodge established a branch in Schneeberg, but this joined the Grand Lodge of Saxony in 1812.

In the election of its officers, etc., this Lodge followed the English plan; but it possessed a sort of permanent committee to sift matters before they came before the Lodge, consisting of the Master and Deputy Master, the Wardens, all Past Masters and Wardens. Its library contained over 700 valuable works. In 1823 it opened a savings' bank, largely used by the surrounding population. In 1861 its members numbered 210; in 1878, over 250; and in 1885, 271.

IV. Archimedes of Eternal Union at Gera

On January 16, 1803, several resident Masons formed a Masonic club in Gera (the capital of the principality of Reuss the Younger, one of the pigmy independent states of Germany) and, at the close of the same year—December 18—this club was declared a branch establishment or Deputation Lodge of Archimedes at Altenburg, under the name Archimedes of Eternal Union. That is, it could only act under the directions of its parent and in its name, much as an agent acts for his principal. This state of tutelage proving inconvenient, the Lodge petitioned for independence and, in the result, was reconstituted by Lodge Archimedes (of Altenburg), October 25, 1804. The German Grand Lodges, however, refusing to acknowledge the right of one Lodge to constitute another and declaring the Lodge at Gera to be clandestine, the subject of this sketch at last petitioned Schroeder in Hamburg to grant it an English Charter. This was issued April 30, 1806. It then accepted and worked the Schroeder or Hamburg Ritual. Gera was not in the jurisdiction of Hamburg; but Grand Master Beckmann granted the Warrant by virtue of his right to do so outside his district in states where no Grand Lodge existed. (G. W. Speth gave the Warrant at length in *The Freemason* of May 16, 1885.) At Gera and Hamburg the Lodge was considered as directly dependent

on London, whilst by the English authorities it seems to have been regarded as subject to Hamburg. This may account for the fact, that it only received an English number (669) in 1815, five years after the Provincial Grand Lodge for Hamburg had ceased to exist. Virtually, however, Archimedes retained its independence. The princes of Reuss were members and patrons of this Lodge. Speth (in *Royal Freemasons*) gives as such Henry LIV of Reuss-Lobenstein (1810), Henry LXXII of Reuss-Ebersdorff and Lobenstein (1827), Henry LXXVI of Reuss-Lobenstein (1852) and Henry LXVII of Reuss-Schleiz (1852). In 1862 the membership of this Lodge was 121; in 1885, 187.

V. Karl of the Wreath of Rue, Hildburgshausen

Hildburgshausen is a town in the small Duchy of Saxe-Meiningen. According to the *Handbuch*, a Lodge, Ernestus, was warranted here by England in 1755, which only lived a few years. No trace of it is to be found in the English Lodge lists.

In 1787 a second Lodge was warranted—also from London, which was continued in the English Lists till the Union; this was the Lodge Charles of the Ruewreath, but the Lodge lists call it Lodge of St. Charles, No. 495. The Wreath of Rue is part of the armorial bearings of the Dukes of Mecklenburg. It worked independently under the immediate protection of its princes and the number of its members in 1885 was 54.

In 1883—October 14—the five Independent Lodges entered into a Treaty of Alliance and Bond of Union.

EXTINCT GRAND LODGES

I. Hanover

Of all the extinct Grand Lodges of Germany this is, by far, the most important and, naturally, of most interest to English readers.

On July 26, 1743, Provincial Grand Master Lüttmann, of Hamburg, deputed Simon as Provincial Grand Master for Hanover, but no sign exists that he ever displayed any activity in that office. There was, indeed, inanition, almost complete, between 1743 and 1746, explained by Findel as due to an inquiry instituted by the ecclesiastical court of Hanover against the theologian Kirchmann, who had been initiated in Harburg. The court forbade all clergymen to belong to any Fraternity whatever.

On January 19, 1744, Lieutenant, afterwards Captain, of Horse Grenadiers, Mehmet von Königstreu was initiated in Lodge Absalom at Hamburg. His father, Mahomet, had been taken prisoner of war as a child in Candia during the Venetian Wars. Prince Maximilian of Hanover brought him home and had him baptized Louis Max. Mehmet. He was subsequently ennobled, appointed Gentleman of the Bedchamber to King George and died at Kensington Palace, 1726. In 1746—

January 21—he obtained a Warrant from Lüttmann and, on the 29th, founded the Lodge Frederick in Hanover, so called in honour of Frederick, Prince of Wales. In 1753—June 27—Hinüber was elected Master and, in 1755, in consequence of a slight difference of opinion with Hamburg and of discovering that the Lodge had not been registered in England, he made use of his business relations with England to ascertain if there was any chance of obtaining a Provincial Warrant for Hanover. Being assured that if the Lodge would indicate some special Brother, a patent would be forthcoming, the Lodge elected Hinüber as Provincial Grand Master—June 25—and—November 28—he was appointed Provincial Grand Master of all His Majesty's German dominions, "with a power [in the Province] to choose his successors" (*Constitutions*, 1756, p. 333). The Grand Lodge Frederick in Hanover was registered as No. 208, became No. 122 in 1792, and was "dropped out" at the Union (1813).

There sprang up in Austria and Germany a system of Deputy Lodges, one of which—The Three Hearts—was formed in connexion with the Lodge Frederick at Hanover (see *Ars Quatuor Coronatorum*, v. 15). Deputy Lodges were of two kinds, viz. those meeting on single occasions for specified purposes away from the accustomed meeting-places, held at The Hague and at Hamburg, for the initiation respectively of the Duke of Lorraine and of Frederick, Crown Prince of Prussia; and those of a more permanent character, where the Lodge empowered some of its members residing at a place distant from the regular meeting-place to assemble, appointing, for that purpose, a Deputy Master, who was authorized to initiate candidates and, generally, to transact Masonic business. All expenses attendant upon such meetings were borne by the parent, who also received, without deduction, the fees paid by the candidates, together with any other revenue.

In 1754 John Frederick Raban de Spörcke, attached to the Danish Court and a member of Lodge Frederick, went on a short visit to Vienna, where he met some members of the Craft and others, who desired to be initiated. Knowing that, in 1747, permission had been granted for Deputy Lodges elsewhere—one especially at Göttingen (named Augusta), dissolved in 1753—he sought and obtained permission to hold one at Vienna, on condition that the Lodge should be closed when he left the city. He was, of course, appointed Master. The furniture and all requisites were sent to Vienna from the Lodge Frederick. The patent was dated May 22, 1754 and the Lodge was bound to Anderson's *New Book of Constitutions*. This Deputy Lodge was opened on June 21 following under the name of The Three Hearts. One of the candidates on June 28 is described as "Hobart, son of Lord Buckingham." From particulars given afterwards this was evidently George Hobart, eldest son of John, first Earl of Buckinghamshire, who succeeded as third Earl on August 3, 1793. He was M.P. for St. Ives in 1754 and for Beeralston in 1761, 1768 and 1774. He was for a time Opera Manager in London and, in 1762, was appointed Secretary to the Embassy in St. Petersburg (as it was then known), where his half brother, John, who became second Earl, was Ambassador. Hobart was raised to the dignity of a Master Mason on July 12 of the same year. Overtures

were then made by the Lodge of The Three Cannons for an amalgamation, but this was not possible because of the condition that the Lodge must be under the control of de Spörcke. One interesting feature in connexion with this Lodge is that all the members adopted assumed names, such as Cleander, Liberty, Minerva, Galen, Nagel, Xerxes and the like. After the departure of de Spörcke for Hanover, notwithstanding the injunction, J. A. Hinüber became Master, rendering account of all transactions to Lodge Frederick at Hanover. This Deputy Lodge came to an end on July 21, 1755.

On June 24, 1756, the Grand Lodge made a formal visitation to the Lodge Frederick and the next year—January 31—Frederick accepted a Warrant of Confirmation from the new Grand Lodge of Hanover.

On the outbreak of war all Masonic meetings "with the enemies of their country" were avoided and this put a complete stop to Masonic work until 1758. In 1760 a Scots Lodge, Karl of the Purple Mantle and, in 1762, May 24, the Lodge George of Hanover, were founded.

In 1764 Hanover was formed by von Hund into the Prefectory Callenberg under the Strict Observance system, which, at first, was vigorously opposed by the Grand Lodge and its daughters, but gradually acquired preponderating influence. The last Craft meeting of the Lodge Frederick occurred January 12, 1765.

Schubart arrived in Hanover October 13, 1766 and commenced his propaganda on the 27th. Prince, afterwards Grand Duke, Karl of Mecklenberg-Strelitz joined the Strict Observance in Celle and was appointed Protector of the district; on November 25 the Lodges George and Frederick dissolved in order to reconstitute themselves as the Strict Observance Lodge of the White Horse and thus the Grand Lodge of Hanover ceased to exist. As a consequence, in 1773 Hanover was made a neutral territory, open alike to the Grand Lodge of England and the National Grand Lodge of Prussia at Berlin.

Zinnendorff, who immediately invaded the district, met with remarkable success. In 1774 he established a Lodge of the Golden Compasses at Göttingen; in the same year this Lodge warranted the Black Bear in Hanover and the Crocodile in Harburg, in 1775 a Lodge in Lüneburg; whilst, in 1777, the National Grand Lodge constituted the Cedar in Hanover, a Lodge in Stade and, in 1778, one in Hameln.

Meanwhile the Fraternity had found themselves disappointed in the Strict Observance and took no interest in Lodge matters, so much so that the White Horse did not meet between 1775 and 1778. The Protector, Grand Duke Karl, to remedy this state of affairs, ceased working the Strict Observance Rite, gradually altered the Ritual of the first three Degrees and, without formally renouncing the Templar connexion, practically revived the extinct Grand Lodge by converting the Scots Lodge Karl of the Purple Mantle into a Directoral Lodge over all Lodges of the Strict Observance in His Majesty's dominions in Brunswick, Lüneberg and Hanover. After the Wilhelmsbad Convent of 1782 the Fraternity in these lands declined to accept the rectified system and calmly continued in their own

way. Some few of the Zinnendorff Lodges, more especially the Black Bear, at this time entered into more or less intimate relations with the Lodges under the Grand Duke, Governor of Hanover for George III.

In 1786 this Prince, being in England, procured, with Col. Graefe's assistance, the reinstatement of the Provincial Grand Lodge of the Electorate of Hanover and British Dominions in Germany (the patent granted to Prince Charles of Mecklenburg-Strelitz bore date July 5, 1786—*Grand Lodge Records*) together with a Warrant under the No. 486 for the former Zinnendorff Lodge of the Black Bear. The Lodge White Horse then prefixed its former name and became Frederick of the White Horse and, November 28, this Lodge and the Black Bear joined in re-establishing the Provincial Grand Lodge. A Royal Arch Chapter was also added by Graefe, but was very short lived.

The district was, however, invaded in 1786 by the Eclectic Union at Hoya and, in 1792, by the National Grand Lodge of Germany at Osterode.

In 1796 new *Statutes* were enacted in consonance with the new arrangements, of which the chief fault was the non-admission of Jewish candidates.

In 1791 the Provincial Grand Lodge constituted new Lodges in Münden and Einbeck. In 1799 Fessler visited Hanover and was enthusiastically received, as was Schroeder in 1800. The immediate result of these visits was a closer bond of union between the Grand Lodge Royal York and the Provincial Grand Lodges for Hanover and Hamburg. But of still greater importance was the consequent adoption by Lodge Frederick—August 10, 1801—of the Schroeder Ritual, an example soon followed by the Provincial Grand Lodge and all its daughters. This opened the door to candidates of the Jewish persuasion.

A troublous time now awaited the Fraternity in Hanover: in 1803 the French troops entered into possession of the country and, in 1806, were replaced by the Prussians. Meanwhile the Lodges only met when absolutely necessary, but it is worthy of note that they yet managed secretly to celebrate the birthday of King George. In 1806 the Grand Lodge of the Three Globes constituted a Lodge at Osnabrück. In 1807 the Lodges summoned courage to resume work; in 1808 new *Statutes* were promulgated; in 1809 the Provincial Grand Lodge warranted a Lodge in Lüneburg and that of the Three Globes another in Goslar; and in 1810 Hanover became an integral part of the short-lived kingdom of Westphalia. The Grand Lodge of that kingdom was, however, so tolerant that the Lodges were not compelled to give in their adhesion and, although some few Hanoverian Lodges joined it, the Provincial Grand Lodge retained its separate existence, as did most of its daughters.

In 1813—November 30—Ernest Augustus, Duke of Cumberland, fifth son of George III, visited the Lodge Frederick of the White Horse and, at the ensuing banquet, prayed admission as an active member. It is needless to say that the request was joyfully granted. The events of 1814–15 raised the Electorate of Hanover to the rank of a kingdom, besides considerably enlarging its boundaries. In 1815 the Provincial Grand Lodge constituted a Lodge in Nienburg and affiliated

the one warranted in Celle by Hamburg in the previous year. It also received the adhesion of a Lodge in Göttingen which had been erected by the Grand Lodge of Westphalia and several of its daughters who had joined that body now returned to the national fold.

Karl, Grand Duke of Mecklenburg, died November 6, 1816 and was succeeded as Provincial Grand Master by Count L. F. von Kilmansegge, whose appointment is first noticed in the *Freemasons' Calendar* for 1822. In the same publication Lodge Frederick of the White Horse reappears as No. 146* and eleven other German Lodges—Nos. 734, Frankfort; 735, Nuremberg; 736–44, Hanover—are added to the roll, all under the year 1821. Gradually, however, a feeling arose that the Grand Lodge should declare its independence. In consequence—November 1, 1828—the Duke of Cumberland proclaimed the autonomy of the Grand Lodge of the Kingdom of Hanover and was himself elected its first Grand Master.

The year 1828 saw the accession of the Lodge at Hildesheim, Door to Virtue, No. 312, warranted by England, December 27, 1762; and new Lodges were constituted at Stade 1845, at Kassel 1849 and at Klauenthal 1851. New *Statutes* had been passed January 22, 1839.

At the death of William IV in 1837, Hanover became an independent kingdom and the Duke of Cumberland, Grand Master, succeeded to the vacant throne. He died in 1851 and was followed by his son, George V. In 1852—March 19—although not a Mason, George V assumed the patronage of the Craft and, in 1857, caused himself to be initiated in the Black Bear, as the representative of all the other Lodges in the kingdom, becoming thereby an active member of each one of them.

Von Hattorf had been elected Grand Master in 1851 and, at his death, July 29, 1854, was succeeded by Count Bentinck, February 1, 1855. In 1857, however, the King expressed his intention of assuming the Grand Mastership upon the condition that the Hanoverian Lodges under foreign Jurisdictions should join the Grand Lodge of Hanover and that the *Statutes* should be so altered as to exclude Jews from initiation. The latter condition was sorrowfully complied with; the former was only opposed by the Zinnendorff Lodge erected at Stade in 1777, which preferred dissolution.

In the following years new Lodges were constituted—1857, at Verden; 1858, Harburg; 1859, Leer; 1860, Ulzen. In 1861 the number of Lodges was 22, with 2,187 members. The last Lodge was warranted in 1863 at Hameln.

In the Austro-Prussian conflict of 1866 Hanover unfortunately espoused the losing side and suffered by annexation to Prussia. Now, inasmuch as the edict of 1798 only acknowledges three Grand Lodges in Prussia and no other Lodges but those dependent upon these three, extinction stared the Grand Lodge of Hanover in the face. Nevertheless had it at once applied for permission to rank as a fourth Grand Lodge and, had the Grand Master himself resigned, there is reason to believe that the prayer might have been granted. Hamburg and Frankfort are now Prussian, but the edict of 1798 was not enforced in their case in 1870. But resignation

formed no part of the late King's intentions; there is every cause to conjecture that, on the contrary, the position of Grand Master entered into his political calculations.

The Deputy Grand Master Krüger endeavoured to get Hanover constituted a fourth Grand Lodge. King George thereupon tried to impeach him in Grand Lodge—by which body resolutions were passed—December 8—approving the step taken by the Deputy, but setting a limit to his future activity. Krüger resigned, as did his successor, Bödeker. The King then appointed Bokelberg. On April 17, 1867, the Grand Lodge resolved to petition the King to retire, upon which his agent, the Deputy Grand Master Bokelberg, resigned. The Grand Lodge then took matters into its own hands, and—June 6—17 Lodges elected Krüger Grand Master. But it was too late. On September 30 the Minister of Justice and of the Interior closed the Grand Lodge of Hanover by virtue of the edict of 1798 and nothing remained for the subordinate Lodges but to choose their new superiors. Velzen, Goslar and Osnabrück joined the Three Globes; Bückeburg, the Grand Lodge of Hamburg; Walsrode dissolved; Cedar, in Hanover, joined the National Grand Lodge; the other 17 Lodges affiliated with the Grand Lodge Royal York and were of material weight in carrying the more liberal *Constitutions* of that Grand Lodge in 1872.

II. Mother-Lodge of Silesia in Glogau

This was a Grand Lodge under the Strict Observance. On May 20, 1765, von Hund constituted a Mother-Lodge at Nistiz, with the name of Celestial Sphere of Gold. It was removed in 1772 to Gross-Osten and warranted in 1772 a Lodge at Glogau. In 1779 the Mother-Lodge removed to Glogau as the Grand Lodge of Silesia. It constituted some other Lodges, but both the Grand Lodge and its daughters closed on June 24, 1794, after the downfall of the Strict Observance and the death of Duke Ferdinand of Brunswick.

III. Mother-Lodge for the Provinces of East and West Prussia and Lithuania at Königsberg

This also was a Strict Observance Grand Lodge. The oldest Lodge in Königsberg, the Three Anchors, was constituted September 12, 1746, dissolved in 1760 and immediately reconstituted by the Three Globes, June 10, 1760, as the Three Crowns. In 1769 it joined the Strict Observance and was raised to the rank of a Provincial Grand Lodge, as above, in which capacity it warranted several Lodges. In consequence of the Prussian Edict of 1798 recognizing only three Grand Lodges in that kingdom, it subsided into its former position of a daughter Lodge of the Three Globes in 1799. The Lodge is still active. In 1863 it numbered 262; in 1885, 312; and to-day (1930), 459 members.

IV. Grand Lodge of the Three Keys at Ratisbon

This was in its time an important Grand Lodge, remarkable for having successfully resisted the blandishments of the Strict Observance. Its influence extended over a very large circle. In 1765 a Prince of Thurn and Taxis founded in Ratisbon a Lodge St. Charles of Constancy, which he himself dissolved in 1774. But, during those nine years, it had given birth to a second Lodge, Crescent of the Three Keys, constituted May 1, 1767. The Master of that Lodge, Schkler, who had been initiated in Amsterdam, obtained—July 1, 1768—from Grand Master Von Botzelaar of the Netherlands, a Warrant of Constitution and immediately assumed for the Lodge the prerogatives of a Grand Lodge. It worked the Degrees of the Craft, with those of a Scots Lodge superadded, in 1770; the latter were, however, suppressed in 1784, so that—considering the times—the Lodge kept itself remarkably pure. In 1771 it warranted its first daughter, Hope, in Vienna and, during the next twenty years, Lodges in Marktseft on the Main, Munich, Passau, Ulm, Baitsch, Neusohl in Hungary, Hermannstadt in Siebenbürgen, (a second) in Vienna, Görlitz, Dresden and Hanover—in all twelve. Schkler was Grand Master from 1771 to 1777, when he resigned; and the second Grand Master, the Prince of Thurn and Taxis, was elected in 1799. It is probable that this long interregnum was due to the ravages committed in every direction by the Strict Observance. From 1793 to 1799 the Lodge was perfectly dormant, owing to the disturbing effects of the Revolution. But it resumed activity with the new Grand Master, who, June 6, 1806, obtained a patent from England. In this he is styled "Provincial Grand Master for Bavaria," an excusable error, Ratisbon being one of the recent acquisitions of that State; and it is indeed surprising that the Grand Lodge did not take the place now occupied by the Sun of Bayreuth. The Lodge also changed its name to Karl of the Three Keys and constituted several Lodges, for instance, Leipzig and Heidelberg. In the first decade of last century the Grand Lodge had lost all her daughters through death or desertion, but was itself strong and much respected throughout the Continent; with Sweden especially it stood on the most intimate terms from 1801 to 1823. It gradually fell into decay, but once more, about 1830, flickered up under Von Stachelhausen. On his departure from Ratisbon the Lodge died out altogether, *circa* 1840. A detailed account of this Lodge will be found in *Latomia*, vol. xxii, 1863, pp. 322–30.

V. English Provincial Grand Lodge for Brunswick at Brunswick

This Grand Lodge can hardly be said to have existed, but its short history exemplifies the unsettled state of the Craft at this period. In 1744—February 12—the Lodge Jonathan was founded and opened by the Grand Lodge of Hamburg; and, on December 27, its founder, Kissleben, was appointed Permanent Deputy Grand Master. In 1762 the Lodge superadded the Rosa-Clermont Chapter; and, in 1764, the Master, Von Lestwitz, was appointed by England Provincial Grand Master for Brunswick (*Constitutions*, 1767, p. 365; Preston, 1812, p. 261). But

whilst the Warrant was on the road, Lestwitz and the Lodge had both deserted to the Strict Observance, so that the Provincial Grand Lodge was never erected. A minority of the Lodge, however, continued the old Lodge Jonathan; and, in the same year, Le Boeuf, in his quality of a Scots Master, established a French Lodge. These three quarrelled, so that the Duke Ferdinand of Brunswick closed them all and founded two new ones, one working in French as a Mother-Lodge, St. Charles of Concord and a German Lodge Jonathan. This he did by virtue of a Provincial patent granted to him by England, July 5, 1768. The Lodges were constituted on October 10 and 11, 1770. But before the end of the year Ferdinand had signed the Act of Strict Observance and that was the end of the second Provincial Grand Lodge of Brunswick. St. Charles of Concord was granted a place in the English registry as No. 400 in 1770 and continued on the roll until 1813 (as No. 259)—one of many proofs that the Grand Lodge of England knew little and cared less concerning foreign affairs.

VI. Bode's Union of German Freemasons

In 1788—March 1—the Directoral Lodge of the Eclectic Union at Frankfort resumed its former position as a Provincial Grand Lodge under England. This seems to have given umbrage to the Compass Lodge in Gotha, who feared or pretended to fear, that the perfect equality among the Eclectic Lodges would be violated. Their chief adviser was Bode. As he was a convert to the Illuminati and Frankfort had declared itself adverse to that sect, this circumstance may have also contributed to the ensuing events. Certain it is that the Gotha Lodge issued a circular to all German Lodges—November 24, 1790—signed by nine Masters "acting under the advice of a highly instructed Mason" (Bode) calling upon all Lodges to aid in forming a general Union of German Lodges on the real Eclectic principles. The Gotha Lodge was erased and that of the Three Arrows at Nuremberg took its part so warmly as to provoke a like result. These were the only two Eclectic Lodges that joined Bode's Union, which in all never numbered more than ten Lodges. Bode died in 1793 and, with him, the projected union and Grand Lodge after a precarious existence of three years. The movement is of interest, as the last effort of a man who was made a Hamburg Mason in 1761, dubbed a Templar Knight in 1764, who, in 1782, first took up the idea that the Jesuits were at the bottom of all the High Degrees and finished by joining the Illuminati.

VII. Grand Orient of Baden at Mannheim

In 1778 Mannheim belonged to Bavaria and the Lodge Karl of Unity was constituted in that city—November 28—by the Grand Lodge Royal York. In 1783 it joined the Eclectic Union and, in 1785, was closed together with all other Bavarian Lodges. In 1803 Mannheim was made over to the Grand Duchy of Baden and, in 1805, the Lodge reopened under Karl von Dalberg. In 1806 it received a Warrant from the Grand Orient of France, accepted the modern French Rite and

changed its name to Charles of Concord. Its Chapter then declared itself a Grand Orient for the Duchy of Baden and was acknowledged as such by France on June 25, 1807.

In 1808 it was joined by the Lodge Karl of Good Hope, Heidelberg, warranted in 1807 by the Grand Lodge of Ratisbon—which it deserted, but rejoined, in the same year. In 1809 it constituted the Lodges Temple of Patriotic Light at Bruchsal and Karl and Stephanie at Mannheim; so that in all the Grand Orient extended its jurisdiction over three Lodges. Its Grand Master was Karl, Prince of Ysenburg. The Grand Duke, Karl Friedrich, being dead, his successor, Karl Ludwig Friedrich, issued—February 16, 1813 and March 7, 1814—decrees suppressing secret societies and, with them, Freemasonry throughout his dominions. All Lodges in Baden then closed and the Craft was not allowed to reassert itself until 1845; but there is no longer a Grand Lodge for Baden.

VIII. Grand National Union of Baden Lodges at Carlsruhe

This Union was contemporary with the foregoing. The Karl of Unity at Carlsruhe was warranted by the Eclectic Union in 1786, closed during the Revolution from 1791 onwards and reopened in 1808. The Lodge Noble Prospect at Freiburg was warranted by the Provincial Grand Lodge for Austria at Vienna in 1784, joined the Eclectic Union in 1785 and was also dormant from 1793 to 1808. The Karl of Good Hope at Heidelberg was warranted by Ratisbon in 1807, joined the Grand Orient of Baden 1808 and rejoined Ratisbon the same year.

These three Lodges—May 23, 1809—erected the Grand National Union of Lodges, to be governed, not by a Grand, but by a Directoral Lodge, the Lodge exercising this function to change every three years. Lodges of each and every Ritual were eligible for the Union, except those working the French Modern Rite—which was ceded to the Grand Orient of Baden. These two Grand Bodies subsisted side by side in perfect amity. The Heidelberg Lodge threw off a shoot in 1809, which was constituted by the Eclectic Union and joined the Baden Union without apparently deserting Frankfort. In like manner the original Heidelberg Lodge appears to have belonged to the Ratisbon Grand Lodge and the Baden Union. In 1809 the Bruchsal Lodge also joined it without deserting its Grand Orient and there is a further though somewhat undefined allusion to a Minerva Lodge at Mannheim. Its Grand Masters were successively K. F. Schilling von Canstadt and Hemeling. The Directory remained at Carlsruhe until July 1, 1812, when it was removed to Freiburg, but in 1813–14 the same fate of course overtook this Union, which crushed the Grand Orient of Baden.

IX. Grand Orient of Westphalia in Cassel

An English Provincial Grand Master, described in the *Constitutions* (1767, p. 365) as George Augustus, Baron of Hammerstein, was appointed by Earl Ferrers —1762–4—for Westphalia, but he does not appear to have exerted himself to any purpose, for nothing more is known of him.

In the electorate of Hesse-Cassel the first Lodge was constituted at Marburg in 1743 and others soon followed. The Strict Observance in due course swamped the Craft and, on its subsidence, the preponderating influence was that of the Grand Lodge Royal York. In 1794, however, the Elector suppressed all the Lodges in his dominions.

In 1807 the Electorate and the city of Cassel became the centre of Napoleon's kingdom of Westphalia, at the head of which he placed his brother Jérome.

The first Lodge to revive, Frederick of Friendship, took the name of Jérome Napoleon of Fidelity and, in order to avoid falling under a French Jurisdiction, erected a Grand Orient of the Kingdom of Westphalia, February 10, 1808. This was done at the instigation of Count Siméon, Jérome's chief minister, himself an assistant Grand Master of the Grand Orient of France. The king was Grand Master and Simeon his Deputy; but all the other officers were Germans. The utmost toleration prevailed and Lodges under other Jurisdictions were not compelled to affiliate; any Ritual was permitted and Lodges enjoyed complete freedom from interference in their private affairs. Three new Lodges appear to have been constituted in Cassel (1808–13), and the following joined:—Münden, Alfeld, Hildesheim, Einbeck, Goslar, Osterode, Heiligenstadt, Eschwege, Göttingen, Nordhausen, Celle, Marburg, Hanover (a new French one), Helmstedt, Magdeburg, etc. In 1813 the kingdom of Westphalia disappeared and with it the Grand Orient.

X. Grand Lodge of Hesse-Cassel in Cassel

The Elector having been restored, the old edict of 1794 suppressing the Craft was revived. Von Bardeleben succeeded in obtaining a repeal of this obnoxious decree, but only on the condition that the Lodges would submit to the Grand Lodge Royal York, under an intermediate Provincial Grand Lodge for the Electorate, with Bardeleben as the Provincial Grand Master. Accordingly two Lodges at Cassel and one at Eschwege constituted—May 26, 1814—the Provincial Grand Lodge desired by the Elector and placed themselves under the Royal York of Berlin. In 1817, however, this Provincial Grand Lodge declared its independence under the title of Mother Grand Lodge of the Electorate of Hesse and the Elector William II on his accession, promised it his protection. Besides the three already mentioned, the following at Marburg, Rinteln, Hanau, Ziegenhain, Hersfeld, Neutershausen; in all, nine Lodges formed part of this Jurisdiction. But, on July 19, 1824, an edict of the Elector once more suppressed and interdicted the Lodges and, in spite of all petitions to the contrary, they remained forbidden and closed until the events of 1866 caused the Electorate to be incorporated with Prussia.

OTHER MASONIC UNIONS NOT CLASSED AS GRAND LODGES

I. Grand Union of Freemasons (Fessler's)

It will be remembered that in 1799 and 1800 both Fessler and Schroeder visited Hanover and, about the same time, these two ardent reformers made each other's acquaintance. Early in 1801 Fessler attempted to strengthen the hands of

the leading supporters of pure Freemasonry by drawing closer the bonds of union between the Provincial Grand Lodges for Hamburg and Hanover and the Grand Lodge Royal York of Berlin. On August 20, 1801, a tripartite treaty was concluded between these bodies, entitled *Magnum Foedus Latomorum*, providing for mutual representation, communication of all Minutes and for a select circle in each Grand Lodge for the free imparting to one another of all ritualistic and historic knowledge. Resolutions were adopted against the use of any of the old-fashioned High Degrees and provision was made for the admission to the Union of other Grand Lodges. Frankfort was invited to join the Union. But at this time the Provincial Grand Lodge was dormant and wished to refer the matter to England before deciding. Deceived by this condition of affairs, the Royal York warranted a Lodge—Socrates—in Frankfort, December 4, 1801 and to the friction to which this gave rise, the absence of a reply from London and the renewed dormancy of the Provincial Grand Lodge for Frankfort in 1803–5, must be ascribed the failure on the latter's part to affiliate with the Union. Following this came the French occupation of Berlin and Hanover, thus the Union gradually lost its hold on the Lodges and is now confined to a mutual representation in Grand Lodge, which, however, has extended to all the other Grand Lodges of Germany.

II. The Correspondence Bureau

In most German Lodges two secretaries divide the work between them, one attending to the Minutes and records, the other conducting the correspondence, both with members and with the Lodges in fraternal alliance. It is usual for the latter to forward, in the summer, to every member and allied Lodge a so-called St. John's letter, detailing the events of the past twelve months, giving a list of present members. In some cases allied Lodges undertake a regular exchange of their respective Minutes. As the parties to these arrangements increased in number, the work became more onerous and Dr. Lechner of the Baldwin Lodge, Leipzig, formed a plan to facilitate matters, which was communicated to the Lodges by circular in 1831. According to this scheme the Baldwin Lodge was to act as a central point under a special officer charged to receive proceedings from all quarters, and to distribute them to all corresponding members. Forty-two Lodges joined the Association at the outset.

III. Union of the Three Grand Lodges of Berlin

A Union, composed of the Grand and Deputy Grand Masters of these three Grand Lodges, was founded in 1810 to deliberate on matters of common interest. It had been preceded by a joint monthly committee meeting, established in 1807. Unfortunately in 1823 the Grand Lodge of Hamburg and the National Grand Lodge quarrelled about the Lodge at Rostock. Hamburg brought its case before the Union through the good offices of the Grand Lodge Royal York. This produced very strained relations and the Union—by common consent—quietly came to an end.

IV. Prussian Grand Masters' Union

About the year 1830 the three Berlin Grand Lodges had, in a great measure, forgotten their quarrels and lived together in peace and amity. To ensure a continuance of this happy state of affairs, the Union of Prussian Grand Masters was established December 28, 1839. On that day the following officers met together—Von Donnersmark and Selapinsky, the Grand Master and Deputy Grand Master of the National Grand Lodge, Link and Bever, the Grand Master and Deputy of the Royal York; O'Etzel and Schmückert, filling similar offices in the Three Globes; and the three Grand Secretaries. The object of this Union was to take counsel in common on important Masonic matters and to strengthen the bonds of friendship between the Grand Lodges. The Union might propose Masonic principles for acceptance, but was powerless to force their adoption on the individual Grand Lodges.

One of the first acts of this Union was an important one. At a meeting held May 18, 1840, at the premises of the Royal York, Von Donnersmark informed the Grand Masters that Prince William of Prussia, afterwards German Emperor, had obtained his father's permission to join the Craft, provided he could be made in the name of all three Grand Lodges and belong to them conjointly; further, that in that case he would assume the Protectorate of the entire Craft in Prussia. For such a purpose the Union was exactly fitted, and—May 22, 1840—the Prince was initiated. Donnersmark, his old companion in arms, presided at a Common Prussian Grand Lodge and, on the right and left, were the other Grand Masters. The Masters of the fifteen Berlin Lodges were also present. The National Grand Lodge lent its premises for the occasion. The Prince swore truth and silence to all three Grand Masters and then, in his capacity of Protector, received their vows of fealty in return.

V. Grand Masters' Diet

This may be considered as an extension of the Grand Masters' Union, applied to all Germany. In 1868 Warnatz, Grand Master of Saxony, invited the other Grand Masters of Germany with their Deputies to meet him in conference. The first meeting was held May 3, 1868, at Berlin. Every Grand Lodge, except the Sun of Bayreuth, was represented by its Grand Master; and in some instances by the Deputy Grand Masters or their substitutes. An idea of the scope of this association may be gathered from the proceedings of the Third Annual Diet, held June 5, 1870, when it was agreed to accept the *Old English Charges* as the basis and landmarks of Freemasonry. At the fourth Diet at Frankfort in 1871, the formation of a Union of German Grand Lodges was mooted and Grand Master Warnatz was deputed to draw up a draft code of By-laws for the same. These were duly approved and, as a consequence, the fifth and last Diet of 1872 at Berlin became the first meeting of the

A Master with Apron, the Insignia of His Lodge About His Neck; on His Left Side Is the Insignia of the Oath of Secrecy.

VI. German Grand Lodges' Union

This Union worked to great advantage for the Craft and, in the absence of an impossible General Grand Lodge, served to maintain a close bond between every system in the Fatherland and to preserve or inaugurate a common line of conduct in external affairs.

VII. Union of German Freemasons

This was a purely deliberative and literary society, composed of individual Masons meeting yearly at various cities. It was founded in 1861 and at first met with strenuous opposition from some of the Grand Lodges, so that in 1867 it only numbered 309 members. It has, however, formed a valuable library and museum at Leipzig and its official organ is the Leipzig *Bauhütte*. Its influence has grown yearly and, in 1878, it numbered 1,509 active and 31 corresponding, members.

Although the exigencies of space forbid more than a passing allusion to many subjects of deep interest to our antiquaries, but lying on the extreme border line of history, there is one upon which—at this stage of our inquiry—some general observations will not be out of place.

Germany (including Austria and Switzerland) excels all other countries, both in the affluence of its Masonic literature and in the profundity of research which has characterized the labours of so many gifted historians of the Craft. The earliest efforts of German Masonic writers—translations of the English *Constitutions*, orations and didactic pieces—evince both diligence and accuracy. Thence, by a gradual transition—the publication of the *Constitutions* of many other Grand (and private) Lodges, of songs and poems remarkable for beauty of thought and diction—we are brought to a higher sphere of intellectual labour and find in the literature of the Craft, the noblest moral teaching, accompanied by very learned and ingenious reflections on both the origin and objects of our Society.

Lessing—" the father of German criticism "—known to Masonic readers by his *Ernest and Falk*, 1778 and *Nathan the Wise*, 1779—a noble plea for toleration and a rational religion—was followed by Vogel, *Letters on Freemasonry*, 1783–5; Albrecht, *Materials for a Critical History*, 1792; Schroeder, *Materials for the Engbund*, 1802; Schneider, *Constitutions of Archimedes*, etc., 1803; Fessler, *Attempts at a Critical History*, etc., 1801–7; Krause, *The Three Oldest Masonic Documents*, 1810; Mossdorf, *Addresses to Thoughtful Masons*, 1818; Heldmann, *The Three Oldest Historical Documents of German Masonry*, 1819; Nettlebladt, *History of Masonic Systems*, *circa* 1836; O'Etzel, *History of the Three Globes*, 1840; Kloss, *Annals of the Eclectic Union*, 1842—*Freemasonry in its True Significance*, 1846—*Freemasonry in Great Britain*, 1848—and *in France*, 1852; Fallou, *The Mysteries of Freemasonry*, 1848; Winzer, *The German Brotherhoods*, 1859; Keller, *History of the Eclectic Union*, 1857—*Of Masonry in Germany*, 1859; Findel, *History of Freemasonry*, 1861–2; and Paul,

History of the Eclectic Union, 1883. The list might be extended and both Herder and Goethe are to be classed among " writers of the Craft."

German periodical literature devoted to the Craft began in 1776–9 with Bode's *Almanach*, subsequently there appeared (*inter alia*) the *Freemasons' Library*, 1778–1803 ; *Vienna Journal for Masons*, 1784–6 ; *Kothener Annual*, 1798–1805 ; Meissner's *Pocket-Book*, 1801–17 ; *Altenburg Journal*, 1804, continued as Fisher's *Zeitschrift* and *Neueste Zeitschrift* ; Nettlebladt's *Calendars for the Provincial Grand Lodge of Mecklenburg*," 1821–46 ; but above all, the matchless *Latomia*, commenced by Meissner and Merzdorf in 1842, continued to 1873. The most prominent Masonic journal in Germany at the present date is the *Bauhütte*, begun in 1858. Works of especial merit are Gädicke's *Lexicon*, 1818 but chiefly on account of its being the first of its kind ; Kloss's *Bibliography*, 1844, a monument of research ; and the *Handbook* 1863–79—or the second edition of Lenning's *Encyclopædia*, edited by Mossdorf in 1822–8. No other Masonic work of a similar character can pretend to rival the *Handbuch der Freimaurerei* in the extent, variety and accuracy of its information.

In 1931 there were in Germany nine Grand Lodges : 1. The Sun at Bayreuth, with 45 Lodges and 4,000 Brethren, Hermann Kölbein, Grand Master. 2. The Grand National Mother-Lodge at Berlin, 179 Lodges, 21,300 Brethren, Dr. Karl Habicht, Grand Master. 3. The Grand Landesloge of Germany in Berlin, with 54 St. Andrew's and 177 St. John's Lodges, 21,005 Brethren, Dr. Eugen Müllendorff, Grand Master. 4. The Grand Lodge of Prussia in Berlin, 108 Lodges, 11,422 Brethren, Dr. Otto Zimmer, Grand Master. 5. The Grand Lodge Zur Eintracht in Darmstadt, 10 Lodges, 896 Brethren, Karl Kahlert, Grand Master. 6. Grand Lodge of Saxony in Dresden, 45 Lodges, 7,344 Brethren, Gotthold Anders, Grand Master. 7. Grand Mother-Lodge of the Eclectic Union at Frankfort, 26 Lodges, 3,200 Brethren, Ludwig Riess, Grand Master. 8. Grand Lodge of Hamburg, 54 Lodges, 5,000 Brethren, Richard Bröse, Grand Master. 9. Grand Lodge of German Brotherhood at Leipzig, 10 Lodges, 1,935 Brethren, Paul Mensdorf, Grand Master.

A further Grand Lodge—the Symbolic Grand Lodge of Germany—was founded at Hamburg, on July 27, 1930, by eight Lodges. This Grand Lodge was brought into being by the Supreme Council of the Ancient and Accepted Rite. It claims to have been founded in accordance with the basic principles laid down by the Grand Lodge of England.

In 1932, the Hitler government suppressed all Masonic activity in Germany, and all Lodges and Grand Lodges either ceased to exist or else divested themselves of Masonic characteristics and activity.

CHAPTER IV

FREEMASONRY IN AUSTRIA AND HUNGARY

[The leading authority on the history of the Craft in these countries is Dr. L. Lewis's *Geschichte der Freimaurerei in Oesterreich*, etc., Vienna, 1861, supplemented by references to Beigel's *Verfassung der Provincial und Gr. Loge von Oesterreich*, 1784, Vienna, 1877; the various articles in the *Allgemeines Handbuch*; but, particularly, the detailed articles in vols. iv to ix of the *Ars Quatuor Coronatorum*, in "A Sketch of the Earlier History of Freemasonry in Austria and Hungary," by Ladislas de Malczovitch.]

THE history of Freemasonry in Austria—its traces in the Austrian Netherlands have already been referred to in connexion with Belgium—may be said to commence with the initiation of the Duke of Lorraine.

Francis Stephen was born at Nancy, December 8, 1708 and succeeded his father, Leopold Joseph Charles, as Duke of Lorraine on March 27, 1709. In 1731 a special Lodge was held at the Hague under Dr. J. T. Desaguliers, as Master; John Stanhope and John Holzendorff, as Wardens; the Earl of Chesterfield, with others, in order to initiate and pass the Duke, who was afterwards made a Master Mason in England in the same year. On that occasion the Grand Master of England, Lord Lovel, afterwards Earl of Leicester, summoned an Emergency Lodge to be held at Houghton Hall, Norfolk, the country seat of Robert Walpole, Earl of Oxford, where the Duke was raised to the Master's Degree, together with Thomas Pelham, Duke of Newcastle. From that time the Duke of Lorraine took a very keen interest in Masonic matters and was always mentioned with distinction in Grand and private Lodges, an official toast even being drunk in his honour in the Austrian Lodges. In the year following his initiation, 1732, a Lodge was founded in London bearing his name, but it was not, as has sometimes been claimed, established by him. In 1735 he renounced Lorraine by the Treaty of Vienna and, in 1736, he married Maria Theresa, daughter and heiress of Charles V of Austria and, on the death of Gaston de Médicis, in 1737, he succeeded to the Grand Duchy of Tuscany, when he proclaimed himself the protector of the persecuted Freemasons, who had been arrested at the instigation of the Inquisition, which had been established in Tuscany as the outcome of the prohibition against Freemasonry issued by Gaston de Médicis shortly before his death. Francis would not permit the promulgation of Pope Clement's Bull of April 28, 1738, within the kingdom of Austria and he ordered that all Freemasons who had been arrested at the command of the Inquisition were to be set at liberty and their trials to be suspended.

Francis Stephen was the first prince of any European country to join the Masonic Order, but his example was quickly followed by a number of august

personages, who also emulated him in the powerful protection he gave to the Order against Roman and, especially, Jesuit attacks and intrigues. "It was not long before an opportunity for doing so arose," says Lad. de Malczovitch, "for no sooner had the Roman Catholic Church obtained knowledge of the existence of the new cosmopolitan Order, whose progressive and enlightened tendencies were somewhat opposed to its own, than it proclaimed a war of extermination against the Craft. Pulpit and confessional were the chief strongholds from which the combat was fought, yet unsuccessfully. Nay, just these attacks were of eminent service to the Order. The young sect was but strengthened by the wild primeval storms. The Roman Church had long ago lost its absolute influence on the mass of the educated classes. Since the Reformation it had, instead of setting itself at the head of and marching with the progress of civilization, combated continually the spirit of the age and every new and liberal idea which made its appearance on the stage of political and social life."

On the death of her father, in 1740, Maria Theresa succeeded to the imperial diadem of Austria and appointed her husband as Regent. The Empress, personally, was not favourably disposed towards the Craft and her consort was able to secure for it only a certain amount of tolerance in the long run, being powerless to prevent occasional outbursts of persecution. In those early days Freemasons existed in the Austrian dominions in considerable numbers, but, as yet, there was no Lodge, which may also account, in part, for the fact of the non-publication of the Papal Bull in 1738.

In 1742, on September 17, the first Vienna Lodge of the Three Firing Glasses was constituted by the Lodge of the Three Skeletons of Breslau, its name afterwards being changed to the "Three Cannons." Its first Master was that curious character, Albrecht Josef Count de Hodiz, who, in the earlier part of the year, had ruled over the Lodge of the Three Skeletons, which he had joined in 1741 and permitted its meetings to be held in his palace. The Minutes of this first meeting, which are reproduced by Lad. de Malczovitch, are as follows:

Vienne ce 17 7-bre, 1742.
La Très-Vénérable Société des Fr-Maçons.
De la Très-Respectable Gr. Loge s'est assemblée aujourdhuy 17-me 7-bre auprès du T. R. Gr. Maître Frère Hodiz.
Sous la domination des frères cydessous nommés Hoditz = Cp. Maître, Wallenstein, Gilgens = Surveillants. Colmann = Trésorier, Czernichew = Secrétaire. Assistents—Duni, Michna, Blair = Compagnons. Arnaud = Apprentif, 2 Portiers, 6 frères, Servant.
Reçus: Doria, Hamilton, Joerger, Gondola, Zinzendorf, Tinti, Camellern, Schram, Eagel, Benedetto Testa.

Et comme le T. R. et Ds. Ms. se sont unies d'établir une Gr. Loge ici; c'est aujourdhuy qu'on en a fait l'ouverture, par la reception des frères cy-dessous nommés, les quels ont été recu avec toutes les formalités requises et qu'ils se sont soumis a toutes les Loix de la T. V. Société avec la meilleure grâce su Monde.

The proceedings of the Lodge, it should be mentioned, were conducted in French, which will account for the Minutes being written in that language.

It will be observed that, on its formation, the Lodge of the Three Firing Glasses assumed the title of Grand Lodge which de Malczovitch thinks was in anticipation that the Duke of Tuscany would consent to take office at the head of an Austrian Masonic Constitution as Grand Master. Finding that there was no hope of this, the prefix of "Grand" in connexion with the Lodge was dropped two months after the foundation, concurrent with the change of name from the Three Firing Glasses to the Three Cannons, but the prefix was still retained in the description of the Officers of the Lodge. The year 1743 was an important one in the history of the Lodge, for many candidates of distinction sought and obtained initiation. At the end of January, however, Count Charles Francis Sales de Grossa, who had succeeded Count Hodiz in the Chair (the period of the Master's office seems to have been a quarterly one), laid down the gavel, possibly because of his election to the Mastership of the Breslau Lodge.

On March 7, 1743, the Lodge was, without warning, closed by the military, at the command of the Empress and eighteen members, chiefly of the nobility, were taken prisoners. Tradition has it that Francis himself had considerable difficulty in escaping by the back stairs, but there is no evidence that he ever attended the meetings of this Lodge, certainly none that he was ever Master of it, as has sometimes been asserted. Nevertheless, after his death, he was referred to as the "Grand Master of the Old Lodge" and statements appeared in the *Journal der Freymaurer* (Vienna, 1784) which seem to confirm the rumour then current that Masonic Lodges were held in the Imperial Palace. Lad. de Malczovitch says of him:

Although he did not do a great deal for the propagation of the Order, still he did not lack goodwill, but his position and the special conditions prevailing at the Vienna Court must account for his not entering much into the activity of Lodge working. Under such circumstances his chief services consisted in predisposing his august consort and her counsellors, who, for the most part, belonged to the clerical party, in favour of the Order, in protecting, if necessary, any threatened member of it. No doubt, however, the mere fact of the sovereign being generally known to be a member and protector of the Order, was of great advantage to the Craft. Nor did the Brethren throughout Germany omit any fit occasion for exhibiting their gratitude. Francis was elected Emperor of Germany in 1745. The Lodges at Hamburgh held, on motion of the Deputy Provincial Grand Master, von Bönigk, a festival meeting at the Town Hall, at which more than a hundred persons of both sexes were present, on which occasion a poem by Wordach, the Secretary and Orator of Lodge Absalom, in praise of the Emperor, was read. A copy printed on satin was sent to the Emperor and the poet was rewarded.

The Secretary of the Embassy, du Vigneau, who was present at the suppressed meeting as a visitor, made a report of the occurrence to his Lodge, Absalom, at Hamburgh, on August 5, 1743, but made no mention of the presence of Francis at that meeting, although, of course, it is not possible for any deduction to be made from that fact. His report, which is of interest, was as follows:

The Queen, having received certain intelligence of a Society of Freemasons, sent a detachment of soldiers in order to invade the Lodge. The Commanding Officer called upon those present in the name of the Queen, to deliver up their swords, which were delivered up by all her subjects to the Master, who gave them to the officer, so as to show their obedience to the Queen. The following things were found at the foot of the throne: a pair of compasses, a square, a cord, a gavel, a half rough stone (ashlar), a sword, a bag filled with sand, two bags filled with ivory marks, which were partly of globular and partly of triangular shape, as well as a number of aprons. On the approach of the watch a Brother, directed by the Master, carried away the Palladium of the Order. Persons of any quality were brought to the Rumorhaus [police building]. The princes and foreigners were set free at once and other persons of rank received private confinement. But on her son's birthday [March 19] the Queen forgave them all, but forbade them very severely to meet again. This persecution was occasioned by the clergy and most likely by the Jesuits, who had great influence with Maria Theresa.

Colour is lent to the suggestion that this raid was undertaken at the instigation of the clergy, by the fact that some of the arrested Brethren were imprisoned in the Archbishop's palace.

On March 19, 1743, the Freemasons who had been arrested twelve days previously were released, in honour of the festivities arranged for the birthday of the young Crown Prince and there is documentary evidence that the Lodge continued to hold its meetings in secret. The Minutes of the Lodge afterwards came into the possession of Lodge Frederick of the White Horse at Hanover. Membership of the Lodge of the Three Firing Glasses was not a necessary accompaniment of initiation within its walls, but a separate ceremony.

On December 9, 1743, a Lodge was opened at Halle by Samuel von Bruckenthal, who had been initiated in the Vienna Lodge on March 2 of that year. He obtained a Warrant from the Three Globes Lodge at Berlin and the Lodge conducted its proceedings in the French language, as the Vienna Lodge did. Von Bruckenthal was appointed Deputy Master of the new Lodge and, afterwards, Deputy Grand Master of the Mother Lodge, which, after 1744, became a Grand Lodge. The Halle Lodge, which was called The Three Golden Keys, made rapid progress, for, within a year of its formation, it numbered forty members and a medal was afterwards struck in honour of its founder.

The Bull of Benedict in 1751, issued, it is said, under pressure of the Jesuits, because of the opinion, even amongst Catholics, that the previous Bull had lost its validity by the death of Pope Clement XII, gave fresh courage to the clergy surrounding the Austrian throne and renewed efforts to suppress Freemasonry were made. The Empress, however, held her hand and, according to legend, visited the Lodge in company with one of her ladies, both disguised as men, in order to assure herself that none of her sex were admitted to the mysteries. Having satisfied herself on this point she retired. As this legend, however, derives no support from " inherent probability," not even can the Italian maxim, *Se non è vero, è ben trovato*, be applied to it.

Lad. de Malczovitch says that there was an opinion that this visit was the outcome of Jesuit insinuations of matrimonial unfaithfulness on the part of the Emperor. It may be said, in passing, that Benedict XIV was a great scholar and a devoted friend of science and art; he is credited with being secretly in favour, or, at any rate, not opposed to Freemasonry and even to have become a member of the Order. In 1751—May 22—the Lodge Frederick of Hanover warranted a branch Lodge, Frederick, at Vienna; in 1764 the Strict Observance began to constitute Lodges in the Austrian dominions; and, in the same year, a decree was issued suppressing Freemasonry altogether in the hereditary countries, but it was never seriously carried into effect.

In 1760 there was a Lodge working in Vienna which was known as Loge der Freigbigen, or Lodge of the Generous. It was also known as Loge Royale Militaire de Vienna and is believed to have worked under a French Warrant. It worked a system of High Degrees similar to the Clermont Rite, but they were different in number and denomination. The founder of the system is believed to have been Count John Ferdinand Kuffstein, a friend of Abbé Geloni, the magician. Kuffstein is said to have been created a Grand Master of the VIIIth Templar Province. The High Degrees were worked under the High Chapter of St. Polten (Hippolytus) and the Degrees worked included Scotch Master, Grand Scotch of the Vault of James VI, Rose Croix, Sublime Commander of the Temple, Knight of the Sun, Prince Elu and the Knight of the Orient.

Francis passed away suddenly, through a fit of apoplexy, at Innsbruck, on August 18, 1765, in his fifty-seventh year. Much could be written concerning him, for he left behind him the reputation of being a wise, enlightened and beneficent prince. His wife, being jealous of her power as ruler, he was prevented from interfering in the affairs of government and he devoted himself to commerce and banking, amassing large sums of money, at his death he left twenty million florins in specie and paper in two chests. He was, however, no miser, for he distributed large sums in alleviation of distress. He was extremely fond of natural philosophy, occult science and alchemy, continually employing chemists to search for the philosopher's stone. He patronized men of letters and, to his care and foresight, the Austrian capital owes a cabinet as rich in collection of medals and exhibits in connexion with natural history and natural philosophy as any European city can display. He was more inclined to toleration than was his Consort and always recommended, in matters of religion, persuasion and argument rather than violence and persecution. His love of the occult induced him to join the Rosicrucian and other hermetic Orders and Degrees, particularly that of the Most Perfect Master, or Knight of the Eagle, which Degree had its original seat at Lyons, where it was worked by a Chapter, in which, it is said, "he worked with true zeal unto his very end." He introduced this Degree into Vienna and, amongst the members, was the State surgeon, Fischer, who afterwards joined the Lodge of the Crowned Hope.

Francis was succeeded as Emperor by his son, Joseph II, whom the Empress made Co-Regent (with herself) of Austria. Although not a Freemason, he, on more

than one occasion, expressed a favourable opinion of the Craft. Ernst Denis, in *La Bohème depuis la Montagne Blanc*, says that Joseph II was a philosophical monarch and

reduced the clergy to the state of functionaries, secretly protected Freemasons and flattered himself that he had convinced his subjects that to be good Catholics they had no need to be Romans ; yet he circuitously reinstated the old demands of Rome, the blind submission of the subject, with the remarkable difference that the creed was changed and the discipline henceforth guided, not by the Church, but by the Catechism of the Encyclopædists.

The ten years of the rule of Joseph II were very important and fertile for the growth of Freemasonry in Austrian and Hungarian lands. At this period the Jesuits were straining every nerve to avert their own extinction and the Fraternity of Masons therefore obtained a little breathing time. Lodges began to multiply. In 1771 the Strict Observance founded one—The Three Eagles—in Vienna ; and Zinnendorff followed the lead by erecting two others in the same city, 1771 and 1775. In 1776 Prague already possessed four Lodges and, in 1777, Zinnendorff's National Grand Lodge at Berlin established a Provincial Grand Lodge of Austria at Vienna.

By the death of Maria Theresa—November 19, 1780—the Emperor Joseph II became Emperor of Austria also and the Craft continued to prosper. The greater part of the new Lodges were constituted by Zinnendorff or by the Provincial Grand Lodge at Vienna of the same system ; and in 1784 there were no fewer than 45 Lodges in the various Provinces of the Austrian Empire (8 being in Vienna alone) under the following Provincial Grand Lodges : Austria proper (Vienna), 17 ; Bohemia, 7 ; Hungary, 12 ; Siebenburgen, 3 ; Galicia, 4 ; and Lombardy, 2.

Freemasonry is generally believed to have been introduced into Hungary by the formation of Lodges at Nagy-Szeben, or Hermannstadt, in 1767, or at Eperjes in 1769, but M. de Malczovitch, in *Ars Quatuor Coronatorum,* vol. vii, p. 184, is of opinion that it was introduced into the country by Albert Casimir, Prince of Poland and Duke of Saxony and Teschen, born 1743, who was initiated at Dresden in 1764 and who lived in Hungary from 1766 to 1780. He was a son of August III, King of Poland and Elector of Saxony and, in 1766, married the Archduchess Maria Christina, the favourite daughter of Maria Theresa, when he received as dowry considerable estates in Hungary and the Dukedom of Teschen. Maria Theresa appointed him a General in the army and Governor of Hungary. He took up his residence at Pressburg in 1766 and, very shortly after that date, there are evidences of the working there of a Lodge named Taciturnas, which de Malczovitch thinks not improbable was founded in 1764 by the migration of Freemasons when the decree was issued for the suppression of the Craft. In 1773 Prince Albert joined the Strict Observance, and quickly became acknowledged as the Protector of the Masonic Order throughout Austria and Hungary. He was no mere figure-head, for he was a frequent visitor at Lodges, particularly those meeting

at Prague and Pressburg and he took an active part in their proceedings. De Malczovitch says that a number of his original letters, lengthy and full of detail, which have been preserved, prove him to have been a very diligent correspondent and his advice to have been thoughtful, prudent, conciliatory and fraternal. There is evidence of the existence of the Lodge Taciturnas in 1774, when it was the only Lodge meeting at Pressburg and it is known that, among its members, were Michael Király and Anthony Holzmann, both State officials; John von Kempel, Major-General and Knight of the Order of Maria Theresa and Captain Alexander von Einsiedl, afterwards Commander at Eperjes.

In 1768 a number of Polish patriotic noblemen had fled to Hungary, when their party was beaten in the war with the Muscovites. Many of them were Freemasons and obtained from the Grand Lodge of Poland at Warsaw a Warrant for a Lodge at Eperjes, one of their places of settlement, to be known as the Lodge of the Virtuous Traveller. The first Master was Isaac Bernhardi and its membership was composed of Polish and Hungarian nobles, gentlemen and other reputable inhabitants of Eperjes and neighbourhood. De Malczovitch says *Ars Quatuor Coronatorum*, vol. vii, p. 187, that the Lodge meetings were held in the house of a Hungarian nobleman, named Gabriel Fejérvary. Writing in 1894, he said:

This house is said to contain even now a subterranean vault with walls painted blue, with the quarters of heaven marked and having a mosaic pavement. Tradition says " secret meetings " were held in it. Most probably, the meetings of the Lodge were really held there. As early as 1771, the Lodge seems to have met alternately at Eperjes and at Kerckrét and Girált, two small villages in the neighbourhood, most likely some members of the Lodge, landed gentry, resided there.

The Polish element seems to have withdrawn early from the Lodge, as a few years later we find almost exclusively Hungarian names on the roll.

On April 22, 1784, the Provincial Grand Lodges for Bohemia, Hungary, Siebenburgen and Austria met and formed a National Grand Lodge of the Austrian States, with Count Dietrichstein as Grand Master. Their intention was to declare themselves independent, but they met with such opposition from Berlin, that Dietrichstein was obliged to content himself with the position of a Provincial Grand Master under the National—i.e. Zinnendorff—Grand Lodge. In 1785, however, the Emperor ordered the latent Grand Lodge to assert its independence and Berlin was naturally obliged to give way. The other Provincial Grand Lodges appear to have joined the Union. Each Lodge had by its delegate one vote in the Provincial Lodges, which met every three months and each Provincial Grand Lodge had one vote at the half-yearly meeting of the National Grand Lodge (of the Austrian States), thus forming a perfect representative system.

Unfortunately at this time the Emperor interfered in the internal arrangements of the Craft, apparently at the instigation of Dietrichstein, Grand Master. The desire to suppress the Asiatic Brothers—at work in Austria since 1780—was not unconnected with these proceedings. An edict appeared on December 1, 1785,

restricting the number of Lodges in any city to three and ordering all those established in towns where there was no imperial court to close altogether. On the strength of this edict Dietrichstein caused the eight Vienna Lodges to reduce their number by amalgamation to two and greatly to curtail their membership. Each member had to submit to a fresh ballot and many were thereby prevented from taking any further part in the proceedings of the Craft. Several of the best Freemasons in Austria retired in disgust, numerous Lodges were closed by virtue of the edict, the spirit and independence of the Craft had flown and its best days vanished.

Joseph died in 1790 and Leopold II expressed himself as not unfriendly to the Fraternity; but his successor in 1792, Francis II, tried at the Ratisbon Diet to induce the German Princes to suppress Freemasonry throughout the Empire. In this he failed, but the Vienna Lodges, taking the cue, voluntarily closed in 1794 "until better times"; and, in 1795, an imperial edict suppressed the Craft and all secret societies throughout the States of Austria. A further edict of 1801 required all State officials to sign a paper affirming that they did not belong to any such society. Stillson and Hughan, in their *History of Freemasonry and Concordant Orders,* state that Francis II, influenced by the members of an anti-Masonic society, caused all the Lodges to be abolished and, to make his work complete, by a special enactment in 1801, it was provided that every civil officer should bind himself not to belong to, neither to visit, any secret society.

Freemasonry thus died out in Austria and did not revive until very recently, as will later be seen. During the French occupation, 1805–9, some ephemeral Lodges arose, even a short-lived Grand Orient under French jurisdiction; again in 1848 a former Vienna Lodge reopened October 5, but was closed on the 6th. All subsequent attempts proved fruitless as far as Austria is concerned until within the last decade, but Hungary rejoices in a better fate.

In 1861 Dr. Lewis made an attempt to revive the Craft in Hungary and founded a Lodge in Pesth, but it was quickly closed by the police. The political division of 1867, however, by which Austria and Hungary became separate kingdoms under one crown, opened the door to Hungarian Freemasonry, no Hungarian law existing to the contrary. The Government approved in October 1868 the statutes of Lewis' Lodge Unity and, in 1869, two other Lodges arose in Temesvar and Oedenburg. The Unity threw off shoots in Baja, Pressburg and Buda-Pesth, the Temesvar Lodge one in Arad. On January 30, 1870, these seven formed a Grand Lodge of Hungary and were strengthened in the same year by a new Lodge in Szegedin. These eight increased in 1871 to twelve. In 1872 the members already mustered 800 strong. The Grand Master was Franz Pulszky. But although prosperous in numbers, the organization, ritual and spirit of the new body left much to be desired and the Craft seemed destined to wreck on the lee-shore of its own unworthiness, when a judicious change of *personnel* in 1875 enabled it to make a good offing. The new *Constitutions* were approved February 24, 1876, providing a representative system of government and the new ritual came into force on July 1. The immediate consequence of this was the formation of four new Lodges before the end of the

year, since which date the National Grand Lodge of Hungary has proceeded on its way without much of importance to relate, save for its later amalgamation and afterwards suspension during the Great War.

Returning to 1869, we find that in that year several Freemasons who had been initiated abroad opened a Lodge (the proceedings being conducted in the Hungarian tongue) according to the A. and A.R. 33°, under the auspices of the Grand Orient of France. This was soon followed by a second, working in German. As one of the prime movers in this matter, the celebrated Hungarian patriot Klapka should be mentioned. In 1870 these two Lodges made honourable overtures to the Grand Lodge for a fusion of government combined with freedom of ritual. Unfortunately, as already seen in the History of French Freemasonry, such a fusion is difficult and it failed on this as on so many previous occasions. Thrown upon their own resources, the two Lodges constituted—on the part of the Grand Orient of France—further Rose Croix Lodges in Kaschau, Werschetz, Oravicza, Arad, Beregszasz and other towns; and, having instituted the necessary High Chapters, these Lodges in 1872 formed a Grand Orient of Hungary for the A. and A.R. 33°, under Grand Master George Joannovics. In 1875 this Grand Orient exercised jurisdiction over some 20 Lodges with 1,000 members. It has since lost much in importance. The two Grand bodies were on a perfectly friendly footing. The statistics of 1885 were: Grand Lodge in Buda-Pesth, founded January 30, 1870, 26 Lodges and 1,268 members; Grand Orient of Buda-Pesth, founded 1872, 12 Lodges and about 502 members.

In 1886 the Symbolic Grand Lodge of Hungary was formed by the Union of the National Grand Lodge and of the Grand Orient, which latter also worked the Craft Degrees. It was agreed that the Council should consist of Grand Master, two Deputy Grand Masters, twelve Grand office-bearers and twenty-four elected members, this number afterwards being increased to thirty, whilst Honorary and Past Grand Masters ranked immediately after the Deputy Grand Masters. But in spite of the Act of Union, Lodges which formerly worked under the Symbolical Grand Lodge refused to acknowledge or recognize the Degrees of the Grand Orient, which its members were forbidden to take, though Lodges established after the Union were permitted to declare whether they would recognize or not the Degrees of the Ancient and Accepted Rite. It might, therefore, actually happen that the Grand Master was not a member of the Ancient and Accepted Rite and could not, in consequence, preside over the Supreme Council, in which case his place was taken by a subordinate officer possessing the requisite qualification.

In 1911 the Symbolic Grand Lodge of Hungary celebrated the twenty-fifth anniversary of its foundation, when the various meetings were attended by several hundreds of Brethren. Nine years later, however, all the Hungarian Lodges and Masonic bodies were placed under a ban and a report issued by the Delegates of the British Labour Party, who, in 1920, paid a visit to Hungary, clearly verified the news about the existence of a "white terror" in that country. Freemasons, who had taken no part in the establishment of Bolshevism, became the victims

of the reactionary reign. It became a crime to be a Freemason and the punishment consisted in the discharge of public servants, the internment and imprisonment of innocent individuals. Masonic Lodges were stigmatized as "immoral and unpatriotic secret societies." On April 25, 1920—more than a month before the official dissolution of the Masonic bodies, the "Awakening Hungarians," under the leadership of the President, Zsirkay János, entered by force the home of Lodge Arpad. They turned over the furniture, confiscated the documents and sealed up the library. This example soon found followers. Lodge Vilagossag in Ujpest was entered by force and the goods confiscated; the same thing happened in Nagykanizsa. In Budapest, on May 15, 1920, the headquarters of the Symbolic Grand Lodge of Hungary, as well as the buildings of Lodges Galileo and Hajnal, were requisitioned by terrorist detachments, without any formal procedure. A fortnight later, the Hungarian Government gave its official sanction to these atrocities and dissolved all Masonic bodies.

This action was taken despite the fact that, during the war of 1914–1918 the Hungarian Lodges organized hospitals at Budapest; they rebuilt one of the villages which had been destroyed by the Russians; they procured situations for demobilized officers; they assisted soldiers who had returned from the front; and did all they could to obtain just and kindly treatment for their unhappy country. In addition Hungarian Masonry created a large number of social and beneficent societies, which occupied themselves with the protection and succour of men, women and children, of the sick, poor and abnormal, although such societies were not officially connected with the Craft, nor was its name advertised in connexion therewith. Thousands received free of charge supplies of milk and bread, grants of shoes and clothing, free medical treatment and were housed at a trivial cost. It was the love of neighbour as practised by the Freemason.

In Austria proper there sprang up many Masonic clubs, merely social clubs, composed exclusively of Freemasons, for, as Lodges, they were forbidden to meet. Vienna, however, being so near the Hungarian frontier, many of the clubs took a short railway trip in order to meet as Lodges. Thus, in Pressburg and Oedenburg, there were several Lodges whose members were all resident in Vienna. In other large towns of the Empire, not so fortunately situated, Freemasons had to remain content with meeting as a social club.

On December 8, 1918, the Grand Lodge of Vienna was founded on a Charter issued by the Symbolic Grand Lodge of Hungary. The Constitution and Ritual are based fundamentally on the Ancient Charges and Landmarks of the Order. A belief in the Supreme Being is demanded from candidates, the Volume of the Sacred Law is present on the altar, there are three Degrees and the Temple legend is the basis of the ritual. Candidates must be above the age of twenty-four years; there must be an interval of one year between the first and second Degrees and two years between the second and third. Secrecy is required and no discussion of religion or politics is permitted. According to the latest returns available the Grand Lodge of Vienna has jurisdiction over twenty-five Lodges, with a

membership of between 1,600 and 1,700 and there is a steady progression. The Vienna Lodges are securing gradually members prominent in both social and intellectual rank. Politicians, men of science, famous artists and others are now numbered among Austrian Freemasons. The meetings reveal a very interesting selection of instructive lectures and the solemn initiations, embellished by the famous art of Vienna musicians, are festivals of memorable impression. Built up, since its beginnings, on the basis of impartial humanity, without any prejudices of theological or national character, Austrian Freemasonry has seen already its first and highest aim in moderating and reconciling all opposites of any kind among individuals, parties and nations. In consequence of these convictions, the Grand Lodge of Vienna, in 1922, declared " the promotion of inward and outward peace " to be its chief programme.

In May 1920 it addressed the following communication to several Grand Lodges, with the object of seeking recognition :

The Grand Lodge of Vienna, which has been founded on December 8, 1918, hereby applies to you with the fraternal request of recognition as a rightfully constituted Masonic Grand Lodge ; at the same time expressing the earnest desire of taking up the Brotherly relations with you, eventually the mutual appointment of representatives.

The Grand Lodge of Vienna comprises at present fourteen Lodges and, approximately, 1,100 members. In the former Austrian Empire, Masonry was prohibited and the work had to be performed on Hungarian territory, under the protection of the Symbolic Grand Lodge of Hungary, while the official release and the formal recognition had to be postponed owing to the revolutionary occurrences in Hungary. They have now been carried through, in proof of which we enclose a copy of our Charter for your kind perusal.

The Grand Lodge of Vienna has been constituted on the basis of the Symbolic Grand Lodge of Hungary, with but few modifications, occasioned by the circumstances. We are working at the completion of our definite Constitution.

The Grand Lodge of Vienna is already in fraternal correspondence with several Grand Lodges in Germany, with the Swiss Grand Lodge Alpina, with the Grand Orient of the Netherlands, with the Grand Lodges of Italy, Denmark and Portugal, as also with a considerable number of various Lodges in the countries named. A great many of these have given high-minded proof of their fraternal sentiments by the transmission of copious gifts for our suffering population.

During 1929 the revision of the *Constitutions* was completed as well as the ritual of the First Degree. A voluntary group of competent and interested Brethren worked out a *Merkblatt für Suchende* (" Notes for Seekers "), giving the necessary instructions concerning the objects and aims of the Craft and the laws and constitutions of the Grand Lodge of Vienna. The same group arranged three evenings of instruction for the neophytes of all Lodges, when competent and experienced speakers imparted useful information concerning the ritual, the symbolism and history of the Craft and Masonic law. The adolescent sons of Masons have formed

an association, called *Die Kette* ("The Chain") for the promotion of social union, study and the cultivation of the spirit of Brotherhood. The Lodges continue to give financial support to humanitarian, benevolent and educational organizations, and have united in supplying a substantial subvention to the local Committee for the erection of a Lessing monument in Vienna. One zealous Brother, who has repeatedly given money for humanitarian purposes, has placed at the disposal of the Grand Lodge a considerable sum to be devoted to the promotion of peace within the Republic of Austria, whose existence was threatened in 1929.

The Grand Lodge of Vienna was recognized by the United Grand Lodge of England at its Quarterly Communication in December, 1930.

CHAPTER V

FREEMASONRY IN RUSSIA

ACCORDING to Russian tradition, Freemasonry in that country even precedes the era of the Grand Lodge of England (1717), for it is gravely asserted that Peter the Great was initiated by Sir Christopher Wren and that, before the close of the seventeenth century, there existed a Lodge in Petersburg, with General Lefort as Master, General Patrick Gordon and Peter himself as Senior and Junior Wardens respectively, Lefort and Gordon being intimate friends and counsellors of Peter the Great. This claim need only be recorded and not discussed seriously. In 1731, on January 24, Captain John Phillips was, according to the Archives of the Grand Lodge of England, appointed Provincial Grand Master for Russia and Germany, but there is no record that he ever exercised any Masonic functions and his appointment does not necessarily imply that there were any Lodges then existing in Russia. On the other hand, according to *Latomia*, there appears some reason to believe that in 1732 or 1734, General James Keith, who had entered the Russian service in 1728, was Master of a Lodge at Leningrad, then, of course, Petersburg. According to p. 333 of the 1756 edition of the *Constitutions*, Keith was appointed Provincial Grand Master for Russia in 1740 by his kinsman, John Keith, Earl of Kintore, Grand Master of England in that year. He appears to have met with greater success than Phillips, for the writer in *Latomia* (vol. xxi, p. 115) confirms on fresh documentary evidence Nettlebladt's previous assertions that, in 1750, the Lodge of Silence was at work in Petersburg and a second Lodge, named North Star, in Riga. These were followed by others, the traces of which are lost. A subsequent Grand Master, Böber, however, informs us, that all operations were conducted in the greatest secrecy, "in the loft of some out-of-the-way, retired house," which may account for the curious fact that the existence of these Lodges was never transmitted to the Grand Lodge of England. It must also be borne in mind that, with very rare exceptions, English Provincial Grand Masters on the Continent and in foreign lands seldom kept their superiors fully informed with regard to the state of Freemasonry in the districts under their charge, often granting Warrants for Lodges without reference to the chief authority.

Keith is often referred to as "Lord" James Keith and the Earl of Kintore as his brother. Both are errors. James Keith was the brother of John Keith, tenth Earl Marischal of Scotland, cousin of the John Keith, Earl of Kintore, who was Grand Master of Scotland in 1738 and Grand Master of England in 1740, in which year he was appointed Provincial Grand Master for Russia. He was the

son of William, ninth Earl Marischal and his wife, Lady Mary Drummond, daughter of the fourth Earl of Perth, Lord Chancellor of Scotland. A great affection existed between James and his brother, the tenth Earl; both had been forced to flee from Britain, because of their participation in the Rebellion, for which their estates were attainted. On September 20, 1715, they, at the Cross of Aberdeen, had proclaimed James VIII as king, but, although they served through the Rebellion, they were, apparently, only half-hearted adherents of the Pretender's cause. Unfortunately the *Memoirs of Field-Marshal James Keith*, written by himself, extend only from 1714 to 1734, when they are brought to a sudden and unfinished conclusion and they contain no allusions or references to Freemasonry. Carlyle's *Frederick the Great* has many references to James Keith. When he fled from Britain he entèred the service of the Spanish king, but had eventually to quit that service because he (Keith) was a staunch Protestant and his religion was an invincible obstacle. The King of Spain, who greatly appreciated his services, recommended him to Peter II of Russia and presented him with a thousand crowns when he left Spain. He also begged him to return to Spain should he find it possible to conform to the Roman Catholic faith. In February 1740 Keith revisited London, when, according to Buchan's *Account of the Keith Family*, he was presented to George II, whom he acknowledged as his lawful sovereign, a proof that he was no longer an advocate of the claims of the Pretender and his followers; Buchan says that he was received "as a great general and the minister of a great power." He was present at the Communication of the Grand Lodge of England held on March 28, 1740, when the Earl of Kintore, who had been granted the estates of the Earl Marischal, was elected as Grand Master of England. The name is recorded in the Minutes as "James Keith, Esq.; Lieutenant-General in the Service of Russia" (quoted from Entick's *Constitutions*, 5757–1757). The exact date when Keith left London for Russia is not known, but it was certainly not before May 1740.

Under his rule as Provincial Grand Master, Russian Freemasonry seems at once to have acquired fame. Before his time it was almost entirely confined to foreign merchants. In 1756, says Boris Telepneff, in his pamphlet on *Russian Masons*, a report was made to the Empress Elizabeth concerning a Lodge in Petersburg, which consisted of about thirty-five members, among whom were some of the most talented representatives of the newer generation of Petersburg society. The names included A. P. Sumarokov, a noted writer; Prince Scherbatov and Boltin, future historians of considerable ability; F. Mamonov, of literary fame; and others, in addition to prominent men, such as Roman Voronzov, Prince Golitzine, Prince Troubetzkoy.

In the same year, states Puipin, in *Russian Masonry in the Eighteenth Century*, the Secret Chancellery of the Empire made an inquiry into the "Masonic Sect" which did not reveal anything dangerous, and Masonry was allowed to continue, but under police supervision. The register of Freemasons which is appended to the report contains the names of some very renowned Russians in social life, in addition to prominent musicians and merchants.

Dr. Ernest Friedrichs, in *Freemasonry in Russia and Poland*, states that John Eugene Schwarz is commonly regarded as being the "Father" of Russian Freemasonry, but there is no evidence that he was ever a member of the Masonic Order, although he appears to have belonged to a society which claimed to be Rosicrucian. If it was really Rosicrucian then he must have been a Freemason, since only Masons were admitted to the Rosicrucian Order. Petroff, in his *History of Russian Literature*, refers to him as follows:

Russian Masonry trained many enlightened and noble men who proved themselves in the highest degree to be useful collaborators in the various branches of the Russian administration; it declared war against the philosophy of the Encyclopædists and that corruption of morals which that philosophy had provoked in Russian society. At the time of the mighty spreading and the prosperous position of Masonry in Russia Schwarz was at its head. At first he taught German and, later, Philosophy at the University of Moscow. In so doing he imbued the young students with the thought that knowledge has no meaning if it leads to atheism and immorality. All his lectures were directed against the scepticism and the materialism of the Encyclopædists. In order to infuse into the young people a real love of knowledge, he founded learned societies, which helped him in his endeavour to spread scientific enlightenment. He won the great sympathy and the profound gratefulness of both the higher and the lower classes in Moscow. The foundation of schools, the publication of manuals and of books of a moral and religious tendency, the opening of printing-offices and bookshops, the training of teachers, the sending of them abroad with the view of completing their education, the founding of hospitals and chemists' shops—these are the characteristics of Schwarz's enlightened activity and of the blessings it produced.

This philanthropic work was also undertaken by Nikolai Ivanovitch Novikov (1744–1818), upon whom the mantle of Schwarz is said to have fallen, but who seems to have hovered between Freemasonry and Rosicrucianism. He was the founder of the *Utrenni Swet*, the first Russian monthly periodical and the editor of the *Moscow Gazette*, by means of which, as well as in independent publications, he worked indefatigably and undauntedly for the enlightenment and the moral betterment of the people. He founded a number of schools and established printing offices in which the manuals for these schools were printed. He also erected hospitals and established chemists' shops, where medicines were dispensed gratuitously to the needy. Novikov was initiated in 1775 in Petersburg at a time when he was on the cross roads of scepticism and faith and he joined the Craft on the understanding that he would leave it immediately should he find in it anything against his conscience. Later, although he says he "obtained *four* English Degrees" (Telepneff, *op. cit.*, p. 15), he pursued his investigations and joined other Rites, including the Swedish, eventually becoming a really convinced Rosicrucian. Freemasonry was always regarded in Russia as a preparatory school for Rosicrucianism. Freemasons, not satisfied with the usual Masonic tenets, endeavoured to penetrate the mysteries of nature and science in the higher Rosicrucian Degrees in which they studied the various so-called secret sciences. Of Novikov Petroff wrote:

The secret character of the Masonic society to which Novikov belonged, its secret rites, its enormous wealth in material possessions and its widespread charities, aroused the discontentedness of outsiders with him and his companions. With them even many well-educated persons became discontented because the Masons, in their endeavours to penetrate all the secrets of Nature, would not study Nature *per se* by means of scientific experiments ; they declined to accept the results obtained by the natural sciences, believed in various so-called secret sciences, e.g. alchemy, magic and the Cabala. Although the philanthropic activity of the Masons ought to have attracted the sympathy of the Church, the latter was dissatisfied with them on account of their arbitrary interpretation of the Holy Scriptures and on account of their mingling pure Christian teaching with ancient heathenism and with modern Judaism. Novikov had also taken the field in earnest against the Jesuits who just at that time enjoyed to the full the protection and sympathy of the empress.

Fisher, also, in his work *Masonry in the Orient of Russia during the reign of Catherine II*, referring to the establishment of one of Novikov's printing-offices, says :

When this establishment was as yet scarcely half-finished, it was unexpectedly destroyed along with its founders. It is well known that from the earliest times a strong antipathy had prevailed between the rich Moscovite nobles, who were fond of living in independence ; and the court nobles of Petersburg ; the sovereigns had also found it more politic to attract the Moscovite magnates to their persons and weaken and leave desolate the ancient capital of the empire. This alliance of well-to-do men could not fail to create a sensation at court. In particular, its members were suspected of being Freemasons and, before long, a considerable number of heavy charges were brought against them. It was declared that they promoted an enlightenment which was contrary to all the principles of a monarchical state ; that they endeavoured to secure the favour of the people by the distribution of victuals and medicines and that they had an arsenal hidden away in their cellars for the equipment of an army. And now the die was cast. The prefect of police received orders to set a watch all round the Institute, to seal everything and to search for arms. They found neither cannon nor a large provision of gunpowder, but a considerable number of pistols and rifles, not hidden away, but quite conspicuous in the houses of several rich officials who were enthusiastic sportsmen.

The charge was, of course, a false one ; and Lopukhin, a prominent Freemason, was the author of a work in support of monarchy. The real accusation, however, was that of being in league with Paul I, who was opposed to Catherine.

In 1792, according to Dr. A. S. Rappaport, Novikov was arrested at the instigation of Catherine II and confined at Schlüsselburg, his printing houses closed and all his enterprises ruined. He was not released until November 1796.

This is anticipating the chronological order of events, but it must be pointed out that Freemasonry, as practised in Russia, was in opposition to the French system, in that it demanded from its candidates a belief in the existence of a Supreme Being and, while inculcating brotherly love, forbade participation in any revolutionary movements and enjoined a faithful recognition of the supremacy of the State,

making its ideals the fostering of the arts and sciences, the improvement of health and the education of the people.

In point of fact, Catherine II, at the commencement of her long reign in 1762, was not opposed to Freemasonry and, the necessity for secrecy no longer existing, the position of the Craft improved. It may be presumed that the Society hitherto had been more or less under English influence, but about this time great innovations forced themselves into favour. The earliest of all appears to have been of purely Russian origin. Count Melesino, although a Russian officer, was a Greek by birth and Master of the Lodge of Silence in Petersburg. He was a Lieutenant-General in the Imperial army and is said to have been a man of talent, able to conduct the affairs of a Lodge in four different languages with equal fluency. The Rite named after him consisted of seven Degrees, the first three of which were the three Degrees of Craft Masonry and the remainder were: 4, The Dark Vault; 5, The Scotch Master and Knight's Degrees; 6, The Philosopher's Degree; and 7, the Grand Priest of the Temple or the Spiritual Knighthood. In Lodge Silence this Rite—which spread throughout the empire, even beyond its borders—was perfected, probably by the talented Master himself. It superimposed four Degrees on the Craft and it is not improbable that in the 7°, *Magnus Sacerdos Templariorum*, Starck found the inspiration for his Clerical Rite. In April 1782 Melesino retired from Masonry and to Moscow, alleging political motives as his reason; whilst, on the other hand, Nettlebladt thinks he acted from prudence, fearing that the Grand Lodge would ultimately overshadow and destroy his Rite and preferring to suppress it himself. In either case, it ceased with his absence from the scene.

Melesino, says Telepneff, used to combine the Templar Rituals and Starck's semi-Catholic Church ceremonies with mystical teachings which, in later days, developed under the auspices of the Rosy Cross, and met with conspicuous success in Russia. Meetings of the members of the Seventh Degree could only take place in a church or a specially dedicated chapel. A mass was usually said first and a solemn rite of benediction of rose-oil celebrated. Their meetings were described as "Assemblies of true disciples of ancient wise teachers of the world now called Brethren of the Rosy Cross and Clerics," but they did not identify themselves with the German Rosicrucians, although they were also studying subjects connected with occult chemistry, the Cabala, etc. Their belief of the real aim of Freemasonry was "to attain true Wisdom."

In 1765 the Strict Observance made its entry into Russia. The first Lodge under this system was founded by the Lodge at Wismar (Starck's) and soon after a Chapter was erected at Petersburg, with Lüder as Grand Master. Members, whose names will occur hereafter, were Professor Böber, Count Bruce, Prince Dolgoruky, Prince Gagarin, Prince Kurakin, etc. In Courland and Riga there were other Chapters. The gorgeous ceremonies and high sounding Degrees in this system attracted Russian noblemen, but the Rite of Strict Observance never played any really important part in Russian Freemasonry.

In 1768 Starck, accompanied by Von Prangen, came to Petersburg for the

second time; and on June 23 formed a secular Chapter there, Phœnix, of the Strict Observance, adding thereto—September 20, 1768—a Clerical Chapter, possibly based on the Melesino Rite, with which Starck may have become acquainted during his former residence in 1763–65. Disputes, however, arose—October 22—and, on November 17, Starck was excluded. In the following year—November 16, 1769—the Lax Observance Lodge, Constancy, went over to the Strict Observance Rite, uniting with the Phœnix and no more is heard of the Clerical Chapter after December 12, 1769. Starck shortly after left Russia and the Clerics were retransferred to Wismar. But the Strict Observance still remained strongly represented among the Russian Rites.

The Emperor Peter III (1762) is said to have presented Lodge Constancy with a house and himself to have conducted the Masonic work at Oranienbum.

In 1771 the Zinnendorff system obtained a footing in Russia. Zinnendorff had procured—by somewhat irregular means—a part of the Swedish Ritual and, seceding from the Strict Observance, had established a new rite in Germany. George von Reichel and George Rosenberg were the introducers of the rite into Petersburg. Reichel came first and established the Lodges Apollo in Petersburg, March 27, 1771; Isis at Revel; Harpocrates, of which Prince Nikolai Troubetzkoy became the Master, at Petersburg, 1772; and a military Lodge in 1773. Reichel was head of the scientific section of the National Military School for the sons of nobles. He had been a member of the Lodge of the Three Golden Keys in Berlin, on which system he founded the Apollo Lodge. Rosenberg, a former Prussian captain of horse, joined him in 1774, bringing, without Zinnendorff's knowledge, the complete Rituals, etc.; revived the Apollo, which had become dormant; founded another, Horus and, in 1776, Latona and Nemesis. In addition a Lodge Apollo was founded at Riga and a Lodge Isis at Revel. In these proceedings they were assisted by their brothers Charles Reichel and William Rosenberg (see *Latomia*, vol. xxi, pp. 117–19). Friedrichs says that George Reichel had a strong supporter in Count Panin, one of Catherine's ministers, who stood high in her favour and who, as ambassador in Sweden, had become very much attached to the Swedish system.

Reichel, who had been attached to the house of the Prince of Braunschweig, had received personal instructions from Zinnendorff before leaving Berlin to do everything possible for the glory and increase of the Zinnendorff Rite in Russia. Telepneff (*Russian Masons*, p. 9) quotes the following letter, dated October 15, 1771, addressed by Zinnendorff to Yelaguin:

> With the purpose of strengthening as much as possible friendship and accord among your Brethren, I considered it my duty to inform you thereof [of the fact of the foundation of the Apollo Lodge] and to recommend Bro. Reichel as well as Lodges [i.e. those established in Russia according to the Zinnendorff Rite] to your protection, confidence and benevolence.

It was about this time that there came about an intimate connexion between Russia and the Knights of Malta. Waliszewski tells the story in his life of *Paul the First of Russia* (pp. 238–40) in the following words:

The relations of Russia with the Knights of Malta began about the end of the seventeenth century, when the Field-Marshal Boris Chérémetief, while on a mission from Peter the Great to the Levant, visited the island and received a welcome which inaugurated a period of continuous friendship. Catherine's enterprising policy tended to strengthen these bonds. Bailiffs and commanders of the Order took service in the Russian navy ; Russian officers went to Malta to finish their nautical education. Diplomatic representations were exchanged and Cavalcho, Catherine's clever agent, strove not unsuccessfully to create a Russian party in the island. In 1770 the Empress went so far as to treat with Ximenes, who was then Grand Master, with a view to common action against the Turks. It was only the opposition of France which prevented these engagements from being carried out. Catherine also favoured the Order in the matter of the Volhynian estate of Ostrog, which the Order was ultimately to inherit and, in 1775, a Grand Priory was established in Poland under the guarantee of the three courts of Petersburg, Vienna and Berlin, with an assured annuity of 120,000 florins.

Meanwhile the Craft had also been at work under the tutelage of the Grand Lodge of England. Of this period there is fortunately an almost contemporary account in the *Freemasons' Calendars* of 1777 and 1778. In June 1771 some English merchants in Petersburg erected the Lodge of Perfect Unity, which was numbered 414 and dated June 1, 1771, in the Engraved Lists.

This Lodge is referred to in the *Freemasons' Calendar* for 1777 in the following words :

> The first regular Lodge which was established in the vast empire of Russia was the Lodge of Perfect Unity, constituted June 1771, in Petersburg. The chairman and most of the members were English merchants residing there, who conducted this new institution with great regularity and activity. As many Russian nobles were Masons at the period of the establishment of this Lodge, at their request they received from the Grand Lodge of England in 1772 a Warrant for his Excellency John Yelaguin (Senator) to become Provincial Grand Master in the Russian Empire. This gentleman exercised his office with such success that many excellent Lodges were erected in Petersburg and other places.

An official copy of its Minute-book from June 13, 1771, to May 30, 1772, made for the perusal of the Grand Master of England, is preserved in the archives of that Grand Lodge and plainly shows that the Lodge was at work before receiving its Warrant ; that although composed largely of English Masons it recognized and granted the following additional degrees : Scots Master, Elu and Philosopher ; and that, although a warranted Lodge, it admitted visitors of unchartered Lodges under certain restrictions. It contains also the copy of a letter from Grand Secretary Heseltine, February 29, 1772, presented by Louquin, announcing the appointment of Yelaguin as Provincial Grand Master and resolutions to honour him as Grand Master of all future Lodges, but to refuse him any authority over themselves. In the midst of the quarrel which ensued, this interesting book breaks off. But the

Minutes of the Committee of Charity, October 28, 1772, inform us that the Lodge was directed to submit. The *Freemasons' Calendar* terms this the first *regular* Lodge, and speaks of the number of Russian nobles who were at that time Masons. One of them, Senator John Yelaguin, had made fruitless efforts to procure a patent of Grand Master in Berlin and Hamburg and, in 1772, sent Louquin to England on a similar mission, as stated above (*Latomia*, vol. xxi, p. 307). Friedrichs spells the name Elagin and describes him as a "Privy Councillor, Senator and member of the Imperial Cabinet." The Duke of Beaufort, Grand Master, had granted him a patent as Provincial Grand Master for all the Russias and this resulted in the formation of the following Lodges:—No. 466, Nine Muses; No. 467, Urania; No. 468, Bellona—all in Petersburg; Mars, No. 469, Clio (of which the Empress Catherine is said to have been the patroness), No. 470, at Jassy and Moscow respectively, all in the year 1774. The Patent to Yelaguin was granted by the Grand Lodge of England on February 28, 1772, but the Minutes of the Atholl Grand Lodge (Ancients) for June 30, 1773, contains the following entry:

"Heard a letter from G. Sec. M'Dougall, setting forth that an application had been made to the G. Lodge of Scotland for them to confer a Masonical mark of distinction on his Excellency the Senator Yellegan (*sic*), Grand Master of Russia, requesting the opinion of this Grand Lodge to be transmitted, with any Forms they may have made use of on the like occasions." Resolved, that the Grand Lodge of Scotland had power to confer such distinction.

Yelaguin—whose full name in Russian was Ivan Perfilievich Yelaguin—belonged to an ancient family of Russian noblemen and, for many years, enjoyed the friendship and confidence of the Empress Catherine. He was the founder of the Russian theatre and an author of no little renown. He states in his *Memoirs* (Russian Archives, 1864, vol. i, p. 591) that he was led to join Freemasonry from curiosity and vanity, being attracted by the mystery of Masonic proceedings and by the possibility of association with men much higher in rank, character and decorations than himself. Telepneff (*Russian Masons*, p. 8) claims that the principal part in the healthy development of Russian Masonry was played by Yelaguin. After a period of Masonic doubt, through steady work, discussions with experienced Masons and the study of works on Masonry, he devoted his energies "to the discovery of Masonic wisdom," which, generally speaking, was the sole or principal object of those Russians who entered the Higher Degrees. He became one of its greatest lovers and his labours placed him as an acknowledged authority at the head of his Russian Brethren. He was content with the three Symbolic Degrees, which he held were sufficient and affirmed that he had "not given to anybody even the Fourth Degree," but what he meant by that expression is not known, since Symbolic Masonry consisted of but three Degrees. Yelaguin spent a considerable sum of money in the purchase of Masonic manuscripts, plans and Rituals, for

he considered that, in his position as Provincial Grand Master, he should know all there was to be known. His system followed the English rule, but admitted none but Christians, hence the exclusion of the Jews from Russian Freemasonry.

Lodge Mars, as befits its name, was a military Lodge, composed exclusively of soldiers serving in the field, where it carried out its operations during the Turco-Russian War.

Friedrichs says that the Grand Lodge of England sent to the Grand Lodge in Berlin a protest against the establishment of Lodges by that body, declaring that " the London Grand Lodge has the exclusive right of constituting other Lodges in the whole world," but added that it did not intend to found any Lodges within the German empire if the full right was allowed it to do so in Russia. Putting on one side the Strict Observance and Melesino's Lodges, we thus find two distinct Rites in use at the same time—Zinnendorff's and the English. Yelaguin, however, wanted a Ritual and, as England had never furnished copies of its ceremonies, he applied to Reichel and Rosenberg. Now, although these Masons hailed from the Grand National Lodge at Berlin, they must have been desirous of closer relations with Sweden, the original fount, for they advised Yelaguin to apply to Stockholm. It is probable that Yelaguin's high position impressed the Grand Lodge of Sweden with the idea that the only chance for its system to survive was under *his* protection ; at any rate, in 1775, it counselled Reichel and Rosenberg to effect a fusion and to acknowledge the Senator as Provincial Grand Master. The result was that Yelaguin abandoned the English system, accepted the Swedish Ritual and Reichel called upon his Lodges to join with those of the Senator. Harpocrates, Horus, Latona and Nemesis (1776) agreed and, on September 3, 1776 (Polick, in his *History of Russian Freemasonry*, erroneously gives the year as 1783 and Findel follows him), a National Grand Lodge of Russia, under Yelaguin, was erected. Melesino took office in this Grand Lodge, which, as well as Yelaguin's original Lodge, Nine Muses, met in the Senator's own house on the island Yelaguin. But differences soon arose. George Rosenberg and his Lodge Apollo never joined the Grand Lodge ; Reichel, who had quarrelled with Rosenberg, withdrew from Freemasonry altogether ; Prince Trubezkoy, who had previously applied in vain to the Grand National (or Zinnendorff) Lodge for a Grand Master's patent, jealous of Yelaguin's preferment, retired to Moscow with the Lodges Osiris (composed, in the main, of Russian princes), Isis and Latona. Among the notabilities who here gathered round him may be mentioned, as of future interest, the Princes Dolgoruky and Gagarin (*Latomia*, vol. xxi, p. 310). We thus see that Yelaguin's governing body had little chance of permanent success ; nevertheless, in the following years, two more Russian Lodges were added to the English roll—those of Liebau, Courland, No. 524, 1780 ; and Astrea at Riga, No. 504, 1787, constituted by Yelaguin, January 4, 1785, confirmed by the Grand Lodge of England, August 21, 1787.

Telepneff (*Russian Masons*, p. 11) says that there were eighteen Lodges which formed the National Grand Lodge of Russia, which he specifies as follows :

1. Harpocrates, Petersburg
2. Isis, Revel
3. Horus, Petersburg
4. Oatona, Petersburg
5. Nemesis, Petersburg

} founded according to the Zinnendorff system.

6. Perfect Unity, Petersburg
7. Nine Muses, Petersburg
8. Urania, Petersburg
9. Bellona, Petersburg
10. Clio, Moscow.

} Yelaguin's Lodges.

11. Silence (Discretion), Petersburg; successively under the Strict Observance, Melesino and Zinnendorff systems.
12. St. Catherine of the Three Pillars, Archangel; system unknown.
13. Perseverance, Moscow; first under Strict Observance, then under Zinnendorff systems.
14. Minerva, Military Lodge in Sagondy, Moldavia; a Yelaguin Lodge.
15. Thalia, Polotzk; a Yelaguin system Lodge.
16. Equality, Petersburg.
17. Candour, Moscow; Strict Observance.
18. Charity, Petersburg.

This want of consistency gave rise to fresh complications. Sweden, at that time, was still ambitious of retrieving its place as a great power, which it had lost on the death of Charles XII. In 1777 Gustavus III of Sweden, himself a Mason, visited Petersburg in the company of the Duke of Sudermania and a Grand festival was held in Rosenberg's independent Lodge (Apollo) on June 26 and 27, on which occasions the Masonic supremacy of Sweden was announced as desirable (*Latomia*, vol. xxi, p. 311). The Russian ambassador at Stockholm, Prince Kurakin, in alliance with George Rosenberg strove for the same object. William Rosenberg was Secretary to the Russian Embassy and in communication with his brother and Prince Gagarin. Kurakin was admitted to the highest Degrees of the Swedish Rite and promised by Karl of Sudermania a patent for a national Grand Lodge, Swedish Rite, provided he could induce a sufficiency of Lodges to concur in the project.

In 1777, says Friedrichs, there were eighteen Lodges working under the Provincial Lodge of Petersburg, according to the Swedo-Berlin system, among which were ten in Petersburg alone, three at Moscow, one at Revel, one at Archangel, one at Polots in the Government of Witebsk, one Field Lodge at Kagodury in Moldavia. Members, as well as the highest officials, among whom, besides Yelaguin, were Count Panin and Prince Gabriel Gagarin, together with Melesino, who, as soon as Masonic Lodges had been established, had given up his own system, which was an imitation of the Strict Observance, all worked with ardour and devotedness at the task which now fell to their lot, and the single or private Lodges, as well as the Provincial Grand Lodge, showed signs of power and prosperity. Above all, adds Friedrichs, they considered it to be their duty to appear

before the world as the backbone of the nation and, therefore, kept everyone most carefully at a distance whose course of life and position did not bear looking at with a magnifying glass.

In 1777 also Kurakin returned, raised Gagarin, Melesino and others to the highest Swedish Degrees and seduced many of Yelaguin's Lodges towards the end of 1778. Böber also, as a deputy of Rosenberg, founded a new Lodge in Revel. The consent of Karl of Sudermania having been obtained, these steps were followed —May 25, 1779—by the erection of a Swedish Provincial Grand Lodge for Russia, with Prince Gagarin as Grand Master; also of a Grand Chapter—December 24, 1779. The new Lodge also assumed the same title as Yelaguin's, i.e. National Grand Lodge. The Swedish system was favoured because it was a Christian system and Freemasonry in Russia has always been Christian.

The following is a copy of the Patent granted on May 7, 1779, by the Grand Lodge of Sweden to Prince G. P. Gagarin, taken, with permission, from a copy in the possession of Boris Telepneff:

To the Glory of the Most High, in Holy Trinity One Great Architect of the Universe.

We, Karl, by the Grace of God Hereditary Prince of Sweden, of Goths and Vandals, Duke of Sudermania, Heir-Apparent to Norway, Duke of Schleswig-Holstein and Stormar, Count of Oldenburg and Delmenhorst, Illuminated Magister and the Wisest Vicar of Solomon for the Northern Province, formed of Swedish and Gothic Kingdoms, of the Grand Dukedom of Finland and of the Russian Empire, Prefect and Supreme Chief of all Lodges of St. Andrew and St. John, legally constituted and regularly working in these districts.

Do hereby wish to all Most Illuminated and Illuminated, Most Enlightened and Enlightened, Most Worshipful, Worshipful, Diligent and Zealous Brethren, Knight-Freemasons, to all Grand Provincial Masters, Members of the Supreme Council of the Order, Grand Officers, Commanders, Knights of Temple Ribbon, Knights, Favourites of Solomon and Knights Stewards, Masters in the Chair of lower Lodges, Deputy Masters, Wardens and other Lodge Officers, Scottish Masters, Brethren Elect, St. John's Masters, Fellow Craftsmen and Apprentices—Peace, Unity, Salvation and Blessings in the Sacred Numbers of 3, 7, and 9 in all Mercies bestowed on us by God, One in Trinity, the Most High Builder of the Universe and Preserver of Our Order.

Inasmuch as our Brother the Most Illuminated Mason and Knight of Purple Ribbon, Prince Gavril Gagarin, was dutifully and obediently performing Our commands, decreed by Us to the glory, sustenance and blossoming of the Order and inasmuch as We had always recognized him to be zealous, persevering, honest, faithful and obedient, on the examination of his work, We found the above-mentioned Prince perfectly acquainted with the Royal Art of Freemasons, in consideration of this and, in order to signify Our most sincere friendship towards him, We entrust this luminous Prince with the Supreme Government under Our Direction over all Lodges of Russia, acknowledged by Us and appoint him Grand Master.

Therefore, We command all Our Brethren and Knight-Freemasons belonging

to the Union of the Provincial Lodge of Russia, Ruling Masters and their Deputies, Wardens and Officers, also Scottish Masters and all Masters-elect, St. John's Masters, Fellow-Craftsmen and Apprentices, to obey the above-mentioned Prince, otherwise they will break the Knight-Mason's oath given by them of their own free will and accord and will expose themselves to accusation and punishment according to that oath.

This is given in witness of Our decision to all Brethren, Knight-Freemasons, present or absent, wherever dispersed over the surface of the Earth and We recommend them all jointly with the said Prince to the protection and mercy of the Most High Builder, the great Lord God.

To confirm the above, this patent is signed with Our Own Hand and Our Seal is affixed thereto.

Given in the East of Stockholm, in the seat of Our Government, at the place where the splendour of Light illumines the work and banishes darkness, on the 7th day of the 5th Month in the Year of Grace 1779.

The patent is signed by Karl, Supreme Chief and the Wisest Vicarius Salomonis and the other signatories include Count Horn, Deputy Provincial Grand Master; Count Nils Bjelke, High Chancellor; V. Stenhagen, Grand Orator; Baron Paul Pfeif, Grand Inquisitor; Count E. v. Stockenet, First Grand Inspector; Count S. Levenhaupt, Second Grand Inspector; Baron S. v. Leionholm, Third Grand Inspector; Baron S. A. Vachtmeister, First Grand Warden; Count A. N. Stenbock, Second Grand Warden; S. v. Blumenfeldt, Grand Treasurer; Baron Fr. Spappe, Grand Almoner; Baron S. G. Osensterna, Grand Director of Ceremonies; and Karl Fredenheim, for Grand Secretary.

On May 9, 1780, says Telepneff (*History of Swedish Freemasonry in Russia*), a detailed instruction was issued by Karl, Duke of Sudermania, which began as follows:

We, Karl, by the Grace of God, Hereditary Prince of Sweden, of Goths and Vandals, Duke of Sudermania, Heir-Apparent to Norway, Duke of Schleswig-Holstein, Stormar, Ditmar, Count of Oldenburg and Delmenhorst, Grand Admiral of Sweden, Perpetual Inspector of General and Master of Heraldry of the Holy Order of the Temple at Jerusalem, Grand Provincial Master of VII and IX Provinces i.e. Sweden and Russia known in this Order as Knight and Brother of the life-giving Sun, do hereby declare:

Taking into consideration the laudable and most especial attachment and zeal towards the good of Our Holy Order shown by Brethren of the Most Worshipful Chapter founded by Us in Petersburg at the time of Our decision to kindle Light therein, taking also into consideration the extent of the Russian Empire requiring a special vigilance over orderliness of proceedings and strict maintenance of the laws of Our Holy Order, to prevent and to correct promptly any misdeeds and disorders which might occur in Masonic Lodges and Chapters, which are or may be formed in this Empire at any future date, we find it necessary to establish according to the second clause of the Covenant of the 10th of April, 1778, a Directory in Petersburg which shall not only watch over the execution of laws, statutes and Rituals of the Holy Order, but also judge and decide all disagreements which may arise among

Brethren both Masons and Templars, who are working with the purpose of disseminating and preserving Light and, therefore, should not be controlled by profane judges, the latter not being qualified to judge all these.

For such purpose We desire to give to those Most Worshipful Brethren who will form the said Directory an Instruction which, being founded on ancient laws and customs, from olden times accepted and established in Our Holy Order, will serve them as a Constitution; following the latter they shall in future rule over all business relating to the Holy Order of the Temple of Jerusalem in all parts of the Russian Empire.

We trust that the said worthy Brethren through their obedience and strictness in the fulfilment of the classes of the Instruction will entirely justify Our expectations, and the tender confidence We feel towards their zeal.

According to Telepneff (*History of Swedish Freemasonry in Russia*), the Swedish system affirmed that it owed its origin to the Order of Knights Templar, the mysteries of which it professed to possess. The organization of this System was characterized by a strictly defined hierarchy of grades and rank. Autocratic in its direction, with unchangeable high officials, the System insisted on a complete obedience of Brethren of lower Degrees to their superiors of higher rank. Telepneff states that it consisted of the following ten Degrees:

1. Apprentice . . .	first class, St. John's Lodges.
2. Fellow-Craft . . .	
3. Master	
4. Scottish Apprentice-Fellow	second class (St. Andrew's Degrees). St. Andrew's or Scottish Lodges.
5. Scottish Master . . .	
6. Steward Brethren or Knights of East and Jerusalem .	third class (Knightly Degrees Chapters).
7. Brethren Elect of King Solomon or Knights of the Temple, also called Knights of the West or of the Key	
8. Confidants of St. John or Brethren of White Ribbon	
9. Confidants of St. Andrew or Brethren of Purple Ribbon	
10. Brethren of the Rosy Cross	

Adepts of the tenth Degree were subdivided into three further classes:

1. Members of the Ruling Chapter not occupying any office therein;
2. Grand Officers of the Chapter;
3. The Grand Ruling Master, who was the King of Sweden.

For the establishment of a Chapter in some districts it was deemed necessary to have three working or St. John's Lodges and one Scottish Lodge. The Chapter

was "legal" if twenty-seven Knights were present; "ordinary" if forty-nine Knights were present; and "perfect" if, without counting the President and Chaplains, eighty-one Knights were assembled. Thus, possessors of the honours of the tenth Degree formed the Illuminated Chapter, offices in which could be accepted only by members of the high nobility, who were required to prove not fewer than four ancestors belonging to that rank.

At the head of the Russian Strict Observance at this time was Count Alexander Moussin-Pouschkin-Bruce.

In 1781, says Telepneff (*Freemasonry in Russia*, p. 14), some zealous Freemasons, remembering Reichel's advice: "If you want to study true Masonry, you must have a concealed Lodge of a very small number of members, but discreet and constant and practise in secret," founded a Lodge which they named Harmony. It had for its object the investigation of science and the study of Masonry. Apparently no Masonic Degrees were conferred, but the meetings were devoted to lectures and debates. It consisted of eight members only, viz. Prince Troubetzkoy (one of the leaders of the Swedish system), Heraskov, Prince Cherkussky, Prince Engalychev, T. P. Turgenev, A. M. Kutusov (followers of Reichel), Schwarz and Novikov.

The erection of Gagarin's Grand Lodge was followed by a circular from Grand Secretary Böber—June 26, 1779—directed to all Lodges except Melesino's, threatening to place them under a ban unless they joined within six weeks. The real object of the circular was the extinction of the former Zinnendorff Lodges. It must be remembered that at this time Sweden had disclaimed all knowledge of Zinnendorff. The result was not as complete as was desired. With the exception of Böber's own Lodge, all the German-speaking Lodges of the eastern seaboard remained true to Yelaguin, whilst those of the Strict Observance refrained from joining the new power. It consisted of 11 Lodges—6 in St. Petersburg, 3 in Moscow, 1 in Revel and 1 (military) in Kinburn. The Grand National Lodge of Gagarin might, however, have ultimately obtained complete success, but for two reasons. Rosenberg and Gagarin quarrelled and, on March 15, 1780, Karl of Sudermania was created Vicarius Salomonis of the IXth Templar Province, which, according to Swedish pretensions, included Denmark and Russia. This attempt at political supremacy, through the instrumentality of the Craft, which had already alarmed the Lodges of Denmark and Germany, produced the same effect in Russia. The bodies acting under Yelaguin and Gagarin respectively, were alike unanimous in protesting; and the latter, thoroughly discouraged, betook himself to Moscow November 10, 1781. This caused the downfall of the Gagarin Grand Lodge, which then dissolved and disappeared from the scene.

In 1781 Novikov and Schwarz founded the Friendly Learned Society for the purpose of spreading instruction and sound knowledge among the ignorant masses of Russian people. From this grew three printing establishments, two of which were devoted to the production of books of general instruction, one to the production of Rosicrucian literature.

In 1782, writes Telepneff (*Russian Masons*, p. 19), the Wilhelmsbad Masonic Convention was held. The Rite of Strict Observance was radically changed and its close connexion with the Templar Order discarded, to the great joy of Novikov (who disliked the gorgeous ceremonies and extravagant claims of the Strict Observance and viewed all Templar Degrees with great misgivings) and his followers. Altogether nine Provinces were established: Lower Germany, Overnia, Oxitania, Italy, Burgundy, Higher Germany, Austria, Russia, with one vacancy, in the event of Sweden joining the Order. A Provincial Chapter and a Directory were established in Moscow for the purpose of governing ordinary or Symbolic Masonic Lodges. Four Lodges, viz. Three Banners (A. Tatischev); Osiris (Prince N. N. Troubetzkoy); Latona (Novikov); and Sphinx (Prince Gagarin), became Mother Lodges and received the right of warranting new Lodges. Novikov became Chairman of the Executive Board for Russia. The ensuing history is best related in Telepneff's own words:

The number of Moscow Lodges ruled in this manner rapidly increased. The new organization spread also in Petersburg and even in remote Provinces.

As already mentioned, the influence of the Rosy Cross was paramount, though the Order worked in "peace and concealment." Gradually, not only Knights' Chapters were abolished, but all Templar Degrees fell into disuse: in the end the connexion with the Duke of Braunschweig was severed; leaders of Russian Masonry left the Order of Templars and Beneficent Knights and, instead, openly chose the Order of the Rosy Cross under Woellner. At that time Woellner himself was in disagreement with the circle of the Duke of Braunschweig.

Moscow Masons worked with zeal and animation. Besides ordinary Masonic Lodges, the membership of which was considered by Rosicrucians in Russia as the first indispensable qualification for the admission to their Order, the Rosicrucian centre itself was now properly organized. Rosicrucians looked upon Masonic Lodges as their "outer circle" where necessary moral precepts were imparted to those who later would aspire to Rosicrucian mysteries. Schwarz, assisted by Novikov and other Masonic leaders, was the main inspirer of the whole movement.

In February 1784 Schwarz died. His death dismayed all Rosicrucians and was undoubtedly a great loss to them. His successor, Baron Schroeder, appointed by Teden, did not possess any of the high qualities of the deceased Brother; probably he belonged to the type of Masonic and occult adventurers already referred to.

In 1784 "silanum" was proclaimed by the Rosicrucian Order, that is to say, such a period when no new members were admitted into the Order and the usual work was suspended. In spite of silanum, Russian Rosicrucians continued their studies and enlarged their influence by opening new Masonic Lodges.

In 1785 full Rosicrucian activities were apparently resumed. But already, in 1786, the Empress Catherine began to view these activities with suspicion; the unfortunate dependence of Moscow Rosicrucians upon their Prussian chiefs was disagreeable to the Empress, an arch-enemy of Prussia, and their association with the heir-apparent, Grand Duke Paul, an open adversary of Catherine's government, seemed to her highly suspicious; criticisms of the loose morals of the Imperial Court irritated her; their strict adherence to Russian traditions and the Orthodox

Church were against her temporary, but strong, leanings towards French customs and Jesuitism. Hence the Empress's animosity.

Investigations were carried on through the police, but nothing could be proved against the Rosicrucians. Nevertheless some of their leaders were ordered to leave Moscow; in 1792 Novikov was thrown into the dreary dungeons of the Schlüsselburg fortress. His relations with the Grand Duke Paul seem to have been the only reason for this harsh measure.

When Schwarz died a Board for the direction of Masonic business was constituted, which at first consisted (*Ars Quatuor Coronatorum*, vol. xxxv, p. 276) of Tatischev, Novikov and Prince N. N. Troubetskoy, with Lopukhin and Baron Schroeder as Wardens. The last named was described by Lopukhin (famous Masonic mystic) as "an emigrant and vagabond quite recently unknown to anybody in Moscow."

The arrest of Novikov was preceded by the suppression of the Printing Company at the instigation of General Prosorovsky, who undertook to suppress entirely all Masonic activities.

In April 1782 secret societies were forbidden throughout Russia; the Freemasons were not included, but Melesino, foreseeing the probable victory of Yelaguin's Grand Lodge, now left almost supreme, took advantage of the edict gracefully to withdraw from the contest and retired to Moscow, directing his Lodges to close their doors, in obedience to the law.

As a curiosity, the following two versions of an occurrence in 1784 are extracted without comment, the first from Lawrie's *History* (edit. 1804, p. 235) and the second from Thory (*Acta Lat.*, vol. i, p. 159):

A petition was received from several Scottish Masons who had been commissioned by the Empress of all the Russias to settle in her capital, requesting a charter of erection for a Lodge at St. Petersburg, under the name of the Imperial Scottish Lodge of St. Petersburg, which was unanimously granted.

The Empress of all the Russias invites the Grand Lodge of Scotland to send deputies to St. Petersburg in order to establish there a Scotch Lodge under the name of Imperial Lodge. Grand Lodge hastens to defer to the wishes of this sovereign. Constitutions are accorded.

In 1786 Freemasons were deprived of the control of the schools and hospitals which they had founded and Masonic books were declared to be more dangerous than the productions of the French Encyclopædists. This, in spite of the fact that 461 books seized in a raid made by the police on Novikov's book-shop had been declared by the highest dignitary of the Russian Church to be faithful in every respect to Orthodox teachings. Yet when, in 1787, a terrible famine broke out in Russia, the Freemasons organized the most effectual help for the stricken population and Novikov was the prime mover in the formation of the society which accomplished this beneficent aim.

Telepneff points out (*Ars Quatuor Coronatorum*, vol. xxxv, p. 275) that, in spite of the many changes of system, Russian Freemasonry, in regard to politics, still retained Yelaguin's doctrine. Russian Freemasons, as well as the whole of Orthodox Freemasons, were unconditionally against the French revolutionary teachings. In Russia emphasis was laid on the teaching and practice of loyalty to the Sovereign and morality and belief in God.

This opinion will also explain Rembeck's statement in his *Bemerkungen*, published in 1805, when he says that Freemasonry in Russia:

rose to a fullness of splendour, only attained in England and Sweden. There was a building erected entirely according to Masonic views; the existence of the Lodges was generally known; institutions in their name were everywhere established; indeed, one Brother was buried with Masonic honours. When King Gustavus III of Sweden was present, something very nearly resembling public festivals was arranged, which the King and several of his suite attended. That Catherine did not distrust this society is apparent from all this occurring in her immediate neighbourhood without her seeming to take any particular notice of it.

What then was the reason for the change of front on the part of the Empress? Findel states that the many adverse controversial writings published at this time upon Freemasonry attracted the attention of the Empress and she considered it advisable to make known to those around her that she did not approve of Masonic meetings. Upon this, although no express prohibition emanated from her, the Lodges were closed but, with the privity of the police, an administrative power was appointed, as it was hoped all the time that the ill-will manifested would not be of long duration. The Apollo Lodge in Petersburg worked on in silence until 1797 and afterwards united her members twice a year—at the feast of St. John and at the anniversary of their erection. The Lodge of Charity, afterwards called the Crowned Pelican, likewise arranged meetings among its members, without working regularly.

This statement is in opposition to Friedrichs, who says:

All Lodges were closed. At the beginning of the year 1794 went forth Catherine's "wish" for a dissolution and, in the course of a few months, even in the remotest corners of Russia, no more Lodges were to be found.

Bergmann, attorney-general at Riga, gave the following explanation of the edict:

In Russia, especially at St. Petersburg, affairs were in a most wretched state. It was a strange medley of men from all parts of the world—men who knew nothing of either Order or Obedience, in fact, so-called Masons, who had not the slightest idea what they were to understand by Masonry; for England and France had sent their wares to market; ignorant travellers had brought them to St. Petersburg; and what had escaped their memory was supplied by their impudence. England and France endeavoured to populate the imperial capital and, at last, the Freemasons became so numerous that coachmen and lackeys erected Lodges and made

proselytes. No one in my time troubled himself about the object in view; the secrets were always represented in pictures and were, at length, in the highest Melesino Degree, left to the reflection of those new members who could rack their brains in counsel with their Master. In my time at St. Petersburg the worst was that, with the strange systems and developments, morality with all social virtues was neglected.

This must not be accepted as an accurate description of Russian Freemasonry in general. The statement applies only to one or two Lodges, which Yelaguin himself had referred to with contempt.

Another explanation given by Telepneff (*Russian Masons*, p. 14) is that the ban was caused through the introduction of the Swedish System. The implicit obedience demanded by this system from Brethren to their superiors meant a complete dependence of Russian Freemasons upon their Stockholm chiefs:

This naturally caused anxiety and doubts in the Russian government circles. Catherine commanded Yelaguin to take measures to have Gagarin's Lodges closed. Gagarin left Petersburg and went to Moscow, where he continued to work in secret, but the rôle of Swedish Masonry was practically terminated and the rôle of Petersburg Masonry also. The predominance in the direction of Russian Masonry was now in the hands of Moscow Brethren, where most of the earnest and zealous Masonic leaders gathered at that time.

This explanation is supplemented by Friedrichs, which, though lengthy, is necessary for a complete understanding of the situation:

These disagreeable circumstances were crowned by a special scandal, the swindle affair of Cagliostro. It is scarcely credible that this man was able to gain a following out of the most fashionable and best educated classes and that not in Russia alone. What did he tell about himself? He said that for life he was indebted to the love of an angel for an earthly woman and that he was the direct messenger of the prophet Elijah, called to lead the faithful to a higher perfection through a physical and moral new birth. He, the anointed of God, was able, he said, to perform all kinds of miracles and knew all secrets which were revealed only to the most intimate of the celestial glory. Through him the inner soul of the finite creature could unite with the omnipotence of the infinite. And what did the police report of his native town Palermo say of him? That he had been punished for brawling, pimping and forgery.

At Mitau a temple was erected by Count Cagliostro, or, as his real, less euphonious, name was: Joseph Balsamo. There he carried on "Egyptian Masonry" and everything that took place there was obscure, fantastic and mysterious. Quite new for Russia was the fact that he admitted ladies to the work, at the head of whom stood his wife, the beautiful Lorenza. It is true that she played an even greater rôle in the gentlemen's Lodges, where she conjured up spirits for large sums of money and sold tinctures of life and universal panaceas and, when this failed to draw, she was not ashamed to call into requisition the charms of her

own person. And what did her Joseph do? He kept up a strange intercourse with the ladies with a view to the improvement of the human race.

This then was a serious matter—so serious that Catherine herself was aroused. We have already stated that Catherine's enthusiasm for Masonry had died down; in a word she had become indifferent to it. How was it possible that this woman of a strong will and a quick eye and conscious of the aim she had in view should continue to take pleasure in this society which was divided against itself, was rent by feuds and constantly changed from one system to another? What could she do with a retinue of Masonic "coachmen and valets"? Such people were ignored by her. But now affairs had come to a pretty pass and the lioness suddenly roused herself from her sleep. For a time, however, she played with her victim and then she destroyed him.

She played with her victim, i.e. she poured out the cup of her irony and her sarcasm over Cagliostro's victims. In her three satirical comedies—*The Siberian Conjurer, The Deceiver* and *The Infatuated One*, she lashed the "Deceiver" and his "Infatuated Ones" most unmercifully. Unfortunately, whether intentionally or not, she confused "Egyptian Masonry" and Freemasonry in general. That she thereby was unjust to Freemasonry in general and that, in spite of its very many imperfections and weak points, all the good in it had not been destroyed, may be proved by quoting the testimony of Petroff:

"Several plays were written by Catherine against Freemasonry. In these plays she represents the Freemasons as deceivers or as deceived, as people who made gold and sold the elixir of life, as alchemists and as ghost-seers. When developing the fundamental idea of the Comedy *The Siberian Conjurer*, she wrote to Baron Grimm: *The Siberian Conjurer* is that Theosophist who produces all the charlatanry of Paracelsus. In the comedy *The Deceiver* we have that notorious Cagliostro, who transforms small diamonds into large ones, who knows remedies for all diseases, who has the power in himself to conjure up spirits and to whom, but a short time before, Alexander of Macedonia had appeared." Thereby, however, she only presents to the world the bad side of Freemasonry, basing her narration on stories which were current in society at the time; but its humanitarian and moral side she passes over altogether.

Those were heavy blows for Masonry and worse ones were still to come. The French Revolution broke out, which, if dangerous for Freemasonry in Germany, was mortal for Russian Masonry. "The Freemasons have made the Revolution!" This cry was heard in both France and Germany and was heard louder and more vehemently in Russia; loudest of all, of course, where its source has always been sought for, viz. in old Polots, the headquarters of the Jesuits, who felt themselves so much at home in that country. Catherine was a shrewd and cautious woman and, whether there was any truth in this cry or not, she obviated the danger. She had already raised her hand, as we know, in consequence of other disagreeable incidents and now she struck a blow which, of course, was a mortal one.

The performances of *The Deceiver* and *The Infatuated One*, says Waliszewski, in *The Romance of an Empress*, had a prodigious success, the most amusing part being that at the first performance there were cries of "Author!" who, however, kept completely incognito, despite the huge success. Each of the pieces, he adds, brought ten thousand roubles to the management at Moscow.

Catherine died in 1796 and was followed by Paul I, said by some writers to have been a Mason ; indeed, it is even asserted that Catherine herself witnessed his initiation. The hopes which the Craft had placed in his presumed goodwill to Freemasonry were destined to be overthrown. Through the Marshal von Medem he had intimated his approbation of the Lodges in Courland.

Waliszewski says definitely (*Paul the First of Russia*, p. 38) that Paul had become directly connected with the Masonic Order.

The Grand Master of the Masonic centre at Moscow, Prince Gabriel Galitzine, was among his warmest partizans and correspondence seized by Catherine showed that he was in close relations with Novikov and the other Masons in the Second Capital of the Empire and even in a fair way to be elected Grand Master of the Order. Already portraits of him had been circulated representing him wearing Masonic emblems.

As usual, the police reports exaggerated and distorted the facts. Novikov and his friends were no regicides, but they were attached on the one hand to the critics of the Catherine regime and, on the other, they were entangled in certain foreign relationships which were not entirely non-political. There was reason for some anxiety on Catherine's part ; for too many Russian princes, in correspondence with the sectaries of Schwarz and Saint-Martin in Russia, were showing a suspicious eagerness to put Paul at their head.

She cut the matter short by the prosecution which sent Novikov to the fortress of Schlüsselburg in 1792 and which does her no credit. Paul, however, was screened by some of his friends and did not hesitate to disavow the others and he was untouched by the storm. He was left free even to continue in the tendencies and the practices which had provoked the Empress's severity.

He kept about him Vassili Ivanovitch Bajénof, the celebrated Moscovite architect, who had been his intermediary in dealing with the Lodges. He continued to correspond with Lavater and even with Saint-Martin, who had been a habitué of Montbéliard and, in later days, when he had abandoned Freemasonry so entirely as to insult and scoff at it, he retained its impress ; there was always a tendency to exaltation in the sincerely religious sentiments which he professed.

This information and opinion receive confirmation from Telepneff, who, in *Russian Masons*, says, pp. 24–5 :

Most of Paul's adherents during his difficult life before ascending the Russian throne were Freemasons. His teacher and intimate friend, Count Nikita Panin, a prominent statesman, was an earnest Mason. Prince Nicholas Repnin, one of the greatest generals of his time, was another friend and also a zealous Mason. Prince G. P. Gagarin and Prince A. B. Kurakin, a playmate and bosom friend of Paul, were both well-known Masonic names. During his journey abroad as Grand Duke, Paul met Frederick the Great and other prominent Prussian Masons. His reception by them is said to have been extraordinarily friendly, and great honours were accorded to him at the Prussian Court. Prince Kurakin was chiefly instrumental in the introduction of the then Russian heir-apparent to Masonic mysteries.

A document preserved in the Imperial archives of the Ministry of Police states quite unequivocally that Grand Duke Paul was secretly initiated by I. P. Yelaguin himself (*Minouvshie gody*, 1807, vol. ii, p. 71).

Unfortunately, Paul's abnormal and humiliating position during his mother's life was gradually spoiling his character. He grew suspicious and irritable, even somewhat unbalanced.

As soon as he ascended the throne, Paul showed marks of high favour to Masons, especially to those who had suffered during the previous reign. Soon, however, the now capricious ruler of Russia cooled considerably towards his Masonic friends who bravely considered it their duty to tell the Monarch perfect truth and give him honest advice. He decided to postpone the opening of Masonic Lodges, but visited an assembly of their leaders and, while all agreed to defer awhile the opening of Lodges, the Emperor shook hands with everyone and said: "If you want anything, write to me plainly as a Brother without any compliments."

The *Russkaia Starina*, 1874, also states:

The Grand Duke Paul Petrovich belonged to Novikov's Society. When this nobleman-bookseller was arrested and brought with all his papers to Petersburg, a committee was formed to make an inquiry into his case. Prince Gregory Alexcevich Dolgorouky, a civil servant of small rank, was appointed one of the clerks of the committee; he either belonged to Novikov's Society or, in any case, shared his views and loved the Grand Duke. When looking through Novikov's papers, Prince Dologorouky found a list of members of Novikov's Society: there was a page on which the Grand Duke himself had signed his name. Dologorouky took the book aside, tore out the incriminating page, chewed and swallowed it.

Rembeck, who travelled in Russia and published his *Bemerkungen* in 1805, gives the following account. Paul called a meeting of well-known Brothers to decide whether the Lodges should be reopened or not. The project was opposed by some few influential members and statesmen (including W. von Ungern Sternberg, the Deputy Provincial Grand Master) and it was decided to wait awhile. Then appeared on the scene the Maltese Knight Count Litta and persuaded the Emperor to favour the Maltese Order at the expense of the Craft. The result was, that an edict appeared in 1797 forbidding secret meetings and, although Freemasonry was not specifically mentioned, Paul caused all the Masters of Lodges known to him to give their hand and word that they would open no Lodges. These were in return made Knights of Malta and, on December 16, 1798, Paul declared himself Grand Master of that Order. It must be remembered that as the Zinnendorff, Swedish and Strict Observance Systems each professed to be a continuation of the Order of the Temple, the Maltese Knights were in some degree justified in looking upon the Craft as being in organized rivalry with their own Order.

Under Rastoptchine's influence, says Waliszewski, in *Paul the First of Russia*, Paul soon repudiated his former sympathies with Freemasonry and Martinism. He dismissed Novikov from Petersburg and placed him again under police supervision. Year by year he became more uncompromising. In January 1801

Schirmer, a Prussian merchant, was arrested, kept on bread and water for a month and, finally, sent back to his own country for projecting the organization of a literary and artistic club. Anyone who was opposed to Paul was considered an enemy of the State.

At the accession of Paul, says Waliszewski also (*Paul the First of Russia*, p. 239), the Order, having lost most of its property owing to the Revolution, was working for compensation in Russia.

It was this that brought the Bailiff Giulio Litta to St. Petersburg, where the presence of his brother, the Nuncio Lorenzo, afterwards Cardinal, assured him of a strong backing. His mission was merely to press the claims of the Order to their inheritance of Ostrog, which had been appropriated by collaterals, but he succeeded beyond his hopes. In January 1797 Paul signed a convention whereby the Volyhnian estate was exchanged for an assured [increased] annual revenue of 300,000 florins for the maintenance of a Russian Grand Priory. The agreement was ratified in August by Ferdinand de Hompesch, the Grand Master, who had just succeeded Emmanuel de Rohan and the first Grand Prior was the Prince de Condé.

There was nothing in this which could offend anybody, and Cobenzl and Serra-Capriola, the Neapolitan envoy, expressed their approval. But, after spending a few months at Malta, Litta returned to Russia and presented Paul with the cross which had been worn by La Valette, the most illustrious of the Grand Masters, offering him at the same time the protectorate of the Order. At a solemn audience, at which the Court and many dignitaries of the Orthodox Church were present, the Czar accepted both the gift and the functions proposed to him.

In 1801 the liberal-minded Alexander ascended the throne, but here again the expectations of the Craft were disappointed, for he renewed the decree against secret societies. Thory's romantic account of his conversion and initiation by Böber in 1803 (*Acta Lat.*, vol. i, p. 218) need not be accepted, as it would be unwise to depend upon theory in the absence of corroboration ; but it is evident that some time before 1804 Alexander had let it be understood that he would not interfere with the meetings of the Craft ; for in that year, according to the *Freiburger Taschenbuch* of 1816–17, the members of the former Pelican, in 1808, reconstituted their Lodge under the title of Alexander of the Crowned Pelican ; and many other Lodges followed their example. It was in that Lodge that Count Moussin-Pouschkin was initiated. The Pelican increased to such an extent that, in 1809, it was divided into three Lodges, known as Crown Pelican ; Elisabeth, the Patroness of Virtue ; and Peter, the Patron of Truth, working respectively in Russian, German and French, according to the Swedish Rite. These three then formed a Grand Directoral Lodge, known as the Wladimir or Order, were joined in 1811 and 1812 by two French Lodges in Petersburg and, in 1813, by the Lodges in Revel and Cronstadt. This Grand Directory was composed in part of the holders of the superior Degrees, partly of the Lodge representatives. Böber was its Grand Master from 1811 to 1814 and was followed, in 1815, by Count Basil Moussin-Pouschkin-Bruce—not to be confounded with Count Alexander of the same name

the former head of the Russian Strict Observance. From the composition of this Grand Lodge, it might have been foreseen that the simple Masters would soon fall out with the *High Degree* Masons. About this time Fessler, who had already so powerfully contributed to lead back German Freemasonry to its English origin and simplicity, arrived in Petersburg and many Lodges reverted to the ceremonies of the Craft.

It must be pointed out that Melgunov and Sidorov in *Masonry*; the *Russkaia Starina*, 1874; and Tira Sokolovskaia, in *Russian Masonry*, all affirm that Alexander was initiated into Freemasonry, but do not give the date or the name of the Lodge in which the ceremony took place. The *Handbuch* for 1865 states that Alexander was initiated along with his younger brother, Konstantin Pavlovich, but gives no particulars.

Fessler, who is mentioned above, was a remarkable character, and the following particulars of his interesting career are given by Telepneff in *Some Aspects of Russian Freemasonry during the reign of the Emperor Alexander I*, based upon information in the *Handbuch*, pp. 329–39; Mackey's *Encyclopædia*, vol. i, pp. 262–4; Melgunov and Sidorov, *Masonry*, vol. i, pp. 108–9; vol. ii, pp. 174–5; Puipin, *Social Movement*, pp. 303, 307–8; and Sokolovskaia, *Russian Masonry*, p. 391:

Ignaz Aurelius Fessler was born at Czyrendorf, in Hungary, in 1756. The beginning of his career was somewhat stormy. He was educated in a Jesuit School and, in 1773, joined the Capuchin Order. Monastic abuses soon disgusted him, so that he deemed it his duty to expose them to the Emperor Joseph II; as a result, he incurred the persecutions of the Superiors of the Roman Church. A fanatical monk, Sergius, tried to stab him, but Fessler luckily escaped the knife of Father Sergius and was taken by the Emperor under his own protection. The Emperor appointed Fessler an ex-professor of Oriental languages in the University of Lemberg. His mind, tinged with mysticism in his early youth, now became sceptical and he decided to leave the Capuchin Order. Fessler's changed views aroused against him such a storm of hatred from the Roman clergy that he was obliged once again to run for his life and arrived in Breslau in 1788. He was appointed the tutor of the son of the Prince of Schœnaich-Carolath and subsequently left Breslau for Wallisfurth. To this period of Fessler's life belongs the establishment of a secret Order called the Evergreen, which had a certain similarity to Masonry in its organization and had for its purpose general moral reforms: it was dissolved in 1793. In 1791 he embraced the Lutheran faith; in 1792 he married, but his married life was as stormy as his public activities and was dissolved in 1802. From Carolath he moved to Berlin, where he remained until 1806 as a Superintendent of Schools. As with religious beliefs, so with his family life—Fessler seemed always to be in search of new vistas: he soon married again. In Berlin he took part in Masonic activities, but became rapidly disappointed in the behaviour of Masons whom he met and nearly left the Order. But his undoubted, though somewhat erratic, zeal and sincerity procured him a place on the Supreme Masonic Council and he began to work for the reformation of Masonry, trying to liberate Lodges from "deceptive High Degrees, false secretiveness and superfluous mysteries." This work created again a number of enemies and bitter attacks.

Still he strove to continue his task of Masonic reformer and writer. Fessler's pecuniary position was precarious till, in January, 1809, he was invited to Petersburg by the Emperor's Liberal Counsellor, M. Speransky. Here he obtained the position of a professor of Hebrew and, later, of Philosophy in the Petersburg Ecclesiastical Academy. His Liberal views caused his removal from the Academy. He was appointed Superintendent of the Evangelical community in nine districts of Russia and resided in Saratov. He came back to Petersburg in 1827, became Ecclesiastical Counsellor and there died in 1839.

In 1811, writes de Sanglen, in his *Memoirs*, published at Stuttgart, under the title *Aus Jacob Iovanowitsch de Sanglens Dekwurdigkeiten*, he (de Sanglen) had an interview with the Emperor, who, after a long interrogative conversation (*Ars Quatuor Coronatorum*, vol. x, p. 73), handed him the following letter to pass on to Beber (Böber):

I presume that the object of the Lodge is a noble one and tends to virtue, that the means to this end are founded on morality and that every political tendency is strictly forbidden. If this be the case, then the Lodge will enjoy the goodwill which, in accordance with the dictates of my heart, I extend to all true and trusty subjects who are faithful to God, the State and myself. But, in order to ascertain whether the Society of Masons follows the objects which I have assumed, I ordain that the business and minutes of every Lodge are to be submitted to me, in order that I may obtain the necessary light respecting their legislation, the maintenance of good order and the conduct of their business. In case of anything wrong, I must know with whom I have to account.

As the outcome of this official recognition and permission, a great impetus was given to the Order, not only in Petersburg and Moscow, but also in the Provinces as far away as the Crimea. During the Napoleonic wars many military Lodges were formed. Telepneff says (*Ars Quatuor Coronatorum*, vol. xxxv, p. 280) that the most prominent men of the period were members of the Order and he instances Michael Speransky, one of the ablest of Russian legislators; Benkendorf, the Emperor's personal friend; Rasumovsky and Balashov, Cabinet ministers; Prince Lobanov; Prince Alexander Ipslanti; and Prince Hohenloe.

According also to Telepneff (*Russian Masons*, pp. 27–8) the organization of Freemasonry was on the following lines:

The autocratic Emperor of Russia; the Ministry of Police, responsible to the Emperor; an autocratic ruler of Masonry under the title of "The Wisest of the Wise"—this place was filled by I. Böber, who seems to have convinced Alexander I of the high ideals and usefulness of Freemasonry—irresponsible to Brethren but responsible to the Ministry of Police; two Councils of Adepts of Higher Degrees (those Superiors who were very often unknown to ordinary Brethren); an open Grand Lodge, called the Grand Directorial Lodge Wladimir, entirely denominated by the Grand Master (which rank was bestowed upon The Wisest of the Wise); and by Adepts of Higher Degrees (mostly members of the two aforesaid Councils); and ordinary Lodges.

This peculiarly constituted Masonry, controlled by the Ministry of Police and used largely for a very laudable object of supporting the existing government, but a political object all the same, was hardly Masonry as understood in England. However, the movement became quite fashionable and large numbers of new members began to swell its ranks. Apparently, no great discrimination was made among candidates and many unworthy initiates were enjoying Masonic privileges.

In March 1815 the Directory unanimously resolved to acknowledge all Rites which were recognized anywhere by a regular Grand Lodge—a tremendous blow for the partisans of the Swedish Rite ; but when in June it proceeded with a revision of its *Statutes*, the impossibility of reconciling opposite views of Craft government became apparent. The result was the dissolution of the Directory and that, on August 30, 1815, four Lodges erected the Grand Lodge Astrea. Its organization was similar to the English Grand Lodge and needs no description : it will only be necessary to remark that—confining its attention exclusively to the Craft—it agreed to leave every Lodge free to adopt such Degrees beyond the Master's as it might prefer. Count Moussin-Pouschkin-Bruce was elected Grand Master. It almost immediately afterwards warranted a new Lodge and, in October, was joined by the most important Lodge of all, the Pelican. By 1817 Astrea numbered twelve daughter Lodges and, by 1819, twenty-three Lodges. Under the Grand Lodge Astrea all systems were tolerated and, so far as working was concerned, each Lodge was a law unto itself, the only condition being that the government must not disapprove of any new system introduced into Russian Masonry, for which the Grand Master was held responsible to the government. The Lodges, however, agreed not to follow the rules of the so-called Illuminati and Mystics, or the Alchemists, nor to attempt to revise the ancient Orders of Knighthood and to avoid all purposes not in correspondence with natural and positive laws.

According to a certificate reproduced in *Ars Quatuor Coronatorum*, vol. viii, p. 231, Moussin-Pouschkin-Bruce was Master of La Loge Les Amis Reunis in 1813, a Lodge which worked in the French language, although the majority of the signatories to the document were undoubtedly Russian. This certificate was granted to Louis Regnaud Carcas, a native of Malta.

In *Ars Quatuor Coronatorum*, vol. xv, p. 161, there was also reproduced a Patent granted by Lodge Astrea in 1818, creating Böber an Honorary Member of that Lodge, in virtue of his forty years' zeal for Masonry and his four years' service as Grand Master of the Ancient Grand Lodge Wladimir. This Patent was signed by Basil Comte Moussin-Pouschkin-Bruce as Grand Master, Alexander Labanoff de Rostoff, Deputy Grand Master ; F. F. Schubert, Frederic de Scholer and Aug. de Lerche, Grand Wardens ; Frederic Wolborth, Grand Orator ; C. G. Ritter, Grand Treasurer ; Chs. de Valz, Grand Almoner ; Comte Theodor Tolstoy, Master of Ceremonies ; and E. Collins, Grand Secretary for Correspondence.

From the remains of the Directory, two dissenting Lodges erected in 1815 a Swedish Provincial Grand Lodge of Russia, but in 1819 this body could only count 6 subordinate Lodges, whereas at the same date the Grand Lodge Astrea

ruled over 24. Of these 24, however, 7 worked according to Schroeder's Ritual (the Hamburg modification of the English ceremonial), 2 according to Yelaguin's (Zinnendorff), 6 by the rectified Strict Observance, 8 by the Swedish Ritual, and 1 according to Fessler's modified English rite. In 1818 a Grand Chapter was established, to control the working of the entire set of Degrees of all these Rites, beyond that of Master Mason. The Swedish Rite, however, again became the predominant Rite, to which, in 1822, the Grand Lodge Astrea reverted, the reason being that the Swedish Rite was essentially Christian.

In 1820 Kuschelev was elected Deputy Grand Master, to whose subsequent course of action the ingratitude of the viper in the fable—towards the countryman who had nurtured it in his bosom—has been quoted as the fittest parallel. He was, however, only opposed to political Masonry and he addressed a paper to the Emperor showing the danger to the State, of the Craft as then constituted and maintaining the necessity either of its suppression or of such modifications as would have entirely deprived it of its chief characteristics. The Czar Alexander chose the former alternative and issued a ukase—August 1, 1822—closing all Lodges and forbidding them at any future time to reopen. The Fraternity obeyed without a murmur, the decree was renewed by his successor, Nicholas I, on April 21, 1826. The *Russkaia Starina* of 1907 states that there are documents in existence proving that secret Masonic gatherings continued until 1830.

Egor Andrevich Kushelev, Lieutenant-General and Senator, was, says Telepneff, in *Some Aspects of Russian Freemasonry*:

A Mason of a very old School and in politics an extreme Conservative; also he was a very religious man. His Masonic ideal was the Swedish system, as originally introduced into Russia in the eighteenth century and then restored to its former splendour by the Grand Directorial Lodge Wladimir. But not only did Kushelev disapprove of Masonic innovations as destroying true Masonic doctrines; he also saw the danger of the Lodges becoming nests of the Illuminati with revolutionary political views. He was set against all division of Masonic authority and deplored the lack of unity among the Masons of later days. When elected in 1820 Deputy Grand Master of Astrea, Kushelev decided to restore the old rules and doctrines as he understood them, but his intentions were opposed by members holding Masonic and political views widely different from his own creed; he then decided to bring the matter before the Emperor; he considered this his duty towards the Government and Freemasonry itself. Accordingly he wrote a report in which he related the past of Russian Masonry, shewed that, in his view, its position was a very dangerous one and offered his advice upon the measures necessary to improve its condition. The high social position of Kushelev and his close relations to Freemasonry must have given some weight to his opinions in the mind of the Emperor (who was then surrounded by extreme reactionaries, headed by Prince Metternich), swinging from indecisive Liberal ideas to the reaction which characterized the latter period of his reign. The Emperor must have been in a receptive mood for such a communication, for he was deeply impressed by the dangerous unrest in Europe, due, apparently, to activities of secret societies with political aims.

The rescript issued by the Minister of the Interior ordered the closing of all secret Societies, Masonic and otherwise and prohibited their future establishment. Existing members were called upon to pledge themselves that they would conform to the edict, a declaration was required from all ranks of the army and from the civil service, that the members would not henceforth belong to any such organizations and, ran the edict, " If any person refuses to make such a pledge, he shall no longer remain in the service."

The letter issued by the Minister of the Interior was, says *Russkaia Starina*, 1877, worded as follows :

Disorders and scandals caused in other countries by the existence of different secret societies, of which some under the name of Masonic Lodges had at first Charity as their object, but later applied themselves to political aims and destruction of the tranquillity of States, made it imperative in several countries to prohibit such secret societies.

Our Emperor, ever watchful to guard against all that may injure his Empire, especially at the present juncture when mental speculations bring forth such sad occurrences as have been witnessed in other countries, has deemed it good to decree :

(1) All secret societies under whatever denomination, Masonic Lodges or others, shall be closed and in future not allowed to be established ;

(2) This to be communicated to all members of the said societies and such members to give a written undertaking that they will not in future constitute under any disguise, Masonic or secret societies, either in the Empire or abroad.

I inform you of the above Imperial decision and humbly request your Highness (Excellency) to co-operate in its execution and as Grand Master of the Grand Lodge Astrea (Provincial) to instruct all subordinate Lodges to cease their work, to close their meetings and to obtain written undertakings from all Brethren belonging thereto not to establish any such in future.

Your Highness (Excellency) will greatly oblige me if you will inform me in due time regarding the success of your dispositions in respect of the said objects and, also, deliver at the same time, all written undertakings given on this occasion by Brother-Masons.

Both the Grand Lodge Astrea and the Provincial Grand Lodge ceased to exist and a report was sent to the Emperor by the Military Governor of Petersburg, Miloradovich, in the following words :

On August 11 I was informed by Count Pouschkin that the Grand Lodge Astrea and eight subordinate Lodges were closed. State Councillor Sergei Stepanovich Lanskoy, Deputy Grand Master of the Provincial Lodge, showed great grief and discontent. However, everything proceeded peacefully. Those assembled parted with mutual assurances of eternal friendship.

Danilevski, commenting on the order, said :

As far as I know Masonry had no other object in Russia beyond benevolence and providing an agreeable way of passing time. The closing of the Lodges

deprived us of the only places where we assembled for anything else besides card-playing, for we have no society where cards do not constitute the principal or, rather, the only occupation. We are as yet so unversed in political matters that it is absurd for the government to fear that such subjects would furnish conversation at the Masonic Lodges. With us, notable persons have rarely been Masons; at least, none such have visited our Lodge, which is usually full of people of middle class, officers, civil service employees, artists, a very few merchants and a large percentage of literary men.

Danilevski, however, had but a limited knowledge and knew nothing of Russian Freemasonry as a whole.

In the opinion of Telepneff, the blow was to a certain degree provoked by members who deplored its lamentable condition and this was the only real cause of its disappearance from Russia. He asserts that the three great dangers which brought the downfall of Russian Freemasonry were:

1. The introduction into Masonry of political aims or objects;
2. The admittance into Masonic mysteries of persons unworthy to appreciate true Masonic aims and ideals; and
3. An attempt to combine various systems, all Masonic in name, but widely divergent in ideals, bringing discord and not unity.

CHAPTER VI

FREEMASONRY IN DENMARK AND HOLLAND

Denmark

THERE are available four accounts of the progress of the Craft in Denmark, which all agree very remarkably; but in truth there is very little to narrate. These four accounts are to be found in the *Handbuch* under Danemark; Findel's *History*; *Latomia*, vol. xxiii, Leipzig, 1864; and Heldmann, *Die 3 Æltesten Gesch. Denkmak*, etc., 1819.

The first Lodge in Copenhagen was erected by Baron G. O. von Münnich, November 11, 1743, which, January 13, 1745, took the name of St. Martin. Münnich was a member of the Three Globes at Berlin, but does not seem to have possessed any authority for his acts. Unless, indeed, the following passage from the *Laws and Constitutions of the Grand Lodge of Scotland*, 1836 (Introduction, pp. iv, v), refers to this Lodge. "The Lodge was raised to the dignity of G. Lodge of Denmark, having been erected in 1743 under the auspices of the G. L. of Scotland." But if Münnich's Lodge was warranted by Scotland, why did it apply to England in 1749? The supposition—an echo of Lawrie, who probably derived it from Smith (*The Use and Abuse of Freemasonry*, p. 199)—would also conflict with the former's statement respecting "le petit nombre." Findel says that he claimed to have received a Warrant from a Lodge in Berlin (presumably the Three Globes), that he assumed the office of Chairman, that his first work was the initiation of T. A. Korff, afterwards to be mentioned, in whose house the work of the Lodge was for a long time carried on.

The Lodge applied for, and was granted, a Warrant by the Grand Lodge of England, October 9, 1749, as No. 204 and first appears in the Engraved List for 1750. In 1756 it is shown as St. Martin's Lodge, No. 139, but was not brought forward at the next change of numbers in 1770.

Hardly was it established when three members resigned and erected a second Lodge, Zerobabel, on May 26, 1744. One of the three was G. Nielsen, ecclesiastical counsellor, who was, at that time, governor of the pages to the Crown Prince. They forthwith applied to England for a Warrant, but impatient of delay, betook themselves to Lüttmann in Hamburg, the English Provincial Grand Master for Lower Saxony. As he also was too dilatory for them, they once more applied to England. Soon afterwards Lüttmann forwarded a dispensation and, on October 25, 1745, Lord Cranstoun signed their Warrant. This was the New Lodge, Copenhagen, No. 197, in the Engraved List for 1750, No. 130 in 1756, which also drops out in 1770.

On October 2, 1747, a Danish brother, von Dall, received a Patent from the Scots Lodge, founded on the Three Globes, to open a Scots Lodge in Copenhagen. This is probably the Lodge Le Petit Nombre, which, in 1753, applied to the Grand Lodge of Scotland for a Charter as a Grand Lodge, with the privilege of electing their own Grand Master. A *Provincial* commission was granted, the holder of which and all Lodges erected by him, were required to acknowledge the Grand Lodge of Scotland as their paramount superior. The Lodge then acted as a Grand Lodge for some time, but died out. On February 10, 1750, Lord Byron granted a patent to Count Christian Conrad Danneskiold Laurvig, an Admiral in the Danish Navy, as Provincial Grand Master for Denmark and Norway, when a Provincial Grand Lodge was erected, the Deputy Grand Master being the Russian Ambassador, Baron Korff. One or two other Lodges were probably instituted throughout the country and we hear of a new one in Copenhagen in 1753, the Three Ardent Hearts, constituted by the Three Globes of Berlin. That the Degrees of the Clermont Chapter made some little way in the following years, is to be gathered from the fact that at Johnston's first Strict Observance Convent at Altenberg in 1764, von Prangen appeared as a deputy from a Kiel Lodge. In 1765 the Strict Observance missionary, Schubart, appeared in Copenhagen and managed to obtain Danish signatures to the act of Unquestioning Obedience. The Provincial Lodge of Denmark at Copenhagen then took the rank and title of Prefectory Binin, under the immediate jurisdiction of Duke Ferdinand and the special protection of the Landgrave Karl of Hesse. From that date the History of Freemasonry in Denmark is practically that of the Strict Observance; but some few details may be cited. In 1767 the first two Lodges, St. Martin and Zerubbabel, through the influence of Tullman, united to form one—Zerobabel of the North Star—working alternately in Danish and German; but on November 18, 1778, a purely German Lodge was opened, Frederick of the Crowned Hope and Zerobabel confined itself to the Danish language. Both Lodges performed their work in the same room and, at first, worked the English ritual. In 1785 the modified Strict Observance, or the Rite of the Beneficent Knights of the Holy City, was introduced in accordance with the resolutions of the Wilhelmsbad Convent; the first three Degrees becoming once more almost purely English. The highest Degrees, those of the Scots Directory, were not, however, established until 1819 and created so much opposition that the Altona Lodge erected a private Directory of its own. The Lodges at that time appear to have been practically independent of any real governing body.

In 1792 Duke Ferdinand died and the Landgrave Karl became the sole head of the Danish Lodges. This event was succeeded on November 2, 1792, by a Cabinet decree of King Christian VII, officially recognizing Freemasonry in his dominions on the sole condition that every Lodge should acknowledge Prince Karl as the Grand Master of the Craft.

Curiously enough, in the following year—February 6, 1793—a Patent was signed by the Prince of Wales, appointing the same personage "*Provincial* Grand Master for Denmark and Norway; his Danish Majesty's German Dominions;

also of such Lodges as had been under the immediate direction of Prince Ferdinand of Brunswick."

On Karl's death in 1836 the Crown Prince, subsequently Christian VIII, assumed the Protectorate and under his rule the Craft prospered exceedingly. In 1841 the Crown Prince, afterwards Frederick VII, was initiated in the Odensee Lodge, Mary of the Three Hearts and, on his father's death in 1848, became Grand Master of the Danish Craft.

In 1853 the Brethren at Helsingör and Altona introduced the Swedish Rite into their Lodges and, in 1855—January 6—a decree of the Royal Grand Master made this Rite incumbent on all Danish Lodges. In the same year the two Copenhagen Lodges were fused into one, called Zerobabel and Frederick of the Crowned Hope. In 1857 the second grade, or the St. Andrew Lodge, was instituted, first at Helsingör, then at Copenhagen; and in 1859 the organization was crowned by the constitution of the High Chapter at the castle of Frederiksborg, conferring only the seventh and two following Degrees. This completed the formation of the Grand Lodge of the VIIIth Province of the Temple, i.e. Denmark.

In 1866, by the surrender of the Duchies of Schleswig-Holstein to Prussia, Denmark lost the Lodge at Altona; in like manner it had in 1814 lost the Norwegian Lodges; but it has since warranted three new Lodges, one at Aarhuus and two in Copenhagen.

At the head of the Craft is H.M. King Christian X as Grand Master; H.R.H. Prince Harold of Denmark is Stadtholder. Abroad the Grand Lodge of Denmark has no daughters; the Lodges in the Danish colonies of St. Thomas and St. Croix being under the English, French and Scottish jurisdictions.

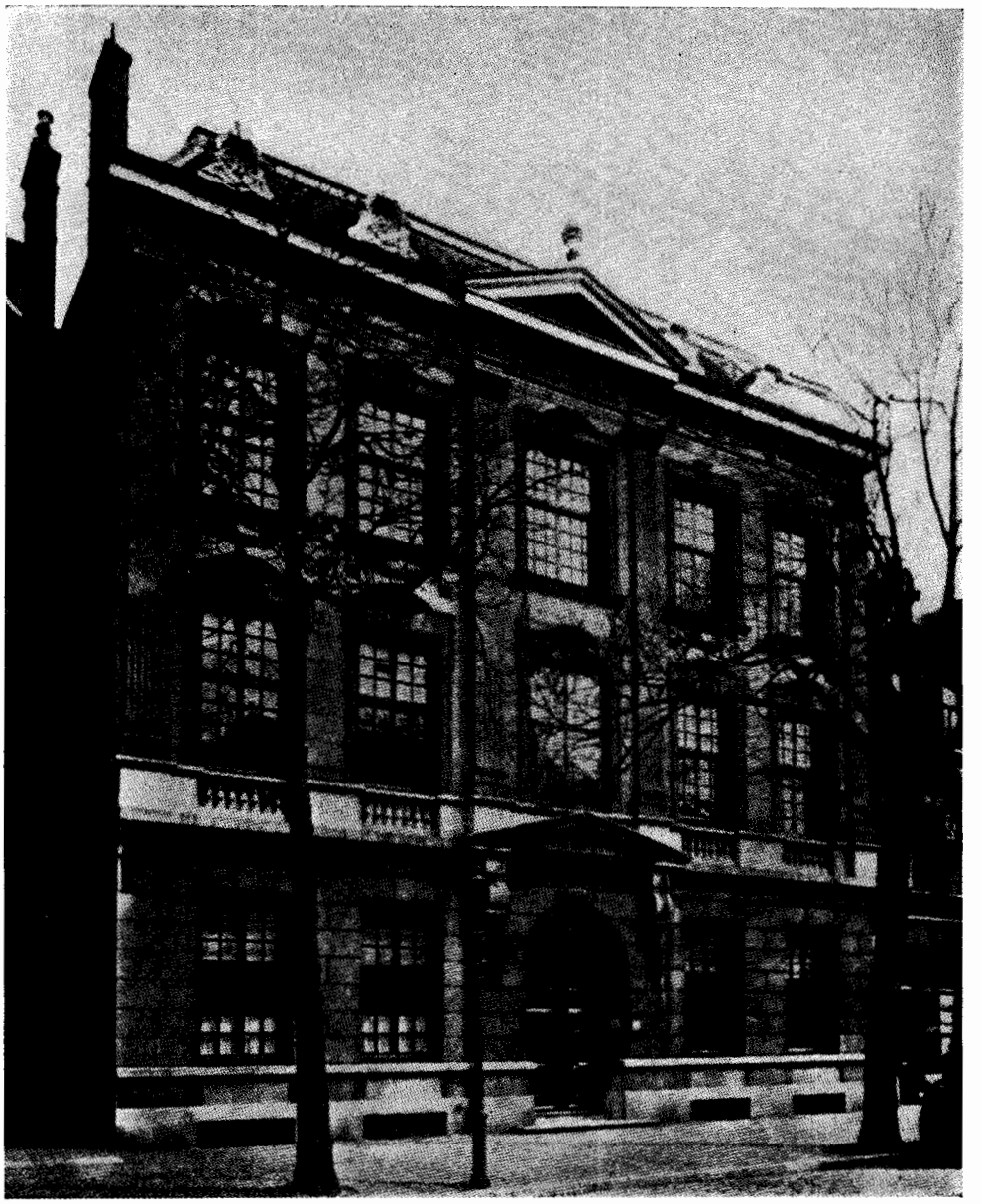
In 1932 there was organised "The Grand Lodge of Denmark of Ancient, Free and Accepted Masons." The origins are not stated, but it is supposed that this was organised for the purpose of making possible the admission of numbers of men who would not be eligible to admission to Lodges under the Strict Observance system, which, under royal patronage, is the accepted system of the older Freemasonry in Denmark.

Holland

The first appearance of the Craft in Holland was of a momentous nature, being no less than the admission into the Fraternity of Francis, Duke of Lorraine, subsequently Grand Duke of Tuscany and Francis I, Co-Emperor of Austria and Emperor of Germany. Lord Lovell, Grand Master of England, deputed, in 1731, Dr. Desaguliers as Master, John Stanhope and John Holtzendorff, Esqs., as Wardens; the Earl of Chesterfield, Ambassador at the Hague; and three other Brethren to hold a special Lodge at the Hague, in order to confer the first two Degrees on the Royal candidate. It is noteworthy that among these there is only one Dutch Mason, which will tend to disprove certain random statements, that several French and English Lodges already existed at that date in Holland.

The first authentic record of a Dutch Lodge is the meeting on September 30, 1734, of the *Loge du Grand Maître des Provinces réunis et du ressort de la généralité*, with Count Vincent de la Chapelle as Master, at the Hague. This title, Lodge of the Grand Master, is remarkable, for it is difficult to understand whence any Grand Master of that date derived his authority. The mystery is increased by the next notice, a paragraph in the Amsterdam *Saturdagsche Courant* of November 3, 1735, announcing that a second Lodge had been held at the Hague on October 24, 1735, in the Hotel *Nieuwen Doelen*, in the presence of the Grand Master Rademacher and of the Deputy Grand Master Kuenen. It was apparently called Le Véritable Zèle. Maarschalk, in his *History of the Order of Freemasons in the Netherlands* (p. 16), says that the first Lodge was opened at the Hague on November 8, 1734, after which François Liegois went to London and received at his request a Charter from the English Grand Lodge on behalf of the Dutch Freemasons. Mention is made in the Lists 1736–9 of a Charter for a Lodge in Holland as No. 131, which became 116 in 1740, 71 in 1756 and disappeared in the List of 1770.

One can only suppose that the titles of Grand Master and Deputy were self-assumed. Rademacher—Treasurer to the Prince of Orange—was cited before the courts on December 9–12, 1735 and constrained to promise never more to frequent Masonic assemblies. Kuenen translated Anderson's *Constitutions* into French (published at the Hague, 1736 and 1741) and German (published at Frankfort and Leipzig, 1741, 1743 and 1744). The *Handbuch* asserts that these two were Provincial and Deputy Provincial Grand Masters of the English Lodges in Holland. If so, both the *Constitutions* and Preston fail to notice the appointments and it would be difficult to name many English Lodges as existing in Holland at that time, as the only one on our roll, previous to 1749, appears in the List of 1736, as constituted in 1735 under the No. 131. This may be the latter of the two cited above and, perhaps, its Warrant was granted to Rademacher. The two Lodges, however, soon closed and did not reopen till 1744. On October 16, 1735, a Lodge, composed chiefly of Englishmen, held at Amsterdam, was pillaged by a mob, which occasioned a riot. This Lodge is also absent from the English Lodge lists, but the occurrence, together with the newspaper paragraph above referred to, caused the Government to issue a commission to inquire into the whole matter of Freemasonry. Their study of the *Book of Constitutions* appears to have been most minute, but their report, published November 30, 1735, was unfavourable and a magisterial order was promulgated December 2, 1735, forbidding assemblies of the Craft. Lawrie (*History of Freemasonry*, 1859, p. 61) says that the States General were alarmed at the rapid increase of Freemasons, who held their meetings in every town under their government; and as they could not believe that architecture and brotherly love were their only objects, they resolved to discountenance their proceedings. In consequence of this determination, an edict was issued by Government, stating that, though they had discovered nothing in the practices of the Fraternity either injurious to the interests of the Republic or contrary to the character of good citizens, yet, in order to prevent any bad consequences which might ensue from such associations, they deemed it prudent to abolish their assemblies.



Headquarters of the Grand East of the Netherlands, at The Hague.

In spite of this order a Lodge meeting was held at Rotterdam on December 10 and the members were promptly brought to book. Lawrie gives a very touching account of the noble refusal of the Brethren to unveil their secrets, also of their counter-proposal to initiate one of the magistrates, which being effected, the whole bench joined the Fraternity and became zealous members. The facts apparently are, that out of respect for one of the chief members, himself a magistrate and from the well-known integrity of the other members, together with the weighty consideration that the Emperor was himself a Freemason, the matter was quietly hushed up.

Lawrie, using almost the same words as Findel, however, says (*ibid.*, p. 62) that the meeting was held at Amsterdam, not at Rotterdam and that all the members were arrested and brought to the Court of Justice. Before this tribunal, in the presence of all the magistrates of the city, the Master and Wardens ably defended themselves, and declared upon oath that they were loyal subjects, faithful to their religion and zealous for the interests of their country; that Freemasonry was an institution venerable in itself and useful to society; that though they could not reveal its secrets and ceremonies, they would assure them that they were contrary neither to the laws of God nor man; that they would willingly admit into the Order any one of their number, from whom they might receive such information as would satisfy any reasonable mind. In consequence of these statements, the Brethren were dismissed and the Town Secretary requested to become a member of the Fraternity. After initiation he returned to the Court of Justice and gave such a favourable account of the principles and practices of the Order, that all the magistrates became Brethren and patrons of the Fraternity. This story, in slightly varied forms, has done duty on so many occasions that little, if any credence, can be placed in it. The theory of F. J. W. Crowe (*Ars Quatuor Coronatorum*, vol. iii, p. 84) and Findel (*History*, p. 313) that the States General did not at first favour the Order because the staunchest friends of the Prince of Orange were amongst its members and rulers is undoubtedly the correct one. However this may be, the prohibition of the Craft was soon withdrawn, for, in 1740, the magistrates took its part against the intolerance of the clergy, who had long persecuted the Order and in that year (Findel, p. 314) refused absolution to those who had joined the Society. The State then signified to the priests that they were not to reject any Freemason if in other respects an honest man.

In 1744 the Hague Lodges reopened and, in 1749, the *Loge du Grand Maître* changed its title to the Union Mother-Lodge. In the same year (1749) we find from the Engraved List for 1750—those for 1746–9 are unfortunately missing—that a Lodge was warranted at Rotterdam, the Lodge of Orange, No. 202.

In *Ars Quatuor Coronatorum*, vol. ii, p. 96, J. P. Vaillant, then Grand Secretary of the Grand Lodge of the Netherlands, reproduced a letter, dated December 16, 1768, from L. E. Hake, Worshipful Master, *pro tem.*, of the Lodge La Victoire, in which he says that the Lodge of Orange had ceased to exist for a dozen years or more and that the first cause of its decadence was national jealousy, " for after the

departure of its chief and founder, Brother Schomberg, no agreement could be come to as to his successor, the said Lodge being then very strong and composed of Englishmen, Scots, Hollanders, French and German. The greater number of the Scots were the first to secede and establish themselves *without a Constitution*, but it was not for long. At the same time the Lodge declined more and more, and on my return home from a journey which I had undertaken, I learnt its complete dissolution. Brother Van der Velde was its last Master: as far as I have heard, he retained in his possession all the effects of the said Lodge and its reassembly was never mooted."

The next Lodges of English origin were constituted at the Hague (probably the Royal), No. 223, in 1752; at Amsterdam, No. 234, November 30, 1753, probably La Bien Aimée, which, however, claims to date from 1735 and is possibly the Lodge connected with Lawrie's romance; and at the same place the Lodge of Charity, No. 265, June 24, 1755; and the Lodge of Peace, No. 215, September 23, 1756. In Amsterdam there also existed a fourth Lodge, founded by the Grand Lodge of Scotland, Concordia Vincit Animos, July 13, 1755, the only Lodge of Scottish origin ever warranted in Holland. This accounts for at most eight Lodges—three at the Hague, one at Rotterdam, four in Amsterdam.

On November 8, 1756, the Deputy Grand Master, Lewis Dagran, of the Union Mother-Lodge at the Hague, issued invitations to thirteen other Lodges to constitute a Grand Lodge of Holland. We are therefore forced to conclude that the Union had warranted at least five Lodges and that its designation of Mother was no empty title.

The fourteen Lodges met December 25, 1756, under the presidency of Dagran and on the 27th constituted the Grand Lodge of the Netherlands, electing Baron Aerssen-Beyeren as Grand Master and Baron von Boetzelaar of Hogerheide as Deputy Grand Master, but this National Grand Lodge was not acknowledged by England until 1770, though Crowe says (*Ars Quatuor Coronatorum*, vol. iii, p. 84) that it was considered as an English Provincial Grand Lodge and its Grand Master as a Provincial Deputy Grand Master of England.

In 1757 the former Mother-Lodge and the Royal Lodge at the Hague amalgamated under the title Royal Union, which is still the foremost Lodge in Holland.

The same year witnessed an unsuccessful attempt to erect a Scots Lodge at the Hague and the constitution by England of the Lodge of Regularity, No. 228, at Amsterdam on November 21.

On December 18, 1757, the Grand Master issued a Declaration that no other Degrees were acknowledged or admitted other than the three Symbolic Craft Degrees. This Declaration was repeated on March 19, 1780. Yet it is beyond all doubt that, as early as 1750, a Rose Croix Chapter was held at the Hague and that, at an even earlier period, the Degrees of Elu and Ecossais were practised by several Brethren.

In 1758—August 6—Count Christian F. von Bentinck was elected the second Grand Master and under his rule the English *Constitutions* were reprinted. He

Lodge Room at Copenhagen, Denmark.

was succeeded—June 24, 1759—by the third Grand Master, Baron Carl von Boetzelaar, who held the office for thirty-nine years. Up to this date the regulations of the Grand Lodge were probably the English *Book of Constitutions*; but on July 27, 1760, new *Statutes* were approved and published in 1762, in which year also the Atholl Grand Lodge constituted a Lodge in Amsterdam. Findel says that a French translation of the English *Book of Constitutions* appeared in Holland in 1736 and that the new *Book of Constitutions* published during von Boetzelaar's administration materially assisted in consolidating Freemasonry in the Netherlands.

Resuming the examination of the English Lists, we find that in 1762 the following Lodges were warranted:—Royal Frederick, No. 271, Rotterdam, January 25; United Brothers, No. 284, Amsterdam, June 16; Virtutis et Artis Amici, Amsterdam, No. 288, September 16. Also in 1765, Perseverance, No. 359, Amsterdam; 1767, British Union, No. 400, Rotterdam, August 1; Three Pillars No. 402, Rotterdam, August 21; 1768, Victory, No. 419, Rotterdam, March 17; and, in 1769, the Sun Lodge, No. 436, Flushing, February 3. From the date last given, no English Lodge has been constituted in Holland. A lengthy inquiry on the spot would probably be necessary to determine whether these Lodges were constituted in the first instance by the Grand Lodge of Holland and merely *joined*, i.e. were absorbed and legitimated by that of England; or whether they were totally independent of Baron Boetzelaar. Being in seaports only, one inclines towards the latter alternative and is strengthened in that conclusion by the following evidence. In the letter from J. E. Hake, already cited, he says:

F. Bruyer took measures to revise the Order in the city and succeeded in establishing the Lodge Royal Frederick. His first plan was to admit only Frenchmen to membership.

This plan recalled to my mind the fall of the Lodge d'Orange and appeared to me to owe its inspiration to a lively recollection of the same circumstances. After talking the matter with some Germans we conceived the idea of founding a German Lodge under a *Constitution* from one of the Provincial Grand Lodges of that country. The resolution being taken, I wrote to that effect to Berlin, but not being known there as a Mason, Lodge Royal Frederick granted me a certificate on the strength of which a *Constitution* was forwarded to me under date February 6, 1764, by which I was authorized to establish a Lodge with the name Concorde Prussienne, giving it as distinctive colours celestial blue. On May 26, 1764, my said Lodge was solemnly inaugurated by the Lodge Royal Frederick at the express request of the Grand Lodge of the Three Globes at Berlin.

With regard to the formation of three of the other Lodges, i.e. British Union, Three Pillars, and Victory, Hake contributes the following information:

A man of easy means and debauched, called Van Dijek, was a frequenter of a tavern, of which the proprietor, George Alsop, gives himself out for a Mason and, as a matter of fact, does own a certificate from the Grand Lodge of London. This George Alsop, desirous of profiting by the circumstances, proposed that the said Van Dijek that he would allow himself to be made a Mason in his house and

invited several Brethren, novices or uninstructed in the Order to be present and assist. As soon as I heard of it I warned them on no account to do so and even warned Van Dijek of the irregularity of the proposed proceedings and of the consequences. But George Alsop, reluctant to lose so good a bit, contrived to gather a few people, almost unknown, calling themselves Superior Brother Masters or Masons, of whom one is called . . . Mitault and one . . . Cooper and the job was done as decided upon. Nevertheless, the said Van Dijek, having heard speak of *Constitutions*, ordered one to be procured at his expense, which was done, and there you have the origin of the Lodge L'Union Britannique, 400, 1767.

Hake then adds :

The said Mitault and Cooper are members of the Lodge : they prefer carrying on their particular traffic by imposing on the credulity and pocketing the ducats. Cooper has even had the impudence to procure from London a batch of certificates in order to sell them here to who will buy, for which purpose the names are left blank, to be inserted by him. The facilities with which these certificates were granted at London would be most astonishing if said Cooper had not pretended that they were required for the members of the British Union Lodge, but the consequences of this distribution are none the less great.

Even so, but as G. W. Speth has commented : " If this is to be credited it reveals a most unusual proceeding on the part of the London authorities and it is the only hint of such that has come under our notice."

With regard to the Three Pillars Lodge, No. 402, Rotterdam, 1767, Hake says :

A wig-maker having been initiated under the condition that he is not to seek to join the Lodge as a member, foregathered with others and the resolve was taken to form a Lodge of artisans. A Warrant was petitioned for and granted, and there you have the Lodge of the Three Pillars.

As to Victory Lodge, No. 419, 1768, he says :

Millaut continuing his practice of making Masons and having initiated a certain number, they demanded of him a Warrant to constitute themselves into a Lodge, which he promised them, but took no further steps in the matter. Tired at length of waiting, some of them resolved to proceed and chose a certain Duchan for their Master. They procured a *Constitution* in which Duchan is termed Master and there you have the Lodge Victory.

This Lodge met on the first and third Sundays of each month, between six and seven o'clock in the evening.

On April 25, 1770 (*Constitutions*, 1784, p. 297)

the Provincial Master for foreign Lodges acquainted the Grand Lodge of England that he had lately received a letter from Charles Baron de Boetzelaar, Grand Master of the National Grand Lodge of the United Provinces of Holland, requesting to be

acknowledged as such by the Grand Lodge of England, whose superiority he acknowledged; and promising, that on condition the Grand Lodge of England did not in future constitute any new Lodge within its jurisdiction, the Grand Lodge of Holland should observe the same restriction with respect to all parts of the world where Lodges were established under the patronage of England; and concluding by requesting a firm alliance and annual correspondence. The request was acceded to. This certainly looks as if the numerous Lodges so lately warranted by England had somewhat alarmed our Dutch Brethren and will account for the sudden cessation of England's activity in the Low Countries. Many of those English Lodges were not renumbered in the 1770 List and we may presume that they immediately joined the Grand Lodge at the Hague; but, on the other hand, five Lodges in Holland at Rotterdam and Flushing were retained on our roll until 1813, from which we may conclude that they preferred working under their English Charters and that at this early date England initiated the policy in these matters—ever since maintained by her—which was the cause of querulous complaint on the part of the Grand Lodge of Quebec.

The Act defining the jurisdictions of the Grand Lodges of England and Holland and undertaking mutual respect provided that the Lodges under English Warrants "shall have full and perfect liberty to remain under the jurisdiction to our Provincial Grand Master for foreign Lodges or to join the National Grand Lodge of Holland." They chose the latter course, possibly, Vaillant thinks, because they disliked de Vignoles, the Provincial Grand Master in question, to whom they ascribed a great predilection for introducing innovations. The Lodges referred to were the Royal Frederick, British Union, Three Pillars, Victory and Sun, all meeting at Rotterdam. These Lodges, says Vaillant (*Ars Quatuor Coronatorum*, vol. ii, p. 98) had, *circa* 1769, directed a letter to the Grand Master of England, as follows:

We, underwritten Masters, officers and members of Lodges established in the United Provinces under the Constitution of the respectable Grand Lodge of Great Britain very desirous to establish a National Grand Lodge in this country, to keep the old *Constitutions* and *Statutes* of our royal Order in their original purity against the grave innovations introduced in these Provinces. For these reasons we beg our Right Worshipful Grand Master to constitute a National Grand Lodge with all the privileges and prerogatives annexed to the same. . . .

We have unanimously elected for our National Grand Master the Worshipful Brother Arnout Leers, lord of the manor of Ameyde, Alderman of the city of Rotterdam. . . .

We shall always acknowledge the respectable Grand Lodge of Great Britain to be the first and original Grand Lodge and we shall take good care to contribute yearly to the general fund of charity, according to our funds and to the number of Constitutions we shall give.

Vaillant says he cannot find that any reply was sent to this communication.

German authorities maintain that the compact with England was ratified May 16, 1770, by the English Provincial Grand Master. This, however, seems to be incorrect, as we do not know of any such individual, unless, indeed, Rademacher had really been appointed to the office in 1735 and was still living. In all probability the ratification emanated from the Provincial Grand Master for foreign Lodges, a functionary under the Grand Lodge of England, first appointed about this time.

In 1778 Prince George Karl of Hesse-Darmstadt pointed out to Duke Ferdinand of Brunswick the advisability of gaining over Holland to the Strict Observance. That country was still remarkably free from all perversions of Freemasonry, although, of course, individual members had been admitted to the various Rites during their foreign travels. Many were also members of the Knightly degrees of the Strict Observance, which had made its appearance in Holland about 1770, into which the Grand Master and some of the Grand Officers had been admitted. In 1776, also, the Grand Lodge of Elu and Ecossais Degrees had been created by van Boetzelaar, who, four years previously, had declared that true Freemasonry consisted only of the Symbolic Degrees. (See *Ars Quatuor Coronatorum*, vol. iv, p. 157.)

In 1888 W. D. J. Bromver, a member of the Historical Committee of the Grand Chapter of the High Degrees, published a pamphlet entitled *Beknopt Historisch Overzicht der Hooge Graden in Nederland*—" A Compendious Historical View of the High Degrees in the Netherlands." The salient points of this pamphlet were translated in 1892 by J. D. Oortman-Gerlings, then Grand Master of the High Degrees in the Netherlands and published by him in the *Ars Quatuor Coronatorum*, vol. v, p. 158, from which translation the following extract has been made:

The High Degrees of the Netherlands, also called Red Masonry, acquired their name in 1803 and were constituted from out the Grand Scots Lodge working at the Hague in the Degrees of Elu and Ecossais and a Chapter at Amsterdam of the Sovereign Princes Rose Croix called Credentes Vivent Ab Illo. The Grand Scots Lodge was erected April 27, 1760, with fourteen Lodges represented and Baron von Boetzelaar was elected Grand Master National. The second Grand Scots Lodge was held on May 19, 1777, when seventeen Lodges were represented. At the Grand Communication held on May 18, 1778, protests were received from several Lodges, stating that they had worked the Scots Degrees for years previously and, therefore, objected to making payment for a new Warrant under the new rules. It was then resolved that seven Lodges, viz. Le Profond Silence, Les Cœurs Unis, La Vertu, L'Indissoluble, L'Amore, De Edelmœdigheid and La Concorda, should receive Letters of Constitution without payment.

In a very short time overtures were made from Germany with the result that the Grand Scots Lodge established fraternal relations with the Provincial Grand Master Termin of Stuttgart, with the Brethren in Hamburg and, in 1779, with the Grand Easts of Germany, Sweden and Denmark, with Prince Frederick of Hesse-Cassel.

No Grand Lodge was held from 1779 until June 5, 1786, when a committee was elected to consider (1) what means should be taken to increase the stability

of the Scots Grand Lodge and (2) to procure more uniformity in working. The next meeting was held on April 10, 1801, summoned by the Scots Lodge Frederick Royal of Rotterdam, at which a committee was formed which presented its report in due course. On June 7, 1802, all the Brethren working in the High Degrees were summoned by Is. van Teylinghen, Grand Master National, when the government was elected and a committee appointed to organize the Rite. This committee reported in the following May, and advised the following scheme :

First Degree	Elu or Elected Master.
Second Degree . . .	The three Scots Grades.
Third Degree	Knight of the Sword or of the East.
Fourth Degree . . .	Sovereign Prince Rose Croix.

The first three Degrees were to be worked, but the last one was to be communicated. This report was accepted in a general Grand Lodge of the High Degrees held on October 15, 1803, when new *Statutes* were submitted and adopted and rituals agreed upon. The dates of the erection of the following Chapters are known : 1755, La Bien Aimée, Concordia Vincit Animos and La Charité at Amsterdam ; 1768, La Paix, Amsterdam ; 1777, L'Amore, Brielle ; La Vertur, Leyden ; La Philanthrope and La Companie Durable, Middelburg ; La Profonde Silence, Kampen ; and L'Union Provinciale, Groningen ; 1779, L'Union Royale, The Hague ; 1785, De Eendracht, Rotterdam ; 1789, Les Vrais Bataves, The Hague ; 1791, La Parfaite Union, Dordrecht and 1800, L'Astre de l'Orient, Flushing.

The constitution of the first Lodge was obtained from Dublin on December 26, 1755 and was signed by C. Walgrave, S.M. ; James Pitt Lithelier and W. Caxton Williams. It is worded as follows :

Our Grand Master, Substitute of the very illustrious and very worshipful Grand Master of Great Britain, do hereby declare and attest that by letters dated 10th December, 1755, it has been given to us to know that several of our Brethren (who, for the greater spread of our effulgent lustre, had travelled abroad) had, in the month of December at the Hague in Holland, received Peter Bucherius Bunel, calling himself Grand Master of a certain Lodge in Amsterdam, La Bien Aimée, with full ceremonial into the true secrets of Ecossais and Elus [it has already been pointed out that the title " Grand Master " was the usual title in many continental countries for the W.M. of a Lodge and does not represent, except when specially applied, the ruler of a Jurisdiction].

Therefore we do so acknowledge him and, moreover, as he is highly recommended by our very excellent Brethren in the letter above named, we do empower him, as Grand Master, to work in the Scots and Select Lodge and to instruct other Brethren in the mysteries of Ecossais and Elus and even, in urgent cases, without full ceremonial : nevertheless, not otherwise than is set out in his secret instructions.

Further, we do confer upon him the special privilege that he may appoint Brethren belonging to our assemblies to be Grand Masters of other Lodges now existing, or to be erected hereafter, throughout the cities and lands under the jurisdiction of the honourable States General of the United Netherlands.

Nevertheless, he shall be careful not to appoint himself or others to the dignity of Grand Master in foreign lands, unless he be himself resident there.

Given in Dublin in our Lodge the 26th day of December, 1755, under our hand and seal.

The foregoing letter was written in Latin on parchment.

The Lodge La Bien Aimée was constituted on Sunday, February 8, 1756, by Bunel and the Minutes run from that date to Tuesday, December 23, 1800.

It is also evident from other sources that the Higher Degrees had been known in Holland for at least twenty years. In 1756 or 1757 a letter was sent to Dr. Thomas Manningham, the Deputy Grand Master of England from 1752 to 1756, the original of which is not available, but the following reply, found in the archives of the Grand Lodge of the Netherlands in 1868, was published in the *Vrijmetselaars Yaarbookje*, and afterwards in Findel's *History of Freemasonry*. The reply is dated July 12, 1757.

SIR AND BROTHER,

I am quite ashamed that your obliging letter should lay by me so long unanswered, but I hope you will excuse me. I assure you it was not owing to neglect or disrespect, but of opportunity to satisfy myself on some points relating to the variety of Masonry and you mention the name of Scotch Masonry.

I was determined to consult our Brethren in Scotland, particularly our Brother, Lord Aberdour, who is son and heir of the Earl of Morton and an exceeding good Mason, as such he has filled the chair in Scotland, and his lordship is now elected Grand Master in England, on the Marquess of Carnarvon's resignation.

Lord Aberdour and all the Scotch Masons (or, rather, the Scotch gentlemen that are Masons) that I have conversed with—and I have made it my business to consult many—are entirely unacquainted with the form and titles you mention, and which you justly call the charlatanery of Masonry. Amongst some of our least Brethren I have met with and frequently heard of such irregularities—irregularities I justly call them, because they deviate so much from our usual ceremonies and are so full of innovations, that in process of time the ancient landmarks will be destroyed by the fertile genius of Brethren who will improve or alter, if only to give specimen of their abilities and imaginary consequence, so that in a few years it will be as difficult to understand Masonry as to distinguish the points or the accents of the Hebrew or Greek language, now almost obscured by the industry of critics and commentators.

Three foreign gentlemen and Masons lately visited the Lodge I belong to and were introduced by me to the Grand Lodge and the Grand East: by discoursing with these gentlemen, I find that in Germany, Holland, Switzerland and in some other places, they have orders of Masons unknown to us, viz. Knights of the Sword, Knights of the Eagle, Knights of the Holy Land, with a long train of *et ceteras*. Surely these points of Masonry must be wonderful, I am certain they are very new; besides these dignified and distinguished Orders, I find, have signs, tokens, etc., peculiar to their respective dignities, and adorn themselves with different coloured ribbons.

I should be glad, with your assistance and the assistance of the Brethren in Holland, to settle these intricate and confused points and wish to know (especially from the Brethren who distinguish themselves by the denomination of Scotch

Masons), from whence they derive their constitution; the Grand Master of Scotland, whom, I presume, they acknowledge head of their society, being entirely unacquainted with their Order. To Lord Aberdour and several other Scotch noblemen and gentlemen that are good Masons, I have to communicate your letter, likewise the opinion I received from those foreign Brethren, one of whom was an officer in the Dutch service; but from the strictest enquiries I can make, can only say they have racked their genius and endeavours to make Masonry unintelligible and useless.

These innovations are of very late years, and I believe the Brethren will find a difficulty to produce a Mason acquainted with any such forms, twenty, nay, ten years. My own father has been a Mason these fifty years and had been at Lodges in Holland, France, and England. He knows none of these ceremonies. Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them, as is likewise one old Brother of ninety, who I conversed with lately. This Brother assures me he was made a Mason in his youth and has constantly frequented Lodges till rendered incapable by his advanced age and never heard, or knew, any other ceremonies or words than those used in general amongst us; such forms were delivered to him and those he has retained. As to Knights of the Sword, Knights of the Eagle, etc., the knowledge of them never reached his ears till I informed him of them. The only orders that were known are three—Masters, Fellow-crafts, and Apprentices—and none of them ever arrive at the honour of knighthood by Masonry; and I believe you can scarcely imagine that in ancient time the dignity of knighthood flourished amongst Freemasons, whose Lodges heretofore consisted of Operative, not Speculative Masons. Knights of the Eagle, Knights of the Sword, I have read in romance; the great Don Quixote himself was Knight of the Brazen Helmet, when he had vanquished the barber. Knights of the Holy Land, Knights of St. John of Jerusalem, Knights Templars, etc., have existed and I believe now exist in the Knights of Malta, but what is that to Masonry? I never heard if these Orders or honours were obtained by skill in Masonry, or that they belonged to the Fraternity of Freemasons, wherewith members of their Order and honour, but imagine that they did not think such titles obtained by Masonry alone.

As universal benevolence, brotherly love, friendship and truth, acting by the square and living within compass, are, or ought to be, the tenets of Masonry, a rule and guide to our actions. Let us be good Masons; we may look with scorn on other honours or titles. It is at all times in our power to be good Masons and I think we ought to be contented and not search the ærial field of romance for additional titles. Use your utmost endeavour, dear Brother, to prevent a really valuable society from degenerating and becoming lost in obscurity, by aiming at titles, to which the very end of our society cannot give us a claim.

The only distinction of ribbons or jewels that we make in our Lodges you will find in our *Book of Constitutions*, viz. Grand Officers wear their jewels gilt, pendant on blue ribbons and their aprons lined with blue; those Brethren that have served the office of Steward at our grand feast (from which number all Grand Officers except the Grand Master must be elected) wear their jewels of silver on red ribbons and line their aprons with red; all other Brethren wear white aprons and their jewels pendant on white ribbons, neither are they suffered to wear other jewels than the square, level and plumb, the compass belonging only to the Grand Master.

You mention your design of electing a noble Grand Master amongst yourselves. I have communicated that part of your letter to our Grand Lodge; they have no objection to such election, but seem pleased with your intention; neither will they claim more than brotherly love and friendly correspondence from your Grand Master and will use their utmost endeavour to settle everything on a proper basis and be cautious how they interfere or grant constitutions for Holland. The constitution already granted by us, I presume, your Grand Master will not disapprove: their titles and places of meeting our Constitution Book will inform you. Our Grand Master commands me to inform you that he is desirous of a correspondence with your Grand Master when elected and we will use our endeavours that it be properly maintained by the respective deputies or grand secretaries, as we cannot expect Grand Masters, either in England or Holland, to give themselves such trouble at all times; and I hope you will find future Deputies more alert in their correspondence than I have been to you, for which I sincerely ask your pardon and forgiveness.

The Marquess of Carnarvon has resigned the chair to Lord Aberdour, who is now Grand Master and our worthy Brother Revis, Deputy Grand Master, but I have promised to sign this letter as Deputy Grand Master and, if you favour us with a line, take the same method, as before by Mr. Hopp's secretary, who will convey your commands to me and I will take great care they are properly honoured.

One point in this letter merits special attention, that is the studied omission of the name of Anthony Sayer, concerning whose Grand Mastership there is no dispute and the pointed reference to the Grand Mastership of Sir Christopher Wren, which is in dispute to the present day.

The result of the negotiations between Prince George Karl of Hesse-Darmstadt and Duke Ferdinand of Brunswick was, that in 1779 a pact of unity was concluded between the Directory in Brunswick and one formed at the Hague, that on March 18, 1780, a National Chapter of the Strict Observance of Holland was constituted with Prince Frederick of Hesse-Cassel and Grand Master von Boetzelaar as Protector and Superior respectively.

The Dutch Craft was not, however, overridden as in other countries; the Grand Lodge at the Hague still retained its full power; the National Chapter was merely an accessory. What the consequences might have been it is difficult to say; but the Strict Observance was already on the wane. It will be remembered that on September 19, 1780, Ferdinand had issued a circular seriously questioning the very grounds of the whole movement. As a result, although Schwarz represented this Chapter at the Wilhelmsbad Convent, the system never made much progress in the Netherlands and soon died out. Pure English Freemasonry thus once more assumed an undisputed supremacy.

On November 15, 1784, Grand Master von Boetzelaar celebrated the twenty-fifth year of his Grand Mastership and, in 1798—May 28—his rearrangement of the *Statutes* was approved and accepted. He died a few weeks afterwards and in the same year—June 24—was succeeded by Baron Teylingen as fourth Grand Master, who in turn was followed by Bijleveld, the fifth holder of that office, May 29, 1805.

Masonic Temple, Amsterdam—Master's Chair and Dais.

At last, in 1807, the High Degrees obtained a firm footing in Holland and a code of laws was issued for their governance. The Rite chosen was the French or modern Rite of four extra Degrees, of the Grand Orient of France. This is not to be wondered at, when we consider that Holland had submitted to France in 1795, when the Batavian Republic was established and that, in 1806, the bonds were drawn still closer by the appointment of Louis Bonaparte to the throne of Holland. Rather should we marvel that an oasis of good sense had so long resisted the Saharan sands of the fanciful High Degrees, which had encroached on the Craft elsewhere in Europe. The French aberration—Ladies' Lodges—had also found an entrance in 1801, but was peremptorily prohibited on June 10, 1810.

In the year last named—June 24—Bousquet was elected sixth Grand Master. Louis abdicated the throne and Holland became an integral portion of the French empire. This led to complications. The Grand Orient of France always maintained that only one supreme Masonic body could exist in each state and some Lodges established by it in Amsterdam conceived themselves justified in refusing to acknowledge the Dutch Lodges until they were rectified by the Grand Orient. Meanwhile—June 24, 1812—W. P. Barnaart was elected seventh Grand Master and the dispute was brought to a climax by a circular of the Grand Order—February 17, 1813—ordering the Grand Lodge of the Netherlands to submit and dissolve. This being met by a flat refusal—March 21, 1813—the Grand Orient immediately retaliated by warranting a number of Lodges in various cities of Holland, the membership of which consisted chiefly of French officials. The strain was, however, suddenly eased by the French reverses of 1814: Holland reacquired independence, the French Lodges were weakened by the withdrawal of the French officials and on May 29, 1814, the Grand Lodge of the Netherlands called upon these Lodges to come in and accept Dutch Warrants. Some complied, the others died out. The same year is marked by the commencement of troubles of which the High Degrees were the cause. The Chapter was independent of the Grand Lodge, though composed chiefly of the same members and had a Grand Master of its own. It occupied much the same position as the English Royal Arch Chapter does towards the Grand Lodge and its meetings were always held on the days succeeding Grand Lodge Communications. In 1814 Bijleveld, who had presided over the Grand Lodge, 1805–10, was Master of the Grand Chapter. On May 30 violent disputes arose over some contemplated changes in these Degrees, into the details of which we need not enter.

On March 30, 1815, the Austrian (French) Netherlands, or Belgium, became an integral portion of the kingdom of Holland; and—May 30—Reepmacher was elected eighth Grand Master. In the previous March the king had expressed a wish that the Lodges in both divisions of his territory should be gathered under one Grand Lodge and this question was discussed at the meeting of May 30, but delayed and postponed for many months.

Prince Fredrik Wilhelm Karl, of the Netherlands, Duke of Ursel, second son of William I, was initiated at Berlin in June 20, 1816, by a Deputation from the

Grand Lodge of the Three Globes, with de Guionneau, Grand Master, at its head. A Lodge, *Union Frédéric*, was then formed at the Hague, with the prince as a member, which applied to the Grand Lodge—June 2, 1816—for a Warrant of Constitution. This was not only granted, but the prince was unanimously elected ninth Grand Master, on the proposition of Bijleveld. On June 3, 1816, the Grand Chapter for the Higher Degrees, of which Bijleveld was also Grand Master, also elected Prince Fredrik as Grand Master, and the letter offering him the Mastership of both sections was addressed to him by the Grand Lodge, with the assent of the Grand Chapter for the Higher Degrees. He accepted the high positions offered him and was installed on October 13, 1816, as Grand Master of the Symbolic or Craft Degrees and, on the following day, as Grand Master of the Higher Degrees. These dates are given on the authority of the usually accurate *Handbuch* which, as it repeats the leading ones in a further article devoted to the Prince, forbids the idea of their being simply a printer's error. O'Etzel, in *Gesch. der Grossen Nat-Mutter Loge*, Berlin, 1875, p. 138, says he was " made " in June 1817 and passed and raised there in the course of the next few months, which would of course render the above occurrences impossible. The main facts appear to be correct, but the dates require investigation. The *Cosmopolitan Calendar* for 1871 states he was installed October 18 (?), 1817. If this be accurate, then we may arrive at a conclusion which is quite possible, viz. that the prince was elected in 1816 (being at that time a non-Mason), procured initiation at Berlin in 1817, passed through all the Degrees there during the same summer and was finally installed at the Hague in the ensuing autumn, viz. October 1817. In the same year he was elected Grand Master of the Chapter; but events close at hand show how little of profit he was able to perceive in the High Degrees.

Scarcely was the Grand Master installed before he received the mysterious packet containing the so-called Cologne Charter. As this subject has already been fully treated, any further reference to it here will be unnecessary. Attempts were also made in this year to incorporate the Belgian Lodges with those of Holland, but the former were desirous of obtaining a separate Grand Lodge; and, after the Prince of Orange, Frederick's elder brother, had been initiated in 1817 in the Hope Lodge, Brussels, they proposed to him to become their Grand Master, an offer which he declined on May 7. Two days before—May 5—the Grand Master, seeing the difficulty of a complete fusion, proposed in a circular the formation of two administrative (Grand) bodies—one for the northern, the other for the southern, Provinces, with a single legislative (Grand) body—composed of an equal number from each side—for both. A newly formed Grand Lodge of Belgium met for the first time—June 24, 1817—and elected Prince Frederick as their Grand Master. On August 30 a commission was appointed, at the prince's request, to arrange a *modus vivendi* between the two Grand Lodges, of each of which he was Grand Master.

It executed its mandate after four sittings and reported September 20. The project was approved almost unanimously in Belgium, but only passed by 77 to 20 votes in Holland. The arrangements were finally concluded on December 11.

Considering the extreme importance and difficulties of the matter, this promptitude speaks well for the business-like habits of our Dutch Brethren. The common supreme body was by these statutes entitled " Grand Orient " and was composed of the officers of each Grand Lodge, which were to assume the titles of Grand Administrative Lodges; of 28 Lodge Masters, 14 from the northern, 14 from the southern, Provinces. It was to be summoned when necessary by the Grand Master and to meet alternately at Brussels and the Hague—but, as a matter of fact, it never met at all. The Belgian Grand Administration was formally inaugurated in the Lodge of Hope, Brussels, April 11, 1818; that of Holland, at the Hague, May 10 following.

In 1819 the prince's action—however well intentioned—gave rise to an acrimonious strife in the Craft, which disturbed its peace for several years. Thoroughly imbued with the uselessness of the High Degrees, he proposed—April 25—to abrogate them entirely and to substitute two steps or courses of instruction beyond the degree of Master Mason. These were not to be Degrees, they were to entail no distinction beyond a small silver medal and were to be denominated Select Master and Super-Select Master (*uitverkoren* and *opper-uitverkoren*). This would have created a third constituent, which was to have its supreme ruler, who was to be called Chairman. It was also to have its separate government, laws and administration. The proposition was received with avidity by the Grand Lodge, but rejected indignantly by the Grand Chapter. At the meeting of the latter—May 31—Frederick provisionally resigned his office and declared his intention of abstaining in future from any participation in the High Degrees. He then asked for a commission to examine his project and, when it reported unfavourably upon his proposed Divisions of the Master's Degree, but favourably as to the High Degrees, sent in his final resignation. The Chapter—May 22, 1820—placed the Mastership in commission *ad interim* and, at the next meeting, the commission proposed a revision of the Degrees. A committee appointed for this purpose handed in a report on July 11, 1821, counselling great modifications, in order to bring the Chapter more into conformity with the principles of the Lodge. But the passions of the High Degree members were by this time so aroused, that the report was not acted upon until eight years afterwards. The Grand Mastership was offered by the Chapter—May 19, 1823—to the Prince of Orange and, on his refusal, Joachim Nuhout van der Veen was elected and filled the office from July 1, 1824 to 1834, during which long period a ceaseless strife and bitterness of spirit reigned in the Fraternity.

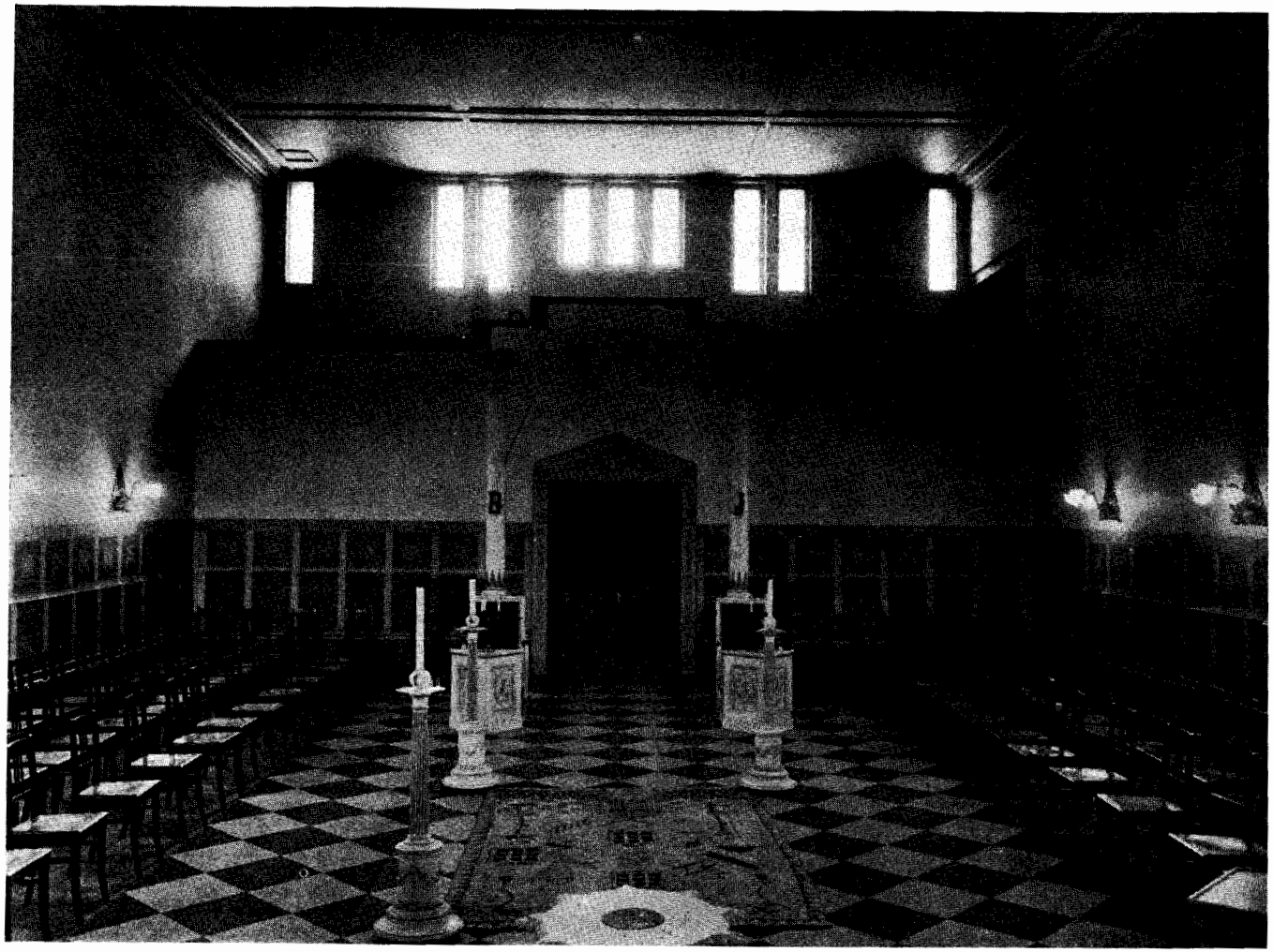
The Grand Lodge meanwhile sanctioned the proposed additional steps to the Master's Degree and added a governing body to administer them. The object of their foundation was the instruction of Master Masons in the history and *arcana* of the superior Degrees of every Rite, so as to place them on a footing of equality with ALL Masons, without, however, according to such Degrees either approbation or support. The two *steps* were called *Divisions* (or *Sections*) of the Master's Degree—although the *third* Degree remained intact—and a better title would have been *additions* or *supplements*.

In 1830 Belgium obtained its independence, but the Grand Lodge of Holland did not at once resume its former position and still continued to style itself the Grand Administration for the Northern Provinces. In 1833 signals of peace were held out by Frederick, who proposed in Grand Lodge to appoint a committee to deliberate upon the means of reuniting the Brotherhood. The committee reported on May 18, 1834, that, since 1819, the unanimity was disturbed and that the best remedy would be to restrict the working of the Order to the three Craft Degrees, but, as the time had not yet arrived to bring the Order back to the three Symbolic Degrees, the Commission proposed to confer the Grand Mastership of the whole Order on Prince Frederick and to give the different heads an independent and lawful sphere of action. For this purpose it had drafted nine articles, which were submitted for the prince's judgment and further action. After the report had been submitted to the three different Grand bodies, a fresh committee was appointed consisting of three members from each Grand body, which issued its report in favour of the scheme on February 17, 1835. The report was accepted by Grand Lodge on May 10 and by the two other bodies shortly afterwards. According to the treaty, the prince once more became Grand Master of all three bodies, who were to work side by side in amity. No Rite was to be admitted into Holland, except the Symbolic Degrees, working under their Statutes of 1798; the Modern Rite or High Degrees (Statutes of 1807) and the Divisions of the Master's Degree as settled in 1819. The Grand Master was to appoint a Deputy in each body, but as he did not himself attend High Degree meetings, he was to appoint one of two candidates proposed by the Chapter.

In 1837 a certain feeling of soreness existing between Belgium and Holland was allayed and, as a sign that Holland disclaimed any further supremacy over the Belgian Lodges, the Grand Administration for the Northern Provinces resumed its title of Grand Lodge of the Netherlands. Since that time Freemasonry in Holland has enjoyed quiet and prosperity; no changes of organization have been introduced and few facts of first moment remain to be recorded.

On June 6, 1841, Grand Lodge celebrated the completion of the Grand Master's twenty-fifth year of office. Prince Frederick on this occasion paid into the hands of the Grand Treasurer 9,000 florins for charitable purposes.

In 1847 several Amsterdam Brethren petitioned for a Warrant to constitute a Lodge called Post Nubila Lux. They declared their adhesion to ten fundamental axioms, of which only a few have been made known. In these one cannot perceive anything dangerous or un-Masonic, but the Grand Lodge thought otherwise, and refused the Warrant. Their reasons are unknown—the sixth axiom, "futility of all High Degrees," could hardly have influenced them, because no Lodge is bound to work these—but the petitioners having waited patiently, for three years, at last established the Lodge—May 26, 1850—"by virtue of their inherent power." It is still working and even flourishing, but never having been recognized by the Grand Lodge, is of course outside the pale of the Craft and irregular.



Masonic Temple, Amsterdam—West End.

The year 1851 witnessed the birth of Alexander, Prince of the Netherlands, the second son of King William III, grandson of that Prince of Orange to whom reference has already been made, who had meanwhile reigned as William II from 1840 to 1849. He was initiated—July 26, 1876—in the Lodge Royal Union, at the Hague and became Prince of Orange on the death of his elder brother in 1879.

In 1836 an Amsterdam Lodge protested in a very dignified manner, on account of a refusal to admit some of its members as visitors, by reason of their Jewish faith. The Lodge disclaimed any intention of dictating to the Grand Lodge respecting its choice of members, but insisted that a man, once made a Mason, should be treated as a Brother and that the Grand Lodge was incompetent to go behind his certificate and inquire into his religious belief. The protest, however, produced no immediate effect.

On May 19, 1856, the Grand Lodge celebrated its centenary of constitution and, in 1866, the jubilee of Frederick's Grand Mastership. On this occasion the munificent prince presented, for the use of the Brethren, the superb Masonic library of the late Dr. Kloss, which—at a cost of £3,000—he had purchased entire. This was a truly royal gift! The Brethren marked their sense of the event by founding an orphanage—their Blind Asylum at Amsterdam, established in 1806, would be of itself creditable to the Craft in any country—for Freemasons' children. It was opened in 1869 and the prince presented them for the purpose with a house and appurtenances of his own at the Hague. In 1876 his sixtieth year of office was celebrated and he died in 1881 at the age of eighty-four. He was succeeded as Grand Master by his grand-nephew Alexander, Prince of Orange—June 1882—who unfortunately died in June 1884, at the early age of thirty-three.

As Prince Alexander, however, was in possession of neither the Rose Croix nor the Elected Master's Degree, he was unable to become a ruler of Masonry beyond the three Degrees, unless he allowed himself to be further initiated, which he declined. The result was the selection of a Grand Master for each and, since 1882, the Higher Degrees have been entirely separated from the Grand Orient.

The most striking feature in the history of Dutch Freemasonry is thus its stability and simplicity. Until 1807 it was comparatively free from (so-called) High Degrees; in that year it accepted the simplest and least pretentious of all supplementary Rites and even this is largely replaced by the still simpler additions to the Master's Degree (1819). But these innovations have never been allowed to assert or exercise any superiority over or in the Craft; English Masonry has ever been considered the essence of the organization. We find no rival Grand Lodges springing up, no conflicts of jurisdiction, very few Lodges dying out, but a gradual and steady increase of numbers and in 130 years only ten Grand Masters.

Article 4 of the General Law of the Order of Freemasons under the Grand East of the Netherlands reads: "No Masonic Rites are acknowledged, except those which are now accepted and in vogue in the Order, namely, the Symbolic Degrees, the Higher Degrees and the Division of the Master's Degree." Dr. H. W. Dipereink,

writing in *Ars Quatuor Coronatorum*, vol. iv, p. 24, says that the three Craft Degrees are worked under the administration of the Grand East of the Netherlands; the Degrees of Elu Ecossais, Knight of the East, Knight of the Sword and Supreme Prince Rose Croix under the Grand Chapter of the Higher Degrees; while the Degrees of Elected Master and Sublime Elected Master, now combined in one Degree, are worked under the Chamber of Administration for the Division of the Master's Degree." When Prince Frederick of the Netherlands was Grand Master National from 1816 to 1881, he was at the head of all three systems. Since his death, however, different Brethren have been placed at the heads of the three different systems of Dutch Freemasonry, two being styled Grand Masters and the third "President of the Chamber of Administration of Sublime Elected Master Masons."

The present constitution of the Grand Orient of the Netherlands consists of: Grand Master, Deputy Grand Master for the Symbolic Degrees; District or Deputy Grand Masters for the East and West Divisions of the Dutch East Indies, Surinam, Curacao and the islands adjacent thereto; and for South Africa and adjoining country; two Grand Overseers; Grand Orator; Grand Secretary; Grand Treasurer and Almoner; Grand Librarian; Grand Master of the Ceremonies; Grand Examiner; Grand Steward; and Assistant Grand Secretary, the seat of government being at the Hague. The clothing of the Grand Officers consists of apron and collar only. The apron is of white silk, bordered with blue and fringed with gold, having the square and compasses embroidered upon it in gold. The collar is of bright light blue silk ribbon, with an acacia branch embroidered in gold, to which the jewels are suspended. Every private Lodge has its own colour, which is expressly laid down in its Warrant of Constitution and this colour is used in the ribbon of its seal, the borders of its members' aprons and the furniture of the Lodge. The aprons are of white leather, edged with the proper colour, but every member is at liberty to ornament his apron as much as he likes and considerable use is made of this permission. Candidates are admitted at the age of twenty-three (the Dutch age of majority) or earlier if married as, according to Dutch law, a man obtains his majority on marriage. One month must elapse between the first and second Degrees, twelve months between the second and third Degrees. A Fellow Craft cannot apply for the Degree of Master Mason. This can only be given after a resolution of the Master Masons of his Lodge, when they consider him worthy to receive it. No fees are taken for the Degree. Paper certificates are granted for the first and second Degrees, but the Master's certificate is issued by the Grand Secretary and is countersigned by the officers of the Lodge, who attach to it the seal and ribbon of the Lodge. A member may be elected to the Master's chair without having previously served any office and there is no limit to the time he may occupy the chair.

CHAPTER VII

FREEMASONRY IN SWEDEN, NORWAY AND FINLAND

Sweden and Norway

THE history of Freemasonry in Sweden possesses an interest peculiar to itself. The Swedes appear to have fallen away from the simple teachings of the Craft as easily and early as the other nationalities of Europe, but with this difference, that instead of flitting from one Rite to another, constantly seeking variety, they have remained steadfast to their first heresy and still work the same ceremonies that originally riveted their attention about 1760. These ceremonies are in great part their own invention, although based—not improbably—upon the Degrees of the Clermont Chapter; and, as they have only been adopted by one Grand Body in Prussia and by Denmark, Sweden has ever since been practically outside the circle of Freemasonry—a distant connexion only of the great Masonic family. This want of *intimate* Masonic intercourse, combined with a marked absence of indigenous Masonic literature, is the reason that any history of Swedish Freemasonry can be no more than a sketch. The two best attempts at a history hitherto published (viz. *Allgemeines Handbuch*, s.v. Schweden; and Findel's *History of Freemasonry*) are merely reproductions, as regards early facts, of Thory's *Acta Latomorum* and agree so closely with respect to later occurrences, as to warrant the conviction that they are either based on the same original, or copied one from the other. This account will, therefore, present little or no novelty. Considering the peculiar position of the Craft in Scandinavia, this paucity of material is somewhat vexatious.

Among the many Swedes who were admitted to the Fraternity in England and France may be mentioned Count Axel Eric Wrede Sparre, who was initiated at Paris May 4, 1731, afterwards visiting Lodges in Italy and, on his return to Sweden, is asserted to have founded a Lodge at Stockholm. Of this Lodge nothing further definitely is known and it is presumed that it disappeared in consequence of a royal edict of October 21, 1738, forbidding Freemasonry in Sweden on pain of death. The Sparre family, it may be mentioned, had, for five centuries, been accounted one of the most illustrious in Scandinavia.

The *Handbuch* informs us, quoting from Noorthouck's *Constitutions*, but a reference which has defied detection, that, in 1736, Count Carl Fredrik Scheffer was appointed Provincial Grand Master for Sweden, but little is known of this worthy, until later and it can only be inferred that the decree of 1738 may possibly have put a stop to his activity. The edict, however, was withdrawn in the same year and in 1740–5 we become aware of further traces of Freemasonry. In 1746 a Lodge existed at Stockholm, called St. Jean Auxiliare, which C. Kupferschmidt

(*Ars Quatuor Coronatorum*, vol. i, p. 202) claims to be the Lodge founded by Count Axel Eric Wrede Sparre, in which year, on the birth of Gustavus III and, again in 1753, on that of the Princess Sophie, it struck commemorative medals. From that date we may look upon the Craft as firmly established in the country, although the Lodge in question—generally considered the Mother-Lodge of Sweden—was not regularly constituted until January 2, 1752, under Count Karl Knutson Porse. Even at this early period the Fraternity was strong enough to found an orphanage (1753), in Stockholm, which, without any assistance from the State, was built by the voluntary contributions of the Brethren, has since grown to a prosperous institution, the just pride of the Swedish Craft and has always been the principal channel into which Swedish Masonic beneficence flows. In addition, a vaccination hospital was shortly afterwards built by Lodge Salomon at Gothenburg.

In 1753, also, King Adolf Fredrik himself founded and presided over a second Lodge in Stockholm, which bore his own name. Other Lodges were also constituted—Lodge Salomon, just mentioned, at Gothenburg, on November 30, 1754; Lodge St. Augustin, at Helsingfors, founded on June 24, 1756, by John Jennings, who had been initiated on June 30, 1753, in Lodge St. Jean Auxiliare; Lodge St. Erick, founded November 30, 1756, at Stockholm by Israel Torpadius; Lodge St. Edvard, constituted at Stockholm on June 15, 1757, by Edvard Corleson: Lodge St. Andrew L'Innocente, which, though founded at Stockholm on November 30, 1756, did not begin its regular meetings until 1758; and Lodge L'Union, founded at Stockholm on June 15, 1759, by General Count Fredrik Horn. The Swedish metropolis was next invaded by a Scots Lodge—1758—and, in the following year, there was a further addition to its roll—the Lodge Union—which conducted its proceedings in the French language. So that at this important date (1759) there were at least eight Lodges at work in the country.

According to Lawrie, "the first Lodge in Sweden was erected at Stockholm in 1754, under a patent from Scotland." Here, however, he apparently only follows Smith (*The Use and Abuse of Freemasonry*, 1783, p. 199), from whose pages he copied very freely. Smith, it may be observed, goes a step further and states that the Lodge of 1754 was, in 1783, the Grand Lodge of Sweden. But as in the same work he observes, with regard to some Lodges at Prague in Bohemia, that "they are all under the Constitution of Scotland, or at least, they call themselves *Scotch* Masons" (*ibid.*, p. 221), the light thus shed upon his method of research will justify our believing, that in the *Scots* Lodge of 1758 we have the *fons et origo* of the alleged *Scottish* Lodge of 1754. To this it may be added, that the first *foreign* Lodge *on the roll* of the Grand Lodge of Scotland, was the "St. Andrew's," chartered at Boston (U.S.A.) in 1756.

In 1759 a Grand Lodge of Sweden was formed, of which Count Karl Fredrik Eckleff—who had travelled far and wide—appears to have been the chief instigator and first Grand Master. He was supported by Fredrik de Stenhagen, Patrick Alströmer, Anders Lidberg, Israel Torpadius and fifteen other Brethren who were in possession of the Higher Degrees. Eckleff, says Kupferschmidt, had

Freemasons' Hall, Oslo, Norway.

Headquarters of the Grand Lodge of Norway.

travelled very much in Europe and had thus acquired a thorough knowledge of the then existing systems of Freemasonry in various countries. With the aid of the materials thus collected he set to work on his return to Sweden in 1750 and, within the following nine years, seems to have compiled a Ritual founded principally on the French Higher Degrees, which ultimately became the basis of the present Swedish system. This Grand Lodge was formally inaugurated on December 25, 1759. As regards the presidency of Count Eckleff, the facts are somewhat in dispute, it being variously maintained that he only gave way in 1773 to the Duke of Sudermania; that he merely exercised the office for a few years; and even that he was never Grand Master of the Craft at all, but simply "Head Master" of the Scots Lodge. One must regret the inability to reconcile, or decide between, these discrepant statements, which, as we shall presently see, are of great importance in relation to Zinnendorff's proceedings in Germany. It is further asserted, with much probability, that Eckleff was a member of the Chapter of Clermont; that he modified the Degrees of that body; and that he gradually introduced them into Sweden—thus forming the Swedish Rite. At that date, however, there is no indication of High Degrees beyond one Scots Lodge and the High Chapter was not erected until subsequently. Meanwhile we find traces of a very few Lodges in Norway, erected by the English Provincial Grand Lodge of Denmark. At the formal union of the two kingdoms, such of these as survived, came under the rule of the Swedish Grand Lodge.

In 1760, the first signs of the Clermont Degrees making a distinct advance are to be observed. It does not appear, however, that the new Rite made any immediate progress, as in 1763 official documents still only speak of Freemasons and make no mention of Knights.

In 1762—December 7—King Adolf Fredrik wrote to Baron Saltza, announcing that he assumed the title of Protector and that he was ready to bear a part in the expense of organizing the Order. Because the King addressed Saltza as "Grand Master" it has been assumed that he was the head of the Grand Lodge. Such is not the case. He was the Master of the Zu den drei Greifen or the Swedish Army Lodge. The courtesy title of Lodge Masters in those days was "Grand Master," but the Grand Master of Swedish Freemasonry in 1762 was Count Carl Fredrik Scheffer, who seems to have occupied that position until 1773, when he was succeeded by the Duke of Sudermania. R. Nisbet Bain, in *Gustavus III and His Contemporaries*, vol. i, p. 22, says that Scheffer was an able diplomatist, a man of brilliant parts and upright character, but with an admiration of everything French which almost amounted to mania.

It is curious to record, that in spite of the existence of this Grand Lodge, the Grand Lodge of England, under Lord Blaney—April 10, 1765—issued a Warrant to Charles Tullman as Provincial Grand Master for Sweden—but at all times English Masons have troubled themselves very little with what was going on abroad. It is, of course, possible that the Patent was granted at the request of Brethren who were dissatisfied with the new Rite. Our records, however, are silent on this point.

Kupferschmidt (*Ars Quatuor Coronatorum*, vol. i) is of opinion that some of the Brethren were dissatisfied with the Continental system introduced into Sweden and preferred to adhere to the English way of working and probably applied through the influence of Sir John Goodricke to the Grand Lodge of England to establish a Provincial Grand Lodge in Sweden. At any rate, the result of the appointment was not great. In the Lodge List of 1770 there appear under Numbers 385 to 387 what are denominated as Lodges 1 to 3 in Sweden, all constituted in 1769. No names are given and they are carried forward, still without names, in 1792 as Numbers 250 to 252; they remained on the list until the Union of 1813, when they disappear. There is, however, a letter in the archives of the Grand Lodge of England (Kupferschmidt, *ibid.*) which states that Lodge 385 (No. 1) was called Britannia and was constituted at Stockholm on August 7, 1765, met on the first Saturday of every month and had Sir John Goodricke, Bart., as Master; that Lodge 386 (No. 2) was called Phœnix, was constituted on November 9, 1767, met at Stockholm on the first Wednesday of every month and that its first Master was Dr. Odelius, a Doctor of Medicine; that Lodge 387 (No. 3) was constituted at Gothenburg in August 1768, under the name of St. George, met on the first Thursday of every month and that its first Master was Cahmius (?), an eminent merchant at Gothenburg.

Some particulars beyond the bare mention must be given of the Master of the first Lodge. Sir John Goodricke was the fifth Baronet and was born at Ribston, Yorkshire, on May 20, 1708. He was appointed Resident at the Court of Brussels on August 18, 1750 and Envoy Extraordinary to the Court of Stockholm on March 14, 1758, which office he held for at least thirteen years. R. Nisbet Bain, in the work already quoted, says that Sir John Goodricke (name spelt by him Goodrich) was by common consent the most quick-witted and keen-sighted of the whole diplomatic corps. He was afterwards M.P. for Ripon and Privy Councillor to George III. On September 28, 1731, at Hendon, Middlesex, he married Mary, the illegitimate daughter of Robert Benson, Baron Bingley, of whose career details are given in the chapter devoted to Freemasonry in York. Lord Bingley was cousin to Sir John Goodricke, his mother being Dorothy, daughter of Tobias Jenkyns, half-sister to Mary, Lady Goodricke, mother of Sir John Goodricke. For his services to the State, Lord Bingley obtained from the Crown an extensive tract of land called Bramham Moor, in Yorkshire, where he erected a magnificent mansion called Bramham Park, the grounds being laid out in the Italian style. This property was bequeathed to Mary, the wife of Sir John Goodricke and is now in the possession of G. R. Lane-Fox, whose ancestor, George Fox, sometime M.P. for York, married Harriet, the (legitimate) daughter and sole heiress of Robert Benson, Baron Bingley.

Tullman had been Secretary to the Swedish Ambassador at Copenhagen, where he had been instrumental in settling a dispute concerning the Lodge of the Three Ardent Hearts immediately before his appointment to Sweden.

About this time also (1765), Schubart came to Sweden to introduce the system

of the Strict Observance, in which he was unsuccessful. The Swedish Rite rather aimed at a spiritual revival of the Order of the Temple, the German at its material restoration.

It has been asserted that the influence of Swedenborg's writings was very powerful in moulding the doctrines of the Swedish Rite, which was remodelled and rearranged in 1766 in the following manner:

It consisted of 9 Degrees: 1°, 2°, and 3°, the true Craft grades; 4°, Scots Apprentices and Fellows; 5°, Scots Masters; 6°, Knights of the East and Jerusalem; 7°, Knights of the West, Templars; 8°, Knights of the South, Master of the Temple; 9°, Vicarius Salomonis. It is, however, doubtful whether the 9th Degree existed before 1780. In the 8th Degree the Templar legend is communicated:—" Shortly before his death Molay discovered to his nephew Beaujeu all the rituals, treasures, etc., of the Order of the Temple. With the assistance of nine Templars Beaujeu disinterred the corpse of the G.M. and, being disguised as Masons, they removed the remains in their aprons. Subsequently they adopted the apron as a distinguishing badge of their new organization and sought refuge amongst the fraternity of stone-masons."

It is, of course, quite possible to consider this crystallization of the Clermont ideas as the result of Schubart's mission, although it scarcely took the form intended by him.

In these circumstances, i.e. possessing a special Rite of its own, only lately established, it is somewhat surprising, that, in 1770, the Grand Lodge of Sweden applied to that of England for formal recognition, acknowledging the illegality of its French Charters and that it was recognized as a Grand Lodge with power to constitute Lodges in Sweden only. Possibly this step was the result of Tullman's exertions as English Provincial Grand Master and the three Swedish Lodges which obtained English numbers in 1770 may have been three of the already existing Lodges at Stockholm. It is certain, however, that the incident produced no retarding effect upon the propagation of the Swedish Rite.

Findel says (*History*, p. 528) that the Grand Lodge of Sweden did not, at any time, assume any special rights to itself to erect any new Lodges, inasmuch as she recognized the Grand Lodge of England as the representative of genuine Freemasonry. In 1769 Tullman appears to have come into conflict with the Grand Lodge of Sweden and he wrote to the Grand Lodge in London not to admit into its Assemblies any Mason coming from Sweden without a certificate from the three English Lodges or signed by himself. The incident of the presence of Baron de Nolcken, Swedish Minister, at the Grand Festival in London in 1770, may not be unconnected with the submission that took place that year. Kupferschmidt is of opinion that the Grand Lodge of Sweden was acknowledged only as an English Provincial unit. There is no reference in the Minutes of the Grand Lodge of England to the occurrence, but, in 1784, the name of Count Carl Fredrik Scheffer is given as Provincial Grand Master for Sweden. G. A. C. Kupferschmidt (*Ars Quatuor Coronatorum*, vol. i. p. 207) thinks that an explanation of these administration varia-

tions may be found in the assumption that Tullman had proved a thorn in the side of the established Grand Lodge in Sweden, which may, in 1770, have applied to London for recognition as a Grand Lodge, but only obtained the appointment of Scheffer as English Provincial Grand Master for Sweden and that this appointment, after having effected the desired object of deposing Tullman, was never acted upon in Sweden. Count Scheffer remained as before Grand Master of Sweden and, as such, he is named in the *Hamburg New Gazette*, in 1771, when on December 29, 1770, he visited the Lodge of the Three Roses at Hamburg.

In 1771 Adolf Fredrik died and was succeeded by Gustavus III, whose brother Karl, Duke of Sudermania, became Grand Master in 1773 (in succession to Count Scheffer), being installed in 1775, in which year, on July 14, Lane says (*Masonic Records*) that a Lodge to meet in a private room in the city of Stockholm was warranted by the Atholl Grand Lodge, it being constituted at the Globe Tavern, Fleet Street, in the City of London. Lane adds that there are no records of this Lodge after 1790.

In 1775 the King entered Grand Lodge as a member. His exact position is not easily defined, inasmuch as he was superior in dignity to the G.M., although the term Vicarius Salomonis was not yet in use. In Sweden the Grand Master is head of the Symbolic Lodges only, i.e. what is known as Craft Masonry, or the first three Degrees. The head of the Order is known as Vicarius Salomonis, but the two offices may be held by the one person. It is probable that, under the name of Protector, he exercised the highest control; and that this title, towards 1780, was merged in that of Vicar. Gustavus III is charged with having made use of Freemasonry for political purposes, employing it—as a counterpoise to the influence and power of the nobility—to bring into prominence and power talented men of humbler birth who were devoted to their Grand Master. However this may be, it is not to be disputed that in no other country has the Craft been so intimately controlled and directed by the Royal Family, that it soon acquired the aspect of a State institution, a character which it now possesses in the highest degree. The events of 1776–81, during which for a time the Duke of Sudermania occupied the post left vacant in Germany by the death of Von Hund, have already been narrated. The fears of the Landgrave Karl, that political motives lay at the bottom of the movement, were probably not unfounded.

In 1777 the Grand Chapter was formed and Gustavus became Vicarius Salomonis, thus putting the Cape-stone on the edifice of the Swedish Rite. In the same year Zinnendorff's acts in Germany were repudiated, of which more hereafter. On December 11, 1778, the Duke of Sudermania was installed (through Baron von Leyonhufvud, acting as proxy) as head of the Strict Observance.

On March 22, 1778, the first Provincial Grand Lodge was erected—for the Provinces of Schonen, Halland and Blekinge; and on July 16, 1779, a second for Gothenburg. The third body of the kind under the Grand Lodge of Sweden was instituted at Linköping in 1813.

The Lodge of St. Magnus, No. 199, Gothenburg, was chartered by the Grand Lodge of Scotland, November 6, 1780.

In 1780 the Rite was rearranged and divided into three classes. I.—St. John's Lodges, comprising the Craft. II.—St. Andrew's Lodges, the Scots Degrees, 4°, Elects or Scots Apprentices and Fellows; 5°, Scots Master or Grand Scots Elect; 6°, Stuart Brothers or Knights of the East and Princes of Jerusalem. III.—Chapter, 7°, Confidants of Solomon, formerly Knights of the West; 8°, Confidants of St. John; 9°, Confidants of St. Andrew. Beyond this is a sort of 10°, composed of three steps of honour, Knights and Commanders of the Red Cross and the Vicar of Solomon. Owing to the Christian colour of Freemasonry in Sweden, Solomon throughout is but a type of Christ and his Vicar consequently becomes Christ's Vicar, a species of Protestant Pope. That the office is now always held by the King of the country is, therefore, only natural. The Rite having been remodelled, the King and upwards of 400 Brethren met on the Stockholm Exchange, on March 15, 1780 and, with great pomp and solemnity, invested the Duke of Sudermania with the attributes of Vicar and Grand Master conjoined, when the King himself, assisted by the Bishop of Gothenburg, after promising the Craft his protection, clothed the G.M. with a splendid mantle of blue satin, embroidered with golden stars and bordered with ermine, with a hat to match, as his robe of office.

The following were the officers appointed: H.M. the King, Protector of the Order; H.R.H. the Duke of Sudermania, Vicarius Salomonis; H.R.H. the Duke of Ostgothland, National Grand Master; Bishop Wingard, Prelate; General Count F. Horn, Deputy National Grand Master; H.E. Senator Count Nils Bjelke, G. Chancellor; Senator von Stenhagen, G. Orator; Bishop von Troil, G. Chaplain; Colonel Baron Carl Pfeiff, G. Inquisitor; H.E. Senator Count Eric von Stockenström, G. Conservator; Colonel Baron C. A. Wachtmeister, G. Senior Warden: Colonel Count Ad. Lewenhaupt, G. Junior Warden; H.E. Senator Baron Fred Sparre, G. Treasurer; Colonel Count J. G. Oxenstierna, G. Master of Ceremonies; Chamberlain Baron Barnekow, G. Introducer; General C. G. Sinklair, G. Intendant; Major Baron C. Björnberg, G. Senior Deacon; Colonel Baron E. Ruuth, G. Junior Deacon; C. F. Fredenheim, G. Secretary (*Ars Quatuor Coronatorum*, vol. i, p 206).

The intimation of the organization of this new Masonic unit was communicated to the Grand Lodge of England by the Grand Secretary, C. F. Fredenheim, in a letter dated May 26, 1784, but there is no mention of its receipt in the Minutes of Grand Lodge and the renewal of correspondence and representations between the two Grand Lodges did not take place until 1799.

Thus the Grand Lodge of Sweden as it exists to-day came into being. Everyone present at this function received a silver commemorative medal. On April 10, 1781, the Duke of Sudermania, in a long declaration, resigned the office of Head of the Strict Observance.

The basis of the Swedenborg Rite is unmistakably French, but was, doubtless, the work, directly or indirectly, of Gustavus III. He was not the possessor of a

strong character, but this defect was due, in a great measure, to his early education, or, rather, to the lack of proper training and to the fact that his home influences were inimical to the development of a manly disposition. This will also account, in part, at any rate, for his falling a ready prey to charlatans and swindlers, such as Björnram, a disciple of Cagliostro; Haledin, another follower of Cagliostro, who had been sentenced to death for high treason, but who obtained ready audience of Gustavus (who was instrumental in securing his release), because he explained mesmerism in the light of the Swedenborgian philosophy; Ulfenklows—astrologer, chiromancer, geomancer, hydromancer and spiritist; Palmstrich, "the true Theosophist by the grace of God" and alchemist, who lived in the perpetual hope of discovering the philosopher's stone; and Nordenskjöld, who actually persuaded the king to fit up a laboratory near Drottningholm, for the making of gold. R. Nisbet Bain, in *Gustavus III and His Contemporaries*, vol. i, pp. 228–9, has given us the record by an eye-witness of a dark seance held in a cathedral and of the trickery performed in connexion therewith. There was also Boheman who, for a short time, exerted an inimical influence upon both Gustavus III and the Duke of Sudermania. Count Oxenstjerna says that the King "seldom attended the meetings of Grand Lodge, but remained alone in his silent abode, where, unnoticed, he employed himself in the study of his secret art and very rarely did he confide even to his intimate friends the result of his investigations, agitating, as he did, questions beyond the sphere of natural philosophy and coming into the regions of the occult sciences."

The record of the Duke of Sudermania is not very much higher. Bain points out that, prior to his marriage, which took place in 1773, the year in which he became Grand Master, he was a very poor creature indeed—a grovelling sensualist, obsessed with an idiotic superstitiousness; but, after his marriage, he seems to have become an entirely different character and, in his first battle, he displayed an imperturbable sang-froid. When officers by his side were struck down, when the cabin near which he was standing was carried away by a cannon ball, when his own cocked hat was pierced by a shot, he never moved a muscle of his face and remained on deck throughout the action.

These particulars may help to explain much in connexion with the Ritual and organization of the Rite. Samuel Beswick, in a volume published in 1870, entitled *Swedenborg and Phremasonry*, claims that Swedenborg was initiated into Freemasonry at Lunden, in 1707, when he was a student at the University of Lund, taking the Chapter Degrees in the Scottish Rite and affiliating with the Stockholm Chapter on his return home. There are many difficulties in the way of accepting this statement, not the least being that there does not appear to be any record that Swedenborg (or Svedborg, as his name then was) was ever a student at the University of Lund. He received the greater part of his early education at the University of Upsala, where he took his Degree as Doctor of Philosophy in 1709, at the age of twenty-two years. In the following year he commenced a course of travel, coming first to London, spending a year in London and Oxford, then went on to the Continent, living for more than three years in France, Holland and other countries,

returning home in 1715. His biographers say nothing about any Masonic experiences. Apparently it was not until 1716 that he went to Lund with Polheim, to meet Karl XII, who had just escaped from Stralsund, where it is said he enjoyed much intercourse with the King, who wished him to succeed Polheim as Counsellor of Commerce. As a preliminary step Karl appointed him Assessor of the Board of Mines.

Beswick adds that from the time of his initiation and his receiving the other Degrees of the Order, the records of the Swedish Masonic Lodges show that he was a constant visitor to the Chapters of Lunden, Stockholm, Stralsund and Christianstadt, his visits to these Lodges having been traced through a period of about thirty years, up to 1740. It would certainly be interesting if proof could be given of these statements, because at present there appears to be no authentication of any Lodges in Sweden prior to 1732, or thereabouts, while the Higher Degrees do not seem to have been introduced into the country until, at least, twenty-five years afterwards. There are so many points at variance between Beswick and Masonic historians and the biographers of the great religious teacher that there is little benefit in detailing them. An article summarizing Beswick's statements appeared in *The Freemason* of September 20, 1924 and other articles in refutation of Beswick in the same periodical of September 12 and October 3, 1925.

The government of the Order in Sweden is entrusted to nine Architects or Knights and Commanders of the Tenth Degree, who are known as: 1, Grand Guardian of the Crown; 2, Grand Guardian of the Lamp; 3, Grand Guardian of the Sword; 4, Grand Guardian of the Square; 5 and 6, Grand Guardians of the Temple; 7, Grand Guardian of the Standards; 8, Grand Chancellor; and 9, Grand Treasurer. Admission into this Degree, says Fessler, can only take place at midnight on a Friday. Those privileged to enter undertake to wear upon their breasts, throughout their lives, the Red Cross of the Templars; to recite every evening the prayer of St. Bernard: "Oh, Lamb of God, that takest away the sins of the world, have mercy upon me"; to fast until sunset every Good Friday, breaking the fast by eating three pieces of bread dipped in oil with salt, but not partaking of lamb or pigeon at the ordinary evening meal and never to permit the least infringement of the laws, customs, or ceremonies of the Order.

In 1781 Karl resigned the Provincial Grand Mastership of Germany and in 1792 Gustavus III was assassinated, his son, a minor, Gustavus IV, next ascending the throne. Being only twelve years old, his uncle Karl, the Vicar and Grand Master, was regent of the kingdom until 1796. Gustavus was initiated by him in 1793, but even after commencing to reign independently, he made no effort to assume the direction of Masonic affairs. Indeed, he never took any prominent part in Freemasonry, possibly owing to his aversion to his uncle, beyond in 1796 decreeing that in future all Swedish Princes were by birthright Freemasons.

On January 24, 1798, the Duke of Sudermania wrote a long letter to the Grand Lodge of England, praying for a regular intercourse and mutual representation. This was presented in Quarterly Communication by the Baron de Silverhjelm,

Swedish Ambassador, April 10, 1799—and replied to by the Grand Master of England, George, Prince of Wales, on May 8, 1799. In spite of the great difference in ritual, the two Grand Lodges have ever since been in fraternal communion.

On March 26, 1803, the King issued a strict prohibition against the existence of all secret societies, from which, however, Masons were specially excepted. On March 13, 1809, he was dethroned, retired in exile to St. Gall and died in 1837. He was succeeded by his uncle, Karl XIII (Duke of Sudermania), Grand Master and Vicarius Salomonis. Karl completed the Masonic political edifice by instituting—May 27, 1811—the Civil Order of Karl XIII, to be conferred on thirty members only, besides princes, of the Tenth Degree of the Swedish Rite, whereof 27 must be laymen and 3 in holy orders, which is now, of course, the highest Degree in Swedish Masonry. The King himself is always to be the Master of the Order. The insignia are a red enamelled cross, bound in gold, surmounted by a royal crown, worn on a red ribbon as a collar round the neck and a smaller but similar cross, minus the crown, on the left breast. He then resigned the Grand Mastership in favour of his adopted son and heir, Bernadotte (Karl XIV), retaining, however, the office of Vicarius, which he held until his death in 1818. About this time, many complaints were made against Swedish Masons, for refusing to recognize Brethren of German jurisdictions, except those of Zinnendorff's Grand Lodge. The Grand Lodge, Royal York of Berlin, formally but unavailingly, protested in 1814; and it was not until 1863 that this intolerance was put an end to, by the action of the Grand Lodge of the Three Globes. In 1818 Karl (Duke of Sudermania) died and was succeeded by Karl XIV (Jean Bernadotte), who assumed the title of Vicar and appointed his son Prince Oscar to the Grand Mastership, which he had himself previously held from 1811. In the same year the Grand National Lodge of Berlin (Zinnendorff's) was supplied with the complete Ritual, which it had never hitherto possessed and mutual representatives were appointed. From that time their work and organization became identical.

Little remains to be narrated. In 1844 Karl XIV was succeeded by his son, Oscar I, who, already Grand Master, assumed the office of Vicar and combined both dignities until his death in 1859. His son, Karl XV, then became Vicar and appointed his brother, Prince Oscar Fredrik, the heir-apparent, Grand Master. In 1868 H.R.H. the Prince of Wales (afterwards Grand Master of England and King Edward VII) was initiated by the latter (assisted by Karl XV), who, mounting the throne as Oscar II in 1872, became Vicar of Solomon. His admission into the Fraternity had taken place in 1848. When on a visit to England, the rank of Past Grand Master was conferred upon him by the Grand Lodge of England on June 6, 1888. The Grand Masters since then have been Count Sten Lewenhaupt, who was succeeded by Magnus Huss, the latter by the Crown Prince Oscar Gustaf Adolf—initiated January 13, 1877—now reigning as Gustav V, who succeeded to the throne on December 8, 1907. The latest returns comprise 5 Provincial Grand Lodges, 11 St. Andrew and 25 other Lodges.

Finland

The first Masonic Lodge in Finland was founded in 1756, under the Grand Lodge of Sweden; it existed until 1809, when it was dissolved by order of the Russian Emperor. This Lodge, the St. Augustin, was revived under the Grand Lodge of Sweden on April 3, 1923. In 1919, however, there were some Finns living in Helsinki (Helsingfors), who had been initiated into Freemasonry when resident in the United States, mostly in Lodges under the jurisdiction of the Grand Lodge of the State of New York. They, therefore, presented a petition to that Grand Lodge for a Warrant for a Lodge to be held in Helsinki, which was readily granted. Arthur S. Tompkins, then Grand Master, accompanied by the Grand Secretary, R. J. Kenworthy (Past Grand Master) and Ossian Lang (Grand Historian) journeyed to Finland and, in the Old Parliament House at Helsinki, consecrated Lodge Suomi, No. 1. and installed Axel Solitander, formerly Consul-General of Finland to New York, but then holding a Finnish Government appointment in Helsinki, as the first Master. The inconvenience and, perhaps, the prejudice of a European Lodge being under American jurisdiction was felt in Finland and readily recognized by New York and it was explained that, as soon as the Finns could muster three Lodges, the necessary assistance in the formation of an independent Grand Lodge would be given. It must also be pointed out that, of the three-and-a-half million population, contained in an area of 150,222 square miles—half as much again as that of Great Britain—89 per cent. are Finnish-speaking and only 11 per cent. Swedish-speaking, while the latter are rapidly diminishing. Protestants (Lutherans) form 97·3 of the population.

On August 2, 1923, Kenworthy and Ossian Lang, when on a visit to Finland, consecrated Tammer Lodge, No. 2, at Tampere and, on the following day, Lodge Phœnix, No. 3, at Turku. Tovio H. Nekto, of Brooklyn, remained in Finland until the autumn of 1924, supervising the work of the three Lodges. In 1923, the ritual, as used in Lodges under the jurisdiction of the Grand Lodge of the State of New York was translated into Swedish. Lodge Suomi conducts its proceedings alternately in Swedish and Finnish. Lodge Tammer has adopted the Finnish and Lodge Phœnix the Swedish language.

In the spring of 1924, as the outcome of a conference held by the representatives of the three Lodges in the Masonic Temple at Helsinki, it was decided to petition the Grand Lodge of the State of New York for a Charter authorizing them to form an independent Grand Lodge for Finland, which petition was unanimously granted at the 1924 Annual Communication of the Grand Lodge, on the motion of Ossian Lang. A temporary Warrant for the formation of the new Grand Lodge was signed by William A. Rowan, Grand Master and, on this authority, the representatives of the three Finnish Lodges met, on August 9, 1924, at the Masonic Temple at Helsinki, and adopted a Grand Constitution, by which they subscribed to and undertook to maintain the Constitution, Old Charges and Ancient Landmarks, as promulgated by the Grand Lodge of the State of New York. On September 8 of the

same year, Arthur S. Tompkins arrived at Helsinki, bringing with him the Charter for the Grand Lodge of Finland, which, to-day, occupies a prominent position on the walls of the Masonic Temple in Helsinki. On the following day the Grand Lodge of Finland was constituted in regular form and Axel Solitander was installed as Grand Master.

Every candidate, on his initiation into a Finnish Lodge, is given a pass-key into the Masonic Temple in Helsinki, which building cannot be entered by anyone not in possession of such a key, unless he be in the company of a Finnish Mason. The building consists of the offices of the Grand Lodge, the Temple proper and a Masonic Club.

CHAPTER VIII

FREEMASONRY IN SWITZERLAND

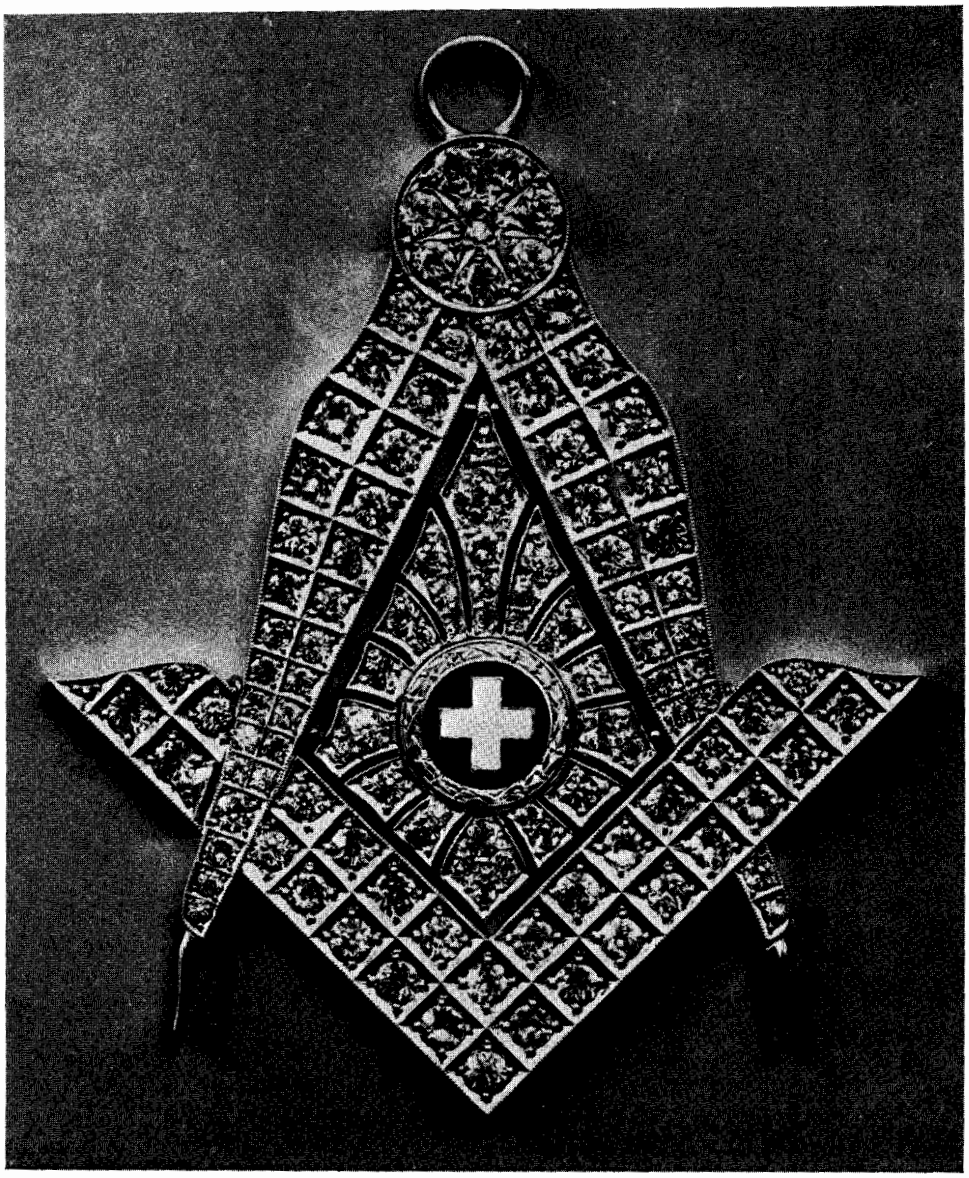
IN 1736 some English Freemasons established a Lodge in Geneva, a resident and naturalized Scot, named George Hamilton, being installed as Master. On March 5 of the same year, however, he was forbidden by the Republic to initiate native citizens, a decree which appears to have been systematically violated and, in 1737, he was appointed by the Grand Lodge of England Provincial Grand Master for all Lodges in the State. Even in those few months many had been established. To attempt to follow their history would be impossible. Throughout Switzerland Lodges were like mushrooms, they sprang up in a night and disappeared as quickly, leaving, in many instances, nothing but a name behind. In 1744 the archives of the Town Council make mention only of three Lodges. These—February 13—the priests placed under a ban which, however, did not prevent the Provincial Grand Lodge, under Lord Malpas, from holding a public festival on June 24. In 1745—when six Lodges are mentioned—the Council renewed its edict which, however, was allowed to lapse. This was the last obstacle thrown in the way of the Craft in this territory. For the next fifteen years little is known of Freemasonry in Geneva, except that Lodges were formed, existed for a time and died out. The history of this period is involved in much confusion. In 1768—February 7—the Union of Hearts was established. This is the first Lodge which kept Minutes and its so-called Golden Book is full of interesting notes on Swiss Masonry. At this time Alexander Gerard returned from England and set to work to reduce the existing chaos to order. At his instigation ten Geneva Lodges met on June 1, 1769 and, on the 24th, erected the Independent Grand Lodge of Geneva—working pure English Masonry. In the same year eight other Lodges united with this body, some being in France, composed of members averse to the High Degrees. There was also one in Zurich and another in Constantinople. Before 1773 ten more had joined. This Grand Lodge was therefore of some importance, but towards 1782, the political ferment in France had extended to Geneva and the State was placed under military government. For the next four years the Craft was almost extinct.

In 1786 it reawoke and many Lodges joined the Grand Orient of France; but, on March 22, eight Lodges reconstituted the Grand Lodge under the new title of the Grand Orient of Geneva. It had much success; in the same year ten Lodges joined the original eight and warranted a Lodge at Smyrna in 1787. The Grand Orient of France also extended its operations and a Zurich paper of 1787 alludes to there being seventy-two Lodges in Geneva. The Lodges were, however, continu-

ally shifting their allegiance from one Grand Orient to the other. In 1790—February 10—the Lodge Union of Hearts initiated H.R.H. the late Duke of Kent, father of Queen Victoria. In 1792–3, during the reign of terror, the Grand Orient barely existed, almost all the Lodges dissolved or declared themselves dormant and very few professed to work on undismayed. In 1795—June 21—the Grand Orient reopened under Louis Rivale, Grand Master and, for the next few years, both the French and the native Grand Orients were fully employed in constituting and resuscitating Lodges. In 1798 Geneva was annexed to France and the Paris Grand Orient began to obtain the upper hand. English Freemasonry also lost ground and the French Rites were substituted. In 1801 the Grand Orient of France revised its statutes and the Grand Orient of Geneva lost its independence, being made a Provincial Grand Lodge under Paris. In this capacity it ruled twelve Lodges in 1802, at which time there also existed a Geneva Lodge under the Supreme Council of the Ancient and Accepted Rite at Paris. In 1809 the Provincial Grand Lodge was dissolved in conformity with the centralizing policy of the Grand Orient and the Geneva Lodges came under the immediate rule of Paris.

Vaud

In 1739—February 2—some English noblemen in Lausanne were warranted as the Perfect Union of Strangers, No. 187, on the roll of England and declared themselves a Directing or *quasi* Grand Lodge under the name National Grand Directory of French Helvetia. Other Lodges were formed, but on March 3, 1745, the authorities at Berne issued stringent decrees against the Craft and the Lodges were closed. Although the Swiss Fraternity published a strong protest in Frankfort and Leipzig, Freemasonry became obliterated throughout Switzerland proper for quite fifteen years. In 1761 the Perfect Union reopened. It had gone over to the Strict Observance and now called itself the Scots Directory for French Helvetia; it belonged to the Vth Province, Burgundy. Other Lodges also reopened; and, in 1772, the Lodges even appeared in a public manner, throwing open their halls to the large influx of foreign Masons attracted to Lausanne by the wedding of the Princess Carignan. When the guests, however, had left, the authorities requested the Scots Directory to close its doors and were obeyed. In 1775 for some unknown reasons Berne suddenly withdrew all its edicts against Freemasonry, several new Lodges were warranted in 1776–8 and the Directory reconstituted. In 1782, on account of some students' follies, Berne renewed its decrees and the Lodges closed. As, however, fourteen Lodges in Piedmont and Savoy were dependent on Lausanne, three Directors were appointed to control external affairs. Gradually the State authorities relaxed their severity and the Lodges resumed work; new ones even were constituted in 1786. In 1787 the number of Vaud Lodges was stated at twenty-four. 1788 witnessed two fresh Lodges, 1789 an alliance with England. Then came the French troubles and, in 1792–3, the Directors resigned their functions and all the Lodges closed. Several Lodges reopened in 1795, but no Grand Lodge; and, in 1798, the Grand Orient at Paris commenced to constitute Lodges. In



A Rare Swiss Jewel of the Second Degree.

1803 Napoleon reconstructed the Swiss Confederation and absolved Vaud from its subjection to Berne, creating it an independent Canton. For the next few years French influence and French ritual were uppermost. In 1810 Maurice Glaire, a former minister of King Stanislaus of Poland, revived the Scots Directory in Lausanne, called seven Lodges together on October 15, 1810 and erected a National Grand Orient of French Helvetia, with Bergier as *ad interim* Grand Master. The Scots Directory was superior to this Grand Orient in matters of Ritual and Dogma only. Existing Lodges might use their own Ritual, new ones were to accept Glaire's own version of the Rectified system of the Strict Observance. Having thus made several innovations, it ceased to be a part of the Vth Province and formed a system of its own known as the Helvetic Rite. In 1811—March 1—these *Statutes* were approved and Glaire, then 67 years old, elected Grand Master; in 1813 he was reappointed for life. The Grand Orient prospered fairly well, but, after the battle of Leipzig and the entry of the allies into Switzerland, Glaire closed the Lodges *pro tem.*

Berne

The State Archives mention a Lodge as existing here prior to the year 1745, which, however, must have succumbed to the edict mentioned. In 1802, on September 14, the Lodge Hope was warranted by the Grand Orient of France and, in 1804, a Rose Croix Chapter was added, of which Tavel was the Master. From its earliest days this Lodge was devoted to the task of forming one sole Masonic authority for Switzerland which should be independent, the Scots Directories being of course only partly so, as they were subordinated to the Provincial Grand Master of the Vth Province, i.e. Cambacères. It even received encouragement from the Grand Orient of France to assume itself this rôle, but refused the offer from a fear lest its intentions might be misconstrued as a usurpation. This Lodge has ever since been one of the first in the Confederation and, in 1813, had the honour of initiating Prince Leopold of Saxe-Coburg Gotha, subsequently first King of the Belgians. In 1817 the Hope, finding itself severed from its mother, the Grand Orient of France, made proposals to Ott, the Grand Master of the Directory, but without results. In search of a new parent and, having fully made up its mind to dispense in future with all High Degrees, it applied in 1818 to the Grand Lodge of England for a Constitution. The Duke of Sussex not only granted this request, but raised the Lodge (No. 706) to the position of a Provincial Grand Lodge, under Tavel, Grand Master. This unlooked-for favour was hardly welcome, as it scarcely allowed the Lodge to take up its former independent position in proposing a National Grand Lodge. However, the Lodge accepted the patent, based its *Constitutions* on the work of Dr. Anderson (1723) and, unable to obtain a written Ritual from London, adopted that of Schroeder. The Provincial Grand Lodge was inaugurated June 24, 1819 and all the nineteen Lodges of Switzerland, without regard to divergence of ritual and procedure, were invited to attend. In 1821 it constituted its first daughter in Neufchatel and asked the Lausanne Grand Orient to unite with it in forming a National Grand Lodge—but the time for this had not yet arrived.

Zurich

In 1740 a Lodge, Concordia, was warranted by a Swiss regiment in the Dutch service, but was closed by the authorities. Again in 1769 a Lodge, Discretion, was formed by Geneva residents and warranted by the Grand Lodge of Geneva, but appears to have died out almost immediately. In 1771, on August 13, some officers who had seen foreign service opened a second Lodge, Discretion, according to the French Rite, but this was won over to the Strict Observance by Diethelm Lavater in 1772. Helvetia was a Sub-Priory of the Vth Province and a Chapter was established with Lavater as Sub-Prior. The Lodges closed in 1786 and the Scots Directory in 1792. On March 4, 1810, a formed Strict Observance Lodge was opened by the Directory at Basle.

Basle

In 1744 a Lodge is mentioned and disappears in 1745. In 1765 the Strict Observance Lodge Libertas was opened and, in 1769, a second. A congress of the Vth Province Burgundy was held here in 1779, but the Lodges were closed by superior authority in 1785. In 1807 a Lodge under the Grand Orient of France was opened here. In 1809 Burkhard reintroduced the former Rectified Strict Observance, won over the Lodge, re-erected the Priory and applied to Cambacères, at that time head of all the various Rites in France, for a patent. Having given the assurance that the former Grand Prior, Lavater, had resigned, he was appointed to the office and the archives, closed in 1793, were transferred from Zurich to Basle. We have thus once more a Scots Templar Directory of the Vth Province at Basle, but this time for all Switzerland—that at Lausanne having struck out a path of its own.

Freiburg

Gottreau de Trefaje opened a Lodge in 1761, but, in 1763, the Lodge was closed and Gottreau handed over to justice. In 1764 he was condemned to be burned, a punishment at that time reserved for sorcerers, but escaped with exile owing to the influence of his relatives.

In 1778 therefore we have Strict Observance Lodges in Vaud, Zurich and Basle : no others in Switzerland proper. In that year Lausanne and Zurich agreed to divide the country between them accordingly as the Cantons spoke German or French. The French Scots Directory at Lausanne, the German Scots Directory at Zurich, under their respective Grand Masters were to be subordinate to Lavater as Sub-Prior. These two Directories attended the Convent de Gaules at Lyons in 1778, where the Strict Observance system was modified. Both were then raised to the rank of Sub-Priories, Helvetia to that of a Prior of the Vth Province, with Lavater as Grand Prior.

Neufchatel

The Grand Lodge of the Three Globes (Berlin) warranted the Three Flaming Stars here on June 6, 1743 ; the Lodge is known to have existed in 1750, but must

have died out soon afterwards. Another Lodge was warranted by the Grand Lodge of France at Locle—May 22, 1770—of which nothing more is known. Also, in 1791, on December 27, the Three Globes constituted the Frederick William of Good Harmony Lodge at Neufchatel. In 1806, Neufchatel was annexed to France and the Lodge reconstituted by the Grand Orient of France.

Soleure

In 1809, this Canton was first opened to the Craft by the constitution of a Lodge under the Grand Orient of France.

Aargau

Heldmann, Zschokke and others opened a Lodge in 1810 at Aarau. They were obliged to apply to Basle for a Constitution, as they did not wish to become subservient to a foreign Jurisdiction, but they firmly rejected, from the outset, High Degrees, Templarism and Unknown Superiors, together with other innovations of a like character, working in the three Degrees only according to Schroeder's Ritual.

From 1795 to 1813 Switzerland, therefore, was divided between the Grand Orient of France and the Scots Directories of the Vth Province. The German Cantons possessed only a few Lodges, which were more numerous in the French provinces and at Geneva. There was much confusion, the most hopeful signs being the existence of the two new Lodges in Aarau and Berne.

With Napoleon's fall and the Congress of Vienna the Confederation was remodelled. Vaud and Aargau were confirmed as independent Cantons; Neufchatel and Geneva were added in the same capacity. This was not accomplished without much internal friction and, during the troubled years, 1813–16, Masonry may be looked upon once more as dormant in Switzerland.

With the resumption of Masonic activity in 1816 it is not necessary to consider the subject under the heading of the different Cantons, but confine the attention to the fortunes of the various systems, that is, the Grand Orients of France, of the Helvetic Rite in Lausanne, the Directory of the Rectified Strict Observance, with the Lodge of Hope at Berne.

The Grand Orient of France may soon be dismissed. It gradually lost its Lodges throughout the country, chiefly through its own unworthiness. Those that still remained true to it were practically left to their own devices; of the others some joined the Directory and others the Grand Orient of Lausanne. Many died out altogether.

The Directory of the Rectified Rite (Strict Observance).—This fell into a state of decay and, in 1817, the Grand Master, Burkhard, dying, was replaced by Kaspar Ott of Zurich. As a consequence the archives and Directory were transferred from Basle to Zurich. The system was strengthened by the adhesion of

some Geneva Lodges in 1816 and by two new Lodges in St. Gall and Chur (Brisons), thus opening up two fresh Cantons to the Craft. In 1820 Grand Master Ott died at a time when Freemasonry was undergoing a series of virulent attacks and it was thought advisable not to attract attention by a new election. A namesake, though not a relative, of the last Grand Master, one Hans Caspar Ott, was, therefore, entrusted with the direction of affairs. In 1821 a new Lodge at Winterthur, in the Canton of Zurich, was warranted and, in 1823, the Lodges in Locle and Neufchatel, under the Grand Orient of France, joined the Rectified Rite. This made nine Lodges of this system, which had now reached its culminating point, but still persisted in its refusal to aid in forming a National Grand Lodge, otherwise than by absorbing all others within itself. It was, however, virtually the National Grand Lodge for the German Cantons but, unfortunately, its conduct of affairs did not equal its strength in Lodges.

Grand Orient of the Helvetic Rite.—This body reopened on March 9, 1816, with nine Lodges. Grand Master Glaire resigned on account of old age (died March 26, 1820) and was replaced by Verdeil. The system was strengthened by some Geneva Lodges and a few new ones and, in 1820, Bergier d'Illens succeeded Verdeil as Grand Master. Various proposals from Berne to join the Hope Lodge in forming a National Grand Lodge, had been refused by the Committee of Grand Officers; but the idea was taking root gradually among the rank and file of the private Lodges. Events within this Grand body brought about the desired result. The brothers Bedarride arrived in Switzerland to establish their Rite of Misraim. After much ill success they formed two Lodges at Lausanne and won over the Grand Master Bergier to their cause. It was arranged that the Lodges should submit to the Grand Lodge so far as concerned the first three Degrees, but the High Degrees were to be worked under Bedarride. Bergier attempted to carry out this project at a Grand Lodge held in 1821, but was opposed by the majority at the meeting and by his Deputy, Mieville. He finally resigned and left the Lodge. Mieville's party then agreed to effect a fusion with the English Provincial Grand Lodge at Berne. On October 23, 1821, the Sublime Chapter met under Bergier and dissolved the Grand Lodge, which held from them, resolving to resume sole control of affairs. The Chapter, however, did not follow up this step and became practically dormant. The members of the defunct Grand Orient entrusted their power of attorney to the former College of Grand Officers. The Provincial Grand Lodge for Berne addressed a circular to each of the private Lodges and not, as formerly, to the Grand Lodge. The Committee of Grand Officers replied on behalf of the Lodges to these overtures and a meeting was held at Berne on April 29, 1822—between the deputies of the two Berne and of five Vaud Lodges. It was decided to form a Grand Lodge on the English system; to *recognize* three Degrees only, but to *tolerate* any others as a refuge for the play of fancy; to allow the constituent Lodges to preserve their own Rituals, but to require new Lodges to use the Schroeder version. The Lausanne Grand Lodge dissolved, May 18, 1822, and, exactly a week later, the English Provincial Grand Lodge followed suit. A National Grand Lodge of Switzerland was

then constituted by the Masters and Wardens of the seven Lodges. The Hope Lodge resumed its place as a private Lodge under this Grand Lodge; an eighth Lodge at Geneva immediately proffered its allegiance. The Grand Lodge was inaugurated June 24, when Tavel was elected Grand Master and two more Geneva Lodges joined. The Grand Lodge entered upon a prosperous career, receiving adhesions from all parts and, in the course of a few years, its daughter Lodges had ceased to work any High Degrees and had all adopted the Schroeder Ritual.

Rectified Rite.—Left face to face with a single rival, this body bethought itself to put its house in order. The first step was to fill the vacant Grand Mastership and Sarasin, of Basle, was elected to that office. All the Lodges of the system were invited to his installation (1823)—nine in all; while various attempts were made to bring the system and Rite more into harmony with the spirit of the times. But the close of this, the third period of Swiss Masonry, presents to us two Grand Bodies, one—on the wane—the antiquated Templar system, the other—older still—an offshoot of the pure English Craft, lusty as a young giant, prepared to run his race—and confident of victory.

The fourth period therefore opens with the National Grand Lodge of Berne and the Grand Directory of the Rectified Rite at Basle only in the field; for the Helvetic Rite, which still pretended to exist, for very many years resembled a general without an army, or a head without a body.

In 1828 the Rectified Grand Lodge was so dull and lifeless that Sarasin resigned and it was not until 1829 that Von Escher, of Zurich, was elected in his stead. The Lodges themselves were induced to take part in festivals and meetings of the National Grand Lodge and, individually, were not averse from a fusion, though unprepared to take active steps from an honourable feeling of loyalty towards their Grand Officers. Only one Lodge, that at Locle, deserted to the National Grand Lodge.

In 1830—June 19—Tavel, Grand Master of the National Grand Lodge, died. The new election was delayed in order to make a further attempt at a fusion. The Lodge of Hope once more took the matter in hand. But the July Revolution in Paris had raised an echo in the Cantons where the still somewhat patrician style of government was in course of being overthrown. Under these circumstances the Grand Directory—Rectified Rite—thought the moment not a propitious one for attracting public attention to the Fraternity, but admitted its inability to cope with the spirit of the times, declaring it would not attempt to prevent its daughters seceding, nor feel hurt at their desertion. As already related, a sentimental feeling prevented this and, as the effort was evidently not destined to succeed, the National Grand Lodge contented itself with making friends quietly in all directions. Shortly afterwards the Duke Charles of Hesse Cassel, Grand Master of the Rectified system, died; the Provinces of the Order had all ceased to exist except Burgundy, represented by the Directory in Switzerland and half a Lodge in Besançon, which professed to be the Provincial Chapter and thus, in 1844, it became possible, with the tacit consent of the almost defunct Directory, to appoint a commission to draw up the Constitutions of the proposed Sole Grand Lodge. This Constitution was finally

approved at Zurich, July 22, 1844, by fourteen Lodges present on the occasion. The following day Hottinger was elected Grand Master, the two Grand Lodges previously existing made over to him all their rights and duties and dissolved, new Grand Officers were appointed and, on July 24, 1844, the Grand Lodge Alpina, of Switzerland, met for the first time. Only six Lodges refused to join; one of these was dormant, the others were in Geneva; one persisted in retaining the Rectified system and hung on to the shadow of a Chapter at Besançon; three still owned the sway of the Grand Orient of France and one, that of the Supreme Council of the same country. So that the close of the fourth period leaves us with practically a united Craft in Switzerland under the Grand Lodge Alpina. There is no necessity to describe its Constitutions at length; they are almost identical with those of England both in spirit and machinery.

The fifth period extends to the present time. The Constitution had enacted six years as the term of office for the Grand Master. Hottinger, therefore, retired in 1850 and was succeeded by Jung. The last Provincial Grand Chapter of the Rectified Rite at Besançon having died out in 1845, the only remaining Lodge of this system (Geneva) joined the Grand Lodge Alpina in 1851; and the same course was pursued by the Geneva Lodge working under the Ancient and Accepted Rite at Paris. Two of the three Geneva Lodges under the Grand Orient of France also affiliated in course of time, thus leaving only one foreign Lodge in the Confederation.

But the extinct or rather dormant Supreme Chapter of the old Helvetic Rite at Lausanne made periodical efforts to recover control of the Lodges, though it only so far succeeded as to graft Rose Croix Chapters on some few French Lodges and to sow dissension in the French Cantons. On the other hand, some old High Degree Masons of the Rectified Rite followed a similar plan in the German Cantons and the Knightly Degrees were worked until 1862 and, possibly, later. The system is now extinct.

The exclusion of the Ancient and Accepted Rite Masons produced great irritation and the Supreme Council revenged itself by warranting Craft Lodges to the number of six. After many years of strife an arrangement was come to in 1876, whereby the excluded Brethren were reinstated and the Supreme Council undertook to leave the Lodges alone, confining its attention to the additional Degrees. It still exists on friendly terms with the Grand Lodge. Five of its six Lodges joined the Alpina, and the sixth amalgamated with a neighbouring Lodge.

According to the latest return (1930) there are thirty-nine Lodges under the jurisdiction of the Swiss Grand Lodge Alpina with an aggregate membership of 4,974.

Heinrich Zschokke.

Grand Master, Grand Lodge Swiss-Alpina, 1844.

CHAPTER IX

FREEMASONRY IN ITALY

FREEMASONRY is said to have been introduced into Italy by Lord George Sackville in 1733 and, in 1735, the Grand Duke Francis being then initiated, a great impetus was given to the Craft, Lodges being established in Milan, Verona, Padua, Vicenza, Venice and Naples. Findel (*History of Freemasonry*, ed. 1865, p. 341) says that, at first, the Fraternity was known as the Compania della Cucchiara (Company of the Trowel) but, afterwards, they assumed the appellation of Franchi Muratori. In 1737, John Gasto, the last Grand Duke of the House of Medicis, published an edict against the Freemasons, but the ban was of short-lived duration as he died shortly afterwards. The liberty to resume work was also short, for, in 1738, the Vatican withdrew its patronage and assistance and commenced issuing Bulls against the Order, which caused the Lodges generally to close. Findel states the cause for the issue of the first Bull in the following words:

Livorno, being a free port, the Lodge there was composed of the population of the place, consisting of Roman Catholics, Protestants and Jews, which excited the suspicions of the Holy See, who feared lest unbelief would be aided and abetted by them. The Congregation of the Holy Office, therefore, instituted a strict inquiry, the result of which was, as already mentioned, that Pope Clement XII issued the well-known Bull against the Fraternity in 1738. When the government at Florence received this, it was immediately despatched to the Grand Duke at Vienna, to obtain instructions how to act. Francis wrote back that, in order not to offend the Papal See, they were to accept the Bull but not to carry it into execution and, in case of necessity, to decline acknowledging the Pope's right to interfere at all. Every Lodge which conducted itself quietly and with propriety should remain perfectly unnoticed by the government. Notwithstanding this, the clergy in Florence succeeded afterwards, by their various intrigues, in obtaining an order to commence judicial proceedings according to the very letter of the Papal Bull. In consequence, on May 19, 1739, Crudelli, a member of the Order, was unexpectedly attacked in his own house, seized and taken to the prison of the Holy Office [Inquisition]. Happily, an influential Brother had carried off his Masonic papers to a place of safety in good time. Besides this Brother, many others were arrested and, in all haste, before the Grand Duke could be made acquainted with the state of affairs, the torture was applied to extract their secret from them. But all in vain: the prisoners were set at liberty and, once more, the Inquisition was disappointed in its design of extirpating the Order.

Until 1859–60 Italy was merely a geographical expression, so that to obtain any clearness in a description of the Craft in that country, it becomes essential to treat the various states separately.

THE TWO SICILIES (Naples and Sicily), 1717–1860.—In 1717 the kingdom was a portion of the Austrian Empire; in 1733 it was ceded to Spain; in 1759 under Ferdinand IV it passed as an independent kingdom to the younger branch of the Royal House of Spain; in 1805 Naples—but not Sicily—was annexed to France; in 1806 Joseph Buonaparte was made King of Naples and was followed in 1808 by Joachim Murat; in 1815 the two Sicilies were reunited under Ferdinand; and, in 1860, Garibaldi incorporated them with the recently formed kingdom of Italy.

It would appear that about 1750 a Greek established a Lodge in Naples, that on July 10, 1751, Charles III of Spain, influenced by the Bull of Benedict IV, prohibited Freemasonry throughout his dominions, but so soon changed his views that, in the following year, he entrusted his son's education to a Mason and priest, whom he also appointed his own confessor.

Read's Weekly Journal or British Gazetteer of Saturday, August 10, 1751, published the following:

From Naples they write that, some of their clergy having, for some months past, vehemently declaimed from the pulpit against the Freemasons and the charges brought against that Fraternity having remained unanswered, on account of the mysterious and inviolable Secrecy observed amongst them, the King judges that such a Society might be capable of occasioning Disorders in the State and introducing dangerous Tenets in Religion; wherefore, to guard against such possible Evils, his Sicilian Majesty has issued an Edict, interdicting, under heavy Penalties, the holding of Free Mason Lodges or any other sort of clandestine Meetings whatsoever; and orders such to be prosecuted with all the Rigour of the Law, who shall get themselves enrolled in the Lodges. To which End he has appointed Judges for the different Ranks of People, viz. the Duke of Miranda, for trying such of the Nobility as have Posts at Court; the Duke de Castro Pinhano, for the Gentlemen of the Army; the President of the Council, for the Barristers and other Lawyers; the Prince de Centola, for the Nobility and Gentry; and the Lord Almoner, for the Clergy.

In 1754 we hear of another Lodge working under the Mother-Lodge at Marseilles, which, in 1760, placed itself under the Grand Lodge of Holland and, in 1762, transferred its allegiance to England. Our Lodge Lists show no evidence of this transaction but, perhaps, the appointment of Don Nicholas Manuzzi by Lord Blaney (1764–7), as Provincial Grand Master for Italy, may tend to support the assertion (see *Constitutions*, 1767, p. 365 *et seq.*).

On February 27, 1764, however, the Freemasons of Naples and Sicily convened a General Assembly, when a National Grand Lodge was erected, with Prince di Caramanica as Grand Master. The ground for this action was that "it was no longer suitable" that, in that free nation, they should work under foreign superintendence; that, moreover, the English Brethren did not conduct themselves "as good and true superiors should." The Grand Lodge was named del Zelo. Eight Lodges joined in this venture, four working in Naples and one each in

Messina, Caltagirona, Catania and Gaeta. One Lodge working under the Grand Orient of France and two Lodges under the Grand Lodge of England were pronounced clandestine. The latter are evidently those which appear in the Engraved List for 1769 as No. 433, " in his Sicilian Majesty's regiment of Foot " and No. 444, Well Chosen Lodge. The Warrant for this latter Lodge was granted to Prince Caramanica and others in Naples on April 26, 1769. Prince Caramanica's leaning to the Strict Observance and the isolated position of the two English Lodges, probably led to the appointment by Lord Beaufort, Grand Master in 1770, of a Provincial Grand Master for Naples and Sicily, " the most noble Cæsar Pignatelli, Duke della Rocca " (see *Grand Lodge Minutes*, April 25, 1770).

The Craft at this period was making great progress in the two Sicilies and the names of the principal statesmen were to be found on the membership roll.

Meanwhile, in 1767, Ferdinand IV assumed the government at the close of his minority and his minister, Tanucci—an unscrupulous and inveterate enemy of the Craft—at last induced him—September 12, 1775—to suppress Freemasonry. The Lodges closed, but Tanucci, by means of *agents provocateurs*, induced some Masons to meet, who were duly arrested. Again, on the day of St. Januarius, 1776, the saint's blood refused to liquefy in the customary manner, which the agents of Tanucci attributed to the machinations of the Masons and a regular persecution ensued. The Grand Master forbade all work and, in an official address delivered on December 6, 1776, he spoke as follows :

This adverse fate has not been induced by a single inadvertence on the part of our true Brethren but, more probably, by the imprudent and offensive conduct of those schismatics who, having been seduced from their allegiance by the Duke della Roca and the Prince di Ottojani, do most foolishly and reprehensibly work according to the English Constitution. We, on the contrary, having profited by this emergency to arrange our legitimate work with greater accuracy, have yielded implicit obedience to the Royal command, believing this to be the most favourable opportunity for removing from our society all such elements as we consider prejudicial to the practice of those virtues required of a genuine Freemason.

For a time the persecutions continued. Attempts were made to demolish the dwellings of the Freemasons. One of their number, named Lioy, wrote a pamphlet in defence of the Craft, which was couched in such violent terms that it was burned by the public executioner and Lioy, himself, was banished from Naples.

But Ferdinand's wife, Queen Caroline—daughter of the Emperor Francis of Lorraine (who was, of course, a Freemason)—" loved Masons well." Owing to her advocacy the edict was revoked and Tanucci dismissed. Diego Naselli was elected Grand Master, in succession to Caramanica. The Parisian Lodges sent the Queen an address of thanks and her name was celebrated in all the Lodges. Four new Lodges were warranted and the two English Lodges affiliated with the National Grand Lodge.

In 1777 Weiler came to Naples. This emissary of the Strict Observance had succeeded in erecting Italy into the VIIIth Province, with a Provincial Grand Chapter at Turin; and, as the National Grand Lodge of Sicily had, from its earliest days, been on cordial terms with the German Lodges of Prince Ferdinand, he experienced no difficulty in converting it into a Chapter and Sub-Priory of the Strict Observance, with Naselli as Sub-Prior. That this perversion displeased some of the Fraternity and caused them to apply to England for relief, cannot positively be affirmed; but it is, at least, certain that the following Lodges were constituted almost immediately afterwards under English Charters—No. 510 at Messina (May 12, 1778); No. 525 at Naples (March 6, 1780); No. 440 at Naples (1781). The name of the Duke de Sandemetrio Pignatelli appears as Provincial Grand Master for Naples and Sicily in the *Freemasons' Calendar* for 1779 and only disappears in the edition for 1833.

In 1781 Ferdinand IV once more placed the Craft under an interdict; in 1783 he cancelled all former inhibitions, but subjected the meetings to strict judicial control (see *Acta Latomorum*, pp. 150, 158). Their independence and privacy being thus endangered the Lodges gradually dwindled and died out and Masonry ceased to exist in the two kingdoms. Tanucci, says Findel (*op. cit.*, p. 346):

had, himself, to inform the President of the Junta that the King had issued an order commanding the examination of the accused persons to be abandoned and they themselves set free, but with this addition: "That, as the sect of Freemasons might become suspicious to the State and prejudicial to religion, the Junta should keep a strict and vigilant watch over anything that might occur referring to so momentous a matter and report accordingly.

In 1804 the French entered Naples and the Royal Family took refuge in Sicily under the protection of Nelson and the Fleet. In Naples a Grand Orient was established in 1804 by the French army of Italy, with General Lechi as Grand Master, which, in 1805, amalgamated with the Grand Orient of Italy at Milan.

In 1809—June 11—Murat being King of Naples, a Supreme Council 33° was established in that city and, on June 24 of the same year a Grand Orient, of which Murat allowed himself to be proclaimed Grand Master. In October 1812 he was appointed Sovereign Grand Commander of the 33°. But, on the fall of Napoleon in 1815, Murat was driven out and a law of 1816—August 8—prohibited Freemasonry under pain of the galleys. Nevertheless it dragged on a fitful existence and the Grand Orient of France, in its list for 1820, still makes mention of three Lodges and one Chapter at Messina. This was followed by a new decree in 1821, upon which the Grand Orient for the two Sicilies declared itself dissolved. In the revolutionary year 1848 a Lodge existed—but for a few months only—in Palermo. This was the last effort of the Craft in the kingdom of the two Sicilies.

THE PAPAL STATES.—Freemasonry was early introduced into Rome. On August 16, 1735, a Lodge was opened there under J. Colton. It worked in English but, under the Earl of Wintoun in 1737, the Inquisition seized its Serving Brothers

and, on August 20, it closed (see *Freemasons' Quarterly Review*, 1842, p. 393 *et seq.*). The Bull of Clement XII was published in 1738 and confirmed—January 14, 1739—by a further edict forbidding Freemasonry throughout the Papal States under pain of death and confiscation of worldly goods. The burning by the public executioner in the same year—February 25—of the *Relation Apologétique*, wrongly attributed to Ramsay, took place. Nevertheless there is evidence to show that the foreign Masons then residing at Rome continued to meet from time to time. In 1742 they even issued a medal in honour of Martin Folkes, Deputy Grand Master of England, 1724–5. A Lodge was again established at Rome in 1787, but was surprised by the Inquisition, December 27, 1789; the Brethren escaped, though the property and archives were seized. On the same day the Inquisition captured the charlatan Cagliostro, whose evil repute had acted most prejudicially upon Freemasonry. The Lodges in Lombardy issued a manifesto—which was brought up by the College of Cardinals—disclaiming all connexion with him and defending the Craft from papal aspersions (*Acta Latomorum*, pp. 183–7). This writing, says Findel (*op. cit.*, p. 580):

soon reached a fourth edition and was disseminated throughout the whole of Italy, producing a powerful impression upon men's minds, especially in Rome. As the Conclave could make no reply to it, the clergy were obliged to content themselves with buying up the copies as fast as they appeared.

In 1809 the Papal States were incorporated with France and Rome was declared the second capital of the empire. Under French rule several Lodges were established but, on the return of Pope Pius VII in 1814, the Craft was once more effectually suppressed. It was not until 1861 that a new Lodge opened, in which year one was formed under the Grand Orient of Turin. We may now leave these States until 1870, when the Franco-Prussian war permitted Victor Emmanuel to unite the ancient capital to his kingdom of Italy.

TUSCANY—FLORENCE.—On the extinction of the Medici family in 1737, Francis of Lorraine received this Grand Duchy in exchange for Lorraine, which had been conquered by Louis XIV of France and presented to his father-in-law Stanislaus, ex-King of Poland. When Francis was elected German Emperor in 1745, the Duchy was vested in the junior branch of the Austrian family but, in 1790, reverted to the imperial crown under Leopold when his elder brother Joseph II died childless. As Francis of Lorraine was Grand Duke from 1737 to 1765, it is somewhat surprising the Craft should have prospered so little in Tuscany during that period; for the only Lodge of which we hear, supposed to have been founded in 1733 by Lord George Sackville and closed under the persecutions of the Inquisition in 1739, probably never existed at all. Its existence has only been inferred on the authority of a medal claimed to have been struck by Lorenz Natter dated 1733, which medal is almost certainly a fraud perpetrated at a much later date in the interests of the Strict Observance (see an interesting discussion extending from January to November 1883 in *The Freemason*). From this supposititious

Lodge, however, both the Swedish system and the Strict Observance have professed to receive that light denied to England in 1717; but, whether this legendary transmission inspired the medal, or whether the medal gave rise to the legend, it would not profit much to inquire. Beyond this apocryphal Lodge we have only general accounts of Freemasonry in Tuscany until June 24, 1763, when a Lodge—No. 117—was established at Leghorn by the Schismatic G.L. of England (*Antients*). This was followed by a second—No. 138—in 1765 (under the same sanction), also at Leghorn, where, in 1771, two further Lodges—of Perfect Union, No. 410; and of Sincere Brotherly Love, No. 412—were constituted by the older (or legitimate) Grand Lodge of England. In the *Masonic Magazine*, July 1876, vol. iv, p. 421, there is reproduced a letter which appeared in the *St. James's Evening Post* dated from Florence, May 24, 1738, which runs:

> The Freemasons' Lodges, which had been interdicted here during the life of the great Duke, are now held again with all the liberty and freedom imaginable and without any dread of the Inquisition, which has no right to attack a society of which the new sovereign Francis of Lorraine is a member. The Freemasons of Leghorn have also reopened their Lodges.

It should be added that, under the beneficent sway of the Medici, religion was established at Leghorn and we know from Boswell's *Account of Corsica* (1768, preface, p. xiv) there was a British factory in that city, to which an English chaplain was appointed.

Troops were quartered in the Duchy by the French in 1796–7 and we again hear of Lodges at Leghorn, which, however, were closed by the Grand Duke in 1800. But he was himself driven out by the French and his Duchy transformed into an Etruscan Republic, then into a kingdom of Tuscany and, finally, annexed to France, with Napoleon's sister, the Duchess of Lucca, as Grand Duchess. Consequently, from 1807 to 1809, we find Lodges erected both at Florence and Leghorn, hailing either from the Grand Orients of France or of Italy (at Milan). But, with the return of the (Austrian) Grand Duke Ferdinand in 1814, all Masonry once more died out and was not revived until, in 1859, Tuscany became a part of the kingdom of Italy.

GENOA.—The old British and Ligurian Lodge, No. 444, was warranted here by the Grand Lodge of England in 1782. As Thory relates (*Acta Latomorum*, p. 217) that several Masons were imprisoned here in consequence of the Senate's edict of March 26, 1803, it is possible that this Lodge was then still in existence. This was under Napoleon's Ligurian Republic, finally established in 1802 after the Austrians had held the town for two years. In 1805 the State was annexed to France and two Lodges were established under the Grand Orient of France, 1805–7; a third but earlier one is also mentioned. In 1814 Genoa was handed over to Sardinia, and Freemasonry there ceased to exist.

LOMBARDY, MILAN.—We have already seen that in 1784, when the National Grand Lodge of Austria was formed, a Provincial Grand Lodge existed in this

province of the Austrian dominions, with two daughters, at Cremona and Milan respectively. Both of these Lodges, says Findel (*op. cit.*, p. 579) had to cease working, in consequence of commands to that effect from the superior authorities. Other Lodges in Lombardy had, between the years 1780–9, formed an independent Lombardian Directory of the Rectified Scottish Rite but which, likewise, had to suspend its operations in 1788. In 1805, from a Warrant granted by de Grasse-Tilly, Pyron, Renier and Vidal, a Supreme Council was organized in Milan for the kingdom of Italy, mention of which is made later.

VENETIA.—The Grand Lodge of England granted Warrants on November 27, 1772, to the Union Lodge, No. 438, at Venice; and, on the 28th, to a Lodge, No. 439, at Verona. Nothing further is known of their history, but they are supposed to have continued in existence till 1785. In Padua, in 1781, there existed a Prefectory and Chapter of the Strict Observance under the Grand Priory of the VIIIth Province, in Turin, which, after 1782, was changed to the IVth; this Chapter presided over a Strict Observance Lodge in Vicenza, of which there were notices in 1784–5. All these Lodges and any others which may have existed were suppressed by a decree of the Venetian Senate in May 1785. By the peace of Campo-Formio in 1797, Venetia was divided, part going to Austria—where Freemasonry was already under a ban—and part to the Cisalpine Republic.

CISALPINE REPUBLIC.—This, formed in 1797 of Milan, Modena, Mantua, Bologna, Ferrara, Romagno, part of Venetia, etc., was called, in 1801, the Italian Republic, with Napoleon as President and, in 1805, became the kingdom of Italy, with Buonaparte as King and Eugene Beauharnais as Viceroy.

On December 26, 1801, the French Grand Orient erected at Milan the first Lodge in this new State. In 1805 the Ancient and Accepted Rite founded a Supreme Council 33° at Milan, which constituted a Grand Orient for the kingdom of Italy, by, as stated, authority from Count de Grasse-Tilly. Prince Eugene, Viceroy of Italy, was elected Sovereign Grand Commander and Grand Master of the Grand Orient of Italy, which amalgamated with the Supreme Council. Under French occupation the Craft enjoyed every liberty and received much encouragement. Murat, King of Naples, assisted at the consecration of the Grand Orient of Naples, which was opened with great splendour and ceremony on June 24, 1809, and was at once recognized as an independent Grand Orient by the Grand Orient at Paris. Many Lodges were constituted in the kingdom, two at Milan itself, 1807–10, but the whole system was suppressed when, in 1814, the kingdom was broken up, Parma and Modena becoming separate States and the greater part of the remainder falling to Austria, forming, with the previously acquired portion of Venetia, the Austrian Lombardo-Venetian kingdom. Freemasonry, therefore, ceased to exist here until in 1860 Lombardy and, in 1866, Venetia, were incorporated with the present kingdom of Italy.

SARDINIA (PIEDMONT AND SAVOY).—The first notice of the Craft in this kingdom is the appointment by Lord Raymond, Grand Master of England, of the Marquis des Marches as Provincial Grand Master for Savoy and Piedmont in 1739 (see

Constitutions, 1756, p. 333). Beyond this bare record nothing is known. The next notice is the existence in Piedmont (Turin), in 1774, of a Grand Lodge called La Mystérieuse, working a Rite of its own, consisting of the three Degrees and of 4° Elect Grand Master, 5° Perfect Irish Master, 6° Grand Scot, 7° Knight of the East, 8° Holy Kadosch and 9° Rose Croix. This was transformed by Weiler in 1775 into the Great Priory of Italy (VIIIth Province) or Bailiwick of Lombardy at Turin, with Weiler himself as Grand Prior and, after him, Count de Bernez. In the *Engraved List* for 1773 and, subsequently, in the *Freemasons' Calendar*, until 1804, Count de Bernez appears as English Provincial Grand Master for Piedmont in Italy. It had three subordinate Prefectories—at Naples, Turin and Padua—and a score or more of Lodges. In the same year—March 25, 1775—an English Lodge, St. Jean de Nouvelle Espérance, No. 479, was constituted at Turin, of whose subsequent history nothing appears to be known.

Savoy, in 1778, joined the Rectified Scots Rite of the Strict Observance, with a Directory—La Sincérité—of the IInd Province (Auvergne), at Chambery. The Grand Orient of France had, however, also constituted Lodges there from 1770 onwards, of which one—The Three Mortars—claimed to be a Grand Orient of Sardinia—a claim rejected by the Grand Orient of France in 1790—and even warranted a Lodge as far off as Dresden. In 1782 also, as already seen, no fewer than fourteen Lodges existed in Piedmont and Savoy dependent upon the Scots Directory for French Helvetia in Lausanne. In 1788 the King of Sardinia, Victor Amadeus III, ordered the Strict Observance Grand Priory in Turin to dissolve and transfer its powers to the Scots Directory at Chambery, which thus became the recognized Grand Lodge of the kingdom. But, on January 11, 1790, this Grand Lodge was also dissolved by the King (though Freemasonry was not otherwise interfered with) and the Lodges transferred their allegiance—as the Craft itself was not placed under an interdict—to the Grand Orients of France and Geneva, or to the Directory at Lausanne. In 1792 Savoy was ceded to France and the Craft there revived under the Grand Orient of the latter country. Two years later—May 20, 1794—Victor Amadeus III issued an edict totally suppressing Masonry throughout the remainder of his dominions. In 1798, however, his sovereignty was restricted to the Island of Sardinia. The French occupied Piedmont, lost it temporarily in 1799, converted it into a Republic in 1802 and annexed it to France a few months later. Under French rule a Lodge was warranted in Turin and, probably, others under the Grand Orient of Italy at Milan, but they were all short-lived, for, in 1814, the King of Sardinia re-obtained possession of Piedmont (enlarged) and of Savoy, besides acquiring Genoa and, in 1814—May 20—renewed the edict of 1794 rigidly suppressing Freemasonry. This edict remained in force until shortly before the dawn of Italian freedom in 1859, so that from 1821 (see under The Two Sicilies) until 1856, not a Lodge existed in any part of what is now the kingdom of Italy.

THE KINGDOM OF ITALY.—In 1859, Victor Emmanuel of Sardinia acquired all northern Italy except Venetia, but lost Savoy, which was ceded to France; in 1860 Naples and Sicily were gained for him by Garibaldi; in 1866 he obtained

Venetia by treaty and, in 1870, the city of Rome. The year 1859 forms, therefore, a perfectly fresh starting-point, although the Grand Orient of France had warranted a Lodge at Genoa in 1856.

In 1859 several Masons constituted themselves into a Lodge at Turin working the so-called modern Italian Rite of three Degrees—in other words, pure English Masonry. Their example was soon followed by the erection of numerous other Lodges in Genoa, Milan, Pisa, Florence, Leghorn, Rome and other places. These Lodges adopted measures to form a Grand Lodge and, by general correspondence, agreed upon a provisional Constitution, Ritual, etc. The Chevalier Nigra, Ambassador at Paris, was elected Grand Master provisionally. To this there was no opposition, but some few Lodges having given a silent vote, Nigra declined the nomination—November 22, 1861—in order to allow the proposed constituent assembly perfect liberty. This assembly met at Turin December 26, 1861 and sat daily until January 1, 1862. Twenty-two Lodges in all were represented. On January 1, 1862, the Grand Orient of Italy at Turin was proclaimed, with Nigra as Grand Master and Garibaldi (founder of the Grand Orient of Palermo) as Hon. Past Grand Master. The yearly assembly was declared movable from city to city. The Lodges not only restricted themselves to the three Degrees, but agreed to refuse fellowship to those working any others. In most respects the organization of the Grand Lodge followed the arrangements of the Grand Lodge of England. This was not accomplished without protest.

In 1860 some Masons established a Supreme Council Ancient and Accepted Rite 33° for Naples and Sicily and professed to consider themselves a revival of the Supreme Council 33° established at Naples in 1809 and suppressed in 1821. Many Lodges sprang up and adhered to this organization.

About the same time other Lodges in Sicily also working the Ancient and Accepted Rite 33° met and established a Grand Orient of that Rite at Palermo, with Garibaldi as Grand Master.

Also at Turin there existed a Consistory of the 32°, likewise warranting Lodges and assuming all the rights of a Supreme Council until the time arrived when they might be strong enough to form a Grand Orient of the Scots Rite in the capital of Italy—at that time Turin.

Further, about 1861, it would appear as if a similar Consistory existed at Leghorn for Tuscany.

The chief protests against the Grand Orient of Italy at Turin came from the Supreme Council at Naples. We thus see that not only was Italy divided in its views as to Masonic ceremonial, but also that the old territorial divisions showed a tendency to assert themselves in spite of Italian unity. The Grand Orient was not only opposed by these four Scots Councils, but unfortunately failed to secure any external support beyond that of Belgium and France, because it very openly interfered in the politics of the day, domestic and foreign. Under these circumstances Nigra resigned—March 1, 1863—and Cordova was elected by the small majority of fifteen to thirteen over Garibaldi. Matters, however, did not improve under the new Grand

Master; England especially withheld its recognition. The Grand Orient in 1862 unwisely adopted very strong measures with regard to a Turin Lodge addicted to the High Degrees and general discontent prevailed. Nevertheless, in July 1863 the Grand Orient had no fewer than sixty-eight Lodges on its roll, including daughters at Alexandria, Cairo, Constantinople, Lima and elsewhere.

On August 1, 1863, at a general assembly held in Florence, the troubles reached a climax. The Grand Officers, with one exception, resigned; and an interim committee of five was appointed to draw up a new Constitution. These were all Ancient and Accepted Rite Masons.

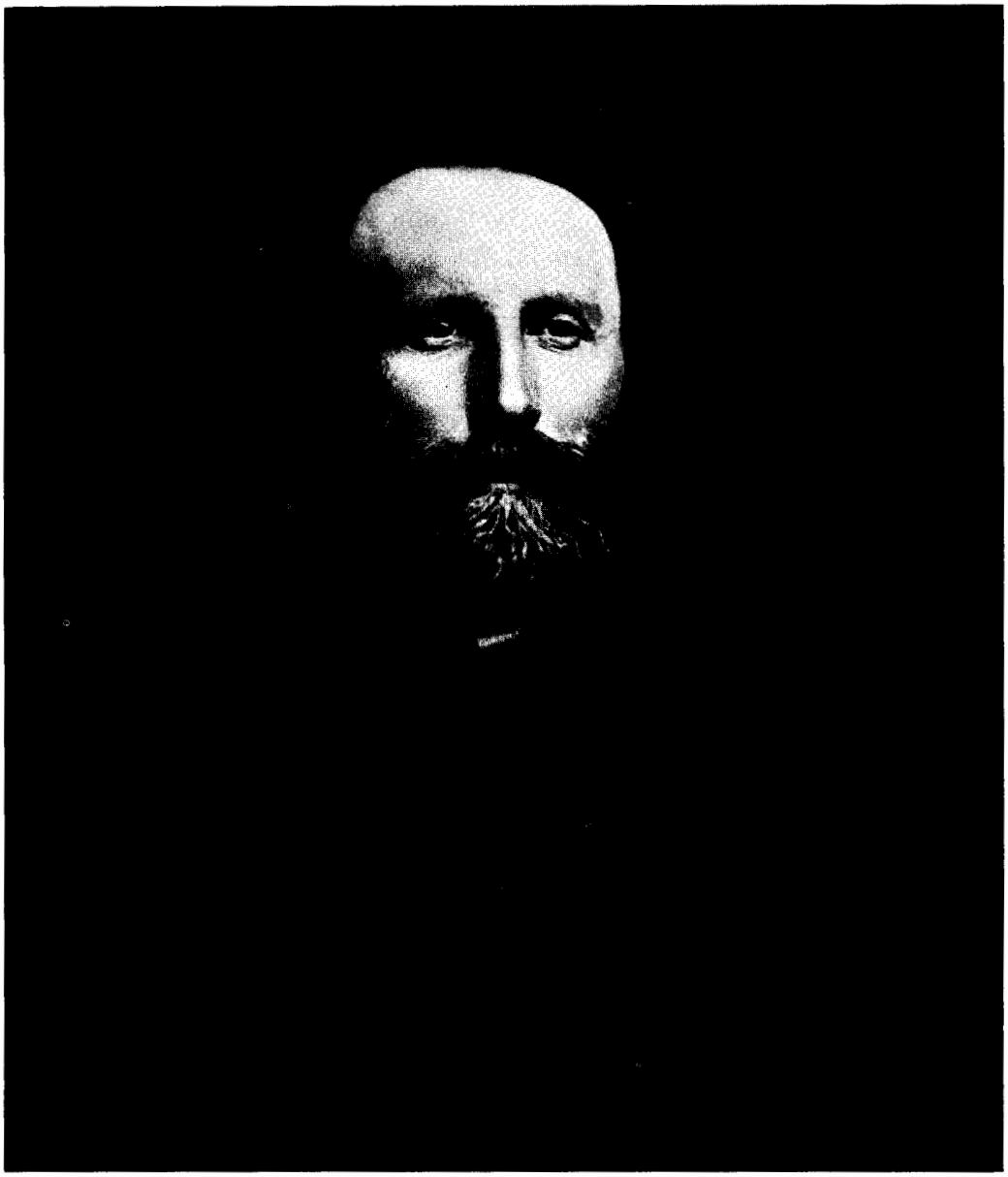
This committee having concluded its labours, called a meeting at Florence, May 21–4, 1864. *Latomia* of the same year states that only some thirty Lodges of the Italian (i.e. English) Rite and a few of the Scots were represented, whilst the *Handbuch* of 1867 speaks of seventy Lodges and five Grand Lodges being present. This shows the difficulty of advancing anything of a positive character respecting this troubled period of Italian Freemasonry. On May 22 a new Grand Orient of Italy, consisting of forty members, was proclaimed. The chief seat of this body was Turin, but sections were appointed for Florence, Naples and Palermo. The Lodges were allowed to work in either Rite; but it is evident that the Ancient and Accepted Rite had gained a victory. On the 23rd Garibaldi was elected Grand Master and Luca, President of the Grand Council 33°. The Supreme Councils of Naples, Leghorn and Turin appear to have concurred, for of these we hear nothing more; that of Palermo, under Garibaldi, stood out from the arrangement; Garibaldi himself speedily resigned; and, on September 15, 1864, Luca was elected in his stead. But Garibaldi's Supreme Council had also to contend with a rival in Palermo itself, a so-called Central Supreme Council under Prince Sant' Elia. Whether this was an offshoot from Garibaldi's Council, or had spontaneously sprung up some few years previously, cannot be ascertained. A further complication arose from the action of eleven Lodges working the Italian Rite of three Degrees, who, dissatisfied with the May meeting at Florence and its results, met at Milan July 1–5, 1864 and erected a Grand Lodge, under the name of a Grand Council, to sit at Turin, with Franchi as President or Grand Master. In 1865 the Grand Orient of Italy (mixed Rites) was transferred to the new capital, Florence and the Grand Council (Craft only) from Turin to Milan. From 1864 to 1867 we have thus four Grand Bodies in Italy, whose strength in 1867 was about as follows:

I. Grand Orient of Italy at Florence (Composite), about 150 Lodges; Luca, Grand Master.

II. Supreme Council at Palermo (Ancient and Accepted Rite), about 39 Lodges; Garibaldi, Grand Master.

III. Grand Council at Milan (Craft), 7–8 Lodges; Franchi, Grand Master, who, on July 15, 1867, was succeeded by Guastalla.

IV. Supreme Central Council at Palermo (Ancient and Accepted Rite), number of Lodges unknown; Sant' Elia, Grand Master.



Grand Master Giuseppe Garibaldi, of the Supreme Council of Palermo, 1864.

Garibaldi himself was the first to take steps to put an end to this disastrous conflict of Jurisdictions. He issued invitations to a congress of all Italian Lodges, which resulted in a meeting at Naples of Deputies from his own Lodges and those under the Florence Grand Orient on June 21, 1867. Luca presided. The Supreme Council of Palermo became merged in the Grand Orient, the four sections at Florence, Turin, Naples and Palermo were abolished, Cordova was elected Grand Master, Garibaldi Hon. Grand Master for life and Luca Hon. Grand Master for a year. Cordova soon resigned on account of bad health and was succeeded by Frapolli. Garibaldi's Supreme Council did not approve of the fusion, but elected Campanella as Grand Master and essayed to maintain its position. It became even more careless than before in its choice of candidates and warranted sixteen Lodges (one at Smyrna) in 1868. But this was an expiring effort. Its Lodges died out or joined the Grand Orient and, towards the end of the year, the Supreme Council was practically extinct.

At this time the Grand Lodge at Milan, finding itself unable to make any progress, so far modified its views as to acknowledge that Lodges under the Scots Rite might be legitimate; thus a fusion was easily arranged on March 4, 1868, at Milan, between the Grand Orient of Italy at Florence and the Grand (Craft) Lodge at Milan. The amalgamation was effected April 1. This left only the Grand Orient of Italy—the title adopted by the parties to the fusion last referred to—and the Central Supreme Council of Palermo, in the field. In the next year or two Grand Master Frapolli succeeded in great measure in banishing religion and politics from Lodge discussions and, at the annual meeting in Florence in 1869, no fewer than 150 Lodges were represented. But, as a general rule, there was little stability amongst Italian Lodges, they sprang up in a night and died at noontide. In June 1870 Frapolli retired and Mazzoni was elected and, towards the end of the year, the Grand Orient was transferred to the newly acquired capital, Rome.

In 1872—April 25—new Constitutions were accepted and, at last, in 1873, the Supreme Council at Palermo amalgamated with the Grand Orient, which became the sole Grand, or Governing Masonic Body in Italy. Under Mazzoni the quality of Italian Masonry improved, at the expense of its quantity. Unworthy members and disreputable Lodges were relentlessly weeded out. As seen, in 1869 there were over 150 Lodges but, in 1877, there remained only 134 and, in 1878, only 109—with a membership of 12,053, or an average of 110 per Lodge—whilst, in 1885, the number had once more increased to 146. Besides these there were 57 Lodges scattered throughout Rumania, Egypt—one, at Alexandria, composed of Germans only—the Levant and South America. The cities containing the greatest number of Lodges were Naples, with 10; Leghorn and Genoa, 5; Palermo and Rome, 4; Messina, Milan and Florence, 3; and Venice, 2 each.

Until June 1908, Italian Masonry consisted of two Rites—the Ancient and Accepted and what was called the Italian Symbolic Rite, which united in the formation of the one governing body, the Grand Orient. By slow degrees this body usurped a certain control over the Ancient and Accepted Rite, but limited to the issuing of certain general regulations, each being governed by its own Council and

Constitutions. Entering, however, into the arena of politics, the Grand Orient exacted from its Brethren an implicit obedience and wielded the power thus gained to achieve objects entirely contrary to the ideals of Freemasonry.

According to the original *Constitutions*, the Supreme Council of members of the 33° should have exercised sovereign control over the Ancient and Accepted Rite, whose members should have owed allegiance to that body alone. A meeting of the Supreme Council was called for February 23, 1908 and the loyal Brethren were surprised to find upon the agenda a motion for the Unification of the Rites. This, plainly interpreted, meant the abolition of the Ancient and Accepted Rite and the final degradation of Masonry in Italy into a political body. The motion was rejected and the Sovereign Grand Commander, with whom the motion had originated, resigned. After much internal trouble the Masonic loyalists prevailed and tranquillity was restored.

The position in 1918, at the conclusion of the Great War, will be appreciated best by the citation of the following letter, addressed in that year to the Grand Lodge of Alabama by the International Bureau for Masonic Affairs at Neuchâtel:

There exist in Italy the following regular and recognized bodies: the Grand Orient of Italy, with its headquarters at Palazzo Gisutiniani; the Supreme Council, at the same address; the Grand Lodge of the Symbolic Rite, also at the same address. Besides these regular bodies, there are several Grand Lodges, not recognized by any Jurisdiction of other countries. The Grand Orient of Italy is dedicated to the Grand Architect of the Universe and has for its motto, Liberty, Equality, Fraternity. The Supreme Grand Council disclaims, in favour of the Grand Orient and the Symbolic Grand Lodge, all jurisdiction and control over the first three Degrees and restricts itself to the fourth to the thirty-third Degrees of the Scottish Rite. The Grand Orient of Italy cannot issue a Charter for a Lodge without the approval of the Sovereign Grand Commander of one of the Supreme Councils of the Scottish Rite or, in certain cases, the approval of the President of the Council of the Italian Rite. The General Assembly is the legislative body for the Lodges; it also elects the Grand Master. Its members include, not only the delegates from the Lodges but ten delegates from the Scottish Rite Supreme Council, ten from the Grand Council of the Italian Rite, the Presidents of the Chapters and Councils of Kadosh of the Scottish Rite and the Presidents of the District Councils of the Italian Rite.

The Grand Lodge of Alabama refused to recognize the Grand Lodge of Italy as an independent governing body of Symbolic Masonry on the ground that it was under the control of the governing bodies and authorities of the Scottish and Italian Rites.

In 1920 a communication sent from the Grand Orient of Italy to the Grand Lodge of Alabama stated that it had 470 Lodges and about 25,000 members under its jurisdiction. There was also the following reference to the Fera schism.

In 1908 a schism began in the bosom of the Supreme Council. At the head of the secessionists was the late Rev. Savorio Fera, an Evangelical pastor. From this schism resulted the National Grand Lodge, having its headquarters at Piazza del Gesu in Rome.

This body is alluded to in the Alabama Report thus :

A number of Lodges, headed by Savorio Fera, withdrew from the Grand Lodge of Italy and proceeded to organize another Supreme Council and, appendant thereto, the Grand Lodge of Italy for the Ancient and Accepted Rite ; this was, in due course, created by the said Supreme Council into The Most Serene National Italian Grand Lodge, by which name it is now known. Its first meeting as an Independent Grand Lodge was held in March 1919. . . . This Grand Lodge is completely independent of any superior governing power. It restricts its activities to the three Symbolic Degrees, leaving all other higher grades to other systems. A belief in the Deity is exacted and the Bible is displayed on the altar. The National Grand Lodge now has 500 Lodges and more than 60,000 Masons and is increasing rapidly in numbers.

Raoul V. Palermi, the Grand Master of that National Grand Lodge, in 1921, attended the biennial session of the Supreme Council for the Southern Jurisdictions of the United States of America, when, in the course of an address he then delivered, he said :

I am the interpreter here of the Supreme Council of Italy, but I speak also for myself, because I had the privilege of inducing the Italian Masons to proceed in accordance with the rules of the Ancient and Accepted Rite. All religions are alike to us, but we do not admit in our body anyone who denies the existence of The Great Architect and the immortality of the soul. Moreover, we do not permit a Masonic Order to become the instrument of any political party.

The Grand Lodge of New York refused, in 1922, to accord the National Grand Lodge of Italy official recognition on the ground that the Grand Orient of Italy was the lawful Masonic authority, although official recognition had been accorded by the Grand Lodge of the State of Columbia.

In March 1922, negotiations were started for the purpose of uniting the Lodges at the obedience of the Grand Orient with those at the obedience of the National Grand Lodge into one body. These negotiations, however, failed. In the meanwhile, Palermi transferred all the powers of the National Grand Lodge of Italy, of which he was the Grand Master, to the Supreme Council of the Ancient and Accepted Rite, of which he was Sovereign Grand Commander. For this act he was deposed and expelled by the National Grand Lodge.

There the matter stands, for, in the early days of his power, Mussolini publicly excommunicated all Italian Freemasonry, although the Fascisti, generally, do not appear to have been hostile to the National Grand Lodge, which rigidly excluded anything of a political nature from its Lodges. The Grand Fascisti Council, however, decreed (1) that no Fascist shall become a member of a Masonic Order, (2) that those who are members shall leave Freemasonry immediately, (3) that Fascists shall consider themselves bound to give information to the government of any intrigues, movements or agitations of Freemasonry against the Fascist government of which they have knowledge.

In his report of these proceedings, the Rome correspondent of the *Daily Telegraph* of August 6, 1924, said :

In approving this resolution, Signor Mussolini declared that, in his estimation, both branches of Italian Freemasonry, that which has its headquarters in the Palazzo Giustiniana and that which has its centre in the Piazza Gesu, are composed of elements who, by their mentality, their origin and their doctrines, are necessarily anti-Fascist. They are, he said, in complete antithesis to the spirit, faith, theory and practice of Fascism.

As a comment upon the attitude of Signor Mussolini, attention may be drawn to the fact that Italian subjects in England have his permission to enrol themselves as members of Lodges under the Constitution of the United Grand Lodge of England.

CHAPTER X

FREEMASONRY IN BELGIUM

THE history of Freemasonry in that part of Europe now known as the kingdom of Belgium may be divided into four well-defined periods, every political change of status producing a transfer of Masonic jurisdiction. From the Peace of Utrecht (1714) to the French Revolution we have to deal with the Austrian Netherlands; from thence to 1814, with a French Province under the Masonic control of the Grand Orient; from 1814 to 1830 Belgium was merged in the kingdom of Holland; and from 1830 Belgium must be treated as a separate and independent kingdom, under its own Grand Orient. The annals of the Belgian Craft are consequently far from exhibiting the stability so noticeable in those of the United Provinces of Holland and its earliest history is very obscure. It is true that the accounts presented by Findel and the *Handbuch* are delightfully simple and concise and, at a first glance, appear to present no difficulty of any kind. But this effect is produced by treating all statements as well-known facts, by dwelling on no questions and by avoiding any hint at a *crux*. A critical study of the subject, however, brings us face to face with many and grave difficulties. Yet how dexterously Findel's opening sentence evades them:

> Although oppressed and much harassed, Freemasonry in the Austrian Netherlands had, with varied fortune, preserved its existence, so that in 1785 sixteen daughter Lodges—one at Antwerp, four at Brussels, and three at Ghent [and apparently eight others elsewhere]—were working under the United Provincial Lodge, which refused to join the Grand Lodge at Vienna.

Our author never even suggests that it might be difficult to show where, when, how and by whose authority this Provincial Lodge took its existence. Neither does he inform us who constituted these sixteen Lodges, nor what became of them. It is possible that a prolonged search in Belgium itself might clear up many matters, though it is hardly creditable to our own Masonic rulers that the means of doing so are not nearer at hand. England undoubtedly had much to do with Freemasonry in the Low Countries and had the Grand Lodge in earlier days been more diligent in insisting upon their responsibility to the home authorities, probably all the information needed would be found in official documents at Freemasons' Hall. But, alas, the archives of the oldest (and richest) Grand Lodge in the world, the virtual parent of every Freemason in existence, the most stable Grand Body of the Craft, which has never been disturbed by internal convulsions, political revolutions, or

military invasions, afford us scarcely a scintilla of evidence with regard to the proceedings of its offshoots beyond the seas.

All historians inform us, on the authority of a document printed in the *Annales Maçonniques des Pays-Bas*, that a Lodge called the *Parfaite Union de Mons* was warranted at Mons on June 21, 1721, by Grand Master Lord Montague, but owed its foundation to the Duke of Wharton. The English *Constitutions* and early writers, however, ignore the occurrence. Rebold (*Hist. des trois Grandes Loges*, p. 627) goes even further and assures us that the Lodge in question developed into an English Provincial Lodge for the Austrian Netherlands. It may be so; but our early writers know nothing of a Provincial Grand Master before 1770.

Another Lodge is stated to have existed at Ghent in 1730 and it is asserted that the Craft increased and multiplied so exceedingly in Belgium that, in 1736, the clergy induced the Emperor, Charles VI, to issue an edict of suppression throughout the Netherlands. As a consequence, the Fraternity were unable to meet openly. Even when Francis of Lorraine—the Imperial consort of Marie Theresa—began to rule in 1740, his influence was only sufficient to secure a bare toleration of Freemasonry; indeed, in 1764, a year before his death, an edict was issued suppressing the Craft throughout his entire dominions. But, although the only other Lodge to which any reference at this epoch is found, is one at Brussels, the Unity, 1757–94, this want of evidence may be attributed to the enforced reserve of the Fraternity. In all probability there was a considerable increase of Lodges; not because everybody says so—of itself a very poor reason—but because the war of the Spanish Succession, 1742–8 and the Seven Years' War, 1755–62, filled the Lowlands with British troops; it is at least a reasonable conjecture that the Masons among them may have held meetings, initiated the inhabitants, and left permanent Lodges behind them.

Count Goblet d'Alviella says that from 1740 up to the Revolution, something more than seventy-five Lodges were established in Belgium by the most diverse authorities. The Jurisdictions of England, Scotland, France and Holland, even that of Austria, sought to place and extend their influence in the Belgian Provinces. Some of those old Lodges still exist and, although in recent years there has been a departure from the foundation, all the Lodges formed during the period mentioned sprang, almost directly, from the Grand Lodge of England; all, at any rate, adopted its basis as regards beliefs and practices and, in great part, its manner of organization.

The Duke of Cumberland, who commanded at Fontenoy in 1745, is stated by *Multa Paucis* to have been initiated in 1743. But at last, in 1765, we gain solid ground. From the *Engraved Lists*, we find that an English Lodge, No. 341, was constituted at Alost in Flanders, June 5, 1765; another, No. 427, at Ghent, July 1768; and a third, No. 394, at Mons, January 20, 1770. There were, however, certain factors which militated against unity. Count Goblet d'Alviella specifies four particularly, viz. the absence of formal rules on the subject of territorial authority; the lack of fraternal agreement among the Lodges; the narrow individualistic spirit that dominated all views in the Austrian Netherlands; and the exist-

William, Duke of Cumberland, Second Son of George II.

ence of two rival Provincial Grand Lodges, both established at the Orient of Mons, one depending on the Grand Lodge of England, the other on the Grand Lodge of France. These Provincial Grand Lodges were composed, not of Lodge representatives but of individual Freemasons, who formed the bodies themselves, with but a vague allegiance to the sovereign bodies. They thus constituted an autocratic power, continuing only by their own consent, in an activity wherein the subordinate Lodges had no part.

Eventually, however, Francis Bonaventure, Joseph Dumont, Marquis de Gages, Provincial Grand Master for the Austrian Netherlands, one of the most eminent figures in Belgian Freemasonry, succeeded in ranging all the Lodges under the English banner. On January 22, 1770, he received a patent from the Grand Lodge of England, signed by the Duke of Beaufort as Grand Master, appointing him Provincial Grand Master for the Austrian Netherlands. The Lodge *La Parfaite Union*, at the Orient of Mons, was erected into a Provincial Grand Lodge, with jurisdiction over all the Austrian Netherlands.

That year marked the beginning of the development of Freemasonry in Belgium. Twenty-three Lodges are found on the lists from 1770 to 1786, most of which come under the designation of " Class Lodges," since several were military and one—*Les Amis Thérésiens*—was composed entirely of ecclesiastics. Other Lodges were composed, in large measure, of the nobility, magistrates, barristers and the clergy, including canons and monks. Among the names to be found on the registers at this period are those of the Prince-Bishop of Liège, Prince de Gavre, Prince d'Arenberg, Prince de Ligne, Duke of Ursel, Marquis de Chasteler, Marquis de Spotia, Comte de Duras, Count le Lichtervelde, Count d'Oultremont.

The Governor of the Austrian Netherlands was Charles of Lorraine, an ardent and devoted Freemason and Master of a Lodge. To him must be ascribed the fact that the authorized persecutions launched against members of the Craft became abortive. The Papal Bulls excommunicating Freemasons were non-effective in the Austrian Netherlands, since they were never published or promulgated there. As a measure of precaution, however, Masonic activity was confined to initiations, banquets and works of charity; while the members were careful to abstain from anything that might be construed into political propaganda.

Notwithstanding its official dependence upon the Grand Lodge of England, the Provincial Grand Lodge for the Austrian Netherlands gave countenance to such higher Degrees as the Elects of the IX and XVI, Knights of the Orient, Irish Knights, Scottish Knights, Knights Templar, Red Cross Knights and, although the Marquis de Gages made many attempts to bring order into these proceedings, he found it impossible.

There was one noted Lodge at the University of Louvain, formed by noblemen, abbés and students, which was dissolved by command of the Rector because of brawls which occurred between " town and gown " at the conclusion of some of the banquets and an appeal to the Empress Maria Theresa only resulted in a confirmation of the Rector's decision.

Maria Theresa died in 1780, when Joseph II commenced to reign as Emperor of Austria and Germany. He was the son of Francis of Lorraine and, though not himself a Freemason, granted the Fraternity at first, full and, afterwards, restricted liberty. Subsequent to the appointment of the Provincial Grand Master and, previous to Joseph's accession, many Lodges were erected; for instance, at Tournai 1770; two at Liège, 1775 and 1776; two at Spa, 1778; and at Namur—*De la Parfaite Union*—by the Grand Lodge of Scotland, February 9, 1770. The Charter of the last named was confirmed by the Provincial Grand Lodge for the Austrian Netherlands, August 28, 1777.

In 1784 there existed in each province of Austria a Provincial Grand Lodge, viz. Bohemia, Galicia, Lombardy, Austria proper, Siebenburgen, Hungary and the Netherlands. The first six of these formed a Grand National Lodge of Austria; the seventh did not join the association. But if it is borne in mind that the Lodges under the former were almost entirely devoted to the Zinnendorff or Swedish Rite (Grand National Lodge of Berlin), of which we meet with no trace in Belgium, it will be understood why the Low Countries did not join in the movement and conviction will be strengthened that the Provincial Grand Lodge of the Netherlands was an English offshoot. According to Findel its jurisdiction at this time extended over sixteen Lodges. But their membership had altered greatly. All the leaders of the national party were of the Fraternity and, so far from the clergy being averse to the Craft, at Liège the Bishop himself was a member in 1770, while the officers all belonged to the upper priesthood. The Lodge *L'Heureuse Rencontre* of Brussels in 1786 consisted of forty-two members, among whom were the Marquis de Chasteler, Van der Noot, the Dukes of Ursel and Arenberg, the Princes de Ligne and Gavre. The feeling in Masonry at this time was distinctly national and anti-Austrian.

The Emperor Joseph sought to make Masonry a part of his great scheme of unification—to create a State built on a uniform plan, to subject all his people, however diverse in history and habit, to the same national laws, to establish a national Church, independent of Rome. With this object in view and for the purpose of closing some irregular and clandestine Lodges which had sprung up, he, in December 1785, issued an edict restricting the Craft to three Lodges in each provincial capital of his empire and wholly forbidding it in cities where no provincial government existed. In consequence of this, eleven Lodges in Belgium had to close, although it is asserted that one Lodge each in Maestricht, Liège, Tournai and Spa continued to meet secretly. The edict was in no way intended to be oppressive; but in May 1786, the Emperor became alarmed at the national sentiments of the Craft in Belgium and closed all the Lodges—except three in Brussels. The Provincial Grand Lodge was forced to close down and it was replaced by a Central Committee, presided over by an Austrian Commander, Baron de Senkendorff, which took over the management of what remained of Belgian Masonry. In the following year, however, the Emperor resolved to close all Lodges and Freemasonry in the Austrian Netherlands fell entirely into abeyance. Thus ended the first period of Belgian Masonry.

The "Revival" took place in 1795, when Belgian Freemasonry came under the Grand Orient of France, when there were found to be five Lodges, one each at Namur, Tournai, Liège, Brussels and Ostend. In 1798 a military Lodge, *Les Amis Philanthropes*, with a certain proportion of citizens as members, was founded at Brussels, while the ancient Lodge *Les Vrais Amis de l'Union* was also revived. Between 1799 and 1813 the Grant Orient warranted no fewer than twenty-eight Lodges, of which twenty-two were active in 1814. It is noteworthy that in 1811, the Provincial Grand Lodge of Heredom in France (Royal Order of Scotland) constituted a Chapter at Brussels and that many of the French High Degrees were introduced. The French or modern Rite became so firmly established as to be still extensively worked. In all respects the Masonry of this period may be considered identical with that of France. Napoleon I is said to have been a member of the Order and, owing to his influence, Lodges were opened in all the principal centres of Belgium. Freemasonry, however, during this period, lost sight of its real purpose: its philosophy ceased to be studied and it became merely a social and convivial institution. There were constant disputes between the various Rites and various petty quarrellings.

At the opening of the third period—January 1, 1814—there were twenty-seven regular Lodges at work. Relieved of the supremacy of the Grand Orient of France, these Lodges felt the expediency of constituting a Grand Lodge of some kind but, apart from the inherent difficulty of reconciling so many Rites, there was also to be considered the future status of the country, which had not then been determined by the Congress of Vienna. Of course the Scots Lodges essayed to obtain the upper hand. A Council of the 25°—Sublime Princes of the Royal Secret—in the Lodge *Amis Philanthropiques* of Brussels announced itself—December 10, 1814—as the Supreme Authority, but its pretensions were put on one side. Then, in November 1815, three Brussels Lodges of the Rectified Strict Observance and two Scots Lodges of the same city met—appointed a committee of fifteen to prepare a scheme and, in 1816, four projects in all were reported upon. That of the *Amis Philanthropiques* was selected and all Belgian Lodges were summoned to consider it. They met on February 1 and March 15, 1817, in Brussels, but failed to agree. The Scots Masons alone knew their own minds and, consequently in 1817, the Lodges of the Strict Observance—Rectified Rite—erected a central body; and on March 1 of the same year a Supreme Council of the A. and A.R. 33° was formed. On May 5, 1817, the circular of Prince Frederick of the Netherlands was issued, which was followed by the institution of a temporary Grand Lodge, June 24; the appointment of a joint Belgian and Dutch committee, August 30; the report of this committee, September 20 and its adoption on December 11. In 1818, April 11, the Grand Lodge of Administration for the Southern Provinces (Belgium) was duly inaugurated. From twenty-seven the Lodges increased after April 11, 1818, to thirty and, on June 19, 1820, to thirty-three. Many, however, of the High Degree rites obtained a footing which was denied to them in Holland. Prince Frederick of Orange, second son of the King of the Netherlands, became Grand

Master of the Southern Netherlands, while his brother, Prince William of Orange, the hereditary prince, undertook the direction of the Grand Lodge of the Northern Netherlands. In vain did Holland attempt to limit Masonry in Belgium to the three Degrees of Apprentice, Companion and Master and to suppress all other Degrees.

In 1830, Belgium acquired its independence and, a few days after the defeat of the armies of Holland, which were commanded by Prince Frederick, he was, at a single sitting of the Lodge *Vrais Amis de l'Union*, at Brussels, without investigation, defence, or regular judgment, deposed from his position as Grand Master and expelled from Freemasonry. On December 16, 1832, the former Grand Lodge of Administration called upon the Belgian Lodges to rally round it as a Grand Lodge. The meeting took place February 25, 1833, but many Lodges must have meanwhile died out during the political disturbances, because of the thirty-three Lodges of 1820, only fifteen are accounted for. Of these only four appeared in answer to the call and constituted the Grand Orient of Belgium on May 23. It not being considered expedient to elect a Grand Master at the moment, J. de Freune was appointed to rule as Grand Warden. A carefully worded circular—April 1, 1833—secured the adhesion to the Grand Orient of all the Lodges except nine, which were accordingly declared irregular, January 4, 1836. Some died out, four joined the Grand Lodge of the Netherlands, but returned to their previous allegiance, with the exception of one (at Ghent), which remained apart, under Dutch jurisdiction. The Grand Orient was then placed under the protection of King Leopold I, who had been initiated in the Lodge of Hope, Berne, in September 1813 and, though never present in Grand Lodge, took a warm interest in the Belgian Craft. On December 13, 1833, the Belgian Lodges were permitted to cumulate any or all Rites; that is to say, whilst remaining true to the Grand Orient, as far as related to the Craft, they were at liberty to apply to any or all of the other Grand bodies for Charters of Chapters, Councils, etc., which were then grafted on these Lodges. The result was curious. There were, for instance, Lodges in which were wrought not only the ceremonies of the Craft, but also the A. and A.R. 33°; the French Rite of seven Degrees; the Scots Philosophic Rite, long since extinct in France, its birthplace; and the Rite of Heredom or Royal Order of Scotland. Some, as in Brussels and Antwerp, brought into play more than one of these. The Rites of Memphis and Misraim also obtained a footing for a time, but died out. The Supreme Council 33°, however (established 1817), gradually acquired control over the supplementary Degrees and was acknowledged as the head of all those outside the Craft, so that, with many Rites, there were only two Grand bodies which existed side by side and worked together in perfect harmony, even occupying the same premises.

Baron von Stassart was elected Grand Master March 1, 1835 and installed on May 3 ensuing. In 1838—January 19—the *Statutes* of the Grand Orient (in 15 articles) were agreed to. They refer solely to the Craft and ignore all other (so-called) Degrees. The organization was very similar to that of the United Grand Lodge of England. On June 10, 1841, the Grand Master resigned, and—July 11,

1842—Defacqz d'Ath was appointed in his stead, with Verhaegen as Deputy. In 1854 d'Ath in turn resigned and was succeeded by Verhaegen.

Unfortunately, since Belgium became a kingdom, the Craft has been traduced and persecuted by the Ultramontane clergy of the country—which has resulted in a not unnatural but, nevertheless, wholly indefensible retaliation.

In 1854—June 24—Verhaegen made a speech, in which he attempted to show that the prohibition of political and religious discussion in Lodge was not a landmark of the Craft, but merely a Grand Lodge ordinance and, as such, could be repealed; and that as far as Belgium was concerned, should thenceforth cease to be enforced. The motion was carried by acclamation and the Belgian Craft has since then been marked by a strong anti-clerical, even anti-religious tendency. This led to the rupture of friendly relations with the Grand Lodges of Hamburg, December 16, 1854; Dresden, November 13; Three Globes of Berlin, December 7; the Sun at Bayreuth, January 24, 1855; the two other Berlin Grand Lodges, January 7; the Grand Lodge of Sweden, 1855; and England 1908. Even in Belgium it produced a breach, as many Lodges placed themselves under the sole authority of the Supreme Council, which had protested against the act. In 1860 no fewer than thirteen Lodges owned allegiance to the A. and A.R. 33°.

On December 8, 1862, Verhaegen died, Van Schoor being provisionally appointed and fully installed, as his successor in 1866. He was followed in 1869 by Van Humbeeck; in 1872 by August Couvreur; in 1875 by Henri Berger; and in 1878 by Couvreur once more. In 1874 the Grand Orient managed to explain its proceedings regarding religion and politics to the satisfaction of Germany and representatives were again exchanged. The Lodges must also have returned to their allegiance, because in 1879 the Grand Orient ruled over fourteen Lodges and the Supreme Council over none. But the latter had grafted Chapters, etc., on six of the Grand Orient Lodges and constituted one Chapter in Ghent without a Lodge basis.

In reviewing Belgian Masonry it is necessary to consider the peculiar circumstances of the country. Since 1830 it has been connected intimately with all the great progressive movements. The foundation of the Free University of Brussels originated at a Masonic meeting: this was the best attended and most prosperous of all the Belgian institutions of higher learning when the Great War of 1914 broke out. Belgian Freemasons secured the recognition of equality in matters of belief and decent burial for non-Catholics, whose remains had previously been interred in those parts of cemeteries reserved for suicides and atheists. It was Belgian Freemasonry also that secured the benefit of compulsory education and the amelioration of the condition of the labouring classes.

CHAPTER XI

FREEMASONRY IN SPAIN

SPAIN disputes with Portugal the sad distinction of having most persistently and relentlessly persecuted its own children on account of their attachment to the Craft; and, like Portugal, it is somewhat remarkable for practising Royal Arch Masonry. But unlike its sister kingdom, it has not succeeded in bringing its Lodges under one single Jurisdiction and it presents a picture of confusion in Craft matters unequalled elsewhere. It is much to be deplored that the partizans of the various Grand Lodges should have allowed their predilections to colour their historical statements. Indeed, to such a length has this been carried, that the later history of the Craft in Spain is more difficult to unravel than the earlier one; and, although no source of information has been overlooked, it is not possible to place on record the events without entertaining some misgivings as to the accuracy of the narrative. Masonic news from the Peninsula reaches us but rarely—in small and unsatisfactory quantities—and no two accounts are reconcilable with each other.

Before proceeding with the main subject it will be well to advert to two small territories, which, though forming a part of Spain—one geographically, the other politically—yet require separate mention, viz. Gibraltar and Minorca.

A Lodge—"of St. John of Jerusalem," No. 51—was constituted at Gibraltar by the Grand Lodge of England in 1727; three years later, Captain James Commerford was appointed Provincial Grand Master for Andalusia, which, as we learn from the terms of subsequent patents, comprised the Rock or fortress "and places adjacent." Commerford was succeeded by Colonel J. G. Montrèsor, 1752–3, Chief Engineer, one of the founders of No. 51—St. John—but who embarked in 1754 for America. Further Lodges were established under the same sanction, in 1762—Inhabitants; 1786—Hiram's; 1789—Calpean; and, in 1791, Friendship. The first Lodge under the Ancient Grand Lodge of England—No. 58—was formed in 1756, but was short-lived and, after this, we meet, in 1773, with the same quarrels between the so-called "Moderns" and "Ancients," as prevailed in the mother country of Freemasonry. The latter, however, were triumphant in the struggle which ensued and they established at Gibraltar Nos. 148—originally constituted in the Royal Artillery in 1767 (*now* St. John's); 202 (*now* Inhabitants), in 1777; and a Provincial Grand Lodge in 1786. The Lodges under the earlier sanction continued to be shown on the lists until 1813, but only one—apparently a union of the Calpean and Friendship—was carried forward at the Union. Prince Edward —afterwards Duke of Kent—was appointed Provincial Grand Master in 1790.

In 1792 there were no fewer than eleven Military Lodges at Gibraltar and the records mention three Lodges of the same character, as having recently left the garrison, besides a Warrant, "No. 61 (Irish) held by the Officers of the 32d Foot, but for neglect erased." Many Lodges were locally constituted by the Atholl Provincial Grand Lodge, of which no record has been preserved, but in 1804 there were at least nine holding Provincial warrants.

Two English Lodges—now both extinct—Ordnance and Calpean, were established in 1819 and 1822; and there were recently in existence three Lodges—St. John's, Inhabitants and Friendship—under the Grand Lodge of England; two under Scotland—St. Thomas (1876) and Al Moghreb al Aksa (1882); and one—No. 325 (1826)—under the Grand Lodge of Ireland.

The Masonic annals of Minorca afford an interesting study owing to the vicissitudes of warfare. In 1708 England took the island from Spain and held it until 1758, when it was taken by the French. England regained possession in 1763 but, in 1782, once more lost it—on this occasion to Spain. Again, from 1798 until the peace of Amiens, 1802, the English flag floated over the island. During the first of these three periods Lord Byron—Grand Master 1747–51—appointed Lieut.-Col. James Adolphus Oughton Provincial Grand Master for Minorca and the following four Lodges were constituted:—Nos. 213–15 in 1750, No. 216 in 1751. These Lodges were carried forward at the renumbering in 1756 but, dropping out in 1766, the places of original Nos. 213–15 (*then* 141–3) were assigned to three American Lodges in 1768. Again during the third British occupation, a "Lodge in the Island of Minorca," No. 586, was established in 1800. Turning to the Atholl Register, we find that Lodges Nos. 141 and 117, were erected on the island in 1766 and 1770 and a Provincial Grand Lodge in 1772. Even in recent times Minorca seems to have been regarded as "unoccupied country," for French Lodges were formed at Mahon by the A. and A.R. 33° in 1860 and 1870.

The first Lodge in Spain—the Lodge of the Lilies—was founded by the Duke of Wharton, Grand Master, 1722, in his own apartments in a French hotel at Madrid, on February 15, 1728. Two months later—April 17—this Lodge, through its Master, Ch. Labelye, informed the Grand Lodge of the fact, but applied nevertheless to the same body—March 29, 1729—to be properly constituted and the request was acceded to.

The following is extracted from the Minutes of Grand Lodge for April 17, 1728:

The Deputy Grand Master [Dr. J. T. Desaguliers] acquainted the Brethren that he had received a letter from several Masons at a Lodge at Madrid in Spain, which he read to them and the Grand Lodge unanimously agreed to what was prayed for in their letter, which is as followeth:

"Right Worshipful Master

"We here undersigned Masons, Free and Accepted, residing at present in Madrid and other places of the Kingdom of Spain, take the Liberty of this Letter, as our Duty obliged us, to acquaint our Most Right and Worshipful Grand Master,

his worthy Deputy, the Grand Wardens and all the Lodges of Masons now situated in England that, having been always very desirous to see our Ancient Society propagated, its true its virtious Designs encouraged and the Craft flourish in every place where our affairs have called us; Resolved accordingly to propagate it in this Kingdom whenever it can be done in a lawful manner and as we had some time agoe the Opportunity of the Presence of his Grace the Duke of Wharton, we petitioned him to constitute a Lodge in this town, the which he readily granted and executed and, after our Lodge was formed, we accepted and made Masons, three persons hereunder mentioned and just after it was Resolved unanimously to acquaint our President, the Grand Master and the General Officers in England, to all of which his Grace submits himself entirely having acted in this occasion as Second Deputy.

"Be pleased, therefore, to acquaint our Grand Master and all the Lodges in general at the next Quarterly Communication with the contents of this letter and we expect the favour to be inserted in the Book under the name of the Madrid Lodge and Meetings to be fixed at present on the first Sunday in every month. We hope to send at the next Quarterly Communication that shall be held about St. John Baptist's Day of this present year a longer List of Members of our Lodge and a copy of such By-laws as we Resolved upon, as they are thought proper for the Country wherein we are at present for the Union amongst us and the Charity to the Poor shall be recommended and exercised in our Ancient Society, upon which in general, We pray God Almighty to shed His most precious ffavours and Blessings. We are,

"Sir and Right Worshipful Master
Your most dutiful Brethren
and humble Servants
"Dated in our Lodge at Madrid
this 15th ffebruary 1728, N.S.
By his Grace's orders,
PHILIP, DUKE OF WHARTON, etc., Deputy Grand Master,
Sic Subscribitum.
CHARLES DE LABELYE, Master.
RICHARDS, Senr. Warden. } *Pro tempore.*
THOMAS HATTON, Junr. Warden.
ELDRIDGE DINSDALE.
ANDREW GALLWEY."

Then the Grand Lodge drank prosperity to the Brethren of the Lodge at Madrid and desired the Grand Master to write them word of their being acknowledged and received as Brethren or in what manner he shall think proper.

The Lodge received the number 50 on the list of Lodges and was the first Lodge warranted in foreign lands by the Grand Lodge of England. At the Quarterly Communication held on March 27, 1729,

the Master of the Lodge at Madrid stood up and represented that his Lodge had never been regularly constituted by the authority of the Grand Master, the Deputy Grand Master and Grand Wardens in England and, therefore, humbly prayed a Deputation for that purpose.

Ordered, that the Secretary do likewise prepare a Deputation to Impower Charles Labelle (*sic*), Master of the said Lodge, to constitute them with such other instructions as is likewise necessary for that purpose.

It was erased in 1768, in company with the first Paris Lodge *Loui d'Argent* and the Duke of Richmond's Lodge at Aubigny (a notable trio), either for having ceased to meet or neglected to conform to the laws of the Society.

In 1739 a Deputation was granted by the Grand Lodge of England to Captain James Cummersford, as Provincial Grand Master for Andalusia with full powers to found Lodges in the south of Spain. This gave great umbrage to the clergy and monks and disquieted the secular power to a very great extent.

The next step introduces the first of the persecutions which Spanish Freemasons have suffered and, like their Portuguese Brethren, doggedly withstood. In 1740 King Philip V, approved the Papal Bull of 1738 and issued a confirmatory edict for his possessions. The Inquisition discovered a Lodge and eight of its members were condemned to the galleys (*Acta Latomorum*, vol. i, p. 47). Findel says that notwithstanding this, Freemasonry continued to exist and spread rapidly throughout the land. There are proofs that at Barcelona a German Chaplain visited a Lodge in 1743. Indeed the Lodges increased in spite of all difficulties and —July 2, 1751—Father Joseph Torrubia, a censor and revisor of the Inquisition, obtained from Ferdinand VI a further decree condemning Masons to death without the benefit of a trial of any kind, on the ground that Freemasonry was dangerous to religion and good government. It is affirmed that Torrubia traitorously caused himself to be initiated in order to betray every member's name to the Inquisitors and his report mentions at that date ninety-seven Lodges in Spain. This statement has a more solid basis than tradition or supposition. Professor von Sonnenfels, of Vienna, writing in the Vienna *Journal für Freimaurer*, 1784, states definitely that Torrubia obtained a dispensation from the Papal Grand Penitentiary permitting him to assume the name and character of a secular priest, to become an initiate into Freemasonry and to disregard the obligation of secrecy that would be demanded from him. This plan was duly carried out and he handed over to the Inquisitors a list of all the Lodges in Spain with, it is said, a complete list of the members, though this last statement is certainly doubtful.

Meetings nevertheless continued to be held, even at the house of the British Ambassador (1753) in Madrid and the *Freemasons' Calendar* of 1776 alludes to an independent Lodge in Spain. According to Don Rafael Sunyé, Spanish Freemasonry declared itself independent of England in 1767 and elected as Grand Master the Prime Minister of Charles III, Count d'Aranda, who had, in the spring of the year, procured the banishment of the Jesuits. This would provide a reason for the Madrid Lodge being struck off the roll in 1767 as mentioned above. In 1780 this Grand Lodge became permeated with French ideas and took the name of Grand Orient. In 1793, the Cardinal Vicar issued a decree of death against all Freemasons. Several Lodges continued to hold meetings and, under Joseph Napoleon,

all restrictions were removed. In 1795 Count d'Aranda having lost his liberty, his nominee, the Count de Montijo, was elected Grand Master. French ideas made further strides and, in 1806, the Royal Order of Scotland at Rouen was enabled to found a Spanish Grand Lodge of the Order at Xeres, with James Gordon as Grand Master, of which little more is known. This appears to have been followed by the erection of a real *Scottish* (not *Scots*) Lodge in 1807, the Desired Re-Union, No. 276, on the roll of the Grand Lodge of Scotland; and, in the same year, James Gordon was appointed Provincial Grand Master "over all the Lodges under that Jurisdiction," "east of Balbos in Andalusia" (Lawrie, 1859, p. 408). About this time appeared on the scene the Count de Tilly, brother of De Grasse-Tilly, a bitter enemy of Buonaparte, who made himself famous in the south of Spain under the name of Gusman. Like his brother, Tilly was a stanch adherent of the A. and A.R., and—December 17, 1808—assembled several Brothers at Aranjuez, where he constituted a Supreme Council of the 33° for Spain. At this time Freemasonry was openly practised in Spain without fear of persecution for, on the one hand, the Craft was protected by the French armies who had invaded the country, whilst, on the other hand, it enjoyed the goodwill of the British troops who were assisting the legitimate sovereign, Ferdinand VII. In Havana, out of courtesy to the foreign merchants there, says Findel, meetings of the Lodges were held without the slightest attempt at secrecy. On June 6, 1808, Joseph Napoleon was made King of Spain and Spanish Lodges under the Grand Orient of France increased daily. The first of these was established as early as January 22, 1807, at Cadiz.

In October 1809 a Grand Orient of Spain, dependent upon the Grand Orient at Paris, was erected in the very building at Madrid in which the Inquisition had held its meetings, under the auspices of King Joseph, to which was attached a Grand Tribunal of the 31°. The Grand Master was Azanza, a former Minister of State. Two years later—July 4, 1811—the Count de Grasse-Tilly founded a Supreme Council of the A. and A.R. 33° in opposition to that of his brother and in alliance with the last-formed Grand Orient, whose Grand Master, Azanza, also became Sovereign Grand Commander of the new Rite. At this epoch, therefore, we have four Grand Bodies: 1st, The Grand Lodge of 1767, converted in 1780 into a Grand Orient under Montijo; 2nd, the Supreme Council of 1808, under the younger Tilly; 3rd, the Grand Orient of 1809; and 4th, the Supreme Council of 1811, both under Azanza—who was succeeded as the head of the last two bodies by the celebrated patriot Arguëlles.

The return to power of Ferdinand VII inaugurated a fresh persecution of the Craft. In 1814—May 4—he abolished the constitution, re-established the Inquisition and declared Freemasons guilty of treason. This was followed in September by the arrest and imprisonment of twenty-five members of the Craft in Madrid, amongst whom may be mentioned General Alava, Wellington's aide-de-camp (*Acta Latomorum*, vol. i, p. 265). Although the plan followed of handing suspected persons over to the barbarous Inquisition is, of course indefensible, the attempted suppression of the Craft was only too well justified in those troublous times on

account of its unhappy interference with Spanish politics. To this admixture of politics and Freemasonry one is induced to ascribe the obstinacy with which the Fraternity resisted all attempts to stamp it out. Far from succumbing, it consolidated its position and, at its head, were always the liberal leaders of the day. Thus, in 1818, Arguëlles, Riego, the brothers San Miguel and others took part in important deliberations in Madrid, resulting in a fusion between the two Supreme Councils, Riego becoming Grand Master. This was followed by the popular movement in 1820, headed by Riego, which compelled the king—July 9—to regrant the liberal constitution, abolish the Inquisition, expel the Jesuits and set at liberty all Freemasons who had been imprisoned for their connexion with the Craft.

For three years Masonry flourished. (A Lodge, No. 750, at Lanzarote, was warranted by the Grand Lodge of England in 1822.) Then followed a curious state of affairs. Foreign intervention was sought by Ferdinand and, with the assistance of French troops—formerly such enthusiastic propagators of the Craft—the Brotherhood was suppressed. French bayonets re-established Ferdinand in his old prerogatives, Riego was shot and—August 1, 1824—the king issued a new edict, by which all Freemasons who failed to deliver up their papers and renounce the Society in thirty days, were to be, on discovery, hanged in the ensuing twenty-four hours—without trial of any kind. This sentence was actually put into execution. In pursuance thereof—September 9, 1825—a Lodge having been surprised at Granada, seven of its members were given a short shrift and gibbeted accordingly, whilst the candidate for admission was let off with five years of forced labour. Three years later, says Findel, this example was imitated by the Court of Justice in Granada, one of the Antilles, when the learned and philanthropic Marquis de Cavrilano was sentenced to the gallows and Ferdinand Alvarez de Soto Mayer to death, both because of their being suspected to be Freemasons. In 1828 the French troops evacuated Spain, but without having "stamped out" Freemasonry, for in 1829, fresh signs of its existence having been observed in Barcelona, Lieut.-Col. Galvez was hanged and two other members of the Craft were condemned to the galleys for life.

In spite of all this, however, the Craft continued to consolidate itself, although compelled to exercise the greatest secrecy in all its proceedings. Much which precedes and follows rests on the sole authority of Don Rafael Sunyé, 33°, whose sketch of Spanish Masonry in the *Monde Maçonique* has been reprinted with more or less exactitude by other journals of the Craft. Either the writer had access to archives hitherto preserved from public ken, or he has ingeniously dovetailed his account with the known facts. The position of the writer would, probably, give him access to much valuable evidence, dispersed throughout the documentary waifs and strays preserved in the jealously guarded Chancelleries of the so-called Higher Degrees. See *The Freemason*, April 3, May 8, and June 19, 1880 and the *Freemason's Chronicle*, August 30 and September 6, 1884.

One of the members of the United Supreme Council at this time was no less a personage than Don Francisco de Bourbon. We may also mention General San

Miguel, the minister Lopez, Magnan and others. In 1829 Don Francisco, having been elected Grand Master of the Grand Orient and Sovereign Commander of the A. and A.R. 33°—the earliest Grand Orient (1767) united with the one under his leadership and thus, for a time, formed one sole Jurisdiction in Spain, working the English, French and—so-called—Scottish Rites. The accession of Queen Isabella II in 1833 did not suffice to relieve the Craft from the necessity of secrecy, but nothing more of active persecution is heard. An anonymous Grand Orient of Spain announced its existence to the Grand Orient of France and sent in its *Statutes* —signed April 20, 1843—with a list of members all designated by pseudonyms. In 1848 it called itself the Grand Orient of Hesperique. A Lodge was established at Algeciras, No. 347, under the Grand Lodge of Ireland in 1843 and cancelled in 1858. Findel says that the Grand Orient of Hesperique acknowledged the A. and A. Rite of the 33°. But they likewise recognized the Lodges founded by other Grand Lodges in Spain and permitted to Brethren working under other systems entrance into their Lodges. The Grand Master was always styled Vallée Invisible. In the *Statutes* Spain was divided into districts, in each of which were three Provincial Lodges. The names of places where single Orients were established were Madrid, Burgos, Badajoz, Barcelona, Saragossa, Valencia, Corunna, Santander, Bilbao, Seville, Granada, Malaga; but the names of the members of the Grand Orient were feigned ones, to escape the persecution of the civil authorities. The assembling in large numbers was avoided, so as not to excite suspicion. No Lodge was permitted to possess any written documents, every six months a new password was selected and communicated to all the Lodges by the Grand Orient: visitors were admitted only if personally known to the Grand Master. The Grand Orient of France refused recognition to the Grant Orient of Hesperique on account of the secrecy in which it had shrouded itself and even founded a Lodge of its own at Barcelona, although her Constitution prohibited her from establishing Lodges in a foreign country where a Masonic Supreme Power already existed. In the same year the Grand Orient Hesperique suspended a French Lodge in Spain because political speeches had been delivered there. In 1852 there was a Lodge at Gijon in Asturia with a French Constitution, also one at Gracia, the Lodge of St. John of Spain, with Aurel Eybert at its head. This latter Lodge was betrayed by its Treasurer (he sought this means to escape the necessity of giving up his accounts for inspection) in conjunction with a man named Hirel from Chrisy and April 18, 1853, was dissolved by the Minister of Police, Serra Munchuz. The whole of the members were arrested and twelve of them were condemned to four years' rigorous imprisonment, the Grand Master Eybert to seven, but twelve who were not present when the police entered were permitted to go free. All were subsequently pardoned by Isabella II.

Meanwhile, in 1848 fresh persecutions had broken out during the administration of Marshal Narvaez. Don Francisco, excommunicated by the Pope, fled the country, delegating his authority to Charles Magnan. Under this administration the Lodges were neither more nor less than secret political associations, until

circa 1854, when the Craft once more obtained toleration. This is ascribed to the alleged fact that Don Francisco d'Assissi, the queen's consort, was the Master of a Lodge held in the palace itself. Of the succeeding period but little is really known, though there are notices on record of Lodges in various cities and of one founded by France in Minorca (1860), also of a Lodge composed exclusively of Englishmen in Madrid. A Lodge, No. 1024, Morality and Philanthropy, was formed at Cadiz under the Grand Lodge of England in 1857, the Warrant of which was returned in 1875. But the Grand Orients under Magnan and Calatrava respectively, if not absolutely dormant, exhibited few signs of life. It would almost appear as if toleration were only to be attained at the price of a total absence of self-assertion.

The revolution of September 28, 1868, which expelled Queen Isabella, opened the country to the free exercise of the Rites of Masonry but, in removing the necessity for union, has had the effect of dividing the Society into more cliques than can be distinctly described. The statements respecting the rise of these parties, their subsequent history and their recent state are so contradictory and vague that the student loses all feeling of certainty. As late as July 30, 1879, the United Grand Orient of the sister kingdom (Portugal) declared itself incapable of unravelling the tangled web of Spanish Freemasonry, or of discovering the most legitimate Grand Lodge, or the one likely to prove so in the long run (*Boletin Official*, 1880, p. 76). One fact alone stands out clearly, that the Grand Orient of Lusitania (Portugal) commenced to warrant Lodges in Spain.

The first step of importance appears to have been the revival of Calatrava's National Grand Orient of Spain in 1869. Contemporaneous with this was the revival under Magnan of his Grand Orient and Supreme Council. In 1870 he left for Santander and his office was therefore transferred to Ruiz Zorilla. For this purpose Zorilla had in four days been passed from the humble position of a candidate for initiation through all the thirty-three Degrees, one step—Knight of the East—having been conferred in the Iberian Grand Orient, a body which had been recently established in Spain by the Grand Orient of Portugal, a rival of the Grand Orient of Lusitania. Grand Master Zorilla was Prime Minister during the short reign of Amadeus of Savoy and, during his tenure of office, a treaty was entered into between the Grand Orients of Spain and Lusitania, granting a reciprocity of jurisdiction to the two contracting parties, February 12, 1872. On the abdication of Amadeus, Ruiz Zorilla voluntarily resigned and placed his powers at the disposal of the Craft, January 1, 1874. It was then agreed by some of the " Puissant " and " Illustrious " members of the 33° that Zorilla's reign should be considered as *non avenu*, null and void and that Magnan should resume command as though his rule had never suffered interruption. Magnan appointed Carvajal as Lieutenant Grand Commander and immediately resigned in his favour. Carvajal was succeeded in turn as Sovereign Grand Commander by Ferrer, Conder, Avalos, Oriero and Panzano y Almirall.

Some of the Brethren, however, objecting to this resumption by Magnan as *ultra vires*, seceded and elected as Sovereign Grand Commander, General La Somera

in succession to Zorilla. Somera resigned after a twelvemonth in favour of Sagasta, afterwards Prime Minister; the latter was followed by Antonio Romero Ortez, Governor of the Bank of Spain, who, dying early in 1884, was succeeded by Don Manuel Becerra. Under Somera, 1874–5, this Grand Lodge (it had dropped the title Orient) absorbed the Iberian Grand Orient mentioned above.

Besides these two Grand Orients there existed a National Grand Orient of Spain under the Marquis de Seoane. That National Grand Orient is Calatrava's Grand Orient of Hisperia, which is first heard of *circa* 1840–3. Calatrava must have considered himself at that date legitimately descended from the original Grand Lodge and the English Provincial Grand Lodge, for the official documents bear the following dates: Grand Lodge, 1728; Grand Orient, 1780; Supreme Council, 1808. Calatrava continued to be Grand Master until his death, February 28, 1876.

But these three bodies not being sufficient for the Spanish Brethren, a fresh schism arose in 1875. When Somera resigned—December 27, 1875—a certain Juan Antonio Perez, 30°, disapproving of Sagasta's election, induced a friend to pass him to the 33° and erected a Grand Orient—comprising a Supreme Council and Grand Lodge—of his own. By dint of self-assertion this Grand Orient would appear to have prospered fairly well, judging from observations in the *Boletin Official* of the U.G. Lusitanian Orient for 1880 and the recognition of its Grand Lodge by several governing Craft bodies in America.

On December 28, 1879, two Lodges withdrew from the Grand Lusitanian Orient in a perfectly legal manner and formed themselves into a Grand Central Masonic Consistory 32° at Malaga, with the professed intention of remaining independent for a time, eventually joining the Grand Orient.

With a similar intention thirteen Lodges of this same Grand Orient withdrew from its jurisdiction at about the same time, forming themselves into a Masonic Confederation of the Congress of Seville, extending their sway also to the 32° only. The modesty with which these two bodies refrained from establishing a Supreme Council 33° proves, at least, the sincerity of their protestations.

On February 7, 1881, the Confederation divested itself of all control over Freemasonry and declared in its very title that it had jurisdiction "over the 4th and 32nd Degrees" only. This at least was a wise step, in which it followed the example set in many other countries by bodies assuming the title of Supreme Council, A. and A.R. 33°.

As a result, on the same date, February 7, the members of the Craft erected a Grand Spanish Independent Symbolic Lodge, "with jurisdiction over the first three Degrees," at Seville, under Grand Master Castro, who was succeeded by Branlio Ruiz. In a circular of July 29, 1883, the number of subordinate Lodges under this Grand Body was stated to be twenty-one.

When the Iberian Grand Orient was absorbed in 1874 by Somera, some Lodges, nine in all, increased to twelve by three seceders from Somera's Grand Lodge, were dissatisfied with the arrangement and, dissenting from the majority, revived or continued the Iberian Grand Orient. In 1876 it reduced the thirty-three Degrees

to seven, condensing the pith of all the others, thus forming the Spanish reformed Rite.

All these Grand Bodies, with the exception of the one at Seville, worked the A. and A.R. 33°; that of Perez superadded the modern French Rite of seven Degrees. Of their strength it is impossible to present any statistics, Spanish Lodges being ephemeral in their nature. *The Freemason* of August 7, 1880, gave a list of the active Lodges under that Grand Master and, although the last number was 142, the total of Lodges only mounted up to forty-five, or about a third.

In 1881, after the revolution, Don Praxedes M. Sagasta, Sovereign Grand Commander and Grand Master of the Grand Orient, became the First Minister of the Crown. Two months previously, Spanish Freemasons were barely tolerated as individuals, while, collectively, their Lodges were liable to be broken open and the members arrested. Sagasta resigned immediately his Masonic appointments and Don Antonio Romero Ortiz, ex-Minister of State, Governor of the Bank of Spain, was installed in his stead. At that time there were 160 Craft Lodges within the Jurisdiction, many having a membership roll of over one hundred. Official recognition was accorded to the Grand Orient of Spain by the Grand Lodge of Italy, the Grand Orients of France, Mexico, Brazil, Buenos Ayres and Uruguay, representatives from each being present at the installation of Ortiz. In 1869 Ortiz, as Minister of State for Grace and Justice, authorized an Englishman, Lieutenant-Colonel George Fitch, who had long been resident at Madrid, to open the first Protestant church ever publicly and legally consecrated in Spain. He also brought in and successfully passed through the Cortes the well-known Article of Constitution, which gave freedom of conscience and freedom of public worship to every one in Spain. He was President of the Society of Spanish Authors and Artists, a well-known archæologist and his magnificent museum was one of the sights of Madrid.

Freemasonry in Spain to-day is under the control of the Supreme Council of the Ancient and Accepted Rite. Membership in Spanish Lodges does not usually exceed 150, on account of the limitation of space in the Lodge rooms and in order to secure a rotation of officers. An applicant for initiation supplies his photograph to the Lodge, which, along with particulars of his name, address, occupation, etc., is posted in the ante-room for six months before he is accepted or rejected. Six months' interval must elapse between each Degree, so that no Spanish initiate becomes a fully-fledged Freemason until, at least, two years after he has made his first application.

It is, perhaps, not surprising to learn that the membership of the Masonic Lodges in Spain is composed mainly of Roman Catholics, in connexion with which fact, Demofilo de Buen, Grand Master, issued, in 1927, the following answer to the question: "Can Catholics be received into the ranks of Freemasonry?"

This is particularly interesting for Spanish Masons to determine from the point of view of the compatibility of Masonry and Catholicism. Many times during the

initiation ceremony have I seen a difficult situation arise when the candidate in answering that question, declared his religion as Catholic, not being aware of the position of Masonry in regard to that Church.

There are times when the person calling himself a Catholic is merely a fervent Christian and rejects the excommunications as contrary to his definition of religion; or again, the practice of certain religious rites is only a custom or a conventionalism with him. In such and analogous cases our position toward a Mason who says that is his religion must be one of tolerance and respect, considering him a man of honour and faithful in the fulfilment of his Masonic obligation, if one of us, or capable of fulfilling them if admitted.

From the viewpoint of the Roman Catholic Church, Masonry is incompatible with that religion; it is an organization against which pontiffs have issued many anathemas and excommunications. The Roman Catholic Clergy in general since the beginning have shown themselves bitterly opposed to our Order and Spanish Masonry well remembers its persecutions, a notable case being that of the friar José Torrubio, censor and revisor for the Holy See of the Inquisition in Madrid, whose fervour for militant Catholicism reached such a degree that, having previously secured the necessary licence from the Pope, he, in 1751, caused himself to be initiated into the mysteries of Freemasonry, learning their secret work, visiting the different Lodges, securing the names of the members and, later, denouncing Masonry as a most abominable institution.

Such being the criticism of the Church and the Spanish clergy, which never tires in its diatribes against Masons, considering them as the representatives of Satan, it appears at the least suspicious for one who believes in the mysteries, dogmas and doctrines of the Roman Catholic Church to be received among us. As a voluntary subject of the ecclesiastic hierarchy, we may not reject him as a Catholic, but must regard him as suspicious and insincere when he solicits admission to a Masonic Lodge. Especially does it appear impossible to admit a candidate who belongs to any association, fraternity or institution whose oath requires him to combat our fundamental principles; he must choose between us and our enemies and can only be initiated into our Order when we reach full conviction of the sincerity and honour of his purpose.

There are to-day seventy-one Lodges under the Grand Orient of Spain in Seville with an approximate aggregate membership of 5,000. Under the Grand Lodge of Spain in Barcelona there are fifty-two Lodges with a total membership of 1,800.

With regard to the first paragraph of this manifesto, it should be explained that, in Spain, every candidate for initiation into Freemasonry has to declare in open Lodge to what religion he subscribes.

CHAPTER XII

FREEMASONRY IN PORTUGAL

IT is a well-known axiom with Freemasons, that their duty requires them to close their Lodges in the presence of a prohibition by the government of the day. We have seen this duty cheerfully submitted to in various countries, but Portugal forms an exception to the ordinary rule. In no country has the Craft been more persecuted—both by the Government and the Church—but it would appear as if the Fraternity had obstinately determined not to yield to any pressure from without. Once it had taken root, neither decrees of state nor tortures of the Inquisition ever succeeded in extirpating Freemasonry in Portugal and at no time did Lodges cease to exist in more or less secrecy. Whilst as a law-abiding Fraternity, we may lament this disobedience of our Portuguese Brethren—as admirers of devotion and courage, we may be permitted to appreciate their resolution and endurance. It, however, follows, as Professor E. B. Graïnha has pointed out in his *Histoire de la Franc-Maçonnerie en Portugal,* that the history of Freemasonry in that country is really the history of the nation, for the men most prominent in the religious and political revolutions, as well as in the scientific and literary movements were, almost without exception, Freemasons, while among the Masonic members of the Royal Academy of Sciences and distinguished writers are to be found the names of the Abbé Correia Serra, Joseph Liberato Freire de Carvalho, Filinto Elisio, Almeida Garrett, Innocencia da Silva and Mendes Lial et Antonio Eneo, only to name a few prominent in Masonic annals. The Portuguese Grand Masters were conspicuous in the Revolutions of 1817, 1820, 1833, 1842, 1846, 1851, 1868 and 1898, their names including Gomes Freire, Fernandes Thomas, Borges Caneiro, Silva Carvalho, Dom Pierre IV, Passos Manuel, Costa Cabral, le Comte des Antas, le Duc de Loulé, Joseph Estevam de Magalháes, Joseph Elias Garcia, Alves da Veiga, etc. In the Revolution of October 5, 1910, nearly all the principal characters were Freemasons.

Clavel, in *Histoire Pittoresque de la Franc-Maçonnerie,* tells us that French Deputies founded Lodges in Portugal in 1727, but this statement lacks corroboration. Thanks, however, to the care taken by Pierre z'Avedo in preserving the documents relating to the Inquisition, which he found in the national archives of the Torre do Tombo, which are reproduced or summarized in Graïnha's *Histoire,* there is certain evidence that Freemasonry was in existence in Portugal in 1733, that it was introduced into the country by a Scotsman named Gordon and that there were two Lodges, one composed of Catholics and the other of Protestants. The evidence given before the Inquisition by Hugo O'Kelly, who is described as " Grand Master "

of the Lodge that met in the rue de Remolares, the Catholic Lodge, declares that Freemasonry had been introduced into Portugal by Gordon, that he (O'Kelly) had, in 1738, been a member of it for two years; that the Lodge was known as the Royal House of Lusitanian Freemasons and was quite separate from the Protestant Lodge, of which he declared he knew nothing and had never visited; that the Catholic Lodge held their meetings on the first Wednesday of every month, that the subjects discussed were educational, economical and recreative. It was said that the Protestant Lodge had the smaller membership, but beyond this fact O'Kelly disclaimed any knowledge of its transactions. O'Kelly was an Irish colonel and, among the other members of the Lodge of which he was the Master were Denis Hogan, a lieutenant in the Alcantara cavalry; Thomas French, a merchant; Captain Patrick Brown; James O'Kelly, dancing instructor to the Royal Family; Michael O'Kelly, his brother, owner of a glass-works; Charles Caroll, a merchant; Sergeant-Major Charles Mardel, a German engineer; and three Dominican monks: Fathers Patrick O'Kellen (or Kinide), Tilan and Leynan. The principal witness against the Freemasons before the Inquisition was a Dominican named Charles O'Kelly, a professor of theology at the College of Corpo Santo, who said that the proprietor of the restaurant where the Lodge was held was an Irishman named Rice; that the Lodge was well attended; and that all the members appeared to be excellent Catholics, if judged by their regular attendance at the church of Corpo Santo. The result of the inquiry was that the Inquisition abandoned its proceedings against the Catholic Lodge and devoted its attention to the Protestant Lodge.

In the Minutes of the Grand Lodge of England, under date of April 17, 1735, we read:

> A petition from several Brethren now residing in or about the City of Lisbon in Portugal, humbly praying that a Deputation may be granted to Mr. George Gordon for constituting them into a regular Lodge—the prayer of which petition was granted.

And in the *St. James' Evening Post*—letter from Lisbon, June 3, 1736:

> By authority of the Right Honourable the Earl of Weymouth, the then Grand Master of all Mason's Lodges, Mr. George Gordon, Mathematician, has constituted a Lodge of Free and Accepted Masons in that City; and a great many merchants of the Factory and other people of distinction have been received and regularly made Freemasons. Lord George Graham, Lord Forrester and a great many gentlemen belonging to the English Fleet, being Brethren, were present at constituting the Lodge and it is expected that in a short time it will be one of the greatest abroad.

This early mention of the Fleet is notable, because in after times, during the Craft's darkest hour, foreign vessels in port were extensively used as safe meeting-places for the persecuted Lodges.

Freemasonry, however, from the very first, met, as already seen, with a determined enemy in the Church and the opposition of the Roman prelacy became more

pronounced after the issue of the famous Bull of Clement XII, April 27, 1738. At last, in 1743, King John V (1707–50) was persuaded by his *entourage* that the Freemasons were heretics and rebels and issued an edict of death against them.

The character of the Court of John V is described by V. de Bragança Cunha in *Eight Centuries of Portuguese Monarchy,* in the following words :

A profligate and bigoted Court . . . swarming with sharpers and courtesans, and with a nobility required to glitter at Court festivals and bull-fights rather than participate in the affairs of State. John V led a gay life that would have brought any Court into disrepute. His flirtations—we must use the term, for we know no better one—with the nuns of the Convent of Odivellas describe the sensuous nature of the Portuguese monarch. He not only squandered money on mistresses and begat bastards, but to atone for his sins devoutly threw away sums of money on the erection of monasteries and chapels.

As a reward for his religious zeal he received from the Pope in 1748 the title of " Most Faithful."

The edict of King John V resulted in an era of persecution and torture at the hands of the Inquisition, the most prominent victim being Coustos. The full story, in the words of the victim, is related in Dudley Wright's *Roman Catholicism and Freemasonry,* but briefly it is as follows :

Coustos—the son of a Swiss surgeon—was born at Berne, but emigrated, in 1716, with his father to England, where he followed the trade of a gem-cutter, and was admitted into the Fraternity. After spending twenty-two years in London he went to Lisbon with the intention of shipping for Brazil, but failing to obtain a permit from the government, settled down to his trade in the Portuguese capital. There, with two French jewellers—Monton and Braslé—he founded a Lodge, where they were surprised—March 14, 1743—by the familiars of the Inquisition. In order to wrest from him the secrets of a Freemason and a renunciation of his religion, Coustos was within the space of three months subjected nine times to the rack, scourged, branded and otherwise tortured, and—June 21, 1743—he figured as a principal personage at an *auto-da-fé* in the Church of the Dominicans. He was sentenced to four years at the galleys as a Protestant and *Freemason*—but his two companions, being Catholics, to five years exile only. Monton and Braslé were also tortured and the latter died in consequence of his sufferings. Coustos was claimed by the British Embassy as an English subject and, with Monton, arrived in London December 14, 1744, where they were well received and cared for by the Fraternity. Coustos's narrative, together with a history of the Inquisition, was published in 1745 and a second edition in 1746. There is a copy of the very rare first edition in the Bodleian Library.

In July 1744, the year following the celebrated *auto-da-fé* at Lisbon, another Freemason, also a friend of Coustos, twenty-six years of age, who had been denounced to the Inquisition as a Freemason, renounced the Protestant religion in order to regain his liberty, which he succeeded in doing on payment of the costs of the proceedings. Among the names of Brethren denounced to the Inquisition at that

time were Britishers named Gordon, Fox, Ivens and Vendrevel; Frenchmen named Jean Piétre, Lambert Boulanger, Jean Ville Neuve, Felix, Julian and Carmon. Gordon and Fox were already initiates when they went to Portugal and it is not impossible that the first-named is identical with the Brother indicated by O'Kelly as having introduced Freemasonry into Portugal. In the same year the Madrid Inquisition sentenced to abjuration *de levi* and banishment from Spain, Don Francisco Aurion de Roscobel, Canon of Quintanar, for membership of the Masonic Order.

In 1750 John V was succeeded by his son, Joseph I (1750–77). Under this liberal-minded prince and his celebrated minister, Sebastian Joseph de Carvalho e Mello, who had been Ambassador at London and Vienna, who became known as the Marquis de Pombal, the clergy lost much of their influence and the Jesuits were banished from the kingdom in 1769. By that time, says George Young, in *Portugal Old and Young,* Pombal had succeeded in reducing the Inquisition to a mere ecclesiastical tribunal, conducting its proceedings with some semblance of judicial procedure and confining its sentences for the most part to imprisonment in a monastery. The secularization of education was also brought about, the national University of Coimbra was freed from priestly control and the colleges for the more wealthy founded by Jesuits and other Orders were taken over as government institutions. In the year of the expulsion of the Jesuits, Sebastian Joseph was created Marquis de Pombal. According to a book published in 1822, entitled *Cause des Moines et des Francs-Maçons au Tribunal de la Prudence,* de Pombal had been initiated into Freemasonry. During his rule Freemasons escaped persecution and there is no mention of any Brethren, either in the lists of those accused to the Inquisition or in the police reports; it is even the fact that Freemasonry developed in Portugal about that time, particularly in the army and among the educated and wealthy. Grainha says that this may be ascribed to the experience acquired by the Marquis in London, where he had observed that the Court officials and members of the highest ranks of Society were also members of the Craft. Only once, in 1770, did the Inquisition make an attempt to suppress the Craft: but these were two prisoners sent to Lisbon from Madeira by Sa Pereira, Governor of Funchal, the first, Dom Ayres de Ornellas Peraçao, in November 1770 and the second, Sergeant-Major François D'Alincourt, in December of the same year; both were released unconditionally after fourteen months' detention.

Joseph was succeeded by his daughter, Maria, married to her uncle, Dom Pedro, Joseph's youngest brother. Pombal was dismissed and exiled and the clergy once more gained the upper hand. The most talented men of the kingdom, being Freemasons, only saved their lives by flight and the celebrated mathematician, Da Cunha, lay in the dungeons of the Inquisition from 1778 to 1788, when he, along with other college professors, was condemned in the *auto-da-fé* of the latter year. According to the records of the Inquisition of that time, Freemasonry was then established at Lisbon, Oporto and Coimbra. In 1792 Queen Maria was attacked by incurable melancholia and had to be placed under restraint; her son, who afterwards succeeded as John VI, was made Prince Regent. Matters then became

worse and, in the same year, the Governor of Madeira was ordered to deliver all Freemasons over to the Inquisition. A few only escaped to America and their vessel on entering New York harbour flew a flag with the inscription *Asylum Quærimus*. Pina Manique, the Intendent of Police, who had been the right hand of the Marquis de Pombal, had changed front and become the right hand of the Prince Regent in the execution of his reactionary policy. During the quarter of a century of his regime, from 1780 to 1805, but particularly from 1788, Freemasons were constantly persecuted. He had an admirable coadjutor in General de la Contrabande, who was in charge of the Lisbon police and there is still in existence a letter from him, dated August 8, 1799, in which he said:

> I have always repressed all clubs and all public and private societies which were not able to show the letter of permission from the Government. The Order and Society of Freemasons have always been the object of special interest. . . . The principal propagandists of the doctrines of the age there dissimulated their teachings and their arguments, which have caused an unhappy warfare of opinion in these times, have, assuredly, been taught in the Lodges. . . . Since 1788 I have vigorously attacked the establishment, on many occasions, of the Freemasons in this kingdom, originating, as they have always done, from France.

Yet Freemasonry was by no means exterminated. Apart from the Lodges at Lisbon, Oporto and Coimbra, others were held between 1796 and 1797 on board various ships then in port. The frigate *Phœnix* is specially mentioned in this connexion; it was on board that vessel, in 1797, that a Masonic conference was held, when there was formed the Lodge of Regeneration, which became the parent of five other Lodges. Three Lodges at Lisbon—Nos. 315, 319 and 330—are shown on the roll of the (Atholl) Grand Lodge of England, under the years 1798, 1799 and 1807–13 respectively. Numerous others doubtless penetrated into the kingdom with the British regiments to which they were attached. Brethren of the Sea and Land services appear to have worked together in great harmony and the records of the Grand Lodge last referred to, show that many seafaring men became members of Lodge No. 332, held in the 58th Foot, whilst that regiment was quartered at Lisbon in 1811.

As the outcome of the meeting on board the *Phœnix* a committee of six was appointed to act as a Grand Lodge. This body undertook the control of Freemasonry in Portugal and the members pledged themselves to employ all possible means for the relief and deliverance of any of their Brethren who might fall into the hands of the Inquisition. Great secrecy was observed; the places of meeting were continually changed and often, whilst some members worked in the upper story of a house, the remainder, with their wives and daughters, danced on the lower in order to deceive the police. G. W. Speth remembers taking part in Lodge work under exactly similar circumstances and surroundings (Lodge above, ball below) in 1870–71 in Havana, Cuba. In his case, however, although the consequences of detection would have inevitably been serious, at least no Inquisition

was to be feared. He pleads as an excuse for infringing the law that he was *very young*, both as a man and a Mason.

The appointment, by election, of the first Grand Master appears to have fallen to the lot of Sebastian Joseph de Sampaio e Mello Caistro e Luizignano, the brother of the Marquis de Pombal, whilst Joseph Liberato Freire de Carvalho, an Augustinian monk and a well-known litterateur, was elected Grand Orator.

This new Grand Lodge, acting through four Lodges (quoting from Grand Lodge Minutes and Preston's *Illustrations of Masonry,* 1812 edition)

empowered Dom Hypolite Joseph da Costa to act as their representative at the Grand Lodge of England and in their name to solicit a regular authority to practise the Rites of the Order under the English banner and protection. After mature deliberation it was determined that every encouragement should be given to the Brethren in Portugal; and a treaty was immediately entered into and signed by Da Costa and Heseltine—then Treasurer of the Grand Lodge and approved by the Grand Master, whereby it was agreed that as long as the Portuguese Lodges should conform to the ancient *Constitutions* of the Order they should be empowered to have a representative in the Grand Lodge of England, that the Grand Lodge of England should have a representative in the Grand Lodge of Portugal and that the Brethren belonging to each Grand Lodge should be equally entitled to the privileges of the other.

In 1802 an inquest was ordered against Freemasons in Portugal and all who were suspected were charged with conspiracy against the King and the Church and sentenced to the galleys for life. In 1805 there was, however, a Grand Orient at Lisbon, with a Grand Master named Egaz-Moniz, but its ramifications were not very extended.

In 1807 war broke out between France and Portugal, because the ports were not closed to the British fleet. On November 29 Prince John, the Regent, left for Brazil and the next day the French entered Lisbon under General Junot. With the presence of the French troops Freemasonry, of course, showed itself openly; but, in order to counteract the evident desire of the French to bring the National Grand Lodge under the control of the Grand Orient at Paris, the Grand Master closed the Grand Lodge *pro tem.* in 1808. The Junto, or Provisional Government, does not appear to have been inimical to Freemasonry after Junot's forced evacuation and the presence of the English troops could not fail to have been beneficial. Marshal Soult's invasion in 1809 was of too short duration to produce any effect but, after his departure a deplorable, though ridiculous, incident occurred. The English Masons assembled publicly and walked in procession with banners and emblems of the Society. This remarkable spectacle the Portuguese troops mistook—not unnaturally—for one of the pageants of the Romish Church and, therefore, turned out in order to render the usual military honours; but on discovering their error the soldiers—aided by the populace—maltreated the itinerant Craftsmen, which resulted in a fresh series of persecutions at the hands of the Inquisition. On Massena's arrival in 1810 the Craft was re-established, but his retreat was followed

by renewed persecutions, thirty at least of the foremost Freemasons of Lisbon being deported to the Azores in September of that year. But the Fraternity still persevered and, in 1812, there were no fewer than thirteen Lodges in Lisbon alone. Meanwhile, in 1809, the Grand Master Dom Sebastian—whose other names may with convenience be omitted—had been succeeded by Dom Fernando Romão d'Alaide Teive and the latter was followed in 1816 by General Gomez Freire d'Andrade. This Grand Master's fate was untoward; he lived at enmity with Lord Beresford and, having been accused of inciting a revolt against the English commander, was, with eleven co-conspirators, sentenced to death October 15, 1817. This was followed—March 30, 1818—by an edict of John VI—whose mother, the Queen Maria, had died March 20, 1816—dated from Rio de Janeiro, where he was in exile, threatening the Freemasons once more with death and divers other but minor terrors, which produced no effect whatever except a return to the most inviolable secrecy.

Beresford having left, there are to chronicle, a popular revolt in 1820; a Provisional Regency, the arrival from Brazil of the King and his acceptance of a constitution abolishing the Inquisition, establishing trial by jury, etc., in 1821. Naturally enough Freemasonry again emerged from concealment and, in 1822, the King's eldest son, Dom Pedro, having accepted the Grand Mastership of Brazil, the Lisbon Lodges, eight in number, elected Ioão da Cunha Souto Major Grand Master for Portugal.

In 1823, however, a counter-revolution of Royalists triumphed and reinstated John VI in all his autocratic privileges; Freemasons were once more persecuted—by an edict of June 20, 1823—and his second son, Dom Miguel, headed a proclamation of April 30, 1824, with these words, "Long live the King! Long live Roman Catholicism! Death and Destruction to the sacrilegious Freemasons!" A proclamation by the Cardinal Archbishop Souza, published the same evening, so inflamed the minds of the rabble, that many people were murdered on the mere suspicion of being Freemasons. Under this second decree of John VI, the penalty was changed from capital punishment to five years' labours in the galleys in Africa. No proof beyond mere suspicion was necessary to cause the arrest of persons who, immediately, were punished under the penalties of these edicts. Foreigners, as well as natives, were proceeded against. Notwithstanding these interdicts, the Grand Orient of Lusitania was established as well as a Supreme Council of the Scottish Rite and, later, a Provincial Grand Lodge under the Grand Lodge of Ireland. According to its Constitution, Lusitanian Masonry was defined as "an association of free men which has for its aim the exercise of beneficence, the practice of all the virtues and the study of universal morality, sciences and arts."

In 1826 King John died and his eldest son Pedro disjoined the crowns of Brazil and Portugal—conferring the latter on his daughter Maria da Gloria, a minor, married to her uncle Dom Miguel. With the aid of the ultra Royalists, Miguel proclaimed himself king, so that, in 1831, Dom Pedro abdicated Brazil, returned to Portugal and, in 1834, defeated and banished the usurper, his brother and son-in-law.

Pedro himself died in September 1834 and the Cortes declared his daughter of full age. During all this troubled time the Lodges had been under a ban and the Brethren dispersed in all parts of Europe and Brazil. In these circumstances some had elected Da Silva Carvalho, others the Marquis Saldanha, as Grand Master, so that, on the return of the exiles in 1834, two Grand Lodges existed in Lisbon. To add to the confusion the Brethren in Oporto elected a third Grand Master, Manuel da Silva Passos. Carvalho left Portugal in 1836 and, although his Lodges, with the exception of those in the Azores, lay dormant for a while, yet the Grand Lodge was revived a few years afterwards in the person of Manuel Gonzalves da Miranda as Grand Master (1839–41). An attempt at fusion in 1837 failed and, unfortunately, politics were not kept out of sight in Craft matters. For un-Masonic conduct of this kind, Saldanha was deposed in 1837 and his place filled by Baron Vialla Nova da Foz-Côa in 1839; the Oporto Grand Lodge also elected a new Grand Master, Da Costa Cabal, in 1841. All these three Grand Lodges followed the modern French Rite of seven Degrees.

About this time a Rose Croix Chapter was established at Lisbon under the Grand Chapter of Prince Masons of Ireland. This, although not constituted as a Provincial Grand Orient, Chapter, or Lodge, apparently assumed, in some degree, the functions of such a body, since, by the authority last cited, Dom F. G. da Silva Pereira is described as having been its Grand Master.

In 1840, Carvalho—*ci-devant* Grand Master—returned from Brazil with a patent from the Supreme Council 33° in that empire; erected a Lodge and a consistory 32°, which, by a Brazilian patent of June 20, 1841, was—December 27—transformed into a Provincial Supreme Council of the 33° dependent on Brazil. This took the name of Grand Orient of Lusitania. It published its *Statutes* in 1843 and, in 1845, numbered no fewer than 17 Lodges.

To add to this multiplicity of Jurisdictions we find the Grand Lodge of Ireland warranting Lodges at Lisbon; Nos 338, in 1839; 339, 341 and 344 in 1842–4; ultimately a Provincial Grand Lodge was established (1856-72), making the fifth ruling body in Portugal. In 1848 we hear of a second Grand Orient of Lusitania asking for, but not obtaining recognition at Paris. Omitting this latter as an ephemeral appearance, we have in that year—I. A Grand Lodge at Lisbon (French Rite), under Carvalho in the first instance, afterwards Miranda as Grand Masters. II. A Grand Lodge also at Lisbon (French Rite), under Saldanha and Foz-Côa successively. III. A Grand Lodge at Oporto (French Rite), under Passos and Costa Cabal. IV. A Grand Orient of Lusitania (Ancient and Accepted Rite 33°) at Lisbon, under Carvalho, Grand Master, dependent upon Brazil. V. An Irish Provincial Grand Lodge—*de facto*, if not as yet *de jure*—under Frederico Guilheime de Silva Pereira at Lisbon.

In 1849 all these governing bodies, except that controlled by Pereira, united to form a Grand Orient of Portugal at Lisbon, with D'Oliveira as Grand Master. His successor, Alves de Mauro Contucho, unfortunately created dissatisfaction by his despotic rule and the Scots Grand Orient of Lusitania was revived—January 31,

1859—under Count Paraty, Grand Master. This Grand Orient proved itself very active, even beyond the borders, many of the Spanish Lodges owning its sway. In 1869, however, the two Grand Orients amalgamated under Paraty as the Grand Orient of Lusitania. In 1872 they were joined by the Irish Lodges, leaving thus only one Grand Body in Portugal. In 1873 this Grand Orient ruled over 48 Lodges (12 in Lisbon, 15 in Spain); in 1885, 70 Lodges, of which 22 were in Portugal, 7 in Portuguese colonies; 32 in Spain and 9 in Spanish colonies. Of the 22 Portuguese Lodges, 14 were in Lisbon. Later the Grand Orient comprised four subsections—a Symbolic Grand Lodge, under a President, for Lodges working Masonry only; a Supreme Council of the 33° for the Ancient and Accepted Rite; a Supreme Rose Croix Chapter for the French Rite and a Grand Chapter of Royal Arch Masons, the only one except in Spain and Rumania outside of Anglo-Saxon Masonry.

In 1881 occurred a movement of much significance. Five Lodges, possibly tired of the control, direct or indirect, exerted by the High Degrees, combined to erect a Grand Lodge of the Craft, totally independent of all other Degrees beyond the three of ancient Freemasonry. Count Paraty, the head of the Grand Orient, was called to preside also over the Grand Lodge of Ancient Free and Accepted Masons, which was formed on the English model. The movement does not appear to have been of English origin—because in the first list of Grand Office-Bearers only one English name is to be found and that in a very subordinate position—but to have been purely national. Under Paraty's guidance, this Grand Lodge was brought back into the fold of the Grand Orient, which was subdivided into three Grand Bodies or Chambers, each having sole control over its own Rite—a Supreme Council 33° for the Scots, a Supreme Chapter Rose Croix for the French and a Sublime Chamber or Grand Lodge for the Craft. For matters of general interest these three Chambers were united in one assembly, of which the Presidency was confided to Mig. Bapt. Maciel, who, on Paraty's death, was appointed his successor as head of all three Chambers and Grand Master of the Grand Orient *ad interim*. An *Official Bulletin* states that on December 6, 1883, at a convention of thirteen Lodges—all, with two exceptions, meeting at Lisbon—a Grand Lodge, totally distinct from and independent of the Grand Orient, was organized and the following officers elected :—Dr. Jose Dias Ferreira, Grand Master; J. d'A. de Franco Netto, Deputy Grand Master; and Cæsar de Castello Bianco, Grand Secretary. There were thus in existence two Grand Lodges, one siding with and forming a Chamber of the Grand Orient, the other bearing the former title of " Grand Lodge of Antient Free and Accepted Masons, founded 1737, re-established 1881." The latter had an apparent following of 24 Lodges.

According to the last records of 1929 there are under the Grand Lodge of Lusitania and the Supreme Council of Portugal in Lisbon, four Consistories, six Areopagi, thirty-four Chapters and eighty Lodges, with a gross membership of about 3,000. The Grand Master at that time was Bernardino Machado, President of the Republic; and the Deputy, Antonio Maria de Silver, Minister for Mines and General Administrator of the Postal and Telegraph Departments.

CHAPTER XIII

FREEMASONRY IN MALTA

THIS small link in England's chain around the globe has never possessed a Grand Lodge of its own but has always been subordinate to the Grand Lodge of England. Prior to 1740, Masonry in Malta was governed by the Order of the Knights of Malta, but, in that year, " the Grand Master caused the Bull of Clement XII to be published in the island and forbade the meetings of the Freemasons " (Gourin, quoted by Richard Woof in *Sketch of the Knights Templar*, etc., 1865). Yet, in spite of the Papal anathema and the edict of the Grand Masters, Freemasonry continued to exist and to flourish, although several Knights of Malta were banished from the island in perpetuity for having been present at a Masonic meeting.

Modern Freemasonry in Malta begins its history with the appointment of Waller Rodwell Wright, British Consul in the Ionian Islands, as Provincial Grand Master for Malta and Gozo (the District afterwards included the whole of the Mediterranean, as it does to-day in the Mark Degree) in 1815, an office which he held for eleven years. He was well known in Masonic circles and is said to have been an intimate and personal friend of the Dukes of Kent and Sussex. His signature follows immediately after that of the Duke of Sussex as one of five signatories to the Articles of Union, dated December 1, 1813, under the Constitutions of England and he was present at the magnificent function of the first meeting of the United Grand Lodge of England held in December 27 of that same year. Previously—on July 19, 1813—he had admitted the Duke of Sussex to the novitiate of the Order of the Red Cross, of which he (Wright) had been elected Grand Master in 1804. When, in 1807, the Duke of Kent executed the Charter for the " revival " of the Order of Knights Templar, Waller Rodwell Wright was elected Grand Master and continued to hold that office until August 6, 1812, when he was succeeded by the Duke of Sussex. In 1812 he was appointed Provincial Grand Master of the Ionian Islands and, in 1814, he went to Malta to fill the important posts of President of the Court of Appeal and Senior Member of the Supreme Council of Justice in that island. We are indebted to Wright for the following account of the origin of Freemasonry in his District:

I have reason to believe that for a very considerable time after the settlement of the Knights of St. John in the Island, they continued to patronize the system of Freemasonry, which being, like all other sciences of that period, chiefly indebted to ecclesiastics, was looked upon with much favour and, perhaps I might add, held in high estimation by the most distinguished characters of the Roman Catholic

Church. I do not consider that the Order of Malta was necessarily connected with Freemasonry nor, indeed, had any further connexion with it than what was common to all the orders of chivalry, which, in their gradations and principles of union, bore such a striking resemblance to our Institution as, combined with the Oriental origin of those institutions, may fairly induce us to presume that they sprang originally fron this root. I have no reason to believe that Masonry, either publicly or privately, formed any part of the initiation of the Knights of Malta. The only regular Lodge of which any memorial is preserved was established here by warrant from H.R.H. the late Duke of Cumberland, Grand Master of England 1782–1790, and upon it a very numerous and respectable Lodge was founded, almost exclusively confined to the Knights of the Order, who appear, however, to have adhered chiefly to the French ritual and whose lectures were delivered in that language. This Warrant is now in my possession, having been delivered to me with some MSS. of little value by the former secretary of the Lodge, who lately died at an advanced age. The meetings of the Lodge were not openly avowed, but were held without any precaution for concealment at a place called Sa Maison. The late G. M. Rohan, though not a member of the Lodge, was a Mason, but policy and the prejudices of the people prevented him from making a profession of it. Subsequently to the occupation of Malta by the English, a Lodge was established here by the French prisoners of war, in correspondence with the Grand Orient of Marseilles. The members of this Lodge were not well selected and, after suffering much . . . the few who continued requested and obtained an English Constitution about two years ago, under which they met till very lately; but I found myself under the necessity of allowing them to work in the Italian language, and on the ritual to which alone they were accustomed, observing the Constitutions of the Grand Lodge of England.

The first Lodge to which Waller Rodwell Wright refers was known as the St. John's Lodge of Secrecy and Harmony. It was constituted on March 30, 1789, being then numbered 539. At the alteration of numbers in 1792 it became 448, but it was not carried forward on the Roll at the Union in 1813 and there are no other details about this Lodge to be found in the archives of Grand Lodge. The second Lodge was Les Amis en Captivité, No. 717. It was chartered by the Grand Lodge of England in 1819 and duly appeared in the official *Calendars* from 1820 to 1823, but had dropped out in 1824. Neither Lodge ever made any returns to Grand Lodge. Some parchment certificates of the second Lodge are still in existence and are noteworthy specimens of Masonic design and elegant calligraphy.

As the outcome of a petition, dated February 1815, presented by twenty-five Brethren to Waller Rodwell Wright, a dispensation was granted by the Grand Lodge of England for the Lodge of St. John and St. Paul, which was formed on April 15 of that year. The petition was worded as follows:

La Valletta. We, the undersigned, having been respectively admitted into the Fraternity of Free and Accepted Masons acting under the Grand Lodge of England, take the liberty of requesting you will lay before His Excellency the

Governor our desire that he may be pleased to grant us the permission of opening a Lodge here; and, in the expectation of His Excellency acceding to our request, more especially as many of the British merchants and others in this Island are of the Fraternity, we have most respectfully to hope we may be allowed the assistance of your Masonic character and hope for the aid of those abilities which have been so long exerted for the benefit of Masonry in general and are so greatly esteemed by our Brethren throughout the world.

Joseph Slythe, Consul-General for Sardinia, was installed as the first Master, but he seems to have vacated the chair immediately for Waller Wright, who presided regularly at the meetings, which were held weekly. It was not long before the Roman Catholic Bishop of Malta made a protest to the Governor, for at the meeting on May 2 of that year:

the W.M. communicated to the Lodge the result of an interview he had held with the Right Honourable Sir Thomas Maitland, Governor of these Islands, on the subject of a remonstrance which had been made to his Excellency by the Bishop of Malta against the assembling of Freemasons within his jurisdiction. In this remonstrance the Bishop had stated that Masonry was not only subversive of the Catholic religion, but that it struck at the very root of Christianity itself. The W.M. then detailed the several representations that he had thought it necessary to make to His Excellency in reply to the remonstrance of the Bishop and in defence of Masonry in general, whereupon the Governor dismissed the complaint of the Bishop and declined all interference on the occasion.

There are many interesting features in connexion with this Lodge, which is still in existence as a flourishing unit. It appears to have been the custom on the occasion of the appointment and investiture of officers for each Warden to nominate his own Deacon. In May 1817, a Brother—Noble, by name—was elected Master by ballot, but resolutely declined the honour, whereupon the Provincial Grand Master granted a dispensation for a Master to be chosen from among the members, when Henry Harper, the first Secretary of the Lodge, was elected and installed on June 30 by the Provincial Grand Master. There are several instances in the Minutes of Brethren who attended to have their initiations "regularized." They had received what purported to be Masonic signs, words, grips and various information from irregular or clandestine sources, under the belief that they were being initiated into regular Masonry.

For some reason not stated the meetings of the Lodge were suspended from August 19, 1820, until January 2, 1822, but, apparently, it was because of some recommendation or injunction by the local government for, on the latter date, a communication was received from the Chief Secretary authorizing the members to meet.

The Lodge attracted many prominent people to its ranks, and among the initiates and joining members in the earlier days of its history may be mentioned Sir Edward Stuart Baynes, afterwards Consul-General and Political Agent at Tunis; the Hon. Gerald de Courcy; Lieutenant H. D. Acland; the Hon. Frederick

Spencer; Viscount Mandeville (afterwards sixth Duke of Manchester); Lord J. Spencer Churchill, afterwards Senior Grand Warden of England; the Right Hon. John Hookham Frere, formerly British Minister at Madrid; the Hon. F. Gordon; General the Hon. W. H. Gardner, R.A.; Admiral the Hon. Sir Montagu Stopford, K.C.B.; Colonel W. B. McLeod Moore; Admiral Lord Edward Russell; Lord Blayney; Admiral Sir Thomas Fellowes; Sir Godfrey Webster; Admiral Sir Lucius Curtis, Bart.; Archdeacon Burrows, Provincial Grand Master for Andalusia and afterwards Provincial Grand Master for Malta; Lord John Thomas Browne; Commander A. P. Eardley Wilmot; Sir E. Thomas, Bart.; Sir Henry Blackwood, Bart.; Colonel Shadwell H. Clerke, afterwards Grand Secretary of England; Admiral the Hon. Hobart Pasha; the Hon. Fitzgerald A. Foley; the Hon. Henry Baillie Hamilton; Sir William Fairfax, Bart.; Lieutenant-Colonel Sir George Robinson; the Earl of Limerick, afterwards Provincial Grand Master for Bristol and Grand Mark Master of England; Colonel Hope-Wingfield; Lieutenant Annesley; the Hon. John, afterwards Lord, Abercromby; the Hon. E. C. Vaughan; the Hon. C. North; Earl de la Warr; Dr. Willis, Howard Russell, correspondent of *The Times*; and Baron Holtzendorff, whose initiation had to be repeated because of some irregularity.

Among the officers of the Lodge was one known as the Expert, whose duty it was to interview and to test all visitors. None was exempt, as may be gathered from the following Minute of June 20, 1828, when the Lodge was honoured with a visit from the Earl of Yarborough, then Provincial Grand Master for the Isle of Wight, afterwards Deputy Grand Master of England.

The proper officers were sent out to examine his Lordship and reported that he was not provided with his certificates and was apparently imperfect in the signs and words of the first two Degrees; at the same time he was possessed of so much as gave every reason to believe that he had lawfully obtained such Degrees, upon which he was admitted.

During the first ten years of this Lodge's history, Waller Rodwell Wright never missed a single meeting. When he passed away on April 26, 1825, Freemasonry lost a zealous worker and a scholar, and this Lodge, in particular, a tried and trusted friend. He was buried in a picturesque spot in the Misida Bastion cemetery at Floriana, overlooking the Quarantine Harbour, where a Masonic memorial was erected to him by the members of the Lodge of St. John and St. Paul.

On October 27 the attention of the Lodge was called to an edict by the Bishop of Malta, directed against all secret societies "and, above all, the Freemasons." The seriousness of the position may, perhaps, be best judged by the reproduction of a letter addressed to the Grand Secretary of England by the Union of Malta Lodge, No. 407, against which the edict was especially directed:

Dear Sir and Brother,—The Right Reverend the Roman Catholic Archbishop of Rhodes and Bishop of Malta, Don Francis Scaverina Carnana, having recently issued a pastorale, the object of which was to probibit and suppress the

meetings of Freemasons and other secret societies, which pastorale is more particularly directed against the Union Lodge, 588, established at Senglea, one of the suburbs of Valletta, Malta, holding their Warrant from the United Grand Lodge in London.

A meeting of the Brothers was held at their Lodge on Monday, the 13th instant, when the following resolutions were unanimously passed.

1st. That in consequence of the publication of a pastorale by the Roman Catholic Bishop of Malta on the 14th ultimo, tending to bring into disrespect the Masonic body and endeavour to suppress their meetings, it is imperiously necessary to appeal to the United Grand Lodge in London for such assistance and aid as the circumstances of the case may, in their opinion, call for.

2nd. That the original document, if procurable, together with a translation of the same, be forwarded to the Worshipful Pro Grand Master, for his perusal, with as little delay as possible.

3rd. That, knowing the feeling of Her Majesty's Judges to be opposed to the proceedings of Freemasons, no attempt at redress shall be sought in the Malta courts of law.

In pursuance of the above resolutions, we beg to forward for the perusal of the Worshipful Pro Grand Master copy of the original document and a translation of the same, praying that effectual assistance from him which the case so manifestly urges.

By order of the W.M. at the united request of the officers and Brethren of the Malta Union Lodge, No. 588.

E. GOODENOUGH, *Acting Secretary.*

At the same time two spirited letters were sent to the Grand Lodge of England and to the Chief Secretary of the Malta Government by W. Leonard, Treasurer, Secretary and Expert of the Lodge of St. John and St. Paul. To the latter he wrote:

We make our proceedings in this matter officially known to you, not as a fraternity of Freemasons, well knowing that as such we are not recognized by the government, but as British subjects entitled to be protected by the law from molestation.

Apparently these communications had the desired result, for, although no answers to them appear in the Minutes of either Lodge, Freemasonry seems to have pursued the even course afterwards.

The Union of Malta Lodge, now No. 407, was constituted in 1832, with eleven founders, eight English, two Irish and one Scotch. Although it cannot, perhaps, claim such a distinguished roll of members as the Lodge of St. John and St. Paul, it numbered several prominent people on its register, including Prince San Giuseppe, of Naples, afterwards Senator of Italy; the Hon. P. F. Pellew; the Marquis Domingo di Sanza, of the Brazilian Navy; the Earl of Rosslyn, afterwards Grand Master Mason of Scotland; Lord Leven; Augustus Cholmondeley, Lord Calthorpe; Colonel Edwyn Burnaby; Major Charles Napier Sturt; Lord Frederick G. Sutherland Leveson-Gower; Lieutenant-Colonel F. A. H. Bathurst,

M.P.; Colonel Henry W. J. Byng; General Seymour J. Blane; Hugh, Earl of Annesley; Major-General Arthur Harding; and General the Hon. Sir Percy Feilding, C.B.; most of these were officers in the Guards and, on their return to England, they sent to their Mother Lodge a beautifully bound Bible, having the Square and Compasses in silver attached to it and inscribed "The Union of Malta Lodge, No. 588. Presented by the Brigade of Guards who were initiated in this their Mother Lodge, March and April 1854." This Lodge was in the habit of conferring the P.M.'s Degree.

The Zetland Lodge, No. 515, was consecrated in 1846 and this Lodge also appears to have conferred the P.M.'s Degree. The members endeavoured, though in vain, to effect a union of the three Lodges under the English Constitution, a step which received the approval of Archdeacon Burrows, who had succeeded Waller Rodwell Wright as Provincial Grand Master. There is no record of any communication from the Grand Lodge of England on the subject. It was in this Lodge that Shadwell Henry Clerke, afterwards Grand Secretary of England, was initiated on April 27, 1856; he was admitted to the P.M.'s Degree also in this Lodge. The Minutes record an interesting statement made at the meeting on January 11, 1858, by a visitor named Tristram, a Past Master of the Atlantic Phœnix Lodge, No. 271 (now No. 224) of Bermuda.

He begged to call the attention of the Brethren to an event which had recently happened to himself, forcibly showing the general diffusion of Masonry and its benefits. In the south of the Djereed (south of the Tunisian frontier) his party was brought to a stand for the want of fresh camels as well as of provisions. This perplexity was increased by falling in with a hostile tribe and Bro. Tristram, on being conducted to the seat of the chief, perceiving the personal danger they were in, and finding all other means fail, tried to communicate with him by one of the higher Degrees of Masonry, which was immediately responded to and, although in their interchanges some differences were found, chiefly arising from the difficulty of language, yet sufficient was made known to engage the hospitality of the Arab Sheikh, who not only furnished them with the means of fresh transport, but entertained them for some days free of expense.

In 1851 the Leinster Lodge under the Irish Constitution, named after the Grand Master of Ireland at that time, was warranted and met for the first time on January 12, 1852. Until 1875 the Master held office for six months only. Shadwell Clerke became a joining member of this Lodge.

Other Lodges founded under the English Constitution are the United Brethren, No. 1923 and the Wayfarers, No. 1926, in 1881; the Waller Rodwell Wright, No. 2755, in 1899; and the Royal Naval, No. 2761, also in 1899.

The first Royal Arch Chapter in Malta was attached to the Lodge of St. John and St. Paul and its Charter is dated August 1, 1819. Broadley, in his *History of Freemasonry in Malta*, says that Waller Rodwell Wright was the first Grand Superintendent appointed, but, according to the *Masonic Year Book*, Archdeacon Burrows

was the first to hold that office, though the date of his appointment is not given. Wright was, however, the primus First Principal of the new Chapter. At that time the P.M.'s Degree, to which reference has been made, was regarded as a necessary preliminary to exaltation in a Royal Arch Chapter and, apparently, from the records of the various Lodges it was customary for candidates for the Royal Arch to be proposed in the Lodge. One curious Minute appears in the records of this Chapter under date of April 2, 1828, when it was resolved :

Whenever a member of the Lodge Des Amateurs de la Sagesse of Marseilles (with which the Lodge of St. John and St. Paul is affiliated) may present himself as a visitor when this Royal Arch Chapter is open, should he be found to have arrived at a Degree of Masonry that can be considered equal to our Sublime Degree of Royal Arch of Jerusalem, although not exactly conforming to it in all respects, that he shall be admitted upon undergoing the customary ceremonies and obligation as usual for candidates on exaltation, but exempt from fees and that this Chapter communicate this decision to the Lodge Des Amateurs de la Sagesse, at Marseilles and requests to be informed by them what Degree in their system of Masonry they consider to be equal to the Royal Arch of Jerusalem as worked in England and requests a similar indulgence from our affiliated Brethren.

This Chapter numbered many illustrious names among its exaltees, including the earlier editor of this *History*, Robert Freke Gould. An unusual ceremony was witnessed in this Chapter on December 22, 1860, when a Companion named Pulman was installed as First Principal of a Chapter to be attached to the Oriental Lodge at Constantinople. The action of this Chapter in deferring the installation of a First Principal on the ground that he was not a Past Master under the English Constitution, produced from the Grand Scribe E. of England the ruling :

That to render a Companion eligible to be elected a Principal under the English Constitution, he must be the actual Master or Past Master of a Craft Lodge under that Constitution.

On March 29, 1878, five members of the Ancient Carthage Lodge, No. 1717, at Tunis (now extinct) were exalted into Royal Arch Masonry, which enabled the members of that Lodge to form the Ancient Carthage Chapter some three months later. Two other Chapters in connexion with the Union of Malta and the Zetland Lodges were formed and lapsed, but they have since been revived under the respective names of William Kingston and Resurrection and these three Chapters now form the Royal Arch District of Malta.

A Royal Arch Chapter and a Lodge of Mark Master Masons were also formed in connexion with the Leinster Lodge under the Irish Constitution, both of which are still in existence.

The Mark Degree is very popular in the District and the extinct Zetland Chapter appears from its records to have practised the Mark Degree prior to the

creation of the Grand Mark Lodge of England, also to have issued parchment certificates of membership. Much of this popularity is due to the Leinster Lodge and Chapter as the Mark Degree forms an integral part of the Irish system. The Keystone Mark Lodge, No. 107, constituted on December 1, 1869, recommended the petition for the Kingston Lodge, No. 222, at Tunis, which was the first Charter granted by the Grand Mark Lodge of England for a Lodge outside British territory. Unhappily, like the Craft Lodge and Royal Arch Chapter at Tunis, the Mark Lodge has also suffered extinction. Tunis and Malta were formed into a Mark Province in 1879, with Alexander Meyrick Broadley as the first District Grand Master. On the day of his installation, September 11, 1879, he consecrated the Ramsay Mark Lodge, No. 248. In 1881 the name of the District was altered to Mediterranean. The District, as regards Craft, Royal Arch and Mark Masonry, was without a ruler from the demise of Colonel Henry Thomas Hughes-Hallett in 1909 until 1924, when Colonel Sir A. Henry M'Mahon was appointed to the triple office.

CHAPTER XIV

FREEMASONRY IN POLAND

THE clearest, fullest and best history of Freemasonry in Poland was contributed as long ago as 1818, by an anonymous Polish Freemason to the first edition of Lenning's *Cyclopædia*. The *Handbuch* (1868) was not able to add anything thereto, Findel avowedly has only condensed it and the only contribution of note to the Masonic History of Poland since that date has been the brochure of Dr. Ernst Friedrichs on *Freemasonry in Russia and Poland*.

It would appear that, previous to 1739, some nobles at the Court of King Frederick Augustus II had assembled as Masons, in Lodges at Warsaw, probably without regular *Constitutions* and that these Lodges were all closed in that year in consequence of the Bull of Clement XII.

A few years afterwards the Craft began to move once more. Lodges were established (still without known charters) :—1742, at Volhynien ; 1744, the Three Brothers, at Warsaw ; 1747, at Lemberg ; 1749, the Good Shepherd, at Warsaw—of which the Master, Jean de Thoux de Salverte, was commissioned by it to travel and open Lodges elsewhere. In 1755 General Le Fort held a Lodge at Dulko, which the *Handbuch* says was a Strict Observance Lodge. This, however, must be an error and it was probably a Lodge working the Templar Degrees of the Chapter of Clermont. The Lodge of the Three Brothers at Warsaw was in close touch with the Lodge of the Three Crowns at Königsberg. Two of its founders were Prince Stanislaus Lubomirski and Prince Adam Czartowski. The first-named was so generous a benefactor to Warsaw and did so much for its improvement, that the city had a medal struck in his honour, while the latter was regarded as a probable candidate for the throne of Poland. He founded the celebrated military school at Warsaw, where he had Kosciuosko, Poland's greatest national hero, who was the son of his farmer, educated at his own expense. Thoux de Salverte, who was a military engineer at Brünn, paid dearly for his devotion to Freemasonry. Solely for the offence of belonging to the Order he was sentenced to several years' imprisonment in the citadel of Spielberg, near Brünn, with final banishment from his country, at its completion. He then made his way to Poland, where he founded the Lodge of the Good Shepherd. Later he devoted five years to the study of alchemy and the Cabala, which teachings he introduced into the Lodges of the Three Brothers and the Good Shepherd, both of which, for a time, worked according to the Strict Observance.

Many of the Lodges formed erected others. In 1762 the Three Brothers Lodge was very powerful, but fell into decay. In 1764 Stanislaus Augustus ascended

the throne after a stormy interregnum and efforts were made to revive the Craft, which had suffered more from political disturbances in Poland than in any other country. The Three Brothers Lodge at Warsaw was resuscitated in August 1766 by Count Augustus Moszynski and closed in October by his successor, Count Frederick Aloys Brühl—in order to introduce new laws—but reopened on January 12, 1767, with the addition of a Chapter of High Degrees. Brühl returned to Dresden in 1768 and Moszynski resumed the lead. The Lodge was then—June 24, 1769—declared to be a Grand Lodge, with Moszynski as Grand Master. It was at Brühl's seat in Kohlo that the Strict Observance Convent of 1772 was held. The first step taken by the newly formed Grand Lodge was to declare itself independent of England and one of its first acts was to warrant a Lodge in Hungary. Its own members constituted themselves into two Lodges for Moscow, the Three Brothers and the Unity, working respectively in German and French. So far all was highly irregular, each movement being merely the arbitrary act of an unauthorized individual. Nevertheless, the Grand Lodge did its best to improve matters by communicating the results to foreign Lodges and, in 1770, received a letter from De Vignolles at the Hague, the Provincial Grand Master for foreign Lodges under the Grand Lodge of England, acknowledging Moszynski as Provincial Grand Master for Poland. As a Provincial Grand Lodge of England, the legality of its former proceedings was assured and, as such, it was proclaimed June 24, 1770. In the same year this Provincial Grand Lodge constituted four new Lodges.

Meanwhile, in 1770, Brühl had joined the Strict Observance and been made Prior of Poland and Lithuania, which district was declared to form a diocese of the Order of the Temple. Any strife between the two systems was, however, prevented by the unhappy political events immediately succeeding for, in 1772, took place the first partition of Poland and, not only did all Lodges there become dormant for the time, but the Provincial Grand Lodge closed never to reopen. This may be considered the end of the first epoch of Polish Freemasonry.

In order to find some exit and outlet for patriotic tendencies and the idealistic spirits of the better part of the fatherland-loving citizens, various societies, bearing the names of The Order of St. Charles, Experienced Friends, etc., were founded, which Andrez Mokronowski, who is sometimes credited with the introduction of Freemasonry into Poland, did not fail to imbue with Masonic ideals. Mokronowski was one of the founders of the Lodge of the Three Brothers, which attained a membership of seventy-five within a very short time of its formation.

In 1773 the Craft again revived, but a wonderful multiplicity of rites and systems ensued and continued for some years.

The first on the scene was Count Brühl, who, returning to Warsaw in 1773, introduced the Strict Observance in the former Warsaw Lodges, Three Brothers and Unity and constituted a third in the same city, January 29, 1774, which last threw out an offshoot—or fourth Lodge—in Krakaw in 1778. All these acknowledged the rule of Ferdinand of Brunswick, with Brühl as their intermediate superior.

On April 30, 1773, several Masons, among whom may be named Baron

Heyking, Count Hülsen and Thoux de Salverte, erected a *quasi*-Masonic body with mystical tendencies, which ultimately survived as the Lodge of the Good Shepherd and, February 6, 1780 (see *Hauptmomente der Geschichte der Grossen Loge von Preussen*, Royal York, Berlin, 1849, p. 73) was reconstituted as Catherine of the Pole Star, by the Mother Lodge, Royal York of Berlin, at that time a private Lodge under the English Constitution, but which had, by almost imperceptible degrees, taken up the position and, occasionally, assumed the style, of a Grand Lodge. Hülsen was its Master and its members formed themselves into a Scots Lodge and, as such, applied to the Grand Lodge of England, through the Royal York Lodge, for a Provincial Grand Lodge Charter. Baron Heyking had been appointed Deputy for Poland by the Royal York on November 24, 1779 and ordered to constitute Lodges wherever advisable and possible. The result of his efforts was three Lodges in Warsaw, one in Posen, three in Wilna, one in Dubno—all in 1780. The Rite in use at that time was practically the English one.

The third Masonic power on the scene was the Grand Orient of France, which —November 15, 1778—warranted a Warsaw Lodge, erected there by a French merchant in 1776.

An offshoot of Lodge Catherine, under the title of the Pole Star and the leadership of Prince Poninski, deserted to the Strict Observance in 1779. There were consequently, at this period, three systems at work—all struggling for the mastery.

Hülsen was succeeded in the chair of Catherine of the Pole Star—December 27, 1779—by Count Ignatius Potocki, who set himself to work to reduce this chaos into order. He circulated an invitation of the Royal York, acting in England's name, calling upon the Lodges to form a Grand Provincial Lodge of Poland and, in 1780, obtained the suffrages of the majority of Lodges. Ignatius Potocki was a man of great knowledge and sagacity, a sincere friend to his country and, in all respects, the opposite to his cousin Felix. Heyking was sent to the Grand Lodges of Germany and Le Doules to that of Russia to facilitate matters. The other systems represented in the country did their best to frustrate his efforts.

To this Lodge belonged King Stanislaus Augustus Poniatowski, who gave the Kingdom the Constitution of 1791, which won the enthusiastic commendation of Burke. Brühl especially raised the Warsaw Strict Observance Lodge Three Helmets to a Mother-Lodge and constituted three new ones; and, in 1781, the French Lodge announced itself as a Grand Lodge in virtue of a patent from the Grand Orient of France, dated May 14. This induced the Lodge, Catherine of the Pole Star, to divide its members into three Lodges for Craft purposes, but claiming to act as a Grand Lodge in its entirety under the guise of a Scots Lodge.

At length, in August 1781, Lodge Catherine received a London patent as a Provincial Grand Lodge, which had been signed by the Duke of Manchester, Grand Master, August 4, 1780. According to a MS. note in the *Engraved List* for 1772 in the Grand Lodge Library, the commission was dated April 4, not August 4, 1780. As Count Hülsen was therein named as Grand Master, Potocki

gave way for the time, but, on December 27, 1781, Ignatius Potocki was unanimously elected Grand Master.

This event was duly announced throughout the country and abroad and conduced, almost immediately, to the extinction of the Strict Observance Lodges. New statutes were submitted for approval—January 7, 1783; and conformed in all points with Anderson's *Constitutions*. Potocki's departure abroad delayed their ratification, but his deputy—Wilkorski—and the representatives of thirteen Lodges, worked steadily at the completion of the Masonic edifice. Meanwhile Heyking's efforts had procured directions from the Grand Orient of France—November 17, 1781—to its Lodges in Poland to join the Provincial Grand Lodge and the result was that—February 26, 1784—the Provincial Grand Lodge was converted into an independent Grand Orient for Poland and Lithuania, inaugurated as such on March 4 following. This Grand Orient collapsed soon after Potocki's departure to foreign countries. Among its members, says Friedrichs, were Stanislaus Potocki, brother of the Grand Master, well known as a general, as the founder of Warsaw University, as a minister of education and as the translator of Winckelmann's *On the Art of the Ancients*; Count Francis Xavier Woyne, the great connoisseur of music and translator of many theatrical pieces; the poet, Ignatius Tainski, whose daughter, Clementine Tainski-Hoffman, was Poland's greatest authoress; and Prince Michael Casimir Oginski, politician and economist, a candidate for the Polish throne in 1764, who began, at his own cost, the Oginski Canal, which unites the Niemen and the Dnieper.

It is rather curious that on February 8, 1784, the Provincial Grand Lodge and its twelve daughter Lodges affiliated with the Eclectic Union of Frankfort-on-the-Maine. This is, however, an indirect proof that the system of working was at that time essentially English.

The first Grand Master of the National Grand Orient was Andrew Mocranowski, installed March 18, 1784; and, in the same year, were constituted a Lodge in Constantinople, a Russian military Lodge at Kiow and various others, some of which were raised to the position of Provincial Grand Lodges. Unfortunately the Grand Master expired after a very few months' tenure of office and, in his place, was appointed—December 27, 1784—Count Felix Potocki, who was installed February 2, 1785, being thus the second of his family who officiated as Grand Master of Poland.

It will be unnecessary to follow in detail the progress of the Grand Orient, or to enumerate the Lodges and Provincial Grand Lodges which it warranted in the course of the next few years; it will suffice to state that they were numerous and that the Fraternity prospered exceedingly. A few salient data may be cited. A Grand Chapter, to rule the High Degrees, was erected February 19, 1785; and, on December 17, Potocki was re-elected Grand Master. During the night April 24–25, 1786, Freemasons' Hall in Warsaw was burnt to the ground, entailing great loss on the Brotherhood. January 4, 1787—Potocki was again elected and Stanislaus Potocki commissioned to place himself in correspondence with foreign Grand

Lodges, particularly those of England and France. January 24, 1788—Potocki was continued in the chair, although very negligent of his duties ; in the same year he resigned ; and—January 11, 1789—Prince Casimir Sapieha was chosen in his stead. But once more political events exerted a baneful influence over the Polish Craft and produced a state of coma. In 1792 Russia and Prussia effected a second partition of the unfortunate kingdom and, finally, in 1794, it was wholly dismembered. This occasioned the closing of the Grand Orient and of all Polish Lodges and we thus arrive at the end of the second distinct epoch in the history of Polish Freemasonry.

The Grand Orient for Poland and Lithuania had sanctioned the formation of a Ladies' Lodge, at the head of which was Theresa Tyskiewicz, who bore the title of Grand Mistress. Among the members were Princess Lubomirska and Princess Rzewuska, whose husbands were well-known Freemasons.

From 1794 to 1811, Poland, a part of which Napoleon, in 1806, formed into the Grand Duchy of Warsaw under the house of Saxony (Frederick Augustus, King of Saxony and Duke of Warsaw), was a veritable " Tom Tiddler's ground " for the three Prussian Grand Lodges, who constituted or reconstituted Lodges in number :—the Grand National Lodge, 6 ; the Three Globes, 9 ; and the Royal York 1. The Lodge of the Three Golden Candlesticks at Warsaw was the first to be opened. It began, in 1797, with fourteen members, which, in two years, increased to fifty and, in 1801, to seventy-two. In 1802, a second Lodge was formed out of the first, which also developed so rapidly that, within the ensuing three years, a third Lodge, the Temple of Wisdom, was formed. According to the following interesting account given by Friedrichs these Lodges were centres of culture :

It is worth while throwing some light on the way in which the young Prussian Lodges conceived their mission and on what they considered to be the chief object of their existence. An advance-post, as it were, in a country with a foreign language and a foreign civilization they wished to plant and propagate there German customs, German training and German culture. What was their best way to attain this object ? It did not suffice that they gave their members opportunities of absorbing Masonic knowledge with the accompanying instruction and edification ; they conceived rather a general scientific and artistic education. For this purpose a library was founded in connexion with a reading-union, in which Masonic books were also to be found, the stress, however, being laid on works treating of philosophical and æsthetic subjects in general. But this collection of books was not intended for the advantage and pleasure of members alone ; it was also to be of use to their relatives and friends and then to carry out its food to the common people who were yearning for knowledge, and thus to become a missionary of civilization. Was it not just the right moment for the satisfying of this yearning ? Was it not at this time that in the German poetic woods was heard a rustling which was able to breathe upon those who were longing for poetry and art, a new breath of life and a new power ?

The library, which was founded by the Warsaw Brethren, their friends and

their wives, contained a number of books which were very closely connected with Masonry, religious, philosophical and historical. It also found room for the intellectual geniuses of antiquity, for the works of Homer, Vergil, Livy and Tacitus. The principal place, however, was occupied by Modern German literature. We find there Matthias Claudius's *Wandsbecker Boten*, Jean Paul's novels, Herder's *Letters on the Improvement of Mankind* and his *Terpsichore*; further, Wieland and Eschenburg's translation of Shakespeare, a few of his dramas in the translation by Schlegel, which is still considered to be the best; Goethe's idyll, *Hermann und Dorothea*, which had just come out; Schiller's Ballads and Dramas—all creations of modern and of the latest times. Ought not this to be an indication for us as to how we should place ourselves in reference to our time with its modern authors? For were not Schiller and Goethe at that time just revolutionists in the field of poetry and art as our moderns are to-day and many an orthodox writer raised a hue and cry on their account, as is done on account of the writers of the present day. But the Warsaw Brethren stood on a higher level and believed in the power of the rising stars. Besides these books there was a collection of paintings, copper engravings, maps, plans, coins, instruments and, in short, everything and anything which could educate and rejoice the understanding and the sense of taste.

On October 4, 1804, the Three Globes erected at Plock a Provincial Grand Lodge and a Scots Directory for the Grand Duchy of Warsaw. On October 23, 1807, the Grand Orient of France entered into competition and—July 18, 1808—warranted a Lodge in Warsaw, known as De la Fraternité. The Napoleonic Invasion, however, had practically put an end to Masonic activity, although the Lodge of the Golden Candlesticks remained in existence until 1810, before it officially announced its dissolution. The French troops took possession of the Province acquired a short time before. Soon after Napoleon had held his triumphal procession into Berlin, his soldiers also garrisoned Warsaw. Lodge Frederick William of the Column, which was composed mainly of Prussian officers and officials, endeavoured to prolong its life by changing its name to Samaritan and admitting a number of Poles to whom they had previously given the cold shoulder, but, says Friedrichs, "soon there came so many gentle and broad hints from the minister that it, too, was obliged to close its doors." Lodge Temple of Wisdom met with a happier fate. It was known only by its Polish name—Swiatynia Madroschi. It worked in the Polish language and it consisted entirely of Poles in its membership. On its constitution, the National Grand Lodge of Berlin had given its assent to these details on condition that the Master should know the German language. The Lodge was closed in common with the other Lodges, but it was immediately re-opened under the name of the Temple of Isis, when it made an immediate aim to bring Polish nationality into the foreground, and to revive the Polish Grand Orient.

In 1807 the Duchy fell under Saxon rule and a new state of affairs arose. Former Polish Lodges reopened successively in 1809 and following years and, among others, on March 22, 1810, the former Provincial Grand Lodge, Catherine of the North Star. Almost immediately afterwards the former Deputy Grand Master, Guttakowski (an eminent lawyer, President of the War Office, of the

Administrative Council and of the Senate, author of *Poland's Unhappy Fate*) declared the Grand Orient revived. Foreign Grand Lodges were informed of the fact and many of the Lodges constituted by them gave in their adhesion to the national authority. January 30, 1811—Guttakowski was elected Grand Master of the Grand Orient of Poland and—November 5—the few Lodges not acknowledging its authority were summoned for the last time to affiliate themselves. Guttakowski died December 1 and was replaced—March 1, 1812—by Count Stanislaus Potocki, the third Polish Grand Master of that family. Meanwhile, the one extraneous Grand Chapter (French) had amalgamated with the Polish Grand Chapter, so that on June 24, 1812, the Grand Orient was proclaimed as the sole supreme authority. As a matter of fact, however, there still remained aloof, the Provincial Grand Lodge —under the Three Globes—at Plock, with its daughters.

Once more, in consequence of political events, the Grand Orient and its daughter Lodges were closed—January 30, 1813—after a very prosperous but very brief career. But this time the sleep was not protracted for, in October, the Warsaw Lodges were again at work and the Grand Orient, being still dormant, the direction of affairs was undertaken by the Grand Chapter. The interval had witnessed Napoleon's crushing defeat at Leipsic, on which occasion the gallant Prince Poniatowski lost his life in the Elster—October 19. A solemn funeral Lodge was held in his honour, March 12, 1814, at which the portrait of the deceased was set up and some of his personal effects were exhibited. By a resolution of the Grand Lodge four thousand florins were distributed among the poor and wounded on the occasion. The discourse at the funeral service was delivered by Francis Morawski, who had been Poniatowski's commander-in-chief and a member of one of the Field Lodges formed during the war, which were joined by officers in large numbers. Poniatowski had been a member of the Lodge of United Brethren of Poland. Among the members who enrolled during the war was the Prince Bishop Puzina, renowned for his brilliant courage as well as for his freedom from prejudice.

The Grand Master resumed the gavel on his return—August 30, 1814—and was re-elected April 22, 1815. May 3, 1815—the former Grand Duchy of Warsaw was finally allotted to Russia. September 20—the Provincial Grand Lodge at Plock (under the Three Globes of Berlin), erected 1804 and its daughter Lodges joined the Grand Orient; and—November 13, 14, 1815—the exterior of Freemasons' Hall was splendidly illuminated to celebrate the visit of the new ruler of the country, the Czar Alexander of Russia, exhibiting a banner on which was the inscription *Recepto Cæsare Felices*.

Little remains to be narrated. Potocki was re-elected year after year and the Craft prospered, so that in 1818 the Grand Orient numbered on its roll 1 Sovereign Chapter, with 2 subordinate High and 8 subordinate Low, Chapters—these constituted the Inner Orient. There were also 17 Lodges directly dependent upon the Grand Orient and the Provincial Grand Lodges of Lithuania, Plock, and Volhynien, with 7, 3, and again 3 Lodges respectively—which, collectively, i.e. the 30 Lodges last enumerated, constituted the Outer Orient.

The Grand Orient enjoyed so great prosperity that it was able to devote 300,000 Polish florins to the erection of a new Grand Temple. Among its members, says Friedrichs, were Mianowski, the anatomist and physiologist; Professor Strumillo, the creator of the Botanical Gardens at Vilna; Professor Rustem of Vilna, the portrait painter; Chodzko, the Lithuanian writer of legendary history; Brodzinski, the poet; Huminiski, the dramatist; and the great philanthropists, Count Brzostowski and Dominic Moninszyko, who released the peasants from Robot, or statute labour and who established on their estates machine works, iron foundries, glass works and bead manufactories, created schools for boys and girls where, in addition to the ordinary subjects of education, instruction was given in gardening, the keeping of bees, forestry and hygiene.

A keen, *bona fide* interest was taken in Freemasonry by many of the clergy. The Prince Bishop Puzina, whose name has already been mentioned, became the Master of the Zealous Lithuanian Lodge of Vilna, which numbered many notable clerics among its members. It is also worthy of note that Loge Bouclier du Nord at Warsaw included eight Jews on its membership roll.

The Lodges in the Grand Duchy of Warsaw had an equally distinguished membership. Among the members mentioned by Friedrichs were Luszczewski, Minister of the Interior and of Public Worship; Dmuszewski, the poet and translator; Osinski, a well-known poet and translator of Corneille and Voltaire; Mattusiewicz, translator of Horace, but better known as Poland's Minister of Finance, who saved many millions to the State Treasury; Baron de Bignon, French Minister at Warsaw, a well-known publicist, to whom Napoleon bequeathed a considerable sum of money for the purpose of writing a History of French diplomacy, which task he fulfilled in his two works—*Histoire de France depuis le* 18 *Brunaire jusqu'à La Paix de Tilsit* and *Souvenirs d'un Diplomate : la Pologne,* 1811–1813; and Generals Count Tyskiewicz, Uminski and Dabrowski.

Unfortunately the Fraternity either lent itself to political intrigues of a revolutionary tendency, or was at least suspected of so doing. In consequence the Tsar Alexander issued his rescript of suppression to the Minister of the Interior on August 12, 1821. This was promulgated by the Viceroy, November 6 and the further progress of Polish Freemasonry was thus suddenly arrested. We have already seen that barely a year elapsed before their Brethren in Russia suffered a similar fate.

There was a modest return to Freemasonry in 1909, when the Craft restarted its work, not only in spreading Masonic ideals but in actively supporting every effort to gain the lost independence.

The sudden outburst of the World War in 1914 put an unexpected end to those activities. The very few (their numbers did not exceed fifty) members of Symbolic Masonry took their part in the momentous events. At the termination of that epochal storm Freemasonry in Poland revived once more. The Grand National Lodge was organized in 1921, exactly one hundred years after the country had been placed under the rule of the Tsar. The first Lodge established in that year

was by the authority of the Grand Lodge of Italy. Six other Lodges were, in regular order, established and these seven formed the Grand Lodge of Poland, adopting the Scottish Rite system, as being in accord with the national characteristics and the psychology of the people. There are now thirteen Lodges, ten in Warsaw and three in other cities. The total membership is small, running below five hundred.

Exceeding care is exercised, writes John H. Cowles, who paid a visit to the country in 1928, in the selection of the members, for the position of Masonry is such that, if even one member should turn traitor, irreparable harm would come to the Order. At present the members of the Lodges meet in different places, often in the homes of some of their number.

The Grand Lodge is a sovereign and independent body, free from the control of any other Masonic power. The three Great Lights are the same as in English Lodges. The present Grand Master is Stanislaw Stempowski and the Grand Secretary is Zygmunt Dworzanczyk.

In 1922 the Supreme Council of the Ancient and Accepted Rite was born, receiving its authority from the Supreme Council of Italy. The total membership does not exceed one hundred but the personnel is very high: practically every member is a man of note, the business, professional, scientific and official life of the country being represented. The Grand Commander is Andre Strug and the Grand Secretary is Stanislaw Stempowski.

CHAPTER XV

FREEMASONRY IN BOHEMIA AND CZECHO-SLOVAKIA

ALTHOUGH Freemasonry found its entrance into the more important monarchy of Austria-Hungary through the gateway of Bohemia, little or but slight mention is made of the latter country and the part it has played in Masonic history by any of the Masonic historians. The most informative account is to be found in the *Ars Quatuor Coronatorum* (vols. iv to ix) in the articles contributed by Ladislas de Malczovitch in his "Sketch of the Earlier History of Masonry in Austria and Hungary," from which this account, supplemented by the particulars given in the various histories of Bohemia and standard biographical encyclopædias, is taken.

The principal character in early Bohemian Masonic history was Count Francis Anthony de Spork, the son of Count John Spork, a general in the army, who was born at Westeriche and who died on August 6, 1679, at his castle at Hermann-Mestiz, in Bohemia. He was the descendant of a noble but impoverished family, many members of which had occupied high positions in the court of the Brunswicks. In view of the persecution afterwards endured by his son, mention must be made of the fact that, in the earlier half of the seventeenth century, Count John Spork was the subject of sundry attentions from the inquisitor, Anton Koniasch. The Count, says the author of *The Reformation and the Anti-Reformation in Bohemia*, kept a printing-office and an author [editor] in his castle; but his whole stock of books was confiscated through the influence of Koniasch, who also mutilated several thousands of Bohemian books with his own hand and struck out offending passages with ink. Spork served Austria with distinction in the Thirty Years War and in the war against the Turks, for which he was rewarded with a considerable sum of money.

Count Francis Anthony de Spork, son of the fore-mentioned, was born on March 9, 1662, at the castle of Hermann-Mestiz. He was educated from the age of eight years by the Jesuits at Kuttenberg and studied philosophy and law before he made a European tour lasting from 1680 to 1682. On returning to his domains on the attainment of his majority, he devoted himself to the efficient administration of his estates, giving the revenues to institutions of public and private utility. He founded three hospitals, gave a hundred thousand florins for the relief of the Turkish Christian captives, established three public libraries at Prague, Lissa and Koukous, caused to be translated from the French several works dealing with morals, which he distributed gratuitously. More than one hundred books were thus translated and distributed through his agency. He also introduced Italian opera into Bohemia

and built a theatre, to which he invited artists of all nationalities. His correspondence with the principal European scholars and artists of his time has been preserved in twenty volumes, for he gave up practically the whole of his life to the propagation of art and literature in Bohemia. He set aside a part of his income for the decoration of his magnificent palaces and residences and distinguished visitors, kings and princes even, from all parts of Europe accepted invitations for the brilliant parties which he organized. In 1695, when famine was at its height, he distributed corn and money with a princely hand. He founded the Society of St. Hubert, the active members of which devoted themselves to the care of the sick poor and of this society Emperor Charles VI of Bohemia and other European sovereigns became members. He set aside the total income from one of his estates for the upkeep of this society. He also gave large sums of money to the Brothers of Mercy and at his hospital at Koukous he made provision for the constant reception of one hundred patients, who not only paid nothing for their treatment, but also received from him a weekly allowance of money for any personal requirements.

This was the man, called by Michaud "the ornament of the Bohemian nobility," whom the Jesuits set out to crush. In his benefactions he had ignored that society; therefore they hated him, asserted that he was heretic and that his large and magnificent library contained a large number of dangerous works. Spork repulsed their attacks with a shower of satirical pamphlets. They retorted by succeeding, after long endeavours, in arousing suspicion concerning him in the mind of Charles VI, who had made him successively Chamberlain in 1690, Governor of Bohemia in 1691 and Privy Councillor in 1692. The Jesuits, however, accused him of working against both the Church and the State. Eventually Charles VI ordered an inquiry and the Count was arrested in the dead of night. His library was confiscated and the whole contents burned, without any attempt to examine or read the books. A charge of high treason was preferred in 1729, when the Count was sixty-seven years of age. The trial lasted for seven years and might have been protracted several years longer, had it not been for the intercession of the Duke of Lorraine, who had been initiated into Masonry in 1731. The Count's complete innocence was established, he was restored to all his former dignities, and his accusers were forced to make public amends. But the Count was a broken man—no apology, no recompense could restore to him the health of which his accusers had robbed him and, on March 30, 1738, he passed into eternal rest at his castle of Koukous, a martyr for spiritual light and liberty, his remains being deposited in the chapel he had prepared in his lifetime for their reception.

When Count Francis Anthony was initiated into Freemasonry is not known. One account says he was initiated by Anthony Sayer, the first Grand Master of England, in 1717; another that the initiation took place in Holland at a later date, but as he was the founder of the very first Lodge established in Bohemia, at Prague, in 1726, it is probable that his initiation took place in one or other of the countries mentioned. At the end of the seventeenth century there existed in Bohemia a society known as the Hackebrüderschaft, or the Brothers of the Hatchet. Each

member always wore its emblem—a small hatchet; the form of obligation on admission was " by the old hatchet " and one of the rules was that " no one should be admitted a member whose helve did not fit the old hatchet." The society aimed at the exercise of a true, faithful, and sincere friendship. In all probability it was the remnant successor of two societies, one the Brotherhood of the Hoop and Mallet, which had existed in Bohemia in the fourteenth century, whose emblem was a hoop within which was a hanging mallet. Although it was a simple guild of Hoopers, it admitted nobles, knights and clergymen into its ranks and had King Wencelaus at its head. The principal objects appear to have been the exercise of works of charity and the erection and endowment of churches. The society became a victim to the Hussite wars. The second society was the Friends of the Cross, an offshoot of the Bohemian Brethren, whose correct title was " Brethren of the Law of Christ " and their aim was the spread of brotherly love among all mankind, assisting the poor and orphans and the publication of good books for the people. Side by side with these Friends of the Cross existed Lodges of Operative Masons. Count Francis Anthony de Spork was a member of the Society of the Friends of the Cross and, if his initiation into Masonry took place in Holland, the venue was clearly one of the Operative Lodges, since Speculative Masonry, as it was known after 1717 in England, was not then in existence in Holland.

The jewel of the Three Stars (Masonic) Lodge founded at Prague by the Count, of which he was the Master, is still in existence. It consists of a Maltese cross enamelled blue; the principal limb exhibits the figure 3; the centre the letter S; and the three other limbs cherubs' heads, each with four wings, all in silver. There also exists a medal struck in commemoration of the foundation of the Lodge, which has, on the obverse, a portrait of de Spork and on the reverse the New Jerusalem of the Apocalypse (square with twelve gates in the centre), a lamb on a mount and, above all, the name of God in Hebrew irradiated.

The members, writes Lad. de Malczovitch, consisted for the greater part, of members of the nobility and included Counts Wrbna, Paradis and Kaiserstein. Authors and scholars, who belonged to the upper commoners, were not excluded and amongst these was Gottwald F. Stillenau, Count Spork's private secretary, a very learned man, who afterwards went as Masonic delegate to Holland in order to secure a continuous intercourse between that country and the Prague Lodge. He was the author, under the pseudonym of Ferdinand von der Roixas, of a biography of Spork, in which he sharply castigates the Jesuits. The meetings of the Lodge were held in the Angelus Garden of one of Spork's palaces, the garden taking its name from Angelus de Florentia, an Italian physician to Emperor Charles IV of Bohemia, who lived there in the fourteenth century, where also was erected the first botanical garden in Europe. The Lodge suspended working on the arrest of Spork and did not resume its sittings until 1735, when it was known the trial would end favourably to the accused. Count Ferdinand Paradis, an earnest Mason, was then elected Master, but committed the blunder of permitting politics

to be discussed within the walls of the Lodge, the meetings of which were held in his palace. The members of the Lodge were divided into three political parties: Bavarians, to which Paradis belonged, which aimed at getting rid of the Austrian rule and placing Charles Albert, Elector of Bavaria, on the Bohemian throne; Austrians, who remained faithful to the Hapsburg dynasty; and Neutrals, who took neither side and disapproved of the introduction of political matters into a Masonic Lodge. The result was the secession, in 1738, of the Austrians, who formed a new Lodge and the Bavarians, who remained behind, changed the name of the Lodge from the Three Stars to the Bavarian, Count Paradis still remaining Master. The Lodge was frequently visited by General Count Frederick August Rutowsky, Grand Master of the Saxon Lodges, who endeavoured to spread Masonry in Bohemia by the establishment of new Lodges in various parts of the country, a start being made at Leitmeritz—the centre of what is known as the Bohemian Paradise—by the foundation of the Lodge Sincérité. Both the Prague and the Leitmeritz Lodges applied, in 1742, to Berlin for Warrants which were granted and which gave authority for the working of the fourth or Scotch Degree, in addition to the three Craft Degrees. The victorious advance of the Austrian troops, however, put an end to all Masonic activity and, when Prague was retaken in 1742, the Bavarians, Count Paradis among the number, had to take refuge in flight. Count Paradis and a colleague named Kaiserstein returned after some years and, by the intercession of Francis I, were pardoned and recovered their confiscated estates. Another prominent Freemason of that time, named David, was sentenced to death and the sentence was actually about to be carried out on June 28, 1743, when he received a reprieve on the scaffold, the sentence being commuted to imprisonment for life.

In 1741 the Austrian seceders from the Three Stars Lodge formed another Lodge, of which they elected Count Sebastian Francis Joseph Kinigl, then only twenty-one years of age, Master. As a reward for its loyalty, this Lodge is said to have been publicly recognized by an Act dated October 17, 1742. The Neutrals of the original Three Stars Lodge also established a separate Lodge in 1741 and, in accordance with the attitude they had before adopted, forbade the discussion of any political matters within the Lodge. In 1743 all three Lodges amalgamated as the Three Crowned Stars Lodge, with Count Kinigl, who had worked hard to bring about this amalgamation, as Master. The By-laws of this new Lodge put a ban upon politics, with the result that some of the Bavarians refused to join and founded a separate Lodge on their own account, which they called the Three Pillars. They numbered several noblemen among their members. The archives of the Three Crowned Stars Lodge (see *Ars Quatuor Coronatorum*, vol. v, p. 189) were afterwards taken to Hungary and are now kept at the Castle Dégh, Veezprèm (a city once in Turkish possession, as a tall minaret there testifies); these prove that the Prague Brethren maintained a brisk correspondence with the Saxon Lodges, particularly with the Lodge of the Three Pomegranates at Dresden, from which the Lodge of the Three Crowned Stars sought in 1763 to obtain a Charter to work the Clermont

Degrees. The story summarized (it is told in detail in the *Ars Quatuor Coronatorum*) is as follows:

On August 5, 1763, the Prague Brethren sent a formal application to the Mother-Lodge of the Three Pomegranates for the Clermont Warrant, the application being signed by, amongst others, Count Francis Charles Clary Aldringen; Count Philip Clary Aldringen; Count John Lützlow; Count Francis Charles Martinitz, Inspector and Royal Chamberlain; Baron Charles William Sköllen, a Saxon by birth and a Captain in the army; John Francis de Goltz; Baron John Charles Furttenburgh; Lieutenant and Quarter-Master Leopold de Pracht, afterwards Colonel and Governor; and Joseph Francis Martinelli. Among the other members of the Lodge, whose names do not appear in this application, were Lieutenant-Colonel Baron Charles Frederick Schmidburg; Chamberlain and Colonel Count Joseph Thun, afterwards Major-General; Count Caspar Herman Kinigl, son of Count Sebastian Kinigl, the first Master of the Three Crowned Stars Lodge; and Baron James Brady, an Irishman by birth, a Captain in the Grenadiers, a valiant soldier, who afterwards became Colonel and Chamberlain and obtained the highest military distinction known in Austria, i.e. the Cross of Maria Theresa. He had been initiated in Vienna on June 18, 1762 and in the same year joined the Three Crowned Stars Lodge at Prague, in which he was raised on June 24, 1763 and received the Scotch Master's Degree on November 4, 1764. Barons Sköllen and Furttenburgh were despatched to Dresden to present the petition and to receive the Warrant, in which errand they were successful, after encountering many difficulties. In the end they not only obtained a patent for a Clermont Chapter to be attached to their Lodge, but they also secured a patent for the whole realm of Bohemia, authorizing them to establish Chapters and generally to act with the authority of a governing Jurisdiction. In consequence of the death of the Elector August, however, when no Saxons were allowed to leave Dresden, it was not possible for the new Chapter to be consecrated by the Dresden authorities, but in a letter dated November 25, 1763, the Prague Brethren received instructions to proceed with the work. The Chapter was duly established, but, beyond the Founders, only two Brethren appear to have been admitted to membership, viz. Lieutenant-Colonels Pracht and Schmidburg. The Founders wrote to Dresden that they were exercising caution and wanted to proceed slowly, but, as a matter of fact, they were prevented from making any progress, because neither of the two delegates who had journeyed to Dresden remembered the Clermont explanation of the Hiramic legend and the Dresden Brethren were forbidden by their *Constitutions* from committing it to writing. About this time several Rosicrucians were arrested by order of the government and it was an open secret that some of the members of the Three Crowned Stars Lodge belonged also to that Order, the Black Rose being the name of the Prague Rosicrucian Circle. The greater number of the arrested Brethren were merely imprisoned for a few days, but the Secretary of the Circle, a man named Kozaro, had to stand in the pillory, not because he was a Rosicrucian, but for other offences he had committed. The confusion of Freemasonry with Rosicrucianism,

however, reflected on the Lodge and the outcome was the issue of an Imperial edict forbidding Freemasonry and Rosicrucianism alike. Many Freemasons in consequence gave instructions for their names to be expunged from the Lodge records, for fear of arrest and trial, but many others signed a declaration that they wished to be regarded as faithful members of the Lodge. These afterwards joined another Lodge, called Furttenburgh's Lodge, because it was established by him and notwithstanding the fact that he was known to be a member of the Black Rose Circle.

According to Lawrie, Freemasonry was introduced into the province of Bohemia (Prague) in 1749. He speaks of the members as *Scotch Masons*, and the probability is that they were "Scots Degree" Masons. Subsequent writers have, however, stated on the strength of this passage that the Grand Lodge of Scotland warranted a Lodge at Prague, a conclusion which is not supported by any evidence which has come under notice.

Czecho-Slovakia

Czecho-Slovakia is a republic, formed and proclaimed in 1918, from parts of former Austria-Hungary, comprising Bohemia, Moravia, Slovakia, autonomous Ruthenia, and most of Austrian Silesia, with small parts of German and other Austrian territory. Its population in 1910 was about 4,000,000.

TWO GRAND LODGES

In Czecho-Slovakia there are two distinct Grand Lodges. One of these is that called The Grand Lodge Lessing Zu den Drei Ringen (Lessing of the Three Rings), which has 20 Lodges and some 925 members. This is composed of a German membership. There are some three and a half million Germans in the population of the country, which will represent about one-fourth of the total population. This Grand Lodge is apparently quite regular.

Up to a very recent date, there has been much coldness between this Grand Lodge and the National Grand Lodge; but this has happily passed, and there is intervisitation.

A DESCRIPTION BY ONE WHO HAS MADE EXAMINATION

A very interesting account of Masonry in Czecho-Slovakia with particular reference to the National Grand Lodge, has been written by Past Grand Master John H. Cowles, Sovereign Grand Commander of the Scottish Rite, and is published in the December 1928 number of the *New Age Magazine*. From it we quote:

FREEMASONRY IN CZECHO-SLOVAKIA

In Bohemia, which is in the centre, and in Prague, the capital of Czecho-Slovakia, there have been for ages traditions of truth and brotherhood, and the principles that are the foundation of the Masonic fraternity have been known. Long ago they were exemplified in the lives and characters of the country's national heroes—John Hus, Christian martyr, and Jan Komensky, teacher

of nations. Therefore it would seem fertile soil for Freemasonry. The tradition is that Count Sporck obtained the degrees of Symbolic Masonry in England and secured a charter for a Lodge in Prague in 1726, which is only nine years after the Grand Lodge of England of to-day was founded. Other Lodges sprang from this one and soon there were five Lodges working, with a bright future for further progress. This was not to be, however, for Emperor Joseph II, a staunch friend of Freemasonry, died, and the institution was suppressed and prohibited in the Austrian Empire, of which Bohemia was a subject nation. Joseph II was the son of Francis I, who was a Mason and the husband of Maria Theresa, a loyal Catholic sovereign and bitter opponent of Masonry. Spasmodically a Lodge or two would have secret meetings and it is said that some few Masons continued to meet privately at homes, but after about sixty years the institution was no longer heard of. Still there were Bohemians who would, from time to time, become Masons in other lands, and in Prague there was a Lodge which had a charter from the Grand Lodge of Hungary working stealthily, the membership composed of Czechs and Germans.

On October 26, 1916, which was just two days previous to the country's gaining its independence, 15 of these Brethren met and decided to form a Czech Lodge in Prague. In May, 1919, seven of these Brethren proceeded to constitute provisionally a Lodge, to be named Jan Amos Komensky. About the same time, an official representative of the Grand Lodge of Italy aided in establishing a Lodge under the obedience of that Grand Lodge, naming it Narod (Nation) and of the date of June 20, 1920. On October 20, 1920, 28 Rijen (meaning 28th of October, day of Independence) Lodge was organised, and Dilo (Work) Lodge was organised on November 5, 1920, both under the Grand Lodge of Italy. On June 25, 1922, Joseph Dobravsky Lodge began its career, and in Feb. 1923, the Czecho-Slovakian National Grand Lodge was organised, separate and independent of any other Masonic body and sovereign within itself. It adheres to the Ancient Landmarks, requires a belief in God, and the Bible is one of its Great Lights. Other Lodges have been chartered by this Grand Lodge until now there are nine, and one in process, with a total membership of about 400.

There is also a Grand Lodge working in the German language, which is also sovereign and independent and professes the principles and conforms to the same ideals and customs as all regular Grand Lodges.

These two Grand Lodges are on excellent terms and are working together for the general good. The German-speaking Grand Lodge has about 20 Lodges, with approximately 800 members, or about double the membership of the Czech Grand Lodge. If a German asks a Czech Lodge to receive his petition, he is directed to apply to one of the German-speaking Lodges, and vice versa. These two Grand Lodges set an example worthy of emulation and which others might follow with profit and honour.

The correct name of the German Grand Lodge is Grossloge Lessing drei Ringen, but I am unable to give the names of the officers and their addresses. In the Lodges of Czech Brethren, the time between the degrees is about a year, and the fee for degrees is not arbitrarily fixed. For instance, the fee may be said to be 600 kronen; however, after the petitioner is fully investigated, the Master of the Lodge knows all about his income and his obligations (the investigation is very thorough) and if, in the Master's judgment, he is not able to

pay that much, the candidate is so informed and the amount fixed at what he can pay without injury to himself or his family. On the other hand, if he is able to pay more than the 600 kronen, he does so, the amount being decided according to his ability to pay. The reason given for this unusual custom is that many of the college men, scientists, historians, teachers, professors, etc., who would make good Masons and whom they want to take in, receive scant compensation; while those who have fair returns for their services or from their businesses, are able to pay more and thus balance things up. It is claimed that this works well.

Masonry is young in this land, but the future is promising. Already two members of the Cabinet, four or five Foreign Ministers, five or six Consuls and other men of prominence in governmental, educational, and professional affairs are among the membership. They have no Masonic Temple, but expect some day to have one worthy of them. Their enthusiasm, devotion, and faith will surely bring about the realisation of this desire.

CHAPTER XVI

FREEMASONRY IN RUMANIA AND JUGO-SLAVIA

RUMANIA

WHILE much has been said and written about early Freemasons and alleged Masonic activities in Rumania as far back as the eighteenth century, there is no reliable evidence, writes Ossian Lang, the Grand Historian of the Grand Lodge of New York, that Masonic work got under way much before the second half of the nineteenth century.

In 1856 a Lodge was established at Bucharest by the Grand Orient of France under the name of *Steaua Dunarei*, "Star of the Danube." This Warrant was authorized by Prince Lucian Murat, then the Grand Master. The first enthusiasm having waned, the Lodge became negative and remained so from 1860 until its revival in 1863. Thenceforth it was known by the name of *Inteleptii de Heliopolis*, "Sages of Heliopolis." Soon other Lodges arose under Charters from other Grand Lodges; amongst these, the Grand Orient of France, the Grand Orient of Italy, the Symbolik Grand Lodge of Hungary and two of the Grand Lodges of Germany.

A little more than fifty years ago, wrote Ossian Lang in 1926, in his exhaustive survey of the subject, Freemasonry reached the summit of its earlier usefulness. Many of the leading men in the nation, in arts and literature, in education and in business, were identified with it. The people generally regarded it with respect. It was then that General Cotescu sought to unite the Lodges of all Jurisdictions in a National Grand Lodge, but failed to accomplish the object. Captain Constantin Moroiu, whose aid he had enlisted, now took the matter in hand himself. Moroiu had become a Master Mason in 1875, in his native city of Bucharest. He was then thirty-five years of age.

In 1880 twenty Lodges united in the formation of the National Grand Lodge of Rumania. Moroiu assumed the office of Grand Master and soon entangled the Craft in an amazing mesh of extravagances. In the course of his administration he grafted all sorts of Degrees upon the Fraternity. Starting, in 1881, with the Rite of Memphis, 95°, he formed next the Supreme Council of the Ancient and Accepted Rite, 33°. A Supreme Grand Chapter of Royal Arch Masons followed. The so-called Swedenborgian Rite was also added. Of all these creations he made himself and remained the titular head and virtually proprietor. He trafficked, besides, in occult Degrees, of one kind or another—anything and everything that appealed to mystery mongerers and the petty ambitions and vanities of men, as impervious as himself appears to have been to the root principles of Freemasonry. In 1913 the National Grand Lodge was virtually dead, though Moroiu kept up the

pretence of an organization for some time longer. Finally, about 1913, he closed its doors. He died shortly afterwards.

Already, by the end of 1905, the Moroiu organization had become insignificant. While the impression was given abroad that from six to eight Lodges were in existence, with a membership of 300, there was only one Lodge of 29 adherents. This Lodge would meet alternately as *Steaua Dunarei* and *Propaganda lui Memphis*. In January 1906 twenty Masons of this group withdrew and constituted a Lodge which they called România, under a Warrant granted by the Grand Orient of Italy. In 1907 nine of the latter group demitted and formed a Circle or Club which, five years later, became Lodge *Unirea*, under a Charter from the Grand Orient of France.

At the beginning of the Great War in 1914, there were in Rumania only four active Lodges. Of these, three were constituted by the Grand Orient of France: *Les Disciples de Pythagoras*, at Galatz; *Le Phare Hospitalier*, at Bralla, both established in 1865; and *Unirea*, at Bucharest, established in 1912. The fourth Lodge, called *Sapienta*, worked at Bucharest under a Warrant from the German Grand Lodge *Eintracht* at Darmstadt. Only two of these Lodges survived the War; these were *Les Disciples de Pythagoras* (1865) at Galatz and *Unirea* (1912) at Bucharest.

In August 1919 Jean Pangal established the Supreme Council of Rumania, assuming the title of a Sovereign Grand Inspector-General. No record of his initiation exists. He appears to have had, as coadjutor, one Jean Pélissier, whose acquaintance he had made in Paris, when he was serving as secretary of the National Council of the Rumanian Unity. This new Council assumed the name of the "Organization of the Independent Rumanian Masonic Order" and was undoubtedly inaugurated in opposition to an alleged "American Grand Lodge of Rumania." In order to regularize his "Order," Pangal applied to the Grand Orient of France "for a General Deputation to regularize the Organization of the Independent National Rumanian Masonic Order." On December 18, 1921, the Council of the Grand Orient extended recognition to the Supreme Council of Rumania and authorized an exchange of representatives. Pangal now proclaimed his "Organization" to be the sole, rightful, independent, sovereign Masonic governing body in and for the Kingdom of Rumania, which he did in a memorial to the Masonic International Association, which was published in the *Official Bulletin* of that body in the number for July to September 1922. The Grand Lodge of New York, however, claimed that Pangal's body was irregular, that he had never been initiated into Masonry and that his sole claim rested upon the fact that he had purchased from Bibescu, 33°, son-in-law of Moroiu, the archives, seals and other objects of the former National Grand Lodge, when Bibescu was proclaimed Honorary Grand Master of the Pangal National Grand Lodge. One of Pangal's claims was that his Grand Lodge was "accomplished by virtue of a Deputation emanating from the Grand Lodge of Ukraine," but there was never such a body, according to these claims. Moreover, on further inquiry, the Grand Orient of France broke off all relations with the Pangal formation.

On December 16, 1922, through the instrumentality of an Armenian, named Norandunghian, a member of the 33rd Degree of Turkey, a patent was secured from

the Supreme Council of France authorizing the establishment of a Supreme Council for Rumania, on condition that the Norandunghian-Pangal organization would drop the Higher Degrees of the Grand Orient of France, though the Lodges might, if they chose, remain in fraternal relations with the latter body.

Later, on January 11, 1925, Pangal notified the Grand Orient of France that, thereafter, his Supreme Council would exercise exclusive control over all higher Degrees conferred in Rumania. He also withdrew the representation of the Supreme Council of Rumania near the Grand Orient of France, thus breaking off relations with the body that had given him his first endorsement.

With regard to the alleged " American Grand Lodge of Rumania " to which reference has been made; in August 1920, one Charles Blumenthal, claiming to represent an American Grand Orient of Universal Freemasonry, initiated nine candidates, conferred upon them the 33° and formed them into a Jacob Schiff Lodge, No. 7. He is then said to have disappeared. One Bercovicz then appeared on the scene and offered to have Blumenthal's initiates regularized by an outstanding American Masonic authority, which turned out to be the spurious American Federation of Freemasonry, which had its headquarters at Salt Lake City, the founder and proprietor of which, McBlain Thompson, was, in 1922, convicted of fraud and sentenced by a United States District Court in Utah. Bercovicz, however, in December 1920, received the desired authorization and organized a Lodge, known as the McBlain Thompson Lodge, No. 1. This Lodge immediately transformed itself into the American Rumanian Grand Lodge of the Antient and Accepted Scottish Rite. Additions were made to the membership and, within a short time, a second Lodge was created, which took the name of Steaua Dunarei, in memory of the first Masonic Lodge in Rumania.

Early in 1922, the so-called American Grand Lodge of Rumania sought to obtain recognition from the various Grand Jurisdictions of the world, particularly those of the United States of America. The endeavour was, however, nipped in the bud by Robert Judson Kenworthy, Grand Secretary of New York, who informed the officers of the Rumanian organization that they had neither legal nor moral right to constitute themselves as a Masonic organization. Many Freemasons, who had been regularly and lawfully initiated, had joined the Rumanian body under a misapprehension and they appealed to the Grand Lodge of New York for a Constitution, which would regularize Rumanian Freemasonry. As the outcome of this appeal, a Lodge composed entirely of Master Masons, was formed at Bucharest in September 1922, under a special dispensation issued by Arthur S. Tompkins, Grand Master of New York. Three Lodges were then instituted in due form, viz. Romana, No. 1; Steaua Dunarei, No. 2; and Redesteptarea, No. 3. These received Charters from New York, which were issued under a prohibition that they must not form a Grand Lodge or join with others in such formation, without previous authorization from the Grand Lodge of New York. In 1925, four Warrants for new Lodges were granted by the New York Jurisdiction and approval was given for the formation of a District Grand Lodge

of Rumania, with General George Solacolu as District Grand Master and, at the same time, the prohibition against the formation of a Grand Lodge of Rumania was withdrawn.

In September of the same year, the Rumanian Lodges holding Charters from the Grand Orient of France united in the constitution of an independent and sovereign Grand Orient of Rumania and, in March 1926, this body adopted a Declaration of Principles, which fully met the requirements established by the Grand Lodge of New York as tests of the qualifications of a foreign sovereign and independent Masonic Grand Jurisdiction for fraternal recognition. Dr. Georges Gheorgian, the first Grand Master; General Georges Solacolu, District Grand Master and the appointed delegates met fully every test established by the Grand Lodge of New York for the determination of the qualification of a foreign sovereign and independent Grand Jurisdiction for fraternal recognition and the exchange of representatives. These include an unequivocal belief in the existence of God as the foundation of Freemasonry and the presence of the Three Great Lights in the Lodges while at work, chief among these being the Sacred Book of the Divine Law.

The last return available (1929) states that nine Lodges are working under the Symbolic Grand Lodge of Rumania with a total membership of 377 and other Lodges under the Grand Orient of Rumania; while there is also the National Grand Lodge of Rumania (reconstructed in 1923) with twenty-nine Lodges and 2,341 Brethren. Prince Georges-Valentin Bibesco is the Grand Master of the last-named.

In 1934 The Grand National Lodge of Rumania and the Grand Orient of Rumania formed the "Federation of Rumanian Masonry," which was duly recognised by the Grand Lodge of New York as satisfying its requirements.

Jugo-Slavia

Jugo-Slavia is a new geographical expression which has sprung into being since the Great War of 1914–18. It has been formed by the addition to Serbia of Slavonia and Croatia. It was, for a long time, part of the Empire of Austria but, previous to that, Serbia was a powerful independent nation and ruled over the whole of the Balkans.

It was in the second half of the eighteenth century that Freemasonry sprang into existence in that country. Among the foreign travellers to the Balkans were many Freemasons, who erected Lodges in Belgrade, Bucharest, Athens and Widdon. One of the most important members of the Belgrade Lodge was Mustapha Pasha, the Governor-General of Serbia, who was so humane to the depressed Serbs that he is cited in their national poems as "Mustapha Pasha, the parent of the Serbs." He was much hated by the despotic Janitschars, who were special favourites of the Sultan of Turkey, to whose people, the oppressors of the Serbs, nothing was sacred. Eventually he was foully murdered in Belgrade by a Janitschar, after Mustapha had assisted the Serbian insurgents against their oppressors.

There are, wrote Joy Aleksijevic, Master of the Pobratim Lodge, Belgrade, in 1911, some documents in existence, according to which, in 1848, there was a Turkish Lodge, named Alikotsch, in Belgrade, which counted a number of Serbians as its members and it was due to them that the antagonism was somewhat damped between the Serbs and the Turks. Then he continued (see *The Freemason*, December 30, 1911):

This Lodge followed its beneficent work up to 1862, when Prince Michael Obrenovitsch became ruler of Serbia. Various signs give reason to believe that he himself was a Freemason. During his short reign he planned the distribution of European Turkey among the Serbs, Greeks, Rumanians and Montenegrins. This plan, which is noteworthy in the history of the Balkan Peninsula, is so much more so because it was the work of the Freemasons. Prince Michael Obrenovitsch, a man of rare energy, patriot in the strictest sense of the word, was convinced that the liberation of the Christians from under the Turkish yoke could only be effected through a joint action of all nations interested in this liberation and he, therefore, obtained the consent of all the other rulers in the Balkans—i.e. of Montenegro, Rumania and Greece. Besides this, Prince Michael was in rather close connexion with those notable Freemasons, Garibaldi and Mazzini, who both considered this as a good idea and promised to assist Prince Michael with numerous volunteers. Not only his connexions with these well-known Freemasons, but also his generous actions show that he must have been a member of the Craft.

After the death of Prince Michael, the political circumstances in Serbia did not permit Masonic activity and, the Lodges being compelled to stop working, Freemasonry was abolished. Mention should, however, be made of two great Serbian writers of that period, who were members of the Masonic Order—Sima Milutinovitsch Sarajlija, a great classical and patriotical poet; and Dositeje Orradovitsch, the philosopher.

In 1876, through the initiation in Belgrade of the Italian Consul, Joanini, one Lodge, named the Balkan Light, was organized, which, in the wars of 1876–8 against the Turks, did good service in caring for the wounded. In 1881, the Serbian Federation League was founded: this counted among its members the best of Serbian intellectual society but, in 1883, on account of unforeseen political circumstances, this also was obliged to cease. After a pause of seven years, Freemasonry again became active and the Pobratim Lodge was established and started on its work on February 2, 1891, in a festive manner. This Lodge worked under the auspices of the Symbolic Grand Lodge of Hungary, in Budapest, until October 30, 1908, when, on the occasion of the annexation of Bosnia and Herzegovina through the Austrians, it declared its independence and was acknowledged by all Grand Lodges, under the name of the Independent Lodge of Serbian Pobratim in Orient, Belgrade.

Serbian Masonry called into life and organized a number of beneficial and patriotic associations. Foremost was the Serbian Patriotic Association, St. Sabbas, which has a fund of about a million francs and did much towards educating and

bringing up poor students of Serbian origin; the Association of King Stefan Detschanski, which had under its auspices the care and education of the deaf and dumb of the poor of Serbia; the Association for the Education and Care of Poor Children, which adopted the waifs of the poor, teaching them professions to make them independent for the future. They also organized the Association of Serbian Sisters, who, out of their own means, kept up a home for poor students, where the students received good food at a very low price. The Pobratim Lodge also organized, among its own members, a benevolent society, which distributed clothing and shoes to poor people. In addition to the Pobratim Lodge there were two other active Lodges in Belgrade, one under the auspices of the Grand Lodge of Hamburg, the other of the Grand Orient of France. Both were daughter Lodges of the Pobratim and in very close connexion with it.

Then, of course, came the hiatus caused by the Great War. Promptly upon the return of peace, however, the Masons of Jugo-Slavia took steps to place Freemasonry in their new kingdom upon a settled basis. Accordingly, on June 9, 1919, shortly after the formation of the new State of Jugo-Slavia, the Masonic Assembly was held with representatives from each of the six Symbolic Lodges in the kingdom and there was formed an independent Sovereign Grand Lodge under the name of the "Grand Lodge of the Serbs, Croats and Slovenes, Jugo-Slavia" with headquarters at Belgrade. Of the six Lodges, four had been chartered by the Grand Lodge of Hungary, one by the Grand Lodge of Hamburg and one by the Grand Orient of Italy, all of which released the Lodges from their allegiance. The new Grand Lodge was formed on regular Masonic standards, recognizing the Supreme Being, Anderson's *Constitutions*, the Landmarks, the Old Charges and agreed to conform to the approved regulations of Freemasonry. Some of the Lodges forming the Grand Lodge had become identified with the Supreme Council of the Ancient and Accepted Rite of Serbia and they were completely released by that body before participating in the Assembly and the Supreme Council agreed to restrict itself to all Degrees above the third.

There are now twenty-two Lodges in Jugo-Slavia, with a total membership of nearly 1,000. There must be twelve months' interval between each Degree. The Grand Master, George Weifert, one of the leading financiers of the country, had the Masonic Temple at Belgrade, which suffered severe damage during the bombardment, restored at his own expense.

There is also the Symbolic Grand Lodge Libertas, founded in 1927, which controls the work of three Lodges, Ljubav Bliznjega, founded in 1872; Prometej, founded in 1926; and Amicitia, founded in 1927.

CHAPTER XVII

FREEMASONRY IN TURKEY, GREECE, CYPRUS AND BULGARIA

TURKEY

"BEGINNING in 1820, a number of Masonic Lodges were organized from time to time in various parts of the Turkish territory, notably in Constantinople, in Macedonia, in Thrace, in Epirus, at Smyrna in Silicia, in Syria, in Palestine, in Mesopotamia and elsewhere, under Warrants from the United Grand Lodge of England and the Grand Orients of Italy, Spain, France and other Grand Bodies." Thus wrote the compiler of the report of correspondence of the Grand Lodge of the State of New York for 1923. The writer goes on to say: "Few Turks were to be found in these Lodges; the great majority of members were foreigners, Christians and Jews, the latter predominating."

Apparently, however, Freemasonry was known in Turkey a century before that date, for the writer of a letter which appeared in the *St. James's Evening Post* of May 24, 1738, says: "We hear from Constantinople that the Lodges of Smyrna and Aleppo are greatly increased and that several Turks of distinction have been admitted into them."

It was not, however, until February 3, 1748, that the first Lodge under a recognized authority was established in Turkey, at Aleppo, either by or under the auspices of Alexander Drummond, which was the first foreign Lodge on the register of the Grand Lodge of Scotland. According to Lawrie's *History of Freemasonry*, 1804, p. 165, Drummond, before receiving his Provincial Commission from the Grand Lodge of Scotland, "had taken up his residence at Alexandretta, in Turkey, and erected several Mason Lodges in that part of the country." The following appears in the minutes of Lodge Canongate, Kilwinning, Edinburgh, under date of April 8, 1752:

The Lodge being mett according to adjournment . . . at the same time a charter for constituting a Lodge at Alleppo was signed by the Most Worshipful Master and the other proper office-bearers of the Grand Lodge, also by the office-bearers of this Lodge.

An entry on June 24, 1760, in the same Minute-book, reads:

The R.W. Master Desired leave to resign that office, and having accordingly declared the Chair vacant, he proposed for his successor our R.W. Brother, Alexander Drummond, Esq., late His Majesty's Consul at Aleppo.

In 1762, Washington Shirley, Earl Ferrers, then Grand Master of England, appointed Dr. Dionysius Manasse as Provincial Grand Master "for all Armenia in

the East Indies" and his name remained in the official list until 1805. In 1769, the Grand Lodge of Geneva established a Lodge at Constantinople and, in 1787, another Lodge at Smyrna.

The Oriental Lodge, No. 687, under Charter from the United Grand Lodge of England, was founded as far back as 1856, and Alfred C. Silley, writing in *The Freemason* of October 1, 1921, says that, notwithstanding the many years of strife and trouble in the Near East, it has survived all other Lodges inaugurated since then. With the exception of the years of the Great War, it has continued working almost uninterruptedly during that long period and its meetings were resumed in the autumn of 1920. The Grand Lodge of Scotland, it may be pointed out, chartered two Lodges at Constantinople: Logos, No. 1083 and Paros, No. 1185, but, as there is no record of officers in the 1926 official list of Lodges, they have, evidently, ceased working.

In 1858, the Grand Orient of France established La Loge L'Étoile du Bosphore; in 1861, the Grand Lodge of Scotland established the Palestine Lodge, No. 415, at Beyrout; and, in 1865, the Grand Lodge of Ireland also set up a Lodge, No. 166, at Constantinople. Lodges were also established about this time by the Grand Orient of Italy.

On June 1, 1859, the Grand Lodge of England was informed by the President of the Board of General Purposes that a communication had been received from the Oriental Lodge, No. 988, at Constantinople, respecting the existence of irregular Lodges at Smyrna. The Board expressed the belief that the Lodges in question, named Ionic, Anatolia and Benzenzia, were irregular assemblies and that the so-called Grand Lodge of Turkey, formed of those three Lodges, was also an irregular body.

At the following meeting of Grand Lodge, held on June 23, the President of the Board called attention to what was called "The Grand Lodge of Turkey" and explained that it had been formed by a Brother who was at Smyrna at the end of the Crimean War and who, it was stated, although no proof had been brought forward, was in possession of an Irish Warrant. He stated that this Brother had made about twenty Masons, who had distributed themselves into three Lodges, which afterwards called themselves "The Grand Lodge of Turkey." He, therefore, moved "That the Masters of all regular Lodges be cautioned against receiving persons claiming admission, either as Visitors or Joining Members, on the ground of their having been initiated by such irregular Lodges in Smyrna," a resolution which was duly carried.

In 1861, the English Lodges were united in a District Grand Lodge under the British Ambassador, Sir Henry Bulwer, as District Grand Master, who was followed, in 1869, by John Porter Brown and, in 1873, by Stephen Scouloudi. There is now no District Grand Lodge under the English Jurisdiction.

From 1861 to 1869, a Scottish Rite Supreme Council for the Ottoman Empire, with its headquarters at Constantinople, was in existence, but in the latter year it became inoperative.

During the period 1865–77, there were a sufficient number of Freemasons

among Englishmen resident in Constantinople to keep several Lodges in existence and, in addition to the Oriental Lodge, referred to, there were the Bulwer Lodge (English), the Caledonian Lodge (Scottish) and the Leinster Lodge (Irish), in addition to the Bulwer Chapter of Royal Arch Masons. Unfortunately, the political troubles of Turkey and the resulting upset in finance following upon the Russo-Turkish War of 1876–8 affected trade to such an extent that many Englishmen were obliged to leave the country and, as a consequence, all the Lodges named, with the exception of the Oriental, closed down. It is gratifying, says Alfred C. Silley, to know that this, the oldest Lodge in Constantinople, managed to survive and is still working successfully, although the burden fell upon a membership never exceeding eighty, including country members.

After the Turkish Constitution was proclaimed, in 1908, the Grand Lodge of Scotland granted a Charter for the foundation of Lodge La Turquie, which was inaugurated in 1909, the membership of which was somewhat cosmopolitan, there being Englishmen, Turks, Syrians (both Arabs and Christians), Greeks, Armenians and Hebrews and the universality of Masonry was clearly depicted by the regular placing of the Bible on the pedestal and, on a small table close by, a Koran and the Talmud, upon which Mussulmans and Hebrews were respectively initiated and obligated. Unfortunately, the foundations of Lodge La Turquie were not " well and truly laid " and the Lodge is no longer in existence.

On July 13, 1909, a meeting was called, which was attended by the Masters of fourteen Lodges, then working in and near Constantinople, under Warrants from the Grand Orients of France, Italy and Spain, for the purpose of organizing the National Grand Orient of Turkey. Officers were elected at Constantinople on August 1, 1909, when Mehmed Talat, Vice-President of the Ottoman Parliament, was elected Grand Master. Eight Lodges joined in the constitution of the Grand Lodge, among them being one composed entirely of holders of the 33rd Degree of the Scottish Rite. Unhappily political agitation was introduced into the various units and the Grand Master became one of the leaders of the Young Turk revolutionary committee and assumed control of the Lodges, excluding all who were not in sympathy with the movement. After two years they released their stranglehold on the Lodges; Mehmed Talat resigned the office of Grand Master and Dr. Mehmed Ali Bey became his successor. Then came the Great War, when all Masonic activities of every description were suspended. At the conclusion of peace, they were resumed, Professor Bessim Eumer Pacha being elected to the position of Grand Master and, in 1923, the following declaration, in the name of the Grand Lodge, was issued :

The Grand Orient (Grand Lodge) of Turkey, which already has eliminated from its membership all undesirable elements and those which may compromise its character in any way whatever, promises on its part to examine in the spirit of conciliation all criticisms and objections which English Masonry may formulate, to the end that the foundations of a fraternal understanding may be established between their Jurisdiction and our own. The number of active Brethren in Con-

stantinople is, approximately, 500. The Grand Lodge, which has been installed in its own quarters since May 1, 1922, is using every effort to attract to participation in its labours at present unaffiliated Masons in Constantinople and in the provinces, whose number amounts to several hundreds. It is firmly resolved, also, rigidly to exclude all about whose character and motives there is the least doubt.

The Grand Orient (Grand Lodge) forbids all political or sectarian discussions in its temples. Admission is granted only to regular Masons.

The Supreme Council is allied with the Grand Orient (Grand Lodge) of Turkey by a concordat, defining their respective powers and recognizing the Grand Orient or the Grand Lodge of Turkey as the sovereign legitimate and regular Symbolic authority for the whole Ottoman Empire in everything concerning the three Symbolic Degrees.

The membership of the Lodges is composed of almost all the ethnic elements of the country, whether native or immigrant, or merely sojourning—Turks, Greeks, Armenians, Jews, Arabs, Kurds, Albanians, French, English, Italians, Slavs, Austrians, Slovacs, Hungarians.

As recently as October 1920, an Armenian Lodge, the Highasdan—a word meaning Armenia—No. 1185, was founded under a Charter from the Grand Lodge of Scotland, but this is no longer in existence.

The Oriental Lodge has always worked up to the standard of the Lodges in England and the principles and tenets of the Order have been upheld and maintained, pure and unsullied, so much so that all Lodges in Constantinople, with whom they are in relation, always look up to the leaders of the Oriental Lodge for guidance in all cases of doubt or difficulty and, when speaking of that Lodge, generally refer to her with respect, as the Mother of Masonic Lodges in Constantinople. The Lodge is a regular contributor to the funds of the three central Masonic Institutions in England.

The Sultans of Turkey were invariably friendly towards Freemasonry—indeed, the late Sultan, Abdul Hamid, contributed almost annually the sum of one hundred Turkish Liras (approximately £91) to the charity funds of the Italian Lodge.

John H. Cowles, Sovereign Grand Commander of the Northern Jurisdiction of the United States of the Ancient and Accepted Rite, who visited Turkey in 1926, wrote the following account of his experiences there :

I was surprised to find so many Lodges in Turkey under different Masonic powers. There are Lodges in Constantinople working under the English and Scottish Constitutions and one under the Grand Orient of Greece. All exchange visits with each other, except those under the English Constitution. These Lodges existed and were working before the present Grand Orient of Turkey came into being. There is a Chapter of the Rose Croix also, which is under the jurisdiction of the Supreme Council of Greece. These bodies under Grecian authority have had heavy responsibilities on them, because of the refugees, which they have carried through manfully, though with the greatest sacrifice.

The Grand Orient—and, like others in this part of the world, they prefer the word Orient to that of Lodge—requires upon the altars of the Lodges the Volumes of the Sacred Law—Christian, Mohammedan and Buddhist—and, of course, the Square and Compasses. Belief in God is necessary though the name He is known by may be different in the religions of the various members. Two columns, one with " J " and the other with " B " marked on them, are in every Lodge room and the two kinds of ashlars as well. In fact, the Lodge room I saw was like those at home, with, perhaps, the additions of transparencies on the wall containing words peculiar to Masonry. An unusual custom is followed in every Lodge just before closing, when two collections are taken up, one for fraternal assistance and one for educating poor children.

There are now twenty-one active Lodges, with a membership of 2,000, under the Grand Orient of Turkey, which is a sovereign and independent body, free from control of any other Masonic power. The present Grand Master is Dr. Takieddin Fikret.

There is also a Supreme Council of the Scottish Rite, with 250 members, which receives its members from the Lodges under the Grand Orient. The Supreme Council is a sovereign and independent body also, having control of the Degrees from the fourth to the thirty-third. There are three Chapters of the Rose Croix, one of which is in Smyrna.

The Grand Commander of the Supreme Council for several years past, Dr. Mehmed Aly, who has been a Mason for fifty-seven years, has just resigned on account of age and ill-health and has been succeeded by Dr. Takieddin Fikret. Dr. J. Souhami is the Secretary-General.

According to the latest return there are 25 Lodges with an aggregate membership of 2,600. In April 1929 the new Temple acquired by the Grand Lodge of Turkey was inaugurated officially by the Grand Master, the Hon. Edib Servet, assisted by all the Grand Officers. A substantial collection by the Brethren was handed over to the Fund for the Protection of Infants.

Lodge Selamet (Security and Peace) of Constantinople, of which the distinguished bacteriologist, Dr. Noureddin Ramik, is the Master, continues its splendid work for aiding intelligent Turkish children of poor parents to obtain secondary and superior education at home and abroad. Grand Lodge has assumed the protectorate of this benevolence and has extended the scope so as to aid needy children generally to obtain schooling adapted to their qualifications.

Greece

Freemasonry was late in obtaining a footing on the mainland of Greece, but some earlier accounts are extant from the Ionian Islands, which were once the prey of Naples, Genoa and Venice and were ceded to France in 1797. They were then successively taken possession of by Russia and Turkey in 1800, by France in 1807 and by England in 1809. In this last year the Grand Orient of France founded the Lodge St. Napoleon at Corfu and a second Lodge in 1810. In 1815 the islands were formed into the Ionian Republic, under the protection of England and Pythagoras Lodge, No. 654, to which a Royal Arch Chapter

was subsequently attached, was erected at Corfu in 1837. This was in active working, apparently, until 1894, when the Warrant was returned. About 1840 there was also a Grand Lodge at Corfu, with Angelo Calichiopulo as Grand Master. He died November 13, 1842, after which there is no further information concerning this Grand Lodge. From 1856 to 1860 the Lodge of Integrity, No. 771, met at the Citadel, Corfu. Another English Lodge, No. 1182, Star of the East, now No. 880, was established at Zante in 1862. This Lodge is still in active working under the jurisdiction of the United Grand Lodge of England.

On the mainland there was in existence in 1866 a Provincial Grand Lodge or Directory under the Grand Orient of Italy with eight subordinate Lodges at Syra, Athens, Piræus, Chalkis, Corfu, Patras, Lamia and Argos, dating from 1860 to 1866. In 1868 these eight Lodges, with the consent of the Grand Orient of Italy, formed themselves into the independent Grand Orient of Greece. To-day that Grand Orient consists of fifty-one Lodges with approximately 6,000 members. Nineteen of the Lodges meet at Athens, five at Salonika and the remainder in various other towns. The Grand Master is Militiade Pouris. This Jurisdiction is in communion with the Grand Lodge of England and with many of the European, American and Australian Grand Lodges. In 1872 a Supreme Council, in connexion with the Ancient and Accepted Rite, was formed, of which the present Supreme Grand Commander is Anastase Stoupis. This is entirely separate and distinct from the Grand Orient, although, of course, as in England, many Freemasons are members of both bodies.

Cyprus

The introduction of Freemasonry into Cyprus is very recent, dating only from April 7, 1888, when an application for a Charter was made to the United Grand Lodge of England for St. Paul's Lodge, No. 2277, which application was granted on August 1, of the same year, the Lodge being constituted on November 1 following, at Limassol. There were twenty-seven Founders and H. Sylvester was installed as First Master. One of the earliest initiates was Dr. John Karageorghiades, who became an ardent Masonic missionary and was the prime mover in the establishment of a second Lodge, Zeno, composed entirely of Greeks, subject to the Grand Lodge of Greece. This Lodge was established by fourteen Founders on November 15, 1893. Previously, in 1891, a Royal Arch Chapter had been formed in connexion with St. Paul's Lodge. In 1915, St. George's Lodge, No. 3135, was established at Nikosia, under the Grand Lodge of England, whilst Mark Lodges and Chapters of the Ancient and Accepted Rite, the latter under the jurisdiction of the Supreme Council for Greece, have also been founded. Efforts are now being made to establish a Lodge in Kyrenia, the only one of the six towns on the island where a Lodge is not working. Christophorus G. Toraritis is Grand Inspector-General for the Island of Cyprus under the Grand Lodge of Greece, which is in communion with the United Grand Lodge of England and other Jurisdictions.

Bulgaria

We learn through the International Bureau for Masonic Affairs, Switzerland, that a so-called Grand Lodge of Bulgaria was formed at Sofia on November 27, 1917. This seems to have been the work of a single Lodge " Zaria " at Sofia. It claims jurisdiction over all the " Lodges, hearths and brethren of the First to the Third degree " throughout the kingdom. The Lodge " Zaria " was founded by the Grand Lodge of France and its action in setting up independently was with the approval of that Grand Body and, as claimed, " in perfect agreement with the brethren, members of the Masonic hearths dispersed over the different districts of the Bulgarian fatherland." The new body is dedicated " to the glory of the Grand Architect of the Universe," and pledges itself to follow " strictly " the " fundamental principles of Universal Freemasonry." In fact, no exception can be taken to its declaration of principles. It will use " the statutes, general rules, rituals and mementos," of the Grand Lodge of France until its own can be elaborated. It appeals for general recognition.

Bulgaria in the World War so discredited all things Bulgarian and it appearing that this so-called Grand Body has been formed by a single Lodge, we do not recommend its recognition.

Political upheavals in the Kingdom made desirable the temporary suspension of Work in the Lodges. Labour was later resumed.

The Grand Lodge of Bulgaria grew out of the Lodge Zara (transl. Dawn), which was instituted in 1914, under authorisation emanating from the Grand Lodge of France. Three years later the Grand Lodge of Bulgaria was established, and is the only independent and sovereign Masonic authority in the Kingdom. It is composed of six Lodges and five Circles which latter correspond approximately to authorised Masonic Clubs. The total number of members is slightly in excess of 350.

All candidates for initiation are required to express belief in the existence of a Supreme Being designated in the Ritual as the G. A. U., in whose Name all Lodge Communications are opened and conducted. The Bible is always opened and conspicuously displayed in the Lodges, while at work; it also occupies a prominent place in Grand Lodge, and is never removed from its position in front of the dais occupied by the Grand Master.

Sofia is the seat of the Grand Lodge.

PROMINENT CHURCHMEN

MEMBERS OF THE

MASONIC FRATERNITY

PROMINENT CHURCHMEN

MEMBERS OF THE

MASONIC FRATERNITY

SAMUEL SEABURY
1729–1796
First Bishop of the Episcopal Church in America

GREGORY T. BEDELL, SR.
1793–1834
Rector of St. Andrew's Church, Philadelphia, Pennsylvania

ALEXANDER V. GRISWOLD
1766–1843
First and only Bishop of the Eastern Diocese

HOSEA BALLOU
1771–1852
Universalist Clergyman

PHILANDER CHASE
1775–1852
Episcopal Bishop

THOMAS STARR KING
1824–1864
Unitarian Clergyman

THOMAS CHURCH BROWNELL
1779–1865
Bishop of Connecticut

JAMES E. FREEMAN
1759–1835
First Unitarian Minister of King's Chapel, Boston

WILLIAM H. ODENHEIMER
1817–1879
Episcopal Bishop of New Jersey

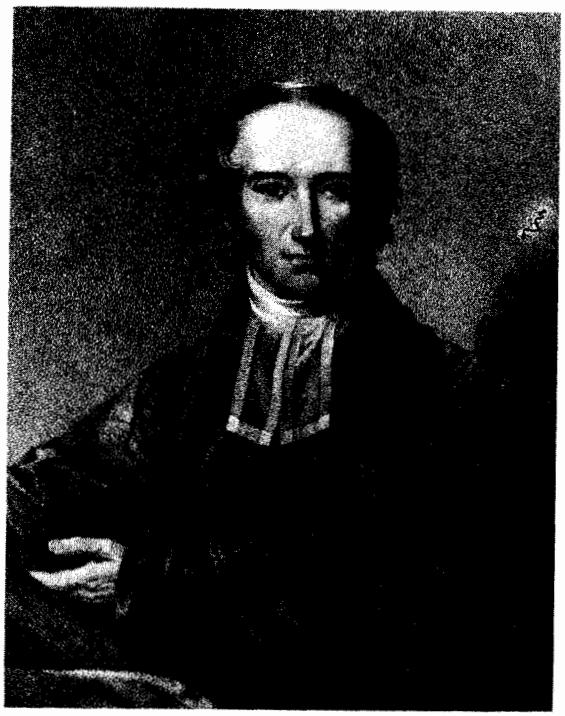
THOMAS CHALMERS
1780–1847
Celebrated Scottish Divine of Glasgow, Scotland

EDWARD BASS
1726–1803
First Bishop of Massachusetts

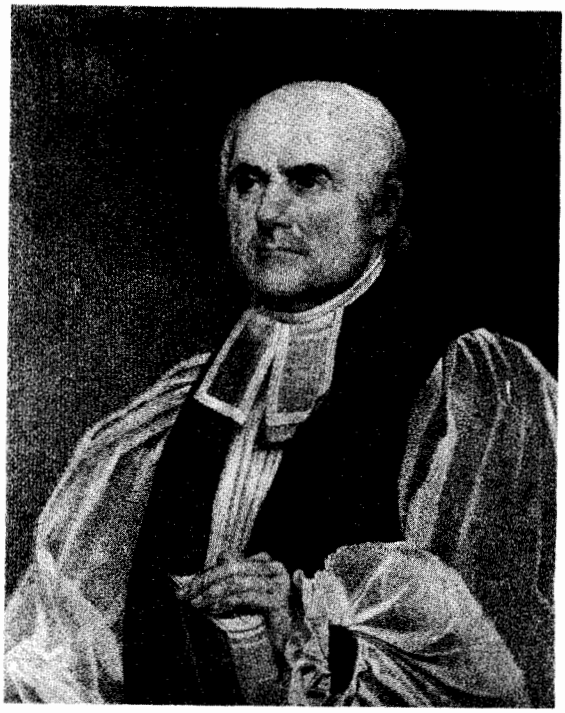
LEIGHTON COLEMAN
1837–1907
Bishop of Delaware

HENRY C. POTTER
1835–1908
Episcopal Bishop

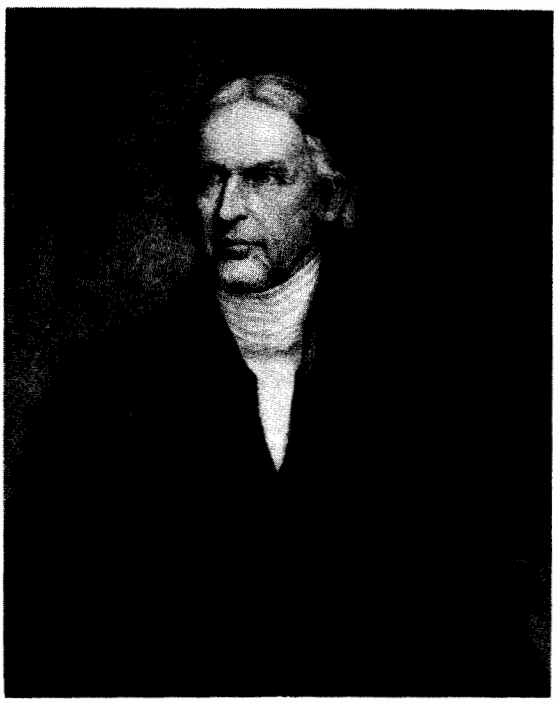
SAMUEL SEABURY



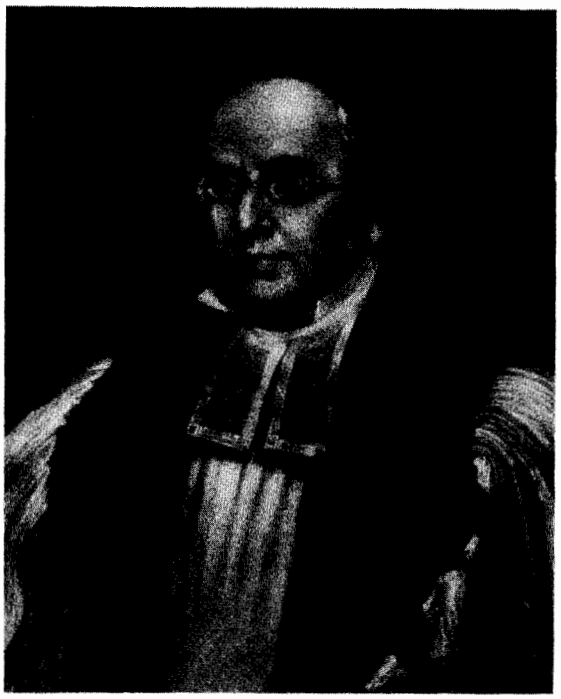
GREGORY T. BEDELL, SR.



ALEXANDER V. GRISWOLD

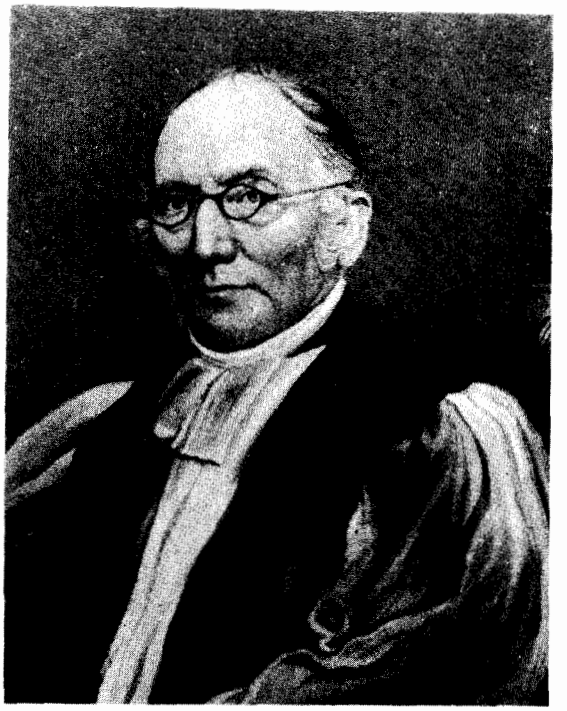


HOSEA BALLOU

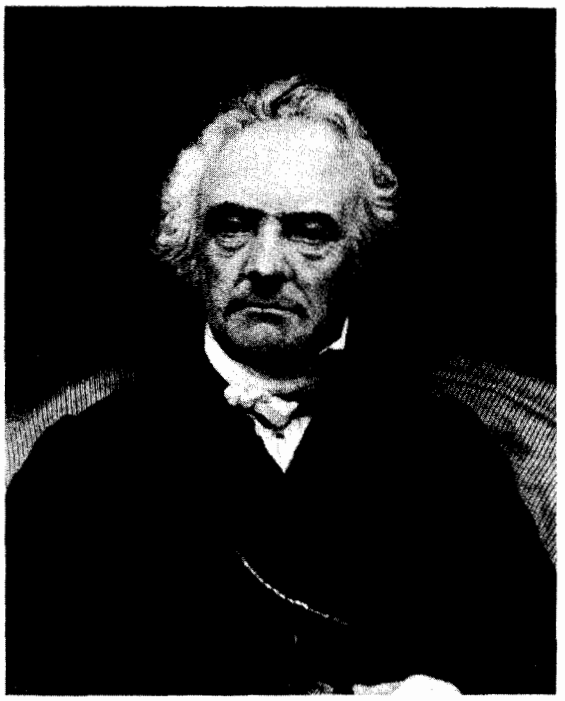


PHILANDER CHASE

THOMAS STARR KING

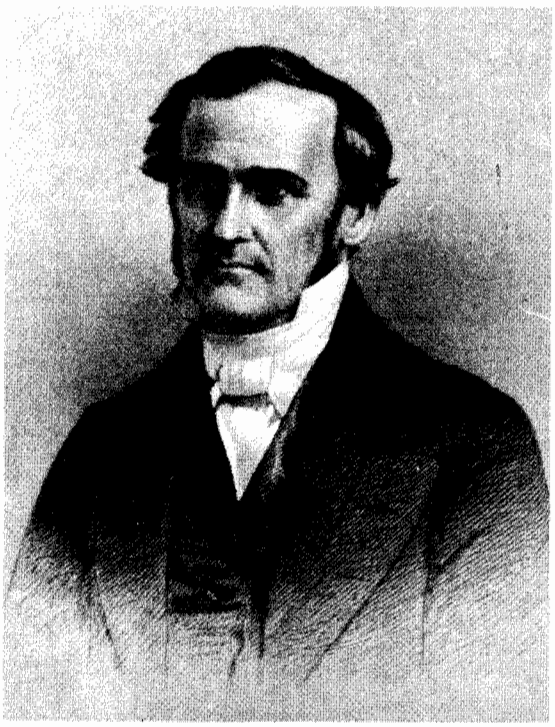


THOMAS CHURCH BROWNELL



THOMAS CHALMERS

EDWARD BASS



JAMES E. FREEMAN

WILLIAM H. ODENHEIMER

LEIGHTON COLEMAN

HENRY C. POTTER

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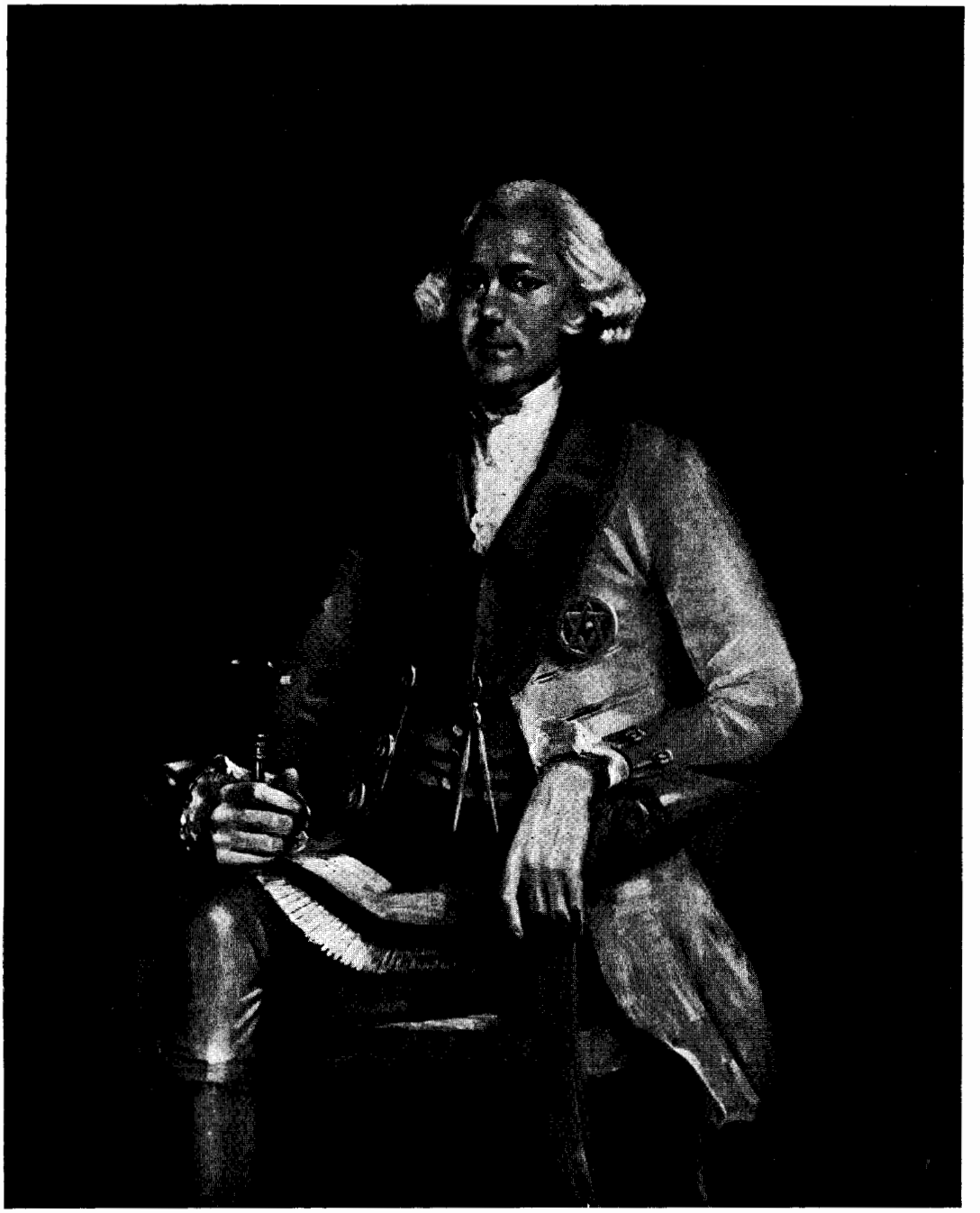
THROUGHOUT THE WORLD

VOLUME IV



From a painting by E. Wyly Grier.

R.∴ W.∴ Bro. Colonel William Jarvis, First Provincial Grand Master of the Provincial Grand Lodge of Upper Canada, Appointed by the Grand Lodge of England in 1792.

Between 1792 and 1800 all the Lodges founded in Lower Canada were under the authority of the Provincial Grand Lodge.

GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME IV

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NEW YORK

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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

REVISED BY DUDLEY WRIGHT

EDITOR OF THE MASONIC NEWS

THIS EDITION IN SIX VOLUMES EMBRACES NOT ONLY AN INVESTIGATION OF RECORDS OF THE ORGANIZATIONS OF THE FRATERNITY IN ENGLAND, SCOTLAND, IRELAND, THE BRITISH COLONIES, EUROPE, ASIA, AFRICA AND SOUTH AMERICA, BUT INCLUDES ADDITIONAL MATERIAL ESPECIALLY PREPARED ON EUROPE, ASIA, AND AFRICA, ALSO

CONTRIBUTIONS BY DISTINGUISHED MEMBERS OF THE FRATERNITY COVERING EACH OF THE FORTY-EIGHT STATES, DISTRICT OF COLUMBIA AND THE POSSESSIONS OF THE

UNITED STATES

THE PROVINCES OF CANADA AND THE COUNTRIES OF LATIN AMERICA

UNDER THE SUPERVISION OF

MELVIN M. JOHNSON

Past Grand Master of Masons in Massachusetts, and M .·. P .·. Sovereign Grand Commander of the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States

AND

J. EDWARD ALLEN

Foreign Correspondent and Reviewer Grand Lodge, Grand Chapter, Grand Council, Grand Commandery of North Carolina and the Grand Encampment K. T. of the United States

ILLUSTRATED

CHARLES SCRIBNER'S SONS NEW YORK

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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME IV

A HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOL. IV

CHAPTER I

FREEMASONRY IN THE DOMINION OF CANADA AND NEWFOUNDLAND

ALBERTA

CANON S. H. MIDDLETON

ADVENTURE, exploration, commercial enterprise, empire-building and missionary endeavour all played their several parts in bringing Freemasonry to the Province of Alberta. The early traders, Northwest Mounted Police and others, meeting as they ofttimes did around the camp-fire, trading-post, and barrack square, made themselves known to each other by sign, token, or symbol.

In the late '70's and the early '80's the frontier post of Edmonton was already famous as a meeting place for all sorts and conditions of men. That some were members of the Craft was obvious, for in 1882 a Lodge, under the caption of Saskatchewan, No. 17, was organised and received its Charter from the Grand Lodge of Manitoba. This was subsequently surrendered about the year 1890.

Meanwhile, the Masonic urge for a Lodge and official recognition was strongly felt in Calgary, where in May 1883 a notice was issued calling upon all Masons there to meet in Bro. George Murdock's store, which was then situated on the east bank of Elbow River. Although the meeting was held, as had been planned, only five Masons were present. They were: Bro. George Murdock, Bro. E. Nelson Brown, Bro. A. McNeil, Bro. George Monilaws, and Bro. D. C. Robinson. Although Bro. James Walker and Bro. John Walker had hoped also to attend, they were unable to do so. At this meeting the Brethren expressed the unanimous opinion that the time was not opportune for the formation of a Lodge; there being no suitable meeting place available; that the population was too scattered; and that there was not yet a sufficient number of Masons in Calgary to warrant such a venture.

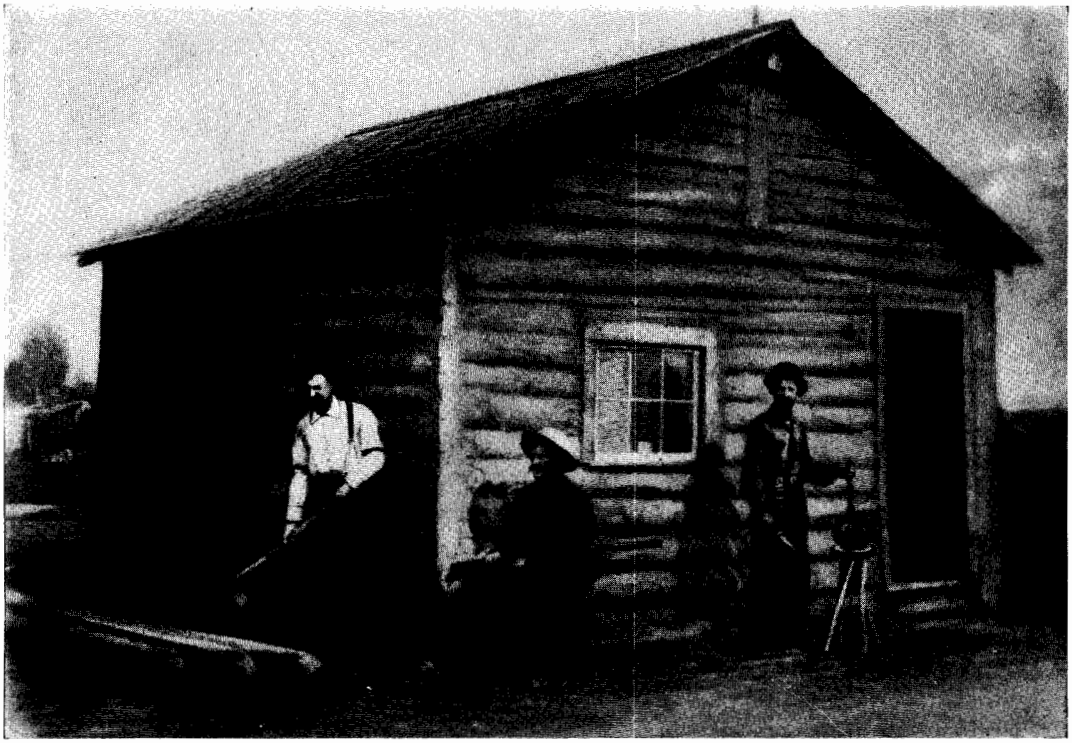
After a few months, however, with the advent of the railway, people began to arrive in greater numbers. On August 15, 1883, the Canadian Pacific Railway track was laid through the site of what is now the city of Calgary. A few days

later the first freight train arrived, bringing with it the first printing plant of what was to become *The Calgary Herald*. The initial issue of that paper carried a notice calling upon all Masons interested in the formation of a Masonic Lodge to meet in George Murdock's shack, east of the Elbow River. A photograph of this Masonically historic building is still preserved in the archives of Bow River Lodge, No. 1. To the surprise of all, a large number of Masons assembled. R. W. Bro. Dr. N. J. Lindsay, at that time District Deputy Grand Master for No. 1. (Essex) District of the Grand Lodge of Canada, was elected Chairman, R. W. Bro. George Murdock, Secretary. From then on meetings were held regularly every Friday night, an attendance Register was kept, and Minutes of all proceedings were recorded. No Masonic Work was done and no examinations were made, however, until the Petition for a Dispensation was about to be signed. This Petition was forwarded to the Grand Lodge of British Columbia.

After waiting for a period of from six to seven weeks for a reply, the Petitioners then sent a second application, this time to the Grand Lodge of Manitoba. A favourable reply was received from both Grand Lodges about the same time. Communications between Calgary and British Columbia at that time had to go from Calgary to Winnipeg, from there to Omaha, thence to San Francisco, and from that seaport to Victoria three times weekly. Under such troublesome conditions of transit, it was therefore considered advisable to accept the Dispensation offered by the Grand Lodge of Manitoba. Accordingly, the Dispensation was received on January 12, 1884, and the first meeting held on January 28 of that year.

R. W. Bro. Dr. N. J. Lindsay was designated first Worshipful Master. Subsequently he attended a meeting of the Grand Lodge of Manitoba, held in Winnipeg on February 11, at which Communication he was elected Junior Grand Warden. At that meeting a Charter was granted to Bow River Lodge, at Calgary, recorded as No. 28 on the Register of the Grand Lodge of Manitoba. On the Grand Register of Alberta this Lodge is now known as Bow River Lodge, No. 1. At the same Communication of the Grand Lodge of Manitoba in 1884, Charters were also granted to Lodges at Regina and at Moosomin. These three newly Chartered Lodges, together with the Lodges at Edmonton and Prince Albert, might legally have formed a Grand Lodge for the Northwest Territories, which at that time comprised the Districts of Saskatchewan, Assiniboia, and Alberta, all of which were ruled by one territorial government. But even at that date it was considered probable that Provincial formations were not far distant, and it was recognised that a Territorial Grand Lodge might eventually be broken by the ultimate division of the Territories into Provinces. It was accordingly decided to leave the matter in abeyance. The events which later transpired proved that those early Masons had been right, the three Districts which then formed the Northwest Territories have since been divided into two Provinces, Alberta and Saskatchewan, the District of Assiniboia having been absorbed by the latter.

Until the formation of the Grand Lodges of Alberta and Saskatchewan, the Grand Lodge of Manitoba claimed Jurisdiction over all the Northwest Terri-



Courtesy of the Grand Secretary of the Grand Lodge of Alberta.

The Organization Meetings of Bow River Lodge, A. F. and A. M., Calgary, Were Held in This Building

George Murdock holds the frying-pan, Jim Livingston the rifle and Dr. Lindsay the axe. Dr. Lindsay was the first W. M. and was followed by Murdock.

Centre Section of Group, Grand Lodge of Alberta, A. F. and A. M., on Their Twenty-fifth Anniversary, October 11, 1930, at Calgary.

tories, although the first Masonic Constitution of the Territories declared that the Grand Lodge was formed in and for the Province of Manitoba. The Constitution also provided that in the absence of the Grand Master the Officer next in rank should assume the duties of that Office. In 1893, Dr. Goggin, of Winnipeg, was elected Grand Master, and Thomas Tweed of Medicine Hat, in what was then the District of Assiniboia, was elected Deputy Grand Master.

During that year, Dr. Goggin was appointed Superintendent of Education for the Northwest Territories; thereupon he removed to the capital city, Regina. This circumstance occasioned a peculiar situation. The Grand Master had left the Jurisdiction, and the Deputy who had been elected lived outside the Province. To add further to this anomalous position, the Grand Lodge had decided to hold the Communication of 1894 at Banff, Alberta. Finally, to overcome the difficulty, an amendment to the Constitution was proposed, whereby the Grand Lodge of Manitoba would add the Northwest Territories to its Jurisdiction, thus making it the largest Masonic Jurisdiction in America and the only Grand Lodge ever to extend its boundaries after being once Constituted. Although the proposal was at first opposed, it finally passed.

The political changes which culminated in the division of the old Northwest Territories into the Provinces of Alberta and Saskatchewan, on September 1, 1905, also precipitated the division of Manitoba Grand Lodge. Hitherto, though it had long been considered by many Brethren that the large number of Masonic Lodges in the Canadian Northwest, and their separation by hundreds of miles from the central authority, demanded a change, the spirit of loyalty to Manitoba had proved so strong that nothing short of absolute necessity could change it. This necessity arose, however, when Alberta became an autonomous Province. The event had been more or less anticipated and in consequence thereof, on March 21, 1905, Wor. Bro. the Rev. G. H. Hogbin, then Master of Bow River Lodge, with Bro. Dr. George Macdonald as Secretary, received a letter from W. Bro. Kealy, who was then Master of Medicine Hat Lodge, suggesting that a Petition be made to the Grand Lodge of Manitoba, requesting recognition as a Grand Body, at their next annual meeting in June.

The Lodges in the Territory that was assumed to be Alberta were circularised to meet in Calgary on May 24. At that meeting, nine Lodges were represented by a total of twenty-nine Delegates. After prolonged discussion, however, it was decided to postpone definite action, since the Autonomy Bill had not yet been passed, and might possibly become a law on the following July 1. Nevertheless, the whole matter of the formation of a Grand Lodge was discussed, and a Committee composed of Bro. Dr. Lindsay, Bro. Thomas Tweed, and Bro. E. N. Brown was appointed to consider the question of procedure. At that time Bro. Dr. Lindsay was the First Worshipful Master of Bow River Lodge, and Bro. E. N. Brown was also a Master of Bow River Lodge, while Bro. Tweed was Past Grand Master of the Grand Lodge of Manitoba. The latter would undoubtedly have been chosen as first Grand Master of the Grand Lodge of Alberta had it not been for his deeply regretted death. Consequently, the meeting was adjourned until July 6, when only eight Lodges were represented. As the Au-

tonomy Bill was still being debated in Parliament, it was decided to adjourn the meeting again, until one month after the Autonomy Bill came into force. This Act was passed, some time previous to, and became effective on, September 1, 1905, and the adjourned meeting called for October 12, on which day the Grand Lodge of Alberta came into being. At that time there were eighteen Lodges in the Province of Alberta and seventeen of these were represented by seventy-nine Delegates, who were responsible for forming and constituting Grand Lodge by adopting the following resolution:

"TO THE BRETHREN WHERE'ER SCATTERED O'ER LAND AND SEA"

Whereas it has been made to appear by many Brethren of the Ancient Fraternity of Free and Accepted Masons in the newly formed Province of Alberta, Canada, that it is most expedient and desirable for the proper government of the Craft that a Grand Lodge of Masons shall be formed in the said Province of Alberta.

BE IT KNOWN, That at a convention held in the City of Calgary in the said Province on the 12th. of October, Anno Lucis, 5905, in the sixth year of the reign of His Majesty King Edward VII, for the purpose of taking into consideration a proposition from the Medicine Hat Lodge No. 31, A. F. & A. M. (Grand Register of Manitoba) with this object in view, it was unanimously enacted as follows:

Whereas, it is the unanimous opinion of the Masonic Lodges of Alberta that a Grand Lodge shall be formed for the said Province, it is hereby RESOLVED, That the Delegates now assembled shall, and do hereby constitute themselves as a true and lawful Grand Lodge for the Province of Alberta, under the Ancient Landmarks existing from time immemorial, to which adhesion is hereby given.

The formation of the said Grand Lodge of Alberta being sanctioned by the Most Worshipful Grand Lodge of Manitoba, under whose jurisdiction the said Lodges have been constituted.

Such is the direct statement, pregnant with thought, wisdom and understanding, regarding the genesis of the Grand Lodge of Alberta, A. F. and A. M. Proclamation was then made by the Grand Director of Ceremonies:

In the Name and by the Authority of the "Ancient Charges and Constitutions of Masonry" and the proceedings of a Convention duly called in accordance with the same—I now proclaim this Grand Lodge by the name of "THE MOST WORSHIPFUL THE GRAND LODGE OF ALBERTA, ANCIENT, FREE AND ACCEPTED MASONS" duly formed and constituted.

The first election of Grand Lodge Officers, which took place immediately thereafter, resulted as follows:

R. W. Bro. Dr. George Macdonald (28), Grand Master.
R. W. Bro. H. C. Taylor (53), Deputy Grand Master.
R. W. Bro. T. F. English (66), Senior Grand Warden.

Masonic Temple, Calgary.

R. W. Bro. O. W. Kealy (31), Junior Grand Warden.
R. W. Bro. J. T. Macdonald (6), District Deputy Grand Master. 1.
R. W. Bro. C. E. Smyth (31), District Deputy Grand Master. 2.
R. W. Bro. A. R. Dickson (83), District Deputy Grand Master. 3.
R. W. Bro. E. N. Brown (28), Grand Treasurer.
R. W. Bro. J. J. Dunlop (78), Grand Secretary.
R. W. Bro. J. Hinchliffe (73), Grand Registrar.
R. W. Bro. Rev. J. S. Chivers (41), Grand Chaplain.
Bro. J. Finch (60), Grand Tyler.

The following appointments were made by the M. W. Grand Master:

R. W. Bro. M. J. Macleod (65), Senior Grand Deacon.
R. W. Bro. R. Patterson (37), Junior Grand Deacon.
V. W. Bro. C. H. S. Wade (78), Grand Director of Ceremonies.
V. W. Bro. G. Murdock (28), Grand Organist.
W. Bro. H. W. Evans (42), Grand Steward.
W. Bro. S. J. Currie (58), Grand Steward.
W. Bro. F. J. Bennett (76), Grand Steward.
W. Bro. A. M. Kay (85), Grand Steward.
R. W. Bro. Rev. G. H. Hogbin (28), Grand Pursuivant.

The election of Officers over and appointments made, Most Worshipful Bro. W. G. Scott, Grand Master of Manitoba, then assumed the Chair, the Grand Lodge being in Ample form, assisted by Most Worshipful Bro. E. A. Braithwaite, Past Grand Master of Manitoba, he proceeded with the Installation of the Most Worshipful the Grand Master of Alberta and the other Grand Officers. At the close of that ceremony, M. W. Bro. Dr. George Macdonald, Grand Master of Alberta, thanked the assembled Delegates for the great honour they had conferred by electing him to be the first Grand Master of the Craft in the Province. He also expressed appreciation to the M. W. the Grand Master of Manitoba and to the Brethren of the Mother Grand Lodge for their Fraternal support and presence at the inaugural meeting. A resolution was then moved by V. W. Bro. C. H. Stuart-Wade and R. W. Bro. J. Hinchliffe to confer the rank of Past Grand Master in the Jurisdiction of Alberta upon M. W. Bro. W. G. Scott, Grand Master of Manitoba, and M. W. Bro. E. A. Braithwaite, Past Grand Master of Manitoba.

During the meeting an application for Dispensation to form a new Lodge was presented by a number of Brethren from High River, with the request that its name be chosen by the Grand Lodge. The Application was granted and it was decided that the Lodge should be called Cornerstone Lodge. On the receipt of its Charter the following year, Cornerstone Lodge became Lodge No. 19 on the Register of the Grand Lodge of Alberta.

The first Annual Communication of the Grand Lodge of Alberta was held in Medicine Hat on Tuesday, February 20, 1906. During his address, the M. W.

the Grand Master, Dr. George Macdonald, gave voice to the following sentiments:

The Grand Lodge of Alberta, A.F. and A.M. is at last a Body in effect and recognised by our Mother Grand Lodge and the fraternity as a trustworthy offspring, capable of ruling and governing, and, we hope and trust, capable of adding generously to the wealth of our Masonic teachings. As far back as the year 1888 several of our Brethren were looking forward to the dawn of this our Grand Masonic Body, and some of them are still spared to join with us in welcoming the existence of a new star in the Masonic firmament. May it soon in its symbolic teachings reach its zenith, paralleling the brilliancy of the mid-day sun, and may it long continue so, and though at times its brightness may dim as fleeting clouds obscure its lustre, may it ever resume its brilliant path and never find a setting.

During this first Annual Meeting of the Grand Lodge, a special Committee on Benevolence was appointed by the M. W. Grand Master to consider ways and means to establish a Masonic Home and School. M. W. Bro. Kealy was elected Grand Master, and R. W. Bro. Rev. George Hogbin, Deputy Grand Master. An interesting sidelight on the history of the Grand Lodge at this stage is shown by the following statement made by M. W. Bro. James Ovas, the revered Grand Secretary of the Grand Lodge of Manitoba, in his *Freemasonry in the Province of Manitoba*:

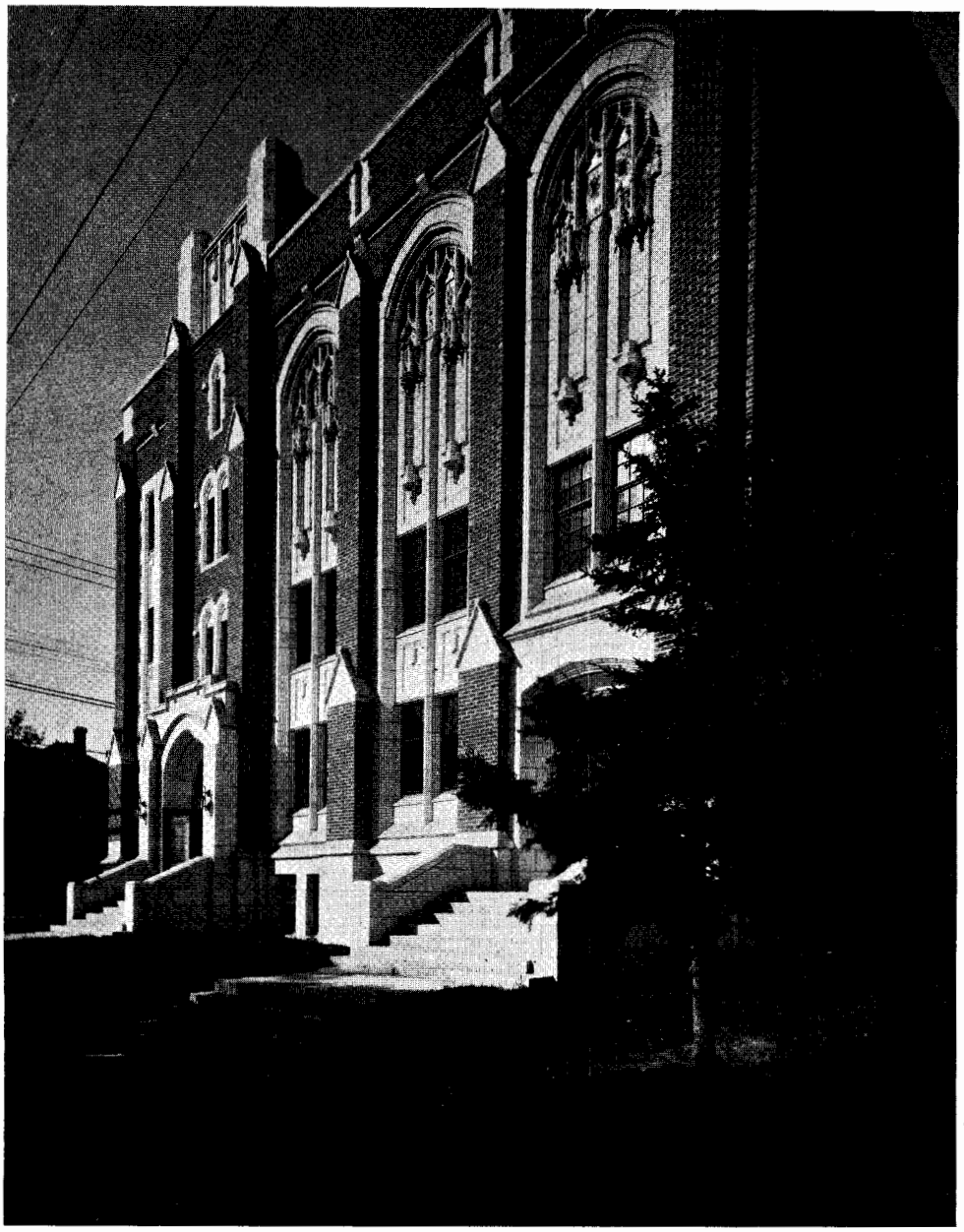
At the Annual Communication of the Grand Lodge of Manitoba, Held in June 1906, Fraternal recognition was extended with the most kindly greetings and the wish that success and prosperity would attend them, to the first daughter Grand Lodge of this Grand Body, the Grand Lodge of Alberta.

It was decided to have an authoritative system of " Work " in the Jurisdiction. Accordingly, during the 1907 Annual Communication the Special Committee on Ritual made the following recommendation:

Resolved, That this Grand Lodge recognises and authorises for use in subordinate Lodges either of the methods of conducting the Work usually spoken of as the " Canadian Work " or the "Ancient York Work " according to the rituals hereafter issued by it.

This proposal received unanimous support, and from that date until the present both Rites, " Canadian " (Emulation) and "Ancient York " (Webb-Preston), have been officially recognised throughout the Jurisdiction.

Benevolence has always been a cardinal virtue in Alberta. To prove that the Founders were thoroughly imbued with true Masonic principles and traditions, we may point to the Report made to the Grand Lodge in 1906 by a special Committee regarding the establishment of a Masonic Home. Just as the bursting of the " South Sea Bubble " had aroused our ancient Brethren of England to alleviate the distress caused by it, so were the Masons of Alberta eager to help others in distress. The San Francisco disaster of 1907 and the Hillcrest, Alberta,



Masonic Temple at Edmonton, Alberta.

mine tragedy of four years later, which almost wiped out the Officers of Sentinel Lodge, No. 26, weighed upon the Brethren with such overwhelming force that they felt a great need for a benevolent fund. In fact, the mine disaster was probably more responsible than any other cause for the beginning of the present Benevolent Fund. From the inauguration of the Grand Lodge to the year 1915 four Benevolent Funds were established, each dealing with a specific necessity, as the occasion demanded. Then, in 1919, these four funds were amalgamated. In order to meet the increasing demands made upon its resources, the Grand Lodge in 1920 adopted a yet more definite policy towards enlarging the Capital Benevolent Fund by assessing its members on a per capita basis. Ten years later the amount paid to beneficiaries had been trebled, thus indicating the wisdom of that enactment. Moreover, the policy of administering benevolence has always been one of serious reflection in Alberta. This was forcibly expressed by the Chairman of the Benevolence Committee in his Reports of 1925 and 1927. In these he said in part:

From a review of the Proceedings of foreign Jurisdictions we learn that many of them take pride, and justly so, in the expensive and comfortable homes they have created for their unfortunate members. Your Committee are, however, of the opinion that our system, for the present at least, is better for us.

Our beneficiaries are left in their homes, when practicable, so that the families may be kept together and the children under their parents' care and interest.

Those unattached are residing with relatives or in families of Masons to whom the money paid for their lodging is acceptable, and the unfortunates in this way escape the stigma of pauperism, and their opportunities for becoming again independent are greater, should they be restored to health. A feeling of confident self-respect is at all times preserved, and due care is exercised that the recipient of our bounty is not humiliated in any way. Your Committee feel we are working the right way with the right kind of policy, by which the cost of administering the fund is reduced to a minimum, where every dollar is working, and, if not being used for benevolence, is earning interest against the inevitable rainy days which will come. In doing this, in assisting to do this, Masonry in the Province of Alberta has more than justified its existence, and as the years go by, with increasing numbers, greater responsibilities will be ours and we have no doubt if we fulfil our duties, the Masons of those future years will assuredly fulfil theirs.

During the stress of the Great War, Masonry in Alberta responded nobly to the cause. At least ten per cent of her membership joined the colors, and the Lodges as a whole contributed generously to the Patriotic Fund, which was created in 1915. The Work of the Lodges, however, was seriously impeded, owing to the absence of so many leaders overseas. In many cases the Lodges became so depleted that the older members resumed Office, as an expediency, and to reciprocate for the heroic endeavours of their younger Brethren at the front.

Hostilities ceased, and a feeling was developed that the advent of peace would somehow, in some way, clear away the wreckage of the past; that hence-

forth the pathways of life would be straight and simple; that every man would have equal opportunity and equal share in the best things of life. At this time an abnormal influx into all the Lodges took place. The men who sought admittance were representative citisens from legislative halls, from hospital boards and school boards, from churches and civic enterprises, in short, from every walk of life. To meet the need of these new members, Charters were granted, Masonic Halls were dedicated, and Temples were erected throughout the length and breadth of the Jurisdiction. At no time before in its history had it been possible for Masonry to play so great a part in moulding public opinion and in exerting an influence for good upon the body politic. It was here that the teachings of the Craft were sublimated. Perhaps their splendid influence in this field is responsible for the maintenance of the unique and high prestige of the Fraternity throughout the Province in general.

Among the Brethren connected with the Grand Lodge were two of outstanding merit. One of these was M. W. Bro. Dr. George Macdonald, the first Grand Master, who subsequently held the position of Grand Secretary for ten years during the early days of formative policy. The other was M. W. Bro. S. Y. Taylor, who was Grand Master in 1915 and Grand Secretary during the period from 1917 to 1928. Bro. Taylor was still Grand Secretary at the time of his death in March 1928. Of this esteemed Brother it has been justly said:

A fine scholarship enabled him to apply with telling force the supremely spiritual values of our Masonic idealism. In consequence of his untiring zeal and efforts in the exposition of these ideals there was developed a high moral tone throughout the whole Craft in this Jurisdiction which will remain as a fitting and enduring monument to his memory.

On Saturday, October 11, 1931, a Special Communication of the Grand Lodge to celebrate the twenty-fifth anniversary of its founding was held in Calgary. Twelve Past Grand Masters, Representatives of four neighbouring Grand Jurisdictions, and several hundred Brethren from all parts of western Canada were in attendance. At this unique meeting the first Grand Master, M. W. Bro. Dr. George Macdonald, received a stirring ovation as he rose to address the gathering. The Grand Master, M. W. Bro. Dr. S. N. Sneddon, addressed the Brethren as follows:

I must, on behalf of myself and the Grand Lodge of Alberta here assembled, express our deep sense of the honour accorded to this Grand Lodge by the presence here to-day of the distinguished Representatives of the Grand Lodges of Manitoba, Saskatchewan and British Columbia, who are here as our guests to celebrate our twenty-fifth Anniversary. This is an historic occasion, and from the large attendance from distant points in the province, I think that feature of this gathering is uppermost in our minds: but to me our meeting here to-day should be more in the nature of an act of homage and honour to those who after all are really responsible for this great occasion. I am referring to those members who had the courage and foresight to form a Grand Lodge in what was then

sparsely settled country, of whose possibilities little was actually proved, whose development had scarcely begun, communication was difficult, and the Lodges to which these members belonged were widely scattered.

I venture to say that if the spirit of the pioneer can be transmitted to this splendid gathering, we need have no fear either for the future prosperity of our Order in Alberta or for the future of this great Province.

At the formation in 1905 there were 18 Lodges with 1205 members. Thirty years later there are 157 Lodges with 12,576 members. Benevolence has always been a cardinal virtue with Alberta, and this is strongly emphasised at the present, with its century mark of beneficiaries receiving assistance. During this time a Library of no mean order has been gradually established, which greatly facilitates the spread of Masonic education. In addition to this a system of holding Annual District Meetings has been evolved, at which the Grand Lodge Officers attend and impart first-hand information. The Grand Lodge of Alberta is comparatively young, yet withal lusty and strong, and bids fair for an expanding and greater future.

British Columbia

R. L. REID

IN 1858 a veritable city of shacks clustered about the big fort of the Hudson's Bay Company on the southern end of Vancouver Island. There it had grown up almost in a single night, as did Jonah's gourd. It already had a little weekly newspaper, however, and in the issue of July 10 the following item appeared:

The members of the Ancient Order of F. & A. Masons in good standing are invited to meet on Monday July 12th at 7 o'clock P.M., in Southgate & Mitchell's new store, upstairs. The object of the meeting is to consider matters connected with the permanent interests of the order in Victoria.

The meeting so convened was attended by seven Masons who drafted a Petition to the Grand Lodge of England asking for a Charter for a Lodge in their new city. So far as we have any record, this was the beginning of Freemasonry in British Columbia.

The Colony of Vancouver Island was formed in 1849, and by 1856 it had been granted a representative assembly. But until 1858 the settlement had very few inhabitants aside from officers and employees of the Hudson's Bay Company, which had made Victoria its headquarters on the Pacific coast. The mainland—New Caledonia as it was then called—had no organised government until November 19, 1858, when it became the Colony of British Columbia.

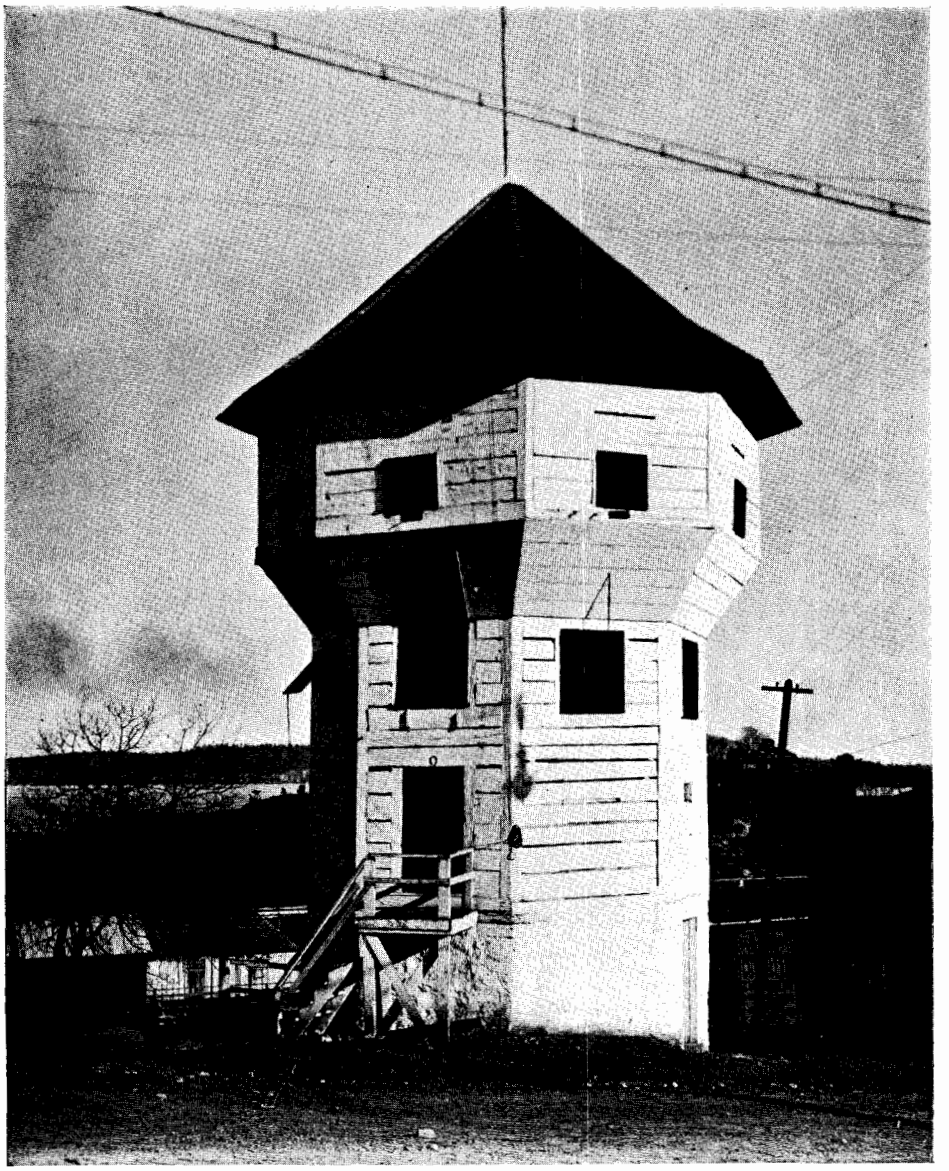
News went abroad in 1857 that gold had been discovered in the sands of the

Fraser River and the following year thousands of goldseekers came in search of the New Eldorado. Since it was necessary to pass through Victoria in order to reach the mines, the little village so far from the busy world was immediately transformed from a quiet trading-post into a noisy, bustling metropolis. Vancouver Island and British Columbia were united under the name of the latter in 1866, and five years later this territory became one of the Provinces of the Dominion of Canada.

Once, in 1859, before any regular Lodge had been Constituted, an " Occasional " Lodge was held. It did not come exactly within the meaning of the term as defined by Mackey, for it was not called by a Grand Master; but it did come within the *Century Dictionary's* definition of " occasional," in that it was " called forth, produced, or used on some special occasion or event." The " special occasion " of this " Occasional " Lodge was the funeral of a Mason. Early in September of that year, S. J. Hazeltine, chief engineer of the Hudson's Bay Company's steamer *Labouchere*, died in the city hospital at Victoria. Since he was a Freemason, the resident Brethren decided to honour his memory by a Masonic funeral. An advertisement in *The British Colonist*, a local newspaper, called a meeting of Masons to take place at the Royal Hotel on September 7. A large number of Masons responded. Several California Masons able to vouch for one another formed the nucleus of the assemblage and examined others who claimed the Master's rank. This done, they exercised their ancient prerogative and formed themselves into a Lodge. Having chosen Bro. John T. Damon as Acting Worshipful Master, and Bro. B. F. Moses as Secretary pro tempore, they made arrangements for the funeral Rite. Next day they again assembled, donned white gloves, and aprons made for the occasion by a tentmaker on Yates Street, formed a procession, and marched to the hospital, and thence to the cemetery, where they interred the body of their departed Brother with due Masonic honours. Following that, they closed the Lodge in due form.

The Grand Lodge of England was ready to grant the Charter asked for in 1858, but technicalities delayed its issuance. The reason commonly assigned for this delay is that the Charter sent out proved to be defective and in consequence had to be returned to London for correction. The probable reason, however, to some extent supported by credible information, is that the application was defective in form, and that it had to be returned for amendment before a Charter could be granted. However this may be, it was not until March 1860, that the Brethren in Victoria received their Charter. Further delay was occasioned at the time by the necessity for obtaining and fitting up a suitable Lodge room and for acquiring necessary furniture and fittings.

Not until August 28, 1860, was Victoria Lodge, No. 1085 E. R. ready to begin work. On that date the premier Lodge of British Columbia was duly Constituted on the second floor of the Hibben and Carswell Building at the southwest corner of Yates and Langley streets. The ceremony, which included the Installation of the first Officers, was performed by Robert Burnaby, Past Master of Lodge, No. 661 E. R., of Surrey, England, a prominent merchant of the little



From a photograph by Underwood and Underwood.

Old Hudson's Bay Block House at Nanaimo, Vancouver Island, B. C.

city. He was assisted by H. Aquilar, R. N., commander of the gunboat *Grappler*, then lying in Esquimalt harbour, a few miles from Victoria, who was Past Master of Good Report Lodge, No. 159 E. R. The new Lodge numbered eleven Charter members. During 1860 nine Masons became members by affiliation, including W.∴Bro. Burnaby himself. John Malowansky, a Russian news agent and tobacconist, was the first person to be made a Mason in the Jurisdiction by Initiation. This popular young man soon rose to be J. D. of the Lodge, but some five years later he left for the Cariboo gold fields and in 1866 he went to Kamchatka for the Alaska Commercial Company. In 1875 Bro. Malowansky took his demit in order to join a Russian Lodge in Petropavlovsky. No word was ever afterwards received from him. In 1931 Victoria Lodge had 420 members on its Roll. One of its traditions is that the Grand Master for the time being shall Install its Officers. On only one or two occasions since the organisation of the Grand Lodge has this failed to take place.

The example set by Victoria was soon followed by New Westminster, then capital of the Colony of British Columbia. In 1860 the Masons there applied to the Grand Lodge of England for a Charter. It was granted, and in December 1861, Union Lodge, No. 1201 E. R. was duly Constituted.

The Lodges at Victoria and New Westminster used the English Ritual. This was unfamiliar to many Masons who had come from the United States where a different Ritual was in use. Consequently, some of the American Masons residing at Victoria, who wished to use the Work to which they were accustomed, applied to the Grand Lodge of Washington Territory for a Charter in 1861. Victoria Lodge protested that since the Colony of Vancouver Island was British, no Masonic Body other than the Grand Lodges of the mother country had any right to grant either a Warrant or a Dispensation for a Masonic Lodge in the Jurisdiction. It was further declared that any Lodge so established would be treated as clandestine. Foreseeing the difficulties which might arise if their Petition were successful, the applicants withdrew it, and joined by some other Masons they applied to the Grand Lodge of Scotland for a Charter for Vancouver Lodge, No. 421 S. R.

Nine Lodges had been Chartered in the two colonies by 1871. The Grand Lodge of England had established Victoria Lodge, No. 1085, later re-numbered 783, and British Columbia Lodge, No. 1187, at Victoria; Union Lodge, No. 1201, later re-numbered 899, at New Westminster; and Nanaimo Lodge, No. 1090, at Nanaimo. Besides Vancouver Lodge, No. 421, the Grand Lodge of Scotland had authorised Cariboo Lodge, No. 469, at Barkerville; Caledonia Lodge, No. 478, at Nanaimo; Mount Hermon Lodge, No. 491, at Hastings, now part of the City of Vancouver. At Victoria it also established Quadra Lodge, which should have been numbered 508, but which was still under Dispensation when the Grand Lodge of British Columbia was established. In May 1867, the Grand Lodge of Scotland appointed Dr. Israel Wood Powell, a prominent physician of Victoria, as Provincial Grand Master, and in December 1867 the Grand Lodge of England appointed Robert Burnaby of the same place as District Grand Master.

As the number of Lodges increased, the advisability of forming an independent Grand Lodge was much discussed by members of the Craft. There was every reason against the existence of two organisations in a country having such a small population. Consequently, Dr. Powell and Mr. Burnaby, close personal friends, were anxious to see the Craft united. In December 1868 a meeting was held by Vancouver Lodge, No. 421 S. R., at which a number of visitors from other Lodges were present. At that meeting members introduced a series of resolutions reciting the condition of Freemasonry in the Colony, the desirability of forming a Grand Lodge of British Columbia, and the advantages to be secured by doing so. These resolutions were again considered at a meeting held on January 2, 1869. At that time they were adopted and forwarded to the other Lodges for consideration. All the Scottish Lodges, except Caledonia Lodge, No. 478, at Nanaimo, approved them. Except Victoria Lodge, No. 1085, the English Lodges disapproved them. The resolutions were then transmitted to the Grand Lodges in England and Scotland. The latter made no reply, but the Secretary of the English Grand Lodge acknowledged the receipt of the resolutions and expressed his regret that the Brethren in British Columbia should " take any step which might lessen their own influence. As a District Grand Lodge of the Grand Lodge of England, the Brethren in Vancouver Island enjoy a far more influential position than they could possibly do if they formed themselves into an independent Grand Lodge, whose paucity of numbers would simply render it ridiculous."

Undismayed, Vancouver Lodge, No. 421 S. R., went on with its work. It submitted its plan to the Grand Lodges in Canada and the United States in order to ascertain what reception the proposed Grand Lodge might expect. The result was so encouraging that, at a meeting on January 18, 1871, it was able to announce that all the Grand Lodges to which it had submitted its plan had signified their approval.

Various proceedings resulted in the meeting of a Committee from Vancouver Lodge, No. 421 S. R. They met with other members on March 18, 1871, to elect a Grand Master and other Officers and to declare a Grand Lodge of British Columbia duly formed. M.∴W.∴Bro. Elwood Evans, Past Grand Master of Washington Territory, was invited to Install the Officers of the new Grand Lodge on March 20, and he accepted the invitation. Notice of the proposed Installation was given to District Grand Master Burnaby of the English Lodges only one hour before the Installation was to take place; he put in a written protest. District Grand Secretary Thomas Shotbolt attended; protested orally; then took off his apron and retired. What happened after he left the Lodge is not known, but the Installation did not proceed and for the time the matter was dropped. Later, R.∴W.∴Bro. Powell, and R.∴W.∴Bro. Burnaby had a conference about the affair with the result that they agreed to submit the matter to the vote of the Brethren of the various Lodges. This was then done. It resulted in polling 194 votes in favor of the proposal, and 28 votes against it.

Since the majority in favor of establishing an independent Grand Lodge was

so large, a meeting to be held in Victoria was called for October 21, 1871, to form a Grand Lodge of British Columbia. All the Lodges in the Province, except Union Lodge, No. 899, at New Westminster, sent Representatives. The Grand Lodge of British Columbia was duly formed, M.∴W.∴Bro. Israel Wood Powell being elected as first Grand Master and M.∴W.∴Bro. Robert Burnaby being given the rank of Past Grand Master. All Lodges within the Jurisdiction, except Union Lodge, No. 899, surrendered their Charters to receive others granted by the new Grand Lodge. Their respective numbers on the Grand Lodge Roll were as follows: Victoria Lodge, No. 1; Vancouver Lodge, No. 2; Nanaimo Lodge, No. 3; Cariboo Lodge, No. 4; British Columbia Lodge, No. 5; Caledonia Lodge, No. 6; Mount Hermon Lodge, No. 7; Quadra Lodge, No. 8.

The absence of Union Lodge, No. 899, from the Convention, and its failure on that account to receive the number on the Grand Lodge Roll to which it was entitled by reason of its seniority—No. 2—was due to the determined opposition of Hon. Henry Holbrook, of New Westminster. He took the stand taken by the Secretary of the Grand Lodge of England, namely, that the organisation of a Grand Lodge having such a small number of Lodges was ridiculous. In 1872, however, this Lodge saw the light, surrendered its Charter, and became Union Lodge, No. 9, B. C. R.

By the close of 1872 all other Grand Lodges in Canada and all those in the United States, except that of Indiana, which awaited " the action of the Grand Lodge of England in the matter," had recognised the new Grand Lodge. The Grand Lodge of England gave full recognition and a kind and fraternal greeting in 1874. The Grand Lodge of Scotland granted conditional recognition in 1880, but reserved the right to Charter Lodges in British Columbia if it saw fit. This action was followed by unconditional recognition, granted in 1883. Indiana recognised the Grand Lodge of British Columbia in 1881.

From 1870 to 1880 British Columbia was not prosperous. The output of gold from the mines of the Cariboo diminished year by year. The proposed transcontinental railway that was to connect the Province with her eastern sisters was still a matter of negotiation and exploration. Business of the region was nearly at a standstill, and many who had come there during the Cariboo gold excitement of the 60's were now leaving. As the population decreased, the number of Lodges did likewise. Nanaimo, the coal-mining town on Vancouver Island, first felt the strain. Since two Lodges were more than it could maintain, in 1873 Nanaimo Lodge, No. 3, and Caledonia Lodge, No. 6, united as Ashlar Lodge, No. 3. Victoria presently discovered that it could not support four Lodges, and in 1877 Victoria Lodge, No. 1, and British Columbia Lodge, No. 5, united under the name of Victoria-Columbia Lodge, No. 1. That year Vancouver Lodge No. 2, and Quadra Lodge, No. 8, united under the name of Vancouver and Quadra Lodge, No. 2. The decrease in the number of Lodges went no further and when the construction of the Canadian Pacific Railway caused a revival of business, applications for Charters began to come in. In 1881, residents of Yale, at that time a centre of construction at the Pacific Coast end of the railway, though

now only a name and a memory, asked for the Charter of a Lodge to be known as Cascade Lodge, No. 10. Owing to fires in the town and to changes in railway construction plans, the application was withdrawn within the year and before the Charter was granted. Five years later a Charter was granted to Kamloops Lodge, No. 10. In 1887 a Charter was granted to Mountain Lodge, No. 11, at Donald, though this Lodge, with the population of the town itself, later removed to Golden, on the Columbia River. In 1888 Cascade Lodge, No. 12, at Vancouver, and Spallumcheen Lodge, No. 13, at Lansdowne (now Armstrong), were Instituted. Since that time the Grand Lodge of British Columbia, whose mere nine Lodges were likely to make it appear " ridiculous " to the Masonic world, according to the Grand Secretary of the Grand Lodge of England, has steadily grown. In 1931 it comprised 115 Lodges having a membership of 15,577.

It early became the custom of the Grand Master for the time being to nominate Brethren of standing to visit Lodges and report to him. In 1888 this course of action received the official approval of the Grand Lodge and the Province was divided into four districts: District, No. 1, Vancouver Island; District, No. 2, New Westminster; District, No. 3, Yale-Kootenay; and District, No. 4, Cariboo. In 1931 there were eighteen such districts with a District Deputy Grand Master for each.

The Grand Lodge of British Columbia has never officially used any set form of Ritual. In his address at the first meeting of the Grand Lodge M.∴W.∴ Bro. Powell pointed out that

> . . . our Grand Lodge is formed by the Union of the English and Scottish crafts of the Province, each of whom are wedded and are partial to, their own particular work. Hence, under any and all circumstances, Lodges taking part in the formation of this Grand Lodge, should have full permission to continue the work they now practise so long as they desire to do so. But I would even go further, and for the present at least . . . allow any Lodge that may hereafter be formed, to choose and adopt either ritual at present practised in the Province.

This matter was again considered in Grand Lodge in 1893 and it was then decided that Lodges might select either the English Work, as exemplified by Victoria-Columbia Lodge, No. 1; the Scottish Work, really the American Work, as exemplified by Ashlar Lodge, No. 3; or the Canadian Work, as exemplified by Cascade Lodge, No. 12. The latter, which is that form of English Work used by the Grand Lodge of Canada in Ontario since 1868, should properly be called the Ontario Work.

Though the English Work generally used in British Columbia is the Emulation Work, two Lodges use the Oxford Ritual and one, the Revised Ritual. Another Lodge, Southern Cross Lodge, No. 44, whose first Master was R.∴W.∴ Bro. J. J. Miller, at one time prominent in Masonic circles of New South Wales, uses the Canadian Work with some of the modifications of the Ritual accepted in that part of the British Empire where the Lodge's first Master formerly resided.

Union Lodge, No. 9, of New Westminster, having been originally Chartered

by the Grand Lodge of England, at first used the English Ritual. Since, however, a majority of the members were better acquainted with the Scotch, or American, Work, that form was adopted in 1877. It is said that W.∴Bro. William Stewart, who had been Initiated in Scotland during the early part of the nineteenth century and at different times a member of Union Lodge, No. 9, and of Ashlar Lodge, No. 3, first gave the name " Scotch " to the American form of the Ritual. He probably did so because all Lodges which had been Chartered by the Grand Lodge of Scotland used it.

Cariboo Lodge, which was No. 469 on the Register of the Grand Lodge of Scotland, and is now No. 4 B. C. R., merits special mention here. It was the outlying Lodge of all early Lodges. So far out was it, indeed, that a trip of 540 miles had to be made in order to reach it. One had to go seventy-five miles by steamer from Victoria to New Westminster. Another seventy-five miles by river steamer took one to Yale, the head of navigation on the Fraser River. From there to Barkerville was a stagecoach trip of 390 miles. The journey required so much time and was so difficult to make that Provincial Grand Master Powell never visited the Lodge. When it received its Charter it began to function without assistance from any but its own members. No Provincial Grand Master or Grand Master of the Grand Lodge of British Columbia ever visited this Lodge until Grand Master William Downie made the trip to Barkerville in 1892.

It was no small community which at that time existed in the heart of the Cariboo Mountains. Gold was the magnet that drew men there. From the mountain streams of that region more than seventy million dollars' worth of precious metal was taken. In the mid-60's, so it is claimed, Barkerville had a larger population than any other place on the Pacific coast except San Francisco. Even in 1872, when the population of the Province had greatly decreased, Cariboo Lodge, No. 469, was the second largest Lodge on the Register.

Headed by W.∴M.∴Jonathan Nutt, a zealous Mason who on account of his service to Freemasonry was given the rank of Past Senior Grand Warden in 1877, Cariboo Lodge, No. 469, got under way, bought a lot, and built a Masonic Hall. Its membership increased rapidly. Nationality or religious faith was no obstacle to membership, for Swedes, Jews, French-Canadians, Italians, and others were to be found among its members. During its early years the Lodge was financially prosperous. On September 16, 1868, however, just as the prosperity of Cariboo was beginning to decline, a disastrous fire burnt the whole town of Barkerville to the ground. Only one building escaped destruction. The Masonic Hall was destroyed but the Records of the Lodge were saved. The Lodge immediately began to rebuild its quarters, and on February 20, 1869, it met in a new Hall that it still uses. Despite generous donations from outside sources, the Lodge had difficulty in financing the erection of its new Hall. Mining claims were being worked out and the population was dwindling. After a time, however, the Lodge overcame all its difficulties.

In those early days Barkerville was by no means a peaceful village, as no prosperous mining town far removed from civilisation could be. Because of a

clever ruse to which members of Cariboo Lodge, No. 469, resorted, we are led to believe that some residents of the settlement, when in their cups, tried to find out what Masons really do in Lodge. In order to prevent any illicit seeker after truth from succeeding in his quest, some resourceful brain suggested an ingenious " silent " or " mechanical " Tyler when the new Hall was built. The stairs to the Lodge room were hinged in the middle. By means of a mechanical contrivance the lower part of the stairway could be raised and held suspended in mid-air while the Brethren were at Labour. Besides this interesting piece of handiwork massive and handsome furniture was also made and carved by early members of the Lodge.

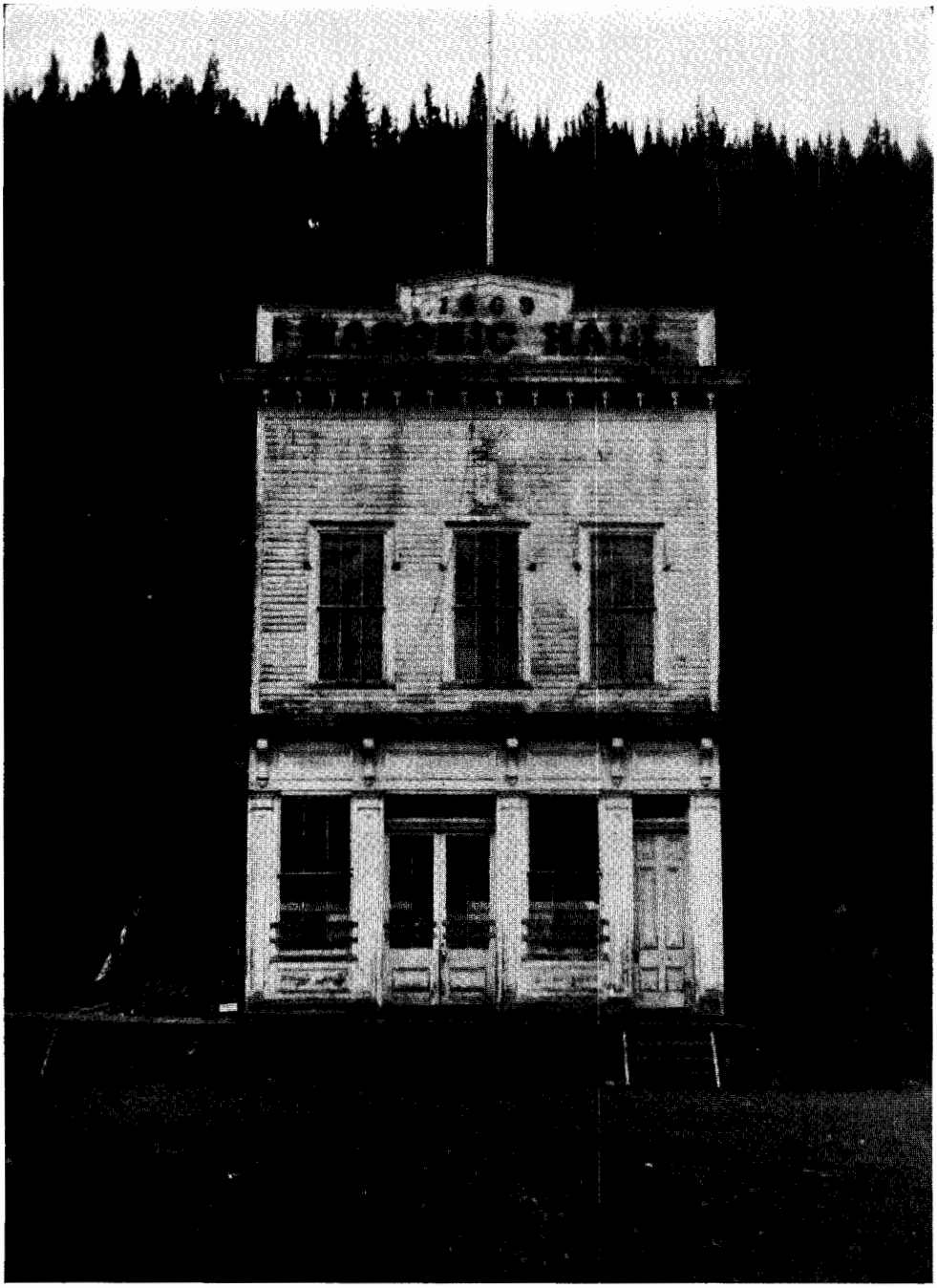
The Jurisdiction of the Grand Lodge of British Columbia is not confined to the Province alone but also includes the Yukon Territory. The Grand Lodge of Manitoba, whose Jurisdiction extended over the whole of the Northwest Territories of Canada before the Provinces of Alberta and Saskatchewan were formed, originally constituted Lodges in Dawson and White Horse. It proved more convenient, however, for those Lodges to communicate with British Columbia than with Manitoba. With the consent and approval of their Mother Grand Lodge, the Jurisdiction of the Grand Lodge of British Columbia was extended to include Yukon Territory and in 1907 those Lodges became No. 45 and No. 46, respectively, on the Register of the Grand Lodge of British Columbia.

As has been the case in other Jurisdictions, the Grand Lodge of British Columbia has had to deal with clandestine Bodies. In 1914 a Representative of the so-called American Masonic Federation was prosecuted and heavily fined for his illegal acts. Since that time there has been no other trouble.

In 1921 this Grand Lodge celebrated its fiftieth anniversary in fitting style. Representatives from many other Grand Lodges—England, Canada, and the United States—were in attendance. Many of the pioneers in the Craft who were present were fittingly introduced to members of the Grand Lodge. Addresses made by the visitors in the Lodge and by the speakers at the anniversary banquet were worthy of the occasion and of the reputation of the Ancient Craft.

As the years go on the Grand Lodge of British Columbia prospers and increases. Many of the Lodges are, of course, in the larger centres of population, but many others, not less worthy of mention, are in settlements tucked away among far-off mountain mining camps, or along shores of the great inlets that deeply pierce our long seafront. Others are in lumber towns and in the hamlets of agricultural districts. All are working out the great principles of Freemasonry with interest and profit to themselves and with benefit to the communities in which they carry on.

The benevolent and charitable work of the Fraternity is by no means neglected in the Jurisdiction of the Grand Lodge of British Columbia. From that September day in 1859 when the Masons of Victoria gathered together to inter the body of Bro. S. J. Hazeltine according to Masonic custom, up to the present, those duties have been carried on unceasingly. Charity has unstintedly been extended to those in need. Among the earliest records of Cariboo Lodge, No. 4,



Masonic Hall, Barkerville, British Columbia.

far up in the Cariboo Mountains, is the casual mention of a Committee that was appointed to inquire into the case of Bro. Miserve, of Mount Moriah Lodge, Washington Territory. While digging for gold along Mosquito Creek, he had fallen into bad health, so the report said. Yearly Records of the Lodges in this Jurisdiction show large sums expended for relief. A benevolent fund, begun in 1872, has been built up by the Grand Lodge from the donations of individuals and constituent Lodges. In 1931 this fund amounted to $326,849.69. Income from it is used to supplement charities of the various Lodges where necessary. In both Vancouver and Victoria, a Masonic service bureau is maintained by the local Lodges. These bureaus look after and assist Masons and their dependents from other Jurisdictions while they sojourn here. During the Great War a special relief fund was raised for the assistance of soldier Brethren and their families. This fund was of special value in those troublous times. All such work is carried on quietly, in true Masonic fashion. Few persons know either the extent of Masonic bounty or the names of those who are succoured.

Though British Columbia may not have among its members of the Craft those who are world-famous, nevertheless many pioneers of the Province who took leading parts in laying the foundations of our Commonwealth were faithful disciples of the Square and Compasses. Many leaders of bench, bar and church, distinguished business men, and members of the press have been among our members. In the early days, J. J. Southgate, a well-known merchant, inserted in *The Victoria Gazette* the advertisement set out in the first paragraph of this article and so initiated the Masonic organisation that has become what it is to-day. The splendid services to Freemasonry of M.∴W.∴ Bro. Robert Burnaby, a merchant, and M.∴W.∴Bro. Israel W. Powell, a medical practitioner, have been in part described earlier in this article. Another distinguished Mason of British Columbia, a man or probity and profound learning, was John Foster McCreight, Deputy Grand Master in 1871, afterwards a judge of the Supreme Court of the Province. Among the well-known journalists were Amor de Cosmos and David W. Higgins, both at one time residents of Victoria and both men of outstanding ability. The former, regarded by many as a somewhat eccentric person, had his earlier name, W. A. Smith, changed to that given here by an Act of the California Legislature while a member of that body in 1854. De Cosmos was editor of *The British Colonist*, of Victoria; a member of the Provincial Legislature; and one of the leaders in the movement that resulted in bringing about the union of the two colonies and the subsequent admission of the Province into the Canadian Confederation. He was also a member of the Canadian House of Commons for some years. David W. Higgins was also an editor of *The British Colonist*. He published two volumes containing stories of early life in British Columbia. These books, *The Mystic Spring* and *The Passing of a Race*, are rather fact than fiction. Though long out of print and now scarce, they are still much sought after and eagerly read. Hon. Henry Holbrook, father of Union Lodge, No. 899, at New Westminster, was for many years one of the most influential men in the political life of the mainland colony.

Major William Downie was another early Mason of British Columbia who can not be forgotten. Born in Glasgow, Scotland, and brought up in Ayr, he was one of those men who have an itching foot, one of those who heard " The Whisper " sung by Kipling:

Something hidden.
Go and find it.
Go and look behind the Ranges—
Something lost behind the ranges.
Lost and waiting for you.
Go!

Upon the discovery of gold in the North, he came to British Columbia in 1858. For several years he explored the coast for Governor Douglas, a fellow Scotsman. He visited the Queen Charlotte Islands, passed up the Skeena River to the Fraser, then back to the coast. From 1861 to 1873 he mined in various parts of the Cariboo Country. As late as 1886, at the request of Hon. John Robson, then finance minister in the government of British Columbia, he visited Granite Creek, in the Similkameen District, and later reported on the region. He was in Panama and Costa Rica in 1874 and 1875, and at one time he was on the Yukon River in Alaska. Bro. Downie was the first person Initiated into Vancouver Lodge, No. 2, of Victoria. He became a member of that Lodge in 1862. In his application he gave his occupation as " major and miner." The Records of the Lodge show that he visited it nearly every winter, but never in summer. Thirty years after becoming a Mason at Victoria, Bro. Downie affiliated with Ashlar Lodge, No. 3, at Nanaimo. He died there in 1894 at the age of seventy-four years.

In later years many leading men of the Province have been zealous members of the Craft. There have been Representatives on the bench of the Court of Appeal, the Supreme Court of the Province, and the county courts. Many clergymen have taken part in our work, among them His Grace, Archbishop A. U. DePencier, of the Anglican Church in British Columbia. Rev. E. D. McLaren and Rev. C. Ensor Sharp have been Grand Masters. Among the men prominent in political life who also occupied the position of Grand Master were Hon. Simeon Duck, E. Crow Baker, M.P., Ex-Premier W. J. Bowser, and J. H. Schofield, M.L.A. Among the journalists was F. J. Burd, of *The Vancouver Province*. Among the medical men were Dr. R. E. Walker and Dr. Douglas Corsan. Among the railroad men were Lacey B. Johnson and William Downie, founder of Cascade Lodge, No. 12, at Vancouver (not the Major William Downie mentioned above). Among members who were leaders in business life were A. R. Milne, Angus McKeown, R. B. McMicking, Alexander Charleston, Frank Bowser, H. H. Watson, E. E. Chipman, H. N. Rich, John M. Rudd, William Henderson, James Stark, W. C. Ditmars, John Shaw, and W. S. Terry. David Wilson, E. B. Paul, and S. J. Willis, superintendent of education for the Province in 1931, were among the educators that were Grand Masters.

It is a matter of great pride to the Masons of British Columbia that the

present Grand Secretary, Dr. W. A. DeWolf-Smith, is numbered among our prominent Masons. During his thirty years of Office, first as Grand Historian and later as Grand Secretary, Dr. DeWolf-Smith has been a tower of strength to the Officers and members of the Craft. In carrying out his duties as Chairman of the Committee on Foreign Correspondence he has become well known in all Jurisdictions as an erudite Masonic scholar and a brilliant and witty writer.

Manitoba

JAMES A. OVAS

THE first Lodge of Ancient Free and Accepted Masons to organise in what is now the Province of Manitoba was authorised by M.∴W.∴A. T. C. Pierson, Grand Master of the Grand Lodge of Minnesota, under a Dispensation dated September 13, 1863. It reached Canada by way of Pembina, Dakota Territory, and Fort Garry, now Winnipeg, in what was then known as the Red River Settlement in the Canadian Northwest. In his address to the Grand Lodge of Minnesota at the eleventh Annual Communication held at St. Paul on October 27, 1863, M.∴W.∴Bro. Pierson, Grand Master of Minnesota, made the following statement: "About the middle of last month I received an Application signed by W.∴Bro. C. W. Nash, Bro. J. L. Armington, Bro. A. T. Chamblin, Bro. Charles H. Mix, and eight others, who were en route for Pembina, Dakota Territory, for a Dispensation authorising them to open and Work a Lodge. Pembina is the most northern point in the territory of the United States, a great central point where concentrates a large amount of emigration and of travel between the two oceans. The want of a Lodge at that place has been long felt and often expressed; and as the Brethren named were active, well informed, and discreet Masons, the first two, former Masters, and the latter, Wardens of Lodges within this Jurisdiction, and as they expected to remain in that hyperborean region for at least two years, I granted a Dispensation to establish a Lodge at Pembina."

Prior to holding the first meeting, it was discovered, however, that no name had been given the Lodge in the Dispensation. "How it was settled," says M.∴W.∴Bro. William G. Scott, Past Grand Master of the Grand Lodge of Manitoba, in his article "Early Masonry in Manitoba," "I will leave Bro. Nash to describe." The following description was then given:

"I wrote to the Grand Master calling his attention to the omission, and took occasion to suggest what I thought would be a proper and very appropriate name, and in case it met with his approval to so advise me and direct that I insert it in the Dispensation. The name that was suggested met with his cordial approval and was thus named. It came about in this way: It was at night that I was writing the Grand Master, and going out of my quarters I observed the grandest display above me that it was ever my pleasure to

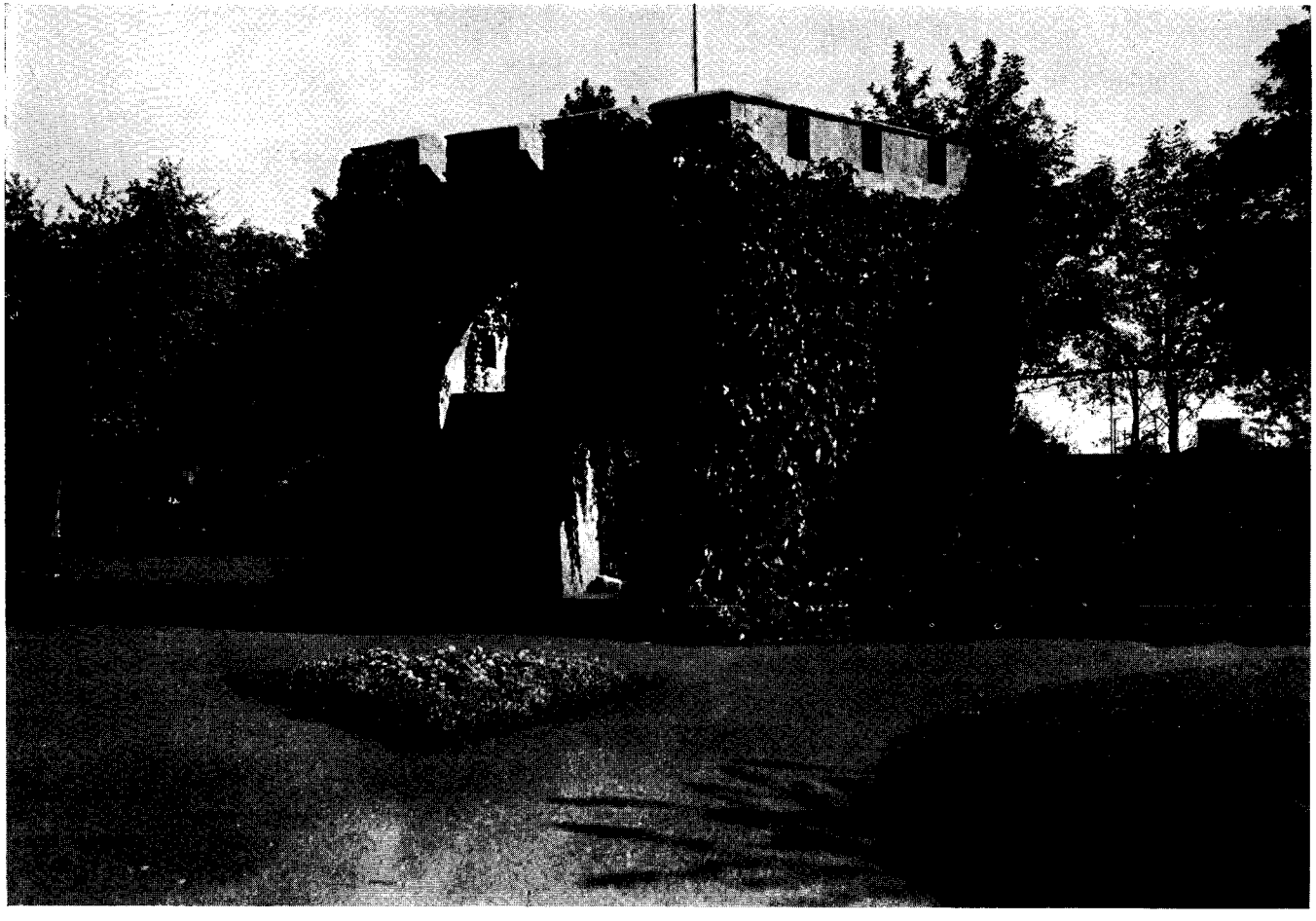
behold. I never witnessed such grandeur of this character before, and I never expect to again. It was an exhibition of Northern Lights. The celestial globe was grand and beautiful in the extreme, and for a long time my eyes feasted upon the sight with delight. It was witnessed by many in our cantonment. On returning to my quarters to complete my letter to the Grand Master, I narrated the circumstances; hence the name, Northern Light Lodge, was given."

The Lodge held its first meeting about the middle of January 1864. During the few months that it remained active in Pembina, several residents of Fort Garry and the vicinity made applications for membership, were accepted, and received the Three Degrees of Freemasonry. Among those who became members at that time were Bro. A. G. B. Bannatyne, Bro. W. B. Hall, and Bro. William Inkster. Then, in the early part of that year, application was made to M.∴W.∴Bro. Pierson, Grand Master of Minnesota, for a continuance of the Dispensation and for authority to transfer it to Fort Garry. This request was granted. In his address to the Grand Lodge at the twelfth Annual Communication held in St. Paul on October 12, 1864, the M.∴W.∴ the Grand Master reported as follows: " I also renewed the Dispensation of Northern Light Lodge, removing it to the Red River Settlement."

The first meeting of the Lodge in Fort Garry was held on November 8, 1864, in a room over the trading-house of Bro. A. G. B. Bannatyne. In a letter to the Grand Lodge of Manitoba, written in 1895, W.∴Bro. Schultz described that meeting in the following words:

And a novelty it was, indeed, in this country at that time! It was spoken of far and wide, and the descriptions, which did not decrease in detail or increase in accuracy, as to what was done therein were listened to with much curiosity, and in some cases, with awesome wonder, which was enhanced by the jocoseness of Bro. Bannatyne's clerks, who spoke knowingly of the whereabouts and propulsive propensities of the goat, and who pointed out from the room below (to wit, the trading-house), exactly in what part of the upstairs room the W.∴M.∴ hung his hat while the Lodge was at Work. The Lodge Room itself was made as tasteful as the circumstances of that day would admit, and it may interest the curious to know the exact cost of some of its furniture, as given in a memorandum which I happen to have near me, in the sterling money of the day, namely: tables, £1/19/6; inner door, 15/; altar, 19/6; wall-paper, 39/; 24 black beads, 1/6; 24 white beads, 1/; 100 copies of the by-laws, 40/. And it may be inferred that the Craft were not always at Work, for I find the following on the same list: 15 tin plates, 15 iron tablespoons, 15 teaspoons, 12 cups and saucers, 1 tin pan, 4 cans of pickled oysters, 1 pound of butter, 1 pound of coffee, and 2 pounds of sugar. This would seem to show that there were intervals for refreshment. The Jewels were borrowed ones from the Pembina Lodge; they were used until the following January, the Lodge having commenced Work in November 1864. They were then replaced by finer ones from Chicago, through the good offices of N. W. Kittson.

W.∴Bro. John Schultz was the first Worshipful Master; Bro. A. G. B. Bannatyne was Senior Warden, and Bro. William Inkster was Junior Warden.



Old Fort Garry, Winnipeg.

The three principal Officers mentioned above remained in their respective Offices until December 23, 1867, when Bro. A. G. B. Bannatyne was elected Master; Bro. Thomas Bunn, Senior Warden and Bro. Juhn Bunn, Junior Warden. I am unable, however, to find any record of their Installation.

The Dispensation was continued year by year by the Grand Lodge of Minnesota, until the year 1867; then a Charter was granted and the Lodge was registered as No. 68. At that time the Committee on Lodges, U. D. reported as follows: " From Northern Light Lodge U. D., located at Fort Garry, no late Returns or Records have been received. In this the Committee deem it proper to present the following facts: Fort Garry is situated on the northern confines of the State, several hundred miles from St. Paul, and far outside the usual mail or transportation facilities, the mails being carried by dog trains through the intervening wilderness, at long intervals and often lost in transit. Transportation is mostly confined to the spring months. These facts may reasonably account for the non-representation of the Lodge and the non-receipt of the Records and Receipts of the Lodge. The Lodge was originally organised under letters of Dispensation granted in 1863 to our present M.∴W.∴Grand Master and others by Grand Master Bro. A. T. C. Pierson, and has been continued by Dispensation of successive Grand Masters to the present time. It would seem that now the time has arrived when the Lodge should be relieved from its anomalous position. The Committee have had the fullest assurance from responsible sources that the Brethren comprising Northern Light Lodge, U. D. are men of excellent character, of good Masonic attainments, and of undoubted ability to carry on the Work of the Order. After considering these facts they have arrived at the conclusion that it is wrong to make the remote position and consequently inability of these Brethren to communicate with the Grand Lodge at its Annual Communication a reason for depriving them of the benefit of a Charter. They therefore recommend that a Charter be granted to them, to be issued as soon as they have made their Returns to, and settled their accounts with, the Grand Secretary, to the satisfaction of the Grand Master."

The Lodge was never constituted under the Charter, however, for during the troublesome times of 1868–1869, the members became so scattered that it eventually ceased to exist. In his address at the Annual Communication in 1869, M.∴W.∴Bro. C. W. Nash, Grand Master, made the following reference to this Lodge: " The Lodges which were Chartered at the last Grand Communication have all been properly constituted and the Officers installed, either in person or by proxy, except in the case of Northern Light Lodge, No. 68 located at Fort Garry, British America. The Charter of this Lodge remains in the possession of the Right Worshipful Grand Secretary. The great distance of Fort Garry from an organised Lodge has rendered it impracticable to constitute the Lodge and install its Officers." At the same Sessions, R.∴W.∴Bro. William S. Combs, Grand Secretary, also reported as follows: " The Charter issued by the Grand Lodge to Northern Light Lodge, No. 68, at its Session in 1867, has not

been called for by the proper Officers. I anticipate, however, that the same will be attended to very soon, as I have been in correspondence with the Brethren at Fort Garry." Thus the pioneer Lodge of the great Canadian Northwest, which during the four years of its activity had added to its membership the foremost men of the settlement, terminated its existence.

On November 21, 1870, a Dispensation was issued by M.∴W.∴Bro. Alexander A. Stevenson, Grand Master of the Grand Lodge of Canada, to Bro. Robert S. Patterson, Worshipful Master; Bro. Norman J. Dingman, Senior Warden, Bro. William N. Kennedy, Junior Warden, and six others, to form and hold a Lodge which was designated as Winnipeg Lodge but which, by permission of the Grand Lodge, afterwards changed its name to Prince Rupert's Lodge. The Lodge was located in Winnipeg, Province of Manitoba. It was Instituted on December 10, 1870, and its Charter was granted on July 13, of the next year. At that time the Lodge was regularly constituted and consecrated as Prince Rupert's Lodge, No. 240 G. R. C., and the Officers were Installed. As Senior Warden, Bro. William N. Kennedy succeeded Bro. Norman J. Dingman, who had removed from the Jurisdiction, and Matthew Coyne succeeded Bro. William N. Keenedy as Junior Warden.

On January 4, 1871, a Dispensation was issued by M.∴W.∴Bro. Alexander A. Stevenson, Grand Master of the Grand Lodge of Canada, to Bro. John Frazer, Worshipful Master; George Black, Senior Warden; Thomas Bunn, Junior Warden, and four others, to form and hold a Lodge to be designated as Manitoba Lodge, at Lower Fort Garry, in the Province of Manitoba. The name of this Lodge also was afterwards changed, by permission of the Grand Lodge, to Lisgar Lodge. The Lodge was Instituted on February 20, 1871, a Charter was granted on the following July 13, and the Lodge was regularly constituted and consecrated as Lisgar Lodge, No. 244 G. R. C. Then the Officers were Installed. Bro. George Black succeeded Bro. John Frazer as Worshipful Master, Bro. Thomas Bunn succeeded Bro. George Black as Senior Warden, and William J. Piton succeeded Bro. Thomas Bunn as Junior Warden. Permission for the removal of the Lodge from Lower Fort Garry to Selkirk, Manitoba, was subsequently granted.

On April 19, 1871, a Dispensation was also issued by M.∴W.∴Bro. Alexander A. Stevenson, Grand Master of the Grand Lodge of Canada, to Bro. Frederick Y. Bradley, Worshipful Master, Bro. W. N. Drew, Senior Warden, Bro. James G. Milen, Junior Warden, and six others, to form and hold a Lodge to be designated as International Lodge, at North Pembina in the Province of Manitoba. This Lodge was never Instituted, however, but when the Dispensation was issued to Emerson Lodge, No. 6, in 1876 Bro. Bradley was named Master.

On September 19, 1872, a Dispensation was issued by M.∴W.∴Bro. William M. Wilson, Grand Master of the Grand Lodge of Canada, to Bro. James Henderson, Worshipful Master, Bro. Arthur H. Holland, Senior Warden, Bro. Walter F. Hyman, Junior Warden, and six others, to form and hold a Lodge

to be designated as Ancient Landmark Lodge, at Winnipeg, in the Province of Manitoba. This Lodge was Instituted on December 16, 1872, a Charter was granted on July 9, 1873, the Lodge was regularly constituted and consecrated as Ancient Landmark Lodge, No. 288 G. R. C., and its Officers were Installed.

After that no other Lodges were Instituted until 1875, but during that year a far more important step was decided upon, for it was then that the formation of the Grand Lodge of Manitoba was planned. The preliminary steps toward that goal were taken on April 28, 1875, when the following circular was issued:

To the Worshipful Masters, Past Masters, Wardens, Officers, and other Brethren of the several Lodges of Ancient Free and Accepted Masons in the Province of Manitoba:—Brethren, at an influential meeting of the Brethren hailing from the different constitutionally Chartered Lodges of the Province, held in the City of Winnipeg, on the twenty-eighth day of April, A. D. 1875, it was, after mature deliberation, unanimously resolved that a circular be forwarded to all the Lodges in this Province, requesting them to be duly represented at a Convention to be held in the Masonic Hall, in the City of Winnipeg, on Wednesday, the twelfth day of May, 1875, at three o'clock P.M., for the purpose of taking into consideration the present state of Masonry in this Province, and to proceed, if decided, to the formation of a Grand Lodge for the Province of Manitoba.

No doubt this undertaking was entered into with much misgiving on the part of many Masons. For 3 Lodges, having a combined membership of only 210, to sever their connection with such a strong organisation as the Grand Lodge of Canada in order to undertake the direction of the affairs of a Grand Lodge in a new country sparsely settled, must have seemed to many a stupendous undertaking. But their action in this matter serves to show the character of the men who carried the project out to a successful issue. There is no finer accomplishment known to mankind than to gain the honour and respect accorded to those who rise above adverse and obscure conditions, and win. From the *Proceedings* of the Convention held on May 12, 1875, I quote the following resolutions, all of which were carried unanimously:

Resolved, That we, the Representatives of the three Warranted Lodges being all the Lodges in this Province, in Convention assembled, *Resolve*, That " The Most Worshipful the Grand Lodge of Manitoba, Ancient Free and Accepted Masons " be, and is hereby, formed upon the Ancient Charges and Constitution of Masonry.

Resolved, That in severing our connection from the Grand Lodge of Canada we desire to express our most profound gratitude to that venerable Body for the kind consideration and attention they have always displayed towards us, both as Lodges and individually, and we most ardently desire that the same parental feeling may always be entertained towards us by our mother Grand Lodge, our connection with which we will remember with the greatest pride and affection.

Resolved, That the Lodges in the Province be numbered on the Grand Register according to their seniority, viz: Prince Rupert's Lodge to be No. 1, Lisgar Lodge to be No. 2, Ancient Landmark Lodge to be No. 3.

Resolved, That a Committee of three be appointed to assist the M.∴W.∴ Grand Master in preparing the address to sister Grand Lodges, and that R.∴W.∴ Bro. James Henderson, Grand Senior Warden, R.∴W.∴ Bro. John Kennedy, Grand Treasurer, and R.∴W.∴Bro. the Reverend Canon O'Meara, Grand Chaplain, be that Committee.

Then in his address before the Grand Lodge at its first Annual Communication held on June 14, 1876, M.∴W.∴Bro. W. C. Clarke, Grand Master, made the following approving statement: " the usual address to the sister Lodges was sent to all the Grand Bodies on the American continent, that to the European Grand Bodies being deferred till after this Communication, and I am happy to inform this Grand Lodge that in no single case has any fault been found with the constitutionality of our proceedure, but that in some instances I have been congratulated on behalf of the framers of the Grand Lodge by high Masonic authorities on the entire correctness of the steps which have been taken and the result attained. It is my pleasing duty to congratulate you upon the marked success which has so far attended your efforts in the interest of the royal Craft."

The mother Grand Lodge of Canada was first to extend Fraternal intercourse with the newly-formed Grand Lodge of Manitoba, under date of July 14, 1875. As the region became settled, other Lodges were formed in the different towns throughout the Province and throughout the Northwest Territories, the Grand Lodge of Manitoba having extended its Jurisdiction over the Districts of Alberta, Assiniboia, Saskatchewan, and the Yukon Territory. By October 12, 1905, there were 104 Lodges on the Grand Register, and there was a total membership of 5725. On that date 18 Lodges of the Province of Alberta met at Calgary and formed the Grand Lodge of Alberta. M.∴W.∴Bro. William G. Scott, Grand Master, who was present to Install the Officers of the new Grand Lodge, was elected an Honorary Past Grand Master. At the Annual Communication of the Grand Lodge, held in Winnipeg on June 13, 1906, Fraternal recognition was extended, together with the most kindly greetings and the wish that success and prosperity would attend the new Grand Lodge, the first daughter Grand Lodge of the Grand Body of Manitoba. Then, on August 9, 1906, 29 Lodges of the Province of Saskatchewan met at Regina and there formed the Grand Lodge of Saskatchewan, the second daughter Grand Lodge. At that meeting, M.∴W.∴Bro. John McKechnie, Grand Master, and M.∴W.∴ Bro. James A. Ovas, Past Grand Master and Grand Secretary of the Grand Lodge of Manitoba, who were present to Install the Officers of the new Grand Lodge of Saskatchewan, were elected Honorary Past Grand Masters. At the Annual Communication of the Grand Lodge of Manitoba, held in Winnipeg on June 12, 1907, Fraternal recognition was also extended to the new Grand

Lodge of Saskatchewan and the same good wishes were expressed for its future well-being as had been extended to its sister Grand Lodge of Alberta. At this Communication, Yukon Lodge, No. 79, of Dawson City, and White Horse Lodge, No. 81, of White Horse, in the Yukon Territory, applied to the Grand Lodge of Manitoba for permission to surrender their Charters and to be allowed to apply to the Grand Lodge of British Columbia for affiliation. The principal reason advanced for wating to make the change was stated as follows: "The Province of British Columbia is adjacent and contiguous to the Yukon Territory and bound to it by Commercial and other relations which cause continual intercourse between the residents of both Districts." Upon its receipt, this Petition was duly considered by the Board of General Purposes, and upon their recommendation it was granted by the Grand Lodge of Manitoba.

No history of Masonry in western Canada would be complete without an account of the life of M.∴W.∴Bro. James A. Ovas. This faithful and distinguished Mason was born near Toronto, Ontario, Canada, on July 20, 1855. He was Initiated in Manito Lodge of Collingwood, Ontario, in 1877, and shortly afterwards he turned his steps to the Great West at that time little known. For some years his business activities were centered in Souris, Manitoba, and in Rapid City. In both places his name appears in the local Masonic histories as an active member, an Officer, and a Worshipful Master. On June 13, 1900, the Grand Lodge of Manitoba elected him to be Grand Secretary, and on June 11, 1934, he was re-elected for the thirty-fifth consecutive term.

Bro. Ovas's interest in Masonic lore and activities has taken him into practically every branch of Masonic organisation. He was elected Grand Master of Manitoba in 1890. He reached the Thirty-third Degree of Scottish Rite Masonry in October, 1910. To enumerate all the other Offices and memberships which he has held would occupy more space than is permitted in this brief review.

Among the honours which have been showered upon Bro. Ovas, one is represented by a Certificate which hangs framed above his desk in the Masonic Temple. It proclaims M.∴W.∴Bro. James A. Ovas to be a Grand Representative of the Grand Lodge of England. Combining as it does his wide Fraternal interests and friendships and his fervent loyalty to the land of his forefathers, of all his honours this one is most treasured.

When Bro. Ovas was Grand Master, and later when he was elected to be Grand Secretary, his Jurisdiction was the largest in area in the world. It extended from Ontario westward to the Rocky Mountains, and from the United States boundary northward to the limits of life. To-day three Grand Lodges cover this territory. Of them all, Manitoba is numerically smallest. Bro. Ovas remains an inspiring figure, linking the pioneer past with the present, and projecting into a future whose horizon is limited only by his eighty-one years, an influence and broad-minded brotherhood which can never know decay. Passed away March 9, 1935.

Maritime Provinces

REGINALD V. HARRIS*

THE territory commonly known as the Maritime Provinces of Canada, which comprises Nova Scotia, New Brunswick, and Prince Edward Island, is to-day under the Jurisdiction of three Grand Lodges. Nevertheless, until some sixty years ago, the Masonic histories of those three Jurisdictions were more or less closely interwoven, and it seems advisable therefore, at least in the earlier pages of this article, to consider as a single unit the entire territory now covered by the three Jurisdictions.

The reader is doubtless familiar with the chief facts of the early history of the Maritime Provinces—the early voyages and explorations of DeMonts and Champlain, and of other adventurers and colonisers; the founding of the first settlement at Port Royal, now Annapolis Royal, in 1604, and the numerous sieges of that place; the period of the French regime, which ended in Nova Scotia in 1710, fifty years before its termination in 1759–1760; the two sieges of the great French stronghold of Louisbourg, the one in 1745 and the other in 1758; the founding of Halifax in 1749; the expulsion of the Acadians in 1755; the establishment of representative government in 1758; the period of the American War for Independence and the coming to Canada of the Loyalists in the period between 1775 and 1785; the setting off of the Provinces of New Brunswick, Prince Edward Island, and Cape Breton; the struggle for responsible government; the Confederation of most of British North America into the Dominion of Canada in 1867; and the subsequent economic and political development of the country to its present status. The story is intensely interesting, as all readers of Parkman, Murdock, and other capable historians can testify. Interesting though the complete history be, this article must, nevertheless, be confined only to the story of Freemasonry in the Maritime Provinces, a story which covers approximately two hundred years. Although some writers claim to have discovered evidence of Masonic activity dating back still farther, their alleged evidence is only inferred from known facts, or is based only on tradition. In fact, fiction and false hypotheses account for much of it.

In any history of the Craft in the Maritime Provinces, reference must first be made to the so-called Annapolis Royal " Masonic Stone of 1606. In 1827 the eminent geologist, Dr. Charles T. Jackson, of Boston, discovered a flat slab of trap rock on the shores of Annapolis Basin, In Nova Scotia. This stone which bore the Masonic Square and Compasses together with the date 1606, was given to the Honourable Justice T. C. Haliburton, distinguished author of *Sam Slick the Clock Maker*. Then, about 1887 it was turned over by Justice Haliburton's son to the Canadian Institue, in Toronto, for the purpose of being

* In the preparation of the following article on Freemasonry in the Maritime Provinces, the writer gratefully ackowledges the help and co-operation of M.∴W.∴Bro. James Vroom, Past Grand Master of New Brunswick, since deceased, and M.∴W.∴Bro. George W. Wakeford, Prince Edward Island.

inserted, with the inscription exposed, in the wall of the Institute's building. Unfortunately, however, some of the workmen stupidly plastered the Stone over and *embedded* it in the wall of the building! It has since been completely lost. Although it would seem that the Stone once marked the grave of some early Brethren, exhaustive investigation by the writer leads him to believe that the Stone originally marked the grave of either a mason or stone-cutter, or possibly of a carpenter, who died at Annapolis Royal, then called Port Royal, on November 14, 1606, and that it was in no way connected with a Speculative Mason.

After the destruction of Port Royal by Argall of Virginia in 1614, the refugee inhabitants returned to the settlement, rebuilt their homes, and continued there until the advent of Sir William Alexander of Menstrie and his Scotch Colony, about 1628. Alexander had become the proprietor and grantee of the Colony under a patent from King James I (James VI of Scotland) in 1621. His powers and privileges were, therefore, virtually regal over the territory now comprising the Maritime Provinces and parts of what is now known as the State of Maine in the United States and of Quebec in present day Canada. This vast territory was designated Nova Scotia in the patent. Associated with Sir William in this undertaking were Sir Alexander Strachan of Thornton, Sir Anthony Alexander and his son, and William, Earl Marshall. After exploratory expeditions and financial difficulties which threatened to destroy the venture, Sir William sent out his son, also known as Sir William, with four vessels and seventy-two settlers. In the spring of 1628 these men took possession of the old French fort. After two years of struggle, Sir William the Younger returned to Scotland, leaving Sir George Home (*or* Horne) in charge of the Colony. But the Scotch rule of the Colony was destined to be short lived. With the Peace of St. Germain-en-Laye, made in 1632, the whole of Nova Scotia was restored to France, and a majority of Alexander's settlers returned to Scotland, though some joined the Puritan Colony at Boston, in Massachusetts Bay Colony, and others settled in the French settlement at La Havre, in Nova Scotia. As partial compensation for his losses, the elder Sir William was created Viscount Stirling and Viscount Canada. His son thereupon assumed the honorary title of Lord Alexander.

This bit of history is given by way of introduction to the statement that in the Minutes of the Lodge of Edinburgh is found a Record which states that on " the 3rd day of Joulay, 1634," Lord Alexander the Younger, Sir Alexander Strachan, and Sir Anthony Alexander, who was at the time " Master of the Work " to Charles I, were " admitet felowe off the Craft." Inasmuch as no other Record of Lord Alexander's Masonic career has been found, it has been suggested that he may have been Initiated into the Craft during his stay in his Nova Scotia Colony.

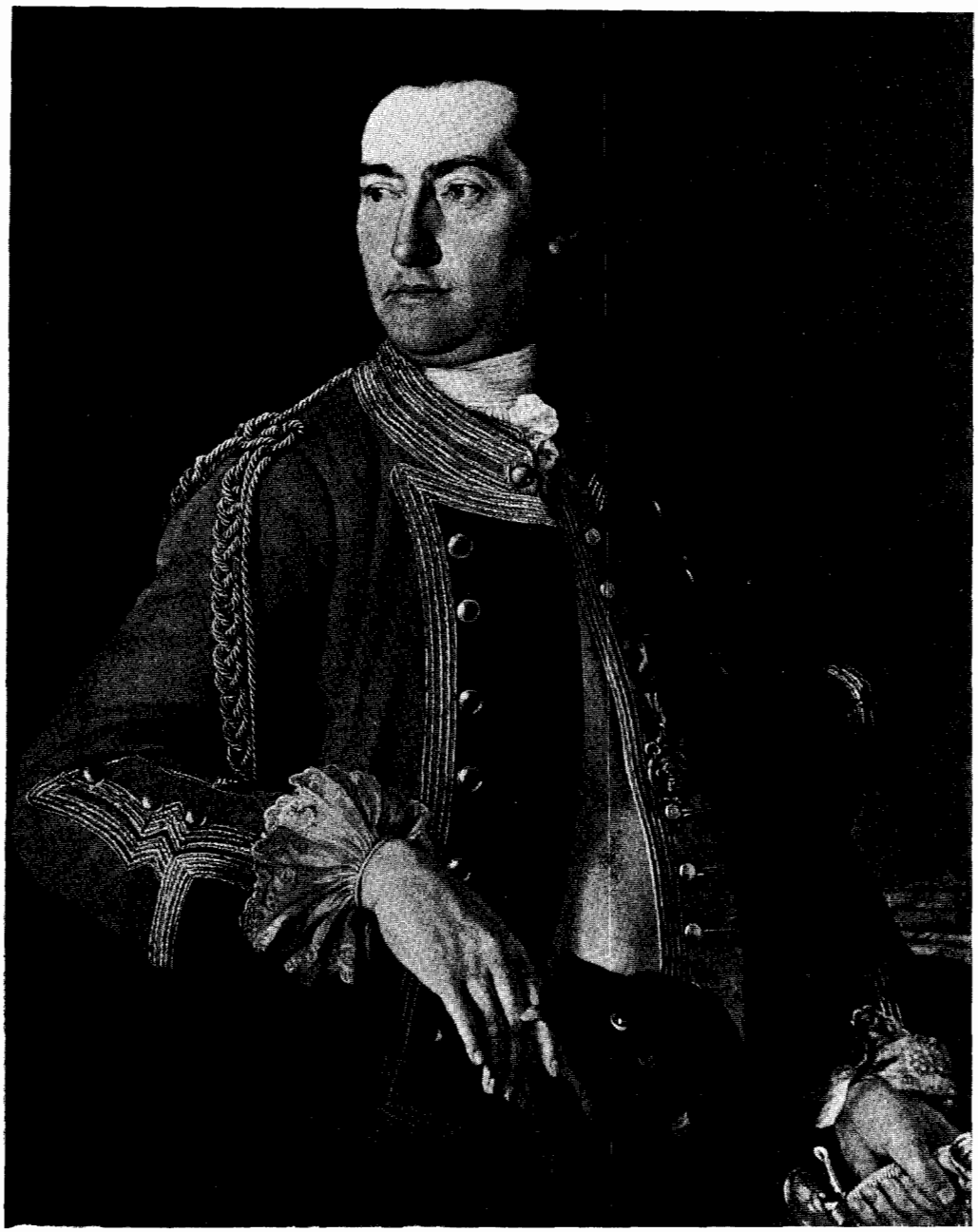
As the reader may know, the Records of Freemasonry in Scotland show that the Speculative element was introduced into the Lodges of that country at a somewhat earlier date than it was into the English Lodges, and it would, of course, be equally possible for a Lodge to have existed in the Scotch Colony as to have existed in Scotland itself. Other than what has been stated here,

however, the theory of Lord Alexander's Initiation in Nova Scotia has nothing to support it. It is dismissed by most trustworthy writers as being mythical.

It is unnecessary here to follow the fortunes of the settlement at Port Royal through the vicissitudes of the next hundred years. Nevertheless, it should be recalled that the main events of the century were the capture of the fortress by Colonel Sedgewick, in 1654; its cession to France by the Treaty of Breda, in 1667; its capture by Sir William Phips in 1690; the various other sieges of it from time to time, both before and after its capture by Colonel Nicholson in 1710, at which time it was renamed Annapolis Royal; and its cession to Britain by France according to the terms of the Peace of Utrecht in 1713.

Although it is unlikely that Freemasonry existed among the French or English settlers in the Colony during this early period, there are some who argue that it did. There is in the library of the Grand Lodge of Massachusetts a work entitled *Ahiman Rezon: A Concise of Account of the Rise and Progress of Freemasonry in the Province of Nova Scotia from the First Settlement of It to This Present Time—1786*, in which the following statement is made: "From Europe the Royal Art crossed the Atlantic with the first emigrants and settled in various parts of America. It is said to have been known in Nova Scotia while that region was in the hands of the French. This statement could not have been based upon knowledge of the " Masonic Stone " of 1606, or upon the theory regarding Lord Alexander's Initiation, however, for the " Masonic Stone " was not discovered until 1827, and the evidence of Alexander's membership was not made public until long after 1786, the year in which the statement was published. In fact, research has so far failed to corroborate the statement that Freemasonry was known among the French settlers. It is not impossible, however, that generations may discover and bring to light evidence to support the supposition of the author of *Ahiman Rezon*.

In this same work, it is also stated that " it is certain that as soon as the English took possession ' of the Colony ' they took care to encourage this charitable institution (Freemasonry)." Just what " certain " evidence in support of this statement existed in 1786 is not known, but there is a sort of corroboration in a statement of M.∴ W.∴ Bro. Major-General J. Wimburn Laurie, Grand Master of Nova Scotia. In his address to the Grand Lodge of Nova Scotia in 1884, Bro. Laurie referred to the receipt of a photographic copy of the Ledger of St. John's Lodge, at Philadelphia, dated 1731, which had been sent to him as evidence that the Lodge at Philadelphia was the first Masonic Lodge to be organised in America during the Colonial period. But we know that Bro. Laurie was not completely convinced by the evidence, for in the same address he went on to say that " from circumstances that have come to my knowledge, I believe it to be quite within the bounds of possibility that evidence will in due time be forthcoming that a Masonic Lodge regularly met and transacted Masonic business at a much earlier date than 1731 in our own Province. I have been for some time promised the documents by a gentleman who is not a member of the Craft, and I trust his disinterested efforts to obtain



Photograph, courtesy of the Ehrich Galleries, New York.

Hon. Edward Cornwallis, a Colonel of the 24th Regiment.

He was governor of Nova Scotia from 1749 to 1753.

From a painting by Sir George Chalmers by permission of its present owner, Hon. E. N. Rhodes, Ottawa, Canada.

them will be successful. I may be disappointed either in obtaining the documents or in their authenticity, so I hesitate to say more." Bro. Laurie had previously made a similar statement when addressing the Grand Lodge of Massachusetts in 1883. At that time he stated that "certain antiquarians" had "recently discovered what they were inclined to believe were the vestiges of a Masonic Lodge which had existed in Nova Scotia very early in the eighteenth century."

In any case, any Masonic activity in Nova Scotia prior to 1731 must have been either at Annapolis Royal, then the capital, or at Canso, a good-sized settlement, especially during the fishing season when as many as 2000 New Englanders made it the base of operations. Since the population of Canso was not permanent, however, the social life there was meager in comparison with that of Annapolis Royal. Furthermore, since the military detachment at Canso was a detail from Philipps' Regiment, which was quartered at Annapolis Royal, we strongly incline to the belief that any Lodge which may have existed in Nova Scotia prior to 1731 was located at Annapolis Royal and not at Canso.

From its capture in 1710, until 1750 and afterwards, the closest sort of intercourse, military, civil, commercial, and social, existed between Annapolis Royal and Boston. The Council of the Province of Nova Scotia was composed almost entirely of Boston men, and it is a curious fact that all those men from Boston were closely identified with King's Chapel, where tradition says a Lodge was held about 1720 or 1721. With all these facts in mind, and after making exhaustive investigation, the writer believes that there was a Masonic Lodge, or at least Masonic activity, at Annapolis Royal between 1720 and 1726, and that this activity ceased some time between 1726 and 1738. In the latter year a Lodge was established there by Major Erasmus James Philipps, who was one of the soldiers of Philipp's Regiment.

This regiment, known later as the 40th Foot of the British Army, was organised at Annapolis Royal in 1717 with the governor, Colonel Richard Philipps, as its commanding officer. Major Erasmus James Philipps, a nephew of Governor Richard Philipps, was made a Mason in Boston, Massachusetts, while he, together with William Sheriff, Dr. William Skene, and Colonel Otho Hamilton, was in Boston to serve as one of the Commissioners chosen to establish the boundaries of Massachusetts Bay and Rhode Island. The Records of "The First Lodge of Boston" show that the date of Bro. Philipps' Initiation was November 14, 1737. At that time Bro. William Sheriff also affiliated with the Boston Lodge. Since Sheriff had been a resident of Annapolis Royal continuously from 1716 until 1737, it is evident that he must have been made a Mason in that place.

In *The Boston Gazette* of March 13, 1738, a notice states that Henry Price, of the Boston Lodge, had appointed Major Philipps to be Provincial Grand Master of Nova Scotia. On the occasion of his next visit to Boston, in April 1739, Philipps' name is accompanied by that title in the Minutes of St. John's Lodge there. On returning to Annapolis in June 1738, Philipps took with him

a Deputation from Henry Price empowering him to form a Lodge at Annapolis Royal. The Record says that " Mr. Price granted a Deputation at Ye Petition of sundry Brethren at Annapolis in Nova Scotia to hold a Lodge there." This statement leads us to believe that the Petition was undoubtedly signed not only by Philipps and Sheriff, but also by Colonel Otho Hamilton, who had resided continuously at Annapolis Royal from 1717, and by Dr. William Skene, a resident there since 1715. These facts establish the existence of Masonic activity in Annapolis Royal prior to 1727, when Philipps joined the little garrison there. The Lodge established in 1738 was in reality a Military Lodge attached to Philipps' Regiment. Therefore, when the regiment left the town in 1758 to participate in the second siege of Louisbourg, the Lodge left with it. This Lodge is frequently referred to in the *Proceedings* of the St. John's Grand Lodge, of Boston, between the years 1738 and 1767. Soon after leaving Annapolis Royal, the regiment participated in the siege of Quebec in 1759, and in the capture of Montreal in 1760. Although we know little about the Lodge's activities, we do know that it became dormant before 1810, for in that year the Brethren, then engaged in the Peninsular War in Spain, applied for an Irish Warrant. This was granted as No. 204. Later, in 1821, while the regiment was stationed in Ireland, Masonic members of it applied for a second Warrant. This Warrant, issued as No. 284, was surrendered in 1858. The regiment, now known as the South Lancashire Regiment, has seen gallant service in every part of the world; it is notably distinguished for its part in the Great War.

By the Treaty of Utrecht, made in 1713, it was provided that, with the exception of Cape Breton, all Nova Scotia should be ceded to Great Britain. The French at once took possession of the island and renamed it Isle Royale. Then they removed a number of families from Placentia, Newfoundland, which had been ceded to Great Britain, to Havre à l'Anglais, which they renamed Louisbourg. Immediately afterwards they set about to fortify Louisbourg. For the next twenty-five years or more, the French spent huge sums of money on fortifications, thus rendering the fortress there one of the most inaccessible strongholds in the world. In the opinion of military strategists of the day, the natural position of the fortress, strengthened as it was by all the arts and devices of military science, made it well-nigh impregnable and justified its title—" The Dunkirk of America." During the period of construction a great deal of commerce developed among the French and English colonists. To feed the great army of builders and to transport the vast supplies of building materials required was no small task, for supplies were imported from French Canada, the Island of St. John, now Prince Edward Island, the French West Indies, and from Boston and other New England settlements.

It is significant that at about this time the Register of the Grand Lodge of England records that the Earl of Darnley, Grand Master, appointed Captain Robert Comyno (*or* Comins) to be Provincial Grand Master for Cape Breton and Louisbourg. The entry in the Register is repeated under date of 1738, with the additional words, " excepting such places where a Provincial Grand Master is

already appointed." Comins was one of the New England traders, and since at that time there were no Masonic Lodges among the French in Cape Breton, the appointment must have been made with a view to benefiting the hundreds of New Englanders who frequented both Louisbourg and Canso, at which latter place at least a nucleus for a Masonic meeting existed among the officers of Philipps' Regiment.

On March 18, 1744, France declared war against Great Britain, and word was immediately sent to Louisbourg by a fast sailing vessel. At once the French governor fitted out an expedition for the purpose of capturing Canso. The expedition was successful, and Canso surrendered to the French forces on May 24, 1744. Among the vessels engaged in this expedition was one commanded by Lewis Doloboratz (*or* Delabraz), who had charge of its ninety-four men. After the capture of Canso, Doloboratz then cruised along the coast of New England, searching for evidence of the enemy's commerce. In course of time he encountered Captain Edward Tyng, in the *Prince of Orange*, Massachusetts' first man-of-war. After a spirited running fight which lasted from nine o'clock one morning until two o'clock the following morning, Tyng overhauled the French vessel, compelled Commander Doloboratz to lower his colours, and brought ship and crew into Boston as a prize of war. While there, Doloboratz was allowed a great deal of liberty, and on October 10, 1744, Bro. Henry Price proposed him as a candidate for Masonry in the "First Lodge of Boston." On that occasion, Bro. Price "acquainted the Lodge" that Doloboratz was "a gentleman, who, being a prisoner of war, was thereby reduced, but as he might be serviceable (when at home) to any Brother whom Providence might cast in his way, it was desired he might be excused the expense of his making, provided each Brother would contribute his cloathing, which the Rt. Worsh'l Mas'r was pleas'd to put to vote when it was carried in affirmative by Dispensation from the Rt. W. Master & Warder. Upon acct. of his leaving the Province very soon, he was ballotted in, introduced, & made a Mason in due form. Bro. P. Pelham moved that the Sec'r grant Bro. Delabraz a letter of recommendation."

The French raid on Canso and their attack against Annapolis aroused the most intense feeling against France in the New England colonies, where the accounts, brought by traders and other travellers, had already caused no small amount of alarm. Believing that Louisbourg would be made the base of operations again the British colonies in America in the coming war, the New Englanders at once adopted the bold course of making an effort to reduce the great stronghold. For this purpose a force of some 4300 men was raised in Massachusetts, Rhode Island, New Hampshire, and Connecticut. This force was then placed under the command of Colonel William Pepperell, who was to undertake the enterprise in co-operation with a British squadron under the command of Commodore Warren. Among the officers in the New England forces was a surprisingly large number of Freemasons, several of whom were to win distinction in the Craft later on.

The transports left New England in March and gathered at Canso, the place of rendezvous. There the troops were drilled, and a junction was made with the squadron under Warren. Then on April 29 the British forces left Canso, and the next day they landed some few miles from the city of Louisbourg. In attempting to prevent the landing, the French sent a small detachment under the command of Anthony de la Boularderie, son of the grantee of Boularderie Island, in the Bras d'or Lakes, Cape Breton, and a former lieutenant in the regiment of Richelieu. Boularderie had taken part in the Canso expedition in May 1744, and upon hearing of this British attack on Louisbourg, he had offered his services to Governor Duchambon. The French party, hopelessly outnumbered by some ten to one, soon lost six members. After exchanging a few shots, they turned and fled, leaving behind them, besides their dead, some six or seven prisoners, including Boularderie, and several wounded.

The sequel to this little sortie by the French is to be found in the *Minute Book* of St. John's Lodge, of Boston. The gallant officer and his comrades, being prisoners of war, were removed in due time to Boston, where they were allowed considerable liberty, and where they made a good impression on the authorities and the people in general. It is not surprising, then, that on August 14, 1745, Anthony de la Boularderie and Peter Philip Charles St. Paul, another French prisoner of war, were made Masons in St. John's Lodge. This fact is stated in the *Record* of the Lodge in the following words: " Wednesday, August: 14th: 1745, being Lodge Night, Bro. Price propos'd Mr. P. S. S. Paul and Bro. Audibert propos'd Mr. Anton: D. Laboulerdree as Candidates & were Ballotted in, and by reason the Candidates were but sojourners they were made Masons in due form." Subsequently, Bro. Boularderie was sent to France with a certificate stating that he had behaved like a gentleman and had been of great service to the other prisoners of war placed in his charge. This certificate had been signed and sealed on September 2, 1745, by various distinguished citizens of Boston, among whom were members of the governor's council, and Benjamin Pemberton, its secretary.

During the next three years the British kept nearly 4000 troops in the garrison at Louisbourg. Although the New Englanders were gradually relieved of military duty, their places were taken by British regiments of regular soldiers. Fuller's Regiment (29th), three companies of Franpton's (30th), Regiment with Lodge No. 85 (Irish Registry), and Warburton's (45th) Regiment arrived in 1746. At about the same time, two other regiments, Shirley's (50th) and Pepperell's (66th), were raised in the American colonies. But the Peace of Aix-la-Chapelle, signed in October, 1748, ceded Louisbourg and Cape Breton to France. Consequently, in July, 1749, Shirley's and Pepperell's regiments were disbanded, and Hopson's (29th) and Warburton's (45th) were transferred to the new British settlement of Halifax.

During this disturbing period from 1745 to 1749, Freemasonry was undoubtedly active at Louisbourg. For example, it was during this time that the appointment of Captain Robert Comins as Provincial Grand Master for Cape

Breton and Louisbourg was renewed by Lord Cranstoun, Grand Master of England. Furthermore, on January 14, 1747, Comins affiliated with the " First Lodge of Boston," also known as " St. John's Lodge." Among the New England forces there were also scores of Masons, among them Captain Henry Sherburne and Captain Joseph Sherburne, of the New Hampshire forces; David Wooster and Nathan Whiting, of the Connecticut forces; and Richard Gridley, Estes Hatch, Benjamin Ives, John Osborne, and Joshua Loring, of the Massachusetts regiments.

During this early period Placentia, in Newfoundland, was garrisoned by a detachment of the 40th Regiment from Annapolis Royal. It is significant that on December 24, 1746, " at the Petition of Sundry Brethren residing at —— in Newfoundland," the Grand Master of Massachusetts, Thomas Oxnard, " granted a Constitution for a Lodge to be held there." For the next twenty-one years the name of the Lodge appears in the *Records* of the St. John's Grand Lodge of Boston, as having been " not represented " at meetings of the Grand Lodge.

In 1749 the British Government resolved upon the establishment of a British settlement in Nova Scotia. Several thousand families, under the leadership of Hon. Edward Cornwallis, were therefore settled on Chebucto Bay, and the present city of Halifax was laid out. Cornwallis had already been the founder of a Masonic Lodge among the soldiers of the 20th Foot Regiment. This Lodge was afterwards known as Minden Lodge, having been named after the battle of that name in which the regiment had played a conspicuous part. It was in this Lodge that Major-General James Wolfe, the hero of Louisbourg and Quebec, is believed to have been made a Mason. Early in 1750, Cornwallis and a number of other Brethren applied to the St. John's Grand Lodge at Boston for a Deputation. They were, however, referred to Erasmus James Philipps, Provincial Grand Master, and to him they next presented their Petition. A copy of that Petition, in the handwriting of Philipps, is now to be found in the *Archives* of the Grand Lodge of Massachusetts.

The Lodge, known as the First Lodge of Halifax, was organised on July 19, 1750, when " Lord Colville and a number of Navy Gentlemen were Entered Apprentices of the Lodge." Later, Lord Colville received his other Degrees in St. John's Lodge, of Boston. After that he was for several years closely identified with Boston Masonry, at one time becoming Deputy Grand Master there. Cornwallis, the first Master of the First Lodge of Halifax, was succeeded in 1752 by Governor Charles Lawrence, who presided until his death in 1760. In March, 1751, a second Lodge was formed at Halifax, but it was probably short lived, for we find no record of it in the *Proceedings* of either the Grand Lodge of England or of the St. John's Grand Lodge of Boston.

In 1757 the Brethren of Halifax, all members of the " First Lodge " and all owing allegiance to Modern principles, Petitioned and received from the Ancient Grand Lodge of England, a Provincial Grand Lodge Warrant. This Warrant, No. 65, was the first of its kind ever issued by the Ancients. At the

same time, Warrants were also received for two subordinate Lodges. These were numbered 66 and 67. The Grand Lodge, thus Warranted, functioned under the leadership of Philipps, who served as Provincial Grand Master until his death in 1760, and then under the leadership of the Hon. Jonathan Belcher, chief justice, until his death in 1776. On receipt of these Warrants, in 1758, the " First Lodge," which had been founded by Cornwallis, was divided into three Lodges. Two of these Lodges Worked under the new Warrants—No. 66 of the Ancients of England (No. 2 on the Provincial Register), and No. 67 of the Ancients of England (No. 3 on the Provincial Register), and Warrant No. 4 on the Provincial Register. Two other Warrants—No. 5 issued (before 1768) and No. 6 (issued in 1769)—were granted to Lodges in the 59th and 64th Regiments while they were stationed at Halifax. In 1768, Lodge No. 4 and Lodge No. 5 were registered on the Ancient English Register as Lodge No. 155 and Lodge No. 156, respectively. Lodge No. 4, part of the original " First Lodge," has continued uninterruptedly to the present time and is now known as St. Andrew's Lodge, No. 1, on the Grand Register of Nova Scotia, the oldest Lodge not only in Canada but also in the British Empire overseas.

In 1758 the British Government again resolved to reduce Louisbourg in Cape Breton. For that purpose a large fleet of transports, conveying military forces under Major-General Amherst and Major-General Wolfe, was assembled at Halifax. The siege lasted from June 2 to July 26, when the French forces surrendered and the stronghold passed forever into the possession of the British. The troops engaged in this memorable siege were the 1st, 15th, 17th, 22d, 28th, 35th, 40th, 45th, 47th, 48th, and 58th Foot Regiments; two battalions of the Royal American (60th) Regiment, and Fraser's (78th) Highlanders. Of those regiments, all but four are known to have had Lodges attached to them at the time of the siege. It is also known that within a short time after the siege, Lodges were also attached to the four exceptions.

In passing it should be noted that the Lodge attached to the 1st Foot Regiment, Lodge No. 11, was the first Military Lodge ever established. It remained in existence until 1847. It is also interesting that Lodge No. 74, attached to the 2d battalion of this regiment while at Louisbourg, later wintered at Albany, New York, and while there " granted a Deputation " to form the Lodge which is now listed as Lodge No. 3 on the New York Registry.

The Lodge in the 22d Regiment, while wintering at Louisbourg, Worked under an Irish Warrant. This Warrant, we are told, " was lost the following year in the Mississippi." Then, in 1760, the regiment was stationed at Crown Point, New York. Shortly afterwards the Brethren applied for a Scottish Warrant under the title of Moriah Lodge, No. 132. In 1782 the 22d Regiment was stationed at New York City and there united on December 5 of that year, the Lodge attached to it with eight other Lodges to form the Grand Lodge of New York.

The Warrant for the Lodge in the 28th Regiment was granted on November 13, 1758, by Colonel Richard Gridley, Junior Grand Warden of the St. John's

Sir

Halifax the 12th June 1750

At a meeting of true and Lawfull brothers and Master Masons Assembled at Halifax in order to Consult on proper measures for holding and Establishing a Lodge at this Place It was unanimously resolved on that a Petition should be sent to you who we are informed is Grand Master for the Province of Nova Scotia in Order to obtain Your Warrant or Dedimitation to hold an Establish a Lodge at this Place according to the Antient Laws & Customs of Masonry & that said Petition Should be signed by any five of the Brethren then Assembled

Wherefore the undernamed Subscribers pursuant to the above resolution do most humbly Crave and desire Your Warrant to hold and Establish a Lodge as aforesaid according to the Antient Laws and Customs of Masonry as practiced among true and Lawfull Brethren and this we Crave with the utmost dispatch and beg leave to subscribe ourselves Your true and Loving Brethren

Ed Cornwallis
Wm Steele
Robert Campbell
Willm Nesbitt
David Haldane

Copy P.
Thos J. Phillipps
P. G. M.

Petition for the First Lodge of Halifax, 1750.

Grand Lodge of Boston, and a member of the British expeditionary forces. In the following year the regiment and its Lodge were at Quebec.

Immediately after the surrender of Louisbourg, Lord Rollo, himself a distinguished and enthusiastic Scottish Freemason, was sent in command of a force to take St. John's Island, now known as Prince Edward Island. There is good ground for believing that Lord Rollo's soldiers may have conferred Masonic honours during their sojourn on the island.

In the course of its long history as a garrison city, Halifax has been visited by nearly every regiment of the British Army. Furthermore, from 1749 to 1800, Lodges flourished in practically all the many regiments which visited the city. From a Masonic point of view, the period of the American War for Independence, from 1775 to 1785, was an especially active era in Halifax. At that time many of the Lodges Worked under Irish Warrants. For example, the Lodge attached to the 46th Foot Regiment, No. 227, Working under an Irish Warrant, was established in 1752. Known as the Lodge of Social and Military Virtues, it was located at Halifax in 1757 and 1758, during which time it is recorded as having been " very active, doing good and effective Work, while associated with the Brethren throughout the Province." From this Lodge the present-day Lodge of Antiquity, No. 1, of Montreal, claims descent.

Lodge No. 58, attached to the 14th Foot Regiment, and Lodge 322, attached to the 29th Foot Regiment, were in Halifax from 1765 to 1768. Proceeding thence to Boston, the regiments later took part in that unfortunate affair known as the Boston Massacre. Notwithstanding the intense excitement prevailing in Boston at the time, the members of those two Lodges seem to have fraternized with the Boston Brethren and actually to have assisted them in organising a Provincial Grand Lodge under Scottish authority.

Lodge No. 136, attached to the 17th Regiment, was at Annapolis Royal from 1756 to 1758, whence it proceeded to Louisbourg, and later to Quebec, where it took part in the capture of that city in 1759. The next year it was located at Montreal. On returning to England, the Lodge, under the title of Unity Lodge, took a new Warrant, which was registered as No. 169. At that time the Lodge's other two Warrants were reported as having been lost through " the Hazardous Enterprises in which they (the Lodge's members) had been engaged." As a matter of fact, one of those earlier Warrants, together with the Lodge Jewels, funds, and Records, and the baggage of the regiment, had been captured by the Americans in 1777, while they were being transferred by sea from New York to Philadelphia. Soon afterwards the Brethren had applied for, and obtained, from the Provincial Grand Lodge of Pennsylvania, another Warrant, No. 18. The Lodge actually continued on the Roll of the Pennsylvania Grand Lodge throughout the remainder of the war. In 1779, during the fighting at Stony Point, this Warrant was also captured. Later, however, it was returned by General Parsons, of the American Army, under a flag of truce. It was also accompanied by a fraternal letter. The regiment served throughout the war until peace was declared in 1783. At that time it removed to Shelburne,

Nova Scotia, then only a garrison town. There it remained until 1786. To-day there are in the archives of the Grand Lodge of Nova Scotia a number of letters which were exchanged between the Brethren of that Military Lodge and the Grand Lodge of Pennsylvania, all of the most friendly and fraternal nature.

Many of those early Military Lodges, especially those possessing Irish Warrants, conferred many of the higher Degrees, the variety of the Degree being limited only by the Lodge's knowledge of the ceremonies connected with it. Chief among the Degrees were those of the Royal Arch and of the Knights Templar. The earliest record of the former's having been conferred in Halifax dates back to 1760, which makes it one of the earliest on the American continent. Besides, there is good ground for believing that the Degree was conferred in Halifax at even an earlier date, perhaps as early as 1757, and probably even before that. In fact the 14th, 29th, and 64th Regiments were stationed at Halifax during the period from 1765 to 1768 before their transfer to Boston, where in 1769, they organised St. Andrew's Royal Arch Chapter, and where in the same year they conferred the Royal Arch and the Knights Templar Degrees. This is usually regarded as being the first time the former Degree was ever conferred anywhere in the world. Undoubtedly the regimental Lodges conferred the Excellent, Super-Excellent, Royal Arch, and Knights Templar Degrees in Halifax during the period of their stay there.

We may be sure that the candidates on whom those Degrees were conferred continued the Work, for there are in existence today the *Minutes* and *Records* of meetings of a Royal Arch Chapter at Halifax, dating from 1780 to the present. This Chapter is now known as Royal Union Chapter No. 1. There are also *Minutes* and *Records* of the meeting of a Knights Templar Encampment, dating from September, 1782 to 1806. This Encampment was revived in 1839, and is still working. Now known as Antiquity Preceptory, it is probably the oldest Preceptory outside the British Isles. In fact, if it is antedated at all, it is antedated only by the Baldwyn Encampment of Bristol, England, the earliest reference to which goes back to January 25, 1772. Halifax also possesses the earliest *Records* of the Mark Degree on this continent; these date back to 1780.

On the death of the Hon. Jonathan Belcher, Provincial Grand Master, in 1776, the Provincial Grand Lodge became dormant, leaving St. Andrew's Lodge, then Ancients Lodge, No. 155, and a Modern Lodge, which had succeeded Lodge No. 2 on the Provincial Registry, the only Lodges in the Province. The latter died out about 1781, owing largely to aggressiveness of the rival Lodge, which had assumed the authority of a Grand Lodge.

In 1780 through the efforts of this remaining Lodge, and with the assistance of Loyalist Brethren who had recently arrived from New England and New York, St. John's Lodge, now Lodge No. 2 on the Grand Register of Nova Scotia, was established. Shortly afterwards St. John's Lodge received a Warrant from the Ancients—Warrant No. 211. Later, this Lodge, acting jointly with St. Andrew's Lodge, granted a Dispensation for Union Lodge, an offshoot of St. Andrew's. Beginning in 1781, these three Lodges held Quarterly Communica-

tions for the welfare of the Craft in the Province. The beginnings of Masonry in Prince Edward Island and New Brunswick, at that time forming part of Nova Scotia, were originally derived from this Body and its constituent Lodges.

In 1778, because of an attack which had been made on the settlement on St. John's Island in 1775 by American privateers, the British authorities sent four provincial, or independent, companies of infantry from New York to Charlottetown, under the command of Major Timothy Hierlihy. Among the officers and men of those companies were a number of Freemasons, and in May 1781 a Petition was presented to St. Andrew's and St. John's Lodges, in Halifax, praying for a Dispensation for a Lodge in the corps, to be known as St. George's Lodge. This Lodge, the first on the island, was most active until October 1783 when the corps was transfrred to Halifax and merged with the Royal Nova Scotia Regiment. The Lodge was then disbanded. Its *Records* are now preserved in the archives of the Grand Lodge of Nova Scotia.

On January 21, 1782, St. Andrew's and St. John's Lodges issued a Dispensation to form Virgin Lodge " in Major Anthony Farrington's Company in the Fourth Battalion of His Majesty's Royal Regiment of Artillery." The Lodge Worked under this Dispensation until October 1784, when it was granted a Warrant by the newly-formed Provincial Grand Lodge. It was then registered as No. 2, and its name was changed to Artillery Lodge. Sixteen years later the original name was resumed by authority of the Grand Lodge. To-day this Body is Lodge No. 3 on the Grand Register of Nova Scotia.

Later in the same year a Dispensation was also granted by the Lodges forming a Quarterly Communication for a Lodge to be formed in the 82d Regiment, known as the Duke of Hamilton's. Later, in 1783, its return from participation in the War for American Independence, the regiment was disbanded at Halifax and the men were settled at Pictou Landing. It is interesting to know that prior to the issuance of the Dispensation for Thistle Lodge, Captain John Moore of the 82d Regiment was made a Mason in St. John's Lodge, No. 211. Captain Moore had greatly distinguished himself in the Penobscot expedition of 1781. In later life he became " the finest trainer of men the British Army has ever known." He died in 1809 in the masterly retreat on Corunna during the Peninsular War in Spain. As a result of the Loyalist emigration from New York in 1783 the Province of New Brunswick was the next year set off from Nova Scotia. This was followed by the incorporation of the city of St. John in 1785. The first trace of Masonic activity in New Brunswick dates from 1783. On January 29 of that year the Provincial Grand Lodge of New York granted a Warrant to Samuel Ryerse and others to form a Lodge to be known as St. George's Lodge, No. 2, in the 3d Battalion of the New Jersey Volunteers, also known as DeLancey's Regiment because it was commanded by Colonel James DeLancey. The Rev. William Walter, Grand Master of New York, was chaplain of this regiment. When the regiment was disbanded in that year many of its members settled along the St .John River, either at, or near, Maugerville. Here the Brethren continued their Work under their New York Warrant until

1788, when they Petitioned the Provincial Grand Lodge of Nova Scotia for a new Warrant. This was granted to them as No. 19, Provincial Register of Nova Scotia. Later reference will be made to this Lodge.

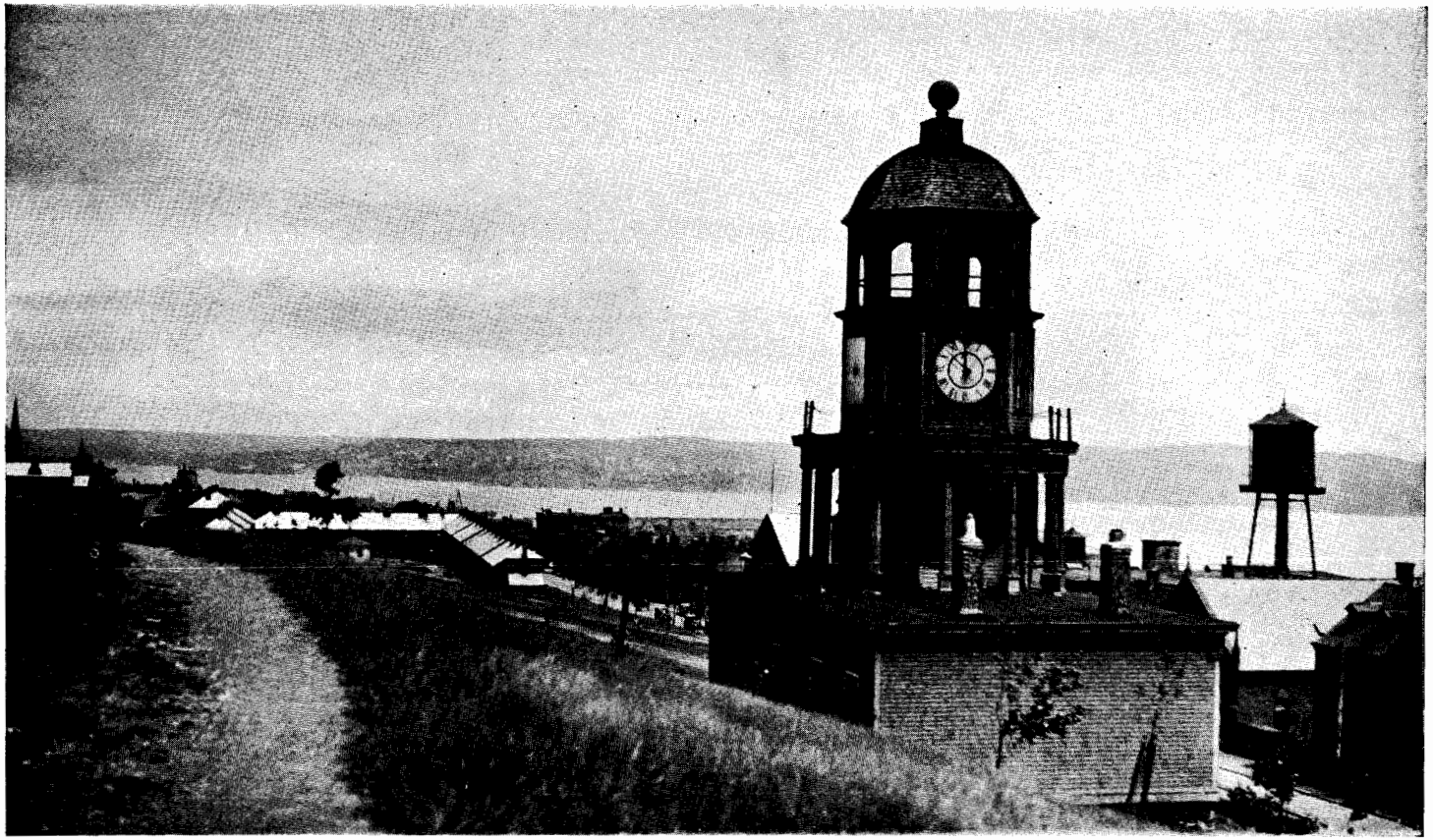
In the archives of the Grand Lodge of Nova Scotia is a letter dated November 7, 1783, from Jared Betts, at St. Ann's, now Fredericton, New Brunswick, to the Halifax Lodges, asking whether he could proceed under a Warrant that had been granted by " Dermott, Grand Master of Ireland " (*sic*). This Warrant, No. 535, had been granted to the Brethren of the Prince of Wales Regiment in the Carolinas, in 1776, by the Grand Lodge of Ireland. Betts's request was denied. Later in 1792, however, Betts and his associates obtained a Warrant for Solomon's Lodge, No. 22, Provincial Register of Nova Scotia.

In 1784 the Halifax Lodges granted a Dispensation for a Lodge at St. John, New Brunswick, to be known as Hiram Lodge. This Lodge was composed of prominent Loyalist settlers, and had as Master the Rev. John Beardsley, D.D., former Junior Grand Warden of the Provincial Grand Lodge of New York. Reference to both of these Lodges will also be made later.

In 1782 St. Andrew's Lodge, No. 155, and the Lodges established through its activities, united in Petitioning the Grand Lodge of England (Ancients) for the revival of the Provincial Grand Lodge Warrant, No. 65, which had been issued in 1757. Their request was renewed in 1783 and again in 1784, when the Grand Lodge of England acceded to it. This Warrant conferred wide powers of self-government, making the Provincial Grand Lodge virtually independent of the Athol Grand Lodge of England, which reserved only the privilege of hearing appeals. In fact, the Provincial Grand Lodge was not asked or expected to make Returns or payments to the Mother Grand Lodge of England. It was to conduct its own affairs, elect its own Grand Masters, issue its own Warrants, enroll its own Lodges, register their members, and exercise the fullest control over both Lodges and members. The terms " Grand Lodge " and " Provincial Grand Lodge " were to be used as equivalents in official documents.

The first Provincial Grand Master, John George Pyke, who had been made a Mason in the " First Lodge," which later was known as St. Andrew's Lodge, was at this time Master of St. John's Lodge, and all the other Officers were members of either St. Andrew's Lodge or St. John's Lodge. Not once during the entire history of this Provincial Grand Lodge, from 1784 to 1829, was a Provincial Grand Master or any of the principal Officers selected from any Lodge other than those two. The two Lodges always dominated the Craft, though curiously enough they retained their English Warrants. During this period fifty-six Warrants for subordinate Lodges were granted by the Provincial Grand Lodge. Of those Lodges, some few were short lived or transient. Occasionally a visiting Military Lodge joined in transacting the business of the Provincial Grand Lodge.

Immediately after the establishment of this Grand Lodge, fraternal relations were opened with all " the ' Ancient ' Grand Lodges on the Continent," among them those of New York, Massachusetts, Pennsylvania, South Carolina,



From a photograph by Underwood and Underwood.

Old Clock Tower and Harbor, Halifax, Nova Scotia.

and Virginia; such relations were also established with the Grand Lodges of Scotland and Ireland. The first project undertaken by this Provincial Grand Lodge was the erection of a building for its own accommodation and for the accommodation of the local Lodges which up to then had met in various taverns. Progress was slow at first, but finally, in 1800, H.R.H., Prince Edward, Duke of Kent, Provincial Grand Master for Lower Canada, laid the corner-stone of the new building on the site still occupied by the Craft's Temple. As a memento of this occasion, a punch-bowl, emblazoned with the arms of the "Ancients," was presented by the Prince to St. Andrew's Lodge. This punch-bowl is still preserved as one of the valuable treasures of the Provincial Grand Lodge. At this celebration the two Lodges in the Prince's Regiment, the Royal Fusiliers, took part in the procession. From then on. St. John's Day, in June, was invariably celebrated with a Grand Lodge procession to historic St. Paul's Church, while St. John's Day, in December, was marked by the Installation of Lodge Officers and a Grand Lodge banquet. Participation of the Craft in the public celebrations of the time are frequently noted in the Minutes of the Provincial Grand Lodge. Among the events celebrated were the victories of Lord Nelson at Copenhagen, at the Nile, and at Trafalgar; the laying of the corner-stone of the Province House in 1811, and of Dalhousie College in 1820; and the completion of the Shubenacadie Canal in 1826.

During the forty-five-year period of this Provincial Grand Lodge's existence, only six men held the Office of Provincial Grand Master. John George Pyke, who served in 1784 and 1785 and again from 1811 to 1820, was one of the original settlers of Halifax. He represented the city many years in the Legislature and also served as its police magistrate. He was made a Mason in the "First Lodge." His apron, which he wore as Provincial Grand Master, now hangs in the Grand Lodge Museum. The Hon. John Parr, who served from 1786 to 1891, had been governor of Nova Scotia from 1782 to 1786. Later, from 1786 to 1791, he was lieutenant-governor of Nova Scotia. The Hon. Richard Bulkeley, who served from 1792 to 1800, was aide-de-camp to Governor Cornwallis in 1749; secretary of the Province from 1759 to 1793; and judge in admiralty and master of the rolls. He died in 1800 at the age of eighty-three years. Dr. Duncan Clark who succeeded him, and served during 1801, was a prominent physician of his day, and a member of a literary group which included the Duke of Kent and other social leaders of Halifax. Sir John Wentworth, Bart , Provincial Grand Master from 1802 to 1810, was born at Portsmouth, New Hampshire, in 1737. Several years after graduating from Harvard, he became governor of New Hampshire, an office which he held from 1767 to 1776. He succeeded the Hon. John Parr as lieutenant-governor of Nova Scotia, and served from 1792 to 1808. John Albro, Provincial Grand Master from 1820 to 1839, was a prominent Halifax merchant. He held the highest Office in the Provincial Grand Lodge for nineteen years. He also represented Halifax in the Legislature from 1818 to 1822.

Many of the Lodges forming the Grand Lodge of Nova Scotia have exerted

an important influence on the Craft. Reference has already been made to several of them. St. Andrew's Lodge, No. 155, successor to the First Lodge of Halifax which was established in 1750, and is now known as Lodge No. 1, Grand Register of Nova Scotia, is the Mother Lodge of Masonry in the Maritime Provinces. During the middle years of the eighteenth century it took a leading part in the Grand Lodge's activities, contributed generously to the project of erecting the Masonic Hall, and had the support of the leading merchants of the town. St. John's Lodge, No. 211, now Lodge No. 2, Grand Register of Nova Scotia, had on its Rolls a brilliant list of distinguished names, chiefly military, naval, and professional. This Lodge vied with St. Andrew's Lodge in taking a prominent part in the Grand Lodge affairs. Union Lodge, No. 1, Provincial Register of Nova Scotia, was recruited from the naval officers of the warships which frequently visited Halifax. It never exerted any marked influence on Masonic affairs, and finally encountered such difficulties that it became dormant about 1835. Virgin Lodge, later Artillery Lodge, No. 2, and now Virgin Lodge, No. 3, on the Grand Register of Nova Scotia, was originally established in the Royal Artillery in 1782, but almost immediately thereafter it became a civilian Lodge. Throughout this Lodge's long history, its membership Roll is equally as distinguished as is that of St. John's Lodge, No. 2.

Other Halifax Lodges of this period were Cornwallis Lodge, No. 15, which was established in 1786 and ceased Working in 1802; Royal Navy Lodge, No. 18, which existed between 1787 and 1804, and provided a Masonic Home for numerous men; Royal Nova Scotia Regiment Lodge, No. 24, which existed between 1793 and 1802 and was composed of officers of the regiment belonging to the leading families of the town. Sir John Wentworth, the commanding officer of the regiment, acted as Worshipful Master. The disbanding of the regiment, however, terminated the Lodge's career; Trinity Lodge, No. 30, which was established in 1803 and closed its Lights in 1810; and Royal Standard Lodge, No. 39, which was organised in 1815 in the 9th Battalion of the Royal Artillery, and has continued to the present day. It is composed principally of military and naval men. This Lodge has held an English Warrant since 1829. Its members, like those of St. Andrew's Lodge, No. 1, enjoy the distinction of being entitled to wear the Centennial Jewel of the Grand Lodge of England. Royal Standard Lodge, No. 39, and St. Andrew's Lodge, No. 1, are, indeed, the only two Lodges in the New World to hold that honour.

Freemasonry in Sydney was organised in 1786 under the Warrant for Sydney Lodge, No. 16. This Lodge lasted until 1798, when owing to dissension within the Lodge, the Grand Lodge withdrew the Warrant. Two years later, however, the Grand Lodge issued a new Warrant for Harmony Lodge, No. 28. This new Lodge was composed of part of the membership of the older Lodge. Then, in 1800, the rival portion of the old Lodge also obtained an English Warrant and formed a Lodge known as Cape Breton Lodge, No. 326. In 1818 Harmony Lodge, No. 28, joined its rival, and the merged Lodge continued active until 1830. Then followed a period of dormancy which lasted

H. R. H. Prince Edward, Duke of Kent.

thirteen years, at the end of which time the Lodge was revived and an English Warrant applied for. This Warrant was granted under the name of the St. Andrew's Lodge of Cape Breton, and was registered as No. 732. The Lodge is now Lodge No. 7 on the Grand Register of Nova Scotia.

Another present-day Lodge which dates from this period is St. George's Lodge, No. 20, of Wolfville, organised at Cornwallis, in 1784, as Lodge No. 11. Still another Lodge of this period was New Caledonia Lodge, No. 35, established at Pictou in 1810. This Lodge can be traced until 1838, when it seems to have become dormant. Then, in 1849, it was revived, and at that time it received an English Warrant registered as No. 826. It is now Lodge No. 11 on the Grand Register of Nova Scotia. Unity Lodge, No. 44, established at Lunenburg in 1821, has also continued to the present day. Now known as Lodge No. 4 on the Grand Register of Nova Scotia, it is one of the most influential Lodges in the Province.

During the period from 1781 to 1790, the city of Shelburne, formed by Loyalists from New York, was the centre of a good deal of Masonic activity. During that time several New York Lodges were virtually transplanted to the new settlement, and there they continued their Work under Nova Scotia Warrants. Among these was Parr Lodge, No. 3, which was Instituted by the Rev. William Walter, Provincial Grand Master of New York in 1784. It was composed largely of members of Lodge No. 169, of New York. In spite of the later decline of Shelburne, the Lodge continued to Work until 1809. Likewise, Lodge No. 4, also of Shelburne, was composed of members of Lodge No. 169, of New York. Because of local dissension, this Lodge was never Instituted, however. Almost equally short lived was Solomon Lodge, No. 5, which was organised in New York in 1783 under the " sanction " of Lodge No. 212. This Lodge later Worked at Shelburne from 1784 to 1786. The history of Hiram Lodge, No. 10, likewise located at Shelburne, is very different, for it had a long and noteworthy record and outlived all difficulties until 1829. Since Shelburne was at that time also a garrison town, Military Lodges were at Work there from time to time. Chief among the Military Lodges active there were those attached to the 6th and 17th Regiments. None of the Military Lodges has survived to the present day.

In 1794 the Grand Lodge considered the Petition of Brethren residing in the town of Boston, in the Commonwealth of Massachusetts, " praying for a Warrant " to form a new Lodge to be named the Melchesideck Lodge," to meet at the Green Dragon Tavern. The Grand Lodge, however, felt unable to comply with that request " for good and substantial reasons." Three years later an application was also received from Brethren in St. George's, Bermuda. Again the Grand Lodge felt obliged to decline, but in this case it agreed to recommend the Petition to the Grand Lodge of England (Ancients). As a result, the Lodge was Warranted as St. George's Lodge, No. 307. In 1810 this Lodge, the oldest in the Bermuda Islands, was removed to Hamilton, Bermuda. There it still flourishes under the name of Atlantic-Phœnix Lodge, No. 224, E. C.

Other Lodges on the Provincial Grand Register of Nova Scotia, all of which have lapsed, were: Digby Lodge, No. 6, at Digby, established in 1784 and continuing till 1829; Temple Lodge, No. 7, at Guysboro, also established in 1784, by William Campbell, afterwards Sir William Campbell, chief justice of Upper Canada, and lasting till 1832; Hiram's Lodge, No. 8, of Sheet Harbor, which continued from 1784 to 1797; Chester Lodge, No. 9, of Chester, from 1784 to 1809; Concord Lodge, No. 12, of Fort Cumberland, 1785 and 1786; Windsor Lodge, No. 13, of Windsor, from 1785 to 1795; Walmsley Lodge, No. 14, of Pictou, from 1785 to 1794; Union Lodge, No. 20, of Sissiboo, now Weymouth, from 1790 to 1793; Annapolis Royal Lodge, No. 25, of Annapolis Royal, from 1795 to 1827; Hibernia Lodge, No. 27, of Liverpool, from 1798 to 1817; and Wentworth Lodge, No. 32; of Yarmouth, from 1805 to 1818. Into this group of Lodges also falls Royal Welsh Fusiliers Lodge, No. 33, which was attached to the 23d Foot Regiment while it was quartered in Nova Scotia in 1808. The Lodge was also active while the corps was stationed at St. John, New Brunswick. In 1810 the regiment returned to Halifax, whence it later embarked for Portugal. Still other Lodges of this group were Newport Lodge, No. 36, later Sussex Lodge, No. 834 and finally Lodge No. 563, of Newport, Nova Scotia, from 1812 to 1834; Musquodoboit Lodge, No. 40, of Musquodoboit, from 1815 to 1826; Regent Lodge, No. 41, at Dorchester, now Antigonish, from 1816 to 1834; Fort Edward Lodge, No. 45, of Windosr, from 1821 to 1831; and Moira Lodge, No. 47, of Rawdon, from 1823 to 1831, an offshoot of Newport Lodge, No. 36.

Still other Lodges which were established early in the nineteenth century, only to lapse later, were Colchester Union Lodge, No. 48, of Truro, which was Instituted in 1823 and continued until 1831, when it was suspended by the Grand Lodge for non-payment of Grand Lodge dues and failure to make Returns; Concord Lodge, No. 49, of Barrington, from 1823 to 1829; Cumberland Harmony Lodge, No. 51, of Amherst, which was established in 1822 and continued until 1831. Then, through inability to pay the fees for the English Warrant issued at that time, it was suspended. This Lodge seems, however, to have been revived for a short period about the year 1839; and Royal Albion Lodge, No. 53, a Military Lodge established in 1826 in the 1st Battalion of the Rifle Brigade. The battalion was stationed at St. John and at Halifax until 1836, when it was transferred to England. Oxfordshire Light Infantry Lodge, No. 54, also a Military Lodge, was Instituted in 1826 in the 52d Regiment, now the 2d Battalion of the 43d Monmouthshire Regiment. This Lodge was especially active until the departure of the regiment from Halifax in 1831. The Lodge seems to have continued its Work until 1862. St. Mary's Lodge, No. 55, of Digby, from 1827 to 1862, was the successor to Digby Lodge, No. 6, mentioned above. Rising Sun Lodge, No. 56, at Great Village and Londonderry, was organised in 1827 but was suspended in 1831 " for neglect to make returns." All these Lodges did good Work in their day. They prepared the way for the revival of Masonry in the Province following the depression of the

period from 1825 to 1840. The few which managed somehow to continue existence after 1829 met only infrequently, their numbers dwindled almost to the vanishing point, and only the heroic efforts of men whose names are now mostly forgotten kept the Light burning. The story of the revival is an intensely interesting one.

As has already been stated, the Provincial Grand Lodge of Nova Scotia originally exercised Jurisdiction over Prince Edward Island. After the removal of the Independent Companies from Charlottetown to Halifax in 1782, however, we find no trace of Masonic activity until 1790. In that year a Petition was presented to the Provincial Grand Lodge by the Hon. Peter Stewart, chief justice, the Hon. Thomas Desbrisay, late lieutenant-governor, and others " for a Warrant to form a Lodge." Although their efforts were encouraged, it was not until 1797 that any real progress was made. In that year St. John's Lodge, No. 26, was Chartered with Dr. Ebenezer Nicholson acting as first Worshipful Master. The first Initiate was Lieutenant-Governor Edmund Fanning, a Loyalist judge of the Supreme Court of New York, and colonel of the " King's American Regiment." The Lodge still has a Bible presented to it by him in 1797. This Lodge is the Mother Lodge of " the Island Province," having received English Warrant No. 833 in 1829. It is now Lodge No. 1 on the Registry of the Grand Lodge of Prince Edward Island. Sussex Lodge, No. 821, an offshoot of St. John's Lodge, was Warranted by the Grand Lodge of England in 1828 but ceased to Work in 1837. Some reference has already been made respecting Masonic activity in New Brunswick during the years 1783 and 1784. The story is here resumed. Hiram Lodge, No. 17, of St. John, to which reference has been made before, was composed in part of former members of the famous Lodge No. 169, of New York. The Rev. John Beardsley and Elias Hardy were its most active leaders. After they withdrew the Lodge fell into other hands, and trouble developed over certain civil charges brought against the employer of the Master of the Lodge. The Lodge evidently thought that the Master should have shielded his wrong-doing employer, who had been dismissed from the civil service as the result of the charges against him. Accordingly, the Lodge deposed the Master " for violating his Masonic obligation "! After due investigation, however, the Grand Lodge ordered his reinstatement, and demanded an apology, but the Lodge refused to rescind its action. As a result, the Grand Lodge, in 1796, recalled the Lodge's Warrant and expelled its twenty-two members for " apostacy." This Lodge had a Royal Arch Chapter attached to it and Working under its Warrant.

Although not on the Provincial Register, reference should here be made to a Lodge established at Fredericton, New Brunswick, in 1789. Among the officials of the new government set up at Fredericton, the capital of the new Province, were Masons whose associations and inclinations led them to favour the Moderns. Through the agency of the Provincial Grand Lodge of Quebec, those Brethren obtained a Warrant dated April 2, 1789, for New Brunswick Lodge, No. 541. All its members were Loyalists, the first Master being the

Hon. Daniel Bliss, chief justice of the Court of Common Pleas. In 1792 the Lodge was renumbered as Lodge No. 450. This Lodge, which did not long continue its Labours, was the only one ever Warranted in New Brunswick by the Premier, or Modern, Grand Lodge of England. St. George's Lodge, No. 19, on the Provincial Register of Nova Scotia, located at Maugerville, has already been referred to. It was composed of prominent Loyalists residing along the St. John River. The Lodge was active until about 1810 and possibly later. It conferred the Mark and Royal Arch Degrees as well as the Craft Degrees. Sion Lodge, No. 21, Warranted at Kingston, New Brunswick, in 1792, was removed in 1799 to Sussex Vale. Its history can be traced to the year 1829. It seems to have met occasionally between that date and 1850, at which time it resumed activity. In 1863 the Lodge obtained a new Warrant from the Grand Lodge of England, by which it was known as Zion Lodge. In 1868 this Warrant was exchanged for a new one issued by the newly-organised Grand Lodge of New Brunswick. At that time, by a curious coincidence, the Lodge was registered as No. 21. To-day the Lodge is active and flourishing. Solomon's Lodge, No. 22, of Fredericton, was an offshoot of St. George's Lodge, No. 19, and was active from 1792 until 1829. Mount Moriah Royal Arch Chapter was attached to this Lodge. Hiram York Lodge, No. 23, also of Fredericton, established in 1793, was virtually a Military Lodge, being composed largely of officers in the King's New Brunswick Regiment. On the removal of the regiment to St. John in 1800, the Lodge ceased Working. St. John's Lodge, No. 29, of St. John, New Brunswick, was formed in 1801 and has continued to the present day. It has exerted a dominant influence on the development of the Craft in New Brunswick. Its full history was written by Bro. W. F. Bunting in 1895. It is now Lodge No. 2, on the Grand Register of New Brunswick. Midian Lodge, No. 31, was formed at Kingston in 1805 to replace Sion Lodge, which had removed in 1799 to Sussex Vale. The Lodge was active until 1841. Then followed five years of inactivity, after which the Brethren obtained an English Warrant, No. 770. From then on the Lodge continued to meet at Kingston until 1859, when it removed to Clifton. In 1867 it exchanged its English Warrant for a New Brunswick Charter and became known as the Midian Lodge, No. 9. It has been dormant since about 1890. Orphan's Friend Lodge, No. 34, at St. Stephen, the next Lodge Warranted in New Brunswick, had an interesting origin. At the close of the American War for Independence, a company of New Englanders known as the Cape Ann Association settled on the banks of the St. Croix River on a tract of land reserved for them. In 1809 the Masonic Brethren among them Petitioned the Grand Lodge of Massachusetts for a Warrant, and were referred to the Grand Lodge at Halifax. Their Warrant, No. 34, was granted, and Oliver Shead, Deputy District Grand Master for the Eastern section of the District of Maine, was deputed to hold a Session of the Grand Lodge of Nova Scotia and to Institute the new Lodge. Orphan's Friend Lodge, No. 34, had a most active history, and its members lived harmoniously throughout the troublous times of 1812–1815. The Lodge ceased Work, however, in 1825.

Eastern Star Lodge, No. 37, of St. Andrew's, New Brunswick, was Warranted in 1812. Recent discoveries in the archives of the Grand Lodge of Nova Scotia indicate that the notorious William Morgan, whose so-called disappearance in 1826 nearly wrecked Freemasonry in the United States and Canada, was made a Mason in this Lodge in 1815. The Lodge itself became extinct in 1833, probably owing to the anti-Masonic agitation which followed the alleged murder of its disreputable Initiate. Union Lodge, No. 38, the third Lodge to be Constituted in St. John, began its existence in 1814 and Worked in close harmony with St. John's Lodge. It continued its activities until 1831, when it became extinct, undoubtedly as a result of the " Morgan excitement " and the demands of the Grand Lodge of England. Fortitude Lodge, No. 42, at Miramichi, established in 1818, had only a brief existence because of financial troubles. It ceased Work in 1824. St. Lawrence Lodge, No. 43, of Richibucto, which lasted from 1820 to 1828, had a similar experience. Morning Star Lodge, No. 46, of Woodstock, in existence from 1820 to 1830, included among its members many residents of Houlton, Maine, and met occasionally in that town. Monument Lodge, at Houlton, is said to have been an offshoot of Morning Star Lodge. The withdrawal of many members of the latter is said to have been one of the causes of its dormancy. Golden Rule Lodge, No. 50, of Hopewell, was established in 1823 and continued until 1831. When the Grand Lodge of England required all Provincial Lodges to exchange their Warrants for English Warrants, Golden Rule Lodge declined to do so, evidently hoping for the establishment of an independent Grand Lodge in New Brunswick. It continued to Work under its Nova Scotia Warrant until 1833, when it was forced to close through the stress of the prevailing anti-Masonic excitement. Albion Lodge, No. 52, the fifteenth and last Lodge to be established in New Brunswick by the Provincial Grand Lodge of Nova Scotia, was Warranted in 1825. In 1829 it obtained an English Warrant under which it continued to Work until 1868. At that time it became Lodge No. 1, on the Grand Register of Nova Scotia.

All these Lodges have an interesting history of their own, and the Masonic Labours of most of them left an impress upon the history of the Craft in the Province. The prevailing anti-Masonic agitation of the decade from 1830 to 1840 accounted for the decline of the majority of them. All were at the disadvantage of being at a great distance from the guiding hand of the Grand Lodge, a circumstance which contributed in no small way to the difficulty of existence. Few continued into the new era of 1829–1868.

In 1797 the Grand Lodge of Nova Scotia decided that because of the inconvenience of administering Masonic affairs in New Brunswick, a Deputy Grand Master should be appointed for that Province. The resolution was not acted upon, however, for twenty years. During that interval the Grand Lodge constantly had the advice in all matters of William Campbell, Provincial District Grand Master of St. John, a former resident of Halifax. In 1817 the Hon. Thomas Wetmore, who was attorney-general of New Brunswick from 1809 to 1828, was appointed District Grand Master. In 1826 Benjamin Lester Peters was

appointed Deputy District Grand Master for St. John and St. Andrew's. In 1828 representatives of the Lodges in New Brunswick met to consider the propriety of forming a Provincial Grand Lodge. After difficulty in finding a Provincial Grand Master, and because of the demands of the Grand Lodge of England noted below, the effort to establish independence failed the following year.

The formation of the United Grand Lodge of England in 1814, by the union of the two rival Grand Lodges of England, was the beginning of long years of correspondence which, in 1829, terminated the existence of the Provincial Grand Lodge of Nova Scotia and left it virtually an independent Body. The demand of the Grand Lodge of England that registration fees be paid to it by all members of Lodges in Nova Scotia, New Brunswick, and Prince Edward Island, that all Lodges exchange their Nova Scotia Warrants for English Warrants, paying for the exchange a fee of five guineas, and that the Provincial Grand Master be appointed by the Grand Master of England, coupled with the effects of the prevailing anti-Masonic agitation and the depression following the close of the Napoleonic wars, forced numerous Lodges to surrender their Warrants and close their Great Lights. In fact, only a small number of Lodges were left in the three Provinces to continue under the new régime.

Under a Patent dated April 2, 1829, from H. R. H. Augustus Frederick, Duke of Sussex and Grand Master of England, John Albro convened and formally organised the third Provincial Grand Lodge of Nova Scotia. This Grand Lodge, organised on November 4, 1829, was destined to continue for the next forty years. The names of the Lodges which continued to Work under the new régime are listed on the following page. In the majority of cases, there was little or no activity apparent. Lodges whose names are followed by the word *Erased* became dormant early in the period, probably about 1832.

During the period from 1830 to 1837, Masonic affairs in the Province were at low ebb. With the exception of electing and appointing Officers and receiving Lodge Returns, little business was transacted by the Grand Lodge. Usually four Lodges in Halifax participated in the Grand Lodge meetings. Sometimes, however, an occasional transient Military Lodge joined the four permanent Lodges. Then, in 1837, a brighter outlook prevailed. A revival of fraternal relations with the Grand Lodges of the United States took place. These relations had been interrupted during the anti-Masonic excitement. " A Humble and Loyal Address " was presented to Her Majesty, Queen Victoria, on the occasion of her accession and coronation. About that time, too, the Deputy Grand Master, the Hon. Alexander Keith, undertook to visit the Lodges in the Province. That visit had much to do with reviving the Craft there. Furthermore, it was largely through Bro. Keith's efforts that Albion Lodge, No. 692, was established at New Glasgow in 1838.

In 1839 Grand Master Albro died, and the Duke of Sussex, Grand Master, appointed the Hon. Alexander Keith to be his successor. To Bro. Keith more than any other Craftsman was due the revival of the Fraternity in the Maritime Provinces. For twenty-nine years he held the position of Provincial Grand

Master. From the day of his appointment he was untiring in his efforts to further the interests of the Craft in his Jurisdiction. Some idea of Grand Master Keith's activity and energy may be gathered from the Record of new Lodges established in Nova Scotia during his regime. They were as follows: Royal Sussex Lodge, No. 704, of Halifax, established in 1841; St. Andrew's Lodge, No. 732, of Sydney, Cape Breton Island, was revived in 1844; Zetland Lodge, No. 821, of Liverpool, established in 1847; Hiram Lodge, No. 868, of Yarmouth,

LODGE	PLACE	OLD NUMBER	1829	1832	1863
St. Andrew's Lodge	Halifax	155	188	137	118
St. John's Lodge	Halifax	211	265	187	161
Union Lodge	Halifax	1	828	557	*Erased*
Virgin Lodge	Halifax	2	829	558	396
Temple Lodge	Guysboro	7	830	559	*Erased*
Hiram Lodge	Shelburne	10	831	560	*Erased*
St. George's Lodge	Cornwallis	11	832	561	849
St. John's Lodge	Charlottetown, P. E. I.	26	833	562	397
Sussex Lodge	Newport	36	834	563	*Erased*
Royal Standard Lodge	Halifax	39	835	564	398
Unity Lodge	Lunenburg	44	836	565	399
Fort Edward Lodge	Windsor	45	837	566	*Erased*
Moira Lodge	Rawdon	47	838	567	*Erased*
Colchester Union Lodge	Truro	48	839	568	*Erased*
Cumberland Harmony	Amherst	51	840	569	*Erased*
Albion Lodge	St. John, N. B.	52	841	570	400
Royal Albion Lodge	Halifax	53	842	571	*Erased*
St. Mary's Lodge	Digby	55	843	572	*Erased*
Rising Sun Lodge	Londonderry	56	844	573	*Erased*

established in 1848; New Caledonian Lodge, No. 826, of Pictou, revived in 1849; Keith Lodge, No. 911, of Hillsburgh, now Bear River, established in 1851; Acadia Lodge, No. 888, of Pugwash, established in 1853; Union Lodge, No. 994, of Halifax, established in 1855 and composed of Negro Masons; St. George's Lodge, No. 561, of Cornwallis, which had been dormant since 1832, but was revived at Lower Horton in 1858 as Lodge No. 1151; Keith Lodge, No. 1172, of Albion Mines, now Stellarton, established in 1860; Westport Lodge, No. 1225, of Westport, established in 1861; Welsford Lodge, No. 1226, of Windsor, established in 1861; Widow's Friend Lodge, No. 1255, of Weymouth, established in 1861; Scotia Lodge, No. 1263, of Canning, also established in 1861; Prince of Wales Lodge, No. 1266, of Milton, established in 1861; Annapolis Royal Lodge, No. 1047, of Annapolis Royal, established in 1862; Thistle Lodge, No. 1109, of Block House, Cow Bay, now Port Morian, established in 1865; Cobequid Lodge, No. 1190, of Truro, established in 1867; Tyrian Youth Lodge, No. 1234, of Glace Bay, also established in 1867; and Rothsay Lodge, No. 1245, of Bridgetown,

established in 1868. In short, a total of twenty Lodges, all but four of which survive to the present day, and one other of which, Mariner's Lodge, of Granville, has amalgamated with Annapolis Royal Lodge, were established during Grand Master Keith's term of Office. In 1846, Hon. Alexander Keith was advised that his Jurisdiction had been enlarged to include New Brunswick, Prince Edward Island, and Newfoundland. Reference is made elsewhere to the great influence which the indefatigable Grand Master exerted in this additional territory.

The Grand Lodge of Scotland invaded Nova Scotia in 1827, when Thistle Lodge, an offshoot of Virgin Lodge, No. 2, was Warranted as Lodge No. 322. The Grand Lodge of Nova Scotia refused to have any intercourse with this Lodge and treated it as though it were clandestine. The Grand Lodge of Nova Scotia resented the invasion of its Jurisdiction. In 1839 the members of Thistle Lodge, No. 322, organised St. Andrew's Royal Arch Chapter under the Supreme Grand Chapter of Scotland, and revived the dormant Knights Templar Encampment with a Scottish Warrant. The Encampment then became known as St. John's Priory.

In 1844 the Grand Master of Scotland appointed the Hon. J. Leander Starr, then Junior Grand Warden of the Provincial Grand Lodge of Nova Scotia, to be Provincial Grand Master of Nova Scotia, New Brunswick, and Prince Edward Island. Bro. Starr thereupon resigned his Office in the Provincial Grand Lodge, which protested his appointment, though nothing came of the objection. During his Provincial Grand Mastership, Acadia Lodge, No. 345, Register of Scotland, was organised at Dartmouth. Shortly afterward, in response to the invitation of the Hon. Alexander Keith, Provincial Grand Master, the Masters and Brethren of Thistle Lodge, No. 322, and Acadia Lodge, No. 345, were present at a meeting of the Provincial Grand Lodge of Nova Scotia. Thenceforth, harmony and cooperation existed. Soon after that Bro. Starr resigned, and the Grand Master of Scotland took the unusual course of appointing the Hon. Alexander Keith, then Provincial Grand Master under the English authority, to act also as Provincial Grand Master under the Scottish authority.

In 1848 Burns Lodge, now Lodge, No. 10, on the Grand Register of Nova Scotia, was Warranted, and on May 17, 1849, a Provincial Grand Lodge was convened and formally organised with the Hon. Alexander Keith acting as its head. This was the first and only Provincial Grand Lodge of Scotland ever formed in Canada. Another noteworthy fact is that, from 1846 to 1866, Provincial Grand Master Keith also served as Provincial Grand Master of Nova Scotia under English authority.

In 1851 " C," the Deputy Master of Thistle Lodge, No. 322, then Senior Grand Warden of the Provincial Grand Lodge, joined with " F," the Deputy Grand Master, in circulating a letter criticising the Provincial Grand Master for granting a Warrant under English authority for Union Mark Lodge. At the next Provincial Grand Lodge meeting the Provincial Grand Master withdrew the commissions of " C " and " F," as Senior Grand Warden and Deputy Grand

Master, respectively, and appointed others in their places. Bro. " C " and Bro. " F " then tried to interfere with the proceedings, and for some time they refused to relinquish their Regalia. Before the next meeting, Bro. " C " even purloined the Warrant and Jewels of Thistle Lodge, No. 322. The Provincial Grand Master then declared the Warrant of the Lodge to be suspended, and issued his Dispensation to the Brethren to continue their meetings and to adopt the name Keith Lodge. In due course the Brethren received a Charter from Scotland Registered there as No. 365. Keith Lodge continued as an influential Lodge, and in 1866 took a leading part in forming the Grand Lodge of Nova Scotia. To-day it is Lodge No. 17, on the Grand Register of Nova Scotia. Dating from 1827, it is " the oldest Lodge of Scottish origin in the British Empire overseas."

In 1851, Athole Lodge, No. 361, Register of Scotland, was established as an offshoot of Acadia Lodge, No. 345, which shortly afterwards returned its Warrant. Other Lodges Warranted under Scottish authority during this period were as follows: Royal Albert Lodge, No. 379, at North Sydney, established in 1857; Virgin Lodge, later Davies Lodge, No. 425, at Wilmot, established in 1859; Scotia Lodge, No. 411, at Halifax, established in 1860; Concord Lodge, at Clarke's Harbor, established in 1861; Albert Lodge, at Shelburne, established in 1862; Scotia Lodge, No. 430, at Yarmouth, established in 1863; Eldorado Lodge, No. 434, at Wine Harbor, established in 1865; Queens Lodge, at Shelbrooke, established in 1864; St. Marks' Lodge, at Baddeck, established in 1865; and Acadia Lodge, of Bridgewater, established in 1865—a total of ten Lodges, of which two have since amalgamated with other Lodges, and one of which has surrendered its Charter.

During this period the greatest harmony and co-operation existed between the Lodges under the two Jurisdictions. In 1850, on the occasion of the centenary of the founding of the " First Lodge " in Halifax, a joint Grand Lodge was convened by the Provincial Grand Master, and the corner-stone of an addition to the Masonic Hall was laid. This ceremony was followed by a Grand Lodge banquet. Similar ceremonies marked the laying of the corner-stones of the City Market in 1853 and the Hospital for the Insane in 1855. Joint Masonic ceremonies of the Lodges were a feature of the opening of the Industrial Exhibition in 1854, the unveiling of the monument to Captain Parker and Major Welsford, two Brethren killed in the Crimean War, and the visit of the Prince of Wales, who later became King Edward VII, in 1860. In 1865 the two Provincial Grand Lodges joined in congratulating their chief upon having presided over English Masonry in the Province for a quarter of a century.

Despite much progress, a large exercise of Masonic charity, and a great deal of pleasant fraternal intercourse, the growth and energies of the Craft in Nova Scotia were greatly hampered by inexplicable official neglect on the part of the Grand Lodges of England and Scotland, to whom all Masons in the Province then paid homage. This neglect existed for many years. Letters and communications of all sorts were either unanswered or dealt with so tardily that the

replies were useless. Remittances were unacknowledged, and Warrants and Diplomas urgently required were not issued. In short, all business matters were neglected, and the existence of the Craft in Nova Scotia was practically ignored. Then, in December 1861, Bro. Robert D. Clarke made a motion in the Provincial Grand Lodge, requesting the appointment of a Committee to inquire into the present state of Masonry in the Province. At the same time the Provincial Grand Lodge under Scottish authority was " invited to unite in such inquiry." The report of the joint Committee, adopted by both Provincial Grand Lodges, favored an independent Grand Lodge. This report was forwarded to the Grand Lodges at London and Edinburgh, where it received no encouragement.

During the next few years the Canadian Brethren remonstrated, vigorously enough at times, against this state of affairs. Then finally, in 1865, they sent a Delegation to lay their grievances before the Grand Lodge of Scotland. But even this action brought no satisfactory result. It is little wonder, then, that as a last resort to rehabilitate the dignity and substantial status of Masons subject to that Grand Lodge, the Brethren in the Province finally asserted their independence by forming the Grand Lodge of Nova Scotia. After preliminary meetings and regular procedure, this action was taken on Tuesday, February 20, 1866, at the Freemasons Hall in Halifax. Grand Lodge Officers were elected, and on March 20, they were Installed. The new Body consisted of ten subordinate Lodges, which had until then been under Scottish authority. These Lodges were as follows: Burns Lodge, Athole Lodge, Keith Lodge, and Scotia Lodge, all of Halifax; Virgin Lodge, of Wilmot; Albert Lodge, of Shelburne; Eldorado Lodge, of Wine Harbor; Concord Lodge, of Barrington; St. Mark's Lodge, of Baddeck; and Queens Lodge, of Sherbrooke, to which was soon added the newly-organised Lodge of St. Mark, of Halifax. Dr. William H. Davies was the first Grand Master, and Charles J. MacDonald was Grand Secretary. In June 1866, those Officers, together with others, were re-elected for the ensuing Masonic year. The Grand Officers so elected were Installed by Most Worshipful Col. W. Mercer Wilson, Past Grand Master of Canada.

During the next twelve months excellent progress was made by the new Grand Lodge. At the Communication held in June 1867, the Secretary reported that a number of Lodges under the new Jurisdiction was then seventeen, an increase of six. Official recognition had come from most of the Grand Lodges in America, as well as from several other Grand Lodges in other parts of the world. It was also reported that members of the local Lodges under English Jurisdiction were beginning to show interest in the new organisation. The six new Lodges were Ophir Lodge, of Tangier; Eureka Lodge, of Sheet Harbor; Acadia Lodge, of Amherst; Truro Lodge, of Truro; Harmony Lodge, of Barrington; and W. H. Davies Lodge, of Wilmot. At the Quarterly Communication held on December 1867, Scotia Lodge, of Yarmouth, was added to the Roll.

At an Emergent Meeting of Grand Lodge held on May 15, 1868, a Communication was received from the District Grand Lodge under English authority, requesting that a Committee be appointed by the new Grand Lodge of Nova

Scotia to confer with it regarding a union of the two Bodies. Although this conference took place, nothing definite resulted at the time. R∴W∴Stephen R. Sircom was elected Grand Master in June 1868. During that year the following Lodges were added to the Roll: Royal Albert Lodge, of North Sydney, Solomon Lodge, of Hawkesbury, Acadia Lodge, of Bridgewater, Philadelphia Lodge, of Barrington, Poyntz Lodge, of Hantsport, Widow's Son Lodge, of River Philip, Orient Lodge, of Richmond, Western Star Lodge, of Westville, and Eastern Star Lodge, of Dartmouth. Union with the Lodges governed by the District Grand Lodge of England continued to be the burning question, however, and finally the time for action arrived. An Emergent Meeting of the Grand Lodge of Nova Scotia was therefore held on January 8, 1869. At that time a proposal to this end was approved and submitted to a Committee of the English Lodges. With one exception, Royal Standard Lodge, No. 398, of Halifax, still (1935) under the English Constitution, the proposal was accepted by all the English Lodges.

The happy consummation of these efforts took place in the Masonic Hall on June 23, 1869, when the Officers and members of the District Grand Lodge were formally admitted into the membership of the Grand Lodge of Nova Scotia. Union, peace, and harmony reigned supreme. On that occasion several most eminent Brethren from Canada and New Brunswick were present. One of these, M∴W∴Bro. Colonel A. A. Stevenson, of Montreal, took the Grand East during the election and Installation of new Officers; R∴W∴the Hon. Alexander Keith, the most honoured man in the Jurisdiction, was unanimously elected Grand Master and Installed with the other Officers on the morning of June 24. After this ceremony the Craft formed in Grand Lodge procession and marched in state to St. Paul's Church, where an eloquent and appropriate sermon was preached by the Grand Chaplain, the Rev. Dr. D. C. Moore. This happy union brought the strength of the Craft up to fifty-two Lodges. Of those, after due revision of the seniority list and numbers, St. Andrew's Lodge, of Halifax, became No. 1, and Harmony Lodge, of Aylesford, No. 52. The total membership was slightly over 2000. Since 1869 there has been a steady growth, both numerically and financially. The number of Lodges is now (1935) 82, and the membership is 10,000. Most of the Lodges own their own buildings and are in a sound financial condition.

On August 31, 1875, the corner-stone of a new Freemasons' Hall at Halifax was laid with great ceremony and full Masonic Rites. Its occupation and use in the following year was another and most important step in the path of progress. In 1925 this Hall was rebuilt and enlarged as a fine modern structure valued at over a quarter of a million dollars. It is now the home of the Grand Lodge Masonic library and museum, of the ten Lodges of the City of Halifax, two Royal Arch Chapters, Antiquity Preceptory of Knights Templar, three Scottish Rite Bodies, Chebucto Council, No. 4, of the Cryptic Rite, a Provincial Grand Lodge of the Royal Order of Scotland, and Philae Temple of the Mystic Shrine.

The duty of charity and the pleasure of benevolence have not been overlooked by this Grand Lodge. In 1908 it opened at Windsor a Home—bright and

comfortable in all respects—for the aged and distressed Masons and their wives or widows. Though this involved a heavy financial outlay, the Craft has nobly met all claims and expenses, and by the maintenance of this Home has relieved distress and made bright and happy the declining days of many worthy Brethren and their dependents. In 1930 splendid additions to the buildings were made.

The Masonic museum and library at Halifax contain many books, thousands of priceless documents, Jewels, Regalia, and other mementos bearing not only on the history of the Craft in the Maritime Provinces and Newfoundland, but also on the history of it in the older portions of Canada and the United States. During the past ten years steady progress in classifying this material, with a view to publishing an authoritative history of Freemasonry in the Maritime Provinces. During these latter years the onerous task of directing the Craft has been in able hands, and its steady advance has been largely due to the energy and wisdom shown by the various Grand Masters of the Jurisdiction. A list of those who have filled that high Office in this Jurisdiction is given below. Names of members who are deceased are marked with an asterisk.

*Dr. W. H. Davies 1866–1867
*S. R. Sircom 1868
*Honourable Alexander Keith 1869–1873
*Major-General J. W. Laurie 1874–1879
*A. H. Crowe 1880
*William Taylor 1881
*Major-General J. W. Laurie 1882–1885
*L. Johnstone 1886–1887
*Reverend D. C. Moore 1888–1889
*Colonel C. J. Macdonald 1890–1891
*Honourable D. C. Fraser 1892–1893
*W. F. MacCoy, Q. C. 1894–1895
*J. W. Ruhland 1896
*Honourable T. B. Flint, K. C. 1897–1899
*T. A. Cossman 1900
*Dr. Thos. Trenaman 1901
*L. B. Archibald 1902
*Honourable Wm. Rose 1903
Charles R. Smith, K. C. 1904–1908
*William Marshall Black 1909–1910
*A. J. Wolff 1911
*William M. Christie, K. C. 1912–1914
Don F. Fraser 1915–1917
*John Hay 1918
George D. Macdougall 1919–1920
*J. Murray Lawson 1921
J. H. Winfield 1922–1924
A. J. Davis 1925–1926
J. C. Mackay 1927–1928
M. L. Fraser 1929–1931

Among the many distinguished names on the Rolls of the Craft in Nova Scotia that have not already been mentioned, are those of Major-General Paul Mascareno, colonel of the 40th Regiment and lieutenant-governor from 1740 to 1749; Major-General John Bradstreet, later the captor of Fort Frontenac; the Hon. Edward Cornwallis, founder of Halifax and governor from 1749 to 1572; Admiral Lord Colville, the first Initiate in the " First Lodge," of Halifax, later " Deputy Grand Master of North America;" General Charles Lawrence, who served in Flanders, the West Indies, and at Louisbourg, and was governor of Nova Scotia from 1754 to 1760; Sir William Campbell, first attorney-general of the Province of Cape Breton and later Chief Justice of Upper Canada; Major-General John Despard, Commandant in Cape Breton about the year 1800; Rear-Admiral Robert Murray, Commander-in-Chief on the Halifax Station; the Hon. Richard John Uniacke, founder of the Charitable Irish Society and attorney-general of the Province from 1797 to 1830; and his son, a judge of the Supreme Court from 1830 to 1834; Sir Brenton Halliburton, chief justice of Nova Scotia from 1833 to 1860; Robert Field, one of the most eminent portrait painters of his time; the Right Rev. Robert Stanser, D.D., second Bishop of Nova Scotia from 1816 to 1824; Major F. A. Thesiger, of the Rifle Brigade, afterwards Baron Chelmsford, and Commander-in-Chief in the Zulu War; Vice-Admiral Sir Houston Stewart, K.C.B., Admiral of the Fleet in 1872; the Hon. James MacDonald, minister of justice from 1878 to 1881 and chief justice of Nova Scotia from 1881 to 1904; Sir Charles J. Townshend, chief justice from 1907 to 1915; Sir Stanford Flemming, one of the greatest men in Canadian history; Sir John Eardley Wilmot Inglis, probably the greatest military genius in Canadian history and hero of the Relief of Lucknow; Sir Robert Weatherbe, justice of the Supreme Court from 1878 to 1905 and chief justice from 1905 to 1907; Major-General J. W. Laurie, Grand Master from 1874 to 1879, and again from 1882 to 1885; Sir Edward A. Inglefield, Admiral of the North American Station in 1879; the Hon. D. C. Fraser, lieutenant-governor of Nova Scotia from 1906 to 1910 and a justice of the Supreme Court from 1904 to 1906; Sir Frederick W. Borden, minister of militia and defence; and Sir Robert L. Borden, wartime Prime Minister of Canada from 1911 to 1920. Scores of other names might be added—illustrious in the annals of the Province and of Canada and distinguished in military, naval, legal, Judicial, religious, political, and commercial life.

We have already referred to the fact that the Royal Arch and Knights Templar Degrees were conferred in Halifax as early as the period between 1760 and 1770; that the present-day Royal Union Chapter, No. 1, dates from 1780, that our Records of the Mark Degree date from the same year, and that an organised Knights Templar Encampment was formed in 1782. Under the English and Irish systems, each Craft Lodge conferred the Mark Degree, and nearly all enjoyed the privilege of forming a Royal Arch Chapter. In our archives are scores of Royal Arch and Knights Templar Certificates of the period from 1780 to 1830. In fact, the Provincial Grand Lodge of Nova Scotia promoted a knowledge of the Royal Arch and Mark Degrees everywhere throughout its Jurisdiction.

In Halifax, Royal Union Chapter, then known as the General Royal Arch Chapter, Working under the Warrant of St. Andrew's Lodge, No. 155 (also known variously as No. 188 and No. 137), functioned for all the Craft Lodges. The Knights Templar Body became dormant about 1810. In New Brunswick, Carleton Royal Arch Chapter began Work in 1805 under the Warrant of St. John's Lodge, No. 29. Then, in 1815, it transferred its allegiance to Union Lodge, No. 38. Six years later it obtained a Warrant ,No. 47, from the Supreme Grand Chapter of Scotland. It Worked under that Warrant until 1887. In 1826 a Grand Chapter was formed in New Brunswick under the authority of the Grand Lodge of Nova Scotia. It continued for a few years. Then came the decade of stress from 1827 to 1837, when the Craft in the Maritime Provinces suffered severely, and Royal Arch Masonry became inactive everywhere.

In 1839, as has already been stated, the Brethren of Thistle Lodge, No. 322 (Register of Scotland), of Halifax, formed St. Andrew's Royal Arch Chapter, No. 55, and revived the dormant Knights Templar Encampment under the name of St. John's Priory, No. 47. This was also under Scottish authority. New life was then injected into the rival Chapter which was Working under the Warrant of St. Andrew's, No. 118 (Register of England). In 1863, Alexandra Chapter 100 (Register of Scotland), was formed in Charlottetown, Prince Edward Island. Then followed Shannon Chapter, No. 579 (Register of England), at St. John's Newfoundland, in 1864; Union Chapter, No. 108 (Register of Scotland), at Yarmouth, in 1865; St. John's Chapter, No. 130 (Register of Scotland), at Pictou, in 1869; and Hiram Chapter, No. 33, on the Register of Canada, founded in August 1869, at Goldenville.

On October 14, 1869, Hiram Chapter, No. 33, together with Royal Union Chapter, Halifax Chapter, and St. Andrew's Chapter, No. 55 (Register of Scotland), united to form the Grand Chapter of Nova Scotia, with the Hon. Alexander Keith, acting as Grand High Priest. Between 1875 and 1878, the other four Chapters came in and four others were formed, thus making a total of eleven Chapters.

To-day there are 22 Royal Arch Chapters, all bearing allegiance to the Grand Chapter of Nova Scotia, and aggregating about 2600 members. The Grand Chapter of Nova Scotia exercises Jurisdiction over that Province as well as over Prince Edward Island, which has three Chapters, and over Newfoundland, which has one, Shannon Chapter. The Ritual of Royal Arch Work adopted in 1869 and still in use in all subordinate Chapters is similar to that in use in the United States, wherever the Grand Chapter has Jurisdiction over the Mark, Past, Most Excellent, and Royal Arch Degrees.

The Order ot High Priesthood was formed at a Convention held on June 17, 1870, at which time the Hon. Alexander Keith was elected first President of the Grand Council of the Order. The Order remained independent until 1889, when the Grand Chapter assumed control of it. Until 1922 the Degree was optional. In that year, however, the Grand Chapter legislated to make the Degree compulsory for all High Priests, within three months after election to that Office.

St. John's Priory, No. 47, which was formed in 1839, continued to be active until 1854, when it became dormant. In 1858, however, it was revived under an English Warrant. It was then known as Nova Scotia Encampment, No. 58 (Register of England). The Hon. Alexander Keith acted as Eminent Commander. Then, in 1870, a Provincial Grand Priory was constituted for Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland under the Grand Conclave of England and Wales. This Grand Lodge also had the Hon. Alexander Keith as Provincial Grand Commander. On the death of Bro. Keith in 1873, the territory was claimed by Colonel W. J. B. MacLeod Moore, who had previously been granted a Patent as Grand Prior of the Dominion of Canada. This claim was conceded by the Grand Conclave of England, which two years later authorised the formation of a National Grand Priory of Canada. In 1876 the Nova Scotia Encampment became Nova Scotia Preceptory, No. 5, on the Roll of that Body. On the establishment of the Sovereign Great Priory of Canada in 1885, a new Warrant was issued bearing the former number.

Since 1885, other Preceptories have been formed. These are as follows: Malta Preceptory, No. 27, at Truro, established in 1885, through the efforts of Sir Knight L. B. Archibald, Past Grand Master, Past Grand High Priest, and Supreme Grand Master of the Knights Templar of Canada in 1909 and 1910; Yarmouth Preceptory, No. 31, at Yarmouth, founded in 1892; Prince Edward Preceptory, No. 35, at Charlottetown, Prince Edward Island, established in 1895; Cape Breton Preceptory, No. 43, at Sydney, founded in 1905; Beausejour Preceptory, No. 57, at Amherst, established in 1911; and Champlain Preceptory, No. 71, at Bridgetown, established in 1928.

At a meeting held in 1923, the year 1782 was recognised by the Sovereign Great Priory of Canada as being the date of the origin of Nova Scotia Preceptory, No. 5, and as a memorial of this, its members were authorised to wear a distinctive gold-star decoration. In 1929 the name of the Preceptory was changed to Antiquity Preceptory. With the possible exception of Baldwyn Encampment, at Bristol, England, this is the oldest Knights Templar Body in existence.

Nova Scotia and Prince Edward Island form a District under the Sovereign Great Priory of Canada, having at this time (1935) a Provincial Grand Prior supervising seven Preceptories. Newfoundland, also under the Jurisdiction of the Sovereign Great Priory, has no Knights Templar Body. The Orders conferred are the Red Cross, Knight Templar (three sections), Mediterranean Pass, and Knight of Malta, all in accordance with the Canadian Ritual.

Keith Rose Croix Chapter of the Scottish Rite was organised in Nova Scotia in 1870, under a Patent from Illustrious Bro. Robert Marshall, Thirty-third Degree, Inspector-General for New Brunswick under the Supreme Council of England and Wales. In 1872 this Chapter was under the authority of the Grand Council of the Thirty-third Degree for the Maritime Provinces, formed in that year at St. John. Then, in 1874, it was under the Jurisdiction of the independent Supreme Council of Canada. Until then the English Ritual was in use.

In 1877, a Lodge of Perfection was organised under the name of Victoria Lodge of Perfection. A Warrant for this Body was granted in 1867. Nova Scotia Consistory was constituted in 1884. Royal Oak Lodge of Perfection was active at Kentville from 1889 to 1892, and Cumberland Lodge of Perfection at Amherst from 1890 to 1894. In addition to supervising the activities of the three Bodies mentioned, the Illustrious Deputy for Nova Scotia, Illustrious Bro. J. H. Winfield, Provincial Grand Master, exercises Jurisdiction over Albert Edward Lodge of Perfection, at Summerside, Prince Edward Island.

In 1926 a Provincial Grand Lodge of the Royal Order of Scotland was formed, with Illustrious Bro. J. H. Winfield acting as Provincial Grand Master. This Grand Lodge has Jurisdiction over Nova Scotia, Prince Edward Island, and Newfoundland. Its membership, numbering fifteen in 1931, is restricted to Consistory members of the Scottish Rite who have rendered noteworthy service to Masonry in the Jurisdiction.

The Ancient Accepted Order of Nobles of the Mystic Shrine is represented in Nova Scotia, in Prince Edward Island, and in Newfoundland, by Philae Temple, at Halifax, which was formed in 1911. It now (1935) numbers nearly 500 members.

In March 1858, the Grand Lodge of Scotland invaded Prince Edward Island, and Victoria Lodge, No. 383, was Warranted at Charlottetown. This Lodge is now Lodge No. 2, on the Register of Prince Edward Island. At about the same time, other Lodges were called into being under the ægis of the Grand Lodge of England. They were as follows: King Hiram Lodge, No. 1123, of St. Eleanor's, Warranted on June 4, 1860; St. George's Lodge, No. 1168, of Georgetown, Warranted on June 4, 1861; Alexandra Lodge, No. 983, of Port Hill, Warranted on August 28, 1863; Mount Lebanon Lodge, No. 984, of Summerside, Warranted on September 2, 1863; Zetland Lodge, No. 1200, at Alberton, Warranted on November 6, 1867; and True Brothers' Lodge, No. 1251, at Tryon, Warranted on January 28, 1869. During this period the Island Colony was under the Jurisdiction of the Hon. Alexander Keith, Provincial Grand Master of Nova Scotia, of English authority. Bro. Keith also held a similar position under the Provincial Grand Lodge of Nova Scotia, of the Scottish authority.

In 1869, on the establishment of the present Grand Lodge of Nova Scotia, the Marquis of Ripon, Grand Master of England, appointed Adam Murray as District Grand Master for Prince Edward Island. Four years later, June 23 and 24, 1875, Delegates representing the eight above-mentioned Lodges met at Charlottetown, organised the Grand Lodge of Prince Edward Island, and elected the Hon. John Yeo as Grand Master. Bro. Yeo served from then till 1888. He was Installed by the Hon. John V. Ellis, Grand Master of New Brunswick. The *Constitution* of the Grand Lodge of New Brunswick was adopted *mutatis mutandis*. At that time the total membership of the eight Lodges in the Jurisdiction was 496. Since 1875, 10 new Lodges have been Chartered, 2 have surrendered their Charters, and 2 others have been amalgamated, leaving 15 Lodges on the Rolls. These fifteen Lodges report a total membership of 1250.

Several of the founders of St. George's Lodge, which was established in 1781, and of St. John's Lodge, No. 26, established in 1797, were Royal Arch Masons, and there is some evidence that the Royal Arch and Mark Degrees were conferred prior to the year 1839. Alexandra Chapter, No. 100, of Charlottetown, was Chartered by the Supreme Grand Chapter of Scotland on December 16, 1863. It joined the Grand Chapter of Nova Scotia in 1878, as Chapter No. 11, on the latter's Registry. Prince Edward Chapter, No. 12, at Summerside, was Chartered on June 2, 1885, by the Grand Chapter of Nova Scotia. In 1906 was removed to Kensington, where it has since remained. Mount Akron Chapter, No. 20, at Montague, Prince Edward Island, was Chartered on June 8, 1920, by the Grand Chapter of Nova Scotia.

Prince Edward Island has been represented in the Grand Chapter of Nova Scotia by the following Grand High Priests: An asterisk stands before the names of those Brethren who are deceased. Years of tenure, and number of the Chapter with which each Brother was affiliated stand in parentheses. (1889–1890) George W. Wakeford (No. 11); (1895)* Simon W. Crabbe (No. 11); (1897)* D. Darrach (No. 12); (1915) Walter P. Doull (No. 11); (1922) Edward T. Carbonell (No. 11); (1930) Laughlin M. MacKinnon (No. 20).

Kensington Council, No. 11, of Royal and Select Masters, Supreme Grand Council of the Maritime Provinces, was Chartered in 1899, but has not functioned for many years. Prince Edward Preceptory, of Charlottetown, was established under a Dispensation from the Sovereign Great Priory of Canada, dated November 12, 1895. It was established principally through the efforts of Dr. Roderick MacNeill. The Institution of the Chapter was at the hands of Sir Knight J. B. Nixon, of Toronto, and others. Warrant No. 35 was granted to the Chapter on September 6, 1896.

The Ancient and Accepted Scottish Rite was also established in the same year through the efforts of Dr. Roderick MacNeill, Thirty-third Degree, who was appointed a Deputy for the Province. On September 23, 1896, Albert Edward Lodge of Perfection was Constituted at Charlottetown by Illustrious Bro. John A. Watson, Thirty-second Degree, of St. John, who acted as Special Deputy under a Dispensation from Most Puissant Sovereign Grand Commander J. W. Murton. The Warrant of this Lodge was dated August 10, 1896. This Body was transferred to Summerside in 1926. At present, Keith Rose Croix Chapter and Nova Scotia Consistory, both of Halifax, and the Illustrious Deputy for Nova Scotia, exercise Jurisdiction over Prince Edward Island.

From 1829 to 1855 there was in New Brunswick no resident authority over the Lodges under the English Constitution. All business had to be done by correspondence with the Provincial Grand Lodge at Halifax. Then, in 1855, at the suggestion of the Hon. Alexander Keith, the W.∴M.∴of Albion Lodge invited the various Lodges of the Province which were Working under English authority, to appoint a Committee for the purpose of selecting and recommending some worthy Brother to be appointed Deputy District Grand Master for New Brunswick. The Lodges in the Province at this time were as follows: Albion Lodge,

No. 570, at St. John; St. John's Lodge, No. 632, at St. John's; Sussex Lodge, No. 705, at Dorchester; St. Mark's Lodge, No. 759, at St. Andrew's; Solomon's Lodge, No. 764, at Fredericton; Carleton Union Lodge, No. 767, at Carleton; Midian Lodge, No. 770, at Kingston; Union of Portland Lodge, No. 780, at St. John; Woodstock Lodge, No. 811, at Woodstock; Union Lodge, No. 866, at Milltown; St. George Lodge, No. 912, at St. George; Corinthian Lodge, No. 918, at Hampton; and Keith Lodge, No. 927, at Moncton.

Ten of these thirteen Lodges convened on August 15, 1855, and unanimously recommended Alexander Balloch, Past Master of Union Lodge of Portland. Bro. Balloch was duly appointed by a Patent dated September 9, 1855, and was Installed into Office at Halifax on the following October 10. Shortly afterwards, a Deputy Provincial Grand Lodge for New Brunswick was organised, Officers were elected and appointed, and a *Code of rules and regulations* was adopted for its government. Quarterly meetings were held each year on the first Wednesday of March, June, September, and December.

After four years in this position of being subordinate to Nova Scotia, the New Brunswick Lodges expressed a desire to form a Provincial Grand Lodge of their own. This suggestion was supported by the Provincial Grand Master and was acceded to by the Earl of Zetland, Grand Master of England, who by a Patent dated July 4, 1859, appointed Alexander Balloch to be Provincial Grand Master of New Brunswick. The new Provincial Grand Master was Installed into Office by the Hon. Alexander Keith, at St. John, on October 3, 1859.

During Bro. Balloch's tenure of Office, five new Lodges were added to the Roll of Lodges under English Register. These were as follows: Alley Lodge, No. 962, at Upper Mills, St. Stephen; Howard Lodge, No. 966, at Hillsborough; Northumberland Lodge, No. 1003, at Newcastle; Miramichi Lodge, No. 1077, at Chatham; and Salisbury Lodge, No. 1110, at Salisbury. In addition to these, Brunswick Lodge, at Moncton, Worked two years under a Dispensation. A Warrant for Queen's Lodge, No. 932, of Gagetown, was also issued, but the Lodge was never constituted under it.

In 1866, owing to the failure of Bro. Balloch's health, Bro. Robert T. Clinch was appointed Provincial Grand Master to succeed him. Bro. Clinch was Installed into Office by the Hon. Alexander Keith, at St. John, on September 5, 1866.

The British North America Act confederating the provinces of Nova Scotia, New Brunswick, Quebec, and Ontario as the Dominion of Canada came into force on July 1, 1867. As a result, the movement for the formation of independent Grand Lodges in Nova Scotia, New Brunswick, and Quebec, which had been started some years previously, received considerable impetus. On August 16, 1867, a meeting of Delegates from the Lodges in St. John resolved to summon a Convention of Representatives from the twenty-six Lodges of the Province which were on the English, Scottish, and Irish Registers. At this Convention, held on October 10, 1867, fourteen of the nineteen Lodges present declared themselves ready to form the M∴ W∴ Grand Lodge of Ancient Free and

Accepted Masons of New Brunswick. Bro. R. T. Clinch was elected Grand Master, but since he had at that time not yet resigned his Office as District Grand Master, he declined the Office. Bro. B. Lester Peters was then unanimously elected as Grand Master, and his Installation took place on January 22, 1868. Within a comparatively short time all the Lodges in the Province adhered to the new movement, a result that may be attributed to the wisdom and tact of the first Grand Master.

A few of the distinguished names connected with the Craft in New Brunswick since the formation of the Grand Lodge in 1867 are as follows: the Hon. William Wedderburn, member and speaker of the Legislature, provincial secretary, judge of the county court, and Grand Master from 1870 to 1872; the Hon. John V. Ellis, publisher and journalist, senator, Sovereign Grand Commander of the Supreme Council of the Scottish Rite in Canada, Grand Master from 1872 to 1875 and again from 1884 to 1887; the Hon. Robert Marshall, Grand Master from 1878 to 1881, member of Parliament, Grand Master of the Cryptic Rite in 1867, and a founder of Supreme Council of the Ancient and Accepted Scottish Rite in Canada; William F. Bunting, first Grand Secretary from 1867 to 1882, author of a history of Freemasonry in New Brunswick which was published in 1895, and Grand Master in 1883 and 1884; Dr. Thomas Walker, Grand Master from 1889 to 1894 and again in 1897 and 1898; and His Honor J. Gordon Forbes, judge of the county court and Grand Master in 1899 and 1900.

The Grand Lodge of New Brunswick consists to-day of about 6000 Masons organised in 43 Lodges.

In 1850, the Rev. Jerome Alley, D.D., of St. Andrew's, was appointed Provincial Grand Superintendent of English Royal Arch Masonry in the Province. In 1856, he formed a Provincial Grand Chapter at St. Andrew's. At that time there was but one English Chapter in the Province, St. Mark's Chapter, at St. Andrew's. The Rev. Dr. Alley died in 1861, whereupon the Provincial Grand Chapter's existence came to an end. Then, in 1877, St. Mark's Chapter transferred to the Grand Chapter of Canada. It ceased Work, however, about 1890.

In 1849 Alexander Balloch was appointed Provincial Grand Superintendent of Scottish Royal Arch Masonry in New Brunswick. He held the Office until 1859, when he resigned. No new appointment was then made. The Chapters under Scottish authority formed prior to 1869 were as follows: Charleston Chapter, No. 47, which has already been mentioned; Fredericton Chapter, No. 77, at Fredericton, formed in 1857; Union Chapter, at Carleton, formed in 1859; Corinthian Chapter, No. 85, at Hampton, formed in 1859; Mount Lebanon Chapter, at Chatham, formed in 1864; and St. Stephen Chapter, No. 125, at St. Stephen, formed in 1868. Corinthian Chapter, No. 85, ceased Work in 1863.

In addition to the English and Scottish, two other Royal Arch Jurisdictions were represented. These were those of Ireland and of Canada. The former was represented by three Chapters. Of the three, Hibernian Chapter, organised in 1834 and attached to Hibernian Lodge, No. 318, of St. Andrew's, was organised in 1830 and ceased Working in 1862. Sussex Chapter, No. 327, of St. Stephen,

was Constituted in 1851, and surrendered in 1864. Hibernian Chapter, No. 301, was Constituted at St. John in 1858. In 1864 it changed its name to New Brunswick Chapter of Canada, becoming Chapter No. 10 on the Canadian Registry. The Grand Chapter of Canada was also represented by Botsford Chapter, No. 39, of Moncton, which was formed in 1870, and by Woodstock Chapter, No. 89, of Woodstock.

Upon the formation of the Grand Chapter of Nova Scotia in 1869, the various Royal Arch Chapters in New Brunswick continued their allegiance to the Grand Chapters of England, Scotland, Ireland, and Canada, and it was not until 1887 that The Grand Royal Arch Chapter of New Brunswick was formed. In that year there were seven Chapters in the Province. These were as follows: Carleton (Register of Scotland), at St. John, Chapter No. 1; Fredericton (Register of Scotland), at Fredericton, Chapter No. 2; New Brunswick (Register of Canada), at St. John, Chapter No. 3; Union (Register of Scotland), at Carleton, Chapter No. 4; St. Stephen (Register of Scotland), at St. Stephen, Chapter No. 5; Botsford (Register of Canada), at Moncton, Chapter No. 6; and Woodstock (Register of Canada), at Woodstock, Chapter No. 7. These Chapters formed the Grand Chapter of New Brunswick, with B. Lester Peters, Provincial Grand Master, acting as first Grand Principal.

Mt. Lebanon Chapter, of Chatham, remained out of the new organisation for some years, but is now Chapter No. 5, of New Brunswick. Chapter No. 3 has dropped out, and Chapters No. 5, No. 6, and No. 7 are now Chapters No. 6, No. 7, and No. 8, respectively. Chapters at Sussex, Edmundston, and Campbellton have since been Chartered, making 10 (in 1935) Chapters on the Roll. The total membership numbers about 1600.

Cryptic Masonry in New Brunswick was propagated as early as 1828. In 1867, three Councils were formed in St. John, and a Grand Council was formed, having Illustrious Companion Robert Marshall acting as Most Puissant Grand Master, under authority from the Grand Council of Maine. From this new Council, Cryptic Masonry in Canada originated. St. John is now the headquarters of the Grand Council for the Jurisdiction of Eastern Canada, which comprises Quebec and the Maritime Provinces.

Knight Templarism in New Brunswick seems to have begun with the formation of Hibernian Encampment, No. 318, at St. Andrew's, under a Warrant from the Supreme Grand Encampment of Ireland. This Encampment ceased Working in 1860. In 1856 the Encampment of St. John, No. 48, was established at St. John under Dispensation from the Grand Priory of Scotland. A second Encampment, known as that of Union de Molay, under English authority, was established at St. John in 1868. In 1915, these two Bodies were merged under the name of St. John de Molay Preceptory, No. 3A, on the Roll of the Sovereign Great Priory of Canada. Other Knight Templar Bodies in the Province are as follows: Ivanhoe Encampment, No. 36, at Moncton, established in 1895; Woodstock Encampment, No. 41, at Woodstock, established in 1904; Fredericton Encampment, No. 50, at Fredericton, established in 1908; and Trinity Encamp-

ment, No. 67, at Campbellton, established in 1924. St. Stephen Encampment, formed in 1872 at St. Stephen, remains under the Grand Conclave of Scotland.

A Provincial Grand Lodge of the Royal Order of Scotland was established in 1860, but in recent years it has become inactive, as has also Moore Conclave, No. 3, of the Order of Rome and Constantine, which was Constituted in 1869. The Scottish Rite was introduced in 1870 by the organisation of Moore Chapter, Rose Croix, at St. John, under Warrant from the Supreme Council of England and Wales. In 1871, New Brunswick Sovereign Chapter, Rose Croix, and New Brunswick Council and Consistory of Kadosh—Thirty Degrees—were constituted at Saint John under Scottish authority. In 1872, the English Supreme Council Constituted Harington Sovereign Consistory—Thirty-second Degree—and a Grand Council—Thirty-third Degree—for the Maritime Provinces. After the organisation of the Supreme Council for Canada in 1874, the several rival Bodies entered into negotiations which resulted in reorganisation. New Brunswick Consistory and Harington Sovereign Chapter of Rose Croix then took the place of the existing Bodies. In 1878 St. John Lodge of Perfection was added. To this day all three Bodies continue under the Supreme Council of Canada. Luxor Temple of the Ancient and Accepted Order of Nobles of the Mystic Shrine, at St. John, is the only Shrine Body in the Province.

We have now sketched the history of the Craft in the Maritime Provinces for approximately two hundred years. The Fraternity in this, the cradle of Freemasonry in Canada, has advanced steadily throughout all that long stretch of time, and even in the face of difficulties. With the exception of one county in Nova Scotia, there are to-day Lodges in every section of the Maritime Provinces. Furthermore, there is a steady yearly increase in membership. So long as freedom and good government exist, Freemasonry will exercise its benign influence on men's minds and will lead them to higher thoughts, nobler deeds, and greater achievements. Men do not know, nor will they ever know, the great good that has been accomplished by the plain, simple lessons of our Fraternity. And that great good is still being accomplished. While withdrawing ourselves from the gaze of the active world—asking nothing of its favors, being independent of its powers and opinions—Masonry lives as a law and a power within itself. This law and this power have directed and preserved it for ages. Yet, still, under the moral and civil law of the country in which it exists, obedient to that civil and moral law, Freemasonry will continue to fulfill its mission so long as the world exists—so long as Christianity prevails as its best form of government.

The immense and growing army of Freemasons should be ever ready or should be made ready to promote international friendship and world order as the only hope of saving our civilisation from complete destruction. If not ready to do that, then Freemasons should be made ready to do so. Inculcating into Masonic hearts a greater love of the Fraternity as an international brotherhood is the first step in that direction.

All Freemasons do well ever to keep in mind the wise saying of Dermott: "To cultivate and establish the true system of Ancient Masonry, Unity, and

Brotherly Love, is the only point in view." Dermott's prophetic vision saw this unity and brotherly love extending to men of every race and language, to men of every class and calling. He saw the possibility of Freemasonry's serving as the disruptor of all barriers of class and creed and color, as the cement of the Brotherhood of Man.

Newfoundland

REGINALD V. HARRIS*

THE history of Newfoundland is of great interest, for it dates back to the earliest days of American discovery. In 1497 John Cabot, sailing from Bristol, England, appears to have made landfall at what is now known as Bonavista, Newfoundland. He claimed the country for King Henry VII of England. Three years later, Gaspar Corte-Real discovered and named Conception Bay and Portugal Cove. In recognition of his achievement he was soon afterwards appointed Portuguese governor of Terra Nova. During the first half of the sixteenth century an extensive and lucrative fishing industry was developed in the region by English, Portuguese, Spanish, Basque, and French fishermen. Later attempts at colonisation by Sir Humphrey Gilbert, John Guy, and Lord Baltimore are the picturesque incidents which mark the history of Newfoundland between 1583 and 1632. Still later, in 1713, the Treaty of Utrecht ceded the region to England. Nevertheless, the treaty also reserved to the French certain fishing rights on the western and northern coasts, which were for many years a source of international trouble. In fact, it was not until 1728 that a settled form of government was established in Newfoundland, under Captain Henry Osborne, and even then progress continued to be slow until the period of the wars between England and France following the French Revolution. At that time, development of the fishing industry brought great prosperity to the Colony. Then, in 1832, representative government was established, and provision was made for education. Responsible government was inaugurated in 1855. Newfoundland did not join the confederation known as the Dominion of Canada, which was formed in 1867 by other colonies of British North America.

The earliest record of the practise of Masonry in Newfoundland is found in the Records of St. John's Grand Lodge, of Boston, under date of December 24, 1746. There appears the statement that " at the Petition of Sundry Brethren residing at —— in Newfoundland, our Rt. Worshipful Grand Master (Thomas Oxnard) granted a Constitution for a Lodge to be held there and appointed the Rt. Worshipful Mr. —— to be their first Master." From then on, for the next twenty-one years, we have no record of the " Lodge in Newfoundland " except

* In the preparation of the following article on Freemasonry in Newfoundland, the writer gratefully acknowledges the help and co-operation of V.∴W.∴Bro. W. J. Edgar, District Grand Secretary, District Grand Lodge of Newfoundland, English jurisdiction

that which states that the Lodge was " not represented " at meetings of the Grand Lodge at Boston. Under date of July 25, 1766, however, a second Lodge, designated as St. John's Newfoundland Lodge, is listed in the Records of that Grand Lodge.

It is the writer's opinion, though this does not accord with local tradition, that the first Lodge was a Military Lodge held in the garrison at Placentia, where for many years a detachment of Philipps' Regiment was stationed. Masonry was undoubtedly active in the regiment at that time, for it is known that all the officers commanding at Placentia during the period bewteen 1746 and 1758 were members of the Craft.

On March 24, 1774, the Athole Grand Lodge of England Warranted St. John's Lodge, No. 186, at St. John's, Newfoundland. The Lodge met at the London Tavern there, and its first Officers were Thomas Todridge, Worshipful Master; Thomas Murphy, Senior Warden; and Peter Snyder, Junior Warden. Later at the union of the rival Grand Lodges of England, this Lodge was renumbered Lodge No. 226, and still later, in 1832, as Lodge No. 159. In the latter year, however, its Regalia and Records were destroyed by fire, and the Lodge ceased Work, although its name was not erased from the English Register until 1859.

On December 27, 1785, Lodge No. 213 (Ancients), established on July 3, 1781, in the Fourth Battalion of the Royal Artillery while the battalion was quartered in New York, granted a Dispensation for a Lodge to Brethren in Major Huddleston's Company at St. John's, Newfoundland. In December 1782, Lodge No. 213 had taken an active part in the formation of the Grand Lodge of New York, and at that time had been voted the special privilege of " trimming their Masonic hangings with gold in conformity with the uniform of their regiment." Part of the regiment was transferred to Newfoundland shortly after Great Britain acknowledged the independence of the United States. Later, the whole regiment was transferred to Woolwich, England. Then, in 1790, the regiment was transferred still another time, this time to Quebec. There, in course of time, the Lodge became permanent. It is now known as Albion Lodge, No. 2, G. R. Q. Of its Masonic activity during its stay in Newfoundland, very little is known except the few facts that can be gleaned from correspondence and returns found in the archives of the Grand Lodge of Nova Scotia.

In 1784 the Premier Grand Lodge of England Warranted the Lodge of Placentia, No. 455 (Moderns). This Lodge was renumbered in 1792 as Lodge No. 367. Its name was erased from the Register, however, in 1813. On April 30, 1785, the same authority Warranted another Lodge in Newfoundland, this one at Harbor Grace, Conception Bay. It was known as Lodge, No. 470 (Moderns). This Lodge was renumbered in 1792 as Lodge No. 381. Its name was also erased from the Register in 1813. Whether or not these Lodges continued their Work for any lengthy period is a matter of doubt.

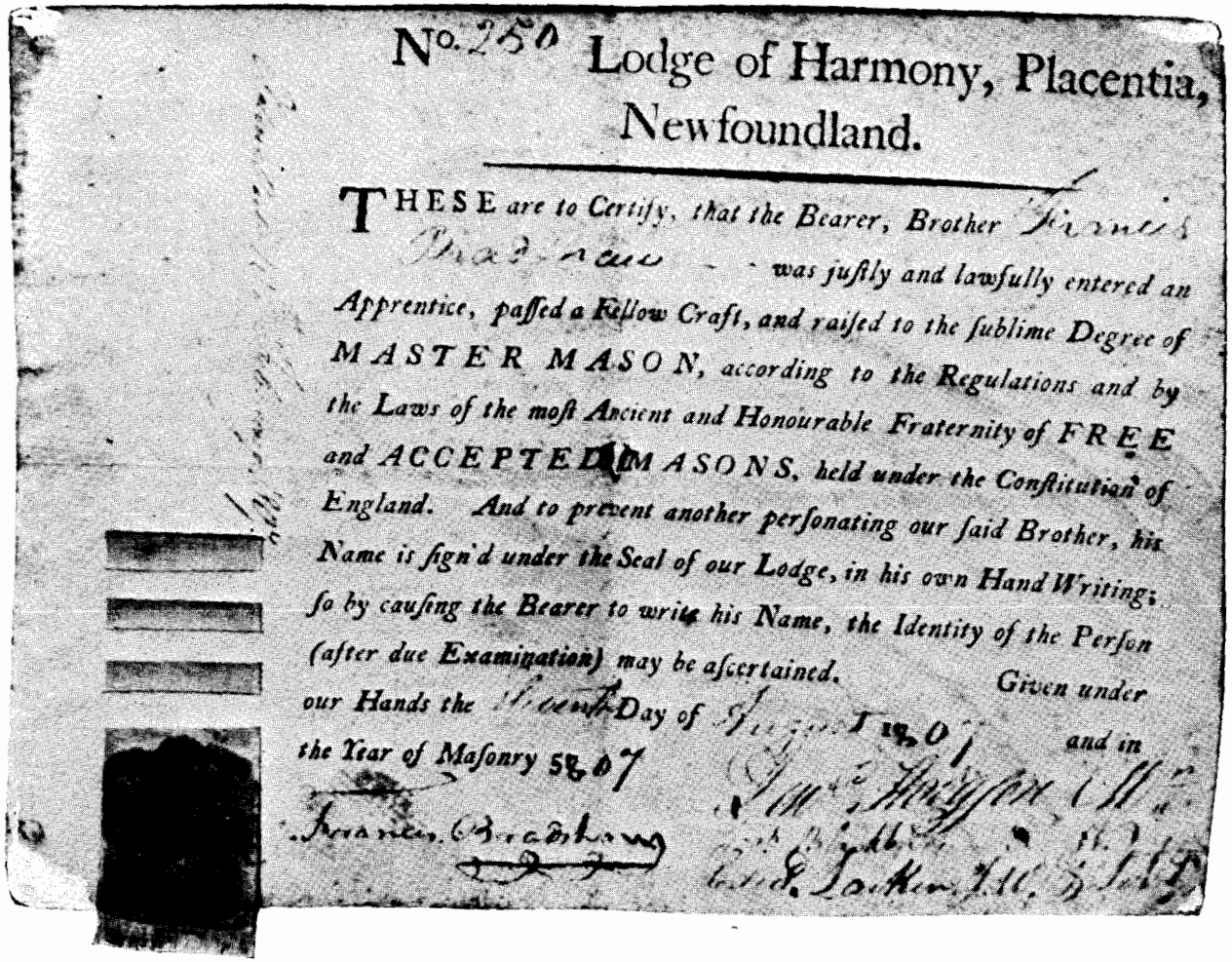
In 1788 the rival Grand Lodge of England renewed its interest in Newfoundland and Warranted three Lodges in the Colony: The first of these was

Lodge No. 247, at St. John's, Warranted on March 31. In 1804 this Lodge was named Benevolent Lodge. Then in 1813, at the time of the union of the rival Grand Lodges of England, it was renumbered as Lodge No. 312. In 1832 it was again renumbered as Lodge No. 220; its name was erased in 1853. Lodge No. 249 was also Warranted on March 31, 1788, at St. John's. This Lodge lapsed about 1804. Lodge of Harmony, No. 250, was Warranted at Placentia on May 2, 1788. A Certificate or demit, issued by this Lodge to Francis Bradshaw, under date of August 7, 1807, still exists. It is signed by Daniel Hodgson, Worshipful Master, Joshua Blackburn, Senior Warden, and Edward Larkin, Junior Warden and Secretary. The Lodge met in the building which had been used as officers' quarters while Placentia was occupied by the French, and later tenanted by the Bradshaw family. Francis Bradshaw was surgeon to H. R. H. the Duke of Clarence, afterwards King William IV. Tradition says that during his stay at Placentia the Duke was also a member of the Lodge there. At that time he presented a silver communion service to the church at Placentia. This is now in the possession of the Anglican Cathedral at St. John's. Although the Lodge was renumbered in 1814 as Lodge No. 317, it probably lapsed about 1810. Its name was erased from the Register in 1815.

As has been shown then, at the time of the union of the rival Grand Lodges of England, Freemasonry in Newfoundland was represented by only two Lodges: St. John's Lodge, No. 186, later renumbered as Lodge No. 226, and Benevolent Lodge, No. 247, later renumbered as Lodge No. 312, both of Ancient origin and both located at St. John's. Shortly after the union, however, a new start was made. On September 21, 1817, Union Lodge, No. 698 was Warranted at Trinity, Conception Bay. This Lodge was renumbered in 1832 as Lodge No. 451, but in 1859, its name was also erased from the Register. The Jewels of this Lodge are now preserved in the Masonic Temple at St. John's. Seven years later, on November 15, 1824, Freemasonry was revived at Harbor Grace, when the Lodge of Order and Harmony was Warranted. It, too, was short lived, however, and its name was erased in 1832. The period from 1832 to 1848 is virtually a blank in the Masonic history of Newfoundland. In the former year, St. John's Lodge, No. 226, ceased Working, and it is doubtful whether Benevolent Lodge, No. 312, at St. John's, and Union Lodge, No. 451, at Trinity, continued their Labours. Neither record of their Work nor tradition of it has come down to us, but it is certain that by 1848 Masonic activity had ceased in Newfoundland.

Nevertheless, in 1846, the Jurisdiction of the Hon. Alexander Keith, Provincial Grand Master of Nova Scotia, was enlarged to include New Brunswick, Prince Edward Island, and Newfoundland. Immediately thereafter Bro. Keith addressed himself to the task of reorganising and reviving the Craft throughout the large territory assigned to him. Fortunately, his efforts were everywhere successful.

On October 3, 1848, a notice appeared in *The Morning Post*, edited by William J. Ward and published at St. John's, stating that a letter had been received from the Grand Lodge of Nova Scotia relative to the re-establishment of a Masonic



No. 250 Lodge of Harmony, Placentia, Newfoundland.

THESE are to Certify, that the Bearer, Brother [illegible] was justly and lawfully entered an Apprentice, passed a Fellow Craft, and raised to the sublime Degree of MASTER MASON, according to the Regulations and by the Laws of the most Ancient and Honourable Fraternity of FREE and ACCEPTED MASONS, held under the Constitution of England. And to prevent another personating our said Brother, his Name is sign'd under the Seal of our Lodge, in his own Hand Writing; so by causing the Bearer to write his Name, the Identity of the Person (after due Examination) may be ascertained. Given under our Hands the [illegible] Day of [illegible] 1807 and in the Year of Masonry 5807

A Certificate of 1807 of the Lodge of Harmony, Placentia, Newfoundland.

Lodge in St. John's, and asking all Master Masons favourable to such action to meet on the following evening. On October 31 the same paper announced that a Dispensation for a new Lodge had been received from the Hon. Alexander Keith. On the following November 29, the St. John's Lodge was Consecrated at the Albert Terrace. Although no details of the ceremony have come down to us, we do know that the first principal Officers of the Lodge were: Samuel G. Archibald, Master; William Jenkins, Senior Warden; John Stuart, Junior Warden; D. J. Henderson, Treasurer; and William J. Ward, Secretary.

The Lodge Worked under its Dispensation until 1850, when a Petition for a Charter was recommended by the Hon. Alexander Keith, Provincial Grand Master, and was forwarded to the Grand Lodge of England. The Petition was granted, and a Charter numbered 844 was issued on June 5, 1850. This Charter is still in use by the Lodge although it was renumbered in 1863 as No. 579. The Charter bears an endorsement, stating that " a Dispensation for holding the Saint John's Lodge, having been granted by the Provincial Grand Master bearing date the ——, the *Proceedings* of the said Lodge from that date are accordingly ratified."

St. John's Lodge, the senior Lodge in Newfoundland, has had a long and highly interesting history. Its Rolls contain many notable names, among them, that of Oliver Goldsmith, who served as Worshipful Master in 1849, while in Newfoundland as an officer in the British Army. Still other famous members of this Lodge were the Right Hon. Sir William V. Whiteway, P.C., K.C.M.G, first Worshipful Master of Avalon Lodge, second District Grand Master from 1878 to 1908, and for many years Prime Minister of the Colony; Patrick Tasker, Worshipful Master in 1853, 1856, and 1857, and Deputy Provincial Grand Master from 1858 to 1860; Captain Alphonse Duchesne, of the French steamship *Vesta*, a Chevalier of the French Legion of Honour; the Hon. James Shannon Clift, second Deputy Provincial Grand Master from 1860 to 1869, and first District Grand Master from 1861 to 1877; Sir Terence O'Brien, governor of Newfoundland and Past Grand Deacon of the Grand Lodge of England, who accepted honorary membership in the Lodge in 1890; the Hon. Moses Monroe, founder of the Masonic Mutual Insurance Company, an active and enthusiastic Craftsman; the Hon. James A. Clift, K.B., C.B.E., third District Grand Master from 1908 to 1923; and Sir John R. Bennett, K.B.E., fourth District Grand Master, who was appointed in 1923.

In 1853 Dr. Elisha Kent Kane, in command of the American expedition in search of Sir John Franklin, the lost Arctic explorer, and his gallant men, were welcomed and entertained by the Lodge. At that time Dr. Kane was presented with a silk flag. Copies of the address made in his honour and of Dr. Kane's reply are preserved in the archives of Kane Lodge, No. 454, of New York City.

In January 1861, as a memorial of the esteem felt by the Craft for their late Brother, Patrick Tasker, Deputy Provincial Grand Master, St. John's Lodge established a fund " for the purpose of educating the children of de-

ceased Brethren who had been in full communion with this Lodge." The scope of the object of the fund was later so enlarged as to permit the co-operation of other Lodges, and to-day the Tasker Memorial Fund is the proud heritage of not only the Lodges in St. John's, but also of other Newfoundland Lodges outside the city. The fund has a splendid record of service, hundreds of children having been helped through its agency.

In November 1908, the Lodge celebrated its sixtieth anniversary with a service of Thanksgiving held in the Congregational Church, followed by a meeting of the Lodge and a banquet at the Osborne House. Then, in 1923, the Lodge celebrated its seventy-fifth anniversary, at which time it was honoured with a visit by Lord Ampthill, Pro Grand Master of England; Sir John Ferguson, Grand Treasurer; Lieutenant-Colonel H. Hamilton Wedderburn, P.D.G.D.C.; A. E. Carlyle, P.A.G.D.C.; James H. Winfield, Grand Master of Nova Scotia; and J. C. Jones, Grand Secretary, all of whom were at that time made honorary members. On November 29 a banquet was given, and on December 2 a service of Thanksgiving was held at St. John's Cathedral.

In 1858 the Hon. Alexander Keith, Provincial Grand Master, granted a Dispensation to form a second Lodge at St. John's, to be called Avalon Lodge. Sir William V. Whiteway, who with several other members of St. John's Lodge became its founders, was named its first Master. Subsequently, a Charter for the new Lodge was issued under date of January 28, 1859. It was entered on the Register as Lodge No. 1078, but in 1863 it was assigned No. 776, its present number. Avalon Lodge has co-operated with its sister Lodges in providing the Tasker Educational Fund and in every other worthy undertaking.

On June 24, 1858, it was announced that the Hon. Alexander Keith, Provincial Grand Master, had appointed Patrick Tasker to be Deputy Provincial Grand Master, and on August 6, Bro. Tasker was duly Installed. Avalon Lodge was organised during his term of Office.

In 1860, H. R. H. the Prince of Wales, afterwards King Edward VII, visited Newfoundland. At his official landing, the Masonic Body of Newfoundland, consisting of St. John's Lodge and Avalon Lodge, was given the post of honour, and the Deputy Provincial Grand Master made an address of welcome on its behalf. On November 2, 1860, Bro. Tasker, the Deputy Provincial Grand Master, died at the early age of thirty-seven. Thereupon, St. John's Lodge and Avalon Lodge nominated Bro. James S. Clift to the vacant Office, and on June 24, 1861, he was duly Installed.

In 1869 a Dispensation was granted for the formation of Hiram Lodge, at Burin, and on September 7 of that year a Charter was granted by the Grand Lodge of England. The Lodge was entered on the Register as No. 1281.

In 1866 the Grand Lodge of Scotland invaded Newfoundland, and Tasker Lodge, No. 454, Warranted by that Grand Body, was established at St. John's. This Lodge has exerted a dominant influence in the development and extension of Scottish Freemasonry in Newfoundland. Largely through its energies and those of District Grand Masters serving under Scottish authority, the follow-

Courtesy of Ayre and Sons, Limited.

Masonic Temple, St. John's, Newfoundland.

ing Lodges have since been Warranted: Harbor Grace Lodge, No. 476, at Harbor Grace; Carbonear Lodge, No. 1043, at Carbonear; Northcliffe Lodge, No. 1086, at Grand Falls; MacKay Lodge, No. 1129, at Bay Roberts; St. Andrew's Lodge, No. 1139, at St. John's; and Heart's Content Lodge, No. 1275, at Hearts' Content. Among the Lodges under the English authority and those under Scottish authority the utmost cordiality and co-operation have always existed. The following Brethren have served as Masters under the Scottish authority: the Hon. A. M. Mackay, James Gordon, John Cowan, C. R. Duder, and the Hon. Sir Tasker Cook, the present incumbent.

Upon the formation of the present Grand Lodge of Nova Scotia, in 1869, the English Lodges in Newfoundland, that is, St. John's Lodge, Avalon Lodge, and Hiram Lodge, were without a District Grand Master. Consequently on June 3, 1870, a memorial was forwarded to the Grand Lodge of England, praying that Newfoundland be made a District, with the Hon. James Shannon Clift acting as its first District Grand Master. This Petition was granted and Bro. Clift was appointed to the Office on August 29, 1870. Then, in the following May, a District Grand Lodge was formally organised, and its Officers were appointed and Invested. At the same meeting preliminary steps were taken for the formation of the present Benevolent Fund. The first Lodge formed under the new regime was Victoria Lodge, at Fortune Bay, which was Chartered on November 27, 1871, as Lodge No. 1378. Later, on December 13, 1876, a second Lodge was established at Grand Bank, under the name of Fidelity Lodge, No. 1659.

In 1876 an effort was made to establish a Grand Lodge of Newfoundland, the leaders in the movement being Bro. A. J. W. McNeily and the Hon. Moses Monroe. Delegates from St. John's Lodge, Avalon Lodge, and Victoria Lodge, all Working under the District Grand Lodge, and from Tasker Lodge and Harbor Grace Lodge Working under the Scottish Constitution, met in conference and reported favourably. The report was then adopted by all the Lodges and later was presented to the Grand Lodge of England by the Hon. William V. Whiteway, who happened to be visiting the motherland at that time, but it was not approved, for the advisors of the Grand Master felt that the time was inopportune and the District too weak successfully to support the dignity of a Grand Lodge. As a consequence, the proposals were dropped and they have not since been revived.

On the death of the Hon. James S. Clift, in 1877, the District Grand Lodge nominated the Hon. William V. Whiteway to succeed him as District Grand Master. In May 1878, Bro. Whiteway was appointed, his Installation taking place on the following June 12.

In 1880 the Masonic Mutual Insurance Company was formed, the Hon. Moses Monroe, its first President, being the prime mover in its establishment. Through its Work it has been of great benefit to its members.

On April 22, 1881, Notre Dame Lodge, No. 1907, at Bett's Cove, was Chartered by the Grand Lodge of England. Five years later the Lodge was trans-

ferred to Little Bay, where it is still active. A new Temple was dedicated at Little Bay in September 1931.

On June 11, 1885, a new era in the Masonic history of Newfoundland was inaugurated. On that day the corner-stone of the first Masonic Temple in St. John's was laid with fitting Rites. The ceremony was performed by the District Grand Master, the Hon. Sir William V. Whiteway, who was assisted by the Provincial Grand Master, the Hon. A. M. Mackay. Six months later, on December 29, the Temple was dedicated to Freemasonry. Here in 1887 the Jubilee of Queen Victoria was fittingly celebrated. The celebration concluded on August 9, with a Grand Masonic ball, at which H. R. H., the Prince of Monaco was a guest. Here, too, in October 1889 Twillingate Lodge, No. 2364, at Twillingate, was Consecrated by the District Grand Master, Sir William V. Whiteway. Three years later, the great fire which swept away half the city of St. John's destroyed the beautiful Temple and with it many valuable Records which can never be replaced. This necessitated the building of a new Temple. On August 23, 1894, therefore, the corner-stone of the present Temple was laid, the Lodges Working under both the English and the Scottish Constitutitions taking part. This second Temple was formally dedicated on St. George's Day, April 23, 1897.

At a joint meeting of St. John's Lodge and Avalon Lodge, held on November 20, 1900, the Right Hon. Sir William V. Whiteway, who had completed fifty years of Masonic Work, was memorialised with an address and presented with a golden loving cup.

In 1903 a meeting of the city Lodges was held to welcome the Deputy District Grand Master's Association of Massachusetts, which paid a visit to Newfoundland at that time.

In 1908 on the death of the Right Hon. Sir William V. Whiteway, the Hon. James A. Clift, K.C., was appointed District Grand Master. He was Installed in May 1909. During his term of Office, which lasted from 1909 to 1923, three Lodges were added to the Roll, and the membership was more than doubled. The three Lodges were Whiteway Lodge, No. 3541, at St. John's, Botwood Lodge, No. 3542, at Botwood, and Clift Lodge, No. 3694, at Bell Island.

In July 1914, H.R.H. the Duke of Connaught, Grand Master of England, visited St. John's and attended a meeting of the District Grand Lodge. On that occasion addresses were presented by both District Grand Lodges. His Royal Highness also visited Botwood Lodge, at Botwood. Connaught Hall, later erected by that Lodge, was so named by permission of the Grand Master.

The part played by Newfoundland members of the Craft during the Great War was a very real and practical one. The call for volunteers found a ready response among the Brethren, and the farewell meetings for the departing soldier Brethren were inspiring occasions long remembered by those who took part. During that struggle the Craft undertook the support of ten cots in the Newfoundland and Freemasons' Ward in the hospital at Southport, England,

and contributed generously to many other patriotic appeals and undertakings.

In 1923 upon the death of James A. Clift, K.C.C.B.E., John R. Bennett was appointed to succeed him as District Grand Master. Bro. Bennett was Installed by the Right Hon. Lord Ampthill, M.∴W.∴Provincial Grand Master of England, who in company with other distinguished English Brethren paid a visit to St. John's on July 10, of that year. In 1926 the dignity of Knight of the British Empire (K.B.E.) was conferred upon the District Grand Master. It was in 1926 under the regime of Sir John Bennett, that Corner Brook Lodge, No. 4832, at Corner Brook, was established.

Clift Lodge, at Bell Island, and Botwood Lodge, at Botwood, own their own Lodge buildings. In July 1927, the Grand Chapter of Nova Scotia held its Annual Convocation at St. John's, the home of Shannon Chapter, No. 9 which is under its Jurisdiction.

The District of Newfoundland is the only one under the United Grand Lodge of England that has had the honour and privilege to welcome both the M.∴W.∴the Grand Master and the M.∴W.∴the Pro Grand Master of England.

The year 1923 is memorable in Newfoundland Masonry, for it marks the first occasion on which a Grand Officer (the M.∴W.∴the Pro Grand Master) crossed the ocean to perform the ceremony of Installing a District Grand Master.

In May 1931, the Scottish Constitutions of Newfoundland were honoured by a visit from the Grand Secretary of Scotland, R.∴W.∴Bro. Thomas G. Winning.

To-day (1935), the Craft of Newfoundland is organised in eighteen Lodges, eleven of which are under the District Grand Lodge (English Constitution), with Sir John Bennett as District Grand Master; and the remaining seven of which are under the District Grand Lodge (Scottish Constitution), of which Sir Tasker Cook is District Grand Master. The total membership of all these Lodges is approximately 2000 Masons. Between the two Jurisdictions there is the closest co-operation. Both unite in supporting Shannon Royal Arch Chapter, No. 9, G.R. of Nova Scotia, the Tasker Educational Fund, and all other relief and patriotic funds and undertakings. The two Jurisdictions vie with each other in service and good works only.

Ontario

WALTER S. HERRINGTON

THE history of Freemasonry in Ontario naturally resolves itself into several periods corresponding more or less with the political changes of the Province. The one did not always follow closely upon the heel of the other, yet we find that every change in the political status of the country, as a rule, sooner or later manifested itself in the Constitution of our Order.

During the French regime up to the fall of Quebec in 1759, there were no Lodges in any part of the Province: in fact, there were no white men within its present boundaries except the garrisons and traders in and about the trading-posts along the line of travel to the hunting grounds west of the Great Lakes.

Our next period extends from the taking over of Quebec by the British in 1759 to the division of the Province into Upper and Lower Canada in 1792. It must be remembered that the Quebec Act of 1774 extended the boundaries of that Province to the Ohio and Mississippi Rivers, and included a great deal of territory now forming a part of the United States and of the ten Lodges Warranted during this period four were located at points beyond the present limits of our Province. Most of these Lodges were originally what we might term Military Lodges, the members of which were chosen from the regiments stationed at the various posts. It is true that after the Treaty of Paris following the revolution there was a great influx of United Empire Loyalists among whom were many Freemasons sincerely devoted to the Craft, but they were too busy hewing out their homes in the forest to devote much time to organising themselves into Lodges. Of these ten Lodges three were Warranted by the Provincial Grand Lodge of Quebec, one by the Provincial Grand Lodge of New York, five by the Grand Lodge of England and one by the Provincial Grand Lodge of Lower Canada. They were scattered over a vast extent of territory, the two extremes being over 500 miles apart and up to 1792 no attempt had been made to bring them under one central authority.

Although the United States Empire Loyalists had by their sacrifices in the British cause justly earned their title, it must not be supposed that they were contented with their lot simply because they were once more under the British flag. The Quebec Act among its other terms guaranteed to the French subjects the free exercise of their language and religion and the preservation of the French Civil Code. While it was regarded by them as their Magna Charta, it found little favour with the Loyalists. To remedy this and other grievances the Constitution Act was passed in 1791 dividing the Province into Upper and Lower Canada and giving a separate Legislative Assembly to each. John Graves Simcoe was the first lieutenant-governor of Upper Canada which afterwards became the Province of Ontario and with his arrival in 1792 there was ushered in a new era of Freemasonry. He was accompanied by one William Jarvis who in addition to his appointment as Secretary to His Excellency had previous to his sailing for Canada been Constituted by the Athol Grand Lodge of England Provincial Grand Master of Upper Canada. The Grand Lodge recognising the political separation into two Provinces treated them as separated also in their Masonic Jurisdiction and under the same date, the 7th of March 1792, appointed H. R. H. Prince Edward, afterwards the Duke of Kent and father of Queen Victoria, Provincial Grand Master of Lower Canada. While the two offices were created at the same time, the authority granted to the respective incumbents differed in one respect. The prince was authorised to issue Warrants to Lodges, but R. W. Bro. Jarvis was simply given power to grant Dis-

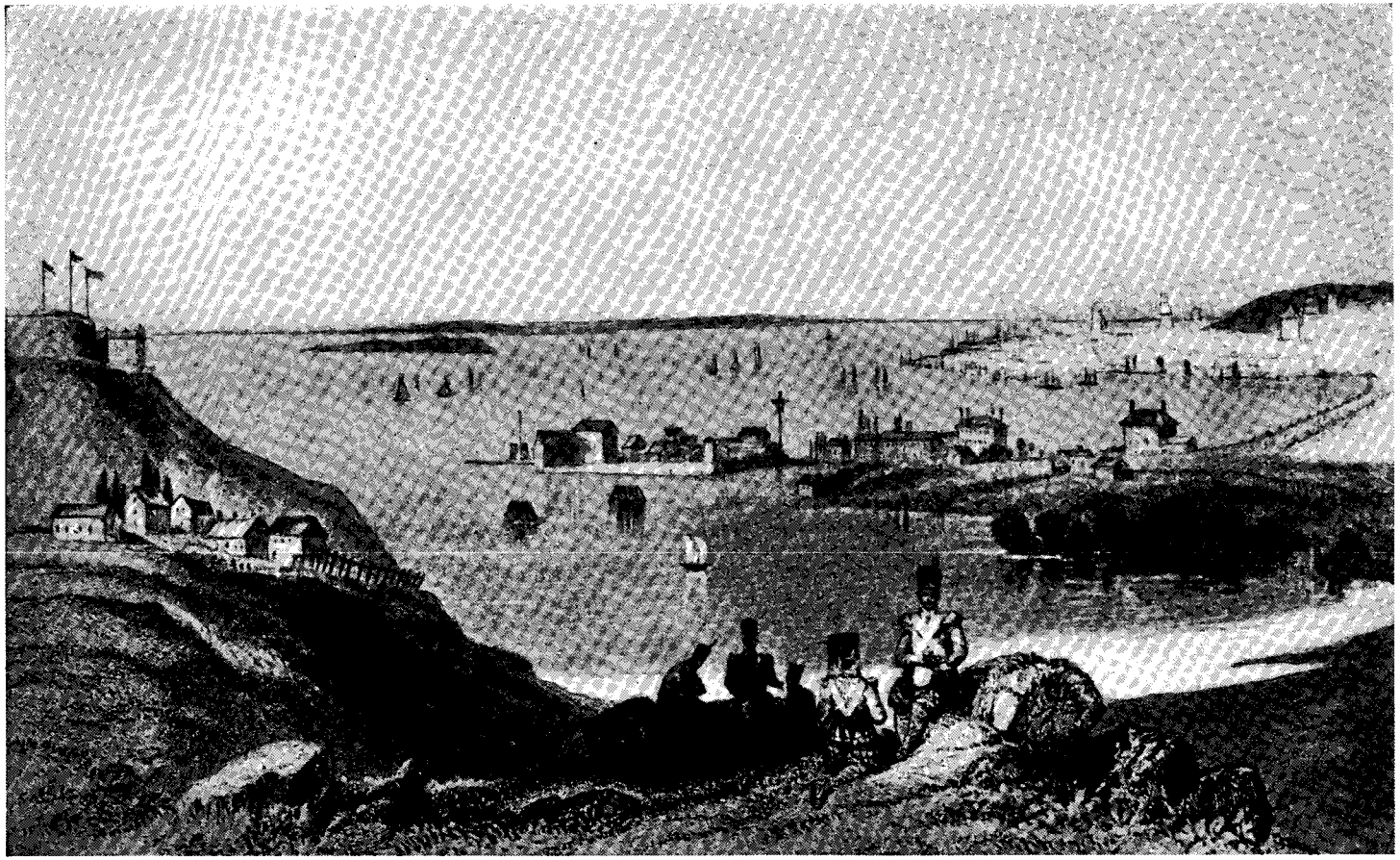
pensations. The Grand Lodge reserved to itself the authority to issue the Warrants in Upper Canada. The latter disregarded the restriction placed upon him and much confusion resulted therefrom in after years. He could scarcely be said to possess any superior qualifications for the Office, as his appointment followed one month after his Initiation. He does not appear to have been very deeply impressed with the responsibility assumed by him in accepting the position as he made no effort to organise his Provincial Grand Lodge until July 1795. Five Lodges responded to the summons and the necessary Officers were regularly elected and Installed.

The seat of the government was changed in 1797 from Niagara to York, now the city of Toronto, and the Provincial Grand Master changed his residence accordingly. Up to that time he was so engrossed in his duties as secretary to Governor Simcoe that he paid very little attention to the affairs of Grand Lodge which were carried on by a number of zealous Brethren at Niagara who deeply resented the removal to York of the Charter and Jewels of Grand Lodge. In the absence of the Provincial Grand Master and the Warrant and Jewels the Brethren at Niagara continued to function as best they could and all efforts to induce R. W. Bro. Jarvis to attend the meetings or return the Warrant and Jewels to Niagara were of no avail. Finally a peremptory demand was made upon him in 1801 to attend a meeting at Niagara called for the purpose of putting the affairs of Grand Lodge in order accompanied with a warning that in the event of his failing to attend he would be deposed from office and a successor elected in his stead. There was of course no constitutional authority for such a high-handed proceeding but the Brethren were driven to desperation and were prepared to take matters in their own hands regardless of the consequences. He ignored the threat and in December 1802 the rebellious Brethren, true to their promise, formed a schismatic Grand Lodge, elected a Grand Master of their own, and immediately set to work to extend their field of operations by issuing Warrants to new Lodges. R. W. Bro. Jarvis was finally goaded into action and summoned a meeting of the Lodges at York in February 1804. The object of the meeting was to stamp out the seditious movement at Niagara.

Of the eighteen regular Lodges in the Jurisdiction only eight sent Delegates to York. All of these were quite outspoken in their loyalty to the Provincial Grand Master and declared war against the Naigara Brethren and summoned them to appear at York to answer for their alleged un-Masonic conduct. This was the beginning of a long and bitter strife culminating in a feeling far removed from the true spirit of Freemasonry, which continued until the death of the Provincial Grand Master in 1817. The Jurisdiction was thus divided into two factions both animated by the best of intentions and at this distance it is difficult to place upon either of them the responsibility for the unfortunate position in which they found themselves. The marvel is that any of the Lodges survived the test to which they were subjected. Each Body denounced the other in letters and Petitions to the Grand

Lodge of England with the result that R. W. Bro. Jarvis received a severe reprimand, but this had little effect upon him. He continued his indifferent attitude towards the Craft and called no further meeting of the Grand Lodge until 1811. At this meeting very little was done beyond denouncing the Niagara Brethren. The latter Body held regular Communications, took an active interest in the Lodges recognising its authority, kept up a correspondence with the Grand Lodge at London, which neither rebuked them for presuming to arrogate to themselves the authority of the Provincial Grand Lodge nor acknowledged their right to do so. The war of 1812–15 put the finishing touch upon the efforts of the Provincial Grand Lodge to maintain some semblance of organisation and also seriously interferred with the operations of the schismatic Body at Niagara. The Provincial Grand Master died on the 13th of August 1817 and with him passed the last hope of reviving Freemasonry through the organisation that he had brought into being.

The Niagara Brethren took full advantage of the opportunity that presented itself to extend their influence and with renewed energy sought to win over the Lodges which up to that time had declined to recognise them. Although they had, after the death of R. W. Bro. Jarvis secured the original Warrant appointing him Provincial Grand Master the majority of the Lodges, while recognising the zeal and good intentions of the rebellious Brethren felt that their position was unconstitutional and untenable. It was in this crisis that the Brethren at the other end of Lake Ontario conceived the idea of inviting all the Lodges to a Conference in order to devise some means of placing the Provincial Grand Lodge upon a sound basis and establishing harmony throughout the entire Jurisdiction. In fact the plan was set on foot before the death of the Provincial Grand Master by the Brethren of Addington Lodge at the village of Bath, but the meeting was not convened until two weeks after his death. This meeting resulted in bringing into being what is known in our Masonic chronicles as the Kingston Convention. Without arrogating to themselves the title of a Grand Lodge or designating their Officers by the regular Masonic appellations, the Lodges participating in the movement performed all the functions of a Grand Lodge, infused new life into the Lodges which had lain dormant for a number of years, and actually formed seven new Lodges. For five years they kept the Masonic fires burning and during this period used every effort to induce the United Grand Lodge of England to appoint a new Provincial Grand Master. They were frustrated in their efforts through the opposition of the Niagara organisation and the apparent inability of the English officials to understand the actual state of affairs in the Province. This confusion in England was largely due to the neglect of R. W. Bro. Jarvis to make the necessary returns during his term of Office. To the Kingston Convention Freemasons in Canada owe a great deal. But for the untiring efforts of the few zealous Brethren who devised the organisation and so successfully managed its affairs the Craft would have become a hopeless wreck. Their efforts were ultimately crowned with success, and there was great



The Bay at Kingston in 1838 from an Old Lithograph.

rejoicing in June 1822 when notice was received from the Grand Lodge of England of the appointment of Simon McGillivray as Provincial Grand Master.

The choice of the new incumbent of the Throne was a happy one. He was a shrewd business man, a genial companion and an ardent lover of the Craft. He was a nephew of Simon McTavish, famous in the fur-trading operations of the North West Company. He had visited Canada as a mere boy in 1800 and ten years later became a partner in the company and became so proficient in the business that he was eventually chosen to negotiate the fusion between the North West Company and the Hudson's Bay Company. He was peculiarly fitted for the task in hand if he could have found it convenient to devote his time to the duties of his Office. He could be firm without appearing to be autocratic and persuasive without loss of dignity. As it was he brought order out of chaos and reconciled the opposing factions, including the Niagara Brethren, who for eighteen years had maintained their own schismatic Grand Lodge. His first report to the Grand Lodge of England showed Dispensations granted to twenty Lodges, and a hopeful prospect of bringing the remaining sixteen within the fold. Unfortunately his business interests called him out of the country for long intervals and he was obliged to entrust the guidance of Grand Lodge to deputies who failed to rise to the occasion. While a few individual Lodges manifested a deep interest in Masonry during the eighteen years that he presided over the destiny of the Craft, yet throughout the Province there was after the first few years a gradual decline in the activities of many others. No small portion of this lack of interest may be attributed to the unfortunate Morgan incident. Simon McGillivray died in 1840 and Freemasonry in the Province was once more without a head. By a strange coincidence there was another political change in our history, but the two events are in no way related to each other. Matters had not been going well in either Upper or Lower Canada. They each had many grievances which culminated in open rebellion in both Provinces in 1837. After a thorough investigation by Lord Durham a solution of the difficulties was sought by adopting his recommendation of a union of the two Provinces, which was effected by the British Parliament in the same year that Freemasonry in Upper Canada for the second time was set adrift.

For four years the Grand Lodge of England took no steps to fill the vacancy and the selection, when made, fell upon a man who had not yet received his Master's Degree. In the meantime the Brethren in the eastern part of the Province broke out in open revolt. In 1842 R. W. Bro. Ziba M. Phillips, of Brockville, by virtue of his rank as Past Deputy Provincial Grand Master, an honour conferred upon him by McGillivray twenty years before, took it upon himself to call a meeting of Delegates from all the Lodges to take into consideration the state of the Craft and the necessity of forming a permanent Provincial Grand Lodge. Only four Lodges responded to the summons. The outcome of the meeting was the forwarding of a Petition to the Grand Master in England praying that the Hon. Robert Baldwin Sullivan be appointed Provincial Grand Master. No reply to the Petition was received. Undeterred by this cold recep-

tion of their prayer the Brethren in response to another invitation from R. W. Bro. Phillips met again in 1843 and went through the form of organising an independent body. The Grand Lodge of Free Masons, Canada West, had elected Bro. Phillips Grand Master. For eleven years this Body continued to function but its sphere of influence was limited to a small portion of the eastern part of the Province. Sir Allan Napier McNab was the first Canadian to be appointed Provincial Grand Master by the Grand Lodge of England. Although he received his Warrant in 1844, for some reason known only to himself, he did not disclose the fact until the following year when his Mother Lodge in conjunction with other Lodges was on the eve of petitioning England to appoint W. Bro. T. J. Ridout. A happy compromise was effected by reorganising the Provincial Grand Lodge on the 9th of August, 1845, with Sir Allan in the Grand East supported by Bro. Ridout as Deputy Provincial Grand Master.

With the advent of this, the Third Provincial Grand Lodge, the spirit of Freemasonry received a new impetus and there was every indication that the Jursidiction was entering upon an era of prosperity it had never before attained. By 1852 there were no less than thirty-four Lodges affiliated with the new Grand Lodge, which held its regular semi-annual Communications and led an active existence in striking contrast with the former provincial bodies. The otherwise clear Masonic firmament was marred by only two clouds. The one was the spurious Grand Lodge, still presided over by R. W. Bro. Phillips, which, however, was losing its influence and was doomed to an early extinction. The other was of a more serious nature. There was a growing feeling that the Provincial Grand Lodge should be permitted to elect its own Grand Master and to have absolute control of the working and operation of the Craft within its Jurisdiction—the United Grand Lodge of England still retaining and exercising a superior and governing power. This state of feeling was brought about by the delays in forwarding Certificates and Warrants, and the absorption of the surplus funds of the Canadian Lodges for the benevolent purposes of the Mother Grand Lodge, which was at the same time sending to our shores many emigrants who, sooner or later, became a charge upon the Masons here. At the meeting held in June 1852 the first step was taken which eventually led to the creation of our independent Grand Lodge. A notice of motion was given that at the next regular meeting a resolution would be introduced that the Grand Lodge of England be memorialised to permit the Provincial Grand Lodge to exercise control over the affairs of Masonry in this Province.

Accordingly, at the next meeting a Committee was appointed to draft a Petition which in due course was presented for adoption in the following May. It was couched in the most friendly terms and while it professed the most " fraternal feelings of gratitude and respect and esteem " for the United Grand Lodge of England it made it quite clear that it was the desire, and, we might read between the lines, the determination of the Provincial Grand Lodge to elect its own Grand Master and to have control of its own affairs subject to the governing power of the United Grand Lodge. Six months

elapsed and no reply had been received to the Petition. At the meeting in October 1853 the Canadian Brethren went one step further. A notice of motion was given that at the meeting in the following May a resolution would be presented calling for the forwarding of a Petition for power to establish an independent Grand Lodge. In the meantime it was learned that there had been some delay in forwarding the first Petition, so no further action was taken at that time further than the forwarding of a letter to the Grand Master in which the complaints of the Provincial Grand Lodge were clearly set forth. Meetings were held in October 1854 and May and July 1855 and still no satisfaction had been obtained from the mother country. At the July meeting an attempt was made to submit a resolution calling for the formation of an independent Grand Lodge, but the Deputy Grand Master ruled it out of order. A large number of Delegates resented this action and after adjournment called an informal meeting and unanimously passed a resolution that a meeting be called for the 10th of October in Hamilton to take into consideration the advisability of establishing an independent Grand Lodge of Canada.

Forty-four Delegates assembled at the appointed time and place representing Lodges all the way from Montreal to Windsor, for it will be observed that the resolution embraced Lower as well as Uppper Canada. It was a very anxious time for all concerned. In the hearts of all there was a strong attachment to the Old Country. The efforts to establish in Canada any stable form of government had not up to that time been very successful. There was a tendency to lean heavily upon the motherland, to look to her for support and guidance, to place implicit confidence in her counsels and that same dependent attitude largely prevailed in matters Masonic. On the other hand, they felt that their grievances were real and that the only remedy was complete independence. After the usual preliminaries a resolution to that effect was presented and met with only one dissenting vote. William Mercer Wilson, judge of the County Court of Norfolk, was elected the first Grand Maste rof the Grand Lodge of Canada. To him Freemasonry in Canada owes more than to any other man. His scholarly attainments, amiable disposition, exemplary life, gentlemanly instincts and judicial training peculiarly qualified him for the position. He was at the outset confronted with two very difficult problems, viz. to secure recognition by the other Grand Jurisdictions including the Grand Lodge of England, and what promised to be a much more difficult one, to reconcile and bring within the fold those Lodges that had not approved the step that had been taken.

Matters were not moving very smoothly at this time with the Provincial Grand Lodge, M. W. Bro. Wilson had approached it with a view of union of the Grand Lodges but a deadlock ensued. Negotiations with the Grand Lodge of England had proven unsatisfactory. The only alternative that remained was to form another independent Grand Lodge of Canada which was accordingly done. This brought about the undesirable condition of two independent Grand Lodges assuming concurrent Jurisdiction over the same territory, a condition tantamount to a declaration of war by the new Grand Lodge. It was

in this crisis that M. W. Bro. Wilson displayed his consummate skill and diplomacy. Although the two Grand Bodies hurled invectives at each other he did not despair of effecting a union, as he realised and bent all his energies towards convincing both belligerents that Freemasonry could not thrive in such an atmosphere. In this endeavour he had an able assistant in the person of R. W. Bro. J. D. Harington, Provincial Grand Master of Quebec and Three Rivers, a member of the Provincial Grand Lodge and, after the union, Grand Master of the Grand Lodge of Canada for four consecutive years. Committees were appointed by the respective Grand Lodges, conferences were held under the guidance of these two distinguished Brethren and a basis of union was finally reached satisfactory to both parties. The union was consummated on 14th of July 1858. It was at this gathering that M. W. Bro. Wilson, whose memory is honoured and revered throughout the entire Jurisdiction, presented in his address his conception of the essential qualifications of a Master of a Lodge. We tender no apology for presenting it in full, as he himself was a living exemplication of the ideal Master.

"To become the model Master of a Lodge should be the ambition of every Brother: and to discharge with efficiency and zeal the duties of that important Office should be his most anxious desire. These duties are not confined to the mere repetition of a few phrases, learned by rote, but he should be enabled to instruct the Craft, not only as to the meaning and origin of our ceremonies, but also to explain to them the philosophy which is veiled in its allegories and illustrated by its symbols. He should be able, also, to convince his Brethren, that all science and all art, legitimately directed, are but lines that radiate towards the great 'I AM,' that the sciences are the media by which we are led to contemplate the goodness, greatness, wisdom and power of the Great Architect of the Universe: and that the arts are the modes we have developed of expressing our sense and admiration of the wondrous glories of an Almighty Father which are scattered around us. The Master of a Lodge should also, in his life and in his conversation, be a model for his Brethren to admire and imitate, and should himself practise virtues which he inculcates within its walls. He should be punctual and methodical in all things, and, both by his character and conduct, command the respect, the esteem, and good will of all men: for, as the Master is supreme in his Lodge, and distinguished by his position in the Craft, so should he also be distinguished as the possessor of an irreproachable character, a dignified demeanour, an expanded intellect, and a liberal education. Happy and prosperous must those Lodges be which are governed by such men!—Their time of meeting is looked forward to by the Brethren with the most pleasing anticipations. Prompt at the hour, every Brother is at his station, and the Work is carried on with pleasure and profit. The Worshipful Master who presides over his Lodge with ability, firmness, and decision: for without force of character there can be no force of impression, whose manner is courteous yet dignified: whose decisions are consonant with reason and Masonic law: and who dispenses light and information among the Craft, will ever

be regarded by his Brethren as one who is entitled to their highest respect and their most fraternal regard."

The union of the two Grand Lodges of Canada having been happily effected there was still wanting recognition by the Grand Lodge of England. Although there had been some heated correspondence over the action of the Canadian Brethren, there was never a time when they lost their respect and reverence for the Mother Grand Lodge. Nearly all of the other Grand Jurisdictions had gladly extended recognition and it was quite apparent that the Grand Lodge of England could not consistently decline much longer to extend fraternal greetings. The main difficulty was the desire of the English Grand Lodge to protect a few Lodges it had Warranted, and which had not affiliated with the Canadian Grand Lodge. To M. W. Bro. Wilson is due the credit of bringing about a settlement of this problem. On the first of June 1859 an agreement was reached acknowledging the Jurisdiction of the Grand Lodge of Canada, but reserving the rights and privileges of private Lodges and individuals still holding firm in their allegiance to the Grand Lodge of England. It was further provided that no more Warrants for new Lodges in any part of Canada would be granted by the English Grand Lodge.

M. W. Bro. Wilson ruled the destinies of the Grand Lodge for the first five years of its existence. After this period he was re-elected from time to time, serving in all ten years in the Grand East. When he first assumed Office there were 41 Lodges owing allegiance to the Grand Lodge of Canada. When he surrendered his gavel at the end of his first term of five years there were 136 holding Warrants and two Working under Dispensations. He had piloted the Craft through threatening storms and treacherous waters and brought it safely into port. It was with a heart filled with emotion and gratitude to the Great Architect of the Universe that he used the following words in his valedictory address in 1860:

"To God and to Him alone, are we indebted for the peace, happiness and prosperity which has attended our efforts and blessed our labours. With gratified hearts and due solemnity, we do therefore earnestly entreat our heavenly Father to continue to us His protection, blessing and guidance."

That prayer has been answered in full measure. Complications have arisen and difficulties have presented themselves, but all these problems have been solved and at no time since that prayer was uttered has Freemasonry in the Province of Ontario sustained any serious injury from internal dissensions or strained relations with foreign Jurisdictions. The total membership at that time was 3664 but by a steady growth the number has increased to about 116,000 at the present time.

The question of benevolence must sooner or later force itself to the front in every Jurisdiction and the Grand Lodge of Canada was not exempt from this perplexing problem of caring for the indigent Brethren and their dependents. In a moment of excessive optimism Grand Lodge committed itself in 1861 to a scheme for the erection of an asylum for the aged and indigent Masons. It

was proposed to raise $10,000 by voluntary subscription which as soon as raised was to be supplemented by another $10,000 from the general funds. For forty years the question was kept dangling before Grand Lodge. Committees were appointed from time to time to report upon the feasibility of the scheme and although the fund with accumulated interest had passed the $10,000 mark by 1884 Grand Lodge could not see its way clear to undertake the erection of the building. As early as 1867 M. W. Bro. Wilson, who was again the occupant of the Throne expressed himself as decidedly opposed to the undertaking.

In commenting upon the attitude of those who were at the time receiving assistance from their respective Lodges or from Grand Lodge he said: " I am convinced that very few of them, if any, would accept your bounty if coupled with the condition that before they could become the recipients of it, they must become the inmates of a Masonic asylum." This was the keynote of the objections presented every time the question was brought forward. It remained for the Committee of Audit and Finance to devise in 1900 an ingenious method of disposing of the money which at that time amounted to over $16,000, by getting Grand Lodge to adopt its report which gave expression to the opinion that unless Grand Lodge at its next Annual Session otherwise ordered, the Asylum Fund should merge into the General Fund. No action was taken at the next meeting so the merger was automatically effected. Had the subject been introduced it is quite possible that the result might have been different. Entirely apart from any sums expended by individual Masons and constituent Lodges, Grand Lodge paid out during the past year, 1934, in benevolence the sum of $122,149.00, and this annual expenditure is likely to increase in the future. The fund is administered very satisfactorily by a Committee of Benevolence assisted in the larger centres by Boards of Relief. The question of a Masonic Home was again introduced in 1922, and a Committee was appointed to enquire into the desirability of establishing one. After a thorough enquiry extending over two years the Committee reported that they did not consider it advisable or practicable to entertain the proposal to build a hospital, home or school.

On the first of July 1867 our Province underwent another political change followed very quickly by a demand for a change in the Jurisdiction of our Grand Lodge. On that date Upper and Lower Canada, Nova Scotia and New Brunswick were united under one federal government with a local legislative assembly for each Province. Lower Canada resumed its former name as the Province of Quebec while Upper Canada entered the federation as the Province of Ontario.

In the month of October 1869 after some unpleasant preliminaries a Convention of Delegates from the Quebec Lodges went through the form of organising an independent Grand Lodge for that Province. The reason assigned was that Quebec and Ontario had become separate Provinces and should be separate Masonic Jurisdictions. Owing to some alleged irregularities or what we might charitably term misunderstandings between the leaders of the move-

ment and the Officers of our Grand Lodge, the negotiations for the separation were not carried on in a very friendly spirit. It was with deep satisfaction, therefore, that M. W. Bro. Wilson, then concluding his ninth year as Grand Master, announced at the Annual Communication in 1874 that the long pending difficulties between the two Grand Lodges had been happily arranged. An equitable division was made of the property and the two Grand Lodges have ever since maintained the most friendly relations. In 1875 the few Lodges in the then newly-formed Province of Manitoba holding Warrants from our Grand Lodge formed themselves into the Grand Lodge of Manitoba. This new western star in the Masonic firmament was gladly accorded recognition.

From the time our Grand Lodge was first organised up to 1888 it was known as the Grand Lodge of Ancient Free and Accepted Masons of Canada. In the latter year a Committee that had been appointed two years before to revise the Constitution brought in its report. The first clause read as follows: " The style and title of the Grand Lodge shall be ' The Grand Lodge of Ancient Free and Accepted Masons of Canada, in the Province of Ontario.' " The report was adopted without amending the clause which added the words " in the Province of Ontario " to the original title. This rather cumbersome addition was a concession to the other Grand Lodges in Canada, which claimed that the title was misleading. At the time the title was first assumed ours was the only Grand Lodge in Canada, but this condition no longer existed after Confederation, as each Province in due course had its own Grand Lodge.

The Grand Lodge of Canada has had but one experience in Warranting a Lodge in a foreign land, and that was so unsatisfactory that it is not likely to repeat the experiment. In 1873 M. W. Bro. Wilson had a vision of reviving Masonic light in that grand old Eastern city of Jerusalem. Accordingly a Charter was granted creating the Royal Solomon Mother Lodge of Jerusalem. This wayward offspring, far removed from the parent Grand Lodge, which had no practical supervision over its affairs, drifted into careless and unconstitutional methods. It was subsequently learned that fruitless attempts had been made to obtain a Charter from England, Ireland, Scotland and the United States. The Warrant was suspended in 1902 and finally cancelled in 1907.

Our Jurisdiction is divided into thirty-four Districts, each of which is under the immediate supervision of a District Deputy Grand Master, elected annually by the sitting Masters and Wardens and Past Masters of the District.

The affairs of the Grand Lodge are managed by a Board of General Purposes composed of the Grand Master, Past Grand Masters, elected Officers of Grand Lodge, District Deputy Grand Masters, and ten elected by Grand Lodge for a term of two years, five being elected each year, and ten appointed by the Grand Master for a term of two years, five being appointed each year. There is one regular Annual Communication of Grand Lodge each year. The Board of General Purposes meets two days before the Annual Communication, considers and revises the reports of its several Committees and presents them to Grand Lodge for adoption. The work of the Board is done so thoroughly that

its reports are very rarely rejected or amended. The Board, of course, has no power to suspend or amend the Constitution and can act independently in only such matters as it is given power to do by Grand Lodge. The Deputy Grand Master is *ex-officio* President of the Board and presides at its meetings.

Our Ritual is modelled after that of the United Grand Lodge of England. There are a few verbal changes but the casual observer would not be able to detect any difference. Our first Grand Masters spent many anxious moments in their endeavours to overcome the lack of uniformity in the Work. Slight inaccuracies would creep in at one part or another of the ceremonies. These might have been produced through a defective memory or a failure to grasp a correct rendering of the part. For the past quarter of a century very little difficulty has been experienced along this line. Each of the thirty-four District Deputy Grand Masters is expected, during his term of office, which is for one year only, to visit every Lodge in his District, and to see that every Officer is proficient in his Work. For over twenty-five years a veteran Grand Master, a recognised authority upon the Ritual, has taken the District Deputy Grand Masters in hand immediately after their election and thoroughly instructed them in the duties of their Office and in the secret Work. This course, extending over a period of years, has produced a remarkable uniformity throughout every part of the Jurisdiction. No levity of any kind is tolerated in conferring the Degrees, but on the contrary every effort is put forward to impress upon the candidate that he is embarking upon a serious undertaking, and that he will be expected to observe faithfully the lessons presented to him for his consideration.

Grand Lodge has been deeply concerned in recent years over the question of Masonic Education. There was a conviction that the newly-Initiated candidates were not receiving the attention that they had a right to expect from the Lodge. In the course of the ceremonies they were repeatedly enjoined to pursue certain courses of study, but nothing was done to guide them in their pursuit of knowledge, with the result that in many instances the members became discouraged, indifferent and irregular in their attendance, with the inevitable suspension for non-payment of dues. The question of seeking a remedy for this unfortunate state of affairs was first brought to the attention of Grand Lodge by M. W. Bro. Martin at the Annual Communication in 1929. His appeal received a sympathetic hearing, and a Committee was appointed to investigate the whole matter and to report at the next Annual meeting. The Committee entered energetically upon their duties, but finding the task assigned to them much more complicated than was anticipated they were not in a position to report until 1931. In view of the fact that fewer applications for membership were being received the time seemed particularly opportune for devoting some of the spare time to Masonic Education. To secure uniformity of procedure steps were taken to prepare manuals of instruction. These have now been completed for the first and second Degrees. The Committee is now one of the standing Committees of Grand Lodge, and to it is committed the full control through-

out the entire Jurisdiction. Competent instructors have been appointed in every District. Each Lodge is expected to introduce some educational topic in the programme of at least two meetings each year. Lectures are delivered or papers read, followed by a question drawer and discussion of the subject brought before the Brethren. The result has been most gratifying. The members have displayed an eagerness to acquire more knowledge of the history of the Craft and its mysteries and symbolism. The attendance at the regular meetings has been increased and a keener interest is manifested in all the proceedings of the Lodge. While the system is still in an experimental stage the consensus of opinion is that it will eventually be put upon a permanent basis, and will go a long way towards solving the vexed problem of the too-prevailing lack of interest in the proceedings of the Lodge.

Selected statistics covering the entire period from the formation of our Grand Lodge to the present time showing the number of Lodges, membership, finances, and benevolent work are shown on the following pages.

Quebec

W. W. WILLIAMSON

THE ancient city of Quebec, crowded with historical interest and romance from the day of its foundation up to the very present, and from within whose walls came those hardy explorers who were so largely instrumental in opening up a new world, possesses a peculiar interest for the Masonic Fraternity for the northern half of the North American continent. It was there that the first governing body of Freemasonry was created in Canada, immediately after the capture of the city by General Wolfe.

From time to time various claims have been advanced that some form of Masonry had been brought over from France long before the fall of Quebec. While we are not in position to disprove those claims, at the same time we can confidently assert that there is no existing proof that such was the case. In support of these claims, attention has been drawn to the finding in Quebec, in the year 1784, of a Cross of St. John of Jerusalem. On it was sculptured a Templar's shield having the shape of a keystone. The cross bore the date 1647. It is more than likely, however, that the Knights Hospitaller of Malta, or some similar organisation, once maintained the establishments in both Quebec and Montreal, and that this cross may have come from the ruins of one of their asylums. The cross has been preserved and is now embedded in the gateway that leads to the principal entrance of the Château Frontenac.

At the outset it may be stated that so soon as civilian Lodges had been established in Quebec, the French Canadians of that day formed a good part of the membership. They were apparently very enthusiastic in spreading Masonry over the then known portions of the region. Indeed on important occasions

YEAR	NUMBER OF LODGES	MEMBERSHIP	REVENUE	AMOUNT SPENT FOR BENEVOLENCE
1856	41	1,179	£93/5	
1857	49	1,581	£354/11/2	
1858	113	3,042	$1,381.00	
1859	123	3,341	4,093.00	
1860	140	3,664	3,947	$75
1861	151	3,993	5,466.00	25.00
1862	154	4,368	4,182.00	30.00
1863	158	4,750	4,881.00	150.00
1864	164	5,249	5,068.00	495.00
1865	172	5,792	5,695.00	330.00
1866	172	6,380	6,650.00	401.00
1867	184	7,000	6,923.00	460.00
1868	195	8,022	8,023.00	910.00
1869	209	8,797	8,612.00	1,245.00
1870	229	9,991	9,683	2,190
1871	253	10,500	9,793.00	3,481.00
1872	281	12,168	10,346.00	4,100.00
1873	297	13,750	11,698.00	4,870.00
1874	276	14,530	13,532.00	4,640.00
1875	288	15,934	14,070.00	5,605.00
1876	303	16,719	14,130.00	5,925.00
1877	319	17,220	17,013.00	6,066.00
1878	324	17,418	16,945.00	7,425.00
1879	334	17,587	16,570.00	9,180.00
1880	340	17,474	15,460	6.870
1881	346	17,635	21,499.00	11,080.00
1882	347	17,967	16,913.00	8,710.00
1883	349	18,442	18,044.00	9,370.00
1884	350	18,911	16,478.00	9,000.00
1885	356	18,983	16,742.00	9,800.00
1886	357	19,256	16,482.00	9,260.00
1887	357	19,450	15,604.00	9,625.00
1888	355	19,740	18,673.00	9,840.00
1889	354	19,818	17,007.00	9,770.00
1890	354	20,499	18,408.00	9,610.00
1891	348	20,892	19,477.00	5,070.00
1892	347	21,428	19,796.00	7,075.00
1893	348	22,064	21,522.00	8,085.00
1894	349	22,530	18,991.00	9,500.00

YEAR	NUMBER OF LODGES	MEMBERSHIP	REVENUE	AMOUNT SPENT FOR BENEVOLENCE
1895	351	22,705	$ 18,710.00	$ 8,570.00
1896	357	23,351	20,215.00	9,830.00
1897	360	23,398	20,828.00	8,460.00
1898	361	23,996	19,798.00	10,000.00
1899	361	24,957	21,040.00	10,150.00
1900	362	25,922	22,413.00	10,600.00
1901	362	26,939	23,499.00	11,340.00
1902	372	28,421	25,341.00	11,565.00
1903	375	30,485	26,724.00	11,880.00
1904	383	32,708	30,263.00	12,905.00
1905	391	34,965	33,011.00	13,940.00
1906	395	37,728	34,377.00	22,110.00
1907	397	39,795	37,359.00	20,150.00
1908	406	41,180	38,954.00	23,166.00
1909	411	43,908	37,446.00	26,372.00
1910	413	46,140	41,362.00	26,774.00
1911	413	48,394	42,383.00	30,195.00
1912	421	50,721	43,144.00	31,897.00
1913	432	53,699	44,696.00	33,835.00
1914	442	56,787	47,241.00	33,708.00
1915	445	58,983	47,233.00	34,745.00
1916	449	61,062	46,560.00	36,070.00
1917	453	63,477	65,799.00	36,485.00
1818	458	66,457	85,340.00	38,705.00
1919	472	72,029	95,160.00	40,130.00
1920	486	80,920	114,330.00	51,030.00
1921	501	84,285	143,508.00	66,577.00
1922	527	91,879	139,718.00	78,410.00
1923	537	98,036	137,794.00	90,290.00
1924	538	102,096	141,434.00	102,275.00
1925	545	105,339	143,768.00	107,860.00
1926	555	107,676	143,741.00	103,005.00
1927	559	110,549	153,723.00	100,500.00
1928	563	112,401	153,592.00	107,100.00
1929	564	114,237	155,543.00	111,803.00
1930	567	115,981	163,142.00	105,370.00
1931	568	116,998	173,482.00	117,075.00
1932	568	116,166	169,304.00	117,861.00
1933	568	113,118	161,419.00	119,025.00
1934	568	108,887	150,868.00	122,149.00

Masonic services were held in Roman Catholic churches, This interest of the French Canadians was maintained for nearly a century, or until the decade from 1860 to 1870. At that time they withdrew from membership for reasons best known to themselves.

During the last century and up to the present time, many ardent Masonic historians have made increasing efforts to delve into the past, and though they have added many valuable and indisputable facts to our knowledge of Masonic history in Canada, there are still many links in the chain still missing. Many of these are believed to exist in some form or other, although they are at the moment hidden from view. The Province of Quebec is no exception to this almost universal condition. Perhaps no more striking instance of the recovery of valuable Masonic documents is recorded than the recent discovery of the original Minute Book of the first Grand Lodge of Canada, which had lain in darkness for over a century and a half. Found in a village hundreds of miles from any Masonic centre, it had apparently remained all these years in the possession of the descendants of some noted Mason of the eighteenth century. Happily it was brought to light some ten years ago.

The discovery of this precious Record enables us to correct errors made in former Masonic histories of the Jurisdiction of Quebec. It can be considered as an authoritative guide to our Masonic past. The writer has been able to verify all the contents of the book by examining the Records in the library of the Grand Lodge of England. As may be readily surmised, the Minute Book is hand-written, and is partly a Minute Book and partly a Correspondence Record. From it we learn that soon after the fall of Quebec, on September 13, 1759, the members of the Military Lodges, thinking that they would doubtless be stationed in Quebec for quite a length of time, felt the necessity of having some form of supervision, since there were at the time so many Masonic Warrants in possession of the various regiments stationed in or about Quebec. With that love for law and order which has always characterised the Anglo-Saxon, a meeting of a few of the Military Lodges was therefore called. This resulted in the creation of the Grand Lodge of Canada. Because of the importance of that meeting, the Minutes of it are given here. They are as follows:

Quebec on the 28th day of November 1759 and of Masonry 5759, which was as soon as convenient after the Surrender of this place to His Britannic Majesty's Arms.

The masters and wardens of the following Lodges, viz: No. 192 in the 47th Regiment, No. 218 in the 48th Regiment, No. 245 in the 15th Regiment, Dispensation 136 in the 43rd Regiment, Dispensation 195 in the Artillery, all of the Registery of Ireland, and No. 1, of Louisbourg warrant: Mett in form at 6 o'clock in the evening when it was consulted and agreed upon, as there were so many Lodges in this Garrison, That one of the brethren present of the Greatest Skill and Merritt shou'd take upon him the Name of *GRAND MASTER* from the Authority of the above Lodges untill such time as a favourable opportunity shou'd offer for obtaining a proper sanction from the Right Worshipful and Right Honourable the Grand Master of England and in consequence thereof our True and faithful Brother Mr. John Price Guinnitt Lieutenant in his Majesty's 47th Regiment was unanimously and to the Great satisfaction of the whole fraternity assembled Proclaimed *GRAND MASTER* for the En-

suing year, when being properly installed in the chair he chose our worthy Brother Thomas Augustus Span Esq. Captain in the 28th Regiment his Deputy who was thereupon proclaimed as such, and Brothers Huntingford and Prenties were Chosen Senior & Junior Grand Wardens and Brother Paxton Grand Secretary.

Thus the first Grand Lodge of Canada was launched in good faith and the constituent Lodges at once proceeded to build up a permanent and representative organisation which has continued uninterruptedly to the present time.

The first Grand Master did not retain his Office more than six months, for we find that on June 24, 1760, Bro. Simon Fraser, Colonel of the 78th Regiment, was elected Grand Master and that again on November 24 of the same year, Bro. Augustus Span was elected. Thus we discover that that early Lodge had the unique experience of having three Grand Masters in less than one year!

On December 27, 1761, Lieutenant Milburne West was elected Grand Master and then on October 30, 1762, he was re-elected. At the latter Communication a Bro. Walker produced a Warrant from the Grand Master of England empowering him to form and hold a Lodge by the name of Merchants Lodge, No. 1. The Grand Lodge of England, not having been advised of the creation of the Grand Lodge of Canada, was quite justified in its action. The confusion which naturally arose brought the fact very forcibly before the local Grand Lodge that it had not been authorised by either of the existing Grand Bodies to erect a governing Body in Canada. At this Assembly seven Lodges were present, and it was immediately decided to appoint a Committee to obtain the sanction of the Grand Lodge of England to convene and hold a Grand Lodge in the city of Quebec.

Accordingly the Committee lost no time in preparing a Petition an exact copy of which follows:

To the Right Worshipfull and Right Honourable Grand Master and Right Worshipfull the Grand Wardens of True & accepted Masons of England etc., etc, etc.,

The Memorial of the Masters and Wardens of the several Lodges at present meeting residing in Canada, formed into a Grand Lodge, Humbly sheweth;

That your Memorialists having nothing more at heart than the Good and well-being of the Royal Art, having thought it proper (agreeable to these our Sentiments) to transmitt unto you the enclosed Exact and faithfull abstract of our proceedings under the above appellation.

We beg leave also to acquaint you that we should not have been this long neglectfull of Transmitting our proceedings, but that we had reason to hope as many Worthy Brothers, particularly Brother Dunkerly of His Majesty's ship the Van Guard, and our late Right Worshipfull Guinnett who so long ago as the year 1760 left this place for England, promised to recommend our case to your consideration, but not having the satisfaction of hearing from you by either of them, we take this method of acquainting you that altho' we have been thus convened and done all that in us lay for the benefit of our particular

Lodges & the Good and well being of Masonry in General, we should think our proceedings more on the square and agreeable to the Rules of the ancient Craft if we acted under your Immediate Sanction and sublime Instruction.

And shou'd your Superior Wisdom Disaprove of our prior proceedings we flatter ourselves that that Charity which is inherent in every Masons breast (and so particularly shines in yours) will attribute it not to want of Respect for your Honourable Body, but to our particular zeal for the Good of the Craft which must have Greatly Suffer'd in this distant part of the world but for the methods we took upon us to transact.

For these reasons we have confided in our Worthy Brother Collins to present this our Memorial and to accompany it with Twenty pounds as a small token of our Respect for you and our Distress'd Brethren, hoping you will excuse our not Enlarging it at present, having had frequent opportunities of Extending our Charitable Collections not only to Distress'd Brethren and poor Widows of Brethren who have fallen in the fields of Battle but even to relieve the distresses and miserys of some hundreds of poor miserable Canadians During the Course of a long and Severe Winter, so that our present fund will not admitt of it, but we trust we shall have future opportunities of continuing our Respects.

Requesting you will take our situation under your mature consideration and answer our petition as in your Superior Wisdom you shall deem meet.

And should it be the case that we shou'd merritt your approbation and be found worthy your particular sanction, we beg leave to recommend our true and faithfull Brother Milburne West (Lieut. in His Majesty's 47th Regiment) at present acting as our Grand Master to your notice to be by you appointed as Provincial Grand Master for the Conquered Country of Canada under your Sanction and protection, shou'd you think him and us worthy that honour, with such power as to you may seem requisite, such as Granting Warrants & nominating a Successor should he unluckily be removed from us.

And your Memorialists as in duty bound shall ever pray,&c, &c.&c.

Quebec, 8th November 1762.

Accompanying this Petition was a list of the Lodges under the supervision of the Grand Lodge. The list consisted wholly of fourteen Military Lodges, only eight of which were then sojourning in Canada. The total membership numbered about 150.

It may here be noted that at the meeting held in October 1762, the submission of a Warrant to establish Merchants Lodge, No. 1 was the start of the first civilian Lodge in Canada, and that the Warrant was promptly recognised as such. The only modification made was changing from No. 1 to No. 9 on the Register of the local Grand Lodge.

It may also be noted that in the foregoing letter the name of Bro. Dunckerley is mentioned. The activities of that eminent Brother in later years are fully dealt with in Bro. Sadler's valuable Work, *Thomas Dunckerley: His Life, Labours, and Letters*, published in 1891. Attention is here called to the reference in the above letter merely to show that as far back as 1762 Bro. Dunckerley was a

Mason of some importance. Indeed, a letter from Bro. Gawler to the Grand Lodge of England under date of February 9, 1769, explaining in detail the situation in Canada, states, " and Brother Dunckerley of His Majesty's ship *Vanguard*, who was possessed with a power from the Grand Lodge of England to Inspect into the State of the Craft wheresoever he might go honoured them with his approbation of their Proceedings and Installed Brother Fraser in his high office." The Bro. Gawler who wrote this letter was a member of a Military Lodge at the time of the capture of Quebec. Later he took up his residence in England. He was a man of much literary merit, as a reading of his interesting letters will prove.

The Petitioning letter was duly received in England, and on May 5, 1764, Lord Ferrers signed a Deputation in favour of Bro. West. Meantime, however, Bro. West had returned to England. The Deputation was forwarded to him at his English address, but he never acknowledged the receipt of it, nor did he ever return to Canada. Thus the much-expected confirmation was again delayed. Then, under date of June 23, 1763, the Provincial Grand Secretary advised the Grand Secretary of England that Bro. West had never returned to Canada, and that since he had never sent any communication to his Brethren in Canada, they therefore Petitioned the Grand Master of England for a Deputation in favour of Bro. John Collins who had been carrying on the duties of the Office of Provincial Grand Master.

Thanks to the assistance of Bro. Gawler, who proved an excellent medium for the adjustment of all the difficulties encountered in England by the Canadian Brethren, another Deputation was forwarded to Canada, but it, too, was destined never to arrive. Under date of October 14, 1766, the Grand Secretary of England advised his Canadian Brethren as follows: " we were greatly chagrined at our being Disappointed therein by their being lost in coming up to this town from Cape Torment in the ship's Pinnace." It was not very clear whether the words " their being lost " referred only to the papers or whether it meant that the passengers, too, had been lost. But a subsequent letter to the Brother who was commissioned to make still another request to the Grand Lodge of England made it certain that not only was the Deputation lost but also the Brethren, who happened to be on board the pinnace referred to. Part of that letter made the following statement: " . . . as they fear the former one is lost with their unfortunate Brethren that were Drown'd in Coming up here last spring."

Bro. Gawler then saw to it that another Deputation was at last sent forward on March 18, 1768, and so that phase of a troublesome question was finally settled definitely. It was found, however, that even when the Deputation did at last arrive, it did not give the Provincial Grand Lodge of Canada the right to elect its own Grand Master, a privilege which the members ardently desired, since all previous Grand Masters had been drawn from Military Lodges. The uncertainty of their place of residence of military Masonic Grand Officers made it necessary for the Provincial Grand Lodge to have such power unless it was able to appoint a civilian to the Office. The question was then submitted to

the Grand Lodge of England, and the Grand Master of that Grand Body pointed out quite firmly and courteously that the Office of Provincial Grand Master was not elective, and that his appointment was one of the prerogatives of the Grand Master and was effective only during his pleasure or until his death. The Grand Master of England also stated that he was not agreeable to surrendering his power.

During these early years, nothing had been heard of the Masons at Montreal, if such there were, although the city had capitulated in 1760. Nevertheless, on December 11, 1767, a Communication was received from a Bro. Antill. It drew attention to the neglected members of the Craft in Montreal, and stated that there were many Brethren there who were aimlessly drifting along because they had no recognised head to lead them. This communication brought forth an immediate response, and Bro. Antill was appointed Deputy Provincial Grand Master with full power to organise the Fraternity in Montreal. The outcome seems to have been the starting of two Lodges, one of which, No. 374 on the Register of the Grand Lodge of England, still exists.

At about this time one or two minor difficulties also arose. One of them questioned the right of the Provincial Grand Master to Warrant new Lodges. Another questioned his power to authorise Lodges to dispense with certain regulations in connection with the admission of members. When an amicable submission of these questions was made to the Grand Master of England, he fully sustained the Provincial Grand Master in his decisions. Following this, nothing else of importance occurred during the next few years, except the production of a Warrant from a Grand Body in France authorising Bro. Pierre Gamlin to open Lodges in the Province of Canada. The Warrant was never used, but it seems that Bro. Gamlin was taken in as a member and later was deputed, with other Brethren to form a Lodge in Detroit. This incident gave considerable colour to the claim made that " Masonry was practiced in Quebec under authority of a governing body of France long before the capitulation of that City."

It is recorded that in 1777 only five Lodges were then in obedience to the Provincial Grand Lodge. This was most likely caused by the Military Lodges having left the locality and the coming of the American War for Independence, with the consequent slowing down of activities. Soon after the departure of the American colonial troops from Canadian cities, however, the Craft again became fairly active, new Lodges were instituted, and the old ones revived their interest.

The arrival in Quebec of H.R.H. Prince Edward, later Duke of Kent and the father of Queen Victoria, who had been made an honorary Grand Master of the Grand Lodge of England (Moderns) in August 1791 aroused much interest in Masonic circles. This interest became pronounced when the Prince received a Deputation (Commission) from the Grand Lodge of England (Ancients), appointing him Provincial Grand Master of Canada.

How he became " healed " from the Moderns to the Ancients is not re-

corded, but the change had great consequences. Only a few of the Lodges in Canada had been Chartered by the Ancients; most of them were of Modern origin. Nevertheless the influence of a Prince of the royal blood was sufficient to cause those Lodges of Modern origin to be healed from the Modern to the Ancient Register, and at the time of the amalgamation of the two rival English Grand Lodges in 1813 not one Canadian Lodge remained under the Modern Register. This is all the more remarkable when one considers that the Prince was resident in Quebec only until January 1794, when his regiment, the 7th Fusiliers, of which he was the commanding officer, was ordered to the West Indies, thus removing him from the active duties of his Masonic Office after a little more than three years.

But the Prince's absence from the Jurisdiction did not prevent the Provincial Grand Lodge from " electing " him every year up to and including 1810. Then, in 1811, the Hon. Claude Denechau was " elected," apparently without any authority from the Grand Master of England. This " election " was notable in that it chose the first civilian to hold the Office of Grand Master. It was the outcome of a great deal of discontent at not having a Grand Master on the spot to govern the Craft.

In 1809, fifty years after the Provincial Grand Lodge was organised, considerable progress had been made, perhaps the most important change having been the gradual displacement of army and naval Lodges by civilian Lodges. At the close of 1809 there were twenty Lodges under the Jurisdiction of Quebec. Of those, only seven were attached to the military. Fifty years before all Canadian Lodges had been attached to the various regiments, and were, therefore, Military Lodges.

From 1812 to 1814 Masonic peace and harmony were again disturbed by the second war between the United States and England, and although Masonic progress was not thereby seriously impeded, yet Masonry did feel the effects of the many invasions to which Canada was subjected at that time. After the close of this war, and after the final victory of the British at Waterloo, in 1815, Canada settled down to developing its resources. This attracted a large number of immigrants from the Old World, most of them British. As a result, the Craft benefited largely by this peaceful invasion.

After waiting for a number of years to secure a confirmation of the appointment of Judge Denechau, who had been carrying on the duties of Provincial Grand Master, a Deputation was issued in his favour on January 3, 1820. This gave him authority only over the Territory of Quebec and Three Rivers, and thus divided the Province into two Districts. This division was not effective, however, until 1823, when the District of Montreal and William Henry was Constituted, with Bro. William McGillvray as its first Provincial Grand Master. This division was inevitable because of the growing number of Lodges in and around Montreal and the inconvenience of their being so far away from the seat of government.

The year in which Judge Denechau's Deputation was received, 1820, saw

eighteen civilian Lodges under his Jurisdiction. In addition there was one Military Lodge. It may be noted that the original Deputation granted to Judge Denechau is now in possession of the Grand Lodge of Quebec. It was discovered in Quebec some few years ago. There it had reposed in darkness for more than a century. It is signed by Augustus Frederick, Duke of Sussex, and is also signed by the two joint Grand Secretaries, Bro. White and Bro. Harper. It is in as good condition as on the day when it was written; not a blemish mars its surface!

After 1820, much material progress was made, the only disturbing element having been the " Morgan affair " which so effectually disrupted the Craft in the Eastern part of the United States. Because of the proximity of Canadian border Lodges to the seat of trouble, the anti-Masonic agitation had some deterring influence upon Masonic life in Canada. Fortunately, however, it was not particularly felt in the Province of Quebec. Indeed, several new Lodges were instituted there during that unsettled period, among them the present Lodge of St. George, No. 10, which was Warranted in 1829 and has prospered ever since.

Continued accessions to the population of Quebec for the next twenty-five years brought in their train a corresponding increase in the number of Lodges and a great increase of membership. Nevertheless, it was not until the decade from 1850 to 1860, that anything of particular note occurred. Then commenced the agitation for a Grand Lodge of Canada, brought about especially because of grave complaints of neglect on the part of the Grand Lodge of England. Delays in Canadian affairs were caused, of course, by the region's being so far distant from the seat of government, and by the lack of speedy communication in those days. Too, the Canadian Lodges claimed that they were not only contributing to the upkeep of their Provincial Grand Bodies (Scottish and Irish Lodges were at this time governed by their own Provincial Grand Lodges), but also to the funds of the mother Grand Bodies without enjoying any compensatory advantages. The agitation culminated in a Convention that was held in the city of Hamilton, Ontario, on October 10, 1855, in which considerably fewer than half the Lodges of Canada took part. Only forty-one Lodges were represented, of which twelve were from Quebec. After much deliberation, the Grand Lodge of Canada was founded. At once it proceeded to obtain recognition from other Grand Bodies. In this it was only partially successful.

This rather bold step met with vigorous opposition from the Lodges that had not been represented, and particularly from the Grand Lodge of England, which denied the charges that had been brought against it. Much bitterness ensued. The majority of the Canadian Lodges remained true to their Mother Grand Bodies for quite a length of time, but finally, in 1857, a Committee of seven Brethren was appointed to meet a like Committee from the Provincial Grand Lodge of Canada West. They met on August 5, 1857, and considered the question of union, but since they could not agree on some essentials, they separated with the understanding that they would report to their respective Grand Bodies.

In September 1857, the Provincial Grand Lodge dissolved and at once de-

clared itself to be the "Ancient Grand Lodge of Ancient Free and Accepted Masons of Canada." As may be imagined this action did not tend to promote any union of the Brethren. Nevertheless, the negotiations for union were continued by both sides, and finally, on July 14, 1858, the long-expected union occurred. Thus all differences between the rival Grand Lodges disappeared and much rejoicing resulted.

Not all the Lodges of Quebec took part in the establishment of either of these Grand Bodies. Some remained loyal to their Provincial Grand Lodge, and during the next nine years nothing of importance arose to change conditions. Then, in 1867, the Masonic serenity of Canada was disturbed by the political change of that year, which brought into existence the Dominion of Canada. Since this event brought forth a strong feeling that independent Masonic Jurisdictions ought to be coterminous with the boundaries of the various Provinces, the Masons of the Province of Quebec carried into execution this praiseworthy idea. On October 20, 1869, therefore, the Representatives of an unstated number of Lodges met and formally declared the Grand Lodge of Quebec to be duly Constituted. For some unknown reason, the Lodges represented at that meeting were not listed in the first Annual Report, but we do know that there were Representatives of twenty-eight Lodges present at the meeting held in 1870. At the time of the institution of the Grand Lodge of Quebec, there were forty-four Lodges in the Province. Thus more than half of them threw in their lot with the newly erected Grand Lodge. The Grand Lodge of Canada bitterly opposed the formation of an independent Body in Quebec. This seems to have been a strange attitude, when one recalls that that Lodge had been bitterly opposed when it took similar steps in 1855. So strong was its disapproval that its meeting of 1873 was held in Montreal, four years after the formation of the Grand Lodge of Quebec!

After five years of somewhat acrimonious dispute, wiser counsels prevailed, and in 1874, twenty-five of the Lodges under the Grand Lodge of Canada came under the Jurisdiction of the Grand Lodge of Quebec, and it was not until 1881, that the three Scotch Lodges became obedient to the Grand Lodge of Quebec. This left the three English Lodges still owing allegiance to their Mother Grand Lodge of England.

Following events of 1874, nothing was then left to hinder the peaceful progress of the Grand Lodge of Quebec. In fact, the only disturbing episode was the attempt to bring into the fold the three English Lodges. This brought about an unfortunate edict of non-recognition between the respective Grand Bodies, but it was of short duration and harmony has since characterised their relations. Slowly but surely the Masonic structure in Quebec was erected, new Lodges being opened all over the Province, particularly in Montreal. This satisfactory progress continued up to the time of the Great War, when 600 members served under the flag for right and justice. Of that number, nearly 100 never returned.

Immediately following the close of the war, the Jurisdiction of Quebec, like

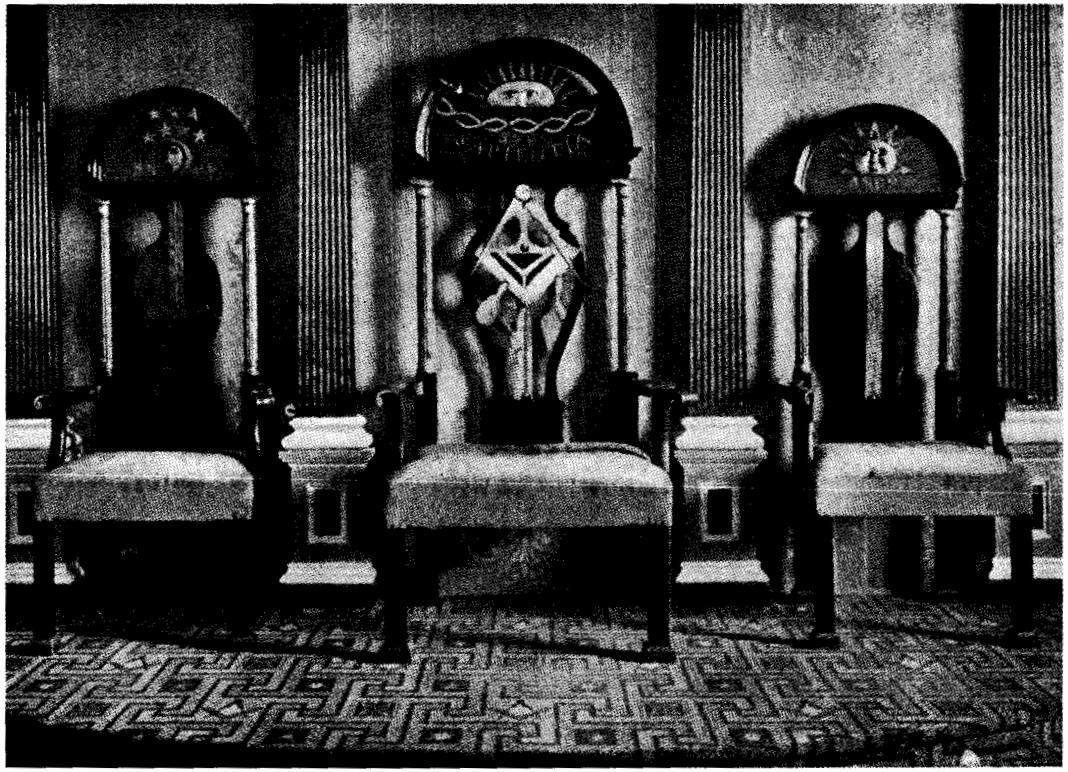
many others, received a great accession of members. Many new Lodges were Constituted, and places until then almost unheard of made requests for Lodges, so that in ten years' time, the number of new Lodges increased 40 per cent. This very satisfactory progress has since continued. This brings our account of Freemasonry in Quebec down to the year of Grace 1934. During the past four years this Jurisdiction has experienced a loss in membership in common with all the Grand Bodies on the North American Continent although not serious enough to shake the confidence of the members in the continued progress of the Craft. The loss covering the period named is slightly over 5 per cent and already there is seen a turn for the better. Although we have endeavoured to record authentic matters as distinctly as possible, there are many interesting events which we have necessarily had to omit.

Arising out of the unselfish efforts of those military pioneers of the latter days of 1759, there has been established a stable and ever increasing circle of Masonic influence in the Province of Quebec. This has been accomplished notwithstanding the many difficulties encountered at various periods, each set-back having been only the prelude to greater achievements. This fact may be better emphasised by giving a brief statement of the actual progress that has been made. When the Grand Lodge of Quebec was founded in 1869, the total membership was about 1350. At present, it numbers nearly 16,000 members, represented by ninety-five Lodges, ninety-three of which are constituents of the Grand Lodge of Quebec and two of which still remain under the ægis of the Mother Grand Lodge of the world.

Having thus far dealt with Symbolic Masonry in Quebec, it is fitting to say that all the legitimate branches of Masonry have progressed with equal success in the Province. It is difficult to determine when the Royal Arch Degree was first Worked separate from the Symbolic Degrees, but the Minutes of St. Andrew's Lodge, No. 2, of Quebec City, record that at the funeral of Bro. F. Anderson, held away back in 1783, the pallbearers were " six Royal Arch Masons in Regalia." Too, many references are made to the Work of the Royal Arch before the end of the eighteenth century, all of them in some wayconnected with the Master Mason's Degree. On April 17, 1821, a Royal Arch Chapter was opened at Stanstead. After some lapses, this became Golden Rule Chapter, No. 1, which is still in existence.

An interesting item of news to Royal Arch Masons, and indirectly to all members of Symbolic Lodges, has been brought to light by the discovery of old *Minute Books* which apparently were furnished by the Grand Lodge of England to all Lodges and which contained a full set of *Rules and Regulations*. These books were set in curious but attractive type, and seem to have been hand-made. Space was left for showing dues, the date of meetings, and so on. Also bound in these books is a circular, the heading of which is as follows:

RULES AND REGULATIONS / for the / INTRODUCTION to and GOVERNMENT / of the / HOLY ROYAL ARCH CHAPTERS / under the protection and support by / THE



Chairs Presented by H. R. H. the Duke of Kent to Sussex Lodge No. 22, Now St. Andrew's Lodge No. 6, Quebec.

ANCIENT GRAND LODGE OF ENGLAND / made at several times. / Revised and corrected at a General Grand Chapter held at the / CROWN and ANCHOR TAVERN in the STRAND, LONDON, October 1st, 5794. / CONFIRMED IN GRAND LODGE, DECEMBER 3, 1794.

As indicated by the heading, this circular gives full and concise instructions regarding the formation of Chapters and the granting of admissions to them. It is of interest to members of the Craft because it contains a form which each applicant for the Royal Arch Degree was required to obtain from his Symbolic Lodge. This form was to show that the unanimous consent of all the applicant's Brethren was necessary before he could be Exalted! This document had to be certified and signed by the Worshipful Master, the two Wardens, and the Secretary. The circular thus shows that in those early days the Grand Chapter was under complete subjection to the Grand Lodge.

All the Chapters in Canada were under the government of the Grand Chapters of the motherland until the time was ripe for exercising supreme power. This was realised in the Province of Quebec on December 12, 1876, when seven Chapters met and organised the Grand Chapter of Quebec.

The Order of Knights Templar as exemplified in Canada came to us from the Great Priory of England and Wales, a Provincial Grand Conclave having been organised in Kingston, Ontario, on October 9, 1855. In 1868 the name was changed to the "Grand Priory of Canada," and again in 1876 it was changed, this time becoming the "National Great Priory of Canada." On July 8, 1884, the Provincial Bodies ceased to exist, and a supreme organisation was established under the name of the "Sovereign Great Priory of Canada." This is the present title. In Quebec there are four Preceptories, with a membership of about a thousand.

The Ancient Accepted Scottish Rite for Canada was established as a Supreme Body on October 16, 1874, after some years of obedience to the Sovereign Body of England and Wales. It was found that their rules and regulations were totally unfitted to the work in Canada; in fact, that they amounted almost to prohibition. Hence the Canadians asked and were graciously granted permission to organise a Sovereign Body for Canada. There are now two Rose Croix Chapters and one Consistory in the Province of Quebec, each having a substantial membership.

The Cryptic Rite of Masonry has long been in evidence in Quebec, mostly however, as a side Degree to the Royal Arch. It was so considered until 1867, when the governing Body of Maine granted the necessary power to the Companions of the Maritime Provinces to erect a Supreme Grand Council of the Cryptic Rite there. This then assumed Jurisdiction over the Province of Quebec. It was not until 1901, however, that those Degrees made formal entry into the Masonic life of Quebec. Then a Council was Chartered. There are two Councils in the Province, having about 500 members. The controlling Body is known as the "Supreme Grand Council of the Eastern Jurisdiction of Canada, Royal and Select Masters."

Thus, briefly, have all the recognised Bodies of the Craft built on the Symbolic Body been dealt with, so far as the Jurisdiction of Quebec is concerned. In closing this history, it may be pointed out that the more epoch-making events treated were as follows: The start of Masonry in 1759; the advent of the Duke of Kent in 1791; the granting of Provincial authority to a French-Canadian in 1820; the establishment of the first independent Grand Lodge in 1855; and the general establishment of independent Grand Lodges in all the Provinces, following the creation of the Dominion of Canada in 1867.

Saskatchewan

REVEREND GEORGE H. GLOVER

IN its origin, Saskatchewan Masonry is closely related to that of the Grand Lodge of Manitoba and the Grand Lodge of Canada. The early settlers of Manitoba gradually spread westward along the Saskatchewan River towards Prince Albert. This was in the days of hunting and early settlement. Since many of those settlers came from the region now known as the Province of Manitoba, their Masonic affiliations naturally were with Lodges there. Thus we can look upon the Grand Lodge of Manitoba as our Masonic Mother, although it is, in turn, linked with the Grand Lodge of Canada.

On May 20, 1864, a Dispensation was granted by the Grand Master of Minnesota for the Institution of a Lodge in the Red River Settlement. The first meeting of this Lodge was held at Winnipeg on November 6, 1864, the principal Chairs being filled by Sir John Schultz, Hon. A. G. B. Bannantyne, and William Inkster. This Lodge, known as Northern Light Lodge, was held under its Dispensation from the Grand Lodge of Minnesota for more than four years. Then, owing to political changes and other changed conditions in the Red River Settlement, and owing to the existence of doubts on the part of the Grand Lodge of Minnesota as to the propriety of its claim to Jurisdiction, the Dispensation was recalled and this pioneer Lodge ceased to exist. It had never acquired the status of a Constituted Lodge.

After the Northern Light Lodge passed out of existence there was no Lodge of Freemasonry in the Red River Settlement until 1870. Then a Petition was sent to the Grand Lodge of Canada, which resulted in the granting of a Dispensation to Winnipeg Lodge in the town of Winnipeg, at that time a village of fifty buildings, by actual count, located just outside the palisades of old Fort Garry. This Dispensation was received and entered upon on December 10, 1870. As the Riel Rebellion of 1869 and 1870 had by this time been put down, a new era of prosperity and expansion began in this section of Manitoba and the West. For several reasons, Western communities, especially those along the Saskatchewan River, sprang into existence, and settlement both for hunting and agriculture rapidly developed. In the course of this development many Masons who found

themselves scattered about in what we should now call Northeastern Saskatchewan still looked to the East for their Masonic affiliations. Winnipeg Lodge afterwards had its name changed to Prince Rupert Lodge. In 1871 it was duly Constituted on the Grand Register of the Grand Lodge of Canada as Prince Rupert Lodge, No. 244. It must be borne in mind, however, that the term "Grand Lodge of Canada" then referred only to the Grand Lodge having Jurisdiction over what is now known as the Province of Ontario. This is still the case. The term "Grand Lodge of Canada" does not relate to a Grand Lodge having Jurisdiction over the entire Dominion. Prince Rupert Lodge, No. 244, though not the pioneer Lodge of Manitoba, was the first regularly Chartered Lodge in that Province. It may be recorded as the first legally Constituted Masonic authority in Manitoba, and, incidentally, in the Province of Saskatchewan.

In 1871 a Manitoban Lodge, now known as Lisgar Lodge, was organised at Lower Fort Garry (Selkirk), and in December 1872, Ancient Land Mark Lodge was Instituted in Winnipeg. These two Lodges, together with Prince Rupert Lodge, No. 244, Worked under the Grand Lodge of Canada until 1875. On May 12 of that year they formed themselves into the Grand Lodge of Manitoba and so became the supreme Masonic authority over a vast territory extending from the western boundary of the Province of Ontario to the eastern boundary of the Province of British Columbia. All the territory included within those confines lay north of the international boundary line. Except for a short period of dispute in 1878, the Grand Lodge of Manitoba continued its exercise of Masonic authority without opposition. Meanwhile the great West rapidly became the home of thousands of settlers.

Among those settlers were hundreds of Masons. As they gathered at certain points, they soon began to be interested in the formation of local Lodges where they might enjoy the privilege of fraternal relationships. In the territory west of Manitoba the first Masonic centre to organise into a Lodge was at Prince Albert. Within the territory now known as the Province of Saskatchewan it had the honour of being the premier Lodge in point of age. It is known as Kinistino Lodge. The Institution of this Lodge in 1879 marked the beginning of Freemasonry in the Province. Consequently the Lodge merits prominence from the point of view of both history and Masonic interest. The Dispensation for Kinistino Lodge was issued by the Grand Lodge of Canada on May 22, 1879. It was not received and acted upon, however, until October 13, five months later, owing to difficulties of transportation. The only means of communication with the outside world at that time was by ox-cart, pony-cart, or stagecoach, to Winnipeg, some 700 miles distant. Since a Grand Lodge was in existence in Winnipeg at the time, one would think that the Petition would have been made to that Grand Body. Because of lack of harmony in Manitoba at that particular time, however, the Prince Albert Brethren thought it advisable to offer their allegiance to the older and more stable Grand Lodge of Canada. It seems that in those days demarkation of Jurisdiction was not very closely observed, so the request for a Dispensation as Kinistino Lodge, No. 381 GRC, was accepted. The

Lodge Worked until the latter part of 1880 under this Dispensation. The date of the Institution of this Lodge, October 13, 1879, is of historic importance to the Saskatchewan Masons as having been the natal day of Freemasonry within the territory. The number of Brethren who were responsible for the event was small, but their indefatigable exertions in the face of great difficulties entitles them to an important place in our annals and to high honour in our memories. Major Charles F. Young was Worshipful Master; John McKenzie was Senior Warden; George Ridley Duck was Junior Warden.

The question of separation from the Grand Lodge of Canada with a view to affiliating with the Grand Lodge of Manitoba was raised on April 6, 1880, with the result that on September 3 of that year the following motion was made by Bro. Duck, recorded in the Minutes, and later acted upon:

> WHEREAS, Difficulties have arisen with the Grand Lodge of Canada in consequence of the distance we are from our Mother Grand Lodge, and
>
> WHEREAS, The Grand Lodge of Manitoba, in whose District we are, privately recommends that we affiliate with the Grand Lodge of Manitoba, therefore be it
>
> *Resolved*, That we enter into correspondence with the Grand Secretary, with the object of withdrawing from the Grand Lodge of Canada and affiliating with the Grand Lodge of Manitoba.

As a result of negotiations with the two Grand Secretaries, the question was brought to a solution. Kinistino Lodge, No. 381 GRC, located at Prince Albert, met for the last time as a constituent of the Grand Lodge of Canada on April 21, 1882. On November 3 of that year it held its first Communication under Dispensation from the Grand Lodge of Manitoba. Thus the territory now known as the Province of Saskatchewan was definitely merged into the Jurisdiction of the Mother Grand Lodge of Manitoba.

The completion of the Canadian Pacific Railroad and the consequent great influx of settlers and establishment of towns created a condition favorable to the Institution of many new Lodges. During the first few years following the opening of that railroad, Lodges sprang up in many places, and especially throughout the southern part of the Province. On March 6, 1883, Wascana Lodge was Instituted at Regina, Assiniboia District; in due course it was Chartered as Lodge No. 23. On October 9 of the same year, Moose Jaw Lodge, No. 26, was Instituted. The following Lodges were also Instituted on the dates mentioned: Qu'Appelle Valley Lodge, No. 32, at Fort Qu'Appelle, on September 24, 1886; Indian Head Lodge, No. 33, at Indian Head, on April 3, 1886; Qu'Appelle Lodge, No. 34, at Fort Qu'Appelle, on April 12, 1886; Moosomin Lodge, No. 35, on April 21, 1886; Ashler Lodge, No. 47, at Whitewood, on July 16, 1890; Maple Leaf Lodge, No. 56, at Maple Creek, on July 10, 1893; Evening Star Lodge, at Grenfell, on October 10, 1893; Northwest Mounted Police Lodge, No. 61, at Regina, on September 5, 1894; Yorkton Lodge, No. 69, on July 4, 1899; Duck

The Masonic Temple, Regina, Saskatchewan.

Home of all the Regina Lodges and also the provincial centre, with offices of the Grand Secretary.

Lake Lodge, No. 72, on July 27, 1899; Sintaluta Lodge, No. 80, on February 4, 1902; Amity Lodge, No. 88, at Carnduff, in 1903; Saskatchewan Lodge, No. 89, at Saskatoon, on January 2, 1904; Carlyle Lodge, No. 91, at Carlyle, on April 17, 1904; Melfort Lodge, No. 95, at Melfort, on January 28, 1905; Battle Lodge, No. 96, at Battleford, on November 15, 1904; Weyburn Lodge, No. 103, at Weyburn, on May 9, 1905; Arcola Lodge, No. 105, at Arcola, on July 18, 1905; Brittania Lodge, No. 106, at Lloydminster, on October 30, 1905; Wolsley Lodge, No. 107, at Wolsley, on November 27, 1905. The following Lodges were under Dispensation in 1905 and 1906: Estevan Lodge, Swift Current Lodge, Alameda Lodge, Hanley Lodge, and Heward Lodge.

It must be remembered that on July 1, 1905, the Provinces of Alberta and Saskatchewan were formed, thus organising into the two Provinces the old Districts of Assiniboia, Athabasca, and Alberta, together with considerable other territory to the north. This change of political administration naturally led Masons to the thought of organising the Masonic Jurisdictions with the same boundaries as those of the Provinces. To Wascana Lodge, then No. 23 GRM, goes the honour of having first acted upon this principle. The following telegram was sent on May 1, 1906, to Kinistino Lodge, No. 16, of Prince Albert:

Wascana Lodge has unanimously decided, after serious consideration, that the time has arrived to form a Grand Lodge of Saskatchewan. Number of lodges, twenty; membership, about one thousand. Desire that you, being the oldest Lodge in Jurisdiction, call Convention at some central point at earliest possible date so that action may be taken before June meeting of Grand Lodge. Please advise.

This telegram resulted in calling a Convention to be held at Prince Albert on May 25, 1906. At that Convention W.∴Bro. W. M. Martin, of Wascana Lodge, No. 23, made the following motion. It was seconded by R.∴W.∴Bro. McLennan, and heartily carried.

Resolved, That in the opinion of this meeting, the time has arrived that, for the benefit of Masonry, we should form a Grand Lodge in the Province of Saskatchewan. And that said Grand Lodge shall have full control over all Lodges within the Province. And be it further

Resolved, That we appoint a deputation to wait on the Grand Lodge of Manitoba at its next meeting, to lay the matter before said Grand Lodge. And be it further

Resolved, That this deputation have power to add to its numbers.

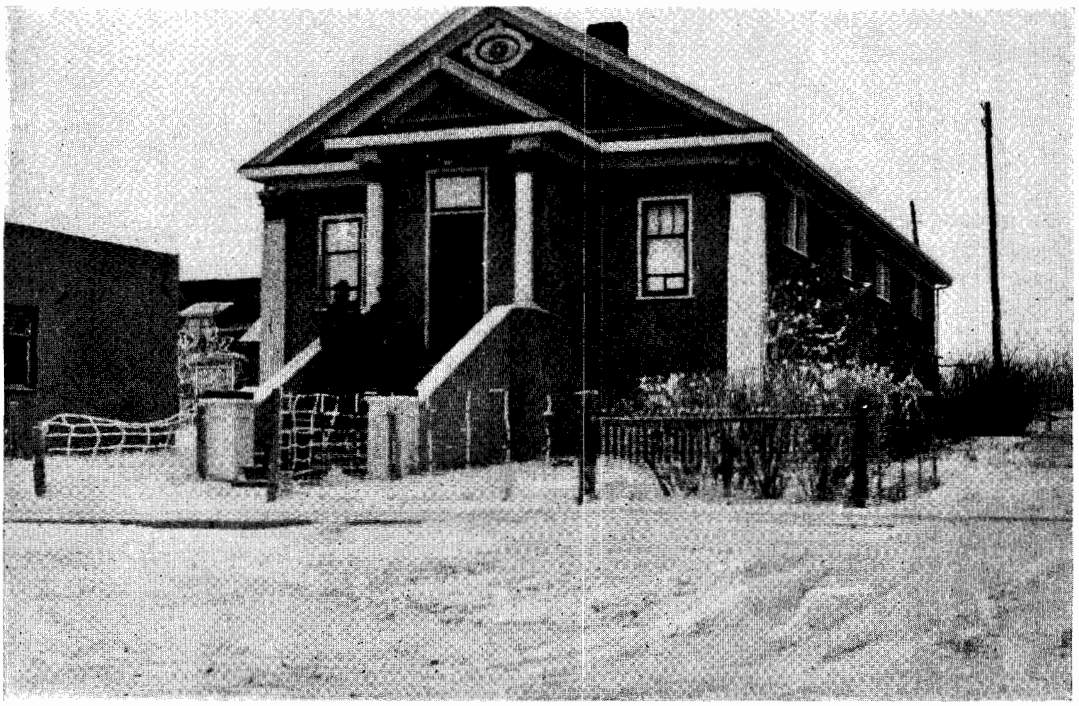
The Committee appointed to bring the matter before the Grand Lodge of Manitoba consisted of R.∴W.∴, now M.∴W.∴Bros. W. B. Tate and William Fawcett. In the following June the Committee presented the case to the Grand Lodge of Manitoba and received the consent of that Body to proceed in the organisation of a Provincial Jurisdiction for the Province of Saskatchewan.

Accordingly, a Convention of the Representatives of the Masonic Lodges of the Province of Saskatchewan was called to be held in the Masonic Hall at Regina, on August 9, 1906. Of the twenty-nine Lodges within the Province, twenty-one were represented by their officials and four by proxies. At this Session all details necessary to complete the organisation were carried out. A Constitution based on that of the Grand Lodge of Manitoba was adopted. The first Grand Master was M.∴W.∴Bro. H. H. Campkin; the Deputy Grand Master was M.∴W.∴Bro. C. O. Davidson. This Grand Lodge of Saskatchewan began with 900 members. Instead of the Grand Lodge of Manitoba insisting that monies be paid to it, it very liberally made an allowance of a thousand dollars from its own funds to those of the Grand Lodge of Saskatchewan.

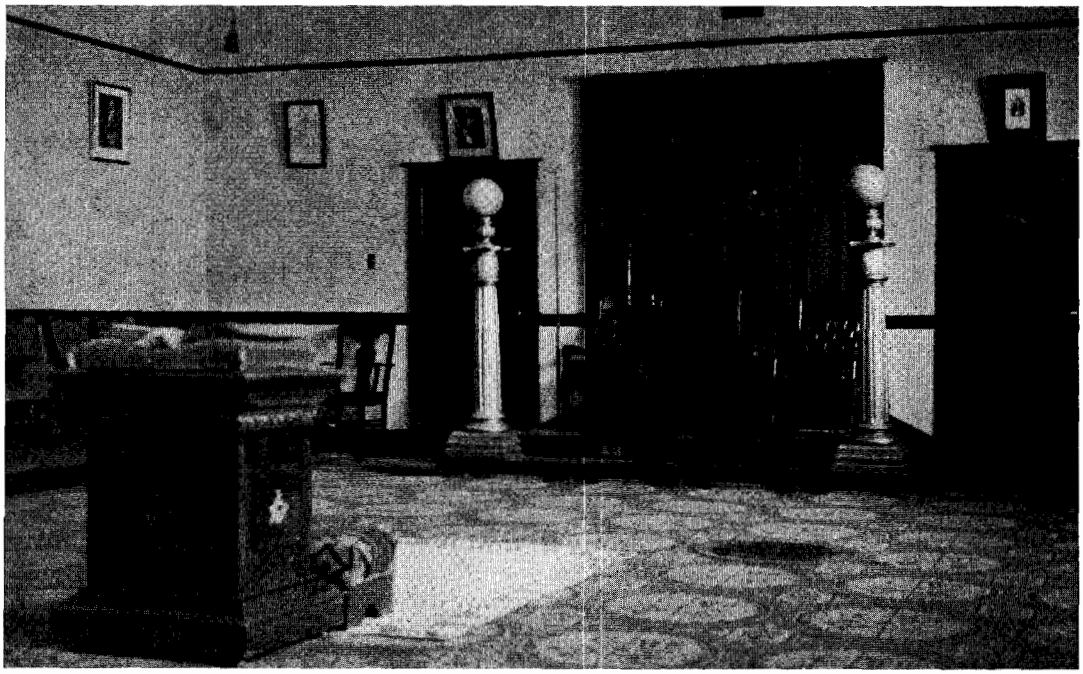
The first Annual Communication of the Saskatchewan Grand Lodge was held at Prince Albert on June 18, 1907. The Body reached its majority in 1927, and the Communication of that year is regarded as its coming of age. For many years after the organisation of this Jurisdiction a tremendous settlement of this new Province took place. New railroads and new towns sprang up as though overnight. Settlers from the East, from across the sea, and from the South, gathered here. Railway stations became villages, and villages became towns. Those were days of happy expansion and tremendous faith. Along with other institutions, Masonry had a rapid and harmonious period of growth. In 1879, Kinistino Lodge organised with 9 members. In 1906, the Grand Lodge organised with some 900 members and 29 particular Lodges, while on February 28, 1930 there was a membership of 14,867 and a total of 196 particular Lodges. Through all this period there had been a state of healthy growth and development. Harmony had been evident throughout, no schism had ever taken place, and no forward step had ever to be retraced.

Four outstanding phases in the development of Masonry in the Province of Saskatchewan are worthy of particular mention. The first is the development of the Constitution. At the inception of the Grand Jurisdiction, Saskatchewan naturally accepted the Constitution of Manitoba without notable change, and then followed it with few variations until 1912. At the Annual Communication of that year, a Committee was named to revise the Constitution. That Committee took to its task seriously. In 1913 it reported to a special Communication, and as a result we obtained the basis of the present Constitution.

The second important matter in the development of the Saskatchewan Grand Lodge has been the growth of the Benevolent Fund. When the Saskatchewan Grand Lodge became independent in 1906, it received from the Grand Jurisdiction of Manitoba $1000 in lieu of the payment of funds to that Body by the various Lodges within the boundaries of the Saskatchewan Jurisdiction, as has been explained. This money was at once placed in a savings account as the nucleus of a Benevolent Fund. Amid the rush of doing other things, however, this aspect of the work was left in abeyance. In 1910, though, the members became concerned about the lack of growth, for in the *Proceedings* of 1910 the following statement appears: " Our Benevolent Fund does not grow as rapidly as



The Masonic Temple, Gouan, Saskatchewan.



"The West," Gouan, Saskatchewan.

we should like to see it. Now is our time to build a up strong fund for future contingencies." Later, trustees for this fund were appointed and a definite campaign was started with the aim of putting the fund on a sound financial basis. This great campaign received splendid response. Many Lodges far exceeded their allocations. Each Lodge and each Brother was given special opportunity to contribute toward this worthy cause. A statement in the report of 1918 sets forth the interest taken in augmenting the fund. The report of 1929 tells that the fund had already been increased to the sum of $254,645. Though the fund is still (1931) growing, demands made upon it are rapidly increasing, so it will need to be further increased in order to meet future needs. The Masons of Saskatchewan cannot ever too highly appreciate the benevolent phase of our work, and it is to be hoped that every member, new and old, will be kept in touch with so worthy a movement, and that the fund will be constantly augmented.

The third outstanding phase of Masonic development in Saskatchewan was the development of the Masonic scholarship movement. This idea originated with Dr. Weir, M.∴W.∴Grand Master. It was generally believed that the Fraternity should do something that would be beneficial in moulding into a high standard of Canadian citisenship those people who came from other lands to make Saskatchewan their home. The Fraternity recognised the importance of the public school in unifying citisenship and establishing ideals. Accordingly, it was felt that if teachers of high moral standing, fine training, and splendid ability could be sent out to teach in districts of predominately foreign citisenship, their influence would have a lasting effect. A fund was raised by voluntary contribution, and this was used for paying the expenses of selected students who entered upon the normal school courses. In return for the assistance, the students promised to teach for a year at least in new Canadian settlements. Their only obligation was to teach the true ideals of Canadian citisenship well. Such students were asked to give a report upon the work done, but they were not obliged to do so. Results of this scholarship work have been highly satisfactory and in many instances the object of the movement has been attained. One striking result of the scholarship movement was the work done by Robert England, M.C., who has investigated the problem of immigration. His book entitled *Central European Immigration into Canada*, is a splendid treatment of this vital Canadian problem.

The fourth phase of the development of Saskatchewan Masonry is that of Masonic education and research. This has been continued with growing interest for several years. Each year a Provincial Masonic Committee is appointed, whose duty it is to prepare a course for the season and send a monthly outline to each Lodge within the Jurisdiction. This work has created an increase of interest among the Lodges, and has deepened a knowledge of the Fraternity among the members.

Though histories always stop, history itself keeps moving ever onward. And with the growth of our Province, Masonry will make an ever-increasing contribution. The Masonic Fraternity stands for unity, for understanding, for

mutual confidence, and for brotherhood. It is just these qualities that a growing country needs. Saskatchewan Masonry has, therefore, a real opportunity. One can readily foresee in what ways the Masonic Fraternity will make its mark in the upbuilding of a greater and fairer Dominion.

THE GRAND CHAPTER OF ROYAL ARCH MASONS OF SASKATCHEWAN

Wascana Chapter, No. 121, took the initiative in forming the Grand Chapter of Royal Arch Masons of Saskatchewan. After much corresponding, an informal meeting of the Chapters concerned was called to take place in Regina on June 21, 1922, at the time when the Session of the Grand Lodge of Ancient Free and Accepted Masons was being held. Forty-seven members signed the Register, and after a luncheon provided by Wascana Chapter, the Companions proceeded with their business. Companion J. C. Moore, First Principal of Wascana Chapter, No. 121, was elected Chairman, and R.∴E.∴Companion F. B. Reilly was chosen to be Scribe. After the purpose of the gathering had been stated by the Chairman, the following motion was made by two members: " *Resolved*, That a committee of six be appointed, two from each District in Saskatchewan, with a view to looking into the advisability of forming a Grand Chapter, and if, in the opinion of the committee, it is practicable, that they take the necessary steps." The following members formed the proposed Committee: Bro. F. B. Reilly (Chairman) Bro. J. O. Clarke, Bro. W. J. Smith, Bro. G. A. Turner, Bro. W. R. Redington, and Bro. C. A. Needham. After much corresponding, the Committee concluded that the time was opportune for the formation of a Grand Chapter, and at once they sent out the necessary Petitions. These were duly signed by the First Principal and by Scribe E of twenty Chapters. Later they were presented to the Grand Chapter of Canada at its sixty-fifth Annual Convocation, held in Toronto from February 28 to March 1, 1923. The Grand Chapter granted the request and asked that the M.∴E.∴Grand Z personally convey fraternal regards to this newly organised Grand Body.

For the purpose of the first election, each Chapter was granted three votes. It was agreed that, should any Chapter find it impossible to be represented by its Officers or Past Principal, then any member of the Chapter might give the vote and act as proxy if duly authorised to do so. In accordance with the call of the Committee, the first Convocation of the Grand Chapter of Royal Arch Masons of Saskatchewan was held in the Masonic Temple at Regina on June 12, 1923. Among those present were many who are still active in Capitular service. At about ten o'clock in the morning on that day, the Chapter was called to order. Acting upon a motion made by M.∴E.∴Companion A. S. Gorrell and E.∴Companion J. C. Underhill, M.∴E.∴Companion R. H. Spencer, Grand Z of the Grand Chapter of Canada, was placed in the Chair, and R.∴E.∴Companion F. B. Reilly was made Grand Scribe pro tempore. M.∴E.∴Companion Spencer then stated that the purpose of the Convocation was to form a Grand Chapter of

Royal Arch Masons in the Province of Saskatchewan, according to permission granted by the Grand Chapter of Royal Arch Masons of Canada. Accordingly it was moved by M∴E∴Companion A. S. Gorrell, seconded by R∴E∴Companion C. A. Smith, and

Resolved, That the Royal Arch Masons of the Province of Saskatchewan do now form and establish the Grand Chapter of Royal Arch Masons of Saskatchewan, and that the *Constitution*, usages, and ceremonials of the Grand Chapter of Canada be adopted *pro tempore* with such modifications and adjustments as are necessary for the convenience of the said Grand Chapter of Saskatchewan.

The first Officers were then duly elected. After the Installation, happy felicitations regarding this historic occasion were given and received. Then the Grand Chapter closed at four o'clock in the afternoon of that day to begin its first year of fraternal activities.

The first Annual Convocation of the Grand Chapter was held in the Masonic Temple at Saskatoon on February 20, 1924. The address of the Grand Z revealed a membership of 2522, a net increase of 35 members for the year just passed. Actual admissions and restorations totalled 174. The Committee appointed to investigate the condition of Capitulary Masonry reported a healthy state, and an increase of three Chapters during the year. Grand Scribe E's report showed that the former Charters had been cancelled and returned to the Chapters. Meanwhile, a Dispensation had been issued to each Chapter. New Charters were ready and a new Seal had been provided for each. A Crest and a Seal for the Grand Chapter of Saskatchewan had also been adopted. Since all forms and office supplies had already been provided, the equipment was nearly complete. At this Convocation the six Grand Superintendents gave splendid reports that showed great progress.

The second Annual Convocation of the Grand Chapter of Royal Arch Masons of Saskatchewan was held in the Masonic Temple at Moose Jaw on February 18, 1925. Reports submitted at this meeting showed that three new Chapters were under Dispensation. Those were Acacia Chapter, at Lancer, Kincaid Chapter, at Kincaid, and Cypress Chapter, at Gull Lake. The financial report of the year showed a substantial balance on hand. There had been a notable increase in membership and complete harmony had prevailed.

The third Annual Convocation of the Grand Chapter was held in the Masonic Temple at Weyburn on February 17, 1926. The report given at that time showed that four Chapters had been Constituted during the preceding year. Those four consisted of Sheba Chapter, at Kamsack, and the three that had been under Dispensation the year before. At this meeting the Grand Scribe told of a slight decline in membership due to the prevailing financial depression. At the time he suggested that some sort of study course be devised for the purpose of developing interest and holding members.

The fourth Annual Convocation of the Grand Chapter was held in Regina on

February 16, 1927. His Worship, Mayor McAra, extended the welcome of the city. M.∴W.∴Bro. W. J. Smith, Grand Master; M.∴W.∴Bro. W. B. Tate, Past Grand Master and Grand Secretary, and M.∴W.∴Bro. Gilbert Swain, Past Grand Master of the Grand Lodge of Saskatchewan, were welcomed and felicitated by the Grand Chapter. The annual report submitted at this meeting showed a substantial net increase in membership and a good bank balance. There were many signs of healthy growth throughout the entire Jurisdiction.

On November 10, 1927, a special Convocation of the Grand Chapter of Royal Arch Masons of Saskatchewan was held in the Masonic Temple at Regina to receive M.∴E.∴the Right Hon. the Earl of Cassillis, First Grand Principal of the Supreme Grand Royal Arch Chapter of Scotland. On that day 104 Grand Officers, Officers and Companions, signed the Register. The Grand Chapter conferred upon the distinguished guest honorary life membership in the Grand Chapter of Saskatchewan. At the banquet following the Earl of Cassillis spoke on "Masonry in Many Lands."

At the fifth Annual Convocation, held in the Masonic Temple at Saskatoon, on February 29, 1928, the Executive Committee which had met on November 10, 1927, adopted an important recommendation made by the Custodians of the Work. The recommendation provided for the adoption of the new Ritual that had recently been issued by the Mother Grand Chapter of Canada. It did, however, also provide for certain minor changes to be made in that Ritual. The Grand Chapter of Saskatchewan was instructed to obtain a supply of the Rituals and to distribute them. At this meeting a net gain in membership was reported for the preceding year, and regret was expressed that so many suspensions had been recorded.

The sixth Annual Convocation was held in the Masonic Temple at Regina on February 20, 1929. At this time an increase of membership was again made known, and it was reported that the Work was continuing in a healthy and prosperous fashion. Only a few days before the opening of this sixth Annual Convocation, on January 21, to be exact, Prince of Wales Chapter of Regina was Instituted under Dispensation. It was Constituted on the following October 11.

The seventh Annual Convocation was held in the Masonic Temple at Moose Jaw on February 26, 1930. The Sessions were marked by harmony and good fellowship and by an intense interest in the progress of the institution.

The eighth Annual Convocation convened in the Masonic Temple at Saskatoon on February 18, 1931. Reports read at the time showed satisfactory progress and a membership increase greater than that of the previous year. In spite of financial difficulties generally existent throughout the country, a favorable bank balance was reported.

The Jurisdiction of the Grand Chapter of Royal Arch Masons of the Province of Saskatchewan is divided into five Districts. District No. 1 embraces six Chapters; District No. 2, five Chapters; District No. 3, five Chapters; District No. 4, six Chapters; District No. 5, five Chapters. In 1931 the Grand Chapter

had a membership of 2663, which indeed indicated a gradual and consistent increase from the date of the Institution of the Body in 1923. During 1931 M∴E∴ Companion His Honor Judge H. M. P. de Roche was Installed as Grand Z for the period 1931–1932. R∴E∴Companion F. B. Reilly continued to serve efficiently in the Office of Grand Scribe E.

At the time of writing this brief account there seems to be no doubt that in the future harmony and progress will prevail in this Grand Body. With the coming years the increased power of the Grand Chapter of Royal Arch Masons of the Province of Saskatchewan will make it even a mightier influence for good not alone within the confines of the Province, but also throughout the vast extent of the whole Dominion.

CHAPTER II

FREEMASONRY IN MEXICO

THE so-called "Scottish Rite" was introduced into Mexico—then the principal colony of Spain—by civil and military officers of the Monarchy during the year 1813. After this, Lodges were erected by the Grand Lodge of Louisiana at Vera Cruz and Campeachy in 1816 and 1817 respectively and the example thus set was followed by the Grand Lodge of Pennsylvania, under which body a Lodge was established at Alvarado in 1824. A period of confusion next ensued, during which Masonry and politics were interwoven so closely as to render quite hopeless any attempt at their separate treatment.

Soon the entire population of the country became divided into two factions, the *Escoceses* and the *Yorkinos*. The former, who represented the aristocracy, were in favour of moderate measures, under a central government, or a constitutional monarchy. The latter were the advocates of republican institutions and the expulsion of the "old" or native Spaniards.

The Escoceses—originally the "Scots Masons"—numbered among their members all who, under the ancient regime, had titles of nobility; the Catholic clergy, without exception; many military officers; together with all the native Spaniards of every class.

The republican party, according to one set of writers, viewing with dismay the progress of their opponents, resolved "to fight the devil with his own fire" and, therefore, organized a rival faction, on which they bestowed the name of Yorkinos, the members of which were supposed to be adherents of the York Rite.

It was in 1820 that Apodaca endeavoured to overthrow the Constitution of Mexico and Bancroft, in his *History of Mexico*, says that the resolve was hastened by his

knowledge of the influence Freemasonry was already exercising in Mexico. There were but few Masons in the country before the coming of the expeditionary forces and these had preserved strict secrecy from dread of the Inquisition. (The first to bring them together was the oidor of Mexico, Felipe Martinez de Aragon. The chief Masons were Fausto de Ahuyar, the mineralogist, two Franciscans and a few others, all of them Spaniards, who belonged to the Order). The Field and nearly all the Company Officers of those troops, as well as of the navy, were members of the Order and it was whispered that Apodaca was one of them, though this was not divulged. He was, however, sure that Masons had effected the Revolution in Spain and feared that those in the army of Mexico had been directed to promote one in the Colony. The instructions received from the Court were therefore rigidly carried out.

Shortly after the coronation of Iturbide in 1822 the Freemasons joined with the Republicans in the furtherance of the latter's plans and, according to Bancroft (*op. cit.*, vol. iv, p. 793), were engaged in secret intrigues with Iturbide's generals and the influence in the Lodges over the military members was preponderating.

Mackey informs us that authority was obtained in 1825 from the Grand Lodge of New York for the establishment of three Lodges in the city of Mexico. These Lodges, according to the same writer, were formed into a Grand Lodge of the York Rite by Joel R. Poinsett (American Minister), a former Grand Master of South Carolina. Bancroft, commenting on this, says :

About this time a number of political clubs which wielded great influence began to be organized under the name and forms of Masonic Lodges of the York Rite. Their creation has been ascribed to Poinsett, the American Minister (Zavala pronounces it a pure invention of the aristocrats and of some European agents, who meddled with Mexican affairs much more than Poinsett ever did. After five Lodges had been organized Poinsett was requested to procure a Charter. This step and the installation of the Grand Lodge was all the part Poinsett ever took in the matter. That author declares besides that he, Zavala, was invited to join a Lodge and did so without any political design), but the real founder was the clergyman, José Maria Alpuche, rector of a parish in Tabasco and senator from that state. (He is represented as a restless spirit, a sort of Danton, without his brains. In the senate he worried the ministry with questions and bitter reproaches. To his political opponents he gave no rest and they, in their turn, gave him a bad character. His death was sudden.) To Poinsett also was attributed the formation of a plan to do away with the somewhat aristocratic character of the government, which was still influenced by the old families, the clergy and the army and of replacing it, not with a pure democracy, but of introducing a class of men who were merely ambitious office-hunters, less respectably connected. Alaman has fathered on Poinsett this absurd charge. He would also have us believe that the president had been assured by members of the Scottish Rite Lodges, that though they had opposed his candidacy, they cheerfully bowed to his authority, in which assurance he placed no faith. (For information on origin, political principles and action of the Escoceses party, from 1813 to 1826, see *Mora, Pap. Sueltos*, I, pp. xii–xiv.) In these Scottish Lodges were affiliated Barragan [Mexican general, sometime acting president], Negrete, Echávarii, Guerrero [Mexican soldier who displaced Pedraza as president in 1828], Filisola and other prominent generals and colonels, besides many regular and secular priests and civilians of social and political standing. Several deputies and the minister Estava had been officers of such Lodges and seceded to join the new Societies. After the overthrow of Iturbide [Mexican revolutionist and emperor], due in a great measure to the action of the Ancient Rite Lodges, it is true that many of their members forsook them to join the York Lodges, but the Escoceses still had for a time much influence with the government and congress. Later, however, the desertion became so general and simultaneous that some Scottish Lodges held meetings with the object of placing themselves with their archives under the new Order, leaving the Scottish sect or party with the assertion that they could no longer be affiliated with a society that wished to restore the monarchy. Gomez Pedraza [elected president of Mexico

1828] retired from the old society without joining the new one, but said that the Escoceses desired a foreign dynasty. Victoria [president of Mexico 1825–1828], Estava and Alpuche at once saw that if a society bearing the name of federal could be formed, it would counteract the labours and plans of the Escoceses. The president wanted the support of such an organization, but did not foresee that the pretensions of a popular society knew no limit. (Copious information in *Cor. Fed. Mex.* 1826, Nov. 1 and Dec. 4; *Gomez Pedraza, Manif.* 32–3; Monteros, *Esp. de los. Inf. Masones*; Bustamante, *Voz de la Patria*, ii, no. 15, 8; *Mex. Informe Prim. Sac.*, 22, 25; *Paz. Doloroso Rec. Aztecas*, 4–5; *Mora, Obras Sueltes*, i, xiv, xvi; Suarez y Navarro, *Hist. Mej.* 10.) It is said that he had never been partial to secret societies and particularly abhorred the *logias escoceses,* because of the men belonging to them, particularly his rival Nicolás Bravo; and that he now lamented having patronized the *logias yorkinos,* as the government had been belittled by them. Some attempts were made in the congress, weakly supported by minister Espinosa, to prohibit secret societies; but nothing was then accomplished.

The two Societies were now like two armies, facing one another in battle array. Such was the origin of the Yorkino Lodges or, rather, clubs (Minister Esteva was the Grand Master and Arizpe, Master, of one of the Lodges. General Bravo was Grand Master of the *logias escoceses*) whose sudden development and increased power soon awed their authors and whose subsequent divisions gave a bloody victory to their foes, the old Escoceses. At the elections towards the end of 1826, the Yorkinos were victorious in the Federal District—the municipal authorities of which possessed great interest—in the State of Mexico, of which Lorenzo de Zavala was elected governor in March 1827 and in most of the States. The important city of Vera Cruz, however, went against them. Both these societies were strongly represented in the press.

However established, the so-called York Rite, or, in other words, pure English Masonry, flourished and, towards the end of 1826, there were 25 Lodges, with a membership of about 700. The Escoceses, or Scots Masons, finding their Lodges deserted, regarded the Yorkinos as renegades and traitors and, with a view to counterbalance the fast-increasing power of the latter, they formed the *Novenarios,* a kind of militia, which derived its name from a regulation requiring each member to enlist nine additional adherents. These ingratiated themselves with the clergy, who, after having been the most embittered enemies of the Craft in past years, now joined the Escoceses almost in a body. The name Novenarios was assumed because each member of the Grand Consistory had to catechize nine men and bring them into the society; each of these nine had to procure nine others and so on. The members of the Escoceses party also bore the names of Hombres de bien, chequetas, borbonistas, aristocratas, defensores de la constitucion (Bancroft, *op. cit.*, vol. v, p. 37).

The Yorkinos, becoming aware of these proceedings, tried to outdo their rivals by recruiting their own Lodges upon the plan of receiving all applicants without distinction, provided they belonged to the *federal,* i.e. the patriotic party. Thus, the system of Masonry very soon degenerated into a mere party question and, at last, all the adherents of one side styled themselves Escoceses and of the other

side, Yorkinos. In 1828 the two parties resorted to open warfare, with a view to deciding the question at issue by the sword and the civil war then commenced lasted for more than a generation. At the conclusion of one of the battles in this civil war, Alaman (*Hist. Mej.*, v. 837) alleges that he saw the communication signed by Guerrero, as Grand Master and Colonel Mejia, as Secretary, of the Yorkino Grand Lodge, to the Lodges in the United States, wherein he detailed the triumph, not as that of the government against rebels, but as that of one Masonic sect against its rivals.

Somewhere about this time, whilst Dr. Vincente Guerrero—Grand Master under the York Rite—was President of the Republic, a law was enacted by which all Masonic Lodges were closed. The Yorkinos obeyed their Grand Master and discontinued their meetings. The Escoceses went on working, but some of their most influential Lodges were suppressed and the members banished. Subsequently all native Spaniards were expelled from Mexican territory.

This internecine strife seriously affected the Fraternity in general and gave birth, during the darkest hours of the struggle for supremacy, to an organization called the Mexican National Rite, formed by Masons and composed of distinguished men, but containing innovations and principles so antagonistic to Masonic usage and doctrine, that it was never accorded recognition, even in Mexico, by any Masonic body of acknowledged legality.

This new school of Masonry was established by nine Brethren of both Rites, who had belonged to the highest grade of either system, in 1830. To guard against the intrusion of unworthy members and the revival of political antagonism, they resolved to create a Rite which should be national, in the sense of not depending upon any foreign Grand Lodge for its Constitution and to obviate by safeguards and precautions of an elaborate character, the dangers to be apprehended from the reception of either Escoceses or Yorkinos.

The Mexican National Rite consisted of nine Degrees, which, omitting the first three, were—4°, Approved Master (equal to the 15° " Scots "); 5°, Knight of the Secret (equal to the 18° " Scots "); 6°, Knight of the Mexican Eagle; 7°, Perfect Architect (or Templar); 8°, Grand Judge; and 9°, Grand Inspector General. All these Degrees had their equivalents in the grades of the A. and A.R. 33°. With the " St. John's " (or purely Craft) Degrees certain special signs were associated, which, however, were not required from foreigners unless they had acted as auxiliaries in any of the party contests.

A Grand Orient, composed of members of the 9°, was supreme in matters of dogma or ritual. There was also an administrative body or National Grand Lodge, whose members were elective and met in the metropolis. The Provincial Grand Lodges had their seats in the State capitals and were formed by the " three lights " of at least five St. John's Lodges.

But, although still preserving a nominal existence, the several Grand Bodies, owing to political convulsions, were virtually dormant for many years after 1833. A Lodge—St. Jean d'Ulloa—was constituted at Vera Cruz, by the Supreme Council

of France, in 1843; and another—Les Ecossais des Deux Mondes—at the city of Mexico, by the Grand Orient of the same country, in 1845.

The Mexican National Rite appears to have somewhat recovered from its torpor in 1863. At that date we find in the metropolis a National Grand Lodge with six working Lodges, though of these one—belonging to the A. and A.R.—was constituted by the Grand Lodge of New Granada and consisted chiefly of foreigners; in Toluca a Provincial Grand Lodge with five Lodges; in Vera Cruz and Guadalajara two Lodges each; and in five other cities single Lodges.

In 1860 a Supreme Council was established in the City of Mexico by authority of the Supreme Council of the A. and A.R., U.S.A. Southern Jurisdiction, of which Albert Pike was the Sovereign Grand Commander, which claimed jurisdiction over the three Craft Degrees. Shortly afterwards there was a secession when the Supreme Grand Orient of the Scottish Rite was organized, which confined itself to the three Degrees and claimed to be the supreme authority in Symbolical Masonry in the republic, a claim not recognized by the Supreme Council. Some of the Lodges of each section amalgamated and formed Grand Lodges in a number of the districts, with the result that there were Grand Lodges of the Federal District, Jalisco, Vera Cruz, Oaxaca, Vicente Guerrero, Lower California, Morelos, Tlaxcala, Aguas Calientes and others, all claiming to be sovereign Masonic bodies, some of which were recognized by a few of the American Grand Lodges.

After this came the invasion of Mexican territory by a foreign foe, the establishment of the Maximilian Empire, its overthrow and, finally, the war of reform.

In vol. ii of the *Authors' Lodge Transactions*, the late Hamon le Strange, Provincial Grand Master for Norfolk, 1898–1920, relates how, when he was attaché to H.M. Legation in Mexico in 1865–6, he became a joining member of a Spanish Lodge, named the Union Fraternal, which had for its Master a German-American, named Lohse. This Lodge was working "under the Grand Orient [presumably the A. and A.R.] of the Southern Jurisdiction of the U.S.A." and, at the annual banquet held on June 24, 1865, which he attended, two children were baptized in open Lodge, which ceremony gave them a right ever after to the fraternal protection of the Lodge. Hamon le Strange then goes on to say:

A meeting was held a few days later to consider the question of forming an independent Grand Lodge for the whole of Mexico and of splitting up Union Fraternal into three Lodges, to work respectively in the Spanish, French and German languages. Action was promptly taken; Union Fraternal, working in Spanish, became No. 1 of the new Jurisdiction and I was present at the consecration, on July 1, of a French Lodge, denominated Les Emules de Hiram, No. 2; and, on July 3, of a Lodge working in German and called Eintracht (Unanimity), No. 3. As there were fewer German-speaking Brethren than French or Spanish, I joined Eintracht and was immediately elected Treasurer thereof, probably because a member of the British Legation was looked upon as unlikely to run away with the bag. The office was no sinecure, as I had to collect a silver dollar from each Brother at each monthly meeting and to keep the amount; we had no bank

account and there were no bank-notes and little gold in Mexico in those days, so the mere carrying home of, say, thirty or forty dollars a meeting made a heavy pocketful.

Our meetings took place under somewhat different conditions to those which prevail in London. They were usually held at 8 p.m., i.e. after dark, as in Mexico, even at midsummer, it is never light after 7 p.m. The streets, despite the French garrison, were not over-safe from chances of casual robbers and everyone going out at night carried a revolver and walked up the centre of the roadway, so as not to be rushed unawares. Our meeting-place was a large disused convent, of which there were many in the city, as the monks had been turned out of their possessions in some previous revolution of the Republic. The Emperor Maximilian, who was a Liberal at heart and well disposed towards Freemasonry, had granted to the Craft the use of an unoccupied convent, approached by a single massive door from the street and containing three large courtyards, one behind the other. A porter gave admission after scrutinizing one through a hole and you then had to walk through the three courts, lighted only by the moon, to a staircase at the extreme end. Ascending this, a door, guarded efficiently by a Tyler, gave admission to a fair-sized ante-room, the principal furniture in which consisted of a large table, on which each Brother, on entering, deposited his loaded revolver. There was no dinner, nor any sort of refreshments, at the monthly meetings, except at the Annual Festival of St. John's Day in Summer. After Lodge was closed we walked off in twos and threes to see each other safely home.

Meanwhile the Grand Lodge of the Yorkinos had ceased to exist and the Scots Rite, which by this time had become divested of its political colouring, had erected—December 27, 1865—a Supreme Council 33°.

This is the date which has generally been given and accepted, but, according to Hamon le Strange (*op. cit.*, p. 81), it is incorrect. Perhaps it will be better to give his story in detail :

In July [1865] a Portuguese Brother, Señhor Manuel B. da Cunha Reis by name, arrived in Mexico as a Deputation from the Supreme Council of the Ancient and Accepted Rite of the Southern Jurisdiction of the United States, for the purpose of forming an independent Supreme Council for Mexico and, as I already possessed the 30th Degree, he officially invited me to take the 33° and to become a member of the new Supreme Council. With the object of helping the Craft I accepted the offer, in ignorance of the fact that by taking a higher Degree under a foreign Jurisdiction I was violating the regulations of our own Supreme Council. On my return to live in England some years later, I reported the facts to our Council and was informed that they could not recognize me as a member of the 33° ; however, they placed the words " 33° of Mexico " after my name in the official register and, shortly afterwards, promoted me by successive steps to the 33° of the English Jurisdiction.

The first meeting of the Mexican Supreme Council was held on August 9 and I was entrusted with the formation and working of a Rose Croix Chapter under it. I got up the Ritual in Spanish and worked the Chapter for nearly a year, under some difficulties as to language, as in all Masonic work the real second person, with

which I was by no means familiar, was made use of in place of the usual third person invariably employed in colloquial talk. The utmost courtesy was always shown to me by ignoring my mistakes and shortcomings.

His Majesty the Emperor had been invited to become Grand Master, but he sent his private secretary to a meeting of the Supreme Council, held on August 3, 1865, to say that he must decline being Grand Master so long as the Roman question remained unsettled. He thanked us for the offer and sent $100 to each of the three Lodges in the capital.

During the winter of that year several meetings of the Council were held, at which an elaborate code of General Statutes for the Government of the Craft was worked out. I was appointed to the office of Grand Chancellor (Guarda-Sellos) and my name as such appears at the foot of the printed copy of the *Estatutos Generales* which was published in Mexico on June 24, 1866.

It may be that December 27, 1865, was the date on which these General Statutes were adopted, which would explain the discrepancy.

In 1868 this General Council joined, or was absorbed by, the Supreme Council of 1860 and, in the same year, the amalgamated body effected a fusion with the National Grand Lodge—one of whose highest officials at the time was Benito Juarez, President of the Republic. The latter union, however, was not of a thorough nature, but rather assumed the features of a friendly pact, as it left each Rite independent of the other with regard to ritual and internal government. In 1870 the National Rite numbered thirty-two Lodges and the Ancient and Accepted Rite twenty-four.

It would seem as if the authority of Juarez alone held these Rites together, since at his death in 1872—although he was succeeded as President by his chief follower, Sebastian Lerdo de Tejeda, also a prominent Freemason—dissensions arose and they fell asunder, Alfredo Chavero becoming Grand Master of the Grand Orient and José Maria Mateos of the National Grand Lodge. In 1876 a Lodge of Germans left the Grand Orient and joined the National Grand Lodge, but in the following year, with the consent of the latter, affiliated with the Grand Lodge of Hamburg—under which body there was also in 1886 another Lodge at work in Vera Cruz.

So far as evidence is forthcoming, upon the re-establishment of peace and order in Mexico, the Lodges under the jurisdiction of the Supreme Council throughout the Republic organized State Grand Lodges. A Central Grand Lodge was established in the capital, with jurisdiction over them and, though the Supreme Council made no formal abdication of its authority over Symbolism, this was interfered with very little, save by the Central Grand Lodge. In 1883 there were the following State Grand Lodges:—Vera Cruz and Jalisco, each with seven Lodges; Puebla, Yucatan and Guanajuato, with six; and Morelos and Tlaxcala, with five; thus making a total of seven Grand and forty-two subordinate Lodges, exclusive of the Central Grand Lodge and the metropolitan Lodges.

It will be seen that at this period there existed at Vera Cruz a State Grand

Lodge, but from the fact that it was subordinate to the Central Grand Lodge, it was not deemed by the Grand Lodge of Colon to exercise legitimate authority over Symbolism in that State. Indeed, the whole of Mexico was regarded by the last-named body as "unoccupied territory" and it therefore proceeded to charter three Lodges, which, in January 1883, formed themselves, at the city of Vera Cruz, into the Mexican Independent Symbolic Grand Lodge.

Two of the Lodges taking part in this movement had originally held Mexican Warrants, but, having quarrelled with their superiors, solicited and obtained Charters from the Grand Lodge of Colon (afterwards Colon and Cuba), shortly after which the third Lodge was formed and then, finally, the Grand Lodge, although the Supreme Council of Mexico had formally protested against the invasion of its territory. Indeed the step thus taken by their former superiors appears rather to have accelerated the action of the three Lodges, as in the record of their proceedings it is stated, "that they hasten to constitute themselves into an Independent Grand Lodge, pending the protest of the Supreme Council of Mexico, to relieve their friend and mother, the Grand Lodge of Colon, from any further unpleasant complications!"

The Supreme Council of Mexico, in a Balustre numbered XXX and dated April 25, 1883, renounced its jurisdiction over the Symbolical Degrees and promulgated a variety of regulations with regard to Grand and subordinate Lodges. This threw the Craft into the utmost confusion and might have ended in the destruction of the greater number of Mexican Lodges, or, at least, in the establishment of some half dozen Grand Bodies, all claiming supremacy, had it not been for the skill and address of Carlos Pacheco, who succeeded Alfredo Chavero as Sovereign Grand Commander 33°.

The former Balustre was revoked and by a new one (XXXII), dated May 27, 1883, the Supreme Council renounced, in favour of the State Grand Lodges then existing, or which might afterwards be formed, the jurisdiction over Symbolism conferred upon it by the *Constitutions* of the A. and A.R. 33°. The transmission of powers was to take effect from June 24 then ensuing. The Lodges having no Grand Lodge were to remain under the jurisdiction of the Grand Lodge nearest to them, or the oldest if two were equi-distant, until they organized their own in accordance with Masonic usage and precedent. The Lodges of the Federal District, however, were directed to form and inaugurate their Grand Lodge on June 15 then following. Balustre XXXII was signed (*inter alios*) by Carlos Pacheco, Mariano Escobedo, Alfredo Chavero and Porfirio Diaz.

On June 25, 1883, twelve Lodges at the capital, all belonging to the Scottish Rite, met and established the Grand Lodge of the Federal District (or city) of Mexico, with Porfirio Diaz as the first Grand Master. The event was announced to the Masonic world in two circulars, the first of which is in Spanish—an immense document of 180 pages! The second is in English and its only noticeable feature is a declaration that the American system of State Grand Lodges, each with exclusive jurisdiction, has been adopted. Grand Lodges were afterwards established on the

same plan—i.e. in conformity with the edict of the Supreme Council, as promulgated in Balustre XXXII—in the States of Vera Cruz, Tlaxcala, Morelos, Puebla Campeachy and Lower California. The complications, however, already existing in the Republic, were still further increased in 1882 by the action of the Grand Lodge of Missouri, in granting a Charter to the Toltec Lodge, in the city of Mexico, which had been provisionally established at the close of the previous year under a dispensation from the Grand Master.

On December 24, 1889, a treaty was made, by virtue of which the Supreme Council relinquished all claim of jurisdiction over the first three Degrees, whilst the Supreme Grand Orient of the Scottish Rite and several of the State Grand Lodges went out of existence, in order that they might reorganize under one supreme governing body. This took place at a grand assembly of representatives or Deputies from nearly all the state and subordinate Lodges in the republic, held, after due notice, in the City of Mexico, on February 5, 1890. The Convention remained in session for ten days and the formation of the Grand Symbolical Dieta of the United States of Mexico was the result, the office of "Most Respectable Grand Master" being filled by General Porfirio Diaz, President of the Republic; that of Grand Secretary General by Dr. Emilio G. Canton, Clerk of the Supreme Court of the United States of Mexico. On June 10 following, the General Constitution of the Gran Dieta was adopted and promulgated, to be composed of one Deputy from each State Grand Lodge and one from each subordinate Lodge. All Charters for subordinate Lodges were to be issued by the Gran Dieta. In every State there was to be a State Grand Lodge, consisting of five delegates from each subordinate Lodge within its jurisdiction Fifteen Grand Lodges and 125 private Lodges assisted in the formation of the Gran Dieta. The only exception from the usage of the Scottish Rite was Toltec Lodge, No. 520, in the city of Mexico, chartered, as stated, in 1882, by the Grand Lodge of Missouri.

On December 27, 1890, the Supreme Council 33° issued a decree creating a new body for the government of Symbolic Masonry, to be known as the Grand Symbolical Scottish Diet of the Republic of Mexico, which body came into existence in February 1891.

By the Treaty of Monterey, signed at the Mexican city of that name on October 26, 1891, by G. W. Tyler, Grand Master of Texas and Porfirio Diaz, Grand Master of Mexico, each recognized the other as the only supreme and exclusive Masonic power in their several districts respectively, conditionally on the treaty being submitted to the members of the two contracting Grand bodies and it was agreed that, upon ratification, representatives would be exchanged. Such approval was immediately forthcoming, though afterwards regretted. Protests against the formation and recognition of the Gran Dieta were published by the Mexican National Rite, formed in 1825, of which Francisco P. Gochicoa, Postmaster-General, was the head, the members of which were nearly all officials in the post-office; the Reformed Scottish Rite, instituted in 1871, of which Joaquin Peña was the Sovereign Grand Commander; and the Grand Lodge of the Federal

District, of which Benito Juarez, son of the great Juarez, Mexican president, was Grand Master.

Richard E. Chism, who was Master of the Toltec Lodge, to which reference has already been made, at the time of the formation of the Gran Dieta, published a pamphlet entitled *An Inside View of Mexican Masonry*, in which he stated that the organization of the Gran Dieta was not the outcome of any Convocation or Convention of Masons, but was brought into being by the Supreme Council of the A. and A. Rite and, therefore, could not claim jurisdiction over Masonic units belonging to the York Rite. Immediately upon its formation, however, the Gran Dieta had claimed jurisdiction over everything which called itself Masonic, even to the Rite of Memphis. Toltec Lodge stood aloof from the Gran Dieta, but was afterwards compelled to join it, in consequence of the action of the Grand Lodge of Missouri, to which it owed allegiance, which coerced it into the action by withdrawing its Charter as it "considered it unwise to continue the exercise of Masonic authority in Mexico." Toltec Lodge is now No. 1 on the roster of the York Grand Lodge, to be mentioned later.

With three exceptions all the Lodges transferred their allegiance to the Gran Dieta, which was constituted by 122 out of the 125 Lodges in the republic. One of the first acts of the Gran Dieta was to provide for the initiation of women and to issue Charters for female Lodges, but, in the Report on Foreign Correspondence by T. S. Parvin in the *Proceedings of the Grand Lodge of Iowa* for 1896, it was stated that the Gran Dieta had repealed the law under which women were authorized to be made Freemasons and the Charters of women Lodges were withdrawn under pressure from American Freemasons. This step was taken at a session of the Gran Dieta Simbolica held on August 24, 1895, when it was decreed that all Charters for these Lodges should be withdrawn, that no recognition of women as Freemasons should be continued and that the Holy Bible and the Square and Compasses should be placed on all Masonic altars of the Symbolical Lodges in the republic of Mexico. This step was hastened by the formation on June 24, 1895, of the Grand Lodge Valle de Mexico, No. 1 of the Federal District of Mexico, in the presence of several women, said to be members of female Masonic Lodges. This action caused the withdrawal of Anahuac Lodge, No. 141, which made a protest to the Gran Dieta, which, accordingly, suspended the Grand Lodge Valle de Mexico, along with several members who had committed the irregularities.

The Gran Dieta, however, was not received generally with favour in the Grand Lodges of the United States of America and its recognition by the Grand Lodges of New York and Texas was very generally condemned by the Reporters on Correspondence in several American jurisdictions. In 1894, Dr. Joseph Robbins, Past Grand Master, making his Correspondence Report to the Grand Lodge of Illinois, said:

The most startling event of the year is the recognition by the Grand Lodge of New York of the Gran Dieta Simbolica of Mexico, in the face of disclosures

as to what passes for Masonry in that republic, that, to say the least, have yet far from having been wholly discredited by proof and which, if true, ought to ensure the repudiation of the body or congregation of which they are found to be true, not only by the Grand Lodge of New York, but even by the most careless and least informed Grand Lodges. In our review of New York we called attention to one of these disclosures only—the admission of women to the Lodges owing allegiance to one of the constituents of the Mexican Gran Dieta, the Grand Lodge Valle de Mexico. We there referred to "Clio," the Master of Lodge No. 27, who, Brother Chism says (to the Grand Secretary of Missouri) is in private life Dr. Matilda Montoya, the only female physician ever accredited by a Mexican college.

The other two women appointed to office in that Grand Lodge were "Caliope," who was Mrs. De Kleinhaus, mother-in-law of Emilio G. Canton, the Grand Secretary of the Gran Dieta and "Amonia," who was the wife of the Grand Secretary.

The York Grand Lodge of Mexico, which is the only Mexican Masonic body in fraternal communications with the Grand Lodge of England, originated in October 1823, also as the Grand Lodge Valle de Mexico. It started as a York Rite Grand body, but afterwards changed into Scottish Rite. In 1911 it reverted to the York Rite and the name was then changed to the York Grand Lodge of Mexico. There were a few members who objected to the change and they remained behind and formed an independent Grand Lodge, retaining the old name. According to the latest returns, the York Grand Lodge of Mexico consists of thirteen Lodges with 907 members. A document sent out in June 1934 announces the formation of the Mexican Masonic Council, with member Grand Lodges as follows:

Gran Logia Benito Juarez Apdo. Núm. 87 Torreón, Coah.
Gran Logia Indep. Cosmos Apdo. Núm. 171 Chihuahua, Chih.
Gran Logia del Estado de Chiapas Apdo. Núm. 70 Tapachula, Chis.
Gran Logia del Estado de Nuevo Leon Apdo. Núm. 309 Monterrey, N. L.
Gran Logia de Tamaulipas Apdo. Núm. 419 Tampico, Tamps.
Gran Logia Occidental Mexicana Apdo. Núm. 9 Guadalajara, Jal.
Gran Logia El Potosi Apdo. Núm. 265 San Luis Potosí, S. L. P.
Gran Logia Unida Mexicana Apdo. Núm. 56 Veracruz, Ver.
Gran Logia Oriental Peninsular Apdo. Núm. 61 Mérida, Yuc.
Gran Logia Valle de Mexico Apdo. Núm. 10 México, D. F.
Gran Logia Guadalupe Victoria Apdo. Núm. 108 Durango, Dgo.
Gran Logia Restauracion Apdo. Núm. 26 Villahermosa, Tab.
Gran Logia Campeche Apdo. Núm. 17 Campeche, Camp.

ADMITTED PROVISIONALLY

Gran Logia del Distrito Norte de la Baja California Apdo. Núm. 81 Ensenada, B. C.

ADMISSION INCOMPLETE

Gran Logia del Pacifico Apdo. Núm. 20 Guaymas, Son.
Gran Logia del Estado de Oaxaca Apdo. Núm. 10 Oaxaca, Oax.

Of these there are several concerning which but little is known. Requests for information produced the following:

The Grand Lodge of Coahuila, "Benito Juarez," was founded in Saltillo, Coahuila, in 1890, under the auspices and Jurisdiction of the "Gran Dieta Simbólica" of the United States of Mexico.

In 1896, Worshipful Brother Dr. Lorenzo Cantú was elected Grand Master and the residence of the Grand Lodge was transferred to Ciudad Porfirio Diaz, Coahuila. It worked with regularity as an integral part of the "Grand Dieta Simbólica" until July 1, 1901, when, upon the receipt of a circular announcing the dissolution of that Grand Body, it assumed its independence and sovereignty in the State of Coahuila, pledging itself to uphold the Ancient Charges and Landmarks as laid down by Dr. Anderson, in 1721, and acknowledging the complete independence of the Symbolic Degrees.

This Grand Lodge shows a list of 31 Lodges with 1276 members in 1935.

Grand Lodge La Oriental Peninsular of the State of Yucatan was formed from three Lodges working under the Jurisdiction of the Grand Lodge Unida Mexicana of Vera Cruz, in the year 1913. It was organised to exercise Jurisdiction over the State of Yucatan, Campeche and Quitana Roo. It is the only Grand Lodge operating in this territory. It has adopted the British standards. Its statement is as follows:

II. Since the date of its Constitution this Grand Lodge has been the only Governing Masonic Body in the territory that was granted to her, and her authority has not been nor is at present divided with any other Grand Lodge or Supreme Council.

III. That the Laws of this Grand Lodge are formed in strict compliance of the Ancient uses of the Fraternity approved at Stationers Hall, London, England, on June 24, 1721, the main parts being:

a. Acknowledgement of a belief in God.
b. That it makes Masons of men only.
c. Secrecy.
d. The Symbolism of Operative Masonry.
e. The division of Symbolic Masonry in three Degrees, universally known.
f. The legend of the Third Degree and ways of recognition, which are unchangeable.
g. Controversial politics and sectarian religion strictly excluded from all activities under its auspices.
h. The Book of the Sacred Law shall always be open while a Lodge is working.
i. That it will not try to interfere in the territory of another Grand Body.

Grand Lodge El Potosi of the State of San Luis Potosi was established in the year 1896. It covers the territory of the State of San Luis Potosi and had its headquarters in the city of San Luis Potosi.

The Grand Lodge El Potosi works strictly in conformity with the standards of the Grand Lodge of North Carolina. Like many of its sister Mexican Grand

Lodges, it has felt that the Masonry of the United States frowns upon things Mexican, and for that reason it has refrained from begging any American Grand Lodge to extend recognition; the Spanish-speaking Masonic world has been driven to a self-contained isolation to a great extent by the attitude of the English-speaking Grand Lodges, who neither cared anything about them nor knew anything about them.

Bro. Juarez tells us then when his Grand Lodge received a copy of Past Grand Master Peter T. Wilson's address to the Conference of Grand Masters, in Spanish, the document created widespread interest and seemed to mark the beginning of a new era of good feeling. It is desired that he shall express to our Grand Lodge the sincere thanks of the Grand Lodge El Potosi in us, and the hope that this may be the beginning of the best of fraternal relations.

This Grand Lodge Works the three Degrees, using the Ritual of the Scottish Rite which is the same that is used in practically all of Latin-America; it requires the Volume of the Sacred Law on its Altars and a profession of faith in a Diety. It is sovereign and independent and shares its Jurisdiction with none other.

The following is from the report of the Committee on the Grand Lodge Del Pacifico:

The chairman made a trip to Mexico for the particular purpose of examining into the merits of the application for recognition of the Grand Lodge of the Pacific and visited several of the cities where are located subordinate Lodges of that Grand Lodge. He had the privilege of inspecting several Lodge rooms and of meeting officers and members of a majority of the Lodges. He also conferred with the Grand Master Octavio A. Serrano, Past Grand Master R. H. Fernando F. Dworak, and other officers of the Grand Lodge. His impression was most favourable. He found those Masons with whom he came in contact to be mostly men of prominence and standing in their respective communities and his inquiries and observations induced him to believe that they were good Masons and that they were loyal to the tenets of our profession and were doing a splendid work in their jurisdictions. At Nogales, Hermosillo, Mazatlan, Los Machis, Navajoa, Culiacan and Cuidad Obregon he found Americans who had been raised in the United States and had cast their lot with the Masons of the Grand Lodge of the Pacific and without exception the expressions of these Masons were commendatory of the work and the spirit of their Mexican brethren and their lodges. There is a strong American spirit on the west coast of Mexico and the influence of the American Masons there is evident.

The Grand Lodge of the Pacific confines its authority to the states of Sonora and Sinaloa and the central district of Lower Cafifornia. It exercises its right and authority over the three degrees of symbolic Masonry only. It requires of its initiates a belief in God and the immortality of the soul and displays the Great Light upon its altars. In 1923 the Grand Master Dworak represented to this Grand Lodge that the then newly created Grand Lodge of the Pacific had no treaty or other connection with the Supreme Council of Mexico, nor any other Masonic body, but that it was sovereign and absolutely independent. The application for recognition has been before us from that time until this and the same representations have been repeatedly made to us.

We find that the Grand Lodge of the Pacific has 14 Lodges with more than 1400 members, and that all of the Lodges in its territory are of its obedience except a Lodge at Cananea, which is a subordinate of the York Grand Lodge of Mexico. Recognition of the Grand Lodge of the Pacific has been deferred until this time because the York Grand Lodge of Mexico, with which we are in amity and concord, claims exclusive jurisdiction throughout the Republic of Mexico and we were not disposed to take any action that might be objectionable to that Grand Lodge. It appeared to your committee that the only reason for denying the application for recognition would be an objection from the York Grand Lodge and that otherwise the Grand Lodge of the Pacific was justly entitled to our fraternal regard and recognition. With this in mind, we asked the Grand Master of the York Grand Lodge to give us a frank statement of his disposition in this matter, assuring him of our desire to work in full harmony and accord with the York Grand Lodge of Mexico and its members. We have now a reply to our inquiry made by the Grand Master through Bro. M. A. Loeby, Chairman of the Committee on Foreign Relations of the York Grand Lodge, in which we are advised that it cannot and will not embarrass or hurt York Grand Lodge for the Grand Lodge of California to enter into fraternal relationship with the Grand Lodge of the Pacific.

In 1926, the United Grand Lodge of Mexico at Vera Cruz sent out a request for recognition in which the following history, description and declarations occur:

We have at all times and places tried to render obedience to those ideals notwithstanding the numerous difficulties and obstacles we have met with from the year 1883 in which our Masonic life began, as a body named " Gran Logia Simbólica Independiente " (Symbolic and Independent Grand Lodge of Veracruz), with a regular jurisdiction upon the whole territory of the Mexican Republic and adjacent islands in both oceans, according to the cession made in our favour of the said territory by the Very Respectful Grand Lodge of Colon and that of Cuba; and at the same time, by the resignation of the Supreme Council in the city of Mexico to its pretensions to govern all the Masonic Lodges in this country.

In order you may have a clear and wide knowledge as to the origin, organisation and rights concerning our Grand Lodge we beg to send you herewith two enclosures or copies, one of the recognition granted to us as far as legitimacy and regularity correspond, by the Grand Lodge of Cuba, and another of the treaty by means of which the Supreme Council in Mexico resigned what they called their rights, recognised and agreed to cultivate and maintain a perpetual friendship with our Grand Lodge, being this also recognised by the Grand Lodges of the States of Alabama, Arizona, Iowa, Louisiana, Nebraska and District of Columbia in the United States of America, and by those of Edinburgh (Scotland), Manitoba and Nova Scotia (Canada), New South Wales and Victoria (Australia) and some more English and Spanish speaking lodges.

It is our duty to clear up that, notwithstanding that the jurisdiction of this Grand Lodge embraced the territorial extension mentioned above, it willingly engaged itself, as it has done, to grant the territory of the various federal states of this country to the Grand Lodges which might be established in a regular

form and transmitting them the necessary jurisdiction, so they could practise there complete authority as sovereign powers in their respective territories, with the reservation for this Grand Lodge of the right to recover its whole personality upon the granted territories whenever one of those Grand Lodges might abdicate or divide its sovereignty in favour of another power.

The Gran Logia Unida Mexicana admits within its circle only free and honourable men (this is why it emphatically rejects as an irregular body any lodge which accepts women within itself).

We do recognise the existence of God, and our doors are completely closed for those who do not keep the same thought in their mind; and all the lodges pertaining to our control are instructed to keep open upon the altar the Sacred Book of the Divine Law. It exercises the secret, the Symbolism of the Operative Masonry, the division of the Symbolic Masonry into three degrees and the custom of reading the third one. Its aims are charities and the intellectual and moral education without accepting, at any rate, whatever sectarian controversy either political or religious.

Mr. Oliver Day Street in 1922 reported to the Grand Lodge of Alabama as follows:

Early in January 1882, the Grand Lodge of Colon and the Island of Cuba chartered three Symbolic Lodges at Vera Cruz. On January 28, 1883, these three lodges formed a Grand Lodge at Vera Cruz under the name of the Independent Symbolic Mexican Grand Lodge, claiming jurisdiction over Symbolic Masonry throughout the Republic. So far as we can ascertain its organisation was in strict accord with the rules for the erection of an independent Grand Lodge of Ancient Craft Masonry.

CHAPTER III

FREEMASONRY IN CENTRAL AMERICA

British Honduras

THE Lodge of Amity—No. 309—St. George's Quay, Bay of Honduras, was also warranted in 1763 by the Grand Lodge of England and, like the earlier Lodge on the Mosquito Shore, continued to appear on the Lists until the Union. Subsequent English Warrants were granted in 1820 to the British Constitutional Lodge No. 723, Bay of Honduras; and, in 1831, to the Royal Sussex, No. 860, Belize. Both these Lodges, however, were erased June 4, 1862.

Costa Rica

A Lodge was chartered at San José by the Grand Orient of New Granada, about the year 1867; and, according to the Masonic Calendars, a Grand Orient and Supreme Council 33° for Central America was established at the same town in 1870. Dr. Francisco Calvo was at the head of both bodies and appears to have been succeeded in 1879, or shortly before, by Carlos Urien.

To-day there are 7 Lodges and 316 members. One Lodge, La Luz, No. 3, is composed chiefly of American Brethren.

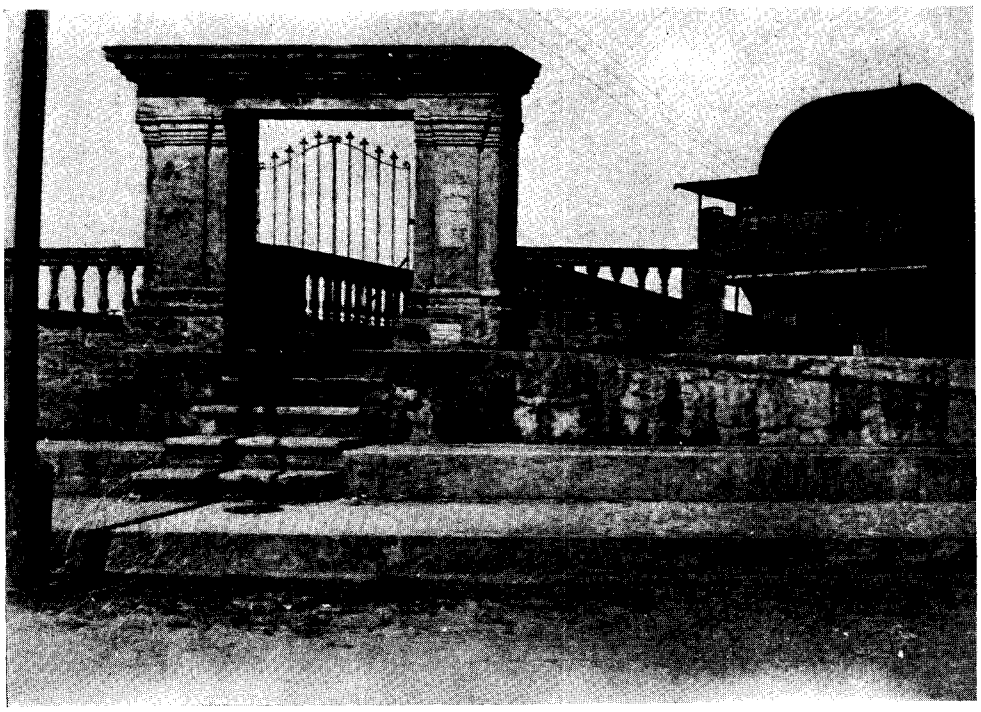
The Grand Lodge of Costa Rica is recognised as regular by all American and Canadian Grand Lodges except Illinois, Missouri, Colorado, Georgia, Maine, Maryland, Minnesota, Oklahoma, South Carolina, Wisconsin, Alberta, Nova Scotia, and Prince Edward Island. It is possible that some of the above may have entered into fraternal relations with it since this information was gathered.

Guatemala

A Lodge—Constance—was established in this republic in 1881, by the Grand Orient of Colombia at Carthagena. In 1886 the members divided themselves among three new Lodges: Igualdad, Libertad and Fraternidad—Nos. 21–23 on the roll of the Grand Orient of Central America (Costa Rica), "installed" May 22, 1886, which adhere to the Ancient and Accepted Rite—and Union—of uncertain parentage—which is alleged to work in accordance with the York Rite. The last-named Lodge probably received an American or German Charter, as a large number of its members were composed of these nationalities.

Owing to difficult circumstances, the Grand Master in 1929 called a series of conferences of the Lodges to discuss ways and means for improving conditions.

The Masonic Temple, Port Lemon, Costa Rica.



Entrance to the Masonic Temple at Port Lemon.

Four conclusions were agreed upon: the formulation of a definite programme of Masonic studies to be participated in by all the Brethren (1) for a clear understanding of the meaning of the Symbolic Degrees; (2) the desirability or undesirability of continuing or reducing the number of Lodges in the Capital and at Quezaltenango; (3) the reorganization of the finances of the Craft in Guatemala. Much good is expected to result from an intensive discussion of the three problems. Two Lodges—Garibaldi, No. 12, at Retalhuleu and Progreso, No. 14, at Coatepeque—were deprived of their Charters because of internal difficulties.

A new Lodge was instituted (U.·. D.·.) at San Felipe under the title of Ideal Orientacion and is working most satisfactorily. The Lodge Estralla de Oriente (Star of the East) was constituted in December 1928, at Asunción Mita, in the Department of Jutiapa and is reported to be working under favourable auspices and excellent condition, thanks to the enthusiasm of its members and their determination to adhere strictly to the laws of the Craft. *Tenidas blancas* (public meetings) were held by the several Lodges in a spirit of broad toleration and with carefully prepared programmes of entertainment and information to let the cultured public get a clearer conception of the character and altruistic purposes of the Fraternity. Grand Lodge organized three similar meetings: One in celebration of the annual patriotic festival on September 15—*la Fiesta de la Patria*; the second in celebration of the twenty-fifth anniversary of the establishment of the Grand Lodge of Guatemala, the third in memory of the Brethren who have "travelled to the Eternal East, . . . preceding us in the completion of human destiny." These meetings, too, have been of inestimable value as a means for dispelling doubts and misconceptions and diffusing the principles of Freemasonry for the good of the country and the world at large.

With reference to the *Fiesta de la Patria* the Grand Master issued a decree calling upon the Lodges to arrange annually, on either the fourteenth or fifteenth of September, a dignified celebration of the anniversary of the Independence of Central America, so as to record and exalt the patriotism of the Masons of Guatemala, demonstrating their love of their country and their constant solicitude for her prosperity.

The Grand Lodge of Guatemala is recognised as regular by an impressive list of British and American Grand Lodges.

Honduras

There is in Honduras a Grand Lodge, recognized by several of the American Jurisdictions, which, according to the latest return, has six Lodges, composed in membership of native Honduranians, almost every Lodge having among its members some of the best minds of the Republic. There are also in Honduras four Lodges chartered by the Grand Lodge of Scotland, viz. Tela, No. 1196, at Tela; Ceiba, No. 1266, at La Ceiba; Puerta Castilla, No. 1293, at Puerto Castilla; and Cortes, No. 1315, at Puerto Cortes.

On May 15, 1922, representatives of the three Lodges in Honduras then existing—Iqualidad, No. 1, at Tegucigalpa; Eureka, No. 2, at San Pedro Sula; and Augustin Disdier, No. 3, at La Ceiba—all then subordinate to the Supreme Council of Central America at Guatemala, met in consultation at Tegucigalpa to take preliminary steps towards the formation of an Independent Grand Lodge of Symbolic Masonry. It was resolved to found such a body and Fredrico C. Canales was appointed Grand Master and Ernesto Fiallos V as Grand Secretary. Notice was given the Supreme Council of the resolution thus passed and that body rendered the necessary assistance by releasing the three Lodges from all obedience to it. On July 9 of the same year the Sovereign Symbolic Grand Lodge of the State of Honduras of the Ancient and Accepted Scottish Rite was duly formed and constituted. This body demands a declaration of belief in the Supreme Being and the Bible is displayed on the altars of the Lodges.

The Lodges under the jurisdiction of the Grand Lodge of Scotland are composed entirely of English-speaking people, most of whom are Americans. The Lodges under the Grand Lodge of Honduras work in the language of the country.

Its standards are substantially those of the Grand Lodges of New York, North Carolina, Massachusetts, and others. It is recognised by Alabama, Arkansas, California, Kansas, New Jersey, North Carolina, Cuba, Costa Rica, Panama.

Panama

A very good historical account of Freemasonry in what is now the Republic of Panama, presented by Judge Oliver D. Street to the Grand Lodge of Alabama in 1922, is reproduced herewith:

This republic was a part of Colombia until November 3, 1903, when it declared its independence and set up a government of its own. It was promptly recognised by the leading nations of the world, due no doubt to the chaotic conditions in Colombia and the desire of the world to see the Panama Canal constructed. The republic is 430 miles long and 118 miles at its widest point, its area being 32,380 square miles. The population is about one-half million and exhibits various degrees of admixture of Indian, Negro and Spanish blood. Of course, the relatively small pure white element is the predominating influence.

Apparently the first Masonic Lodge in Panama was "Union Lodge," at Panama City, founded by the Grand Lodge of Texas in 1850. It probably became dormant about 1852. In 1866, Massachusetts established at Panama "Isthmus Lodge" which continued to work till 1880 when it surrendered its charter. It is probable that these two Lodges left little impress upon the people of Panama as their membership consisted chiefly of sojourners.

There is little doubt that the present Masonry of Panama owes its existence in the first instance to the Supreme Council of Colombia (formerly New Granada, at Cartagena), though by 1903, it had become completely disorganized. When about 1907 the process of reorganization began it was necessary on account of the unfriendly political relations then existing between Panama and Colombia for the Masons of Panama to apply to the Supreme Council of Venezuela, at

Caracas, for a charter. Between 1907 and 1913, six Lodges were chartered by Venezuela in Panama.

The Grand Lodge of Panama was formed by these six Lodges and one Lodge chartered by the Supreme Council of Colombia, at Cartagena, on August 19, 1916. Its jurisdiction extends throughout the Republic with the exception of the Canal Zone. It may not establish Lodges in this Zone but may receive the petitions of citizens of the Republic of Panama residing or doing business in the Zone. It has been recognized by the Masonic powers of the world generally. Latest statistics (1920) credit it with 6 Lodges and 500 members.

Nicaragua

In 1932 the Grand Lodge of Nicaragua sent out the following account of itself, signed by T. F. Guliener, Grand Master, and Antonio Ortega B., Grand Secretary:

With the object of having our foreign relation as completely as possible to fulfil the purposes of our Great Fraternity we hereby apply for official recognition from your Grand Lodge.

For your guidance we are submitting you the following information:

1. The Grand Lodge of Nicaragua occupies exclusively its territorial jurisdiction and was lawfully formed on 27th November, 1907, by the following Lodges:
   Progreso, No. 1, Managua. Luz, No. 2, Leon. Estrella Meridional, No. 3, Rivas.
   Furthermore the following lodges have been Chartered:
   Isis, No. 4, Matagalpa. Veteranos, No. 5, Managua. Diriangen, No. 6, Leon.
2. It is a responsible independent self-governing organization with sole undisputed and exclusive authority over all symbolic Lodges in Nicaragua. Is not in any sense subject to nor dividing its authority with any Supreme Council nor any other Power claiming ritualistic or other supervision or control. Its legal standing has been recognized by the Nicaraguan Government.
3. Its membership is composed of men exclusively and do not entertain any Masonic relation with mixed lodges or bodies admitting women into their fellowship.
4. It adheres in principle to the Ancient Landmarks, traditions, customs and usages of the Craft, as set forth in the Constitutions adopted by the Grand Lodge of England in 1723.
5. The Grand Lodge of Nicaragua meet in particular the following essentials:
   1. Acknowledgement of a belief in God the father of all men.
   2. Belief in immortality.
   3. Presence of the Three Great Lights of Masonry in the lodges while at work, chief among them the Sacred Book of the Divine Law.

San Salvador

Masonry obtained a footing and the Craft flourished for a time in this State, but in 1882 the Lodges were closed and the members dispersed. In that year,

however, some zealous Masons, supported by the then President of the Republic—Rafael Zaldivar—succeeded in reuniting the scattered Brethren and founding a Lodge. Excelsior, No. 17, was established by Charter of the Grand Orient of Central America (Costa Rica), at San Salvador, the capital, March 5, 1882 and, a little later, another Lodge—No. 18, Caridad y Constancia—under the same sanction, at Tecla, a neighbouring town.

Spanish Honduras

We obtain from the report prepared for the Grand Lodge of Alabama in 1922 by Hon. Oliver D. Street, the following account of Freemasonry in the Republic of Honduras:

This state is only a little smaller than Guatemala, but its population is only about one-fourth as large. Those of pure European blood are very small in number, the mestizos (mixed Indian and Spanish) and the full-blooded Indians constituting the great bulk of the population. As a rule the people are industrious.

Of course the prevailing religion is Roman Catholicism but no religion is supported by the state and religious freedom is secured by the constitution.

As late as June 10, 1922, there were only three Lodges of Masons in Honduras, namely, " Igualidad " No. 1 at Tegucigalpa; " Eureka " No. 2, at San Pedro Sula; and " Augustin Disdier " No. 3, at LaCeiba, all subordinates of the Supreme Council of Central America at Guatemala. On May 15, 1922, representatives of the Lodges met in convention at Tegucigalpa to take preliminary steps towards forming an independent Grand Lodge of Symbolic Masonry. It was at once resolved to found such body and the election of officers was proceeded with, resulting in the election of Fredrico C. Canales as Grand Master and Ernesto Fiallos V. as Grand Secretary. Notice was at once communicated to the Supreme Council of Central America of their action, and on the 10th day of June that supreme body released these Lodges from all allegiance to it in order to facilitate them in their plans.

On July 9, 1922, the " Sovereign Symbolic Grand Lodge of the State of Honduras of the Ancient and Accepted Scottish Rite " was solemnly constituted.

We have been furnished with a full set of documents relating to the formation of this Grand Lodge. From them we learn that all official connection between the Lodges of Symbolic Masonry and the " higher " bodies of the Scottish Rite is completely severed; that this Grand Lodge is an independent, self-governing body owing no allegiance to any other body or system; that this Grand Lodge practices and controls only the first three degrees and that the Supreme Council of Central America has surrendered claim over these degrees within the Republic of Honduras; that all the Lodges in Honduras participated in the formation of this Grand Lodge and that it is formed ' in conformity ' to the laws which govern our Institution."

We are unable to detect irregularity whatever in the formation of this Grand Lodge except (if it be an irregularity) that it is Scottish Rite origin. A declaration of a belief in Deity is exacted and the Bible is displayed on the altar of the Lodges.

CHAPTER IV

FREEMASONRY IN THE WEST INDIES

BY the expression West Indies is understood the large group of islands lying east of Central and north of South America. Of these the nothernmost are the Bahamas or Lucayos—a long archipelago. South-west of them stretches the vast island of Cuba, the most important of the whole group as well as the principal member of the Greater Antilles, within which are also comprised Jamaica, Hayti, Porto Rico and several smaller islands.

East of Porto Rico begin the Lesser Antilles, also known as the Caribbee Islands, by navigators again subdivided into the two groups of the Windward (or South Caribbees) and Leeward (or North Caribbees) Islands, so-called in accordance with the direction in which they lie with regard to the prevailing easterly trade wind. With a single important exception all these islands belong to European nations, being shared between Great Britain, Holland, Sweden, Denmark, France and Spain. The solitary exception is Hayti, which is divided into two independent native states. Some few also of the Leeward group belong to the South American Republic of Venezuela.

Much confusion has arisen from the same name being given to different islands and from the same island having different names. Thus, there are Barbadoes and Barbudo, whilst the Saintes (three of the Caribbee Islands) were at one time called Barbata. St. Christopher is commonly termed St. Kitts; Porto Rico was formerly known as San Juan—the proximity of the latter to St. John naturally introducing a new element of uncertainty. Then we have Cariacou, one of the Grenadines and Curaçoa. The Bahamas were likewise the Lucayos. Hispaniola, San Domingo and Hayti are all appellations for one island, while San Domingo is also the name of the principal city in the Spanish part of it. Two islands are called Anguila; there is a New as well as an Old Providence—and the latter was also known as St. Catherine. The island of Samana occasionally comes in conflict with the peninsula of the same name in Hispaniola. Three islands in the West Indies were called Santa Cruz and the same name is borne by a group in the South Pacific and by the capital of the Canaries. There is Tortuga and the Tortugas and the following very puzzling names of towns: Basseterre, the capital both of Guadeloupe and St. Kitts; St. Pierre, a town in Martinique, also in Réunion (or Bourbon); St. Louis, common to Guadeloupe and Senegal; St. Denis, a town in France, as well as the capital of Réunion; Port Louis, a seaport of France and the capital of the Mauritius; St. George, the name of towns in Grenada and Bermuda; and, lastly, Santiago, the most familiar title of all, which occurs not

only in Old and New Spain (Hispaniola), the Cape Verde Islands, Cuba and Jamaica, but is also met with both in Central and South America.

It will be seen, therefore, that a study of the Masonic history of the West Indies is beset with a new class of difficulties, differing materially from those which have been already encountered in the previous researches. A great part of the information is contained in old *Calendars* where the name of a town or an island is, as often as not, given without any real approach to exactitude. Less uncertainty prevails, as we gradually sail down the river of time, but even when approaching our own times, the references to Lodges in foreign parts (*en pays étrangers*) under Continental Jurisdictions, by the most discursive of writers, are, in too many instances, both vague and misleading.

Cuba

Le Temple des Vertus Theologales, or Las Virtudes Teologales, No. 103 —with the notorious Joseph Cerneau as first Master—was chartered at Havana by the Grand Lodge of Pennsylvania, December 17, 1804. During the progress of the Negro Revolution, three Lodges originally constituted in Hispaniola—Réunion des Cœurs (French), Concorde and Persévérance (Pennsylvanian) —were reorganized at Santiago de Cuba in 1805–6. Again dispersed in 1808, many of the members removed to New Orleans in 1809, where—October 7, 1810 —the two Lodges first named amalgamated, as No. 117 (Concord), under the Grand Lodge of Pennsylvania, by which body a Charter—No. 118, Perseverance —was also granted the same day to certain petitioners, " chiefly refugees from San Domingo and Cuba." Other Lodges were erected under the same sanction —Nos. 157, 161 in 1818; 166, 167 in 1819; and (at Santiago de Cuba) 175 in 1820 and 181 in 1822. All, however, but the last two had died out by 1822 and, in 1826, the Charters of Nos. 175 and 181 were revoked, because the Lodges had failed to meet for more than a year. The privilege of warranting Lodges on the island was next assumed by the Grand Lodges of Louisiana and South Carolina, under the former of which bodies sprang up Nos. 7, 1815, 11 and 14, 1818; and, under the latter, Nos. 50—La Constancia, 1818 and 52—La Amenidad, 1819. Then followed the Grand Orient of France with a Lodge and consistory (32°), 1819; and two further Lodges—La Constante Sophie and L'Humanité (at Saint Yago, ? Santiago de Cuba), 1821. In the year last named a circular was received by the Grand Lodge of South Carolina from the Grand Lodge of Ancient Freemasons in Havana, stating that a Grand Lodge had been organized there, to which Lodge La Amenidad requested permission to transfer its allegiance. A favourable answer was of course returned, but the Grand Lodge of South Carolina retained on its roll La Constancia for a few years, when the Warrant was surrendered by the members " in consequence of the religious and political persecutions to which they were subjected."

For many years Masonry languished in the " Pearl of the Antilles," its votaries

Masonic Lodge, at Sagua la Grande, Cuba.

practising their rites in secret, but not daring to indulge in any overt acts, which might entail not only expulsion from the country, but also confiscation of their property. At length, however, a faint revival set in and a Warrant was granted, November 17, 1859, by the Grand Lodge of South Carolina to St. Andrew's Lodge, No. 93, "for the purpose of establishing, with two other Lodges (Albert Pike and Josiah H. Drummond concur in the belief that these were Spanish Lodges, i.e. holding Warrants from some Peninsula authority) already existing on the island, a Grand Lodge," which was accomplished on December 5 of the same year.

An independent Grand Lodge of Colon was thus established at Santiago de Cuba and—December 27, 1859—a Supreme Council of the Ancient and Accepted Rite 33° was founded in the same city by Andrés Cassard, under the sanction of the Supreme Council for the Southern Jurisdiction of the U.S.A., "for the Masonic Jurisdiction of Cuba and other unoccupied West India Islands."

At this time, it must be recollected, the practice of assembling as Freemasons was forbidden by the Spanish laws, which laws, moreover, though destined to become—after the dethronement of Queen Isabella (1868)—innocuous in the Peninsula, remained for a long time in full force in Cuba.

Several, indeed, of the Captains General and other officers who ruled the island were Masons and, therefore, from time to time the Craft was tolerated, but its members being always compelled to work to a great extent in the dark, found it necessary to observe the most inviolable secrecy, even to shield themselves under "Masonic names," lest by the discovery of their own, they might incur the most grievous penalties. Among the names given in an official report dated August 6, 1873, of the officers of the Supreme Council of Colon are "Bismark" and "Josaphat," but a paragraph states—"the real names of the officers you will find in the enclosed slip, they are not stated here, to prevent their being divulged should this communication come to print" (*New England Freemason*, February 1874, p. 80). For the same reason the Supreme Council and the Grand Lodge, which soon after united in forming a Grand Orient, found a convenient title for the amalgamated body in the name of Colon—the Spanish for Columbus—it being desired above all things to conceal from the public ken the seat of the "Grand East" of the Society.

At the formation of the Grand Orient of Colon, a *Constitution* published at Naples in 1820, was adopted as that of the new organization. By this the Supreme Council necessarily became a section of the Grand Orient. In 1865 a new *Constitution* was promulgated. The Sovereign Grand Commander of the Supreme Council became—*ex officio*—Grand Master of the Grand Orient, but the Grand Master of the Grand Lodge was still required to submit himself for election. All Charters for Lodges were issued by the Grand Lodge, but had to be confirmed and *viséd* by the Supreme Council. According to Lecerff, however—"in Naples a Grand Orient was founded, which in 1830 [*not* 1820] enacted its *Constitution* and *By-laws*, entitling the book *General Statutes of the Scottish Rite*; these came to America and happened to come to hand of (*sic*) Brother Andrés Cassard,

the propagator of Masonry in South and Central America ; in establishing Masonry in those countries, he gave the *General Statutes* as the universal laws of Masonry and the Grand Orient system with the allegiance of all to the thirty-third Degree was provided for therein " (*Proceedings Grand Lodge of Cuba*, 1879).

In 1867 the Grand Lodge promulgated a Constitution of its own, in which, while recognizing its continued membership of the Grand Orient, it claimed the exclusive power to enact its own By-laws, issue Charters, constitute and regulate Lodges. Their right to do this was denied by the Supreme Council. In 1868 —September 30—the Grand Lodge suspended its Constitution until a meeting took place of the Grand Orient, convoked for November 30. But before that time the revolution broke out and Freemasons, being regarded by the Spanish government as revolutionists, the Grand Orient could not meet. The Grand Lodge, so far as it was possible, resumed labour. But the times were unpropitious. In the winter of 1869, at Santiago de Cuba, by order of Gonzales Bret, an officer of the government, eighteen persons were seized without warrant and immediately shot, without a trial, for being Freemasons—one of them the Grand Master of Colon—and many others were arrested and committed to prison for the same offence.

The number of Cuban Lodges, which, in 1868, was about thirty, had fallen in 1870 to about seven and, in the latter year, the Supreme Council organized a Provincial Mother Lodge at Havana, against which the Grand Lodge very naturally protested. The Warrant to this Mother Lodge was soon after recalled, but the dispute between the Supreme Council and the Grand Lodge continued. In 1873—April 11—the Grand Lodge resumed work openly and, in the following year, entered into a compact with the Supreme Council, whereby it was agreed that the former should have exclusive jurisdiction over Symbolic Masonry, with the sole right of chartering Lodges and that it should establish a Provincial Mother Lodge (instituted in April and dissolved in July 1875) in the western section of the island to govern the Lodges there, but in submission to the laws of the Grand Lodge. After this compact it is contended that the Grand Lodge, though still nominally a section in the Grand Orient, had full jurisdiction over Symbolical Masonry. Nevertheless, it is quite clear that there was a divided authority and, apparently, great Masonic confusion on the island.

The Grand Lodge of Colon held five meetings in August 1876, on the last of which—August 26—it declared itself free from all other authority, a sovereign body, with full and unlimited powers over its subordinates.

This action, however, was accelerated by an event which had taken place on August 1, when the representatives of nine chartered Lodges (six chartered before and three after 1865), together with four under dispensation from the two Provincial Mother Lodges, met at Havana and formed the Grand Lodge of Cuba. This body from the very first kept itself free from the blighting influence of the (so-called) High Degrees, which it willingly consented—December 31, 1876—should be ruled in Cuba by the Grand Orient of Spain. In a circular of September 4, 1876, the

Grand Lodge of Colon claimed to have on its register 36 Lodges and 8,000 members; whilst its newly formed rival, the Grand Lodge of Cuba, in 1877, possessed an apparent following of 17 Lodges. In the latter year—June 3—a second Grand Lodge of Colon (or Columbus) at Havana was added to the two existing Craft Grand bodies.

Thus we find three organizations, each claiming to be the regular Grand Lodge. From a circular of the Grand Lodge of Cuba, we learn that, in 1879, the three Lodges which formed the Grand Lodge of Colon at Santiago de Cuba in 1859 and four others, adhered to that body; but that the remaining Lodges—excepting those under the Grand Lodge of Cuba—were subject to the control of the Grand Lodge of Colon at Havana. To local jealousies must be attributed this multiplication of Grand Lodges. The representatives of some of the Havana Lodges seceded from the old (or original) Grand Lodge of Colon at Santiago de Cuba, met as the Grand Lodge and decreed its removal to Havana.

Eventually, however, the Grand Lodges of Colon (at Havana) and Cuba formally united, and—March 28, 1880—the Grand Master of one body became Grand Master and the Grand Master of the other body Deputy Grand Master. The title assumed by the new organization was the United Grand Lodge of Colon and the Island of Cuba and it entered upon its career with a roll of 57 Lodges and between 5,000 and 6,000 Masons. The Lodges under the original Grand Lodge of Colon at Santiago de Cuba remained true to their allegiance.

In 1885, the number of Lodges under the United Grand Lodge had apparently increased to 82, with Provincial Grand Lodges at Santiago de Cuba and Porto Rico; but from the official List of 1886, there were then only 58 Lodges in all upon the roll. Of these, 30 were at the capital, or in its vicinity, and 28 in other parts. It is possible that further schisms may have disturbed the peace of Cuban Masonry; and it is somewhat remarkable that the Provincial Grand Lodge of Porto Rico—with the 14 subordinate Lodges on that island, shown in sundry *Calendars* for 1886—wholly disappeared in the later official List.

To-day there are in Cuba 186 Lodges with 13,178 members, a net gain during the year of 349. Order has been brought into quarters where temporary differences had produced dissension. Honesty and business-like administration of finances is insisted on and a special commission appointed to look after this matter and supply standard models for book-keeping transactions and the keeping of Minutes. Discipline is upheld with a firm hand. The Grand Master (Antonio Iraizoz de Villar) holds that it is better to have fewer Lodges and fewer members than men who cannot or will not submit to Masonic law and co-operate to maintain the high reputation which Cuban Masonry has won after years of struggle against attacks and misinterpretations by opponents outside of the Lodges. A Commission is to be created to act as a Supreme Court of Masonic Justice; this will be composed of magistrates of established prestige and authority.

During 1929 a number of new Temples were dedicated and a uniformed National Masonic Band was formed. The Government has conceded to Grand

Lodge a valuable piece of property in the city of Havana, in recognition of its help in providing a school for children and a public library. A Masonic Temple (*Palacio de la Masoneria*) will be built on this property, which will be the headquarters of Grand Lodge. The property was obtained through the influence of Dr. Antonio Bosch, who is not a Mason.

One Lodge helps to maintain a dental dispensary for children in the city of Camagüey. Another gave an ambulance to a hospital. £687 were sent to Porto Rico for relief in the devastated regions there; 16,171 pairs of shoes were given to an equal number of children, enabling them to attend school. This undertaking is known as El Zapato Escolar. It was founded on January 6, 1920, the day which commemorates the visit of the Magi to Bethlehem. La Misericordia (the National Masonic Home) has, at present, 180 residents.

This Grand Lodge appears to be recognised practically universally among Masonic Grand Lodges, the Grand Lodge of South Australia being the only one whose statement of fraternal relations with it appears not to have been found.

Hayti and Santo Domingo

This island is divided into the republics of Hayti in the west and San (or Santo) Domingo in the east. It was originally a Spanish possession, but the western portion was ceded in 1697 to the French, under whom it prospered rapidly and, in 1789, contained 793 sugar plantations, 3,117 coffee plantations, 789 cotton plantations and 182 establishments for making rum, besides other minor factories and workshops.

But the conflicting diversity of race and monopoly of political power by the whites, led to a rupture on the outbreak of the Revolution in the mother country. After fierce revolts of the mulattoes and negroes and inroads of the English and Spanish, all the inhabitants of the colony were declared free and equal in 1793, the command of the army being given to Toussaint l'Ouverture, who expelled the hostile intruders and restored peace to the island.

English troops arrived in Hayti from Jamaica in 1793 and, afterwards, were poured into the country; but they came to die. The 82nd Foot, numbering 880 men, lost all but 50 in ten weeks. Another regiment, in the same time, lost 700 men out of 1,000; and it is stated that the 96th Foot perished to a man (Bryan Edwards, *History of the West Indies*, vol. iii, p. 411). Major-General Sir Adam Williamson (Provincial Grand Master for Jamaica under the Grand Lodge of England—Moderns—1793–8), who succeeded the Earl of Effingham (Acting Grand Master of England, under the Duke of Cumberland, 1782–9) as Governor of Jamaica, ultimately followed the troops sent from that island, with the title of Governor-General of San Domingo. At the close of 1798, however, when the colony was evacuated, millions of treasure had been wasted, twenty thousand soldiers and sailors had perished, whilst there never had been any reasonable prospect of conquering the island. The loss of the English has been estimated at 45,000 men and twenty millions sterling.

A Certificate, Port au Prince, Haiti.

In the collection of the Grand Lodge Museum, New York.

The Spanish territory was ceded to France in 1795, but Napoleon attempted to re-establish slavery in 1801 and the inhabitants shook off the French yoke in 1803, San Domingo in that year declaring itself an independent republic. A period of confusion then ensued, there being no fewer than five distinctive governments upon the island in 1810. The whole of it passed again under a single republic, that of Hayti, in 1822, but, in 1844, the Dominicans reasserted their independency and the two districts have since remained separate. The territory comprised within the republic of San Domingo was ceded to Spain in 1861, but again declared free by an act of the Cortes, March 3, 1865.

Of the later condition of San Domingo, Hazard, a traveller, gave a deplorable account. The fertile plains were untilled; the rich mines unworked. There was not a plough in the whole island; and the only steam engine ever set up was destroyed by the Spaniards in 1865.

In the republic of Hayti, on the western side of this beautiful island, the state of things was even worse than in the eastern or Dominican part. All traces of the old French civilization vanished. There were no manufactures and the government was bankrupt; the towns were in ruins and the men spent their time in idleness, living on the industry of the women.

Two Lodges—St. Jean de Jérusalem Écossaise and Concorde—were formed on the island, under the Grande Loge Anglaise de France in 1749. Others soon followed—Frères Réunis, 1763; Amitié Indissoluble, 1765; Verité, 1767; Frères Choisis, 1772; and a Provincial Grand Lodge—under the Grand Orient—October 1, 1778. These were doubtless established on French territory, in the district now known as Hayti, though the term San Domingo is alone used in the lists.

The remaining Lodges, constituted under French authority prior to the Revolution were—L'Unanimité, Petit Goave, 1774; Les Frères Zélés, Cavaillon, 1775; Raison Perfectionnée, Petit Tron, 1779; Réunion Désirée, Port au Prince, 1783; Choix des Hommes, Jacmel, 1784 and Frères Discrets, Cayes, 1785 (Nos. 292, 291, 456, 466, 521 and 591).

Besides the Degrees of the Craft, the Rite of Perfection had been introduced into the island by Stephen Morin in 1761 and, doubtless, continued to be worked until swept away—like all other vestiges of French domination—by the great political cataclysm, in which that remarkable personage is himself believed to have perished. We have seen that during the closing years of the eighteenth century Hispaniola had become the headquarters of the newly invented American Rite, called—but without any valid reason—the Ancient and Accepted Scottish Rite 33° and that, on the expulsion of the French colonists, the Rite in question had been introduced into France. Both De Grasse-Tilly and Hacquet—who so far anticipated him as to be first in the field with the revived Rite of Perfection—the former a planter, the latter a notary, were residents in the French (or western) side of San Domingo, i.e. on the part now known as Hayti.

The Dominican, or to speak with precision, the Haytian Lodges, which had served as the basis of the Rite, in most cases closed their doors during the political

troubles and Freemasonry, which was strictly confined to the white inhabitants, became almost, if not quite, extinct.

A Warrant was granted from Pennsylvania, in 1786, on the application of "a Lodge held at Cape François, directed to General Washington as Grand Master of all America." A second Lodge, under the same Jurisdiction, was established at Port au Prince in 1789, which continued to meet regularly throughout the political convulsions of 1791 and, at the close of 1798 (as related in the *Proceedings of the Grand Lodge of Pennsylvania*), "after having been obliged by reason of the disturbances in the island, their Lodge being burnt, etc., to suspend their Masonic operations, had again begun and were carrying on their works."

In 1793—December 4—sundry French Brethren, "driven from the island of San Domingo," were granted a dispensation by the Grand Lodge of New York to meet as a Lodge in that city for the period of six months. This, which was named La Tendre Amitié Franco-Americaine, surrendered its acting Warrant, June 4, 1794; but the money and papers of the Lodge were delivered—by order of the Grand Lodge—to L'Unité Americaine, which took its place, May 19, 1795. The latter received a regular Charter in 1797, becoming No. 12 on the roll and, in the same year, was concerned in a series of irregularities which are not without interest in the present inquiry. From internal bickerings dissensions had arisen in the Lodge, it decided to return the New York Warrant and revert "to the authority of their natural Grand Lodge of France." Accordingly, a French Lodge L'Union Française was established in New York, December 6, by Huet Lachelle, a Deputy Grand Master under the jurisdiction of the Grand Orient of France and Provincial Grand Master for San Domingo. L'Unité Americaine after this made submission, was accorded grace, but split into two parts, one remaining the old Lodge, the other becoming L'Union Française, No. 14 on the roll of New York. With the subsequent history of these bodies we are not concerned; it will suffice to have learnt from authority that a large number of Haytian Brethren found an asylum in New York; also, that the Provincial Grand Master of San Domingo and four of his Grand Officers were included in the number of these refugees.

In 1802, owing to the arrival of 30,000 veteran French troops, the negro forces of Toussaint l'Ouverture were compelled to retire to the mountains and the survivors of the colonists who had fled to different countries returned in great numbers, but in 1803 were for the second time expelled. Meanwhile, however, the Grand Lodge of Pennsylvania had extended its jurisdiction in Hayti. Several Lodges were erected as follows: Nos. 46, Cape François, February 3, 1786; 47, Union of Franco-American Hearts, Port au Prince, December 18, 1789; 87, Frères Réunis, the Cape, December 15, 1800; 88, Concorde, St. Marc, May 4, 1801—reinstated September 15, 1806—surrendered September 4, 1809; 89, Frères Sincèrement Réunis, Cayes, May 4, 1801; 95, Humilité, Lusé à Veau, December 6, 1802; 97, Parfaite Harmonie, San Domingo, September 5, 1803; 98, Persévérance, Abricots, September 5, 1803—reinstated March 21, 1808—finally vacated October

27, 1810; 99, Temple du Bonheur, Arcapaye, December 5, 1803. All the above, except No. 46 (extinct in 1790), were erased (or "vacated") April 7, 1806 and those only reinstated which are specifically mentioned. Nos. 95 and 97–9 were established in the first instance by the Provincial Grand Lodge of San Domingo.

A Provincial Grand Lodge of San Domingo was established January 9, 1802. This was vacated (apparently in error) April 7, but reinstated September 15, 1806 and the jurisdiction extended to the island of Cuba—whither, with two of his Lodges, the Provincial Grand Master had retired.

In 1806, in the portion of Hayti ruled by President Pèthion, some of the French Lodges revived and negotiations were set on foot by one Trichet, which resulted in the erection of two Lodges under the (older) Grand Lodge of England in 1909, La Loge de l'Amitiè des Frères, Réunis and La Loge de l'Heureuse Réunion. This was followed up by the appointment of a Provincial Grand Master—John Goff—in 1811 and by the formation of two further English Lodges in 1817, Loge La Réunion des Cœurs and Loge Parfaite Sincérité des Cœurs Réunis. All four were erased in 1824. Meanwhile the efforts of the Grand Orient of France to obtain the upper hand were frustrated by the action of the Government.

About the same time—1810—in that part of the island under the sway of the Emperor Henry I, there was also a revival and a vast number of so-called Degrees, with pompous and unmeaning titles, were introduced by a charlatan named D'Obernay, which were accepted with avidity at the Imperial Court. After this came a pause, owing to the political convulsions which disturbed the peace of the island. In both of the existing Republics—mulatto and black—one revolution seems to have followed another, the only variation being the wars that from time to time broke out between the two States. But, after the establishment of a single Government (1822), the English Provincial Grand Lodge was transformed—May 23, 1823—into an independent Grand Lodge of Hayti, with President Boyer as patron, with his Prime Minister, General Ingignac, as Grand Master. The *Constitutions* were settled January 24, 1824 and the Grand Lodge was established on precisely the same basis as the United Grand Lodge of England. For many years the Craft prospered and pursued the even tenor of its way, until about 1830, when a certain St. Lambert, an envoy of the Supreme Council of France, began to stir up strife by again attempting to propagate the High Degrees.

Five Lodges in all were erected under the authority of the Ancient and Accepted Rite; whilst the rival French Jurisdiction, that of the Grand Orient, has only warranted a single Lodge on the island during the last century. This, Les Mages du Tropique, was established at Cayes in 1831 and has long since disappeared from the roll of the Grand Orient, though as an Areopagus distinguished by an identical title, meeting at the same place, was shown in the *Tableau Des Ateliers*, Supreme Council of France, from which it is natural to suppose that there must have been a transfer of allegiance.

In 1836 the Grand Lodge, with a view to terminating the confusion which

prevailed, transformed itself into a Grand Orient. This alteration, of course, involved the institution of a Supreme Council 33°, which duly claimed the allegiance of all fluctuating bodies under the obedience of any branch of the Ancient and Accepted Rite.

In 1843, owing to an insurrection of the blacks, Boyer—the mulatto President—was displaced. A few years of turmoil then ensued and the Craft once more languished. In 1845 a new envoy of the French Supreme Council, Fresnel, having obtained the protection of President Santana, almost overthrew the National Grand Orient, but was himself ultimately expelled for political intrigue. After his departure the Grand Orient of Hayti revived, entered into a compact with the Grand Orient of France and, in 1851, ruled over no fewer than thirty-one Lodges, besides forty-nine associations of Masons which met under varied titles for the communication of the so-called High Degrees.

In 1844—February 27—total separation from Hayti was declared by the Dominicans and the eastern (or Spanish) portion of the island formed itself into the republic of San Domingo. In 1861, as already related, it once more placed itself under the government of Spain. A revolt, however, broke out in 1863 and Spain finally relinquished its changeful child.

A Grand Orient of San Domingo was organized at the capital of the same name December 11, 1858. The Lodges taking part in this proceeding were originally warranted, 1830–4, by the Grand Orient of Hayti (Port au Prince), at the time when the whole island was under an undivided rule. Falling, however, into a state of somnolency during the wars, 1844–7, they were suppressed, or erased, in 1849. The Grand Orient of San Domingo, thus formed by these resuscitated Lodges, appears never to have had more than some half-dozen daughters on its roll.

During the reunion with Spain, 1861–5, Masonry either died out or was practised in secret, but a Grand Lodge of the Dominican Republic was organized—January 26, 1865—under Benito Perez as Grand Master. This was followed—October 22—by a Supreme Council for the High Degrees and the two bodies united—January 1, 1866—in re-establishing a National Grand Orient.

In January 1867 Thomas Bobadilla presided over the Grand Orient, with Castro as Deputy Grand Master; whilst the Lodges were ten in number, with a total membership of about 2,000. In 1928, the Dominican National Grand Lodge sent out the following:

This, our Great Lodge, was established the year 1858, and actually cultivates good friendly relations with a great majority of the Great Lodges of the world.

The lodges under our obedience are eighteen, distributed in the principal cities of this country, working regularly and according to our rules. They practice the Scottish Rite and our legislation is as progressive as that of other Grand Lodges.

Our Grand Lodge in its decisions is independent from the High Philosophic

Bodies, with which we hold brotherly relations. We take heed not to admit in our relationship any Lodge or Masonic Body that may not have been acknowledged as regular, and in order to admit Brothers from foreign countries, we require the presentation of documents that may prove that they are Masons in good standing.

We only initiate in our lodges free men, with at least an average education, good habits and religious feelings, being an indispensable condition, belief in God, Great Architect of the Universe and regulator of all things.

Our by-laws are severe in their provisions for punishment, and whenever judging a Brother, we want justice to shine, making punishment certain when necessary, the only way to keep the prestige and good reputation of our Order.

We have before us many documents of different sorts concerning the Grand Orient of Hayti. First is an article in the *Bulletin of the International Office for Masonic Intercourse*, for January 1907. The article is by Dathan de St. Cyr, Grand Representative of Hayti to the Grand Orient of France. He states that Freemasonry was started in Hayti at the time of the proclamation of the independence of Hayti in 1804, but made only slow progress. It seems at almost all times to have been closely associated with the political powers. Thus it is stated that the approval of the President of the Republic of Hayti, Alexandre Petion, was given to a project to have Haytian Masonry obtain " the patronage of the Grand Lodge of England " through a man who was going on a mission " to the Cabinet of St. James "; and that he " succeeded in obtaining the favour." Soon afterwards two more Lodges were Constituted, and an " English Provincial Grand Lodge for Hayti " was created.

Then came the wars between Napoleon and England. Communication with England was very slow and difficult. Masonry in Hayti was not flourishing. The principal members resolved to issue a Masonic Declaration of Independence in Hayti, it is stated, which was done on January 25, 1824. The Grand Orient was thus formed. This Grand Orient was accompanied by the Degrees of Past Master, Royal Arch, " R. C.," whatever that means, and of the " Templ. Kadosch." This was called the Haytian Rite, and lasted about ten years. Then there is in the Record the statement that to end the schism, the Grand Orient of Hayti " resolved to concentrate within its bosom the regular exercise of the Scottish Rite." A Supreme Council was formed in 1835–36, and continued with little incident that we can discover until 1886, doing good work.

It was in 1886 that the next schism took place. There was the Grand Orient of Hayti and there was the National Grand Orient of Hayti. Good Masons lost interest, and it is stated that the Institution " was, perhaps, about to disappear," when a fusion occurred, and a single organisation for all was effected on July 9, 1899, with " the very illustrious Bro. F. R. Luxembourg Cauvin as Grand Master."

The documents agree that the " Head of the State is *ex officio* the grand protector of Haytian Masonry."

For more than a decade after the fusion, the Grand Orient grew after its own way, with some elements of weakness which it could not control. The *Foreign Correspondence Report of New York* for 1927 states that " there has been considerable confusion during the past two or three years. Many complaints reached the office of our Committee." This same book tells of the election of J. Lelio Joseph as Grand Master and Grand Commander for a three-year period beginning in January 1927. He is described as " a young man who has been very active in Masonic affairs—and has won the respect of the Grand Lodge and of American Masons in Hayti.

The *Report* has this to say about Haytian Masonry in the 1928 report of his Grand Lodge:

19 Lodges. About 2,000 members.

Since M.·.W.·.Bro. J. Lelio Joseph became Grand Master remarkable progress has been made towards the elimination of elements that have been detrimental to the Craft for many years. The younger element has come to follow the Grand Master as an effective leader who will abolish abuses and enforce Masonic discipline fearlessly. As a result of the change there has been more or less confusion, caused by disreputable elements seeking to get back into power by spreading dissatisfaction with the existing régime. All of this was brought out at the Annual meeting of July and August, without any mincing of words. All through the report is recognizable the strong hand at the helm of the Craft. The fundamental principles of Masonry are firmly insisted upon. Violation of the laws of morality and honest dealings are severely arraigned.

The Grand Master in reporting on the work of the year 1926–27, in his address at the Communication, reviews briefly the history of the difficulties which had been accumulating. He says that for more than a quarter of a century the vital principles of Freemasonry had been disregarded more or less and certainly had not been applied as they should be to the detailed affairs. As a result Haytian National Masonry of these latter times presented a disheartening spectacle. He traces the origin of the trouble back to the schism of 1886–1889, when the Lodges were invaded by men incapable of ever comprehending the mysteries of Masonry, ever being an easy prey to intriguing and concupiscent self-seekers. These men worked their way into official positions to the disgust of the better element who lost interest, withdrew or at least took no further active interest in the affairs of the Craft. Merchandising of all sorts of side degrees added another difficulty. " The Temple of Masonry was made a trafficking and recruiting centre," the Grand Master declares. Men were made Masons without any regard to law and procedure. Anyone who paid the price could find someone to initiate him and enter him as a member of a Lodge. The condition was limited to the capital City, and there the disorder produced anarchy. The Lodges outside adhered firmly to the laws and the best traditions.

After this very severe arraignment, the Grand Master goes on to point out how a new condition was worked out at last. He says that a new generation has come to the fore. Young men, inspired by the ideas of Masonry which they had heard exhibited in oratory and then seen trodden down in practice, began to look into the history of the Craft and learned of what the Craft was doing

elsewhere. They began to dream of a re-establishment of sound discipline and a renewal of the splendor which once hung around the name of Masonry in the Island. They saw the standard of the Craft in the hands of indifferent guides; they decided to see it in more worthy keeping. So, on December 12, 1926, they appeared in force at Grand Lodge and seized the government. Since then they have been working together with the Grand Master for the renewal and progress of Masonry. The moral reform was pushed with the same determination as the improvement of the material conditions. "We proceeded with kindness," says the Grand Master, "but when the case required it we did not hesitate to take disciplinary measures, even the most severe." That this was needed is evident from the general change of atmosphere in the Masonic life of the jurisdiction.

Jamaica

No documentary evidence has yet been found to show that Freemasonry existed in Jamaica, in a regularly organized condition, before April 14, 1739, when the Mother Lodge of Kingston was warranted as No. 182 by the Grand Lodge of England. It did not adopt that name until 1766 and it ceased to meet in 1796, although it was retained on the register until the union of the two Grand Lodges in 1813. It, however, paid no dues to Grand Lodge after 1791. The island of Antigua appears to have had the precedence of Jamaica by more than two years, but no other colony in the West Indies can claim priority of introduction, whilst Jamaica received the light of Freemasonry before Switzerland, Frankfort, Denmark, Rotterdam, or Amsterdam. In 1742 the Port Royal Lodge, No. 193, was established at Port Royal and continued working until 1770, being erased in 1772. It is probable that the number of Freemasons in Jamaica at that period was much larger than might be inferred from these particulars, as there were 10,000 white people resident on the island in 1741, while, in the same year, the harbour of Port Royal was crowded with twenty-nine line of battleships and a large number of frigates, sloops and transports, containing in all 15,000 sailors and 12,000 soldiers. On a previous expedition sent out under Admiral Hozier it is related that within a couple of years two admirals, ten captains, fifty lieutenants and four thousand men had perished.

According to the *Constitutions* of 1756 (p. 333), between 1742 and 1744 Ballard Beckford, George Hynde and Alexander Marriott Crawford were appointed Provincial Grand Masters for Jamaica, but there are no means of determining the exact dates of their appointments. The *Masonic Year Book* gives the year 1742 for each.

On April 29, 1746, a Lodge, No. 208, was constituted at St. Iago de la Vega (now Spanish Town), but it did not appear in the Lists until 1751 and it was erased in 1773. St. Mary's Lodge, No. 219, was established at Port Maria on February 17, 1757. It was off the List from 1773 to 1778, but reappeared in 1779, for the first time with its name. It made its last payment to Grand Lodge in 1900 and was

erased at the Union in 1813. In October 1771 four Lodges appear to have been established at Kingston: the first, known as the Junior Lodge, No. 418, ceased to meet in 1796; the second, the Lodge of Harmony, was erased in 1813; the third, the Lodge of St. James, received a Warrant of Confirmation on November 23, 1808, but also was erased in 1813; and the fourth, the Lodge of Union, No. 421, met at St. James and was struck off the register at the same time. On April 23, 1773, two Lodges were established at Kingston; one, the Union, the other, the Beaufort, both being erased on November 20, 1782. Green Island Lodge and the Lodge of Lucea, the latter bearing the number 485, were founded in 1775; both were erased in 1813. The latter also bore the name of Hanover Lodge. The Sociable Lodge, No. 486 and the Union Lodge, No. 487, which met at Savanna-la-Mar, were also founded at the same time, the first being erased on November 20, 1782, and the second in 1813. Apparently in those days the custom was to issue certificates in manuscripts for each of the three Degrees. In *The Freemason* of August 20, 1881, W. F. Lamonby reproduced a copy of one of such certificates, which he had seen. It was written on a half-sheet of foolscap, at the head of which were pen-and-ink sketches of the square and compasses in the centre, with a plumb rule and level on either side. The certificate read as follows:

From the East, where shines ye Great Light.
Lux ex Tenebris.

These are to certify that Simon Miller was made an Enter'd Apprentice in the Union Lodge, at Savannah La Mar, in the Island of Jamaica. We, therefore, pray all respectable Brethren to receive our dear Brother Simon Miller in his respectable Qualitys and to entertain him in everything relative to them. We promise to have the same regard to those who shall present themselves to our Lodge, furnished with proper and Authentic Titles. To which we have subscribed our names and affixed our seal, this 19th day of the month Sevan of the year 7775, of the Restoration 2305, and of the Vulgar Era the 17th day of June, 1775.

WILLIAM HENRY RICKETTS, MR.
JOSEPH WILLIAMS, SENIOR WN.
JAS. ROB. TOMLINSON, JUNIOR WN.
JAMES BAIN, P.MR.

(Seal)

Lamonby adds that the second certificate, recording the Second and Third Degrees, is also very interesting, but it so happens that those stages were acquired in another part of the globe and at a long interval of twenty-eight years.

La Loge les Freres Reunis, No. 638, was founded in 1813 and continued in the Lists until 1832.

In succession to A. M. Crawford, the following Provincial Grand Masters appear to have been appointed by the Grand Lodge of England—Thomas M. Perkins (appointed "for the Mosquito Shore"), 1761; William Winter, 1770;

Masonic Temple at Kingston, Jamaica, British West Indies.

Jasper Hall, 1772; Sir Peter Parker, 1778; and Adam Williamson, 1793.

The Atholl Grand Lodge was not unrepresented in Jamaica. On October 1, 1763, it issued a Warrant for a Lodge to meet at Old Harbour, which was numbered 121. This is all that is known of it and Lane, in *Masonic Records*, thinks that probably it did not pay for its Constitution, as there is a note "Six Guineas was due to Dermott, G.S." It was, however, retained in each of the Lists in *Ahiman Rezon*, for 1804, 1807 and 1813, as "Old Harbour, Kingston, Jamaica." On October 22, 1772, the Atholl Masons also established a Lodge at Green Island, numbered 177, of which there are no records after November 1773, although it is continued in *Ahiman Rezon* for 1804, 1807, and 1813. At neither of these places had any Lodge been established by the original Grand Lodge, but in 1775 it established the Green Island Lodge, No. 483, which the Atholl Masons looked upon as an invasion of their jurisdiction. They, therefore, regarded themselves as being at liberty to constitute Lodges where others already existed under the original Grand Lodge, which they had not done heretofore. Accordingly, on February 7, 1786, an Atholl Warrant was issued for a Lodge to meet at Kingston, numbered 233, which dropped off the Jamaica Roll before 1795, although it was mentioned in *Ahiman Rezon* for 1804, 1807, and 1813. Another Lodge—also called Union—was founded in 1789 as No. 257, which ceased to meet about 1816. The Artillery Lodge, No. 262, was formed on August 28, 1790, in connexion with the Royal Train of Artillery at Port Royal, which lapsed about 1805; and, on May 10, 1794, the Antients warranted the Royal Lodge, No. 283, at Kingston, which is still in existence under the same name, as No. 207. In February 1795, also the Lodge of Amity, No. 288, was warranted by the Atholl Masons to meet at Kingston. On December 12, 1797, the Friendly Lodge, an offshoot of the Union Lodge, No. 257, was constituted under the Atholl Grand Lodge. It now bears the number 239, given to it in 1863. Returns and other documents showing the existence of the Friendly Lodge before the date of its Engraved Warrant of 1809—to which reference is made below—were discovered by E. X. Leon in the Grand Secretary's Office in June 1889.

In 1806 the Atholl Masons, finding themselves sufficiently numerous, petitioned their Grand Master, John, fourth Duke of Atholl, for a Provincial Grand Master and, in response to their petition, Dr. (afterwards Sir) Michael Benignus Clare was duly appointed. So soon as this Provincial Grand Lodge was formed, many of the Lodges under the mother Grand Lodge ceased to work, whilst others accepted Provincial numbers under it. Sir Michael Clare continued his office after the Union, receiving his patent of confirmation in 1816. He retained the office until 1831, when he resigned and returned to England, where he passed away in the following year. At the time of the Union it was discovered that almost all, if not, indeed, all of the Lodges chartered by the original Grand Lodge, had fallen into abeyance, whilst the Atholl Lodges were nearly all in working order. At least nineteen Lodges were ranged under the Provincial banner within a few years

of 1806. The first Lodge to be warranted after the establishment of the Provincial Grand Lodge was the Friendly, No. 342, Kingston, the Warrant being dated January 31, 1809. This is still in existence as No. 239. It was followed by nine others, which were quickly established in various parts of the island.

In 1760 the Lodge of St. Andrew, No. 102, was chartered by the Grand Lodge of Scotland, which Lodge remained on the Roll until 1816, though it was probably inactive for a great number of years prior to that date. Jamaica is first mentioned in the records of the Grand Lodge of Scotland, when a Provincial Grand Master appears to have been appointed by that body.

With regard to Ireland, Crossle and Lepper, in their *History of the Grand Lodge of Ireland* (vol. i, p. 243), state:

> Jamaica was responsible for the issue of four Warrants: No. 456 (1767); No. 699 (1789); No. 733 (1791); No. 738 (1791). Barbadoes had No. 622 in 1783 and No. 649 in 1800. Martinique was granted No. 690 in 1801. The fact may be recalled that in those days the town of Cork was the usual last port of call for British vessels bound to the West Indies and it was only natural that one or two Irish Warrants should find their way across the Atlantic together with the salted beef and whiskey which, from the days of Raleigh onwards, had formed no inconsiderable portion of the cargo of ships outward bound from our southern forts.

At the present time the jurisdiction of the Grand Lodge of Ireland is unrepresented on the island of Jamaica.

In 1782, of all our former possessions in the West Indies, Jamaica, Barbadoes and Antigua alone remained Jamaica would next have fallen had it not been for the victory of Lord Rodney over the Count de Grasse on April 12 of that year. In that case the later Masonic history of Jamaica would have formed a part of that of the Grand Orient of France. The whole of the battering cannon and artillery intended for the attack on the island was on board the ships then captured. Thomas, third Earl of Effingham, Pro or Acting Grand Master of England from 1782 to 1789, resigned that appointment when given the office of Governor of Jamaica. He arrived in the colony in 1790, but died on November 19 of the same year. The mortality among all ranks at that time was very heavy. From Commissary Sayer's regimental returns we learn that, of 19,675 soldiers sent by England to the West Indies in 1796, before March 1802 no fewer than 17,173 died of complaints incidental to the climate.

In 1817 the Grand Orient of France issued Charters to the French refugees in Kingston to erect three Chapters or Consistories. The first was called the Sublime Lodge and conferred the so-called "Ineffable Degrees"; the second was a Council of Princes of Jerusalem, and the third was a Grand Council of the 33°. But, says H. J. Burger, in the *Handbook of Jamaica*, issued in 1881:

> the members of these bodies soon wearied of these diversions and, becoming

desirous of working legitimate Masonry, applied, in 1818, to the United Grand Lodge of England for a warrant to open La Loge La Bénignité. The result was that the so-called High Degrees rapidly declined, yet, as no more refugees arrived from Haiti and La Bénignité worked always in French, this Lodge lingered out a questionable existence till 1829, when it finally collapsed.

There is no mention of a Lodge of this name in Lane's *Masonic Records*.

On December 9, 1818, according to the *Proceedings of the United Grand Lodge of England*, the Board of General Purposes, as the result of letters received from the Grand Lodge of Ireland and from the Provincial Grand Master for Jamaica relative to some proceedings in that island, recommended that a deputation from the two Grand Lodges should be appointed to confer on the subject, i.e. that certain regulations common to the Grand Lodges of England and Ireland should be established for the government of the Lodges abroad and in military corps; and that the Grand Lodge of Scotland should be invited to join in the conference. On March 3, 1819, the Board reported the receipt of a letter from the Grand Lodge of Ireland and the matter was left in the hands of the Grand Master, the Duke of Sussex.

The year 1833 witnessed the passing of the Act for the Abolition of Slavery, which, says H. J. Burger (*op. cit.*), affected very considerably the progress of Freemasonry.

Active members who entertained the opinion that a terrible financial catastrophe had overtaken both the agricultural and commercial interests of the country, hastened away to other fields of enterprise and left the Lodges there to languish. Few or no new Lodges were constituted, whilst several old ones, such as the Seville, Concord, St. Elizabeth, Cornwall and Union, of Falmouth, closed their doors; nor did any reaction set in until about the end of 1844, when a number of Colombian patriots, who had taken refuge in Kingston, opened a Lodge under a Charter from the Grand Lodge of Carthagena to work Symbolic Masonry in that city. As this proceeding was, however, in violation of Masonic international law, those Brethren were informed that they and their initiates would not be recognized in the island and they were advised to apply for a Warrant from England to legalize their work. On this advice they acted and, as they were recommended by the other Lodges in Kingston, a Warrant was obtained from the United Grand Lodge for the Union et Concordia Lodge, No. 754.

This Lodge, which was warranted on May 20, 1845 and consecrated on July 28 of the same year, continued working until 1868, although it was not erased until September 21, 1885.

In 1843 the Rev. W. P. Burton was appointed Provincial Grand Master for Jamaica by the Grand Lodge of Scotland, but, as in the parallel cases of Colonel Young in the West Indies and Dr. Burnes in the East Indies, he at first held the office *in partibus infidelium*. To-day there are five Lodges in the Scottish Provincial

Grand Lodge of Jamaica. The zeal of Scottish Masons, says Burger, provoked a laudable spirit of emulation amongst the English Freemasons, and this new-born zeal was first manifested by a desire to work the Higher Degrees. The old Royal Lodge began by reopening their long-dormant Royal Arch Chapter and this was the signal for the other English Lodges in Kingston to do the same, if they possessed Charters and, if not, to apply for them.

The appointment by the Grand Lodge of Scotland of a Provincial Grand Master led the English Brethren to emulate them and seek to revive their dormant Provincial (or District) Grand Lodge. They petitioned for the appointment of the Hon. Robert Hamilton, M.D., in that capacity. He was a wealthy landed proprietor and a very zealous member of the Craft. On November 5, 1858, he was appointed District Grand Master for East Jamaica and the Lodges north of Kingston, who had declined to subscribe to the petition because of their distance from Kingston, were permitted to continue in direct communication with the United Grand Lodge in London. Dr. Hamilton passed away in 1880, but his successor, Lieutenant-Colonel John Charles Macglashan, was not appointed until 1886. His successors have been Sir Henry Arthur Blake, Surgeon-General the Hon. Charles Benjamin Mosse, William Duff, the Hon. Sir John Pringle and the Hon. Henry Isaac Close Brown. At the present time the English District of Jamaica has thirteen Lodges and four Royal Arch Chapters.

Porto Rico

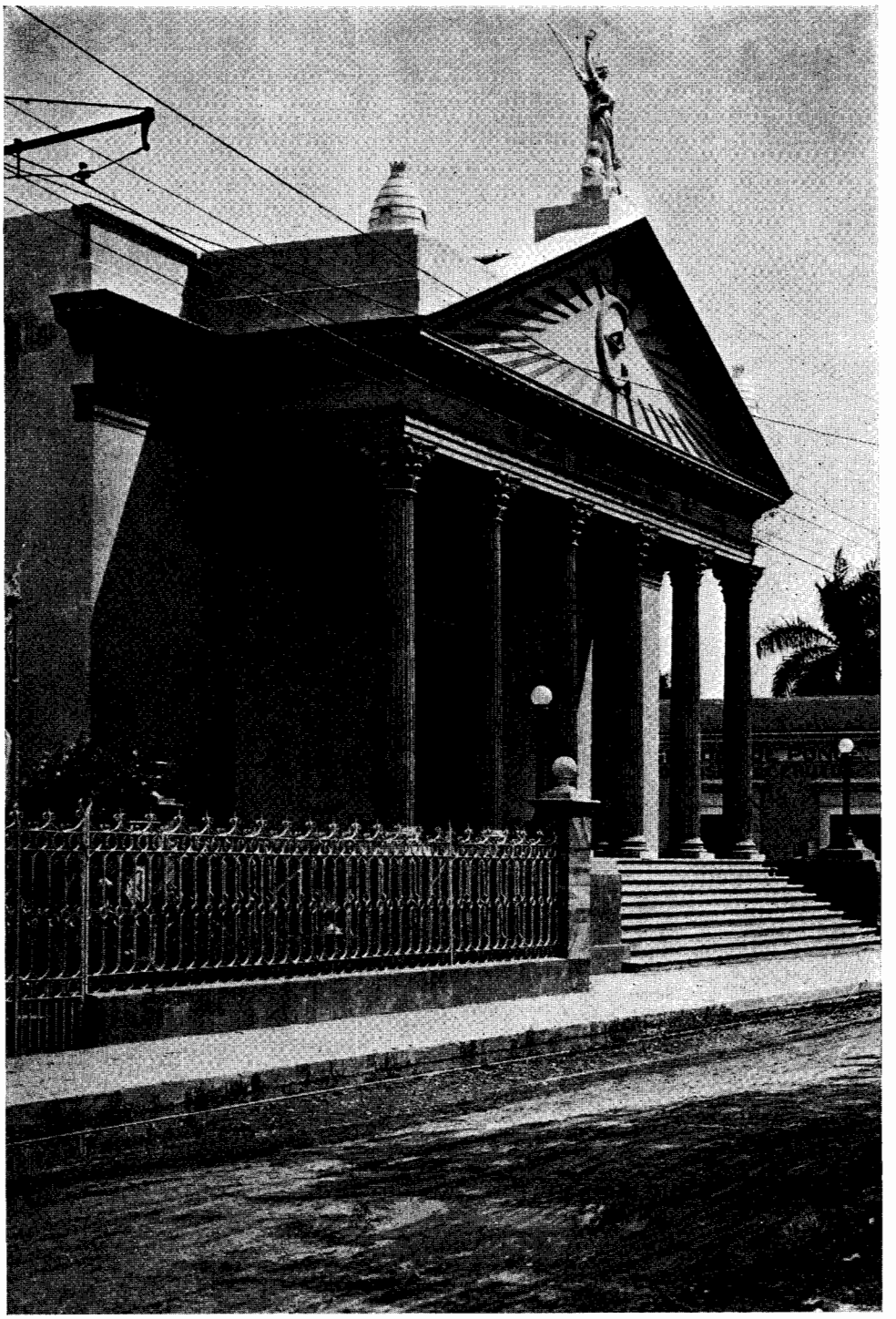
The chief authority for statements regarding Porto Rico is Fred D. Flagle, who has made a close study of the conditions in that country and contributed an article to the *Freemason's Chronicle* on the subject in September 1922.

The early history of Freemasonry in Porto Rico is closely connected with similar movements in Cuba and it is known that the first Lodge in Cuba was organized in 1804, under the Grand Lodge of Pennsylvania.

In 1751, Ferdinand VI had placed the death penalty on Freemasons, because he considered them dangerous to the government. Joseph Buonaparte re-established Masonry, but Ferdinand VII again prohibited it and, in 1824, death was made the penalty of belonging to a Masonic Lodge.

The oldest-known Masonic document in Porto Rico is a letter constituting a Chapter of Rose Croix, under the name of Minerva, in San German, dated April 10, 1824. This Chapter was established under the auspices of the Southern Jurisdiction of the United States, located at Charleston, which, later, chartered the Grand Lodge of Cuba, in 1859. The establishment of this Chapter indicates that there were members of similar Chapters in Porto Rico before this date, but exact data in regard to these Chapters is lacking.

The decree of Ferdinand VII, in 1824, doubtless stopped Masonic work in Porto Rico, as it did in Cuba. It was not until 1858 or 1859 that Masonry was



Masonic Temple, Ponce, Puerto Rico.

revived. At about that time the Grand National Orient of the Republic of Venezuela created a Lodge in Pueblo Viejo, which, afterwards, was transferred to San Juan. All the members were Master Masons and the Master was a member of the eighteenth Degree. This Lodge was named Borinquen and held its meetings in a building which was located in front of the Cathedral of San Juan. It was fronted by two columns and from this it has been asserted that it was built for Masonic purposes. At the same time other Lodges were working in the island under letters from the Grand Lodge of Cuba but, as the Masonic records date back only to 1884, when the Grand Lodge of Porto Rico was established, at Mayaguez, it is impossible to say how many there were. There is still in existence one Lodge, Estrella de Luquillo, which was active at that time, having been chartered March 21, 1867.

Suspicion was directed toward the Masons at the time of the Revolution of Lares and, though it was never proved that they had any part in that affair, persecution continued to follow them. Don Jose Perez Moris, writing of the revolution of Lares, has the following to say regarding the Masons:

Although the revolutionary bands have been represented as being Masons, we have no knowledge that there is any reasonable connexion between them. However, as it is difficult for the profane to distinguish between them, it would be wise not to permit Masonic Lodges to work in the West Indies, especially since the signs used by both the conspirators and the Masons in making themselves known to each other are very similar.

In 1871, the Spanish Masonic authorities decided to introduce Masonry into Porto Rico, though, as already shown, it had previously existed there since the beginning of the century. As a matter of fact, Senor Coll y Toste affirms that Lodges existed there as early as 1805. This agrees with the idea previously expressed that, in order to establish a Chapter of Rose Croix in San German, in 1824, Symbolic Lodges must previously have existed on the island.

In the *Ritual of the Master Mason*, which was approved by the Supreme Council of the 33° of the Grand Orient of Spain, occurs the following:

Various Porto Rican Brethren, who had been initiated in Madrid, in the Lodge Puritanos, under the jurisdiction of the Grand Orient of Spain, introduced Masonry into the island of Porto Rico in 1871.

As a matter of fact, in that year, under the direction of Don Manuel de Mendoza, the Grand Delegate of the National Orient of Spain, various Lodges were established in the island, one of these being the Aurora Lodge of Ponce, which suspended its labours in 1874 and, later, reorganized, incorporating under the United Grand Lodge of Cuba, which had legal Masonic authority in Porto Rico at the time, since the Lodges founded under other auspices had disappeared.

The Freemasons of the Spanish Orient have argued much over their jurisdiction in Porto Rico, but their own documents show that, when the National Grand Orient of Spain (at that time the Grand Orient of Spain did not exist), founded Lodges in Porto Rico, it was in 1871 and that Masonic Lodges had already existed there for more than fifty years.

Coll y Toste, in the work already cited, states :

Masonry gave good services in Porto Rico in 1852, also in 1850.

Although he does not state the nature of those services, it is known that the Lodges, at that time, as well as later, helped to unite men who had become separated on account of political opinions and provided means of defence and protection for those who were being persecuted by the government, who would have fallen into the hands of the authorities and died in prison if it had not been for this assistance.

Although the fact that the Grand Orient National of Spain had instituted Lodges in Porto Rico and that a large number of Spaniards had joined, should have removed the cloud of suspicion on the part of the government, this was not the case, for persecutions increased from day to day ; the Freemasons in the island could not work openly, but had to hold their Lodge meetings in secret places, generally in the country ; even thus, they did not escape entirely the persecutions of the authorities.

At that time there existed a Lodge in Mayaguez, named Conciliation, which worked under the Grand Orient of Spain. The meetings of this body were held in the house of Don Pedro Tolosa, a man whom no one could accuse of conspiring against the government. Among the members who were accustomed to gather there were Don Antonio Aramburn, a man of progressive and liberal ideas, who was Master of the Lodge ; Dr. Claudio Frederico Block, of Danish lineage, an enthusiastic Mason and a strong supporter of the Spanish government ; and others. One night, on leaving the Lodge, they found the chief of police and twenty-five men stationed around the place. The fact that a majority of them were Spanish and above suspicion, saved the situation, because the police did not dare to arrest anyone. In San German a Lodge named Prudencia, No. 28, was in session in April 1874, in a private house. It was the moment for the initiation of the candidate in the mysteries of Masonry, when a knocking was heard at the door, the civil guard entered and arrested those present, who were sentenced to terms of imprisonment. Some of the prominent Freemasons of the island undertook the defence of their Brethren and their pleas were published later in the Paris newspaper, *Le Courrier de l'Europe*, though no newspaper in Porto Rico dared to print them. This Paris publication began a campaign in favour of the imprisoned Freemasons and interested English Freemasons in the matter. No fewer than 1,700 English Lodges sent petitions to Lord Beaconsfield, who, using his influence and that of English

Masons, succeeded in having the prisoners set free. As a sign of their gratitude, the Freemasons presented the editor of *Le Courrier* with a gold watch suitably inscribed.

In the meantime Lodges were also established in other parts of the island which had more or less the same experiences and difficulties as those already mentioned.

One of the best-known Freemasons of that period was Don Aristides Simon Pietri, of Ponce, who was several times elected Master of Aurora Lodge and reorganized that Lodge under the Grand Lodge of Cuba. He was the first to publish any Masonic literature in Porto Rico; in 1873, he published a work covering the first three Degrees, together with the funeral and baptismal ceremonies and the explanation of the origin of the symbols of those Degrees. He also published, in 1885, a book entitled *Historical Résumé of Ancient and Modern Freemasonry.*

By 1868, several other Lodges had been organized and were working. The attitude of the government had changed somewhat by this time and it is said that Lodges had even met in the governor's palace. The political changes of 1874–5, however, caused the suspension of all Masonic work in the island.

On October 11, 1884, on the initiative of Santiago R. Palmer, the Provisional Grand Lodge of Porto Rico was established by authorization of the Grand Lodge of Cuba, ten Lodges joining in the formation. In the following year it became a sovereign Grand Lodge, mainly through the efforts of Palmer, in the face of tremendous difficulties. It was strongly opposed by the Roman Catholic Church and the civil authorities. The members were said to have revolutionary tendencies and were refused Christian burial at death. Eventually Palmer was arrested and imprisoned in El Morro and it was not until the Prince of Wales (afterwards Edward VII) and other prominent European Masons interested themselves that tranquillity was restored and the Freemasons could meet without danger of arrest. In 1888 the *Ley de Asociaciones* was published, when the various Masonic Lodges registered themselves as legal societies. This law, however, gave the mayors of the various towns the right to attend the meetings of any of these societies thus registered, Masonic Lodges included and, although advantage was not generally taken of the permission—notwithstanding it was emphasized by a government order—except by Mayors who were Freemasons, many of the Lodges closed their doors in consequence. A general stoppage of Masonic work was ordered by the Grand Lodge on December 27, 1896, until April 2, 1899, when work was resumed and Palmer was re-elected Grand Master for the fifth time and remained in office until 1906, when he passed away and Antonio Cordero was appointed in his stead. Since that date Freemasonry in Porto Rico has gone from strength to strength and the latest return states that there are nearly forty Lodges on the island. A belief in God is demanded from all candidates and the Bible is displayed on the altars.

The Virgin Islands

This name is given to an extensive group of small islands lying between Porto Rico and the Lesser Antilles—Tortola, Virgin Gorda, St. Thomas, St. John,

Santa Cruz (or Sainte Croix), and Culebra—which has an area of only ten square miles. The islands changed hands very frequently up to 1815, when their political position was defined.

TORTOLA AND VIRGIN GORDA.—Lodges were established in these islands by the Antients in 1760 and 1763 and by the original or legitimate Grand Lodge of England—in 1765. Each of the three Lodges was continued in the Lists until the Union (1813), when they one and all disappeared.

SANTA CRUZ, or ST. CROIX.—A Lodge on this island, dating from 1756, obtained a temporary footing on the English roll in the *Engraved List* for 1758, as No. 224 and, ten years later, was advanced to a higher niche corresponding with its actual seniority, as No. 216. This was afterwards (in 1781) described as the Lodge of St. George and is shown in the Lists until 1814, but it apparently became subject to Danish Jurisdiction in 1776 and died out in 1788. John Ryan was appointed Provincial Grand Master under England in 1777, but no English Charter has since been granted to the Masons in Santa Cruz, though a Scottish Lodge—Eureka, No. 605—was erected at Christianstadt in 1877, but has since been erased.

ST. THOMAS.—A dispensation " to hold a Lodge for six months " was granted for this island, by the Grand Master of Pennsylvania, in 1792. Next comes La Concorde, borne on the register of the Grand Lodge of Denmark, 1798–1823, but whether of Danish or English origin there is no evidence to show. The Harmonic Lodge, No. 708, still in existence as No. 356, was founded by the Grand Lodge of England in 1818. After this, in the year 1855, came Les Cœurs Sincères, No. 141, under the Supreme Council for France. Not content, however, with these two Jurisdictions, some Masons on the island requested Andrew Cassard of New York to procure them a Warrant from the Supreme Council for the United States, Southern Jurisdiction, but, at his suggestion, they eventually applied to the Grand Lodge of Colon—at Santiago de Cuba—and were constituted as a Lodge—Star in the East—under the authority of that body by Cassard in 1871. But the Supreme Council for Colon claimed that as the Grand Orient had not met, the Grand Lodge was still " in recess " and, in 1872, passed a formal decree censuring Cassard for his action at St. Thomas. In the same year the members of Star in the East applied, though without success, to the Grand Master of South Carolina for a Dispensation to enable them to continue their labours, alleging that the other Lodges on the island would not recognize them, on the pretext that the Grand Lodge of Colon was not known to be in existence. In 1873, however, they were more fortunate, as a Charter and not merely a temporary Dispensation was granted them by the Grand Lodge of Louisiana—from which body the circumstance of a prior application having been made to the Grand Master of South Carolina had been carefully withheld. But the petitioners were in no better position than before, for they were neither recognized nor allowed to visit by the other Lodges of St. Thomas and the Warrant which had been so imprudently granted by the Grand Lodge of Louisiana was at once withdrawn when the actual circumstances of the case were brought to the notice of that body.

The Lesser Antilles, or Caribbee Islands

Antigua.—The earliest Lodges in the West Indies were established in this island, which is the most important of the Leeward group. No fewer than three holding English Warrants were in existence in 1739 and a fourth is said to have been established in the previous year by the authority of the Provincial Grand Master for New England. A little later the Freemasons in the colony built a large hall for their meetings and applied to the Grand Lodge of England for permission to style one of their Lodges (No. 192), the Great Lodge at St. John's in Antigua, which favour was granted to them in April 1744.

The Leeward Islands were constituted a Province under England in 1738 and, under Scotland, in 1769. The first Scottish Lodge in the Lesser Antilles was erected in the latter year at St. Kitts, by which name the Province was designated in 1786. But in 1792, the old title—Leeward Caribbee Islands—was restored, again altered in 1837 on the appointment of Dr. Stephenson of Grenada, to be Provincial Grand Master of the Province comprehending the Caribbee Islands. Lieut.-General James Adolphus Oughton was appointed Lieut.-Governor of Antigua, December 18, 1772, but the presence on the island of a former Grand Master of Scotland was destitute of any Masonic result, as the earliest Scottish Lodge in the colony was not established until 1787. The only Lodges since erected are the two now existing, both of which are on the roll of the Grand Lodge of England, No. 492, St. John's and No. 2829, Caribbee.

The following extract from a long-forgotten work will show the exceptional difficulties against which the European residents in the West Indies had to contend and may serve to excite surprise—not that more Lodges were not constituted, but that any survived at all in the pestilential climate where the Lodge work had to be carried on. According to this authority:

> The 68th regiment was sent to Antigua in 1805, with its ranks sadly reduced by the climate. It had arrived in the West Indies about five years before, with two battalions each 1,200 strong; and I have understood from their officers that they had buried in those five years 2,400 men and 68 officers—the regiment had, of course, received repeated drafts of men from England during that period (Lieut.-Colonel J. Leech, *Rough Sketches of the Life of an Old Soldier*, 1831, p. 18).

Barbadoes.—Masonry was early established in this the chief of the Windward Islands and the residence of the Governor-General of the group. It was constituted a Masonic Province in 1740 and, in the same year, the first of a long series of Lodges under the Grand Lodge of England came into existence. None of these, however, was carried forward on the Union roll in 1814, though one—No. 186, St. Michael's Lodge—was, a few years later, restored to the List, but again left out at the next change of numbers (1832), to be a second time restored (1841) and finally erased, March 5, 1862. It is singular that the first five Lodges established in Barbadoes bore saintly appellatives.

Three Lodges were warranted in the colony by the Grand Lodge of Ireland in the eighteenth century and there was a Provincial Grand Lodge in existence in 1804, but this having become a lapsed Jurisdiction, its further consideration may be dispensed with.

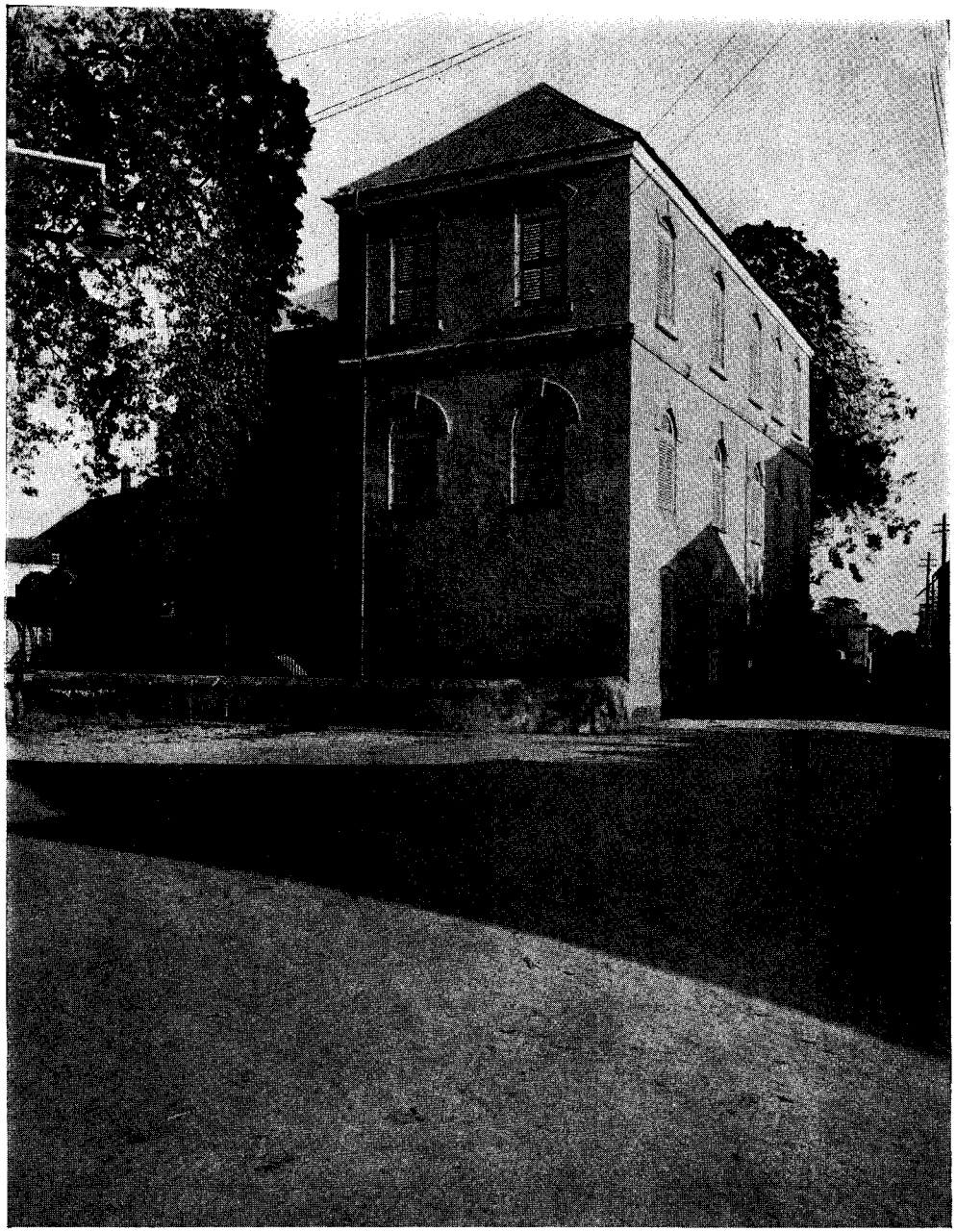
The Atholl or Antient Masons obtained a footing on the island in 1790 and a Lodge constituted in that year still exists. Three others were afterwards erected but, though carried forward at the Union, were dropped out at the change of numbers in 1832.

The Grand Lodge of Scotland is now represented in the colony by three Lodges, the first—Scotia, No. 340—chartered in 1799; the others being Thistle, No. 1014 and St. John's, 1062.

CURAÇOA.—Lodges under the Grand Lodge of Holland appear to have been established on the island in 1757, 1773 and 1787—L'Amitié, L'Union and De Vergenoeging. In 1807 it was taken by the English, but restored to the Dutch in 1815. During the British occupation, Nos. 346, Union and 627, Content and British Union, were warranted in 1810 and 1811 by the Atholl and Original Grand Lodges of England respectively. Both were carried forward at the Union, but are now extinct, the latter not surviving the closing up of numbers in 1832, the former being struck off the roll, March 5, 1862. The close resemblance between the names of the early Dutch and English Lodges might almost suggest that in some instances there was a divided or dual allegiance.

DOMINICA.—The Lodge of Good Friends was formed at Roseau by the Grand Lodge of England in 1773. In the same year a Warrant was granted (though not issued) for the Colony by the Atholl Masons and, in 1785, a second, under which a Lodge was constituted, also at the capital, Roseau. But neither of the bodies thus established survived the union of the two societies, which is not to be wondered at when it is remembered that the island was captured by the French in 1778, restored to England in 1783, again surrendered to France in 1802 and finally received back as a British possession in 1814. A revival took place in 1823, when the Lodge of Chosen Friends, No. 777, was established, which remained on the roll until swept away—in company with eighty-eight other foreign or colonial Lodges—by order of the Grand Lodge of England, March 5, 1862.

GRENADA.—In 1763—October 8—Brigadier-General Robert Melville was appointed Governor of Dominica. Grenada, the Grenadines, St. Vincent and Tobago were included in his government—a new one—which was styled that of Grenada. This officer received three patents as Provincial Grand Master—(1) for Guadeloupe—when Lieutenant-Governor of Fort Royal on that island, Lieut.-Colonel 38th Foot, 1759–62; (2) for the Caribbee and Windward Islands, 1764; and (3) for Grenada, 1780. The year following Melville's appointment to this new government, Lodges were formed on the island by the Grand Lodges of England and France. Three in all were constituted under the former, two under the latter Jurisdiction in the last century; whilst the Atholl Masons, who were five years later in obtaining a footing in the colony, chartered one military and two stationary Lodges within the same period.



Masonic Temple, Bridgetown, Barbados.

Home of Albion Lodge, organized 1790, the oldest lodge in the West Indies.

None of the English Lodges was carried forward at the Union and the next evidence of Masonic activity is presented by the erection of an Irish Lodge—No. 252—in 1819, which, however, surrendered its Warrant in 1825, another of later constitution—No. 224, formed 1848—has also ceased to work.

Scotland was next in the field (1820) and four Lodges have been warranted under that Jurisdiction, the three latest of which are in existence at this day. A year later (1821) the Masonry of England was again represented and, shortly afterwards, by a second Lodge, but both the bodies thus constituted are now extinct, G. G. Munro was appointed Provincial Grand Master under the same sanction in 1825 and Felix Palmer in 1831.

The latest foreign Jurisdiction by which the colony was invaded would appear to have been that of the Grand Orient of France, if by Grenade we are to understand Grenada, where a Lodge—La Bienfaisance—was established December 21, 1828.

GUADELOUPE.—In this, the chief West Indian possession of France and its dependency Marie-Galante, the following Lodges are shown in the lists as having been constituted by the Grand Lodge or Grand Orient of France: Antigua, 1766; La Vraie Fraternité (Marie-Galante) and St. Jean d'Ecosse, 1768; La Bonne Amitié and L'Humanité, 1770; St. Louis de la Concorde, 1772; *La Paix*, 1784; Les Philalèthes [under a Warrant from the Mother Lodge of the Scots Philosophic Rite], 1806; L'Amenité, 1807; La Fraternité (Marie-Galante), 1829; *Les Desciples d'Hiram*, 1835; and *Les Elus D'Occident*, 1862. The Lodges still existing are shown in italics, the two of earliest date being at Pointe-à-Pitre, the remaining one at Basse-Terre.

Although Guadeloupe was in the hands of the English, 1759–63, again occupied by them in 1813 and 1815 this—as already related—was attended by no other Masonic result than the grant of a Provincial Patent to Lieut.-Colonel Melville, one of the officers of the British garrison, 1759–62.

MARTINIQUE.—Masonry, in this magnificent island, appears to have been introduced almost as early as in France itself. Thus, by the Grand Orient, or by the several Grand Bodies which preceded it, we find there were chartered—La Parfaite Union, 1738; St. Pierre des Frères Unis, 1760; La Tendre Fraternité, 1765; La Sincérité des Cœurs, 1777; Les Frères Choisis, 1781; Le Zèle et la Bienfaisance, La Parfaite Amitié and La Paix (au Marin), 1786.

From 1794 to 1802 and, again, 1809–15, the island was in the possession of the English. During the first period a Lodge was established under the Grand Lodge of Ireland—No. 690, in 1801; and, during the second, another under the Antients—No. 359, Lodge of Chosen Friends, 1813. The former of these was transferred to Trinidad, 1811 and cancelled 1858. The latter, which bore the last number issued by the Antients, was carried forward on the Union roll, but died out before the year 1832.

The later Lodges constituted by the Grand Orient of France were L'Harmonie, 1803; Les Frères Choisis, 1814; La Concorde, 1820; and La Bienfaisance, 1821.

MONTSERRAT AND NEVIS.—Although the earliest Lodges in the West Indies sprang up with a luxuriant growth in Antigua, to Montserrat belongs the distinction of having been constituted the first Masonic Province either in the Greater or the Lesser Antilles. This occurred in 1737 during the administration of the Earl of Darnley; and, thirty years later, December 2, 1767, a Provincial Grand Lodge for Montserrat and Nevis—No. 151—was set up by the Atholl (or Antient) Masons. Up to this time, however, there appears to have been no Lodge on either island; but in 1777 one was erected—No. 507—at Nevis by the original Grand Lodge of England; whilst the Evangelists' Lodge, established at Antigua in 1753, shifted its place of meeting to Montserrat shortly before 1780. These two Lodges were continued in the Lists of the older Society until the Union, when they disappeared and, apparently, no others have since been in existence in either island.

ST. BARTHOLOMEW.—A Lodge—Sudermania—under the Grand Lodge of Sweden, existed on this island from 1797 to 1820.

ST. CHRISTOPHER, or ST. KITTS.—Four Lodges were warranted in this colony by the Grand Lodge of England in the eighteenth century. The first in 1739, the last in 1768. The latter did not survive the change of numbers in 1770, but all the other Lodges were carried forward until the Union and one—the Clarence, originally No. 206—only disappeared at the renumbering in 1832, though a Lodge of the same name was warranted on the island in the following year—which lived until 1865—and may have been a revival. A Provincial Grand Master was appointed, January 27, 1798, a second, the Hon. John Garnett, November 23, 1808.

A Scottish Lodge was erected on the island in 1769, others in 1786 and 1791. These are now extinct; also a fourth, No. 407, Mount of Olives, 1835. During the years 1786–92 the island was the seat of the Scottish West Indian Province.

ST. EUSTATIUS.—Masonry in this island appears to have increased *pari passu* with its material prosperity. Three English and four Dutch Lodges were at work during the eighteenth century, the earliest of the former having been erected in 1747, of the latter in 1757. Edward Galliard was appointed Provincial Grand Master of St. Eustatius and the Dutch Caribbee islands by the Grand Lodge of England in 1754–5; and R. H. de Plessis held a similar commission—extending over St. Eustatius, Saba and St. Martin—under the Grand Lodge of Holland in 1777.

The settlement was taken by the British, February 3, 1781. All the merchandise and stores were confiscated, the naval and military commanders—Admiral Rodney and General Vaughan—considering it their duty "to seize for the public use, all the effects of an island inhabited by rebellious Americans and their agents, disaffected British factors, who, for base and lucrative motives, were the great supporters of the American rebellion." At that time, except for warlike stores, St. Eustatius had become one of the greatest auctions that ever was opened in the universe. "Invitation was given," says Southey "and protection offered to purchasers of all nations and of all sorts" (*History of the West Indies*, vol. ii, pp. 484, 492).

The English Lodges continued to appear in the Lists until the Union, but

were probably extinct for many years before that period. In 1813, it must be added, a Lodge—No. 30—was established in the settlement by the Atholl Grand Lodge, but this, like the others, failed to secure a place on the Union roll.

At the general peace the island was finally ceded to Holland and some of the Dutch Lodges survived until within recent memory. It is possible, also, that others may have been established, of which no record has been preserved. At present there are no Lodges on the island.

St. Lucia.—Two Lodges, Le Choix Réuni and L'Harmonie Fraternelle, were established by the Grand Orient of France in 1784. In 1814 the island was ceded to England, under whose sanction a Lodge—No. 762—was formed in 1845 and erased in 1862.

St. Martin.—There are at present no Lodges either in the settlements of the French or the Dutch, between whom the island is divided; but one was formerly in existence—Unie, No. 3, under the Grand Lodge of the Netherlands—constituted in 1800.

St. Vincent.—An Irish Warrant—No. 733—was granted to some Brethren in this dependency in 1806, which was surrendered in 1824. Two Lodges were afterwards established by the Grand Lodge of England, but are now extinct.

Tobago.—A Scottish Lodge—No. 488—was erected at Scarborough, the capital, in 1868.

Trinidad.—A Charter was granted—No. 77, Les Frères Unis—by the Grand Lodge of Pennsylvania in 1798, to some Brethren at Port D'Espagne, who had formerly been members of a Lodge at St. Lucia, under a Warrant from France. After this, in 1811, No. 690, under the Grand Lodge of Ireland, was transferred from Martinique to Trinidad, but passed out of existence in 1858. Scottish Masonry obtained a footing in 1813 and there are now five Lodges in all under that Jurisdiction, which form the present Province. The first English Lodge on the island had its origin in 1831. This was followed by four other Warrants from the oldest of Grand Bodies and four Lodges are in existence at this day, viz. Royal Philanthropic, No. 405, that founded in 1831; Royal Prince of Wales, No. 867, founded in 1861; Royal Connaught, No. 3266, founded in 1907; and St. Andrew, No. 3963, founded in 1919. In 1923 a handsome Masonic Temple was built in Alexandra Street, St. Clair, Port of Spain, for the Royal Prince of Wales Lodge, on a site presented by George Frederick Huggins, Master of the Lodge in 1902 and again in 1923. There are no English Royal Arch Chapters in Trinidad, but there are three under the Scottish Constitution. The first Royal Chapter in Trinidad was warranted in 1804 by the Grand Lodge of Pennsylvania, which then exercised powers over Royal Arch Masonry. The second Chapter was founded in 1814, by the Royal Grand Conclave of Scotland, under H.R.H. the Duke of Kent. The third was started in 1822 and was known as the Jerusalem Royal Arch Chapter. It was working in 1836, but there are no records of movements later than this. The previous foundations have also ceased to exist. There was formerly a Chapter attached to the Royal Philanthropic Lodge, No. 405, under the

English Constitution, but it had ceased functioning in 1876. Another was formed in connexion with the Royal Prince of Wales's Lodge. No. 867, in 1875, was dormant for thirteen years, revived in 1896 and finally ceased to function in 1904. The Chapters at work to-day under the Scottish Constitution are Trinidad Kilwinning, No. 126, established in 1868, dormant twice, for seven and twelve years respectively, but revived in 1906, since which time it has been in active operation; Harmony, No. 184, established in 1880, which also was dormant for eight years in three periods; the King's, No. 314, is the largest numerically and the most vigorous and active Chapter in the island; and Unity, No. 610, which is in a large measure identified with the Brethren of Lodge Arima, No. 899, Scottish Constitution.

Trinidad became a Province under the Grand Lodge of England in 1860, but ceased to be one in 1876.

The Lucayas, or Bahama Islands

The Masonic history of this group begins with the appointment of Governor John Tinkler as Provincial Grand Master in 1752, who was succeeded by James Bradford in 1759. But they had apparently no Lodges to control, neither do we hear of any having been established either before or after under the Jurisdiction of which they were the representatives, viz. the Grand Lodge of England.

In 1785, however, a Warrant for the Bahamas—No. 228—was issued by the Atholl Grand Lodge of England. The Lodge thus established died out before the Union, but a second—No. 242—under the same Jurisdiction, established at Nassau, New Providence, in 1787, survived the closing up of numbers in 1814, though its vitality was exhausted before the repetition of that process in 1832.

A Scottish Lodge was erected at Turk's Island in 1803, now extinct, but other were formed in New Providence and Inagua in 1809 and 1856 respectively.

Lodges under the United Grand Lodge of England were established at Nassau, 1837 (still in existence as the Royal Victoria, No. 443); at Grand Turk, 1855 (now Turk's Island Fo.rth, No. 647); and at Harbour Island in 1869, no longer in existence. The first and last of these formed part of the District of the Bahamas and places adjacent, formed in 1752, but this District is no longer in working and the first two Lodges are responsible directly to the United Grand Lodge of England.

The Bermudas, or Somers Islands

This group, like the Bahamas, was provided with a Provincial Grand Master long before there were Lodges for him to supervise. Alured Popple received a patent as such from Lord Strathmore in 1744 and William Popple was similarly commissioned during the administration of the Earl of Aberdour (1758–62). The first Lodge under the older (English) sanction was formed in 1761 and the second in 1792. Five years later (1797) the Antients gained a footing and, in 1801, possessed like their rivals, two Lodges. At the Union, however, the former succumbed

Masonic Lodge, St. George's, Bermuda.

The oldest building in Bermuda, 1614.

to destiny, whilst the latter were carried forward and still survive. The Lodge founded in 1797, is known now as the Atlantic Phœnix, No. 224—it has a Royal Arch Chapter attached; that founded in 1801, also under the Antients, is working as the Prince Alfred, No. 233. In 1819, Loyalty Lodge, No. 712 (now 358) was founded and, in 1880, Broad Arrow, No. 1890, thus making a total of four, which report direct to the Grand Lodge of England, as the succession of Provincial Grand Masters ceased with the appointment of William Popple in 1758–62. In 1928, however, a Grand Inspector was appointed, so that in all probability Bermuda may, again, become a District.

Lodge St. George—No. 266 (now No. 200)—under the Grand Lodge of Scotland was erected in 1797 and the Bermudas became a Scottish Province in 1803. This was followed, however, by no increase of Lodges until 1885, when a Warrant was issued to No. 726 (Lodge Civil and Military), which, with St. George, forms the thirty-fourth Province on the roll of Scotland, though there is now no Provincial or District Grand Master.

Three Irish Lodges have been established at St. George's Island: No. 220 in 1856 (Warrant surrendered in 1860); No. 224 in 1867, still in existence; and No. 209 in 1881 (no longer on the register). There are two now working at Hamilton, Bermuda; No. 123, founded in 1908 and No. 580, founded in 1924.

CHAPTER V

FREEMASONRY IN SOUTH AMERICA

THE Minutes of the Grand Lodge of England inform us, that Randolph Tooke, Provincial Grand Master for South America, was present at a meeting of that body held April 17, 1735. Of that worthy nothing further is known beyond the bare fact that, in 1731, his name appears on the roll of Lodge No. 19, at the Queen's Arms, Newgate Street, London, of which two persons holding similar appointments—Richard Hull and Ralph Farwinter—together with Sir William Keith, Ex-Governor of Pennsylvania and Benjamin Cole, afterwards Engraver to the Society, were also members.

The next Provincial Grand Master who received an English patent empowering him to exercise Masonic jurisdiction over any part of South America, was Colonel James Hamilton, who was placed at the head of the Province of Colombia in 1824. Political changes of subsequent years left their mark on the nomenclature of the existing States of the continent. New Granada, like all the adjacent portions of the New World, was for some centuries a colony of Spain. Upon the assertion of their independence by the Provinces of Spanish America, in the early part of the last century, it formed, with Ecuador and Venezuela, the Republic of Colombia. In 1831, each of the three States became autonomous and, in 1857, New Granada assumed the title of the United States of Colombia. The other parties, however, to the Federal Union, which was dissolved in 1831—Ecuador and Venezuela—adhered to their original appellations. This it is necessary to bear in mind, because whilst a Scottish, as well as an English, Masonic Province of Colombia was created during the existence of the earlier republic of that name, the two Lodges under these Jurisdictions were established at Angostura in Venezuela. The first Provincial Grand Master under Scotland, Don José Gabriel Nunez, the date of whose appointment is not recorded, was succeeded—May 6, 1850—by Señor Florentino Grillet and, on February 3, 1851, the designation of the Province was changed from Colombia to that of Guayana in Venezuela.

The evidence, therefore, so far as it extends, points to Venezuela, rather than New Granada, as having been the centre of Masonic activity—at least, in the first instance—while they were both component parts of the (older) Republic of Colombia.

There was in existence a Grand Orient of Colombia at Bogota in New Granada, shortly after the time when the two Lodges were established at Angostura, under British Warrants. The exact date of formation of this body it is not easy to determine. One of the two Grand Orients of what was formerly New Granada, but is now Colombia, which meets at Bogota, claims 1827 as its year of origin; while

there is independent evidence of the exercise of authority in Peru, by a Grand Orient of Colombia at Bogota, in 1825. On the whole, the explanation which seems the most reasonable is, that the Grand Orient of 1827, was preceded by a Supreme Council, armed with, or at all events, exercising, the same authority as the hydra-headed organization of later date.

Venezuela

It was in 1865 there was formed the National Grand Orient of Venezuela. Judge Street quotes Gould as saying in 1886 that " The Grand Orient is divided into a Grand Lodge, Grand Chapter, Grand Consistory, and a Supreme Council, each having its own chief and possessing entire authority over its own Degrees."

In 1916 the Grand Orient voluntarily dissolved, there being formed from it a Scottish Rite Supreme Council, as well as a Grand Lodge of Symbolic Masonry, which called itself " The Grand Lodge of the United States of Venezuela." Each proclaimed itself completely independent and autonomous in its own part of the Masonry of Venezuela. It is expressly declared by agreement between the bodies that " The Grand Lodge of the United States of Venezuela is the Supreme Masonic authority of Symbolic Masonry in Venezuela," being made up of Delegates elected by the Lodges.

In 1921, possibly remembering the withdrawal of certain Lodges from the Grand Lodge in two separated sections to form organisations of their own, the Scottish Rite Supreme Council promulgated, as a part of its decrees, the following:

> The Grand Lodge of the United States of Venezuela governs independently, as it has heretofore done, the first three degrees, or, in other words, the Symbolic Order of the Ancient and Accepted Scottish Rite: and, therefore, it exercises the prerogatives which Article 19 of the present Constitution concedes to it as well as the powers and dignities inherent in its high Masonic authority, without the Supreme Council or any of the bodies of its dependence having any right to interfere in its deliberations.

While there is a close tie of friendship between Grand Lodge and Supreme Council, we do not believe, and indeed there is no reason for believing, that there is any insincerity in the decree quoted above.

The Lodges which withdrew formed a "sovereign Grand Lodge " of " Free and Accepted Masons of Venezuela," at Caracas, with seven Lodges; and the next year, 1919, three more formed the " Symbolic Grand Lodge of the East." Both of these are independent of the Scottish Rite.

Judge Street makes the following illuminating comment on the history of Masonry in Venezuela:

> This Grand Lodge is entirely independent and works only the first three

degrees. It exacts a belief in Deity and requires the display of the Bible on the altar.

This Grand Lodge and the Sovereign Grand Lodge of Free and Accepted Masons of Venezuela, above, recognise each other and are in fraternal correspondence. It does not however, recognise the Grand Lodge of the United States of Venezuela, claiming that the latter is under the domination of the Supreme Council of the Scottish Rite.

At first blush, these eruptions in the Masonry of Venezuela appear discouraging, but after more mature consideration we conclude that they are manifestations of a desire and purpose on the part of the Masons of that country to liberate Blue or Symbolic Masonry from the dominion of the Scottish Rite. All North American Masons should be in sympathy with these movements, as we know how very beneficial such separation and independence have proved to both Rites wherever they have been put into full operation.

It must be remembered that Venezuela, like our own country, is composed of a number of States, in either one of which theoretically, under Masonic law, there might be a separate Grand Lodge. The presence of three separate Grand Lodges in that country does not involve a violation of the wholesome doctrine of exclusive territorial jurisdiction. On the whole we consider the outlook for independent Symbolic Masonry in Venezuela as rather favorable, though we are not prepared to recommend recognition at this time.

The following is the basis of recognition of the Grand Lodge of the United States of Venezuela by the Grand Lodge of Massachusetts:

(From Proceedings of the Grand Lodge of Massachusetts, 1921, p. 438)

M.∴W.∴Melvin M. Johnson, Chairman of the Committee on Foreign Grand Lodges, presented the following report:

In Grand Lodge, Boston, December 14, 1921.

To the Most Worshipful Grand Master, Wardens and Members of the Grand Lodge:

Your Committee on Foreign Relations begs leave at this time to report concerning Masonic conditions in Venezuela.

About a year ago our Most Worshipful Grand Master received a fraternal communication from Enrique Doval Castillo, Grand Master of the body known as "Gran Logia de los Estados Unidos de Venezuela," seeking an exchange of fraternal representatives. This is a custom which Massachusetts Masonry has not adopted, for which reason we cannot grant the request in terms. Inasmuch, however, as we have never officially recognised this body as a Grand Lodge, your Committee treats the communication as a request for recognition. At least it brings this Grand Lodge to our attention and calls for a determination upon our part whether or not it should be recognised. Much time and correspondence have been required to make a full investigation.

The investigation discloses that there are two bodies now claiming jurisdiction over symbolic Masonry in Venezuela namely (1) "Gran Logis de los Estados Inidos de Venezuela," which being translated is "The Grand Lodge of

Simon Bolivar, Known as "The Liberator."

In 1828 he issued a decree by which he prohibited meetings of all secret societies, including Masonic Lodges, in Venezuela.

the United States of Venezuela," and which will hereinafter be referred to as the "Grand Lodge of Venezuela," and (2) "Gran Logia Soberano de Libresey Acceptados Masone's de Venezuela," which being translated is "The Sovereign Grand Lodge of Free and Accepted Masons of Venezuela." For convenience the latter will hereinafter be referred to as the "Schismatic Grand Lodge." The Grand Lodge which is recognised by England and which also finds place in the Swiss Year Book is the Schismatic Grand Lodge. The other body, however, is generally recognised throughout South and Central America.

HISTORY

Venezuelan Masonry has passed through many vicissitudes of war and rebellion which have been responsible for the destruction of its earlier archives. Enough remains to give every indication of probability to the traditions. Through tradition, coupled with more or less authentic fact, we learn that Venezuelan Masonry had its origin from Spain, which in turn received it from England in 1726. The Spanish Lodges worked under the jurisdiction of the Grand Lodge of England until 1779, at which date a local governing body was formed. This latter was severely persecuted by the Inquisition, but notwithstanding continued to work, and in 1809 three Lodges formed the National Grand Lodge of Spain, which body, so reports state, celebrated its sessions in the very same place in which the Inquisition formerly held forth.

In 1808 Masonry was introduced into Venezuela from Spain. In 1811 the National Grand Lodge of Spain changed its title to the Grand Orient of Spain and the Indies and under the jurisdiction of this body Lodges were working at that date in Venezuela.

From 1813 to 1820 the Grand Orient was inactive, this being the period following the French invasion of Spain when the Bourbons returned to power and all liberals were severely persecuted, a persecution ending with the Revolution of 1820. Beginning also in 1811 the movement for independence from Spain was initiated in Venezuela. Naturally the local Masonry was thrown into confusion.

Notwithstanding the trials and tribulations through which Masonry was passing, a governing body was formed in 1824 which referred to itself as the Grand Lodge with the name of "Grand Orient of Venezuela."

On November 8, 1828, the great liberator, Simon Bolivar (who, according to report, was a Master Mason), issued a decree by which he prohibited meetings of all secret societies including Masonic Lodges. Bolivar died in 1830 and Masonry again began to work openly. Many Lodges were founded. Among them one, according to tradition, was constituted by the Grand Lodge of Maryland.

In the same year, 1830, Venezuela became an independent State. In 1835 the Grand Lodge of the United States of Venezuela was formed. It has existed uninterruptedly ever since, and it is this body which has applied to us for an exchange of representatives.

This Grand Lodge of Venezuela has been since its start the sovereign governing organisation of Symbolic Masonry in Venezuela. It has ruled and governed the Craft under its jurisdiction without acknowledgement of or submission to higher authority. It has always been composed of delegates elected by the Lodges, and these in turn have elected the Grand Officers. Its decrees and sta-

tutes have always been promulgated in the name of the Grand Lodge and have not been attested by the Supreme Council as has been the case in so many Latin jurisdictions. Indeed the Supreme Council of Venezuela was not established until 1840.

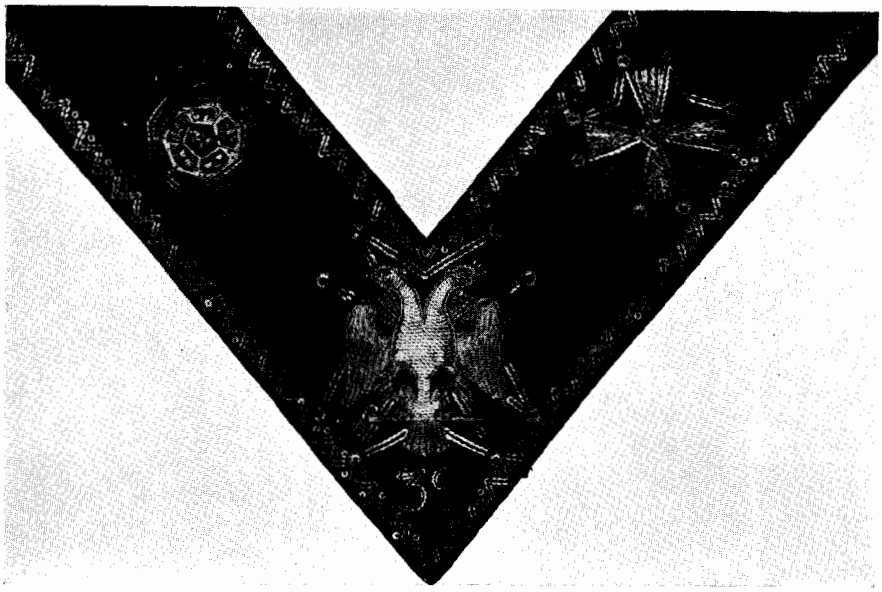
At one time or another for the purpose of preserving the continuity of the Ancient and Accepted Scottish Rite, the Grand Lodge of Venezuela has confederated itself with the Supreme Council, but it has never united with or become a part of the Supreme Council. This position is in a way analagous to the recognition of the Supreme Council by many of the Grand Lodges of the United States including Massachusetts. The Grand Lodge, however, has not at any time yielded its sovereignty to the Supreme Council.

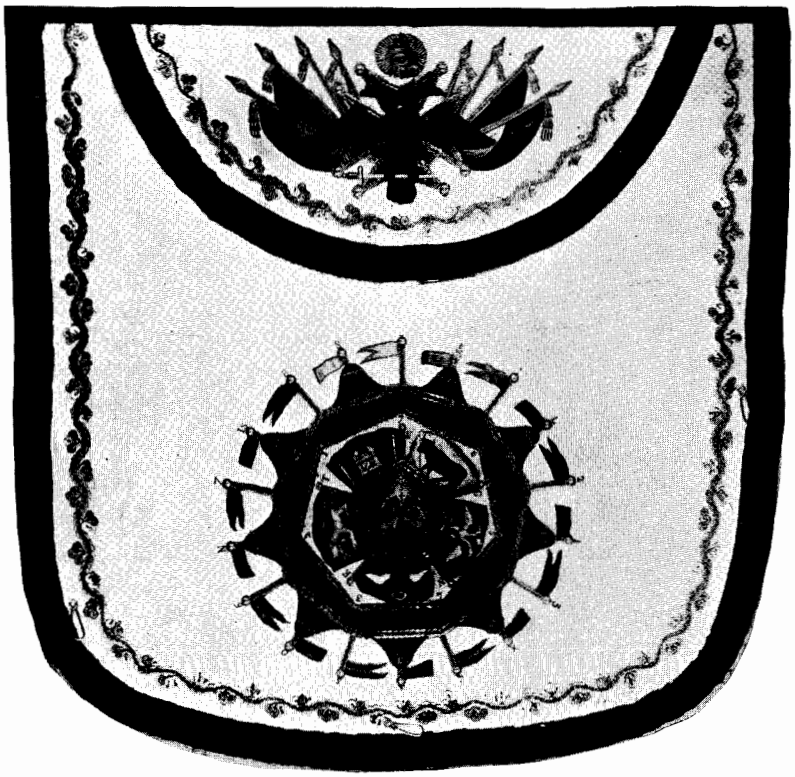
In 1851 there were sixty Lodges under the Grand Lodge of Venezuela, but in that year there was a schism. Forty-three Lodges remained faithful; thirteen joined schismatic Grand Lodge. In 1865 the schism was healed and schismatic Lodges returned to the obedience of the Mother Grand Lodge.

In 1882 the Supreme Council attempted to place itself at the head of a symbolic Masonry in Venezuela. The Grand Lodge refused to enter into any such agreement and so successfully maintained its own sovereignty that in 1884 the Supreme Council receded from its position and a new constitution was promulgated. In 1916 the constitution was revised. Article 19 of this constitution provides that " The Grand Lodge of the United States of Venezuela is the Supreme Masonic authority over the symbolic degrees and it is constituted by elected representatives named by the Lodges in the manner laid down in the statutes."

In 1918 a difference of opinion arose over internal matters. There was a certain amount of money in the Treasury of the Grand Lodge dedicated to a certain purpose. Being short of funds at the time, the Grand Lodges voted to borrow from this fund. This action in Venezuela met with the disapproval of certain of the prominent members of the Grand Lodge with the result that they withdrew and formed a schismatic Grand Lodge, upon which the Schismatic Lodge immediately made the claim that the Grand Lodge of Venezuela was not a sovereign and independent body but was rather dependent upon the Supreme Council and as such not entitled to rank as a Grand Lodge. The documents in evidence, however, seem to show conclusively that such a claim is not sound and that the Grand Lodge of Venezuela has always been sovereign and independent in Symbolic Masonry. While it is true that the Grand Lodge had entered into an agreement of confederation with the Supreme Council, such a confederation is amply proved to have been solely for the preservation of the Rite as a whole, and was not a yielding up of the powers of the Grand Lodge. Shortly after the schism the Grand Lodge repaid the money which it borrowed, above referred to, but whatever may have been done in this regard, it was only an internal matter of business administration. It was done by a majority vote of the Grand Lodge. It did not authorise a schism and it has no interest to any outside jurisdiction. It is mentioned here only to show the starting point of the present schism.

On March 15, 1921, the Supreme Council of Venezuela passed a resolution setting forth that the Grand Lodge of Venezuela has always been the supreme governing power in Symbolic Masonry, that the Supreme Council will not act in any way or manner with the Grand Lodge and that the Supreme Council recognises and concedes that now, as formerly, the Grand Lodge is the only authority





Above, Scottish Rite Collar; Below, Scottish Rite Apron; Both Reputed to Have Belonged to Simon Bolivar.

In the collection of the Grand Lodge Museum, New York.

of any kind in Symbolic Masonry. In other words, in order to clear up any misunderstanding as to the former agreement between the Grand Lodge and the Supreme Council, the Supreme Council now has formally and publicly acknowledged the absolute and complete autonomy of the Grand Lodge of Venezuela.

RITUAL

The Ritual of the Grand Lodge of Venezuela is that of the Ancient and Accepted Scottish Rite. It does not pledge allegiance to any body other than the Grand Lodge, however. It is as truly Masonic, and it adheres as closely to the Ancient Landmarks and customs of the Craft as many of our own Grand Lodges. It is far closer to the working of the Grand Lodge of England and Scotland than many of our Rituals in the United States. The difference is mainly in the lectures. There is an absence of the innovations which Preston and Webb made in the English working.

We have filed in the Grand Secretary's office documents verifying the major statements hereinbefore made, viz.:

a. A resumé of the Masonic History of Venezuela.

b. Historical Masonic documents of the year 1842.

c. A copy of the Masonic constitution of the confederated Grand Lodge and bodies of the Supreme Council for the year 1884. This confederation was known as the Grand Orient and therefore, perhaps, it is wise to point out certain of the provisions. Article 10 is as follows:

"The Symbolic Order is composed of all the Symbolic Lodges already established, or which may be established under the jurisdiction of the Most Worshipful Grand Lodge in the jurisdiction of the National Grand Orient."

Article 17 defines the functions of the Grand Lodge:

"The attributes of the Most Worshipful Grand Lodge are:

1. To legislate with absolute authority in all that concerns the Symbolic Order, making such statutes, regulations, resolutions and reports as may be judged necessary for the successful advance of the Lodges of its dependence, in conformity with the general principles stated in this Constitution.

4. To sanction the rituals for all the workings of the Symbolic Lodges."

The above seem to us to be sufficient to show the authority of the Grand Lodge.

d. The 1916 edition of the Masonic Constitutions of the Grand Lodge of the United States of Venezuela. Annexed to it is a declaration and appeal by Grand Master A. Benchetiy to all the Lodges and Masons within his jurisdiction.

The Grand Orient underwent substantial alterations on July 26, 1893, but the so-called Grand Lodge remained subordinate to the Scottish Rite bodies. The Grand Orient continued in this form until August 18, 1916, when it voluntarily dissolved and out of its fragments was formed a Supreme Council of the Scottish, and a Grand Lodge of Symbolic Masonry under the name "The Grand Lodge of the United States of Venezuela," with seat at Caracas. These two bodies, thereupon, by mutual consent announced that each was sovereign and independent of the other within their respective spheres. Latest statistics give the Grand Lodge 9 Lodges and 250 members. Address Sus. 5, No. 78, Caracas.

On December 4, 1916, the Supreme Council and the Grand Lodge con-

jointly adopted the "Masonic Constitutions of the United States of Venezuela," "Pact of Confederation," in the caption of which they are referred to as "United Constituent Bodies of Freemasonry" in Venezuela. In Article 19, it is declared that "the Grand Lodge of the United States of Venezuela is the Supreme Masonic authority of Symbolic Masonry" and that it is composed of delegates elected by the Lodges. Article 25 further says:

The Supreme Council and the Grand Lodge are under duty of mutually protecting, supporting and assisting each other by every legal means within their power in every case in which the general interests of the Institution require it, respecting as between themselves their respective jurisdictions, thereby recognising each other as Masonic Powers sovereign and independent in their respective Orders.

On January 9, 1921, the Supreme Council issued the following decree:

In view of the Grand Circular of the Grand Lodge of the United States of Venezuela of date the 4th day of the present month and having heard the conclusions of the Grand Minister of State, and in conformity with Article VI of the Grand Constitutions of 1786, the organic law of the Rite,

IT IS DECREED,

Art. 1. The Grand Lodge of the United States of Venezuela governs independently, as it has heretofore done, the first three degrees, or, in other words, the Symbolic Order of the Ancient and Accepted Scottish Rite: and therefore, it exercises the prerogatives which Article 19 of the present Constituent concedes to it as well as the powers and dignities inherent in its high Masonic authority, without the Supreme Council or any of the bodies of its dependence having any right to interfere in its deliberations.

Columbia, Formerly New Granada

The Grand Orient of New Granada was formed at Carthagena on June 19, 1833. On July 11, 1851, the Grand Orient of France passed unanimously the following resolutions:

1. That a body of Masons, having founded in the Valley of Carthagena in the Republic of New Granada in 1833 under the title of the Grand Orient and Supreme Council of New Granada for the purpose of exercising the Scottish Rite of Ancient and Accepted Masonry;

2. That that authority has advised its existence and formation to all Masonic bodies and, in particular, to the Grand Orient of France, which has acknowledged receipt of its communication and invited that body to make known its titles and constitution;

3. That, according to its documents that have been received and deposited in the archives of the Grand Orient of France, proves that the Grand Orient and Supreme Council of New Granada has been founded like all Supreme Councils and, in virtue of such rights, according to the Grand Constitution of 1786, attributes to Frederick II of Prussia, the constitution of Lodges, Chapters, Councils, Areopagos, Tribunals and Consistories, exercising the work of the Ancient and Accepted Rite;

4. That the above authority has decreed a new Masonic Constitution on August 4, 1849 and the Grand Orient of France declares the Supreme Council of New Granada to be a legal Constitution from April 19, 1833 with the right to exercise jurisdiction over all the territory of New Granada.

The Supreme Council had been exercising its rights uninterruptedly, during its existence, over what was then known as the Republic of New Granada, which consisted of the Republics of Colombia, Venezuela and Ecuador. As these Republics formed themselves into distinct nations, they each formed its own Supreme Council, leaving Colombia with the title of New Granada, now known as the Republic of Colombia.

In May 1864, General T. C. Mosquera, Valero F. de Barriga and Francisco Villal formed a Grand Central Orient of Colombia, with the object of controlling Freemasonry in the southern part of the Republic, with Bogota as the capital. They argued that, owing to the lack of communication with the several towns in the interior of the Republic, there was justification for another Supreme Council. The Supreme Council of Colombia protested and declared the new body to be illegally formed and the two Supreme Councils of the United States declared it to be illegal. The new Supreme Council, however, continued on its way, partly owing to the fact that General Mosquera was the President of the Republic, although his opponents declared that he was not a member of the 33°. In 1871 Juan de Dios Riomalo succeeded Mosquera as Grand Master.

In 1860 the original body had nineteen Lodges on its roll, among them being Lodge La Mas Solida Virtus at Jamaica. Francisco de Zubirias was Grand Master in 1865 and Juan Manuel Grau in 1871. Four years later—according to the somewhat fragmentary evidence available—the latter appears to have given way to, or to have been superseded by, Juan N. Pombo, whose name is shown in the *Calendars* as Grand Master from 1875 to 1878. In 1879, however, the name of Juan M. Grau again figures in the lists, whilst that of Juan N. Pombo disappears. Full details are given in the *Calendars* with regard to the Masonic dignitaries of Colombia during the supremacy of either ; and, as Grau is not mentioned, whilst Pombo was uppermost, and vice versa, it is probable—considering the manner in which Masonry and politics blend together in the Spanish Republics—that they were rival candidates for power in more ways than one.

Apparently the two bodies patched up their differences for, in 1879, Juan M. Grau was at the head of both, with the title of Sovereign Grand Commander and Sublime Grand Master of the Order. The Secretary General (or Grand Secretary) was also for a time the same for the two bodies, though there was always a separate Lieutenant Grand Commander (or Deputy Grand Master) at Carthagena and Bogota. In 1883, Leon Echeverria was elected Grand Master of the Order, an office which he continued to hold, according to the *Calendars* of 1886, where, however, his name was also shown as Sovereign Grand Commander of the Supreme Council at Bogota, "founded in 1827," whilst that of Juan M. Grau is similarly shown as the head of

the Supreme Council of Carthagena, "founded in 1833." An English Lodge—Amistad Unida, No. 808—established in 1848, existed at Santa Martha. Other foreign Jurisdictions were formerly represented. Lodge Les Philadelphes, No. 151, was erected at Colon-Aspinwall by the Supreme Council of France in 1858 and the Isthmus Lodge by the Grand Lodge of Massachusetts in (or before) 1866. Both these Lodges, however, have ceased to exist.

Several attempts were made to form a Grand Lodge of Colombia and the initiative was taken by the Freemasons of Barranquilla, on the coast of the Republic, where there is more liberty and less clerical influence. On July 20, 1917, four Lodges, two of which had their Charters from the Supreme Council of New Granada (Colombia) and two from the Supreme Council of Bogota, formed the Provincial Grand Lodge of the Department of the Atlantic, Calle of Barranquilla; and, later, on January 10, it declared itself as the National Grand Lodge of Colombia, notwithstanding protests from the Supreme Council of Colombia.

This Grand Lodge has become stronger with the passing years and is recognised as regular by the British Grand Lodges of Arkansas, Louisiana, Kansas, Massachusetts, New York, New Jersey, North Carolina and the Philippine Islands.

On November 30, 1919, several who had until then been loyal to the Supreme Council of Colombia, formed the Grand Lodge of the Republic of Colombia, maintaining that the National Grand Lodge was not legally Constituted and that the territory was unoccupied. This step was also opposed by the Supreme Council of Colombia.

The Grand Lodge of the Republic of Colombia at Bogota is growing in strength. It is recognised by the British Grand Lodges and by New York, Oregon, North Carolina and Massachusetts.

Later, the Supreme Council at Carthagena invited a few Lodges there to form a Grand Lodge under its auspices, which event took place on January 1, 1920. The Grand Lodge of Colombia at Carthagena continues to grow stronger. It is recognised by the British Grand Lodges and by Louisiana, New York, and North Carolina.

In 1935 the *Foreign Correspondence Report* of the Grand Lodge of North Carolina contained the following:

We have a formal announcement of the formation, on December 16, 1934, of the fourth Grand Lodge in Colombia, South America. There had been some confusion in this Republic, in Masonic circles, for quite a while, the nature of which confusion it is not profitable to attempt to analyze here. In the South American and Central American countries means of communication are none too good between distant cities and towns; and when Grand Lodges meet, their acts often receive scant consideration from some of the more remote Lodges. Then somebody wants to know why these Lodges have not done so and so, and the Lodges are liable to censure for matters in which they are not interested or which they do not understand—and trouble starts.

Grand Lodge. There was one Grand Lodge in Cartagena, another in Bogota, and a third in Barranquilla; so why should they not have theirs? We read that there are also four " Trianges," one at Jerico, one at Sonson, a third at Puerto Berrio, and a fourth at Rio Negro. We suppose these will ere long become Lodges, too.

The Grand Lodge of Medellen adopted the North Carolina Standards.

Ecuador

The following is taken from the Proceedings of the Grand Lodge of Ecuador and is by an official writer, Bro. Fichtenfels:

The earliest information that we gather of Ancient, Free, and Accepted Masonry in the Republic of Ecuador, is found at the end of the eighteenth century, when, still under the Spanish Regime, José Pérez, born in Guayaquil, was accused before the Royal Government of being a Mason. According to the judicial documents, kept by the " Biblioteca Nacional de Lima." It is known that, fortunately for him, he could not be found; it being stated that Pérez escaped into Brazil, through the Amazon forests.

It is equally known, through the writings of Emilio Gondrón in his detailed narration of the part played by Masonry in the independence of the American Continent, that in the year 1808, fourteen years before the battle of Pichincha was fought, a victory that gave Ecuador its independence from Spain, there was in Quito a Lodge, under the name of " Ley Natural " under the authority of the Masonic Body of Neuvo Reino de Granada.

In 1821, a few months after the Province of Guayaquil had proclaimed its independence, the first Guayaquil Lodge was founded.

Thirteen years later, in 1843, a new Lodge was founded in Guayaquil, also under the Jurisdiction of Neuva Granada working under the name of " Centro Filantrópico."

In the year 1857 the Grand Orient of Peru organised a Lodge in Guayaquil, under the Scottish Rite, a Symbolic Lodge and a Chapter of eight degrees as stated by Brother Albert Galatin Mackey, M.D., 33°, in his " Encyclopedia Masonica y su relación con las Ciencias." The works of these bodies had to be stopped on account of the persecution of the catholic priests. The Lodge worked under the name of " Filantrópia " as the previous one; its worshipful master being Brother José Maria Molestina Roca 18°.

Knowing of the existence of this Lodge, Gabriel Garcia Moreno sought admission, but as he pretended to be admitted as a master mason, his request was refused. Taking the refusal as an offense, it is clearly understood why, later on, when he was President of the Republic, he issued a decree " that all Masons be courtmartialed."

During the Government of Garcia Moreno, the Church ruled, and all the priests were his closest friends. As a result masonic activities in this period were nil.

Only in the year 1878, when General Ignacio de Veintimilla started the liberal transformation, several masons, mostly foreigners, obtained a permit

from the Grand Orient of Peru to open a Lodge in Guayaquil. This Lodge worked under the name of " Redención," and its existence was known to the President, but later, in order to be on the side of the Church, and to satisfy social demands, he made it known that unless masons would close the Lodge, he would have to close it. In order to prevent a fatal result, seeing that the President had lost his Liberal faith, and the energy to permit them to continue with the Lodge, the brethren had to abandon their work.

Masonry was at a standstill during the period of the Conservative Party, until the fall of the same in 1895. Masonic activity started with the return of the Liberal Party headed by Brother General Eloy Alfaro 30°, the " Great Fighter," who played a most important role in the history of Ecuador. The Lodge " Luz del Guayas " was formed on January 31, 1897, and received its charter from the Grand Lodge of Peru April 2, 1897. This worshipful Lodge has been active ever since up to the present time. From its members, two other Lodges were founded later.

It is in this period that Brother Colonel Gaspar Almiro Plaza, at present an active member of the Supreme Council of the 33°, one of the most prominent Masons in Ecuador, gathered the many Masons in the city and organised several bodies of the Scottish Rite, all under the jurisdiction of the Supreme Council of Peru.

Continuing his good work, Brother Plaza selected several Masons, and obtaining the necessary permission established, in Guayaquil, the Lodge " Filantropia del Guayas " No. 2, in commemoration of the old Lodge of 1860. At the same time there was in Quito a Lodge " Luz del Pichincha " that was conducting work in an irregular manner, because of not having fulfilled all the requisites. Brother Plaza obtained from the Supreme Council of Peru the regularisation of all the members of the Quito Lodge in the year 1906. Being in Quito, Brother Plaza founded another Lodge, giving it the name of " Ley Natural," in commemoration of the one founded in 1808. This further progress in Masonry, in a city completely overrun with priests, took place the 31st of December, 1906.

After a long transitation, the Supreme Council Confederated 33°, of Peru, invested with this degree several prominent Masons and organised the Supreme Council Confederated 33° of Ecuador, which was duly installed the 24 July, 1910. All other Supreme Councils in the world have recognised the Supreme Council of Ecuador, and are in fraternal relations with it.

The Supreme Council Confederated, 33° of Ecuador, being duly constituted and its authority recognised, took over into her jurisdiction all the Simbolic Lodges established in Ecuador, and working in the Scottish Rite: except Lodge " Luz del Guayas " No. 10, dependent of the Grand Lodge of Peru.

Two new Charters were granted by the Supreme Council in 1917. The first one was " Eloy Alfaro Lodge," No. 5. The other Lodge was " Luz de América."

Since 1916, it was felt the necessity of founding the Grand Lodge of Ecuador and subordinating to it the three symbolic Lodges, leaving the degrees 4 to 32 to the jurisdiction of the Supreme Council of Ecuador. Several members of the Lodge " Sucre," No. 1, worked enthusiastically to obtain this end, and obtained that the Lodges " Filantrópia del Guayas " No. 2, " Eloy Alfaro " No. 5, and " Luz de América " No. 6, support their intention. Also " Lodge Bolivar " No. 4, was founded in Quito in the year 1909, under the auspices of the Spanish

Modern Rite, which was not recognised by the Universal Masonic Bodies.

Unfortunately, the work started by this newly organised Grand Lodge did not last, because of certain irregularities, which were not at first perceived. As a result, the subordinate Lodges lost the enthusiasm of its work, and were closed. The only survivor was " Luz del Guayas " lodge under the jurisdiction of the Grand Lodge of Peru.

This failure did not discourage the good brethren who desired to obtain the benefits of a well organised Grand Lodge of Ecuador, and the recognition of the Universal Grand Bodies. Taking into-consideration the previous experience, the Masonic Members, headed by the " Luz del Guayas," appealed to the Grand Lodge of Peru, for its patriotic desire. The Grand Lodge of Peru, recognising the justice of it, promised to support the Ecuadorian Masons. Toward this end, they granted permission for two new Lodges to be founded, under their jurisdiction, and sent Brother Mauel Pérez Rosas, the Grand Secretary of Peru, to organise the work regularly.

Shortly after, the Grand Lodge of Peru granted the Charters to these two Lodges, and in March 6, 1921, they delegated the several members to meet in Convention with the purpose of organising the Grand Lodge of Ecuador, independently of the Grand Lodge of Peru, and to have jurisdiction over all the Lodges in its Territory.

In an extraordinary meeting of The Grand Lodge of Ecuador, on March 25th, 1922, a petition from Masons of the city of Quito was received to found a Lodge in that city. They named it " 24 de Mayo " in commemoration of the battle of Pichincha, deciding battle in the Independence of Ecuador.

On September 6, 1922, the Government of Ecuador presided by Dr. José Luis Tamayo, by its degree No. 926 approved the Constitution and Statutes of the Grand Lodge of Ecuador, and recognised it as a legal institution.

In 1896, there was formed at Guayaquil, under the auspices of the Grand Lodge of Peru, the Lodge " Luz de Guayas," No. 10, there being at that date no Grand Lodge in Ecuador. This Lodge received its charter on April 2, 1897. As the years passed its membership increased slowly and it gradually drew to itself, despite the opposition of the clericals, many of the leading merchants, financiers, journalists, professors and army and navy men.

Within the last few years, the Grand Lodge of Peru sent a special deputy to Guayaquil to counsel the Masons there as to the proper procedure for the formation of a Grand Lodge. He advised the creation of two new lodges under charters from the Grand Lodge of Peru. Accordingly Lodges " Cinco de Junio," No. 29, and " Oriente Ecuadoriano," No. 30, were formed. It is stated that these three were then the only " regular " Lodges in Ecuador. We presume there were Scottish Rite Symbolic Lodges subordinate to the Supreme Council, but it is in all probability true that these were the only independent Lodges or the only Lodges subordinate to a regular Grand Lodge. They were, therefore, the only ones necessary to be invited to participate in the formation of the Grand Lodge.

Accordingly these three Lodges selected delegates to a General Assembly which convened at Guayaquil on March 5, 1921, 8 p.m., with full representation from each Lodge. Juan Molinari was chosen president and Miguel E. Rabascal, Secretary.

The Assembly then adopted and dispatched to the Grand Lodge of Peru a

Petition praying its consent to the formation of a Grand Lodge of Ecuador and asking that a Deputy with full authority to act be sent to constitute the new Grand Lodge. In this Petition, the Assembly declared that the Grand Lodge would " teach the people to depart from fanaticism and superstition." The constitution, By-Laws and Ritual of the Grand Lodge of Peru were temporarily adopted. The Grand Lodge of Peru cheerfully and promptly released the Lodges from allegiance to it and unanimously consented to the formation of the new Grand Lodge, and commissioned a Deputy to constitute it.

Accordingly, on June 19, 1921, the " Grand Lodge of Ancient Free and Accepted Masons of the Republic of Ecuador " was solemnly constituted with jurisdiction over the three Symbolic Degrees only, viz.. Apprentice, Fellow Craft, and Master, throughout the territory of Ecuador.

On July 29, 1921, another Lodge, " Pacific," No. 4, in which the work is carried on in English, was regularly installed under a charter from the new Grand Lodge, giving it 4 Subordinate Lodges, with 77, 50, 48 and 8 members respectively, or a total of 183 members. This Grand Lodge was recognised by Louisiana at its 1922 Annual in February last.

This is, of course, a weak body in point of numbers, but we have carefully read all the proceedings leading up to its formation and its printed constitution, laws and regulations, and we can see no reason why it should not be recognised.

Peru

It is traditionally asserted that Freemasonry was introduced into Peru about the year 1807, during the French invasion, that several Lodges were at work until the resumption of Spanish authority and of Papal influence in 1813, when their existence terminated. But the authentic history of Peruvian Masonry cannot be traced any earlier than 1825, when the independence of the Republic, declared in 1820, was completely achieved. In that year, General Valero, a member of the Grand Orient of Colombia at Santa Fé de Bogotá (New Granada), visited Lima and, as the representative of that body, proceeded, in the first instance, to legitimate the Lodges and Chapters which had already been established in the new Republic, afterwards to found and organize others. At this time there appear to have been four Lodges at the capital, and nine others were soon after erected in the provincial towns : Lima—*Paz y Perfecta Union*, 1821 ; *Orden y Libertad*, 1822 ; *Virtud y Union*, 1823 ; and *Constancia Peruana*, 1824 ; Cuzco—*Sol de Huayna Ccapac*, 1826; Lambayeque —*Union Justa*, 1826 ; Pinra—*Constancia Heroica*, 1829 ; and Ica—*Filosofia Peruana*, 1829. Five other Lodges were also formed about the same time in Arequipa, Trujillo, Cajamarca, Puno and Huamachuco respectively, but their names and dates of constitution have passed out of recollection. Thus the course of descent of Masonry in Peru was from Spain to Venezuela, from Venezuela to Colombia, thence to Peru. Its base is, therefore, Spanish, yet, from an early date, English and American Freemasonry have influenced very strongly that of Peru.

A Supreme Council of the A. and A.R. 33° was instituted at Lima in 1830 by

the senior (local) member of the rite, José Maria Monson, Roman Catholic Chaplain in the Army of Independence, afterwards a Canon in the Cathedral of Trujillo. In the following year—June 23—Deputies from the Supreme Council 33°, the Consistory 32°, the Areopagus 30° and the Chapters 18°, together with the Masters and Wardens of the Lodges, assembled in the capital under the presidency of the Sovereign Grand Commander of the Scottish Constitution and established a Grand Lodge, with Thomas Ripley Eldredge as Grand Master. The *Constitutions* were settled on August 11, 1831, when it was unanimously resolved to substitute for the title Grand Lodge, that of Grand Orient of Peru. Shortly after this, owing to the political disturbances, there was an entire cessation of Masonic labour.

In 1845, after a recess of some twelve years, a few metropolitan Brethren, members of the Lodge *Orden y Libertad* and of a Rose Croix Chapter, met and continued to work regularly until November 1, 1848, when a General Convention of Masons was held and the Grand Orient was revived. In 1850 the Grand Orient again assembled and sanctioned a Constitution for the government of the Lodges. Marshal Miguel San Roman—afterwards President of the Republic—was Grand Master of this Grand Orient until 1852, but the Supreme Council 33° not only held aloof from its proceedings, but apparently ignored even its existence.

On July 13, 1852, the supreme Masonic body was reorganized under the title of Grand National Orient of Peru and the members of the so-called high Degrees recovered their supremacy. At this meeting twenty-five Brethren represented the Supreme Council, Consistory, Areopagus and the Rose Croix Chapters. There were also present the Masters and Wardens of three Lodges—*Orden y Libertad* and *Estrella Polar*, of Lima; and *Concordia Universal* of Callao. Of these, the first named was founded in 1822, the second (by the Grand Orient over which Marshal San Roman presided) in 1850–2, the third (by the Supreme Council of Peru) in 1852.

In the same year (1852) a Royal Arch Chapter—*Estrella Boreal*—No. 74 on the roll of the Grand Chapter of Scotland, was established at Callao. This, however, was not recognized by the Supreme Council of Peru, nor was it allowed a voice in the deliberations of the Grand National Orient.

In 1855 a new Lodge under an old title—*Virtud y Union*—was erected at Lima by Charter of the Supreme Council 33°.

New Statutes were promulgated by the Grand Orient May 5, 1856. These were very defective, consisting only of some disjointed extracts from the laws of the Grand Orient of Venezuela and placed the government of the Fraternity entirely in the hands of the Supreme Council 33°. At this time there were seven Lodges holding Warrants from the Supreme Council—acting on behalf of the Grand National Orient. Of these five were in Peru, one each in Ecuador and Chile. Additional regulations, framed with the especial object of restraining certain irregularities which—it was alleged—had penetrated into the Lodges, were enacted in May 1857. The new Statutes caused the cup of indignation to overflow and three Lodges—*Concordia Universal*, *Estrella Polar* and *Virtud y Union*—on June 3, 6 and 10 respectively ensuing, declared their independence. These were joined by others

to the number of fifteen and a Grand Lodge was erected at Lima, November 20, 1859. In 1860 there was another schism in the Supreme Council and the seceders, with the Grand Lodge, formed a Grand Orient and Supreme Council under a Charter from the Grand Orient of Colombia (New Granada). In 1863, however, dissensions arose in this body and it passed out of existence.

Irish Lodges were established at Lima in 1861 and 1863 and several foreign Jurisdictions soon after became represented. Among these Scotland is entitled to the first place, having chartered no fewer than thirteen Lodges. Under the Grand Lodge of Massachusetts a Lodge was formed by dispensation at Arica in 1866, but is now extinct. The Grand Orient of Italy and the Grand Lodge of Hamburg each had a Lodge at Lima, the Italian Lodge bearing the name *Stella d'Italia* and the German one *Zur Eintracht* (Concord).

The Supreme Council reorganized the Grand Orient, but again suppressed it in 1875 and sentenced the opponents of this summary proceeding to "perpetual expulsion." The sentence was revoked in 1881, the Grand Orient once more revived and the Lodges placed under it. This gave umbrage to the latter, who contended that even if the Supreme Council was justified in separating itself from the Lodges, it could not possess the right of turning them over to any other body. Ultimately, in March 1882, five Lodges met in Convention at Lima and organized the Grand Lodge of Peru. Four out of the five Scottish Lodges at the capital are said to have given in their adhesion on May 31 and, shortly after, a Lodge was established at Guayaquil in Ecuador. This Grand Lodge is entirely independent, controls only the first three Degrees and works them according to the York ritual. It denies the right of the Supreme Council to form Symbolic Lodges where a regular Grand Lodge exists. It exacts of its initiates a belief in the Deity and displays the Bible on the altar. It does not seem, however, to have made great growth and is still weak in numbers and influence.

On June 13, 1897, Grand Master Christian Dam promulgated a decree substituting the *Book of Constitutions* on the altar in place of the Bible. Quite a furore was raised by this action in Peru and abroad. Many Grand Lodges severed relations with Peru, an action which, in some instances, has continued to this day. However, those in Peru, who objected to the action of the Grand Master, were able just one year later—June 12, 1898—to reverse it and a decree was promulgated abrogating the decree of 1897. In March 1899, England repealed her resolution of non-intercourse and other Grand Lodges took like action.

The Grand Lodge of Peru is now recognized by the Grand Lodges of England, Alabama, California, Connecticut, District of Columbia, Iowa, Kansas, Louisiana, Maine, Michigan, Montana, North Dakota, Ohio, Oklahoma, Oregon, South Dakota, Vermont, North Carolina, Massachusetts, Cuba, Costa Rica, Canada, Philippine Islands, Victoria.

Bolivia

In 1875 a Lodge was Chartered by one of the competing Jurisdictions in Lima and is possibly included among the four Lodges in Bolivia under the Grand Lodge of Peru.

On November 20, 1929, there were in Bolivia seven Masonic Lodges under the Constitution of the Grand Lodge of Chile. On that date, the Grand Lodge of Chile granted to these seven Lodges a special Dispensation to organise the Grand Lodge of Bolivia, which Dispensation was transmitted to them and they proceeded to act upon it in due course.

On June 24, 1931, the Grand Lodge of Bolivia was formally organised by the Installation of its Officers under the patronage of the parent Grand Lodge of Chile, the constituent Lodges therein being the seven Lodges referred to, of the Chilean Constitution.

The Grand Lodge of Chile is duly recognised by the Grand Lodge of North Carolina. The Grand Lodge of Bolivia in beginning its Masonic life has adopted the standards of Masonic regularity which North Carolina set up ten years ago, and which were translated into Spanish soon afterwards and were broadcast throughout South America and exerted a profound influence in all Latin America.

The Grand Lodge of Bolivia requires that all of its Lodges exact of every member thereof unqualified belief in the Grand Architect of the Universe. It requires that all candidates be obligated upon the Volume of the Sacred Law. It makes Masons of men only, and forbids intercourse with all bodies alleged to be Masonic which admit women.

This Grand Lodge is a sovereign and independent body, having exclusive and undisputed control over the Symbolic Lodges within its Jurisdiction, and it does not divide or share its authority with any other organisation or body claiming to be Masonic. It exercises supreme control over the Degrees of Entered Apprentice, Fellow Craft and Master Mason in its Jurisdiction, and it thus divides the work of the Degrees and teaches the legend of the Third Degree.

The Grand Lodge in its declaration asserts that the Three Great Lights are always displayed in Lodge when open, and that the discussion of politics or religion is strictly prohibited in Lodges. What it sets out as the Ancient Landmarks is not stated, but these are strictly observed.

Argentine Republic, or Confederacy of La Plata

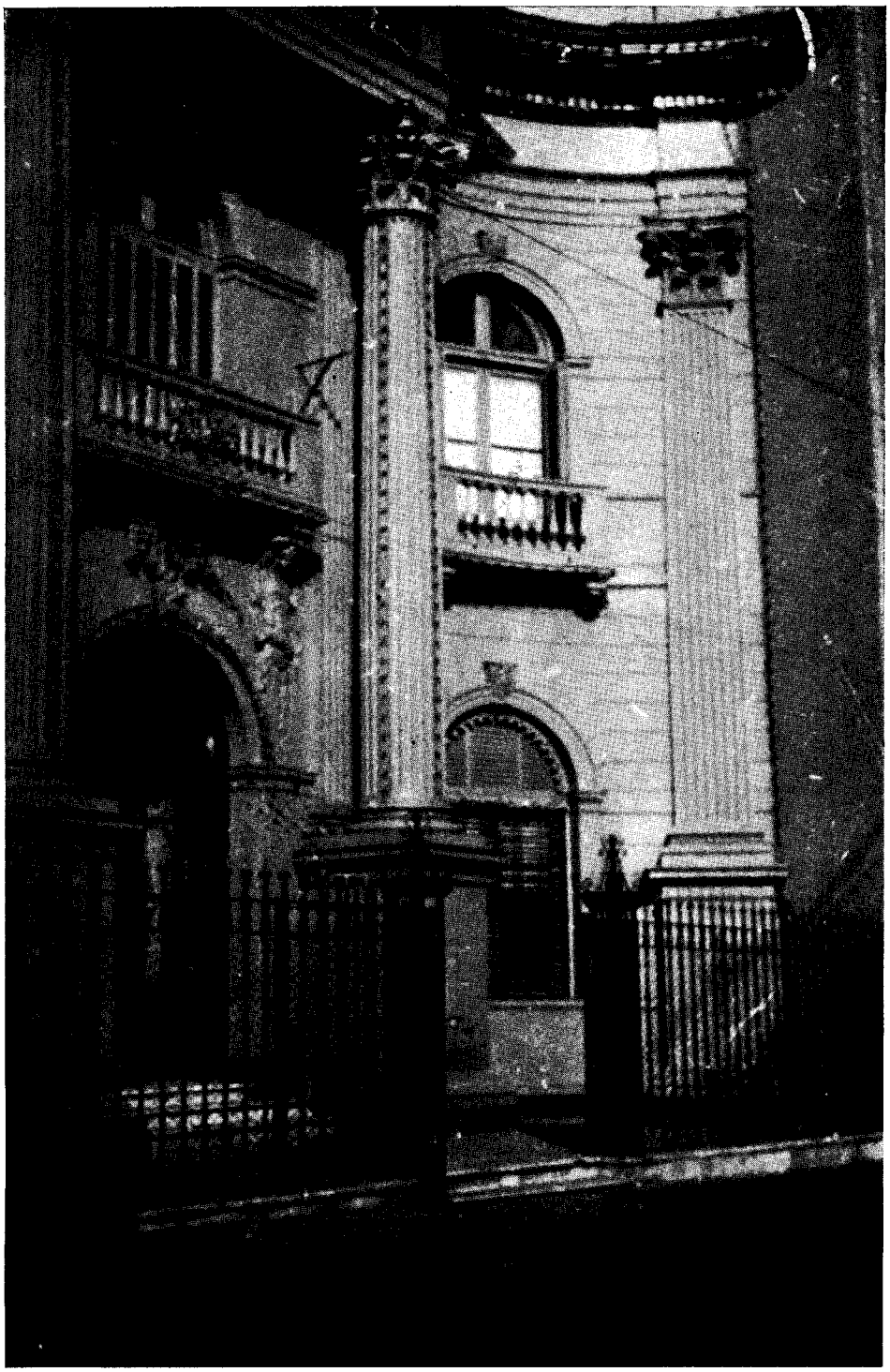
The Province of Buenos Ayres, after forming for some years a distinct State, re-entered, in 1860, the General Confederacy of La Plata, or Argentine Republic, of which it constitutes the head. The Masonic history of the allied States down to the year named may very briefly be summarised. A Lodge—No. 205, Southern Star—was chartered at the city of Buenos Ayres by the Grand Lodge of Pennsylvania, September 5, 1825. This capital, as the largest town and the outlet of all

the trade of the Republic, has always exercised a preponderating influence in the formation and execution of the intrigues, conspiracies and insurrections, which constitute the political history of the Confederation. From the close connexion, therefore, between Masonry and politics, found subsisting in all parts of South America, save in the Lodges under the English Constitution, it will excite no surprise that, without exception, all the early Lodges in La Plata, of which any trace exists, were held at Buenos Ayres. Some were in existence there in 1846, but, about that time, the political aspect becoming gloomy in the extreme, their labours were suspended.

Two Lodges bearing the same name—L'Amie des Naufragés—were established by the Grand Orient of France in Buenos Ayres and Rio de la Plata respectively in 1852. The example thus set was followed by the Grand Lodge of England, under whose authority the first of a series of Lodges was erected in 1853, viz. Excelsior Lodge, No. 617. In 1856, there seems to have been in existence a body claiming the prerogatives of a Grand Lodge. It practised the Ancient and Accepted Rite, but was never recognized by the family of Supreme Councils and soon ceased to exist. Two years later—April 22, 1858—a Supreme Council and Grand Orient of the Argentine Republic was established at Buenos Ayres by the Supreme Council and Grand Orient of Uruguay, at Monte Video.

About this time—so at least it is gravely related—" the Roman Catholic Bishop [at Buenos Ayres] fulminated a Bull against all Masons within his bishopric; he went the length of declaring the marriage contract dissolved and absolving the wife *a vinculo matrimonii*, in all cases where the husband refused to renounce Masonry. Some parties, as high in temporal authority as the Bishop was in spiritual, appealed from this decree to Pope Pius IX at Rome. After waiting a long time for a reply or decision upon the appeal and receiving none, an inquiry was instituted as to the cause of the delay, when it was found, to the great satisfaction of the Roman Catholics of La Plata, who were unwilling to bow to the behests of the Bishop, that in 1816, the venerable Pontiff—then a young man—received the Degrees, and took upon himself the obligations of Masonry!" The full story is told in Dudley Wright's *Roman Catholicism and Freemasonry*, pp. 172–4. See also the *World-Wide Register*, p. 528. A statement of similar character was made long before by J. L. Laurens in his *Essai historique*, with regard to Pope Benedict XIV, of whom it is related that, being himself a Freemason, he, not unnaturally, mitigated in some slight degree the rigour of the Papal edict against the Craft, which had been launched by his immediate predecessor, Clement XII.

In 1861 a treaty was concluded between the Grand Lodge of England and the Grand Orient of the Argentine Republic. This empowered the former to establish Lodges in La Plata and to appoint a District Grand Master to rule over them. The Rev. J. Chubb Ford presided over the English District Grand Lodge until 1867, when he was succeeded by R. B. Masefield, who was followed by Dr. George John Ryan, C. Trevor Mold and F. H. Chevallier Boutell. In 1914, the name of the District was altered to that of South America, Southern Division, and F. H.



Masonic Temple, Buenos Aires.

Chevallier Boutell retained the position until 1927, when he resigned and W. E. O. Hazell was appointed his successor.

Some trouble was caused in 1868 through the establishment of a Lodge under the name of Italia and the authority of the Grand Orient of Masonry in Italy located at Florence. Protest was at once made by the Supreme Commander of the Argentine Republic against this violation of long-established Masonic law, to which no reply was made. The worst feature of the proceedings was that one of the members to whom the Charter was granted was an expelled member from one of the city Lodges, while other rejected candidates or expelled members generally were admitted into the Italia Lodge (see *The Freemason*, July 17, 1869).

During the fatal cholera epidemic—December 1867 to February 1868—when more than four thousand persons became victims, the Freemasons formed the Sociedad Masonica de Socorros, under the presidency of Daniel Maria Cazon, Sovereign Grand Commander of the Ancient and Accepted Rite. Over 26,000 dollars was subscribed by the Order and the Committee visited over 300 families, furnishing them with medicine, medical advice, food and clothing and burying the dead: they also sent funds and assistance to several towns in the country where the epidemic was raging (see *The Freemason*, July 10 and 17, 1869).

About 1877, the invariable rebellion of the Lodges against the domination of the Supreme Council 33°, which is always met with in the histories of Grand Orients, occurred in Buenos Ayres. There appears to have been both a protest and secession, but without in this case culminating in any definite result.

There were some 13 Lodges under the Grand Orient of La Plata in 1860, 39 in 1878 and 60 in 1886. There are 13 Lodges under the Grand Lodge of England in Buenos Ayres and the same number in other parts of the District.

Paraguay

When this country proclaimed its independence of Spain, the reins of government were seized by Dr. Francia, a well-meaning despot, who, during his long administration, carried into effect his ideas of advancing the material interests of the state by shutting it off from all communication with the outer world. Under his government Paraguay was, for a long period, as effectually closed as Japan had been before it. The same exclusive policy, though without carrying it quite so far, was pursued by his successor, Don Carlos Antonio Lopez. The latter was followed in turn by his son, Don Francisco Solano Lopez, whose action involved the country in the disastrous war of 1864–70 with Brazil, Uruguay and the Argentine Republic. This war cost Paraguay nearly one-half of its territory and reduced its population from nearly a million and a half to about 220,000, of whom only 29,000 were men. If, conjointly with this, we bear in mind that Paraguay is the only country in South America without any seaboard, it will occasion no surprise that the traces of Masonry in the existing Republic are so faint as to be almost indistinguishable. The population of Asuncion, the capital, had fallen after the war from nearly 50,000 to about 10,000 of whom 3,000 belonged for several years

to the Brazilian army of occupation. The Masonic *Calendars* of 1881–2 show a Lodge under the Grand Orient of Brazil as existing at Paraguay, but whether composed of natives or of the Brazilian garrison is a point upon which statistics leave us wholly in the dark.

The following is quoted from the report of Bro. John H. Cowles, Past Grand Master of Kentucky, who made a personal investigation of conditions:

The life of Masonry in Paraguay has been as hectic as the life of the country. Its early introduction as to authenticity is much mixed with legend, memories of the elder generation, and a few documents now known of. While proof is lacking, it is undoubtedly true that Lodges functioned in Paraguay before its war of 1866–1870, using both the French and Italian languages, but no knowledge is extant as to what Grand Masonic power established them, maybe Brazil. There were Lodges also using Portuguese which had their authority from Brazil. While in Asuncion I was presented with several documents of interest and to which reference is now made, viz.: A circular issued November, 1871, by the " Grand Orient and Supreme Council " of Paraguay, announcing its own establishment, and stating that the Grand Orient of Brazil had instituted " Fe " (Faith) Lodge in Asuncion in May 1869; that in July 1871, a Rose Croix was created from members of this Lodge. They declared themselves independent and divided Fe Lodge into four Symbolic Lodges. In Humaita, another Lodge was at work, said to be irregular; but no explanation given about it, and it was made regular, or healed as to membership while at Cerrito, another Lodge existed, presumably regular, but nothing said about how it originated. Three Lodges were organised out of the one at Humaita which made a total of eight, and these were formed into the " Grand Orient and Supreme Council " of Paraguay. Another is a printed balustre, dated November 15, 1871, giving the names of the officers of all the bodies, Grand and Subordinate, which include those of the eight Lodges mentioned. These papers are signed by Jose Garcia y Picos, Grand Secretary General, and Joaquin Jose Mondes Sampaio, Grand Chancellor and Keeper of the Seal. The name of Dr. Juan Adrian Chaves is printed as Sovereign Grand Commander; also printed is the name of Rev. Padre (Priest) Maestro Benedicto Conti as Grand Hospitaler. Another document is a written certificate with a red seal, stating that this priest, a chaplain in the Navy, is a member of the Supreme Council. There are three patents, or diplomas, of Joaquin Jose Mendes Samjoaio, one issued by a Lodge under the Grand Orient of Brazil, stating that he was made a Master Mason in 1865, age of twenty-two years; the second stating he was given the 30°, September 1872. This was issued by the Supreme Council of Paraguay, and signed M. Juan Adrian Chaves, Grand Master, Sovereign Grand Commander; the third issued by the Supreme Council to him as receiving the 33°, dated September 1874, signed the same way; still another document is a printed one, with a heading of the Grand Master Grand Commander of the Order of Masonry in Paraguay, and signed officially by Dr. Juan Adrian Chaves. Written authority is given in a letter to Sampiao by the Grand Commander to confer the 31st, 32nd and 33rd Degrees on Christian Heisicke, January 26, 1895, whose name appears as Grand Commander in 1896 and 1901 on a typewritten balustre of officers, for what is designated as the four periods in Para-

guayan Masonry, 1870–1874, 1896–1901. Another document is a patent, issued 1874, to a Brother whose name is undecipherable, by the Lodge Cruz under the obedience of the " Supreme Council and Grand Orient of Paraguay." Note that the words " Supreme Council " appear in this name before the words " Grand Orient."

In 1887, Aurora del Paraguay Lodge was established in Asuncion by authority of the Grand Orient of Uruguay. Later the second one was instituted, named Sol Naciente. Then three Lodges were created, authority doubtful, maybe under different authorities, Universo, Libertad and Frederick the Great, and they formed the Grand Orient against the protest of Uruguay, which considered them irregular, as they probably were. Sol Naciente Lodge joined with them voluntarily in this organisation. Afterward, though, the Grand Orient of Uruguay made them regular and then Fe Lodge united with them and this is the present Masonic Grand authority of the country. The date of this action by Uruguay was in 1895 and on January 3, 1896, it declared it regular with recognition. About 1906 Sapaena Pastor was Grand Master and Grand Commander. Anyway, it was during his occupation of that double office he decreed that the Bible should be removed from the altars and the decree was generally followed. One Lodge, which works the York Rite Blue Degrees, and instituted in recent years, requires the Bible on its Altar. In 1923, the name was officially changed from Grand Orient to Grand Lodge, and the Supreme Council and Grand Lodge were henceforth to be each sovereign and independent. This was originally to be the case but was not actually put into effect until the above date.

The Supreme Council has 13 Active Members at present and 9 Thirty-thirds; that is, those who have received the degree. They have the same standing as our Honorary Thirty-thirds, but they are not so designated. Their Honorary Members are those of other Jurisdictions they have elected as Honorary Members, and it is difficult to explain why we call our own members Honorary. There are only about 100 members in all grades above the fourth. Of course they use the Scottish Rite in the Blue Lodges, and there are not over 150 altogether in the 6 Blue Lodges, 4 of which are in Asuncion. They estimate, however, that there are some two or three thousand Masons in Paraguay who have been made in these Lodges from time to time and have dropped out. The field is very limited, and not a great deal of activity, besides dissensions continually disturb them, dissensions arising usually over trivialities. This is not so strange, for very few Paraguayans are Masons and the membership is English, Scotch, Dutch, German, Boer, Agentine et al, and each wants to follow the customs of Masonry in the countries they come from. There are a few American Masons in the country, but as the Grand Lodge is not recognised by any American Grand Lodges, they do not participate. The Grand Lodge of England is in relation of amity though, and exchanges Representatives.

An official document sent out by the Symbolic Grand Lodge of Paraguay, in 1934, contains a declaration of principles from which the following is taken:

The inviolability of human right in all its forms.

The existence of one great Creator whom we worship under the name of The Grand Architect of the Universe. We recognise as the three great lights of

Masonry, the Volume of the Sacred Law, the Square and the Compass, which must be on the altar when the Grand Lodge and its subordinate lodges are working.

. . . It prohibits the discussion in its lodges when at labour, of religious controversy or militant politics. It combats ignorance in all of its forms. . . . It is essentially philosophical and philanthropic. . . . It works for the amelioration of humanity morally, intellectually and socially.

La Gran Logia Simbolica Del Paraguay practices the Scottish Rite Ritual (but) admits under its obedience Lodges of other Rites regularly recognised. . . . It is sovereign and independent of any other Masonic body but holds the power to make pacts and concordats with other regular Masonic Powers. It reserves to itself exclusively the prerogative to legislate concerning Symbolic Masonry in all of the territory of the republic of Paraguay as the sole Symbolic Masonic Power concerning the usages, customs and ceremonies transmitted since antiquity concerning the Landmarks called Ancient Landmarks of the Fraternity proclaimed and recognised by Freemasonry.

Uruguay

Masonry—if we may credit Dr. Mackey—was introduced into this Republic in 1827 by the Grand Orient of France, which in that year chartered a Lodge called the Children of the New World. But there is no trace of any such Lodge in the French Masonic *Calendars* and it is important to recollect that the independence of Uruguay, or, as it was formerly called, *Banda Oriental*, "Eastern Side," as a Republic, was only definitely established by a treaty dated August 27, 1828. The country prides itself on possessing one of the finest political constitutions in South America. It sounds, therefore, almost like irony to be obliged to add that this Republic has been cursed with more frequent revolutions than any other in the New World. In one respect, however, Uruguay is decidedly in advance of the Indian Republic of Paraguay. It has a large, well-built and pleasant capital, Monte Video, of which one-third of the residents are foreigners. A Lodge—No. 217, Asilio de la Virtud—was chartered in this city by the Grand Lodge of Pennsylvania, February 6, 1832. After this the Masonic history of Uruguay is a complete blank until the year 1841, in which year, also at Monte Video, Les Amis de la Patrie—ultimately a Lodge, Chapter, Areopagus and Consistory—was established by the Grand Orient of France. Further Lodges are said to have been erected under Warrants from Brazil, but of these no exact record is forthcoming. The next event of any importance occurred in 1855, when authority was obtained from one of the then existing Grand Orients at Rio de Janeiro to establish a governing Masonic body and the Supreme Council and Grand Orient of Uruguay were formally constituted at Monte Video.

Besides Les Amis de la Patrie, under the Grand Orient of France, which still exists, foreign Jurisdictions are represented at Monte Video by the following Lodges—England, No. 876, Acacia, 1861 and No. 3389, Silver River, 1909; Spain (Becerra's Grand Lodge), No. 281, Paz y Esperanza; and Italy, I. Figli Dell'

Unità Italiana and I. Liberi Pensatori. A Lodge, Avenir et Progres, No. 182, was formed—also at the capital—under the Supreme Council of France in 1865, but is now extinct.

In 1927, Sir Alfred Robbins, President of the Board of General Purposes, went as a Deputation to South America from the United Grand Lodge of England, when he succeeded in effecting an agreement between the United Grand Lodge of England and the Grand Orient of Uruguay. After the foundation of the Silver River Lodge in 1909 it was found that the Grand Orient was unable to accord official recognition to the Lodge, although there was constant inter-visitation but, as the result of the visit of Sir Alfred Robbins, all difficulties were overcome.

Masonry, by the end of 1856 seemed to be well established and regularly so, and ready for work. It was not long in coming, true Masonic work outside of natural and routine Lodge business. The following year, 1857, a terrible epidemic of yellow fever swept the country. Masons volunteered, nursed, doctored and buried the dead, hundreds losing their own lives in the sacrificial work. Again, in 1873, the dread disease ravished the country and the Lodges again sent forth their members to perform their merciful mission. Then, in 1887, the cholera appeared and, Moloch-like, claimed its victims, yet again the Masons were in the forefront of relief. After Argentine had suffered from war's devastations, Bro. Paullier was sent with a sum of money and other necessaries as aid to those stricken people. After the disaster at Camation in Paraguay, the Masons of Uruguay lent aid and assistance to their fullest abilities. On other occasions, help was given Brazilian immigrants in 1894, a revolution in Quebracho, the grippe epidemic, and always the Mason of Uruguay has kept the faith. He can be credited with other altruistic work. An Orphans' Home for boys was reported by Bro. Goodall, of the Northern Masonic Jurisdiction, U. S. A., in 1856 when he visited here, which Home had 250 boys it was rearing and educating; the celebrated Escuela Filantropica (Philanthropic School) which may be the one Goodall wrote about, from which graduated many who afterwards became prominent in their country; other schools, some claim as many as four, and continued for sixteen years when the government adopted compulsory education laws.

RESPONSIBLE FOR MASONRY'S GROWTH

The Masonic powers in Uruguay are largely responsible for introducing Masonry into Argentina and Paraguay, which has resulted in the spread of our Institution, a thing always desirable.

In General Pike's day, the National Grand Orient of Uruguay appeared on the scene but from where it is long since dead. The Grand Orient of Italy established some Lodges from time to time, one of which it named Garibaldi, in 1879, but, receiving no recognition, applied in 1881 to the Grand Orient of Uruguay to be made regular, and was admitted to its fold and is now a very strong Lodge with a large Italian membership. In 1888, another Lodge was Instituted by Italy and it later withdrew and joined Uruguay, since which the Italian Grand

Orient seems to have behaved itself, at least it has no Lodges in Uruguay now.

Lastly, there was founded in 1827 a Lodge, Les Enfants du Nouveau Mond, by French immigrants, under authority of the "Grand Orient of the Rio Grande," irregular itself. In 1842 it changed its name to Les Amis de la Patrie and the Grand Orient of France gave it a Charter in 1844. It is claimed by some that Garibaldi was a member of this Lodge. Until 1867, the Grand Orient of France was generally recognised in the Masonic World as regular, but in that year it removed the Volume of the Sacred Law from its Altars, and, of course, ceased to be regular Masonry. This Lodge claims continuous existence since its reorganisation in 1844, but other information (not proven) is that it ceased to exist for quite a period along in the 50's or 60's. Be that as it may, the fact remains that it acknowledges allegiance now to the Grand Orient of France and hence is outside the pale. Neither the Grand Orient of Uruguay nor the English Lodges in Montevideo have aught to do with it.

The Fraternal Correspondence Report of the Grand Lodge of North Carolina for 1933 contains the following:

We are in receipt of a bulletin in Spanish setting forth the separation of the Grand Orient of Uruguay from the Supreme Council of the Scottish Rite of the Country, a condensed translation of which is as follows:

TREATY OF PEACE AND ALLIANCE

Consummated Between the Supreme Council and the Grand Orient of Uruguay, August 24, 1931

The Supreme Council of Inspectors General 33° of the Scottish Rite of Uruguay and the Grand Orient of Uruguay (Grand Lodge) in accordance with an agreement of June 2, 1931, have assembled to work out an agreement of Peace and Alliance and to establish clearly and definitely the status of each of the contracting parties and the relations between them, as complete independence of symbolism, and unalterable and sincere friendship.

1. The contracting parties establish a treaty of friendship perpetually between the Supreme Council of the Inspectors General of the Scottish Rite of the Oriental Republic of Uruguay and the Grand Orient of Uruguay (Grand Lodge).

2. The Supreme Council recognises as an independent and sovereign organisation legally Constituted in accordance with the Symbolism, in the said jurisdiction, the Grand Orient of Uruguay (Grand Lodge).

3. The Grand Orient of Uruguay (Grand Lodge) sole proprietor of symbolic degrees in this jurisdiction, recognises the Supreme Council referred to as a free and complete governing body, sovereign and independent, occupying the territory of the national government, to govern the Masons of the degrees from the fourth through the thirty-second.

4. Both Bodies pledge mutually to use in behalf of each other co-operation both in perpetuity and to the greatest extent possible.

6. The Grand Orient of Uruguay (Grand Lodge) for itself declares:

a. That in its capacity as an exclusive governing body, independent and sovereign, for the government of the symbolic work, in the jurisdiction of the Oriental Republic of Uruguay, it divides authority with no other Masonic body.

b. That it requires secrecy in its ritualistic work.

c. That it practices and will require the symbolism of the division of Masonry into three degrees, viz., Apprentice, Fellowcraft and Master Mason.

d. That its work is to accomplish greater fraternity, respecting tolerance, benevolence and charity.

e That it controls symbolic masonry in the jurisdiction of the Republic and does not pretend to extend its acts to any other territory occupied by any other regular Grand Orient or Grand Lodge.

f. That its members acknowledge belief in one God, Grand Architect of the Universe.

g. That it accepts the ancient landmarks of the Masonic Order.

h. That only men of legal age are accepted in its lodges.

i. That political and religious discussions are prohibited in the lodges.

7. The High Powers contracting, obligate themselves to communicate to each other officially the amendments to laws, initiations, raises or decreases of salaries, suspensions, and other details of importance, which come to pass in their respective jurisdictions.

Brazil

The earliest record of the Craft in Brazil dates back to 1820 and has reference to a Lodge at Rio de Janeiro, in the then kingdom of Brazil, which is claimed to have been established under a French Warrant in 1815, but of which there is no proof. In 1821 this Lodge was split up into three units, apparently for the purpose of founding the first Grand Orient of Brazil. Under this body the modern French Rite of seven Degrees, already in use, was continued and this, taken in conjunction with the parentage, real or assumed, of the original Lodge, secured speedy recognition from the Grand Orient of France. In the same year, Dom Pedro, the Regent, afterwards Emperor, of Brazil, was initiated in one of the Lodges, but in which particular Lodge is not recorded. He was, however, proclaimed Grand Master almost immediately and very shortly exercised his authority as Regent and Grand Master to close all Masonic Lodges on the ground that they were really political concerns.

On November 17, 1823, Loge Le Bouclier de l'Honneur Française was founded at Rio de Janeiro under the authority of the Grand Orient of France, but this met with no better fate than its forerunners, because it was ordered to cease work almost immediately and, indeed, all Lodges were in suspended animation until 1831, when the Emperor Dom Pedro left for Europe. The abdication of this monarch led to the establishment of the Grand Brazilian Orient and, at once, the original Grand Orient of Brazil was revived under its first Grand Master, José Bonefacio de

Andrada e Silva. Both worked the modern French Rite, but they were of opposite tendencies and political aims, the elder being despotic and the younger democratic, with the result that each anathematized and hurled defiance at the other.

In 1832 Montezuma, Viscount Jequitinhonha, who had served as Ambassador at several European Courts, returned to Brazil with authority from the Supreme Council of Belgium to establish a branch of the Ancient and Accepted Rite. In November of that year he set up a Supreme Council of Brazil. This, however, put the two Grand Orients on their mettle, and each erected a Supreme Council and began to issue Warrants for Chapters and Consistories. Further dissensions occurred and, by 1835, there were in activity two Grand Orients and four Supreme Councils.

The situation was not helped by the fact that, in December 1834, an English-speaking Lodge—the Orphan, 616—had been founded in Rio de Janeiro, under Warrant from the United Grand Lodge of England (it ceased working in 1842 and was erased from the register in September 1862), while the peace of the Craft was further harassed by political disturbances in Pará, the last Brazilian Province to declare its independence of the mother country and acknowledge the authority of the first Emperor. According to H. W. Bates (*The Naturalist on the River Amazon*, 1863), the native party in Pará was much enraged with the Portuguese and the former, in an evil hour, called to their aid the ignorant and fanatic mongrel and Indian population; and he adds (*op. cit.*, p. 39): "The cry of death to the Portuguese was soon changed to that of death to the Freemasons, then a powerfully organized society, embracing the greater part of the male white inhabitants."

In 1834, Viscount Albuquerque succeeded Andrada e Silva as Grand Master of the Grand Orient of Brazil (No. 1), holding the office until 1850, when he was succeeded by the Marquis d'Abrantes. On July 6, 1841, the second English-speaking Lodge—St. John's, No. 703—was founded in Rio de Janeiro. This also was erased on September 3, 1862. In 1842, the Grand Brazilian Orient (No. 2) rejected the modern French Rite and transferred its allegiance to the Ancient and Accepted Rite and a union was thus effected between the Grand Brazilian Orient and the second Supreme Council, thus reducing the number of Masonic organizations in Brazil to three, viz. two Grand Orients, each with a Supreme Council and the original Supreme Council under Montezuma.

On December 26, 1847 (see *History of Craft Masonry in Brazil*, Peter Swanson, 1928), the Grand Orient issued orders to Lodge Commercio to expel the English Lodge working there "contrary to the stipulations of Article 22 of the *Constitutions*." In the following year the Grand Orient followed this up by issuing a circular to all Lodges within its jurisdiction "prohibiting any of their members from visiting the English Lodge referred to, which had been illegally installed in the Orient of this Capital, under the auspices of a foreign Masonic Power." Further, they were prohibited from receiving any members of the English Lodge as visitors or joining members and ordered to expel immediately any who might have become affiliated to the Brazilian Lodges. This may account for the fact that there are no records of

St. John's Lodge after 1849, up to which time it had, apparently, been in a very healthy condition, but Swanson thinks it not impossible that the members found the opposition of the Grand Orient too much and gave up the struggle.

On April 25, 1856, the third English-speaking Lodge—Southern Cross, No. 970 (afterwards No. 672)—was established at Pernambuco. The last returns of this unit were sent to Grand Lodge in 1871 and it was erased in 1894.

On September 30, 1860, Grand Orient, No. 2 and Supreme Council, No. 1, were dissolved and suppressed by Imperial decree, leaving the older Grand Orient in possession of the field. In that year, according to the *World Wide Register*, there were 130 Lodges in Brazilian territory. Peace, however, was destined to be in possession of the land for but a short time, as, in 1863, the Grand Orient experienced another split into two sections, each becoming known by the name of the street in which it assembled. One, the Grand Orient of Lavradio Valley, chose Baron Cayru as Grand Master. He was succeeded, in 1865, by Dr. Joachim Marcellino de Brito and, in 1870, by the Visconde do Rio Branco. The second, the Grand Orient of Benedictine Valley, elected Dr. Joachim Saldanha Marinho as Grand Master.

In 1872 the schism was apparently healed by the amicable fusion of the two Grand Orients but, within a year, dissensions again broke out with undiminished virulence, each of the two opponents once more seeking recognition as the legitimate Grand Orient of Brazil.

The Lavradios were again arrayed under the standard of Rio Branco, Prime Minister of the Empire ; whilst the Benedictinos renewed their fealty to Saldanha Marinho, a former Minister of State and the head of the Liberal party. The various Lodges throughout the country once more divided their allegiance, some adhering to the Lavradio faction, but the larger number enrolling themselves on the side of the Benedictinos.

The discord passed through sundry phases. In the first instance, to go back beyond the temporary fusion of 1872, the two Grand Orients reflected pretty accurately the prevailing opinions of the rival parties in the State. In course of time it became a recognized fact that the Lavradios were supporters of the clerical authority, whilst the Benedictinos, on the other hand, everywhere denounced the evils of priestcraft and Ultramontanism. At this period the clergy entered fully into the fray. On one party they bestowed high praise ; on the other they lavished terms of opprobrium. The Lavradios, however, under the benignant rule of Rio Branco, gradually grew less bigoted and illiberal in their ideas and, in 1873, twenty-three of their Lodges went over to the enemy. This example was quickly followed by fifteen others. It is probable that the secession just referred to was also in some measure the result of proceedings which it becomes the next task to relate.

The Jesuits, driven from most of the European countries, selected Brazil as a field for their enterprise. For a long time the Church and the Freemasons had lived in peace and the population of Pernambuco was always recognized as the type of Christian piety. But the Bishop of that diocese—a young monk, aged twenty-three —at the bidding of the Jesuits, attempted to enforce the Papal Bull against the Free-

masons. The prelate had counted on the support of the people, but his high-handed measures turned the tide of popular feeling. The Bishop was mobbed in his own palace and the military had to be called in to protect him.

Eventually the Government interfered and the Bishop, disdaining to avail himself of the *locus pœnitentiæ* which had been devised for him, was sentenced to four years' imprisonment. The Archbishop of Bahia and the Bishops of Olinda, Pará, Rio de Janeiro, Dramantina and Marianna are also said—in violation of the orders of their Government—to have hurled their anathemas against the Craft.

The fickle populace then turned once more against the Freemasons, who suffered much at the hands of the mob, were refused the sacraments of the Church and burial for their dead in consecrated ground, by the clergy. The Benedictinos, nevertheless, held their own and especially distinguished themselves in the spread of liberal ideas. Among the measures they energetically supported were acts for the abolition of slavery and for the foundation of public libraries. Instructive lectures, moreover, were delivered from time to time by members of this party. Meanwhile the Lavradios had gradually shaken off the yoke of their clerical allies, by whom they were ultimately regarded with the same aversion as their rivals and, in 1877, there were attempts at a fusion. At this time the Benedictinos under Saldanha Marinho numbered 216 and the Lavradios, under Rio Branco, 56 Lodges.

In 1874, on November 10, Washington Lodge was founded under a Warrant from the Grand Orient of Brazil, deriving its name from the fact that it was composed almost entirely of American Brethren. It held its meetings at Santa Barbara in the State of São Paulo. The following interesting account of its formation is given by Peter Swanson (*op. cit.*, pp. 8–9):

It is a historical fact that a considerable exodus of Southerners followed the civil war in the United States of America and many of them sought a new home in South America. It so happened that the State of São Paulo was chosen by a number of them and, in due course, Santa Barbara became the home of quite a few families. Amongst these immigrants was William Hutchinson Norris, better known as Colonel Norris, who was 65 years of age when he arrived in Brazil and was accompanied by his son, Dr. Robert Cicero Norris. Colonel Norris became a Mason early in life and, in his native country, had attained the high distinction of Grand Master of the Grand Lodge of Alabama. As far as is known his portrait still hangs in the Masonic Hall in Montgomery, Alabama. His son, Robert, was also a Mason, having been initiated in the Fulton Lodge, Dallas, U.S.A., in 1858, his father being, at the time, Master of the Lodge. Dr. Robert served with distinction for four years in the Civil War, during which time he was wounded on various occasions and was finally taken prisoner and interned in Fort Delaware.

It was to men such as these that the Washington Lodge owed its being and, needless to say, Colonel Norris was its first Master. His son, Robert, who, later on, followed him in the Chair, practised medicine in this country until shortly before his death in 1913 and, although the Washington Lodge years ago disappeared from the Grand Orient register, it is pleasing to note that we number the third generation of the family amongst our members. Dr. Robert's son, Thomas John Norris,

was received into Masonry in Eureka Lodge, No. 3, a few months ago and it is to him our thanks are due for this interesting information.

On January 18, 1883, a union between the two Grand Orients was consummated and Francisco José Cardoso was proclaimed Grand Master and Sovereign Grand Commander of the now sole Grand Orient of Brazil, which recognized three Rites—the Ancient and Accepted of thirty-three Degrees; the modern French Rite, with seven Degrees; and the Adonhiramite Rite. Each was governed by a Chamber of the Grand Orient, which Chamber was styled a Grand Lodge. In that year there were 139 Lodges, 48 of which met in Rio de Janeiro and 91 in the Provinces.

Other difficulties and troubles, however, occurred until the formation of the Grand Council in 1915, though the present oldest Lodge in Brazil, Eureka, No. 3, dates back to December 22, 1891, when it was granted a Warrant by the Grand Orient of Brazil. The members were given full liberty of action in following the standards set up by the Grand Lodge of England and to work the Emulation Ritual, but they were to be governed by the *Constitutions* of the Grand Orient. This naturally led to difficulties and, in 1902, the members of Eureka Lodge submitted their case to the Assemblea Geral, the legislative body of the Grand Orient. In December of that year that body gave its decision, which was that wherever the Lodge found that the practice of the Ritual in its purest form conflicted with the *Constitutions*, the members were to be guided by the Ritual and not by the *Constitutions*. But, says Swanson (*op. cit.*, p. 12):

As time went on, however, in the body of the Grand Orient, discussions arose on political and religious matters and culminated in a Masonic Congress held in 1909, at which several themes of a rather revolutionary character were submitted. It will be sufficient to mention here that Brazilian Masonry proposed to take the lead in an International Congress for the unification of all Masonic Rites. They further proposed to deal drastically with religious bodies and with social problems on highly revolutionary lines. But the thesis which caused the English-speaking Brethren very serious alarm was the submission that " the actual historical moment exacts the simplification of the rituals, by which means the principle of the broadest tolerance will dominate in the interior of all temples, embracing in the bosom of Masonry, Deists and Atheists, the sectarians of any religion and Freethinkers.

It was not until 1912, however, that a Deputation from the Grand Lodge of England, consisting of Lord Athlumney, Past Grand Warden; P. Tindal-Robertson; H. Passmore Edwards, Past Grand Deacon; J. J. Keevil; and F. H. Chevallier-Boutell, then District Grand Master for the Argentine, visited Brazil " to negotiate some arrangement which would meet the conscientious scruples of English Brethren and establish new relations with the Grand Orient, consistent with the fundamental principles of English Freemasonry."

The outcome of the negotiations was the formation of a Grand Council (Capitulo) of the York Rite with a Warrant of Sovereignty under the Grand Orient of

Brazil. This Grand Council was to become the supreme authority in matters of principle for all the Lodges of the York Rite then existing in Brazil or which should be created in future. The result of this treaty was to " secure independence for the Lodges in Brazil composed of British subjects and ensure the regularity of their working in conformity with the principles of English Masonry." (Quoted from the Report of the Board of General Purposes, presented to the Grand Lodge of England, June 4, 1913.)

In 1927, Sir Alfred Robbins, President of the Board of General Purposes, went out to South America as a Deputation from the Grand Lodge of England and, in his report to the Grand Lodge, he said:

There is one point which is specially a matter for consideration by the United Grand Lodge of England and that is the relationship of Brethren initiated in or joining Lodges which acknowledge suzerainty to a Sovereign Jurisdiction other than that of our own Grand Lodge. As far as that Grand Lodge is concerned, Brethren belonging to Lodges working under the sanction of the Grand Council of Craft Masonry in Brazil have been regarded as having the same rights of entrance to Lodges under this Jurisdiction as if they had originally sprung from it. . . .

New Warrants for English-working Lodges are granted only on the recommendation of this Grand Council; and it is especially provided that a belief in T.G.A.O.T.U. as a fundamental principle of the Order shall be a necessary condition to membership of, or visitation in, any Craft Lodge in Brazil. The position thus created is without exact parallel in any other part of the English Jurisdiction, though one similar can be contemplated as a result of the spread of English-speaking Masonry in Chili. Plainly the situation is one of some delicacy and much tact and discretion are required on both hands for its satisfactory working; but I am glad to be able to record the information given me that, during the fourteen years of the existence of the 1912 Agreement, no serious difficulty has arisen, while the most friendly sentiments towards English Freemasonry have been expressed, as before shown, by the present rulers of the Grand Orient of Brazil.

It should be stated that new Warrants for English-working Lodges are granted only by the Grand Council, whose standing, therefore, as the Governing Body of Craft Masonry in Brazil is quite clear. The Grand Masters of the Grand Council since its formation have been H. L. Wheatley, Past Grand Deacon of England (1915–16); Antonio Luiz dos Santos (1916–21); H. A. Livings (1921–4); Victor N. Tatam (1924–7); and H. J. Hands, since 1927.

On March 28, 1925, the Brazil Craft Masters' Lodge, No. 15, was consecrated and its Warrant provides for meetings to be held at any place where there exists a Lodge working under the Grand Council. The first Master was R. A. Brooking, Past Grand Deacon of England, who was Master of the Eureka Lodge in 1905–6.

The Masonic organisation, or organisations, of Brazil, will be found to be unlike all others in the world, so far as we have information. The Brazilian system is completely mystifying to the casual reader, or even to the student not in possession of facts which it is not at all easy to obtain. This fact accounts

for some of the unwillingness found at the present time to recognise Brazilian Masonry as legitimate and regular. This writer confesses that he was for a long time misled by it. It is therefore thought that a serious attempt to set these matters straight will not be improperly set forth. It is significant that we find that this Grand Orient is recognised by the mother United Grand Lodge of England; by Massachusetts; by Louisiana; by Alabama; by California; by the Grand Lodge of Ireland; and by a considerable number of other Grand Lodges in the United States or in other lands, which it is not possible to list here. Since the Grand Lodge of England sent personal representatives to Brazil twice, and since the standards of recognition of Massachusetts and of North Carolina, for example, are almost identical, the question of the regularity of the Masonry of Brazil should have our careful attention.

We have before us a translation into perfect English, of the article printed in the *Anuario* of the Grand Orient of Brazil for 1915, bearing the title, " The Organisation of Brazilian Masonry."

In this document, it is stated that whereas the usual form of Masonic organisation is either the Supreme Council, the Grand Orient or the Grand Lodge, that of Brazil is a " mixed corporation." In forming this " mixed corporation," the scattered Lodges then existing in Brazil were in 1882 merged into the present organisation. There were in existence then, as there now are in the " mixed corporation," Lodges practising the Scottish Rite, the Modern Rite (sometimes called the French Rite), the Adonhiramite Rite and the York Rite. As regards their Ritual, or liturgically, as they tell us, each of these groups of Lodges of Masonic Bodies derives its Work from the governing authority of the particular rite. As to the government of the Grand Orient there is no outside control.

It will be borne in mind in this connection that the Grand Lodge of Louisiana has certain Lodges which use the Scottish Rite Ritual, but we do not refuse to recognise Louisiana on this account. In Alberta, we believe, there are three different Rituals in use, but this fact does not make this Grand Lodge unfit to be recognised. The same condition is found in many Grand Lodges.

Let us next examine the administration of Masonry in the Grand Orient of Brazil. The centre of its work is the Council General of the Order. It consists of the Grand Officers and the Standing Committees. This Council General under their constitution is a part of the " Assemblea Geral," or General Assembly, which consists of the members of the Council General, just referred to; and in addition, the Representatives of the Lodges at, and of those away from, the seat of power; and the Representatives of each of the Grand Bodies which are heads of the Modern, Scottish, Adonhiramite and York Rites. This General Assembly therefore corresponds in a more or less rough way with the Grand Lodge as we know it; and its meetings coincide more or less with the Communications of the Grand Lodges. In addition, there is a sort of Committee on Appeals, Grievances, Jurisprudence and the like, which is called the Supreme Tribunal of Justice, and

which consists of fifteen judges. The term of office of these judges is three years. Five are elected each year by the General Assembly.

This is the legislative and judicial organisation of Brazilian Masonry, as well as its Ritualistic origin and authority. It may be said that the Grand Master is also the Grand Commander of the Supreme Council, and the Grand Secretary is also the Secretary-General of the Supreme Council. There is also interlocking with the " Modern " and Adonhiramite Rites. In the *Boletims* which come to us quite frequently, there is always first space devoted to the Grand Orient and to the official doings of the Grand Master. This *Boletim* is published bi-monthly, and decribes itself as " the official organ of Brazilian Masonry "—of all sorts. Therefore, following the pages for the Grand Orient and its Grand Master, there are other pages used by the Council-General of the Order; then other sections used by the Supreme Tribunal of Justice; and the scene changes and we find others used by the Supreme Council of the Scottish Rite, the Grand Chapter of the Noachites (Adonhiramite Rite); the Grand Chapter of the York Rite; and of the Grand Chapter of the Modern Rite (the French Rite). The inside back cover lists the Rituals of three Degrees of each of the four Rites as for sale by the Grand Secretary-General; he seems to be indifferent about which he sells.

The latest figures which we can get indicate that there are some 20,000 members of about 330 Lodges. Seven of these Lodges are of the York Rite, 32 Lodges are of the Modern or French Rite; 14 are of the Adonhiramite or Noachite Rite; 274 are of the Scottish Rite; and 3 are of the Schroeder Rite, which has not been referred to above. It was invented by a German named Friedrich Joseph William Schroeder, and consists of seven Degrees, terminating with the Rose Croix. In all cases the Lodges confer the three Symbolic Degrees.

A circular sent out from one of the Brazilian Grand Lodges gives the names of the new Grand Lodges formed in 1927 and later:

Grand Lodge of Para P. O. Box 455. Belem do Pará-Pará
Grand Lodge of Ceara Rua Barão do Rio Branco, 210 Sob. Fortaleza Ceará
Grand Lodge of Pernambuco Recife, Pernambuco P. O. Box 297
Grand Lodge of Bahia Rua Carlos Gomes 21 S. Salvador-Bahia
Grand Lodge of Rio de Janeiro Rua do Carmo 61-1° Rio de Janeiro
Grand Lodge Minas Gereas P. O. Box 127, Bello Horizonte-Minas Gereas
Grand Lodge of Paraiba P. O. Box 3 Paraiba, Brazil
Grand Lodge of Sao Paulo Rua da Tabatinguera 37A São Paulo
Grand Lodge of Rio Grande do Sul P. O. Box 263 Pelotas-Rio Grande do Sul
Grand Orient of Amazonas e Acre P. O. Box 362-Manáos—Amazonas

All these Bodies of Ancient, Free and Accepted Masons defend the autonomy of the Symbolic Masonry and are sovereign in the jurisdiction of each territory.

The following Symbolic sovereign Bodies act in Brazil separated from the Grand Orient of Brazil:

Grand Orient of Amazonas with 24 Symbolic Lodges
Grand Lodge of Pará with 7 Symbolic Lodges
Grand Lodge of Ceará with 5 Symbolic Lodges
Grand Lodge of Parahyba with 8 Symbolic Lodges
Grand Lodge of Pernambuco with 7 Symbolic Lodges
Grand Lodge of Bahia with 21 Symbolic Lodges
Grand Lodge of Rio de Janeiro with 13 Symbolic Lodges
Grand Lodge of São Paulo with 27 Symbolic Lodges
Grand Lodge of Rio Grande do Sul with 13 Symbolic Lodges
Grand Lodge of Minas Gereas with 11 Symbolic Lodges
The Grand Lodge of Matto Grosso is in formation, it has 4 adepts Lodges.

Nine-tenths of the Lodges which formed the Brazilian Grand Lodges already enumerated belonged to the Grand Orient of Brazil and when the separation of the Supreme Council took place they decided to separate freely and adopted the organisation of decentralisation, as per the Symbolic Universal Masonry.

Practically all of the new Grand Lodges formed in 1927 adopted substantially the same standards quoted as those of the Grand Lodges of Rio de Janeiro:

It is an independent, responsible and self-governing organisation, with undisputed and exclusive dogmatic and administrative authority over the Symbolic Lodges within its Jurisdiction. It is not, in any sense whatever, subject to, or dividing its authority with any other Body claiming Ritualistic or other supervision or control.

It makes Masons of men only.

It considers necessary and indispensable to admission of any Lodge under its Jurisdiction:

a. The belief in God, styled T∴G∴A∴O∴T∴U∴
b. Secrecy.
c. The symbolism of operative Masonry.
d. The division of Symbolic Masonry into the Three Degrees, universally adopted by all regular Grand Bodies:—E. A., F. C. and M. M.
e. The legend of Third Degree (H. A.).
f. Its dominant purposes are—Charitable, Benevolent, Educational and for the worship of God; and forbids expressly controversial politics and sectarian religion from all activities under its auspices.
g. The Sacred Book of Divine law, chief among the Three Great Emblematic Lights of Masonry, must *indispensably* be *present* and *open* in the Lodges under its Jurisdiction, while at Work.

It occupies exclusively its territorial jurisdiction and does not presume to extend its authority into, or to establish Lodges in a territory occupied by another lawfully constituted *Grand Lodge*.

British Guiana

Two Lodges are known to have been in existence at the capital, Georgetown, in the eighteenth century. The first, St. Jean de la Reunion, was established by the Grand Lodge of Holland, in 1771; the second, No. 887, on the register of the Grand Lodge of Ireland, apparently very shortly after the cession of a portion of Guiana, now forming the British colony of that name, in 1796. Mackey's *Lexicon of Freemasonry*, published in 1869, gives 1780 as the year of the foundation of the first Lodge in this colony. The "Three Rivers," viz. Essequebo, Demerara and Berbice, were then in the possession of the Dutch, but there were in Essequebo, at any rate, a considerable number of British settlers, who had been attracted thereto by the inducements offered under Gravesande's administration. In 1740, Essequebo had been opened to all nations; free lands, with ten years' exemption from head taxes, being offered to everyone who took up new plantations. Among the new colonists who arrived from England, Barbados, Antigua and other places, attracted by these inducements, were some enthusiastic Freemasons, who are said to have obtained a Charter for a Lodge from the Grand Lodge of England, of which, however, there is no mention in Lane's *Masonic Records*. Where the Lodge was originally held is difficult to say, but, probably, it was held at Fort Island, at that time the seat of administration, most of the settlers being then at Essequebo. The Three Rivers were captured, in 1781, by the British, who, in their short occupation of ten months' duration, chose as a site for the new capital the land near the mouth of the Demerara River, on which the city of Georgetown stands. The town was laid out by their successors, the French, who captured the Three Rivers in 1782. The Dutch, who resumed possession in 1784, called the town Stabroek, which became Georgetown in 1812; and the colonies were finally transferred to Great Britain at the peace of 1814–15, just about the time when the union of the two Grand Lodges in England took place.

There are no Masonic records of Freemasonry in these parts prior to 1813 and from 1780 to 1813 the colonies were in a very unsettled condition. It is known, however, that, in 1799, a Dutch Lodge, bearing the somewhat singular name of *Cœlum non Mutat Gesus*, was formed at Berbice and that, in 1801, the Lodge of the Chosen Friends of Demerara was established by the Grand Lodge of New York. This last-named merged, apparently, into the Union Lodge, now No. 247, under the Grand Lodge of England, for that Lodge was, until 1901, when they were stolen, in possession of some old Masonic jewels marked "Chosen Friends, Demerara." Union Lodge was warranted by the Grand Lodge of England on July 28, 1813 and, three years later, its own Masonic Hall was dedicated. It was the very last Lodge to be warranted by the Antient or Atholl Grand Lodge and it is claimed as the first definitely English Lodge constituted at Georgetown. About fifty years ago the Grand Lodge of Canada was invited to found a rival to it but, in loyalty to the Mother Grand Lodge, refused. Further Lodges were founded under the United

Grand Lodge of England: Mount Olive, No. 385, in 1827; Ituni, No. 2642, at New Amsterdam, in 1896; Silent Temple, No. 3254, in 1907; Concord, No. 3508, in 1911; and Roraima, No. 3902, in 1918. Others have also been founded but have ceased to exist. In 1899, the District of British Guiana was formed under the Grand Lodge of England by three Lodges, Union, Mount Olive and Ituni, when Lieutenant-Colonel Thomas Daly was appointed the first District Grand Master. He was succeeded in 1903 by the Hon. Sir Joseph E. Godfrey, M.B., who ruled over the Province until 1915, when William Heather Parratt was appointed. In 1925, the present District Grand Master, Sir Alfred Parker Sherlock, was appointed.

Dutch Guiana, or Surinam

In the *Freemasons' Calendar*, 1776, a list is given of the Lodges in Holland and the Dutch colonies. Among these are La Vertieuse, 1769 and La Fidèle Sincérité, 1771, at Batavia; Concordia, 1762, La Zelée, 1767 and Le Croissant des Trois Clefs, 1768, at Surinam. Apparently the same Lodges, though with slightly varied dates of formation and, in a solitary instance, a change of name, are also shown in the edition of the same publication for 1778. Other Lodges in Guiana, of which there is no complete record, have doubtless lived their span and died.

French Guiana, or Cayenne

Three Lodges in all appear to have been constituted at Cayenne, the capital of the colony, which is now scarcely anything more than a penal settlement of the French Government. The first, L'Anglaise, was established in 1755 by the Mother Lodge of the same name—No. 204—at Bordeaux; the second, La Parfaite Union, in 1829, by the Grand Orient of France; and the third, La France Equinoxiale, in 1844, by the Supreme Council 33° of the same country.

Chile

Exactly when Freemasonry was established in Chile cannot definitely be ascertained. The earliest Lodge in the Republic of which there is any record, L'Etoile du Pacifique, was founded under the Grand Orient of France on September 12, 1851, but 1840 is claimed as the date of the foundation of an older Lodge. In 1852 the Pacific Lodge was founded under a dispensation from the Grand Master of California, but it had a brief existence of one year. Then came Loge L'Union Fraternelle, under the Grand Orient of France, established at Valparaiso, in 1854. The fourth Lodge, Aurora de Chilé, is said to have been established under the same sanction at Concepcion and, subsequently, to have taken the name of Fraternidad, but it cannot be traced in the French *Calendars*. The fifth, Estrella del Sur, which also met at Concepcion, was chartered by the Grand Orient of Peru, but the Warrant was returned in 1860.

The next three Lodges—Bethesda, Southern Cross and Hiram of Copiapo—derived their origin from the Grand Lodge of Massachusetts, the first in 1853, the

last two in 1858. Bethesda and Southern Cross met at the capital and Hiram at Copiapo at first, afterwards at Caldera. Bethesda Lodge continued, but Southern Cross and Hiram became defunct, the first in 1860, the second in 1880.

In 1861, a member of the Ancient and Accepted Rite from Lima, Peru, established, on his own authority, a Lodge called Orden y Libertad, in Copiapo. This body at once sent out circulars to the other Lodges in Chile asking for recognition. This they declined to accord, basing their refusal on the ground that the founder of their Lodge belonged to an irregular and spurious Supreme Council; had been expelled from the Supreme Council of Peru; and that it was not within the power, even of a regular Inspector-General of the Ancient and Accepted Rite to establish a Lodge on his own authority, without the sanction of a Supreme Council of the Rite.

In April 1862, the news that Marshal Magnan had been appointed Grand Master of the Grand Orient by the Emperor, Napoleon III, reached Chile, when, immediately Lodges L'Union, Fraternelle, Valparaiso and Fraternidad, at Concepcion, returned their Charters and were formally erased from the register of the Grand Orient of France by decree dated November 10, 1863. The reason for this action was that Marshal Magnan was not a Freemason—he had never been initiated. The members of the Chilean Lodges met in Valparaiso on May 24, 1862 and passed the following resolutions:

Not to acknowledge the authority of Grand Master Magnan, in view of his having been appointed in an irregular manner.

To found the Grand Lodge of Chile with sovereignty over the whole of the territory of the Republic, so far as the three Degrees in Freemasonry are concerned.

Loge L'Etoile du Pacifique refused to unite with the other Lodges in the formation of a Grand Lodge but, in order to secure a quorum, a Lodge, called Progreso, was founded and, at the Convention, there were present Delegates from the Lodge Orden y Libertad and these four Lodges combined to form the Grand Lodge of Chile.

From the date of its formation the Grand Lodge has progressed and to-day numbers 65 Lodges and 23 Trangulos (Lodges of Instruction or Lodges in the course of formation, corresponding to " Lodges under Dispensation " in the American Jurisdictions), with an aggregate membership of more than 4,500.

Since the Grand Lodge has been formed, no Lodge has been founded in that territory under a foreign Jurisdiction, notwithstanding the fact that several Petitions were presented to the Grand Lodges of England, Scotland and Massachusetts. The Petitions were, in each case, refused by the Grand Lodges named and the Petitioners were recommended to organise Lodges under the auspices of the Grand Lodge of Chile.

With reference to this point, there was an interesting exchange of communications between the United Grand Lodge of England and the Grand Lodge of Chile

in 1927. In 1926, the Board of General Purposes (England) reported that a number of Freemasons of British nationality, residing in Santiago, had requested from the Grand Lodge of Chile the necessary authorization to found a Lodge to be named the Prince of Wales Lodge, with the assent of H.R.H., which would act according to the working and ceremonial recognized in the Lodges throughout the English Jurisdiction. This request was granted immediately. Within a very short time two other Lodges were established under the like conditions. There were thus three Lodges established in Chile in 1927, which permitted English-speaking Freemasons to practise Freemasonry in their own language and to perform the ceremonial in the manner to which they were accustomed. The three Lodges are known respectively as Prince of Wales, No. 19; Andes, No. 20; and Montandon, No. 22. A petition was also presented by some German Freemasons resident in Chile for the privilege of founding a Lodge which should conduct its proceedings in the German language and in the German manner; and the Grand Master, Hector Boccardo, warranted Lodge Germania, No. 21, to work according to the ritual of the Grand Lodge of Prussia. Reporting on this matter to his Grand Lodge, the Grand Master said:

The enthusiasm of all these Brethren so to work under our Jurisdiction is good for our Grand Lodge; for the many Brethren, constituted like this, demonstrates our conception of the Masonic Powers upon which these Brethren originally depended.

Numerous other Lodges would be constituted under similar auspices but for the difficulty of many of the Grand Lodges of North America prohibiting their members to belong to more than one Lodge at the same time; and many of these North American Brethren do not wish to sever their connexion with their Mother Lodges.

Our Grand Lodge has made this friendly gesture to obtain the good elements permanently and for all time in the Lodges and we are hoping that this difficulty will disappear shortly.

The authorization of Lodges that work in a different language and ritual than ours is not easy and it is for this reason that, in a separate message, I am proposing certain constitutional reforms to solve the difficulty.

The Chilean Supreme Council of the 33° was formed in 1899 when a Treaty was signed with that body establishing clearly the exclusive jurisdiction of the Grand Lodge of Chile over the three Degrees of Symbolic Masonry, also the absolute independence of the Supreme Council.

The connexion of Chilean Freemasonry with the Grand Orient of France was, of course, prior to the alteration of the Constitutions of the latter. The Grand Lodge of Chile has always demanded from its initiates a belief in the Supreme Being and it has always maintained the Bible on its altars. Discussion of political matters in Lodges is also prohibited. It has received recognition from about eighty Jurisdictions, England included.

In 1928, the Grand Lodge of Massachusetts, which has a District Grand Lodge, or several Lodges, in Chile, sent out a letter containing the following:

The Grand Lodge of Chile was recognised by this Grand Lodge in December of 1862. We were, we believe, the first Grand Lodge to recognise it, as it had then been formed but a few months. There was then a Lodge in Chile working under a Massachusetts Charter. That Lodge preferred to retain its original allegiance and within a few years two other Lodges were chartered by us in Chile, the Grand Lodge of Chile not insisting upon its sovereign rights over the territory. These three Lodges still function under the obedience of the Grand Lodge of Massachusetts and in warm and close fraternal relations with their Chilean Brethren.

In recent years three Lodges of English and Americans, using the English language and English or American ritual, have been chartered by the Grand Lodge of Chile, and we understand that the organisation of Lodges of a similar sort is encouraged.

We have found the Grand Lodge of Chile in every way worthy of our respect and esteem. M.∴W.∴Dudley H. Ferrell visited Chile in 1925, during his administration as Grand Master. He had conference with M.∴W.∴Brother Boccardo and other leaders in Chilean Masonry and found their Masonic principles and practice fully conforming to the strictest type of Masonic regularity and propriety as we understand it.

CHAPTER VI

FREEMASONRY IN ASIA

IT has been the practice of Masonic writers to pass very lightly over the history of Freemasonry in non-European countries and to exclude almost from mention the condition or progress of the Craft in even the largest Colonies or Dependencies within the sovereignty of an Old-World power. Thus we are told by Findel (p. 614) that " the Lodges existing in these quarters of the globe were one and all under the Grand Lodges of England, Scotland, Holland, or France, therefore their history forms an inseparable part of that of the countries in question." With all deference, however, the position here laid down must be respectfully demurred to. In the East and West Indies—and elsewhere—the natives of many countries commingled, Lodges existed under a variety of Jurisdictions and, if an intelligent appreciation of Freemasonry is best attained by comparing one Masonic system with another, the Brethren at a distance from Europe enjoyed, in many cases, opportunities denied to those residing in London, Paris, or Berlin. The most popular and extensively diffused of the Masonic innovations which either claim an equality with, or a superiority over, the Grand Authority of the Craft, were cradled in the Greater Antilles ; whilst in the Lesser Antilles—as in the East Indies—British, French and Dutch Lodges existed side by side. Indeed, in some of these islands, there were Lodges under other Jurisdictions than those already enumerated and the reader, desirous of studying the Masonic history of the West Indies, would, in the absence of any further materials to facilitate his inquiry, be left very much in the position of an astronomer without a telescope, who might seek to compute the path of a planet by conjecture.

According to Rebold (*Histoire des trois Grandes Loges*, p. 119), " After Holland had become incorporated with the French Empire (July 1810), the Grand Orient of France assumed the control of all the Dutch Lodges which then existed, with the exception of those of the Indies, which remained under the obedience which had created them and which carried on the title of Grand Lodge of the United Provinces of the Low Countries."

Thus, for a time and during the temporary obliteration of Holland as a kingdom, what had been the Colonial Lodges of that monarchy, became, in strictness, the only component members of the Grand Lodge.

In another way the Provincial Grand Lodge of Bengal, in British India, became, on more than one occasion, in everything but name, a Grand Lodge, independent of the mother country and, unless its proceedings formed the subject of a separate inquiry, the student who in all good faith accepted the assurance of Findel, that the

history of Masonry in Hindustan was inseparable from that of England, would vainly search the archives of the Premier Grand Lodge of the World, for the names of Lodges that never appeared on her roll, or for an account of transactions that were never entered in her records.

China

During the eighteenth century, two Lodges of foreign origin were constituted in the Celestial Empire—the Lodge of Amity, No. 407, under an English and Elizabeth under a Swedish, Warrant. The former was erected in 1767, the latter in 1788; in each case the place of assembly was Canton. The English Lodge was not carried forward at the Union (1813) and Elizabeth came to an end in 1812.

The next Lodge erected on Chinese soil was the Royal Sussex, No. 735, at Canton, for which a Warrant was granted by the United Grand Lodge of England in 1844. This is still in existence at Shanghai, as No. 501. A second—Zetland, No. 768—was established at Hong-Kong under the same sanction, in 1846, which also is still in existence, as No. 525; and a third—Northern Lodge of China—at Shanghai, in 1849, now No. 570. No further increase of Lodges took place until 1864, in which year two were added to the English roll, at Hong-Kong and Shanghai respectively, known to-day as Victoria Lodge of Hong-Kong, No. 1026 and Tuscan Lodge, No. 1027; and one each at the latter port under the Grand Lodges of Scotland and Massachusetts. In 1865, the foundation stone of a Masonic Hall at Shanghai for the joint use of English, Scottish and American Lodges was laid by R. Freke Gould. In 1867 the Lodge of Perseverance, No. 1165, was consecrated at Hong-Kong, which is still on the register. In the following year Lodge Star of Peace, No. 1217, was formed at Ningpo, but this was erased in April 1872. The United Service Lodge, No. 1341, was founded at Hong-Kong in October 1870 and has survived. Other English Lodges in China are the Doric, No. 1433, consecrated in December 1873, still in existence; the Ionic Lodge of Amoy, No. 1781, founded in September 1878, but since erased; the Corinthian Lodge of Amoy, No. 1806, consecrated in December 1878, still in existence; the Union Lodge at Tientsin, No. 1951, formed in October, 1881; Lodge Star of Southern China, No. 2013, consecrated in March 1883, all three still in existence. In more recent years there has been a marked increase in the number of Lodges in both Northern and Southern China, as evidenced by the formation of the following Lodges, all still on the English register: Northern Star of China, No. 2673, Newchang (1897); Far Cathay, No. 2855, Hankow (1901); Coronation, No. 2931, Tientsin (1902); Daintree, No. 2938, Wei-hai-wei (1902); Tongshan, No. 3001, Tongshan (1903); University of Hong-Kong, No. 3666 (1913); Swatow, No. 3705, Swatow (1913); Cathay, No. 4373, Hong-Kong (1921); St. George's, No. 4575, Shanghai (1923). The register of Irish Lodges contains the names of none in China, but there are three in Hong-Kong and Southern China under the Scottish Constitution, viz. No. 618, St. John; No. 848, Naval and Military; and No. 923,

Eastern Scotia, governed by a District Grand Lodge; with five in Northern China, viz. No. 428, Cosmopolitan, Shanghai; No. 493, St. Andrew-in-the-Far-East, Shanghai; No. 924, St. Andrew, Chefoo; No. 936, Saltoun, Shanghai; and No. 1300, Caledonia, Tientsin, also under the governance of a District Grand Lodge.

The District Grand Lodge of China under the English Constitution was formed in 1847 when Samuel Rawson was appointed Provincial Grand Master of British Freemasonry in China. In 1875 this was split up into two Districts—Northern China and Hong-Kong, and Southern China.

In May, 1930, a number of Masons in Shanghai Petitioned the Grand Lodge of Massachusetts for a Dispensation to form a Lodge to be composed largely of Chinese. The Petition was denied, and they applied to the Grand Lodge of the Philippine Islands and on October 28, 1930, received the Dispensation. In 1932 a Dispensation was granted from the same source to form a Lodge at Nanking.

Japan

The first English Lodge in Japan, the Yokohama, No. 1092, was founded in 1866, being warranted on January 30 and consecrated on June 26 of that year. A second Lodge at Yokohama, the O Tentosama, No. 1263, was chartered on April 22, 1869 and consecrated on July 28 of the same year. The Nippon Lodge, No. 1344, at Teddo (now Tokio), was warranted on December 7, 1870 and constituted on May 26, 1871. The Warrant was afterwards surrendered and the Lodge was erased from the list on July 27, 1883. In 1872, a Charter was issued for the Rising Sun Lodge, No. 1401, at Kobe and, eleven years later, the Tokio Lodge, No. 2015, was constituted at Tokio. In 1873, a District Grand Lodge of Japan, under the Grand Lodge of England, was formed, which has to-day under its jurisdiction Lodges Yokohama, O Tentosama, Rising Sun and Tokio, mentioned above and the Lodge of Albion in the Far East, at Kobe, No. 3729, warranted in 1914. Charles Henry Dallas was the first District Grand Master appointed; succeeded, in 1886, by William Henry Stone; in 1900, by Edward Flint Kilby; in 1904, by William Henry Stone for a second term of office, which lasted until 1911, when George Harvey Whymark was appointed; and, in 1923, by Stanley Edward Unite. The Lodges are far removed one from another, the distances apart being as far as 400 miles. The Grand Lodge of Scotland has two Lodges—Hiogo and Osaka, No. 498, established in 1870, in Kobe and Lodge Star in the East, No. 640, established in 1879, at Yokohama. A Scottish Lodge, No. 710, established in 1884, at Nagasaki, has ceased to exist.

There are numerous stories by the Japanese, dating back to the latter part of the seventeenth and the earlier part of the eighteenth centuries, of mysterious documents, carefully preserved in secret by the natives, which they regard as precious heirlooms. Several of these are matters of history, but the theory has been advanced (*Masonic Magazine*, vol. vii, p. 319) that these documents may have been

vouchers of Lodges, Warrants, lists of members, etc and, in some cases, the certificates of ancestors.

When, in 1923, the Japanese earthquake occurred, the Grand Lodge of England at once voted the sum of two thousand guineas to the Relief Fund. The Lodge at Tokio and the two Lodges at Yokohama were specially affected by the disaster. The Charters of the Yokohama Lodge and Chapter (this latter established in 1871), No. 1092; of the O Tentosama Lodge and Chapter (the latter established in 1912), No. 1263; the Orient Mark Lodge, No. 304, constituted at Yokohama, in 1882; Lodge Star in the East, No. 640, Scottish Constitution; and the various bodies holding under the Supreme Council of the Southern Jurisdiction of the Ancient and Accepted Rite in the United States, were all lost, together with the furniture and regalia, both Lodge and private, the regalia of the District Grand Lodge and a valuable Masonic library. The records of the Yokohama Lodge, from its formation in 1866, deposited in the vault, were destroyed, while all the Minute books, registers and current records of the different bodies, kept by the various secretaries, were lost. This, apart from the loss of life. A second Mark Lodge in Japan, the Torii, No. 837, was established on October 22, 1926, under the Grand Mark Lodge of England.

The Imperial Japanese Government does not allow its citisens to become members of any secret society at whose meetings the police may not be present, but Masonic Lodges composed of citisens of other countries are not molested. In view of this prohibition it is not likely that there will be native Lodges.

Persia

Thory informs us that Askeri Khan, ambassador of the Shah at Paris, who was himself admitted into Masonry in that city—November 24, 1808—took counsel with his French Brethren respecting the foundation of a Lodge at Ispahan (*Acta Latamorum*, vol. i, p. 237). Whether this project was ever carried into effect it is impossible to say, but two years later we find another Persian—also an ambassador—figuring in Masonic history. On June 15, 1810, His Excellency Mirza Abdul Hassan Khan was granted the rank of Past Grand Master of the Grand Lodge of England. This personage—the Minister accredited from the Court of Persia to that of Great Britain—in addition to having been a great traveller both in Hindustan and Arabia, had also performed his devotions at Mecca. In the course of his journey from Teheran he passed through Georgia, Armenia and Anatolia. At Constantinople he embarked in a British man-of-war and reached England in December 1809. Sir Gore Ousely, Bart., who was selected to attend upon the Mirza "as Mehmander—an officer of distinction, whose duty it is to receive and entertain foreign princes and other illustrious personages" (*European Magazine*, vol. lvii, 1810, p. 403)—in the following year (1810) received the appointment of ambassador to the Shah of Persia and was also granted an English Patent as Provincial Grand Master for that country. No Lodges, however, were

established in Persia at any time by the Grand Lodge of England, nor—so far as the evidence extends—by any other external authority. The Mirza Abdul Hassan Khan was made a Mason by Lord Moira in 1810 (*Freemasons' Magazine*, January 2, 1864). The extent of his services to the Craft must be left undecided; but it was stated in the Masonic journals, on the authority of a Persian military officer then pursuing his studies in Berlin, that nearly all the members of the Court of Teheran were Freemasons.

The Eastern Archipelago

The Neptune Lodge, No. 344, was established at Penang (Prince of Wales's Island) under the Antients, on September 6, 1809, but is stated to have become extinct in 1819. It was revived in 1825 and again became dormant in 1846, although it was not erased from the register until June 4, 1862. In June 1822, a military Lodge—Humanity with Courage, at Georgetown, Penang, No. 826 on the register of the Antients—was warranted from Bengal, but it did not appear in the List until 1828 and it was struck out of the *Calendar* in the following year, having, it is said, become irregular through the initiation of civilians. The next Lodge to be founded at Penang was the Royal Prince of Wales, No. 1555, still in existence and the only English Lodge there. It was warranted on July 5, 1875 and consecrated on December 4 following. In honour of the Grand Secretary of that period, Colonel Shadwell Clerke, a Lodge bearing his name and numbered 2336 was consecrated at Penang on May 2, 1890, but this has since been erased.

The oldest Lodge in Singapore is Zetland-in-the-East, No. 508, was warranted on February 28, 1845 and, in 1867, united with the Lodge of Fidelity, founded in 1858. The Lodge of St. George, No. 1152, still in existence, was warranted on February 22, 1867 and consecrated on June 22 following. There are two other Lodges in Singapore under the English Constitution, St. Michael, 2933, founded in 1902 and Eastern Gate, No. 2970, founded in 1903.

The District of the Eastern Archipelago under the English Jurisdiction was founded in 1858, with William Henry McLeod Read, C.M.G., as District Grand Master. He was succeeded in 1885 by Colonel Samuel Dunlop, C.M.G.; in 1891, by General Sir Charles Warren, G.C.M.G., K.C.B., renowned as the first Master of the Quatuor Coronati Lodge, No. 2076; in 1895, by Lieut.-Colonel Sir Charles Bullen Hugh Mitchell, G.C.M.G. There was an interregnum from 1899 to 1902 and, in the latter year, Sir Walter John Napier, D.C.L., was appointed, who held the office until 1909, when Frederick M. Elliot, O.B.E., was appointed. In 1919, Walter Frederick Nutt, O.B.E., became his successor, followed, in 1923, by Major-General Sir Neill Malcolm, K.C.B., D.S.O. and, in the following year, by the Hon. Mr. Justice Percy J. Sproule, who still holds the appointment.

There are to-day fifteen Lodges under the English Jurisdiction in the District of the Eastern Archipelago and, according to the official returns, neither Ireland nor Scotland is represented there.

Sumatra

An English Lodge—No. 356—was established at Bencoolen in 1765; two others—Nos. 424 and 559—at Fort Marlborough in 1772 and 1796 respectively. These continued to appear in the Lists until 1813; but only one, the Marlborough (afterwards Rising Sun) Lodge (1772), was carried forward at the Union, which ultimately became No. 242 and, having omitted to make any returns for several years, was erased March 5, 1862. Sumatra was erected into an English Province in 1793 under John Macdonald, who was succeeded as Provincial Grand Master—December 10, 1821—by H. R. Lewis, who continued to hold office until his death in 1877, there having been one Lodge in existence at the time of his original appointment and none at all for fifteen years preceding his decease.

Java, Celebes, Borneo and the Philippine Lodges were established in these islands by the Grand Lodge of the Netherlands at various dates between 1769 and 1885. The Grand Lodge of Scotland has one Lodge in the Philippine Islands, but England and Scotland are not represented in these islands.

GRAND ORIENT DU LIBAN

The following official document was received by the Masonic Grand Lodges in the year 1934:

The Grand Orient of Lebanon has the honour to announce to the Grand Lodges and Orients its foundation and constitution as an Independent Body; and, considering that a number of Masonic Lodges had been working under Charters from various Grand Lodges and Orients, and that the active Lodges in the Lebanon which worked under Foreign Masonic Authorities now desire to unite under an Independent National Grand Orient, now, therefore, the following Lodges, to wit:

Al Waleed, Hermon, Bokaa-al-Aziz, Al-Maaref, Hermol, Al-Meena-Al-Ameen, Hermon-Tripoli, Phoenecia, Damascus, Annoor, with an enrolment of over eight hundred members have met and unanimously decided to return each its Charter to the Grand Authority that granted it, and have unanimously decided further to found and constitute a Grand Orient under the name of the Grand Orient of Lebanon. The said Lodges have drawn an organic constitution for the Grand Orient of Lebanon based on the principles and traditions of the Ancient and Accepted Rite.

On the 15th day of September, 1934, the newly organised and constituted Grand Orient of Lebanon met, consecrated and dedicated its Temple and installed its Officers in their respective chairs.

The Grand Orient of Lebanon begins its work trusting in the assistance and guidance of the Great Architect of the Universe and hoping that friendly relations and courtesies will be exchanged between the Grand Lodges and Grand Orients and itself and that the fraternal bonds which unite Masons all over the world will grow stronger as the days pass by. The Grand Orient of Lebanon trusts further that its older Sister Organisations will extend to it their assistance and

Publishers' Photo. Service.

Members of Rotterdam Lodge in the Caves of Solomon, near Jerusalem, from Which the Stone for Solomon's Temple Is Said to Have Been Taken. Sometimes Referred to as the Cradle of Masonry.

recognition and thereby help it to go onward with them, hand in hand for the furtherance of the Cause.

Palestine

Lodges under the Grand Lodge of Egypt and others under the British Grand Lodges have existed in Palestine many years. These did not for a long time think of the formation of any Grand Lodge. It was only in 1932 and 1933 that this step was taken. The Symbolic Grand Lodge of Palestine was formed and appears to be Working upon principles very acceptable to British and American Masonic standards. It appears to be composed of Lodges of several nationalities, with Egyptian Lodges preponderating. The Lodges formed under the British Constitutions have not yet seen fit to connect themselves with this new organisation but there is no hostility between the groups.

In addition to the Symbolic Grand Lodge of Palestine, there is another organisation which has adopted the name, "Symbolic Grand Lodge of Germany in Exile." About 1931, the Symbolic Grand Lodge of Germany was organised in the German Republic, and after the Hindenburg régime gave way to the Hitler government, all Masonry in Germany was dissolved by the government of the Reichsfuehrer. The Symbolic Grand Lodge, while not in some respects like any of the old Masonic Bodies of Germany, was akin to the Humanist group. A nucleus of its members with some Officers, the names and titles of whom are not stated to us, assembled in Jerusalem and then announced that the Symbolic Grand Lodge of Germany was functioning in Palestine in exile. Circulars have been sent out giving accounts of the activities of this group, and reports have been quite favourable.

CHAPTER VII

FREEMASONRY IN INDIA AND CEYLON

Bengal

ON December 27, 1728, a Deputation was granted by the Grand Lodge of England to George Pomfret, authorizing him to " open a new Lodge in Bengal." Thus, says Preston, he " first introduced Masonry into the English settlements in India " and Pomfret figures in the *Masonic Year Book* as the first Provincial Grand Master for East India. Nothing further, however, is known of this individual and even the voluminous Calcutta records are silent concerning him. He was succeeded in 1729 by Captain Ralph Farwinter as Provincial Grand Master " for East India in Bengal " and, under his direction, a Lodge was duly established in 1730, known as Lodge East India Arms, which, in the Engraved Lists, is distinguished by the arms of the company and is described as No. 72 at Bengal in the East Indies. The records of the Grand Lodge of England contain an entry to the effect that, on December 3, 1731, Captain Farwinter attended a Communication as the Provincial Grand Master for India and that, on his return to India, he sent " from his Lodge of Bengal a chest of the best arrack for the use of the Grand Lodge and ten guineas for the Masonic Charity." At the Communication held on December 13, 1733, the thanks of the Grand Lodge of England were voted to him for his gift.

The following letter of thanks, which was sent by the Grand Lodge of England to the Provincial Grand Lodge of Bengal, is taken from a copy which appears in the Rawlinson Collection in the Bodleian Library at Oxford (Rawl. Ms., c. 136).

R[t] Worshipful G. Master, Deputy and Wardens, with the other Worshipful Members of the Grand Lodge at Calcutta in Bengall in East India.

All our Fraternity here rejoyce much in the frequent good account of your excellent Conduct, the Grand Lodge have been refreshed by your genteel Present of Arrack, which made curious Punch and you may without telling believe that we drank all your healths after the ancient manner of Masons.

We return our hearty Thanks for it, but much more for your two handsome Presents of ten Guineas by Br. Capt. Farr Winter and twenty Guineas by Br. Capt. Rigby for the Releife of our poor Brethren : which we lodged in the hands of our Treasurer and recorded in our Books as a lasting Evidence to Posterity how strong and extensive appears the Brotherly Love of true and faithful Masons surmounting all tempestous Billows, Promontories and distant Capes and Climes.

You have well rewarded us for our Deputation or Patent and we heartily rejoice in your Honour and Reputation, as you are a part of our Selves, for it all

redounds to us and we cannot forbear saying that no Lodge out of Britain has been so generous and so deserving our esteem.

Providence has fixed your Lodge near those learned Indians that affected to be called Noachidæ, the strict observers of his Precepts taught in those parts by the disciples of the great Zoroastris, the learned Archimagus of Bactria or Grand Masters of the Magians, whose religion is largely preserved in India (which we have no concern about) and also many of the Rituals of the ancient Fraternity used in his Time, perhaps more then they are sensible of themselves. Now if it was consistent with your other Business to discover in those parts the Remains of old Masonry and transmitt them to us, we should be all Thankfull, but especially the learned Brothers who grasp at new Discoveries from ancient Nations that have been renowned for Arts and Science and must have some valuable remains among them still.

The Grand Master (the Lord Viscount Weymouth) orders me to write this, with as many commendations as you can imagine from all the Brethren, who, I may assure you, of their most sincere affection, and I am with great esteem

R[t] Worship[l] and Hon[rd] Brethren

Your most humble servant and affectionate brother

I. R.

Secretary to the Grand Lodge.

The name of Ralph Far Winter appears as a member of the Lodge held at the Queen's Arms in Newgate Street, in a list published in 1730. The name of Capt. R. Farr Winter also appears in the same year as a member of the Lodge held at the Hoop and Griffin in Leadenhall Street. He was Steward at the Grand Festival held on March 30, 1734.

Farwinter was succeeded by James Dawson, *temp. incert.* and by Zachariah Gee, who held the office from 1740 to 1754, but whose name, for some reason, does not appear in the *Masonic Year Book.* He was Gunner and Master Attendant at Old Fort William and is described in an official document as "honest, industrious, to be confided in." Gee was succeeded in 1755 by the Hon. Roger Drake. According to the Minutes of Grand Lodge, at the Communication held on April 10, 1755, James Dawson, late Provincial Grand Master for East India, was present and the Grand Master " was pleased to appoint the Honourable Roger Drake, Esq., Provincial Grand Master at Bengal for East India." Drake was Governor of Calcutta at the time of the attack made on the settlement by Surajah Dowlah in 1756 and escaped the horrors of the Black Hole by deserting his post and flying to the shipping; but though present at the retaking of Calcutta in January 1757 by the forces under Clive and Watson, it is improbable—after the calamity which befell the Settlement—that he resumed the duties of his Masonic office.

Archdeacon W. K. Firminger, in his *Freemasonry in Bengal and the Punjab* points out that the hero of the Black Hole, Zephaniah Holwell, the renowned Collector of Calcutta, was a Freemason. He was offered an easy opportunity of escape, but elected to remain with his fellow-captives and be their leader in the sufferings of that awful night, of which Macaulay said " nothing in history or fiction, not

even the story which Ugolino told in the sea of everlasting ice, after he had wiped his bloody lips on the scalp of his murderer, approaches the horrors which were recounted by the few survivors." On February 13, 1759, says Firminger, "Messrs. Holwell and Mapletoff, on behalf of the Provincial Grand Lodge of Masons, laid before the Board the sum of Rs. 2,475," but the bond was lost at the capture of Fort William. Holwell, it may also be mentioned, erected on the site of the Black Hole, in the north-west corner of Tank Square, an obelisk, fifty feet high, inscribed with the names of the thirty victims who perished on that occasion on June 20, 1757, but the monument was ordered to be pulled down by the Marquess of Hastings.

The Minutes of Grand Lodge inform us that William Mackett, Provincial Grand Master for Calcutta, was present at a meeting of that body on November 17, 1760 and we learn from the same authority that, in 1762, at the request of the Lodges in the East Indies, Grand Lodge "ordered that a Deputation be made out in the neatest manner appointing Cullen J. Smith, Esq., of Calcutta, to be Provincial Grand Master for India, the expenses to be defrayed out of the funds of Grand Lodge." Culling J. Smith (for that is the correct spelling of the name) was secretary of the East India Company and a churchwarden at St. Anne's Church, which figures largely in the Masonic life of that period. He had previously been sub-import warehouse keeper. He signalized his appointment to the high office by sending to Grand Lodge the sum of fifty guineas for the Public Fund of Charity.

At the period in question it was the custom in Bengal "to elect the Provincial Grand Master annually, by the majority of the voices of the members then present, from among those who had passed through the different offices of the [Provincial] Grand Lodge and who had served as Deputy Provincial Grand Master." This annual election, as soon as notified to the Grand Lodge of England, was confirmed by the Grand Master without its being thought an infringement of his prerogative. In accordance with this practice, Samuel Middleton was elected Provincial Grand Master in 1767, but a few years previously a kind of roving commission had been granted by Earl Ferrers, Grand Master of England, 1762–3, to Captain John Bluwitt, or Blevit, Commander of the *Admiral Watson*, Indiaman, "wherever no other Provincial Grand Master may be found."

Middleton's election was confirmed—October 31, 1768—and as the Dispensation forwarded by the Grand Secretary was looked upon as abrogating the practice of annual elections, he accordingly held the office of Provincial Grand Master until his death in 1775. According to the terms of the Patent, in the absence of Middleton, Thomas Burdell might act until a new Provincial Chief was appointed. It appears, also, that one John Graham was elected Provincial Grand Master to succeed in like manner.

The records of the Provincial Grand Lodge reach back only to 1774, the earlier ones having been lost and it is, therefore, convenient if, before leaning on their authority, a preliminary outline is given of the progress of Masonry in Bengal from the erection of the first Lodge in 1730. A second Lodge, now known as

Star in the East, No. 67, Calcutta, soon after sprang into existence, which, becoming too numerous, seven of its members were constituted—April 16, 1740—by the Provincial Grand Lodge into a new and regular Lodge. Of the former nothing further is known; but the Grand Lodge of England, on the petition of the latter, ordered "the said Lodge to be enrolled (as requested) in the list of regular Lodges, agreeable to the date of their Constitution."

A Lodge—No. 221—was formed at "Chandernagore, ye chief French Settlement," in 1752, which became dormant in 1788 and was erased in 1790. Others sprang up at Calcutta, 1761—No. 275, now Lodge of Industry and Perseverance, No. 109; and at Patna and Burdwan, 1768—Nos. 354 and 363, erased in 1790. As the last named, however, were styled respectively the 8th, 9th and 10th Lodges, some others of local constitution must have been erected.

Five Lodges—Nos. 441–445—were warranted in 1772, the 5th, 6th, 7th, 8th and 9th Lodges of Bengal. These were at Dacca, Calcutta and with the 1st, 3rd and 2nd Brigades respectively. All, however, with the exception of the 6th Lodge, No. 442, Calcutta—afterwards Unanimity—were erased in 1790. This became No. 292 in 1792, but lapsed in the following year, when its place was assigned to Lodge Anchor and Hope, Calcutta, on the Provincial establishment.

The 10th and 11th Lodges of Bengal—Nos. 452 and 453—were added to the roll in 1773 and the 12th—No. 482—in 1775. The former were at Moorshedabad and Calcutta respectively; whilst the latter was "with the 3rd Brigade." No. 453, which underwent many vicissitudes, appears later as Lodge Humility with Fortitude; whilst No. 482 is described in 1793 as the Lodge of St. George in the East and, in the following year—having then become No. 316—as the Lodge of True Friendship, with the 3rd Brigade.

Returning to the year 1774, there appear, from the records of the Provincial Grand Lodge, to have been at that time only three Lodges in Calcutta, viz. (local) Nos. 1, Star in the East—constituted in 1740 as the third, but which became the first, Lodge of Bengal on its predecessor of 1730 dropping out in 1770; 2, Industry and Perseverance; and 3, Humility with Fortitude. Besides these, however, there were Lodges at Chandernagore (French settlement), Patna, Burdwan, Dacca and Moorshedabad, also at some of the military stations or with the army brigades. The Provincial Grand Lodge under England seems to have worked in perfect harmony with a similar body under Holland, "The Grand Lodge of Solomon at Chinsura" (Dutch settlement) and the officers and members of the two Societies exchanged visits and walked together in processions. Constitutions were granted by the Grand Lodge of Holland to the following Lodges in Bengal:—Solomon, 1759; Perseverance, 1771; and Constance (Houghly), 1773.

On February 15, 1775, the Provincial Grand Lodge "taking into consideration the propriety of preserving concord and unanimity, recommend it to the Brethren who call themselves 'Scott and Elect,' that they do lay aside the wearing of red ribbons, or any other marks of distinction, but such as are proper to the

Three Degrees, or to the Grand Lodge as such"—a request, we are told, which was cheerfully complied with.

Middleton passed away in 1775 and, in the following year, Charles Stafford Pleydell was elected in his room, but the confirmation of the Grand Lodge of England was withheld until 1778. Pleydell, in addition to being Collector or Collector-General of Calcutta, member of the Board of Trade, Master in Chancery and Superintendent of Police, seems also to have had a private practice as a barrister in Calcutta. As already noted, John Graham had, in 1769, been elected to succeed Middleton whenever he should vacate his office, but Graham had left India in 1775, before Middleton's demise. Pleydell was succeeded by Philip Milner Dacres, who was installed on November 4, 1779.

On March 17, 1777, a letter had been sent to the Grand Lodge of England from the Province in which the following passage occurs:

> We are sorry we cannot give the same favourable relation of Masonry in our Province. It has grown languid in the interior districts where Lodges are established, by reason of the Brethren being, by their several callings, so dispersed as to prevent their assembling at all in some places and seldom in others, for want of sufficient number to form a Lodge. This we premise, that you may not be surprised that our contribution this year to the Grand Charity from Bengal fell short of former years. However, from us you will receive thirty golden mohurs, as usual, to be allotted, £20 to the Fund of Charity, and £10 towards dedicating the hall.

In 1779 a contribution of fifty-one gold mohurs was made to the Charity and Hall Funds of the Grand Lodge of England. C. S. Pleydell presided for the last time in the Provincial Grand Lodge on March 29, 1779. He died exactly two months later. He is described on his tombstone as member of the Board of Trade, Master in Chancery and Superintendent of Police in Calcutta. The confirmation of his appointment had been received from the Grand Lodge of England only a few months before his demise.

Under Dacres the Provincial Grand Lodge for Bengal had but a very brief existence. It assembled for the last time on January 25, 1781. Doubtless the war in the Carnatic, which broke out about that time, had much to do with its dissolution and Masonry in India was very nearly swept away by it. Every Lodge in Calcutta, where alone in Bengal Masonry may be said to have existed, was extinguished, with the exception of Industry and Perseverance and, even there, the light glimmered feebly. But the members of that Lodge nobly determined that the light should not go out. The name of Philip Milner Dacres is associated with the first proposal for a corps of volunteers in Bengal and he was one of the signatories to the Governor-General to a petition to establish a Patriot Band. An interesting event occurred on April 6, 1784, when the foundation stone of the Presidency Church was laid, with Masonic ceremonial, by Edward Wheler, Senior Member of the Council.

At two meetings held in January, 1784, Lodge Industry and Perseverance

resolved to call a general assembly of the Craft " for the purpose of taking into consideration the present state of Masonry and of concerting and adopting measures to revive its ancient splendour in the Settlement."

The Provincial Grand Lodge was reopened July 18, 1785, under the presidency of George Williamson, a former Deputy Provincial Grand Master, who, on the same date, produced a Patent from England appointing him Acting Provincial Grand Master and directed that a meeting of the Provincial Grand Lodge should be held a fortnight later for the express purpose of electing a Grand Master. At this assembly the Wardens of Lodge Star in the East said their meetings had been interrupted, because, in the absence of the Provincial Grand Lodge, no new Master could be installed. Williamson, however, ordered them to proceed with the election of a new Master and engaged to convene a Provincial Grand Lodge for his installation.

The election, however, did not take place until November 14, when four votes were cast for Williamson and six for Edward Fenwick, a former Provincial Grand Warden.

The new Provincial Grand Master was installed March 17, 1786, although the Patent granted to Williamson clearly indicated that he was to retain his acting appointment until the confirmation from London of the person who might be elected to the office. This led to serious disagreements, which harassed the Fraternity for some years.

The supporters of Fenwick were, undoubtedly, in the wrong from the constitutional, which is the only, point of view. This was clearly laid down in a letter written by William White, Grand Secretary, dated March 24, 1787, in which he pointed out that the Bengal Brethren had fallen into the error of electing, instead of recommending to the Grand Master, the name of the Brother they deemed suitable for the office of Provincial Grand Master and he added :

The powers and dignity of the Provincial Grand Master are delegations of the Grand Master's high authority and granted by him, during his pleasure only, to such respectable Brethren in particular districts as he may deem worthy to represent him for the purpose of cementing the Brethren and more easily communicating with Grand Lodge ; but the Brethren of a particular Province can have no powers of election. They may recommend and their recommendations, when conducted with general assent and harmony, will always receive the Grand Master's sanction and approbation. But in an election the electors assert a legal right, which, in the present instance, cannot be pretended.

The Grand Master refused to make any appointment of a Provincial Grand Master " in hopes that the Brethren will be more unanimous in the recommendation of a Brother for that office " and continued the powers specified in the commission to George Williamson. Thus it happened that Williamson was supported by the Grand Lodge of England and the letter already quoted continued to Williamson the powers specified in his Patent of 1784. This was read in the

Provincial Grand Lodge held on August 27 of that year, but that body studiously refused to yield to its mandate. In the discussion which ensued, the Master of Lodge Star in the East observed :—" . . . Mr. Williamson, whose affairs have long been in a most anxious situation—who has been obliged, for a long time past, to live under a foreign jurisdiction—who now cannot come to Calcutta, but on a Sunday, or, if he comes on any other day, is obliged to conceal himself during the day time and to be extremely cautious how he goes out even when it is dark ! "

In spite of repeated protests on the part of the Acting Provincial Grand Master, Fenwick continued the exercise of the duties of the office to which he had been elected by a majority, even to the granting of Lodge Warrants, but his election was not confirmed by the Grand Lodge of England until March 4, 1789. The position was an extraordinary one. Fenwick, in his rôle of Provincial Grand Master, which he claimed to be, had set aside the Warrants granted by Williamson, in the exercise of the right conferred upon him by Grand Lodge and by recognizing Fenwick ultimately as Provincial Grand Master, Grand Lodge countenanced and set the seal of approval upon Fenwick's insubordination. Fenwick, however, had but a short lease of office, for on December 27, 1790, he was forced to resign his position " in consequence of his unfortunate state of affairs."

Williamson's loyalty was never in question. Directly he received the official intimation of the confirmation from Grand Lodge of Fenwick's appointment, he handed over to him all the property he had in his possession belonging to the Provincial Grand Lodge. Apparently, from a letter written by Williamson, dated December 21, 1790, Freemasonry in Bengal had passed into a more or less moribund condition, " no Lectures ever being given and nothing going forward but the outward form of Making, Passing and Raising, insomuch that there is scarce among them one that has sufficient knowledge to gain admittance into a strange Lodge." Williamson, in the same letter, protested against the treatment he had received from Grand Lodge. He said :

> I do not consider myself ill-treated by the Lodges here only, but conceive also that I was very ill-requited by the Most Worshipful Grand Master of England, whose Dignity and Authority I so strenuously strove to support and maintain, for certainly private Thanks such as I received through you was by no means a Recompence, for who, saving myself, could suppose otherwise than that my Conduct was disapproved? Had the Thanks been publicly announced and registered on your Records, a Vote passed creating me an Honorary Member of the Grand Lodge, or an honorary Medal sent me as a testimonial of Approbation, I should have been perfectly satisfied, whereas now I am confidently told that Brother Miller and others have propagated among the Brethren that the Grand Lodge of England were highly incensed against me for the part I had acted contrary to the intent and meaning of my commission.

Some interesting correspondence occurred about this period. In a letter dated February 6, 1788, from the Provincial Grand Lodge meeting under Fenwick to William White, Grand Secretary, the following passages occur :

Country Lodges.—We earnestly wish to see the whole number of Lodges which existed in 1773 or 1774 re-established. But the Subordinates at Patna, Burdwan, Dacca and Moorshedabad now consist of such small societies and these so liable to change, that we must confess it rather to be our wish than our hope to see Lodges established at any of these places.

Military Lodges.—With respect to the Brigades, they have been divided into six of Infantry and three of Artillery. This regulation has lessened the number of officers in each and they will be more liable to removals than formerly. The first circumstance must be a great discouragement to the formation of Lodges in the Brigades and the second would sometimes expose such Lodges to the risk of being annihilated. However, we shall give all encouragement to the making of applications and all the support we possibly can to such Lodges as may be constituted.

On the same day a letter was written to the Grand Lodge introducing the Rev. William Johnson who, for sixteen years, had been in Bengal as one of the chaplains of the Settlement and, for three years, Provincial Grand Chaplain, who was then on his return to Europe. That letter refers to the erection of the church by public subscription and, to a large extent, by the Freemasons in the Settlement. That letter, by stating that the church "was consecrated on the Festival of St. John the Baptist, one of the Patrons of the Fraternity," settles the point raised by Archdeacon Hyde in his *Parochial Annals of Bengal*, when he writes :

It has long been a matter of controversy as to whether the Evangelist or the Baptist is to be held as the patron saint—and the following solution to the question is now proposed. The Provincial Grand Lodge of the Freemasons of Bengal had been revived the previous year, Mr. William Mackett, previously mentioned being the Grand Master and Mr. Holwell and Mr. Mapletoft high office-bearers. Mr. Churchwarden Culling Smith was also a member of the Lodge and succeeded as Grand Master in 1762. It happened that the new chapel was projected and completed during the six months, January 28 to July 27 of Mr. Holwell's administration as President in the Bay and Governor and Commander-in-chief for Fort William in Bengal for the United East India Company, before Mr. Henry Vansittart, who had been designated for that Jurisdiction, arrived to assume it. There is a tradition that the first Calcutta church was dedicated to St. John at the request of the Freemasons, who provided the ceremony of dedication. It is now known that the first church was dedicated to St. Anne, but that the chapel built in 1760 was St. John's. Adjusting, therefore, the tradition to the dedication of the Chapel, it appears very likely that the Governor Holwell appointed the 24th of June, St. John the Baptist's Day, a great Masonic anniversary, for the opening solemnities and not some time, as Mr. Long thinks, in July.

Masonic Church Services were not infrequent at that period and did not always take place on Sundays. The *Calcutta Gazette* of January 1, 1789, contains the following paragraph :

On Saturday last the different Lodges of Free and Accepted Masons met at the Exchange, from whence they proceeded to the new church and attended divine

service, after which the Brethren retired to their respective Lodges and the day was concluded with that festive mirth and harmony which ever characterize the meetings of this ancient and honourable Fraternity.

There are previous references to the practice. One occurs in the Minutes for December, 1786, the last occasion on which the service was held in the old church. Future services were held in the new church, in the erection of which the Craft had taken a great interest. The preacher in 1786 in the old church and in the new church on St. John the Evangelist's Day, 1787, was the Rev. W. Johnson and, concerning the latter service, the *Calcutta Gazette* of January 3, 1788, said :

A historical sermon on the occasion was preached by the Rev. Mr. Johnson, a member of the Fraternity, who traced the origin of the Society from the ancient Egyptians and enumerated its several revolutions, encouragements and persecutions, down to the present period, concluding with many excellent doctrinal maxims for the qualifications and conduct of the true Mason, who, he strongly argued, must necessarily be a good man and a worthy member of the Society of mankind in general.

The Rev. J. Long, in an article entitled " Calcutta in the Olden Time," which appeared in the *Calcutta Review* (vol. xviii, p. 299), says :

To the west of Writers' Buildings, Fort William College, thirty yards east of the Fort, stood the first church of Calcutta, called St. John's on the suggestion of the Freemasons, who were liberal contributors to it. We have accounts of a Freemasons' Lodge in Calcutta in 1744 ; in 1789 they gave at the old court-house a ball and supper to members of the Company's service in Calcutta ; and they seem to have had a local celebration and name from the days of Charnock—their institution tending to mitigate the exclusiveness of European classes in modern times.

Unhappily there is no evidence to support this statement as to the antiquity of Freemasonry in Calcutta. It was on August 24, 1690, that Job Charnock of the English East India Company founded the city of Calcutta. The place is mentioned briefly in the *Survey of Bengal* made in 1596, by command of the Emperor Akbar, but it did not emerge into history until eighty-four years later. In those days Calcutta was a small rent-paying village, then and later known as Golgotha, because of its malarial jungles and heavy death-rate.

A grand ball and supper was given by the Provincial Grand Lodge, January 14, 1789, to which invitations were sent, not only to residents in Calcutta, but also to " Bro. Titsingh [? Titsink], Governor of Chinsurah and other Masons of that Colony ; to Bro. de Bretel, and the other Masons of Chandernagore ; also to the Masons of Serampore [Danish settlement] and to the Sisters of these Colonies, according to what has been customary on such occasions formerly."

This reference to " Sisters " is very curious and it occurs elsewhere in the Masonic annals of Bengal. A possible explanation is that special distinction was

accorded to the sisters, wives and daughters of members of the Lodges in the district. In the arrangements made for a Festival in connexion with a private Lodge in January 1775, the following directions occur:

General invitations to be sent to the ladies of Calcutta with a request to those who are sisters and don't receive blue ribbons, would send intimation thereof, that they may be sent.

Particular invitations with ribbons to be sent to all the Sisters.

On the same day—December 27, 1790—that Fenwick resigned the office of Provincial Grand Master, the Hon. Charles Stuart, Senior Member of the Supreme Council, was elected and installed as his successor, which action was, of course, again entirely contrary to the ruling of Grand Lodge. There is no record, however, of any protest on the part of that body, but one undoubtedly was lodged, as may be deduced from a letter written three years later, an extract from which is given below. Stuart, however, was unable to perform his Masonic duties, owing to the fact that the government of the country devolved upon him, in consequence of the absence of the Earl Cornwallis from Calcutta. He, thereupon, appointed Richard Comyns Birch as Acting Provincial Grand Master of Bengal and reappointed John Miller as Deputy. In February, 1793, Stuart appears to have handed in his resignation, not to the Grand Master of England as he ought to have done, but to the Provincial Grand Lodge of Bengal and that body communicated the fact to the Grand Master, George, Prince of Wales, afterwards King George IV. The Provincial Grand Lodge assembled on the 19th of the same month, elected and installed, again in defiance of the Grand Lodge regulations, Richard Comyns Birch as Provincial Grand Master. On this occasion they wrote a letter to the Grand Master, explaining their action in the following words:

We have the Highest Respect for your Most Worshipfull Lodge and wish to conform exactly to the Line of Duty Laid Down to us, . . . and we would have awaited the Confirmation of our Choice. . . . But to have done so would have occasin'd a Long Delay, which, in any case, would have Evil Consequences: And We have very forcible Reasons for wishing to avoid in the Present Occurrence. We have already informed you, that the Craft has been for some time, on the Decline and We have Cause to apprehend It may be still more so. . . . Wherefore, after the most serious Consideration, We were Unanimously of Opinion that it was essentially necessary for the proper Support of the Provincial Grand Lodge and of the interests of Masonry in these Provinces in General, that Brother Birch should be immediately seated in the Chair of Solomon; and he was installed accordingly.

When war broke out between England and France in 1793, Chandernagore, the French settlement, was occupied by the English and Richard Comyns Birch was appointed "Superintendent and Judge and Magistrate of Chandernagore" and de Bretel was appointed "Deputy to the Superintendent."

A noted character appeared on the scene at this period in the person of the Rev. Dr. James Ward, who seems to have been inspired with a genuine desire to

resuscitate and to reorganize Freemasonry in the District. At any rate, on St. John's Day, December 27, 1809, the members of five Lodges—True Friendship, Humility with Fortitude, Marine, Union (then No. 338, afterwards 432) and the Dispensation Officers' Lodge (which worked under a Warrant granted by No. 338) —walked in procession to St. John's Church, where Divine Service was sung and " an excellent sermon illustrative of the grand principles of Masonry " was delivered by Dr. James Ward, who is described as a " Royal Arch Brother." A like service was held in December 1811, when, at Dr. Ward's suggestion, a subscription was made for the distressed Portuguese. That sermon was printed by request and over four hundred copies were taken by Lodges Humility with Fortitude, Star in the East, Marine and True Friendship. This sermon, says Firminger, stirred up the zeal of some Brethren of the dormant Lodge Star in the East. A meeting was at once called and it was resolved that the Lodge should be revived. W. C. Blaquiere, who was elected Master, attributed the resolution " of restoring the Lodge to its former splendour " to the impulse given to the zeal of the Brethren by Dr. Ward's eloquent and impressive sermon on St. John's Day last.

The question of electing a Provincial Grand Master and submitting his name for the approval of the Grand Lodge of England was also broached and, when the ballot was taken, there were sixteen votes for Dr. Ward and ten for W. C. Blaquiere and the former was accordingly declared elected, although, for reasons that will presently be noted, his election was not confirmed by Grand Lodge and he was never installed in the position.

During the ten or eleven years that intervened between the obliteration of the Provincial Grand Lodge and its re-establishment in 1813, Masonry in Calcutta was represented almost exclusively by the Lodges which had seceded from the (older) Grand Lodge of England.

It may be as well to break in here with a description of the Lodges in the Presidency as they were given in the *Freemasons' Calendar* for 1794 :

Nos.		Founded.
70.	Star in the East, Calcutta	1740
143.	Industry and Perseverance, Calcutta	1761
288.	Unanimity, Calcutta	1771
	Revived in 1787, when it consisted of handicraftsmen in Calcutta.	
292.	Anchor and Hope, Calcutta	1773
	According to Grand Lodge records this Lodge was placed at this vacant number in 1793.	
293.	Humility with Fortitude, Calcutta	1774
	Afterwards became dormant and was revived by Acting Provincial Grand Master Williamson in 1787.	
316.	True Friendship, with the Third Brigade	1775
	When the Third Brigade removed to Berampore in 1788 a new Warrant was issued to the seven members remaining in Calcutta.	

Nos.		Founded.
399.	Lodge at Futty Ghur	1786
	Dormant in 1788, erased 1794.	
464.	North Star, Fredericksnagore	1789
	In connexion with the Danish Factory in Bengal.	
528.	Lodge at Chuna, East Indies	1793
	Known as Sincere Friendship. Dormant from 1796 to 1812. Erased from English roll in 1813, though according to Provincial records was on November 23, 1814, "doing well and their numbers daily increasing."	
529.	Mars, Cawnpore	1793

There was also in existence about this time the Marine Lodge, originally formed by persons employed in the Government's marine service, Calcutta, which, however, only obtained a local number; and a Stewards' Lodge—established June 24, 1736—with privileges akin to those of its prototype under the Grand Lodge of England.

It unfortunately happened that the officers of the Provincial Grand Lodge had always been selected from the first two Lodges on the above list and this circumstance led to no slight dissatisfaction on the part of the other Lodges, who, feeling themselves aggrieved, were not slow to resent the treatment. This it was which mainly conduced to the almost general defection, about the close of the century, from the Provincial Grand Lodge of Bengal and, consequently, from the older or legitimate Grand Lodge of England. A Lodge —No. 146—under the Atholl (or Antient) Grand Lodge, was established at Calcutta in 1767, but it took no root and it does not appear that any further Lodges were erected by the same authority until the secession now about to be described. The Lodges True Friendship and Humility with Fortitude were the first which transferred their allegiance, the former becoming No. 315, or No. 1 of Bengal—December 27, 1797 and the latter, No. 317, or No. 2 of Bengal—April 11, 1798. The Marine Lodge followed their example and obtained a similar Warrant—No. 323—March 4, 1801. Meanwhile, Lodge Star in the East fell into abeyance and Industry and Perseverance was on the point of closing also. One meeting only was held in each of the years 1802, 1803 and 1804, after which, for a long period, there were no more. Lodge Anchor and Hope obtained an Atholl Warrant as No. 325—October 1, 1801. Little is known of Lodge Unanimity, which, though carried forward at the Union (1813), must have died out at least several years before.

As St. John's Day in Winter, 1812, fell upon a Sunday, the two newly revived Lodges decided to hold their Service on January 6, 1813, while the Atholl Lodge True Friendship, No. 1, with its Royal Arch Chapter and the Lodge Marine also held a Service on January 14, the sermon on each occasion being preached by Dr. Ward. The Atholl Lodge True Friendship had also held a Service in the previous January, when the sermon was delivered by the Rev. T. Thomason. A very

elaborate dinner followed these gatherings at which a very large number of toasts were honoured, in which the Earl of Moira and " our noble and gallant Brother, the Marquess Wellington " were included and honour duly paid to " the memory of our illustrious Brethren, Lord Nelson, Sir Ralph Abercromby and Sir John Moore."

It was not until March 27, 1813, that Lodge Star in the East communicated to the Grand Lodge of England the desire of the Brethren concerning Dr. Ward and this unexplained delay of six months undoubtedly accounts for the events that followed.

On October 4, 1813, the Earl of Moira, who had been appointed Acting Grand Master of India, arrived in Calcutta, after a short sojourn in Madras, where he had held a Masonic reception. It should also be noted that on his outward journey he stopped at Mauritius, where, at the head of the Freemasons of the island, he laid the foundation-stone of the Roman Catholic cathedral there. The first Masonic act of the Governor-General was to constitute a new Lodge, the Moira Lodge of Freedom and Fidelity, which he did on November 8, 1813. Major-General Sir William Keir (who afterwards became successively Sir W. Grant Keir and Sir W. Keir Grant) was the first Master of the Lodge and he had for his Wardens, Colonel L. J. Doyle (afterwards Sir Charles Doyle) and Commodore Sir John Hayes. Another Founder was Sir Robert Rollo Gillespie. Archdeacon Firminger relates the following interesting story concerning the last named :

Bro. Gillespie had seen much service in the West Indies. On one occasion he was sent by the Commander-in-Chief as bearer of a command to the enemy to surrender an island. His boat, with the flag of truce and the papers were overturned. Gillespie, with his sword between his teeth, swam ashore under a heavy fire. He was brought before the Governor-General, Santhonax, who condemned Gillespie, as a spy, to the gallows. Fortunately the Governor was familiar with Masonic language and, instead of being executed, Gillespie was sent back to the squadron under a guard-of-honour.

As soon as the Union of the two Grand Lodges of England became known in India, which was not until December 1814, the Atholl Lodges at Calcutta tendered their allegiance to the Provincial Grand Lodge. These were, True Friendship, Humility with Fortitude and Marine. The Anchor and Hope—which also seceded from the legitimate Grand Lodge of England—is not mentioned in the records of the Province 1814–40.

At the period of this fusion, there were the following Lodges under the older sanction : The Stewards, Star in the East, Industry and Perseverance and Sincere Friendship (Chunar). Of these Lodges, the first never held a London Warrant and the last was struck off the roll inadvertently at the Union. There were also then in existence the Moira Lodge and three others constituted since the revival of the Provincial Grand Lodge, the names of which head the following table of Lodges erected during the period 1813–26 :

1. Moira, Calcutta, November 13, 1813.
2. Oriental Star, Noacollee, April 21, 1814.
3. Aurora, Calcutta, June 23, 1814.
4. Courage with Humanity, Dum Dum, July 12, 1814.
5. Northern Star, Barrackpore, July 18, 1816.
6. Sincerity, Cawnpore, January 8, 1819.
7. Hastings Lodge of Amity and Independence, Allahabad, April 9, 1821.
8. United Lodge of Friendship, Cawnpore, June 13, 1821.
9. Humanity with Courage, Prince of Wales' Island, July 1822.
10. Amity, St. John's, Poona (Deccan), January 30, 1824.
11. Kilwinning in the West, Nusseerabad, October 20, 1824.
12. Larkins' Lodge of Union and Brotherly Love, Dinapore, October 20, 1824.
13. Independence with Philanthropy, Allahabad, October 26, 1825.
14. South-Eastern Star of Light and Victory, Arracan, October 26, 1825.
15. Tuscan, Malacca, October 26, 1825.
16. Royal George, Bombay, December 9, 1825.
17. Union and Perseverance, Agra, October 23, 1826.
18. Kilwinning in the East, Calcutta, December 23, 1826.

Out of these eighteen Lodges, however, only seven—Nos. 2, 3, 4, 6, 7, 13 and 18 above—secured a footing on the Roll of the Grand Lodge of England. It is not a little curious that, of the two now alone surviving, Courage with Humanity (1814) and Independence with Philanthropy (1825), which were placed on the general list in the same year (1828) in juxtaposition, the latter bears the earlier number and has the higher precedence! The first was the only one in India warranted by Lord Moira: it had ceased working in 1821. The second sent £100 to the English Charities in 1816 and, five years later, surrendered its Warrant. The third amalgamated with Lodge True Friendship in 1830. The fourth was for many years composed of non-commissioned officers of the Bengal Artillery. It threw off a shoot in Penang—Humanity with Courage, in 1822, which took the place of the Atholl Lodge Neptune, No. 344, established in 1809. The fourteenth Lodge was never established, in consequence of the dispersion of the petitioners.

As a result of the appointment of the Earl of Moira, Dr. Ward's appointment as Provincial Grand Master was not confirmed, which is the explanation of the absence of his name from the list of Provincial Grand Masters for Bengal. The Grand Lodge of England explained the position in the following letter:

I am commanded by H.R.H. the Duke of Sussex to say that he sees not the least objection to the appointment; but as the Earl of Moira is vested with the rank of Acting Grand Master for the whole of India and in that capacity is competent to appoint Provincial Grand Masters for Districts (whose rank and authority will be the same as if appointed by the Grand Master himself) he feels it would be more correct that the appointment should be under the hands of his Lordship; and as no inconvenience or delay will result from this course being adopted, I have to refer you to the noble Lord accordingly.

There was no resentment on the part of Dr. Ward, who accepted the appointment of Provincial Grand Chaplain in the Provincial Grand Lodge appointed by Lord Moira in December 1813.

This re-establishment of the Provincial Grand Lodge was the second Masonic act of Lord Moira, who appointed the Hon. Archibald Seton as Acting Provincial Grand Master. He left India in 1817, when the Governor-General, who had now become the Marquess of Hastings, intimated to the Provincial Grand Lodge that he had selected the Hon. C. Stuart to succeed him. The latter does not appear, however, to have entered upon the duties of his office ; and in the following year—January 17—the Hon. Charles Robert Lindsay was successively appointed, by Warrants of Lord Hastings, Provincial Grand Master for Bengal, January 17, 1818, and Deputy Grand Master for India, January 13, 1819.

On November 30, 1818, an application was made to the Grand Master for India, by eight Brethren residing at Poona, in the Deccan, praying for authority to meet as Lodge St. Andrew at that station, also for "a dispensation for holding a Provincial Lodge, for the purpose of making the Hon. Mountstuart Elphinstone a Mason, he having expressed a wish to that effect." The petitioners further requested "that his name might be inserted in the body of the Warrant, authorizing them to install him, after being duly passed and raised, a Deputy Grand Master for the Deccan." Of the reply made to this application, no record has been preserved.

According to the *Calcutta Gazette* of January and February 1819, the Provincial Grand Lodge for Bengal was solicited by the Collector of Government Customs (Sir Charles D'Oyly, Bart.) to assist in the ceremony of laying the foundation-stone of the new Customs House, then about to be erected on the site of the old fort. The stone was accordingly laid by the Hon. C. R. Lindsay, who was accompanied by W. C. Blaquiere as Deputy and the Rev. H. Shepherd as Provincial Grand Chaplain. The Lodges represented were Courage with Humanity, Aurora, Moira, Humility with Fortitude, True Friendship, Industry with Perseverance and Star in the East.

Lindsay, on his appointment to a distant station, was succeeded as Deputy Grand Master for India and Provincial Grand Master for Bengal by John Pascal Larkins, who was installed by W. C. Blaquiere on December 24, 1819. At that meeting it was decided to abolish the Stewards' Lodge and, on March 21 following, it was reported that the Aurora Lodge had ceased to work.

On December 20, 1822, an address was presented to the Marquess of Hastings on his approaching departure from India and, a week later, on the Festival of St. John, the Governor-General was present at the Cathedral Church in his capacity of Grand Master for the last time. The members of the Lodges walked there in procession and a Masonic Service was held, conducted by the Rev. D. Corrie, afterwards first Bishop of Madras.

Larkins returned to Europe in 1826, but did not resign his appointment, with the consequence that, from that year until 1840, Bengal was under the nominal rule

of a Provincial Grand Master resident in England, with a Deputy at Calcutta. Before leaving for England, Larkins earnestly recommended the Brethren to maintain the custom of attending Divine Service on the anniversaries of the Saints John and issued a Warrant authorizing William Coates Blaquiere to officiate as his Deputy and to execute all the functions of the Provincial Grand Master in his name. The absence of the Provincial head, however, resulted in the extinction of the Provincial Grand Lodge and the annihilation of all order and constituted authority for a time. In 1827—November 22—Lodge Independence with Philanthropy, at Allahabad, so resented this conduct, as to return its Warrant, intimating that its future meetings would be held under a Dispensation obtained from Lodge Union, No. 432 (Irish Register), in the 14th Foot, until a Warrant could be obtained from England, for which application had been made direct and which, strange to say, was granted by Grand Lodge.

In 1834, some Masons at Delhi applied to their Brethren at Meerut for an acting Constitution of this kind, which might serve their purpose until the receipt of a Warrant from the Grand Lodge of England. At the latter station there were two Lodges, one of which, however, was itself working under Dispensation and could not therefore dispense grace to another. The other belonged to the 26th Foot, No. 26, under the Grand Lodge of Ireland. This Lodge declined giving a Dispensation, for the somewhat Irish reason that the Cameronian Lodge had already granted one to another Lodge, of the propriety of which act they had great doubt; and that until an answer had been received from Ireland, they could not commit a second act of doubtful legality! The custom, however, was a very old one. In 1759, Lodge No. 74, I.R., in the 1st Foot (2d Batt.), granted an exact copy of its Warrant—dated October 26, 1737—to some Brethren at Albany, to work under until they received a separate Charter from Ireland. This was changed—February 21, 1765—for a Warrant from George Harrison, English Provincial Grand Master for New York; and the Lodge—Mount Vernon—is now No. 3 on the roll of the Grand Lodge of that State. Cf. Barker, *Early History of the Grand Lodge of New York*, Preface, p. xviii.

The Lodges in Bengal made their returns regularly and forwarded their dues punctually, to the Provincial Grand Lodge; but as no steps were taken for the transmission of these returns and dues to their destination, the Grand Lodge of England ceased to notice or regard the tributary Lodges of Bengal. On the submission of a motion for inquiry—March 22, 1828—W. C. Blaquiere, Deputy Provincial Grand Master, "felt himself constrained to resign his chair on the spot and the Grand Wardens also tendered their resignations."

On April 19, 1828, a letter signed by the Master, Wardens and Secretary of Lodge Aurora, requesting the Deputy Provincial Grand Master to reassume his high functions and to call an early meeting of the Provincial Grand Lodge was despatched. On May 31 a meeting called by Lodge Aurora was attended by representatives from Lodges True Friendship, Humility with Fortitude, Marine, Courage with Humanity and Kilwinning in the East and led to the formation of a repre-

sentative body styled the Lodge of Delegates, which, on August 28, 1828, sent a Memorial to the Duke of Sussex as Grand Master of England.

To this no reply, beyond a bare acknowledgment, was vouchsafed. The letters of the Lodges in Bengal remained unanswered and their requests unheeded. The usual certificates for Brethren made in the country were withheld, notwithstanding that the established dues were regularly remitted; and applications for Warrants were also unnoticed, though they were accompanied by the proper fees. This state of affairs continued until 1834, when the question of separation from the Grand Lodge of England was gravely and formally mooted in the Lodges. Overtures for a reconciliation at length came in the shape of certificates for Brethren who had by this time grown grey in Masonry. Answers to letters written long ago were also received; but the most important concession made by the Grand Lodge of England was the constitution of the first District Grand Lodge for Bengal—under Dr. John Grant—which held its first meeting, February 28, 1840.

Although the Masonic Jurisdiction of the Grand Lodge of Ireland has always been a favourite one with the rank and file of the British army and the number of military Lodges under it has ever been vastly in excess of those owning allegiance to any other authority, only a single Irish Warrant for a stationary Lodge in India appears to have been issued. This was granted in 1837 to some Brethren at Kurnaul, but its activity seems not to have outlasted the year of its constitution. An attempt was made in 1862 to establish an Irish Lodge in Bombay, but on the representation of the Grand Secretary of England to the Deputy Grand Secretary of Ireland that it would be objectionable "to create a third Masonic independent Jurisdiction in the Province, there being already two, viz. English and Scotch," the Grand Lodge of Ireland declined to grant the Warrant.

In the decennial periods 1840–50 and 1850–60 there were, in each instance, 12 additions to the roll. In 1860–70 the new Lodges amounted to 19 and in 1870–85 to 38. Since 1885, 52 Lodges have been added. These figures are confined to the English Lodges, but extend over the area now occupied in part by the District Grand Lodges of Burma and the Punjab, both of which were carved out of the territory previously comprised within the Province of Bengal in 1868. The following statistics show the number of Lodges existing—January 1, 1886—in the various states and districts which until 1868 were subject to the Masonic government of Bengal: under the Grand Lodge of England—Bengal (District Grand Lodge), 39; British Burma (District Grand Lodge), 7; and Punjab (District Grand Lodge), 24. Under the Grand Lodge of Scotland, 11—the earliest of which, St. David (originally Kilwinning) in the East, No. 371, Calcutta, was constituted February 5, 1849.

The Dutch Lodges in Hindostan have passed out of existence, but with regard to these, also to certain other Lodges established by the Grand Lodge of Holland in various places beyond the seas, the materials for an exhaustive list are not available to the historian.

Madras

The first Lodge on the Coromandel Coast was established at Madras in 1752, shortly after that city had been restored to the English under the treaty of Aix-la-Chapelle. It is described in the lists as "at Madrass" in East India and it was first numbered 222, becoming 157 in 1755; 124 in 1770; 101 in 1780; and 102 in 1781. It was erased from the register in 1790. Canon C. H. Malden, in his *History of Freemasonry on the Coast of Coromandel*, thinks that, in all probability, the Lodge was founded by Captain Edmund Pascal, who was appointed Provincial Grand Master for that District on February 27, 1767. He was an officer in the English Coast Army, the date of his commission being October 30, 1751. He was also responsible for the foundation, in 1765, of three Lodges, numbered respectively 353, 354 and 355. The first had its location at Madras and the third at Trichinopoly, and Canon Malden thinks that the second worked at Ellore on the East Coast, where there certainly was a Lodge of which G. Westcott was Master for many years.

It was in the Trichinopoly Lodge that the last reigning Nabob of the Carnatic, Omdat-ul-Omrah Bahadur, then the eldest son of the reigning Nabob, was initiated in 1775 by Terence Gahagan, who returned to England in the following year on account of his health. He attended a meeting of Grand Lodge held on February 5, 1777 and reported the initiation, stating that Omdat-ul-Omrah Bahadur professed a great veneration for the Society.

It was thereupon resolved that a complimentary letter should be sent to His Highness, accompanied with a Masonic apron, elegantly decorated and a Book of Constitutions, bound in a most superb manner. This apron and book cost £37 17*s.* 6*d.*

The letter and present were entrusted to the care of Sir John Day, then going out as Advocate-General of Bengal, who executed his commission to the universal satisfaction of the Society and the following letter was written by him to His Highness as an introduction:

May it please your Highness,—The underwritten (having been honoured with the commands of the Grand Lodge of Masons of Great Britain, to convey to your Highness an apron and Book of Constitutions, as a testimony of their respect for you and your illustrious father, the stedfast friend and ally of their Sovereign, as well as of the satisfaction they feel at seeing so exalted a name enrolled among their Order) intended to have executed the commission with which he is charged in a manner that might best answer the intentions of his constituents, and the dignity and importance of the occasion.

It so happens, however, that the late dissensions in this Settlement have so effectually dissolved the ties of amity and confidence which once subsisted amongst them, that even the fraternal bond of Masonry has been annihilated in the general wreck.

For this reason the Lodge has so long discontinued its meetings that it may be said to be now extinct.

In this situation of things, it being impossible to invest your Highness in full Lodge and with a splendour and solemnity suited to the dignity of your character and the importance of the commission he is honoured with, the underwritten hopes your Highness will condescend to accept (in the only manner that remains) the pledge of amity and respect from the Masons of Great Britain that accompanies this and remains, with the most profound respect,

Your Highness's

Most humble and devoted servant,

JOHN DAY.

Omdat-ul-Omrah Bahadur returned an answer to the Grand Lodge of England in the Persian language, elegantly decorated and enclosed in cloth of gold, which translated is as follows :

To the Right Worshipful His Grace the Duke of Manchester, Grand Master of the Illustrious and Benevolent Fraternity of Free and Accepted Masons, under the Constitution of England and the Grand Lodge thereof.

Most honoured Sir and Brethren,—An early knowledge and participation of the benefits arising to our house from its intimate union of councils and interests with the British nation and a deep veneration for the laws, constitution and manners of the latter, have for many years of my life led me to seize every opportunity of drawing the ties subsisting between us still closer and closer.

By the accounts which have reached me of the principles and practices of your Fraternity, nothing can be more pleasing to the Sovereign Ruler of the Universe, whom we all, though in different ways adore, or more honourable to His creatures, for they stand upon the broad basis of indiscriminate and universal benevolence.

Under this conviction I have long wished to be admitted of your Fraternity ; and now that I am initiated, I consider the title of an English Mason as one of the most honourable I possess, for it is at once a cement to the friendship between your nation and me and confirms me the friend of mankind.

I have received from the Advocate-General of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favoured me ; it has been presented with every circumstance of deference and respect that the situation of things here and the temper of the times would admit of ; and I do assure your Grace and the Brethren at large that he has done ample justice to the commission you have confided to him and has executed it in such manner as to do honour to himself and to me.

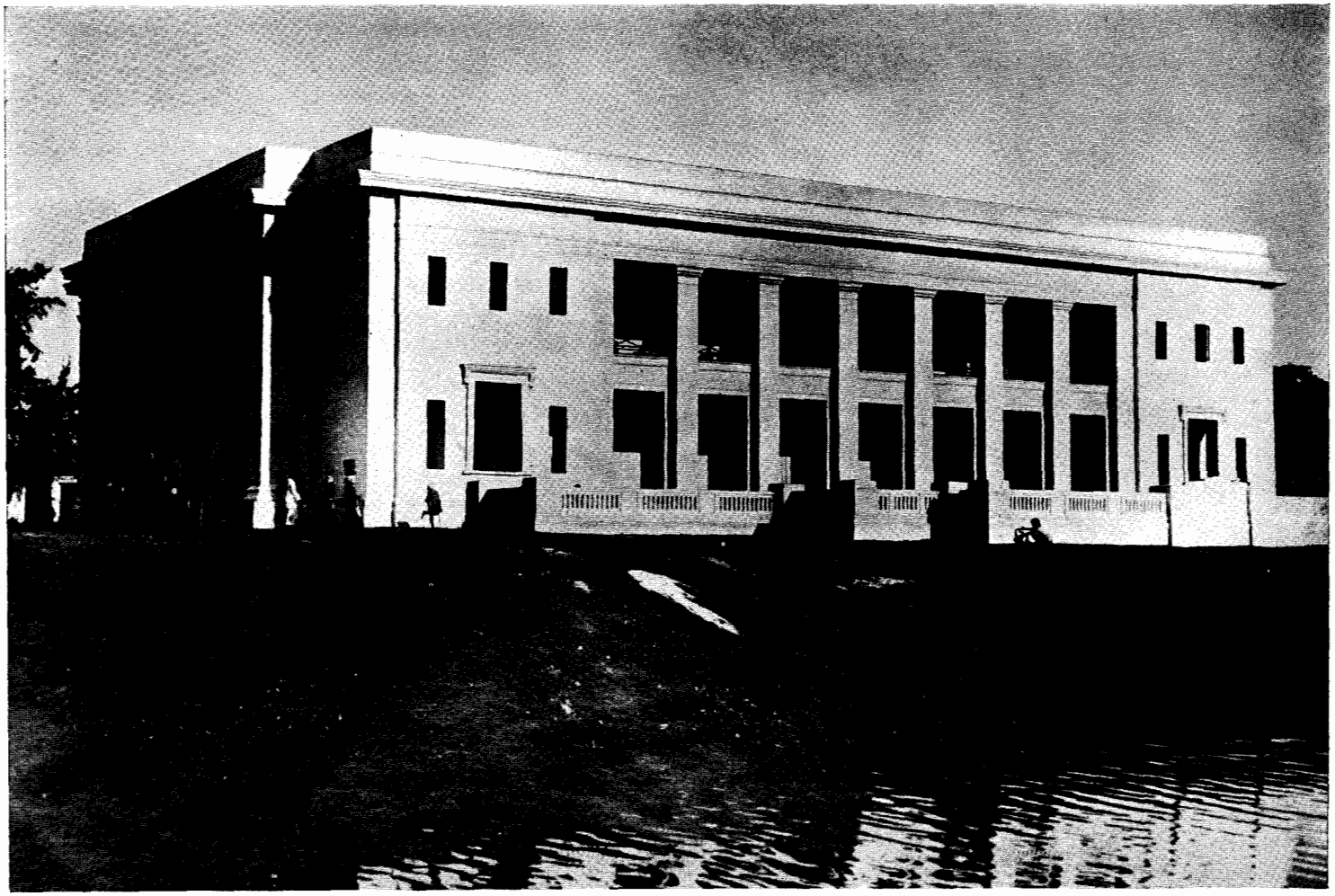
I shall avail myself of a proper opportunity to convince your Grace and the rest of the Brethren that Omdat-ul-Omrah is not an unfeeling Brother, or heedless of the precepts he has imbibed ; and that, while he testifies his love and esteem for his Brethren, by strengthening the hands of humanity, he means to minister to the wants of the distressed.

May the common Father of all, the one omnipotent and merciful God, take you into His holy keeping and give you health, peace, and length of years.

Prays your highly honoured and affectionate Brother,

OMDAT-UL-OMRAH BAHADUR.

MADRAS,
September 29, 1778.



From a photograph by Underwood and Underwood.

Masonic Grand Lodge, Madras, South India.

The building was dedicated by Viscount Goschen, Governor of Madras in 1925.

This letter is still preserved in the Library and Museum of the United Grand Lodge of England. Unhappily, in later years, when he succeeded to the rule, the Nabob seems to have fallen from Masonic grace and through his inattention to the just claims of dependents upon him much suffering was caused, so much so that, in 1793, the Lodge of Perfect Unanimity, now No. 150, recorded:

With respect to the claims of our late Brother on the Nabob, experience has shown that the solemn obligations of a Mason and the admonitions of Lodge, have weighed little with His Highness, in the payment of a just debt to the orphans of a faithful Brother and Servant.

Some years later, Terence Gahagan was the bearer of a personal letter from the Prince of Wales (afterwards George IV) to the Nabob, but, apparently, no notice was taken even of that communication.

Captain Pascal appears to have appointed as Deputy Provincial Grand Master, John Call, who was appointed Chief Engineer, in succession to Captain Brohier, in 1757. He was granted the rank of Captain in December 1758 and took a leading part in the siege of Fort St. George.

It is worthy of recollection that for a short period the Presidency of Madras and its Dependencies was predominant over all the other English settlements in India; and, during the latter half of the eighteenth century, the continuous wars with the French and, afterwards, with Hyder Ali and his son, caused the Carnatic to figure largely in Indian history.

In 1767 a fifth Lodge was warranted at Madras, being described as "of Fort St. George, East Indies." Its number was first 389, being changed successively to 323, 254 and 255. It did not appear in the List for 1770 and it was erased on February 9, 1791.

On January 5, 1768, the Atholl Grand Lodge established a Lodge—No. 152—at Fort St. George, recruited mainly, if not altogether, from officers in the army, which received an impetus in consequence of the break-up of Lodge No. 353. This unit seems to have exercised the functions of a Provincial Grand Lodge, inasmuch as, in addition to building a Masonic Hall, it established a Charity Fund and granted Warrants, or Dispensations, for subordinate Lodges. It was not until 1782, however, that a regular Provincial Grand Master for the Coromandel Coast was appointed by the Atholl Grand Lodge in the person of John Sykes, an attorney-at-law, then Master of Lodge No. 152, but the Warrant of his appointment never reached its destination. Prior to that date—at the latter end of 1778—the Master and Past Master of the Lodge had been constituted into a "Provincial Grand Committee for hearing petitions and granting Dispensations for holding Lodges to such Brethren that may apply and be deemed worthy."

In 1785 there was the expression of a desire for Masonic union on the part of the Atholl Masons. In a letter to the Earl of Antrim, dated from Fort St. George on July 17, 1785, the Master and Officers of Lodge No. 152 wrote:

We cannot but express our deepest concern that Freemasonry should be unhappily divided into two different sects, by the term of Ancient and Modern and that their respective laws strictly prohibit a free communication with each other. We wish a union of the Craft could be effected ; the principles of both are the same, the difference, therefore, must be in their manner of conducting the business of their respective societies, which do not appear so essential as to prevent a scheme taking place that would cement the Fraternity in universal harmony and give it more the appearance of its divine origin, than it at present bears.

On February 20, 1786, Brigadier-General Mathew Horne was appointed by the Duke of Cumberland as " Provincial Grand Master for the Coast of Coromandel, the Presidency of Madras and parts adjacent " and the Atholl Brethren welcomed his suggestion that they should transfer their allegiance to the older body. They surrendered their Atholl Warrant and a number of them joined the Lodge of Perfect Unanimity, still in existence as No. 150, which has existed uninterruptedly since its constitution on October 7, 1786. Although 1786 is the date given in the *Masonic Year Book*, it is clear from a letter from Horne to the Grand Master of England, dated January 16, 1785, quoted in full in Canon Malden's *History*, that he had held the office previously, but Freemasonry generally had been abandoned, owing to the unsettled conditions of the times. General Horne appointed Terence Gahagan as his Deputy Provincial Grand Master. Gahagan had striven hard, in 1784, to secure the higher office, but unsuccessfully. We are indebted to him, however, for a description of the surrender of the Atholl Brethren. In a letter to the Grand Secretary of England, dated October 9, 1786, he says :

I am very happy to inform you that previous to the arrival of the Patent, I made no small exertions in bringing about a Union with a set of gentlemen here who had acted under the Patronage of that Spurious Set who assumed the title of " Antient Masons." My arguments have at length carried conviction and, about three months ago, they offered General Horne and me unconditional terms to come under our Authority, which we gladly accepted, but deferred the execution of it till the Patent arrived, since which General Horne repaired to the Presidency of Madras, tho' 300 miles distant from Trichinopoly, where I met him and the 5th instant we visited Prov. Grand Lodge, No. 152, which was composed of some of the first Characters in the Settlement, who in a very formal and awful manner surrendered their constitution of York Masons, with all their Jewels, Masonic Implements, etc., to General Horne and me and solicited our Patronage under the Grand Lodge of England and, on Saturday, the 7th inst., a Masonic assembly was convened at a very large, elegant House for the purpose of consecrating in due form the new Lodge, as well as to proclaim our Authority, which was done in ample form. After a regular procession, we marched round the Hall three times with a Band of Music and then entered in a solemn manner and consecrated devoutly and installed in due form. As the ceremony had never been performed in this part of the world, it was left to my management and I take no small share of satisfaction to myself in finding that the largest assembly of Masonic Gentlemen, sixty and upwards, attended upon the occasion ; and were agreeably surprised and extremely pleased at the ceremony.

The full programme of the procession is given by Preston, in his *Illustrations of Masonry*, though he has wrongly placed the year as 1787 instead of 1786.

At this period all the Lodges under the older Grand Lodge of England seem to have been extinct; but, in 1786, the Carnatic Military Lodge, No. 488, was established at Arcot. In 1787 four Lodges were added to the roll, viz. Perfect Harmony, St. Thomas Mount; Social Friendship, Madras; Trichinopoly; and Social Friendship, St. Thomas Mount. Two other Lodges were already established —Stewards' and Perfect Unanimity—which, according to the loose practice of those days, were given the places on the list of the two earliest Madras Lodges and became, in 1790, Nos. 102 and 233 respectively. The Lodge of Perfect Unanimity is, as already stated, still in existence as No. 150, but the Stewards' Lodge is extinct. A Lodge of happy nomenclature, La Fraternité Cosmopolite, was constituted at Pondicherry in 1786 by the Grand Orient of France and a second, Les Navigateurs Réunis, in 1790.

Brigadier-General Horne resigned his office as Provincial Grand Master in 1788 on his transference to Trichinopoly, his resignation being accepted with great regret by the Grand Lodge of England, a regret which was accentuated when he passed away in December 1789. He was buried in the church at Trichinopoly, where a handsome tablet was erected to his memory.

General Horne was succeeded by John Chamier, a member of the Madras Civil Service, a very enthusiastic Freemason, who held the office until 1804, when he returned to England, where he died in 1810, after holding the office of Senior Grand Warden of England in the previous year. Chamier was succeeded by Terence Gahagan, who had been Deputy Provincial Grand Master since 1786. He had waited long for the preferment which he had sought with much assiduity. In 1812, when he returned to England, where he died in 1814, he appointed Herbert Compton as acting Provincial Grand Master, who became his successor. Compton had the distinction of being the first Grand Superintendent of Royal Arch Masonry in Madras, in which office he was succeeded, says Canon Malden, by Richard Jebb, LL.D., although his name is absent from the list of Grand Superintendents as given in the *Masonic Year Book*, who also ruled over the Province as Provincial Grand Master from 1814 until his death in 1820. Between 1790 and 1812 four Lodges were added to the roll: Solid Friendship, Trichinopoly, 1790; Unity, Peace, and Concord, 1798; St. Andrew's Union, 19th Foot, 1802; and Philanthropists, 94th Foot, Scotch Brigade, at Madras.

Richard Jebb was, of course, the first Provincial Grand Master for the Coast of Coromandel appointed after the Union of the Antient (or Atholl) and Modern Grand Lodges, but it was not until April 1815 that the official intimation of that Union was received at that outpost. Jebb was succeeded by George Lys in 1820, who, however, was never formally installed and, five years later, Compton again ruled over the Province. The name of this worthy only disappears from the *Freemasons' Calendar* in 1842, and with it the provincial title, "Coast of Coromandel," which was exchanged for that of Madras, over which Lord Elphinstone had been

appointed Provincial Grand Master in 1840. In 1866 Madras was designated a District instead of a Province, the latter term being reserved for the Provinces in England and Wales.

Between 1814 and 1842 numerous Lodges were warranted locally, but thirteen only, of which seven were in Madras itself, secured places on the London register. There are, at the present time, thirty-five Lodges on the register of England and five on that of Scotland within the boundaries marked out for the English District, but the introduction of Scottish Lodges into India will be referred to in the ensuing section.

The French Lodge at Pondicherry, La Fraternité Cosmopolite, was revived (or a new one established under the old title) in 1821. Another, L'Union Indienne, was erected at the same station in 1851. At the present date, however, there exist throughout India and its dependencies no Lodges other than those owning allegiance to the Grand Lodges of England and Scotland.

The earliest Minute relating to Royal Arch Masonry occurs in the proceedings of the Lodge of Perfect Unanimity, dated March 4, 1790 and runs :

Read a letter from the Cosmopolitan Lodge at Pondicherry acquainting us of the zeal they have demonstrated from the Royal Arch by promoting Brothers Robson and Griffiths to a high degree.

Agreed that a letter be written to Cosmopolitan Lodge at Pondicherry expressive of our attention for the regard they have demonstrated to Brothers Griffiths and Robson and further a mark of our attention that we have referred their letter to the Lodge of the Royal Arch.

The Degree, however, was worked in a Chapter attached to the Lodge of Perfect Unanimity right from the time of its foundation in 1786, although many years elapsed before a Royal Arch Chapter was regularly warranted on the coast. About 1809 two Chapters were established in Madras—Benevolence and School of Plato—but their Warrants were not issued until December 10, 1811. The first was formed by members of the Provincial Grand Lodge and the second by the members of the Lodge of Perfect Unanimity. In 1811, also, a Chapter, named St. George, which met at Fort St. George, was formed from among the members of the Lodge Carnatic Military, which met as a separate unit until July 1814, when it joined forces with the Chapter of Benevolence. The only Chapter in this trio still in existence is the School of Plato, which, Malden says, may fairly claim to be the oldest Colonial Royal Arch Chapter now on the roll of the Supreme Grand Chapter of England.

The Mark Degree was worked by the Lodge of Perfect Unanimity from August 1856, when the following resolution was adopted :

That the Mark Degree having been sanctioned by the Grand Lodge of England, it be given as a separate Degree in this Lodge to any desirous of it who have taken the degree of Fellow Craft.

The Lodge of Social Friendship also worked the Mark, Ark Mariner and Excellent Master Degrees and had a Knight Templar Encampment attached to it.

The first Chapter of the Ancient and Accepted Rite was opened in Madras in 1839, before the establishment of the Supreme Council for England, which was formed in 1845. The following are the Minutes of the first meeting held on August 2, 1839:

In the name of the Holy Trinity, At a meeting of the Knights of the Sovereign Chapter of Rose Croix. Present: Sir Knights John Carnac Morris, Most Wise; Varden Seth Sam, 1st Knight; Eleazar Seth Sam, 2nd Knight; Paul Melitus, Grand Expert; Stephen Lazar.

After the Sovereign Chapter was opened in due and antient form, the Most Wise announced to the Sir Knights present the object of the meeting. That it was to admit a certain number of candidates into the Sovereign Chapter in order to enable the Masons in Madras to establish a Chapter of that Degree, which proposition being put to the Sir Knights present and all assenting to, the 1st Knight was desired to admit the following candidates: Major John James Underwood, Dr. D. S. Young, Cosmo Richard Howard (Merchant), Alexander Inglis Cherry (Madras C.S.), Surgeon William Middlemass, John Binny Key (Merchant), James Ouchterlony (Merchant), Captain John Bower, William McTaggart (Merchant), Captain Godfrey Webster Whistler. The candidates were admitted to a participation of the Sublime and Sovereign Degree of Rose Croix. No other business being on hand, the Most Wise closed the Chapter with Prudence, Intrepidity and Justice and the Sir Knights departed in the true Christian faith.

All the candidates were members of the Lodge of Perfect Unanimity. At the next meeting held on December 27, 1839, the following twelve candidates, all again members of the same Lodge, were admitted to the Rite; John, Lord Elphinstone, Governor of Madras; Alexander Duncan Campbell, C.S.; John Henry Wilkins, Attorney; Charles Martin Teed, Barrister; John Thompson, Merchant; Lieutenant the Hon. G. F. C. Graves; Walter Elliot, C.S.; Alexander Maclean, C.S.; Colonel William Monteith; William Serle, Lawyer; Joseph Pugh, Merchant; and Captain James Macdonald. The Chapter seems to have fallen into abeyance soon after 1850, a fate which, in the same year, appears to have befallen three other Chapters of the Rite which were working in 1847. It was not until 1869 that a Warrant was obtained from the Supreme Council of England for the establishment of a Chapter at Madras, the foundation of which was due to the Masonic zeal of Colonel A. J. Greenlaw, a member of the Thirty-first Degree. That Chapter, known as the Coromandel, No. 27, is still in existence. The address delivered by Colonel Greenlaw on the occasion of the consecration of this Chapter contained the following historical references:

Some years back the 18° was worked by two of the Lodges in Madras, I think in Perfect Unanimity and Pilgrims of Light, but without, as far as I can discover, any Warrant from a Supreme Grand Council of the 33°. The Degree has now long ceased to be worked in Madras.

On my arrival from Burma, where I had inaugurated the Leeson Chapter under a Warrant from the Supreme Grand Council 33° for England and Wales, I made every inquiry regarding these Chapters and found that even the working had been incorrect.

There were some interesting local customs, particularly in the Lodge of Perfect Unanimity. When the time for the election of Master came round, the retiring ruler invariably proposed the Senior Warden as his successor. The members then put forward another candidate and the votes of the Brethren were then cast, the candidate securing the majority being, of course, declared elected. He then nominated a Brother to take the office of Senior Warden; the members brought forward a candidate in opposition and the ballot again decided the issue. The same procedure was adopted for the election of Junior Warden, Treasurer and Secretary, but the remaining officers were appointed by the Master-elect. A similar custom seems to have been followed in St. Andrew's Union Lodge. The Lodge of Perfect Unanimity seems to have valued Chaplains highly. On November 6, 1792, it admitted the Rev. Richard Hall Kerr, D.D., as an honorary member and, shortly afterwards, he was appointed Grand Chaplain at a monthly salary of thirty pagodas (a pagoda was of the value of about seven shillings). The Provincial Grand Lodge demanded that the names of all candidates should be submitted to that body before any subordinate Lodge could proceed to confer any Degree, a rule which was the cause of much irritation. The following extract from the Minute Book of the Carnatic Military Lodge is somewhat amusing:

Resolved unanimously that henceforward no person exercising the occupation of Gaoler, Bailiff, Turnkey, or any other whose Livelihood arises from being actually and personally employed in restraining the Liberty of his Fellow Creatures, be admitted a member of this Lodge, with the exception (to prevent misconstruction) of anyone who being a Housekeeper in Madras may be obliged to serve the office of Constable, as parochial duty in his turn, when regularly chosen as such, for the usual term; an office unavoidable and which every one so situated is liable to; but no Person holding the last-mentioned employ as a substitute for another (for hire or otherwise) is by any means to be admitted. Furthermore, the exception equally applies to all military men immediately employed as such, whose duties are of that nature, so as to preclude them from always acting according to their own inclination and who cannot give way to the impulse of their own feelings, or resist the authority by which they are commanded.

The old customs of St. John's Day in winter and summer, says Canon Malden, were regularly kept. On June 24 and December 27 it was the practice for the Brethren to assemble at sunrise and to open the Lodge. The officers for the ensuing six months were then installed. During the day the meeting of the Provincial Grand Lodge was held and attended by the Masters and Wardens of the subordinate Lodges. In the evening the Brethren reassembled, and the business of the Pro-

vincial Grand Lodge was reported to those who had no right to attend. At sunset the Lodge was closed, after the usual Masonic toasts had been honoured.

The Lodge of Social Friendship appears to have visited the sins of a wife upon a husband, according to the following extract from its Minute Book:

> Brother S. having petitioned the Lodge for advancement, it was proposed and agreed to and accordingly put to the ballot, whether or not Brother S. should be advanced, or even continued as a member of the Lodge, unless he put away his wife, she being convicted of having behaved in a loose and indecent and scandalous manner in various instances, particularly during his absence at Seringapatam, on command. The poll proved against him by ten to three, on which he was directed to withdraw and his name struck out of the Lodge.

The expelled Brother, quite naturally, appealed to the Provincial Grand Lodge, with the result that about a year afterwards he was readmitted to membership of the Lodge.

The Brethren of the District have always been stalwart supporters of the Masonic Institutions and have organized their own local Benevolent Funds. The Civil Orphan Asylum was founded in 1807, as the outcome of a scheme drawn up by Dr. R. H. Kerr and placed before the members of the Lodge of Perfect Unanimity in September 1800.

The Madras Masonic Institution for Maintaining and Educating the Children of Indigent and Deceased Freemasons, inaugurated in 1879, is in a healthy condition.

In April 1917 a plot of land in a central position in Egmore was acquired with the object of erecting thereon a Masonic Hall with Offices for the District Grand Lodge. A temporary building was at once erected and the foundation-stone of the new building was laid on February 26, 1923, by Lord Willingdon, Governor of Madras. The building has since been completed and was opened by Viscount Goschen, who succeeded Lord Willingdon as Governor, on February 27, 1925, being dedicated by A. Y. G. Campbell, District Grand Master. Among the important events in the history of Freemasonry in Madras, probably the one of outstanding importance was the visit of H.R.H. the Duke of Connaught, Grand Master, who attended the District Grand Lodge in 1921.

Bombay

Two Lodges were established in this Presidency during the eighteenth century—Nos. 234, Bombay, in 1758 and 569, Surat, in 1798, both of which were carried on in the lists until 1813, but disappeared at the Union. A Provincial Grand Master—James Todd—was appointed in 1763, whose name only drops out of the *Freemasons' Calendar* in 1799. In 1801, an Atholl Warrant, No. 322, was granted to the 78th Foot, which regiment was engaged in the Mahratta

war under Sir Arthur Wellesley and took part in the decisive victory of Assaye (1803). In 1818, Lord Moira was asked to constitute a Lodge at Poona. But none was again established in the Presidency until 1822, in which year the Benevolent Lodge, No. 746, Bombay was placed on the English lists. Among the Freemasons about this time in Bombay were thirteen non-commissioned officers who were too poor to establish a Lodge of their own and too modest to seek admittance in what was considered an aristocratic Lodge. They met, however, monthly in the guard-room over the Apollo Gate, for mutual instruction in Masonry. This coming to the knowledge of the Benevolent Lodge, the thirteen were elected honorary members of No. 746, for which they returned heartfelt thanks. At their first attendance, when the Lodge work was over and the Brethren adjourned to the banquet, the thirteen were informed that refreshments awaited them *downstairs*. Revolting at the distinction thus made among Freemasons, they one and all left the place. The next morning they were sent for by their commanding officer, who was also one of the officers of the Lodge and asked to explain their conduct. One of the party, W. Willis, told him that as Masons they were bound to meet on the Level and part on the Square; but as this fundamental principle was not practised in No. 746, of which they had been elected honorary members, they could not partake of their hospitality. The astonished colonel uttered not a word, but waved his hand for them to retire. Ever after this, the Benevolent Lodge—including the thirteen—met on the Level, both in Lodge and at the banquet-table.

In 1823, a Military Lodge—Orion in the West—was formed in the Bombay Artillery and registered at Poona as No. 15, Coast of Coromandel, November 15. According to the early proceedings of this Lodge, members "were examined in the Third Degree and passed into the chair of the Fourth Degree"—for which a fee of three gold mohurs was exacted. In the following year, a second Lodge at Poona was established by the Provincial Grand Lodge for Bengal, which, however, has left no trace of its existence. In 1825, the civilian element of Orion seceded and formed the Lodge of Hope, also at Poona, No. 802. Here, Orion, unrecognized at home, aided in the secession of some of its members, who obtained a Warrant, on the recommendation of the parent Lodge, from the Grand Lodge of England. A Lodge was erected at Bombay—Perseverance, No. 818—in 1828. Two years later it was discovered that no notification of the existence of Orion in the West had reached the Grand Lodge of England, nor had any fees been received, though these, including the quarterages, had been regularly paid to the Provincial Grand Lodge of the Coast of Coromandel. It was further ascertained that in granting a Warrant for a Bombay Lodge, the Provincial Grand Master for the Coast of Coromandel had exceeded his powers. Ultimately, a new Warrant, No. 598, was granted from England, July 19, 1833.

Up to this time the Jurisdiction of the Grand Lodge of England had not been invaded; but in 1836, Dr. James Burnes was appointed by the Grand Lodge for Scotland, Provincial Grand Master for Western India and its Dependencies.

No Provincial Grand Lodge, however, was formed until January 1, 1838. A second Scottish Province—of Eastern India—was subsequently erected, which, on the retirement of the Marquess of Tweeddale, was absorbed within the Jurisdiction of Dr. Burnes, who, in 1846, became Provincial Grand Master for all India (including Aden), but with the proviso, that this appointment was not to act in restraint of any future subdivision of the Presidencies. D. Murray Lyon says that though Lord Tweeddale was Governor and Commander-in-Chief of Madras from April 1842 to September 1848, his name does not occur in any records of the Grand Lodge of Scotland of that period, nor indeed of any other, as Provincial Grand Master for Eastern India.

Burnes, in 1836, may be best described, in ecclesiastical phrase, as a Provincial Grand Master *in partibus infidelium*, for whatever Lodges then existed throughout the length and breadth of India were strangers to Scottish Masonry. But the times were propitious. There was no English Provincial Grand Lodge for Bombay; and under the Chevalier Burnes, whom nature had bountifully endowed with all the qualities requisite for Masonic administration, Scottish Masonry presented such attractions, that the strange sight was witnessed of English Masons deserting their mother Lodges to such an extent that these fell into abeyance, in order that they might give their support to Lodges newly constituted by the Grand Lodge of Scotland. In one case, indeed, a Lodge—Perseverance—under England went over bodily to the enemy, with its name, jewels, furniture and belongings and the charge was accepted by Scotland.

From this period, therefore, Scottish Masonry flourished and English Masonry declined, the latter finally becoming quite dormant until the year 1848, when a Lodge, St. George—No. 807 on the roll of the Grand Lodge of England—was again formed at Bombay and, for some years, was the solitary representative of English Masonry in the Province.

In 1844, Burnes established a Lodge, No. 413, Rising Star, at Bombay, for the admission of natives—by whom a beautiful medal, cut by Wyon, was struck in consequence—and No. 414, St. Andrew in the East, at Poona. These were followed by Nos. 421 (now No. 337)—Hope, Karachi—and 422 (now No. 338) —Perseverance, Bombay—in 1847.

Scottish Lodges were next erected in Bengal—No. 353 (now 371), St. David in the East, Calcutta, 1849; and in Arabia—No. 355, Felix, Aden, 1850, still existent with the same number. At the close of 1885, 33 Lodges in all—or under Bombay, 19; Bengal, 11; Madras, 2; and in Afghanistan, 1—had received Charters from the Grand Lodge of Scotland.

Burnes left India in 1849 and was succeeded by a Provincial Grand Master for Western India only. In 1874, however, Captain Henry Morland became Provincial Grand Master for Hindustan and, subsequently, was commissioned as Grand Master of All Scottish Freemasonry in India.

Returning to the Lodges under the Grand Lodge of England, St. George —No. 807 (now No. 549)—constituted in 1848, was for ten years the only repre-

sentative of its class. In 1858, however, Lodges Concord—No. 1059 (now No. 507)—and Union—No. 1069 (now No. 767 at Karachi)—were established at Bombay and Karachi respectively. A year later, Orion in the West (now No. 415, Poona), awoke from its dormancy. In 1861, a Provincial Grand Lodge was established and to-day there are 49 Lodges under the District Grand Master for Bombay.

Until recent years, it cannot be said that Freemasonry has taken any real root among the native population of India. Umdat-ul-Umará, son of the Nabob of Arcot, was admitted a member of the Society in 1776. The princes Keyralla Khan (of the Mysore family) and Shadad Khan (ex-Ameer of Scinde) joined, or were made Masons in, the Lodge of True Friendship in 1842 and 1850 respectively; and, in 1861, the Maharajahs Duleep and Rundeer Sing were initiated in Lodges Star of the East and Hope and Perseverance—the last-named personage at Lahore, the other three in Calcutta. Since then several native princes have received Grand Rank in the United Grand Lodge of England.

A By-law of the Provincial Grand Lodge for Bengal, forbidding the entry of Asiatics without the permission of the Provincial Grand Master was in force until May 12, 1871; and there was at least a popular belief in existence so late as 1860, that Hindus were ineligible for initiation. An assistant military apothecary was initiated in the Meridian Lodge, 31st Foot, in that year. The legality of this act—on the score of the intrant being a Brahmin—was demurred to in the Masonic press; the 31st Regiment being with the Expeditionary Force in China, G. W. Ingram, P.M., No. 345, took up the cudgels on behalf of the Lodge, pointing out, in an elaborate argument, "that the very ground-work of the Brahmin faith is the belief in one Grand Superintending Being." The journal in which these letters appeared ultimately reached the Lodge—then at Tientsin—when a final letter, deposing that, having filled the chair on the occasion alluded to, the individual whose admission had been called in question was, "by his own statement a Christian," was sent to the press. *Cf. Freemasons' Magazine*, April 21, September 8, and October 13, 1860; and May 18, 1861; and for some startling assertions respecting Freemasonry forming a portion of the Brahminical knowledge, see Higgins, *Anacalypsis*, 1836, vol. i, pp. 767–9; and H. Melville, *Revelation of Mysteries*, etc., 1876, p. 17. The Parsees of Western India were the first of the native races who evinced any real interest in the institution and in 1886 one of their number, Dorábjee Prestonjee Cama, was elected to the high position of Treasurer of the Grand Lodge of England. Another member of that family was, in 1927, appointed to the rank of Past Assistant Grand Registrar, while there is a Lodge at Hampton Court, Cama, No. 2105, named after another distinguished Parsee (see *Masonic News*, London, June 14, 1930, p. 480).

In 1876, a Scottish Lodge, No. 587, Islam—presumably for the association of Mohammedans—was erected at Bombay. The extent to which Freemasonry is now practised by the Hindus—who form 73½ per cent. of the total population of India—is impossible to determine.

Ceylon

The earliest trace of a Lodge in Ceylon is that of one warranted by the Antient Grand Lodge of England in October 1761, to be attached to the 51st Regiment. Little is known of its activities. In a certificate of 1802 from Colombo it is referred to as the Orange Lodge, but it does not appear in the Register after 1781, although it is included in the list in *Ahiman Rezon* in 1804. In 1802, the Antients warranted a Lodge for the Sixth Battalion of the Royal Artillery then stationed at Colombo, but this seems to have had an inglorious existence and it was erased in 1830. In September 1807 a further Lodge was warranted by the Antients to be attached to the Second Battalion of the 34th Regiment, but it is doubtful whether the Lodge ever met there as the Warrant is endorsed "At Bandon, November 25, 1807." The Lodge met at Bandon and Clonmel in that year and at Jersey in the following year. Little more is known of its movements and it was erased from the English Register in 1832. In 1822, the Taprobane Lodge was established in Ceylon under a Provisional Warrant from the United Grand Lodge of England, but it does not appear in the list until 1836, when it met at Madras; it was erased in June 1862. In the same year (1822), St. John's Lodge, No. 628, was formed at Colombo by members of the St. Andrew's Union Lodge, which had been founded in 1799, to be attached to the 19th Regiment of Foot. It is still in existence as No. 434, but meets at Secunderabad and is, therefore, included in the District of Madras. In August, 1838, the oldest existing Lodge in Ceylon was established—the St. John's Lodge of Colombo, No. 454, which now meets at the Henry Byrde Memorial Hall, Kandy. Then comes a long break until 1886, when the Lodge of St. George, No. 2170, still in existence, was founded at Colombo. To-day there are nine Lodges in the District of Ceylon, which was formed in 1907. Sir Alexander Johnston was appointed Provincial Grand Master in 1810, but he was connected with the Coast of Coromandel, which had the supervision of the Lodges in Ceylon.

There are three Lodges under the Irish Constitution: two in Colombo, No. 107, founded in 1861 and No. 115, founded in 1868; one at Talawakelle, No. 298, founded in 1874. Scotland has jurisdiction over one only, Bonnie Doon, No. 611, at Colombo.

The Grand Lodge of the Netherlands was one of the earliest Masonic invaders of Ceylon and erected Lodges at Colombo in 1771 and 1794 and at Point de Galle in 1773. In 1795 the British took possession of the Dutch settlements on the island and annexed them to the Presidency of Madras but, six years afterwards, in 1801, Ceylon was formed into a separate Crown colony.

CHAPTER VIII

FREEMASONRY IN AFRICA

South Africa

THE Cape Settlement was taken by a British naval force in 1795, restored to Holland in 1802, retaken in 1806 and permanently ceded to Britain at the Congress of Vienna.

Dutch Lodges—"Of Good Hope" and "Of Good Trust"—were erected at Cape Town in 1772 and 1802 respectively. These, happily, survive; but several Lodges, at least, in South Africa under the same Jurisdiction appear to have passed away without leaving any trace of their existence.

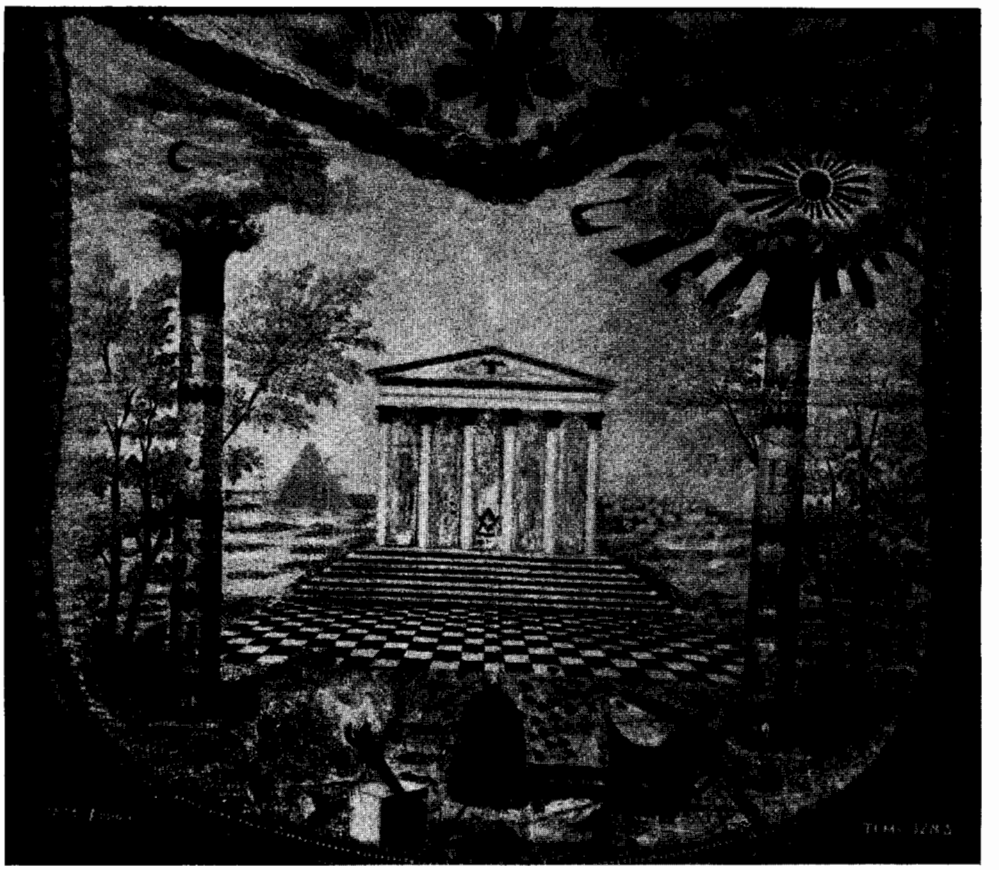
After the final cession of the colony, Lodges under the rival Grand Lodges of England were established at the capital in 1811 and 1812 respectively—in the former year, the British, No. 629, under the older sanction, still in existence as No. 334, the oldest Lodge in the District of South Africa, Western Division; and in the latter, No. 354, the Cape of Good Hope Lodge, in the 10th Battalion of the Royal Artillery, under an Atholl Warrant; this Lodge was erased in 1851.

The first band of English settlers arrived in 1820 and, in the following year, a second stationary Lodge, under the United Grand Lodge of England—Hope, No. 727 (erased in January 1878)—was erected at Cape Town—where, also, a Lodge bearing the same name under the Grand Orient of France, sprang up, November 10, 1824. A third English Lodge—Albany, No. 817—was established at Grahamstown in 1828. It is now numbered 389 and is the oldest Lodge in the District of South Africa, Eastern Division.

The following statement appears in the *Proceedings* of the Grand Lodge of England for June 5, 1867:

> The Dutch Lodges received the English Brethren with open arms and with great satisfaction. When English Masonry had increased and it was considered right to form a Provincial Grand Lodge, the Brother selected for the office of Provincial Grand Master was the Deputy Grand Master of the Netherlands, who continued till his death to hold the two appointments.

This must have been Sir John Truter, who received an English Patent in 1829; for, although an earlier Provincial Grand Master under England—Richard Blake—had been appointed in 1801, the words quoted above will not apply to the latter. Between 1828 and 1850 there was no augmentation of the Lodges; but, in the latter year, a revival set in and, during the decade immediately ensuing—1851–60—six



A Curious Masonic Apron—in the Possession of Brother M. De Wet, Johannesburg, S. A. R.

Reproduced from Ars Quatuor Coronatorum.

Curious hand-painted Masonic apron, given to Bro. De Wet by his father, Bro. Jacobus Petrus De Wet, of Cape Town. This apron was exhibited in 1887 at the exhibition of the Huguenot curiosities, and was catalogued as a Masonic apron over a hundred years old. It is made of kid or lamb skin, is lined with green silk, and bound with green ribbon, and the lower part is semi-circular, like the Dutch Rose Croix aprons, instead of square.

were warranted by the Grand Lodge of England. These were the Sovereignty, 871, founded in 1851 and erased on June 4, 1862; Zetland, No. 884, now No. 608, founded at Fort Beaufort on November 30, 1852; Fordyce, No. 987, founded at King William's Town, in November, 1856, which ceased working in October 1860; Lodge of Good Will, No. 1013, now No. 711, warranted on July 30, 1857 and consecrated on June 24, 1858; Port Natal, No. 1040, now 738, warranted on March 3 and consecrated on June 14, 1858; and St. John's, No. 1130, now No. 828, warranted on August 7 and consecrated on November 29, 1860.

In 1860, to the Jurisdictions already existing (those of Holland and England) was added that of Scotland, under the Grand Lodge of which country a Lodge—Southern Cross, No. 398—was erected at Cape Town, which is still in existence. Shortly afterwards, in a single year (1863) two Dutch Lodges were established in Cape Colony and one at Bloemfontein, in the Orange Free State. This period coincides with the appointment in 1863—after an interregnum—of Sir Richard Southey as Provincial Grand Master under the Grand Lodge of England for the whole of South Africa. This, however, was not the first appointment of this character, as he had been preceded, in 1801, by Richard Blake; in 1826, by Sir John Truter; and, in 1834, by Clerke Burton. In 1877, South Africa was divided into two Districts—Eastern and Western Divisions, when Sir Richard Southey became District Grand Master of the latter. In 1895 there was a further partition and the District of South Africa, Central Division, was founded. The District of Natal was formed in 1882; Transvaal in 1895; and Rhodesia in 1929.

The strength of the English Jurisdiction in South Africa to-day is as follows: Natal, 40 Lodges; Rhodesia, 6 Lodges; South Africa, Central Division, 12 Lodges; South Africa, Eastern Division, 46 Lodges; South Africa, Western Division, 31 Lodges; Transvaal, 61 Lodges.

Ireland has two Provincial Grand Lodges in South Africa: the Northern Province, with jurisdiction over 23 Lodges and the Southern (Cape) Province, with 5 Lodges.

Scotland has five Districts: the Eastern of the Cape of Good Hope, 12 Lodges; Natal, 14 Lodges; Rhodesia, 11 Lodges; Transvaal, 44 Lodges; Western of the Cape of Good Hope, 9 Lodges.

The relations between the English and Dutch Masons at the Cape have always been of the most friendly character. When the District Grand Lodge under England was re-erected (1863), the Deputy Grand Master under the Grand Lodge of the Netherlands assisted at its re-inauguration and placed at the disposal of the English Brethren, the Masonic Hall belonging to the Dutch Fraternity. At the celebration of the festival of St. John, it has long been customary for the English and Dutch Masons to assemble at different hours of the day, in order that the Brethren under each Jurisdiction might be present at both meetings. There is frequent inter-visitation between the members of all four Jurisdictions.

At a Quarterly Communication of the Grand Lodge of England, held June 5, 1867, it was stated:

Recently an objection has been raised by some of the younger English Masons against the establishment of some new Lodges lately formed by the Dutch, on the ground that the Convention of 1770 prohibits their doing so, the Cape now being an English possession, having been so since the early part of the present century. In this view, the District Grand Lodge does not seem to participate. That body is anxious that the amicable relations that have so long subsisted between the English and Dutch Masons should continue. ∴ ∴ After setting the foregoing facts before the Grand Lodge, the Grand Registrar expressed an opinion that, whatever might have been the intention of the Convention of 1770, it had not been acted on in the Cape Colony, but that the Grand Master of England, by appointing the Deputy Grand Master of the Netherlands to be his Provincial Grand Master over English Lodges, virtually recognized the Dutch Lodges. It must be taken for granted that both the contracting parties have tacitly consented that it should not apply to the Cape. ∴ He was of opinion that as both parties seem to have considered that the Cape was neutral ground and, the existence of two Grand Lodges having been allowed to continue side by side, it would be for the benefit of the Brethren in that Colony, that, as they have gone on working as friends and Brothers, they should still continue to do so (*Proceedings*, Grand Lodge of England).

A resolution embodying the foregoing was then put and unanimously adopted.

West Coast of Africa

Richard Hull was appointed Provincial Grand Master for Gambia, West Africa, in 1735; David Creighton, M.D., was similarly commissioned for Cape Coast in 1736; and William Douglas for the African Coast and American Islands in 1737. Notwithstanding these appointments by the Grand Lodge of England, the earliest Lodge in the western portion of the continent established by that body, seems to have been No. 586, at Bulam, constituted in 1792. After this came the Torridzonian Lodge, No. 621, at Cape Coast Castle, in 1810. The former of these disappeared at the Union (1813), but the latter was only erased March 5, 1862, though doubtless inactive for a long time previously, as three Lodges of much later constitution—Nos. 721, Sierra Leone, 1820; 599, Cape Coast, 1833; and 867, Bathurst, River Gambia, 1851—were likewise struck off the Roll on the same occasion. Two further English Lodges were established in the district—Nos. 1075, Cape Coast Castle, 1859, now No. 773; and 1171, Lagos, West Coast, 1867—both of which are still shown in the list.

To-day there are altogether eleven Lodges of the English Constitution in the Gold Coast under the charge of a Grand Inspector, viz. four at Accra: Victoria, No. 2392, (founded in 1891); Accra, No. 3063 (1904); Harmonic, No. 4190 (1920); and Three Pillars, No. 4867 (1926); one at Cape Coast Castle, Gold Coast Lodge, already mentioned; two at Coomassie: Ashanti, No. 3717 (1914) and McCarthy, No. 4132 (1920); two at Sekondi: Sekondi, No. 3238 (1907) and St. George's Seccondee, No. 3851 (1918): two at Tarkwa: Taquah, No. 3356 (1909) and Wanderers' Home, No. 3814 (1917). There are thirteen Lodges under the Scottish

Constitution in West Africa: at Sierra Leone (three), Nigeria (seven), Gambia (one), Cape Coast Castle (one) and Ashanti (one).

LIBERIA.—This remarkable State, colonized in 1821 by a handful of freed slaves from the United States, recruited ever since by emigrants of the same class and by the wretched cargoes of captured slave vessels, acknowledged in 1847 as an independent Republic, governed and well governed too, on the American model, by the elsewhere despised negro race, with a navy of one vessel (a present from England), a college with professorial chairs all filled by negroes—this successful outcome of a daringly humane experiment, which has partly civilized countless hordes of natives on its borders, possesses an independent Grand Lodge of its own, with a seat at Monrovia, the capital. Its Masonic history, properly told, would prove both interesting and instructive, but unfortunately nothing beyond the barest statistics can be obtained. A Grand Lodge was established in 1867, of which the first Grand Master was Amos, an ex-Pennsylvanian slave. In 1870 he died and was followed by Joseph Roberts, an ex-President of the Republic. According to the Masonic Calendars, in 1876 C. B. Dunbar was the Grand Master, with five Lodges; in 1877, Reginald A. Sherman; and in 1881, William M. Davis, with six Lodges and 125 members.

THE AZORES.—In these, which form a province and not a dependency, of Portugal, there was a Lodge under the United Grand Lusitanian Orient. That Jurisdiction is a favourite one in the islands of the North Atlantic, as there were in MADEIRA three and in the CANARIES nine, Lodges holding Warrants from the same Grand Orient.

ST. HELENA.—An (Atholl) Lodge—No. 132—was established in this island in 1764, but lapsed in the following year; another—No. 568—under the (older) Grand Lodge of England in 1798, which was carried forward at the Union (1813), though it did not survive the renumbering of 1832. Lieut.-Colonel Francis Robson was appointed Provincial Grand Master in 1801, David Kay, M.D., in 1803, both holding office under the senior of the two Grand Lodges. The latter continued for several years to preside over a Province in which there was no Lodge; but a revival took place in 1843, when No. 718, now No. 488, was erected and a second Lodge—No. 1214—came into existence in 1862, but has since been erased.

The 20th Foot—to which the famous Minden Lodge, No. 63, was attached by the Grand Lodge of Ireland in 1748—formed the guard over Napoleon in 1819–21; but the historian of the Lodge informs us, "the political and peculiar state of the island during our station at St. Helena, the severity of duty, the want of a building, all operated to prevent the best intentions ∴ ∴ to assemble for Masonic purposes."

In the only other British island on the coast of Africa lying south of the Equator—ASCENSION—a Lodge, No. 1029 on the English Roll, was erected in 1864, but has ceased to exist.

There is one Lodge under the Irish Jurisdiction in West Africa, No. 197, at Calabar.

Egypt

Tradition states that Freemasonry was introduced into Egypt, according to the Rite of Memphis, in 1798, by Napoleon, Kleber and other officers of the French Army. It is not, however, until 1802 that there is definite information concerning regular French Lodges, when Loge La Bienfaisance was established at Alexandria; in 1806, a second unit, Loge Les Amis de Napoleon le Grand, was established, also at Alexandria: both these were under the Grand Orient of France. Others were constituted by the same authority, at Alexandria, in 1847 and 1863; at Cairo, in 1868; and at Mansourah, in 1882. The rival French Jurisdiction—the Supreme Council of the 33rd Degree—also established a Lodge at Alexandria in 1862, others at Ismailia, Port Said and Suez in 1867, which remained in existence for many years. There was also in existence, in 1879, a French Lodge under the dominion of the Grand Independent Symbolic League—a body no longer in existence.

The following Lodges were established under the United Grand Lodge of England, prior to 1894:

St. John's Lodge, No. 1221 (afterwards 919), founded at Alexandria, July 12, 1862; erased April 5, 1877.

Bulwer Lodge of Cairo, No. 1068, constituted February 8 and chartered June 7, 1865, still in existence.

Hyde Clarke Lodge, No. 1082, founded in 1865 at Alexandria; erased December 14, 1869.

Grecia Lodge, No. 1105, warranted March 31 and constituted April 20, 1866, at Cairo; still in existence.

Lodge of St. John and St. Paul, No. 1154, at Alexandria, chartered on February 22, 1867; erased December 6, 1882.

Egyptian Lodge, No. 1156, at Cairo, chartered March 5 and constituted April 29, 1867; erased December 6, 1882.

Zetland Lodge, No. 1157, at Alexandria, warranted March 5 and constituted May 30, 1867; still in existence.

La Concordia Lodge, No. 1226, Cairo, formed in 1868 and erased June 4, 1890.

Lodge Star of the East, No. 1355, warranted March 27 and constituted June 10, 1871; still in existence.

Ramleh Lodge, No. 1419, at Ramleh, warranted October 21, 1872, and constituted on January 28, 1873; erased December 6, 1882.

The Lodges constituted since 1894 and still in existence are: Khartoum, No. 2877, Khartoum; Sir Reginald Wingate, No. 2954, Khartoum; Pelusium, No. 3003, Port Said; Delta, No. 3060, Tántah; Lotus, No. 3296, Cairo; Mahfal-el-Ittihad, No. 3348, Khartoum; Ataka, No. 3367, Suez; Lord Kitchener, No. 3402, Cairo; Atbara, No. 3407, Atbara; Ionic, No. 3997, Cairo; Alexandria, No. 4184, Alexandria; Red Sea, No. 4570, Port Sudan; and United Service Lodge of Alexandria, No. 4571, Alexandria.

In 1899, the District Grand Lodge for Egypt and the Sudan was established, the District Grand Masters of which have been as follows: Earl Kitchener of Khartoum, 1899; General Sir Francis Reginald Wingate, 1901; John Langley, 1920; Sir Lee O. F. Stack, 1924; and Brigadier-General Charles Stuart Wilson, 1926.

In 1867, the Grand Lodge of Scotland established a Lodge, No. 472, at Suez, but this has since been erased. There are now, however, four Lodges under the jurisdiction of the Scottish Grand Lodge, viz. Albert Edward, No. 707, at Alexandria; St. John Lodge of Cairo, No. 1080; Lodge St. Andrew, No. 1161, at Aboukir; and the United Service Lodge, No. 1337, at Port Said.

A few Lodges work under Greek and Italian Constitutions.

Before referring to the National Grand Lodge of Egypt, it is necessary to deal with the Rite of Memphis. In 1862, J. E. Marconis resigned his position as Grand Universal Hierophant of that body in favour of the Grand Orient of France. According, however, to the *Official Bulletin* of the latter body, before he did so he constituted, in Cairo, the Lodge Menes and founded, in Alexandria, a Supreme Council of the Rite of Memphis, with the distinctive title of the Grand Orient of Egypt, giving authority to found Lodges, Chapters, Areopagi, Senates and Consistories to confer from the 1st to the 90th Degrees. The Grand Orient decreed that this was illegal and they convoked all the Patriarchs of the Order, of whom there were ninety-five in Egypt and founded the first Sanctuary of Memphis in Egypt. This was in 1867 and Prince Halim Pasha, son of the famous Mehemet Ali, was elected Grand Master of the Order, which prospered greatly until 1868, when the Grand Master was sent into exile and the Lodges and Councils ceased to work. In the following year, the Sanctuary, which had worked for a time in secret with a limited number of Patriarchs, also fell into abeyance. On December 21, 1872, however, the Rite was revived, when, with the sanction of the Khedive, S. A. Zola was elected and proclaimed Grand Master of the Grand National Orient of Egypt, which worked according to the Rite of Memphis and, in 1874, he was further authorized to assume the title of Grand Hierophant, which is the 97th Degree, or the supreme office of the Rite. In the following year, two treaties were concluded between the Grand Orient of Egypt, viz. the Rite of Memphis, working 96 Degrees and the Ancient and Accepted Rite, working 33 Degrees. This latter body had been established in Egypt in 1864, under Charter from the Grand Orient of Naples, which had derived its authority from a Spanish source, while the Order of Memphis held its authority from a Charter granted, also in 1864, from Paris. The agreement was entered into: "That a Body shall be formed like the Grand Council of Rites in Ireland; that the jurisdiction of the Grand Orient of Egypt shall be limited to the first three symbolic Degrees and that the Rites of Memphis and of the Ancient and Accepted Rite shall work the remainder."

On May 8, 1876, the Grand Orient was reorganized and there was constituted a Federal Diet of Egyptian Masonry. It was resolved that there should be three Grand Masonic bodies in the Valley of the Nile, each of which should be different, distinct and separate from the others, viz. 1, the National Grand Lodge of Egypt;

2, the Supreme Council of the Ancient and Accepted Rite (working 33 Degrees); and 3, the Sovereign Grand Council of the Rite of Memphis (working 96 Degrees). These two latter bodies were to work from the 4th Degree upwards, the first three Degrees being left entirely to the National Grand Lodge of Egypt.

The National Grand Lodge of Egypt has flourished since its establishment; in 1886, it numbered twenty-five Lodges under its jurisdiction, but, at the present time, it has nearly three times that number. John H. Cowles, Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Rite for the Southern Jurisdiction of the U.S.A., who paid a recent visit to Egypt, says that the National Grand Lodge is quite cosmopolitan, there being Lodges working in the Arabic, Turkish, Greek, French, Italian, German and English languages. As its model, it follows the Grand Lodge of England in its customs, laws and ritual, as it interprets them.

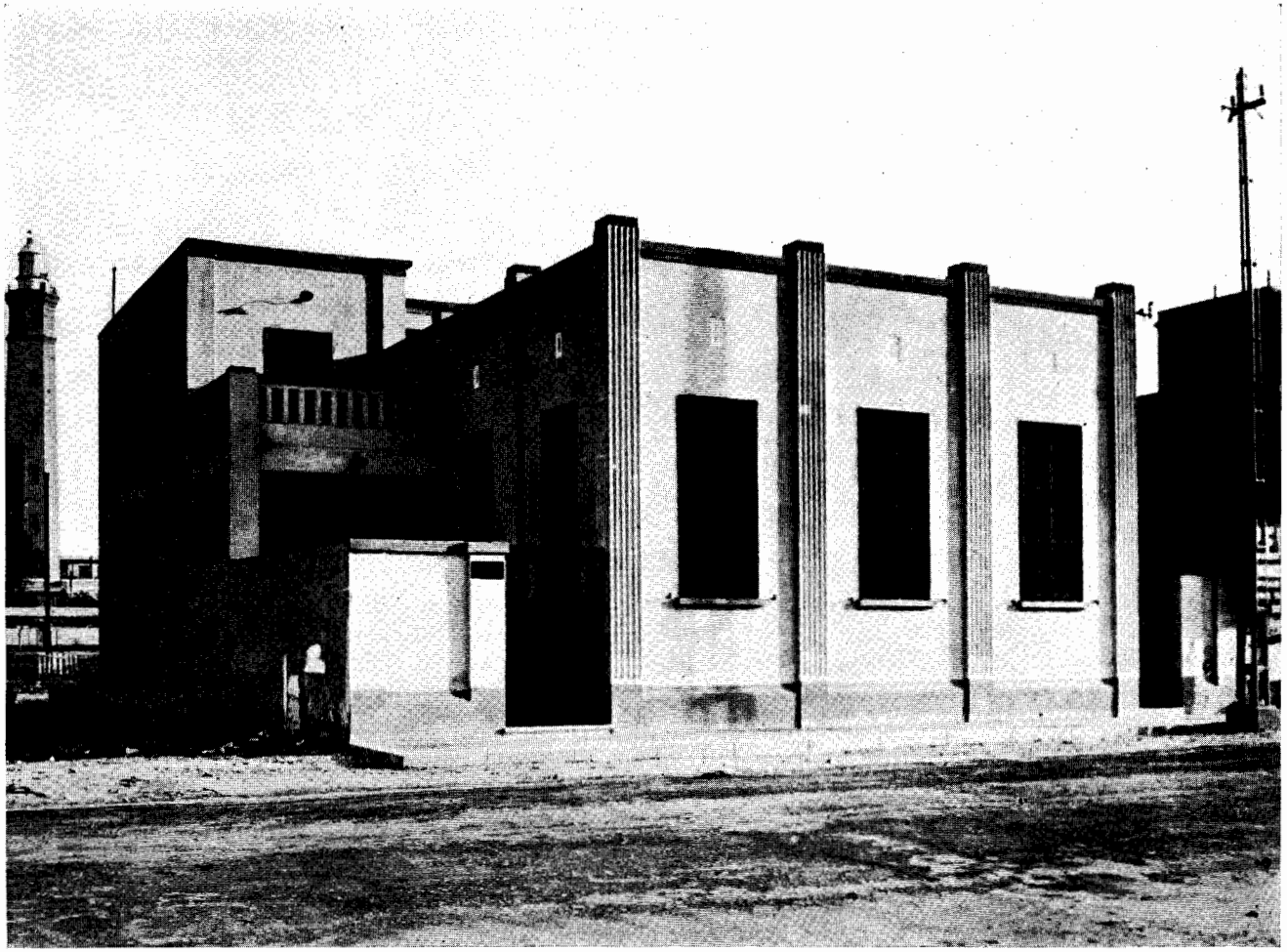
J. H. Cowles goes on to say:

On a recent visit to Cairo, I saw no Degrees conferred, but was told they were very much the same as those of the Mother Grand Lodge. I did recognize the furniture, fixtures and altar arrangements as being about the same as ours and on the altar were the Holy Bible and the Koran opened, with the Square and Compasses in proper position, so that Mohammedan, Jew and Christian can take their vows at the same time and on the volume sacred to each. Belief in a Supreme Being is a necessary prerequisite to membership. Political and religious matters are prohibited and how essential is this in a land where the elements composing the membership are so far apart in many ways and in ideals. Yet what a tribute to Freemasonry it is that they can all assemble around the same altar in the spirit of Brotherhood.

The Supreme Council of Egypt has been recognized generally by the regular Supreme Councils of the world and, for many years, has exchanged representatives with ours. There are Rose Croix Chapters under its jurisdiction which are conducted in the Arabic, Greek, French and Italian tongues and one in the English tongue may come into existence before a great while. The present Grand Commander, Nachaat, is now Ambassador to Spain and the Secretary-General is Mohammed Rifaat Bey, who is also the National Grand Secretary of the Grand Lodge.

In 1889 Idris Bey Ragheb was elected Grand Master of the National Grand Lodge and continued in office until 1922. He was a very rich and influential man and, for a long period, the Craft prospered under his leadership, but there came a time when a schism arose and the Brethren, who sought to restore the prestige of their Grand Lodge, turned to Prince Mohamed Ali and, in 1922, asked him to become a candidate for the office of Grand Master. The petitioners were, however, confronted with a statute which read:

No Brother can be elected Grand Master, unless he be an active and contributing member of a Lodge subordinate to the National Grand Lodge of Egypt and has been a Grand Warden.



International Newsreel Photo.

The First Masonic Temple in Egypt, at Port Said, Built with Subscriptions by English Resident Masons.

The Prince was an Honorary Grand Master of the Grand Lodge, but he was not an active member of any Lodge in Egypt at the time and Idris Bey Ragheb, as Grand Master, refused to accept a proposition for a modification of the statute. Prince Mohamed Ali was thereupon elected to membership of the Nile Lodge, but Idris Ragheb declared the election null and void, suspended the Charter of the Lodge and a considerable number of Brethren who had sided with Nile Lodge. The Prince, however, had also become a member of Sun Lodge, No. 91, at Cairo. There were many unseemly disputes because of the action of Idris Bey Ragheb, but Prince Mohamed Ali was elected Grand Master in 1922, being succeeded in 1927 by Mahmoud Fahmy Kutry Pasha. The dissension, however, led to the formation of a second Grand Lodge of the same name, which has led to much confusion. Of this second body Le Ferik Said Ali Pasha is the Grand Master. The former body only is recognized by the United Grand Lodge of England, the Grand Lodge of New York and 52 other Sovereign Bodies. It claims jurisdiction over 73 Lodges and 6,500 members. Forty-three Lodges work in Arabic, fifteen in Greek, six in English, six in French, two in Hebrew and one in Italian. Fifty-four are in Egypt, ten in Palestine, eight in Syria and one in Iraq.

Royal Arch Masonry, under the Supreme Grand Chapter of England, is represented in Egypt and the Sudan by five Chapters: Ataka, No. 3367, Suez; Bulwer, No. 1068, Cairo; Pelusium, No. 3003, Port Said; Star of the East, No. 1355, Cairo; and Sudan, No. 2954, Khartoum, but there is no District Grand Chapter. There are three Mark Lodges in Cairo, working directly under the Grand Mark Lodge of England.

In 1913, a Masonic hall was opened at Cairo for the use of the Masonic units working under the English Constitution. It may also be mentioned, as illustrative of the amicable relations existing between the English and Egyptian Constitutions, that, on May 15, 1914, the late Lord Kitchener, as representative of the Grand Lodge of England, attended a special meeting of the National Grand Lodge of Egypt, held under the presidency of the then Grand Master, Idris Bey Ragheb.

The reader will remember that the Grand Lodge set out in 1922 to elect Prince Mohammed Aly as Grand Master in place of Idris Bey Ragheb, and that Idris Bey Ragheb and his associates withdrew and formed another body. Both flourished for several years. We find the Committee on Foreign Correspondence of Massachusetts asked to recognise the Idris Bey Ragheb Body, and declining to do so. They quote a letter from England which states that England will not take any action about it until the difficulties are settled. Of course, one can easily see that England must be particularly careful for political reasons. The Grand Lodge of England therefore, which recognised the Grand Lodge of Egypt a few years ago, has to keep entirely away from the present matter, not from reasons of Masonic regularity but from reasons having to do with the numbers in the two Bodies.

Here are comments by Ossian Lang, of the New York Committee, who visited Egypt in 1928:

The Grand Master's address opens with a triple salute to the Craft: " Salute of Friendship, Salute of Brotherliness, Salute of Unity," followed by " most sincere wishes for a good and happy Masonic year " and an appeal to the Great Architect of the Universe " to fill the year for us with His Infinite Blessings."

In speaking of the Brethren who died during the year, he paid a special tribute of respect to him who is known the world over as Zaghloul Pasha, the great Egyptian patriot, who was a member of the National Grand Lodge of Egypt. He said:

" With profound and keen regret I deplore the cruel loss which our Country and the Craft in general have suffered in the person of our most devoted and R∴Ill Bro. Saad Pasha Zaghloul, father of the Nation. By his wisdom and his noble ideas imbued with Masonry, he has made the Nation and the Craft shine with a new brilliancy, like the re-appearance of the sun after its eclipse."

Stress is laid on the need of scrupulous care in the admission of candidates in words that might well be heeded by the Lodges everywhere:

" I beg of you to be very severe in the choice of candidates for every person who aspires to be part of the Craft must be worthy of it, in order that he may by participation in our labors add to the reputation of Freemasonry. Remember that we have need of men of intelligence, of wealth and force to help promote our purposes. Keep out the ignorant, the lazy, the quarrelsome and the weak, and you will have merited well of the Fraternity. Shut the doors to those who are unworthy of you and receive all those who can become the strong pillars on which Masonry in Egypt must rest, for it must continue its upward trend toward greater progress. I count to an extraordinary degree upon the Worshipful Masters of the Lodges to assist me in this difficult and delicate task, and I feel sure of your precious collaboration."

The appreciable gain made during the year in the extension of relations with regular Grand Lodges in foreign lands has been a source of much gratification to the Grand Master. In reporting concerning this matter, he adds a word which gives us particular pleasure:

" Last August, we had the pleasure to receive the official visit of the Grand Lodge of New York to our Grand Lodge. The delegation charged with this visit was composed of the M∴W∴Brother Harold Jay Richardson (Grand Master), the R∴W∴Brother Charles Johnson (Senior Grand Warden) and the R∴W∴Brother Ossian Lang (Grand Historian). I have regretted very much my absence from Egypt at that time, but, from another point of view, I have been very well satisfied with the touching reception which was tendered to them by the personnel of this Grand Lodge. Moreover, this visit was really unexpected and was announced rather late, hardly two or three weeks before the arrival of the delegation in Egyptian territory."

" The great loss which Freemasonry suffered in the unexpected death of the V∴Ill. Brother Saad Pasha Zaghloul, President of Parliament, former President of the Council of Ministers, President of the Wafd and Father of the Egyptian Nation " is announced. The Lodges are asked to use black-bordered stationery, to drape their rooms and furniture in black and to have all Brethren wear black rosettes on their insignia and aprons, for the space of seven weeks. A Lodge of Sorrow was held in memory of the beloved patriot.

One Lodge asks for advice as to what action to take as regards financial as-

From the "Histoire Pittoresque de la Franc-Maçonnerie," by Clavel, 1844.

The Ordeal of the Egyptian Initiation.

sistance to needy Brethren of foreign Jurisdictions. The answer given by Grand Lodge was that there is no restriction on the use of Lodge funds for the relief of the poor of no matter what race or religion.

April, 1928: Word has been received that M.∴W.∴H.R.H. the Prince Mohammed Aly has felt compelled by ill health to retire from the Grand Mastership. He has been suffering for some time, and spent a great part of the year abroad in search of health and restoration of health.

This is a polyglot Grand Lodge, for of seventy-five Lodges, forty-five Work in the Arabic language, sixteen in Greek, six in French, five in English, two in Italian, and the other one in Hebrew. Fifty-nine of the Lodges are in Egypt, the others being in Syria, Palestine and Iraq.

We gladly reprint a statement by Bro. Cowles, after a visit to Egypt:

The National Grand Lodge of Egypt has about sixty lodges with approximately five thousand members under its obedience. It is quite cosmopolitan, there being lodges working in the Arabic, Turkish, Greek, French, Italian, German and (one) English languages. As its model it follows the Grand Lodge of England in its customs, laws and ritual, as it interprets them.

On a recent visit in Cairo I saw no degrees conferred, but was told they were very much the same as those of the Mother Grand Lodge. I did recognise the furniture, fixtures and altar arrangement as being about the same as ours, and on the altar were the Holy Bible and the Koran opened, with the Square and Compasses in proper position, so Mohammedan, Jew and Christian can take their vows at the same time and on the volume sacred to each. Belief in a Supreme Being is a necessary prerequisite to membership. Political and religious matters are prohibited, and how essential is this in a land where the elements composing the membership are so far apart in many ways and in ideals. Yet what a tribute to Masonry it is, that they can all assemble around the same altar in the spirit of brotherhood.

Ill. Bro. Idris Bey Ragheb was Grand Master some thirty-five years. He was a very influential and rich man, but in the last few years has lost most of his fortune and with it some of his friends. In September, 1922, at the Grand Lodge session an endeavor was made to elect Prince Mohammed Aly (nephew of the present King of Egypt) as Grand Master, and there were votes enough to do it, but Grand Master Idris ruled that the statutes of the National Grand Lodge of Egypt required a brother to be Master or Past Master of a lodge before he could be a member of the Grand Lodge, and further that the law was clear that a brother must serve a year as Grand Warden before he was eligible for election to the office of Grand Master. He declared that, as the Prince could fill neither of these requirements, he was ineligible. The Prince was popular, and added to this was the prestige of royal birth. The ruling started a disturbance which refused to be quelled by the Grand Master's orders, so he declared the Grand Lodge closed and retired with seventeen of his officers. One officer who sided with the Prince remained and called Grand Lodge to order, and the Prince was elected Grand Master. The difficulty was then taken to the civil courts and decided against the Prince and in favor of Grand Master Idris.

Whereupon the Prince's faction smashed the furniture, pictures, paraphernalia, etc., of which they had retained possession. This act was inexcusable, even if they had been in the right, and was unworthy of Masons and pretty fair evidence that they were not imbued with true Masonic ideals and principles. The records show that the Prince affiliated with one lodge on August 19, 1922, and another on September 26, 1922 (dual membership being permitted as in England), while his election was held September 28, 1922. His former Masonic connections were with the Grand Orient.

The law of eligibility in this Grand Lodge is practically the same as that of the Grand Lodges of the United States, and it is a credit to Grand Master Idris that he had stamina to uphold the Grand Lodge statutes even if a Prince of the Royal House were concerned. The National Grand Lodge of Egypt has obstacles to meet and difficulties to overcome in bearing aloft the light of Masonry, and it would be aided greatly if the Grand Lodges of the United States gave it the encouragement of recognition and fellowship.

The two Egyptian factions were merged.

Tunis

Many authors have asserted the existence of Speculative Masonry amidst the Arabian and Moorish inhabitants of Tunis. There is, undoubtedly, a secret society current amongst them bearing a resemblance to it but with no claim to a common origin, though of a strictly religious nature. In 1821 a revolution in Naples led to a large migration to Tunis and, among the emigrants, were many members of the Grand Orient of Naples. Though forbidden by the Bey, they held secret meetings in the suburbs of the capital and, amongst other places, under the friendly shelter of the great Roman cisterns amidst the ruins of Carthage. They seem to have met under the authority of a body styling itself the Grand Orient of Tunis. Proofs of the existence of these Lodges have been furnished by the discovery of their *Constitutions*, but the volume has suffered considerably from being buried in a box between the meetings, of which no written record was kept. (See A. M. Broadley's *History of Freemasonry in Malta*, p. 83.) In 1830 the working Lodge was named Figli Addottioi di Cartagine ed Utica which, in 1845, became merged in the Lodge Figli Scelti di Cartagine ed Utica. The 18th Degree of the Ancient and Accepted Rite was worked at this time and the Lodge issued a very beautiful and artistic certificate in the French language. These Lodges were succeeded by La Novella Cartagine and the Attilo Regolo and, in 1860, the Grand Orient of France chartered a Lodge, with a Rose Croix Chapter attached, named La Perseverance. In 1865 the Grand Orient of Palermo (afterwards Rome) constituted the Lodge Cartagine ed Utica and, about the same time, the Grand Council of France chartered the Lodge La Segretezza, which, apparently, had a very brief prosperity. Two years later the Grand Orient of Italy, which then had its headquarters at Florence, authorized the opening of a Lodge and Chapter called Concordia ed Progresso. None of these bodies, however, had an active existence after 1870.

In 1877 the Lodge of Ancient Carthage, No. 1717, was warranted by the United Grand Lodge of England and, for a time, had a very successful existence and, within three years, had added to its seven founders no fewer than 135 initiates and joining members, composed of 18 Protestants, 75 Roman Catholics, 2 Greek Orthodox, 35 Jews and 5 Moslems, while the Royal Arch Chapter, which had been formed in connexion therewith had added to its original membership no fewer than 49 members. The Lodge and Chapter, however, were erased from the register in 1904, the reason assigned being that its Warrant and all furniture had been destroyed by fire. In 1879, the William Kingston Lodge, 1835, was opened on the petition of seven Brethren, the Lodge being named after the District Grand Master of the day. During the first year of its history it added to its strength by 36 initiates or joining members and for a time it had a very successful career. For reasons not stated, however, it was erased from the register in 1890 and to-day the Grand Lodge of England is not represented in Tunis.

South African Islands

Réunion, or Bourbon.—Masonry appears to have been established with some success in this island, under the sanction of the Grand Orient of France. Lodges Perfect Harmony, Happy Reunion and Triple Union were erected in 1775, 1777 and 1784; the second in order at St. Pierre, the others at St. Denis, the capital—where also there was a Provincial Grand Lodge (taking rank from 1781), presided over in 1787 by De Beurnouville, afterwards Marshal of France. Other Lodges sprang into existence—under the same authority—Friendship, 1816 (revived 1859); Happy Union, 1819; and Beneficence, 1862.

Mauritius, or Isle of France.—Lodges—under the Grand Orient of France—were established at Port Louis, Triple Hope, 1778; The Twenty-One, 1785; The Fifteen Articles, 1786; and Peace, 1790. In 1810 the island was captured by Britain, to whom the seizure was confirmed at the peace of 1814. The Earl of Moira, on his way to India, stayed a short time at the Mauritius and—August 19, 1813—" at the head of all the Masons of the island, laid in Masonic form, the first stone of the (Catholick) Cathedral of Port Louis." Lodge Peace, after a slumber, resumed its labours in 1857, but again became extinct.

In 1811 R. T. Farquhar was appointed Provincial Grand Master " for the Isle of France " under the Grand Lodge of England, but no Lodge was formed in the Jurisdiction, until 1816, when No. 676—Faith and Loyalty—came into existence. This was short-lived, becoming extinct before 1832 and the next English Lodge on the island was the British—No. 1038—erected in 1858, also extinct. After which came the Lodge of Harmony—No. 1143—in 1860 (now extinct), followed by one bearing the same title—No. 1535—(possibly a revival), in 1875; and Friendship—No. 1696—in 1877. Only the last one, however, has survived.

An Irish Lodge—No. 235—was established at Port Louis in 1858, the Warrant of which was surrendered in 1873 and a later one—Independent, No. 236—erected in 1878 is now also extinct.

Scotland is represented by a single Lodge, Friendship, No. 439, chartered in 1864. The fifth and last Masonic Jurisdiction which remains to be noticed is that of the Supreme Council of France, under which L'Amitie, No. 245, was added to the roll of Lodges on the island, March 30, 1877.

A resolution, expressing sympathy with the Brethren in the Mauritius under the persecutions they had experienced at the hands of the Roman Catholic authorities in that island, was adopted unanimously by the Grand Lodge of England, December 5, 1855.

SEYCHELLES.—In these dependencies of the Mauritius a Lodge—Sincere Reunion—was erected at Mahé, the largest island of the group, under the Grand Orient of France in 1869.

MOZAMBIQUE.—This island and town forms the capital of the Portuguese possessions in S.E. Africa. It possessed two Lodges, both of which held their Warrants from the United Grand Lusitanian Orient.

CHAPTER IX

FREEMASONRY IN AUSTRALASIA

TASMANIA and New Zealand, together with the whole of Australia, were subject originally to the Government of New South Wales, and the following are the dates on which the former colonies became independent of the latter: Tasmania, 1825; Western Australia, 1829; South Australia, 1834; New Zealand, 1841; Victoria, 1851; Queensland, 1859.

South Australia

To the United Grand Lodge of England unquestionably belongs the credit of the introduction of Freemasonry into South Australia. Some intending Masonic emigrants to that part wished to practise their Masonic Craft in the land and, before leaving England, made application for a Warrant for a Lodge to be established by them in Adelaide on their arrival. The application was granted and, on the very day that the Charter was signed by the Duke of Sussex, as Grand Master—October 22, 1834—the South Australian Lodge of Friendship, No. 613, was consecrated at No. 7, John Street, Adelphi, W.C. A further meeting of the Lodge was held at the same place on March 2, 1835, but the third meeting was held at Black's Hotel, Franklin Street, Adelaide, on August 11, 1838. The Lodge, which is still in existence, has had a successful career throughout its history. It numbered, among its early initiates, Sir John Morphett, afterwards President of the Legislative Council and Sir R. D. Hanson, Chief Justice of the Colony. Governor Grey became a joining member when the Lodge was established in Adelaide and, in 1844, another member, E. Solomon, offered the Lodge a quarter of an acre of land and 10,000 bricks with which to build a Lodge room. As premier Lodge in the colony it acted as Consecrating Lodge of the Adelaide St. John's Lodge on February 1, 1844 (not mentioned in Lane's *Masonic Records*) and of the Lodge of Harmony of South Australia, No. 743, on February 9 of the same year, the Warrant for which was granted by the United Grand Lodge of England on December 10, 1844. On November 20 of the same year the South Australian Lodge of Friendship petitioned England for permission to form a Provincial Grand Lodge for South Australia and, that permission being granted, Henry Mildred was appointed to the office of Provincial Grand Master and duly installed in January 1848. He was succeeded, in 1854, by Benjamin Archer Kent, who was followed, in 1860, by Arthur Hardy. The first Irish Charter was received in 1855 and, by 1883, the Lodges in South Australia numbered twenty English, seven Irish and six Scottish. In the latter year, mainly through the efforts of H. M. Addison, a Masonic Union was formed, from which

was held, on April 16, 1884, a Congress of 85 delegates representing 28 Lodges, when practically the voting in favour of a Sovereign Grand Lodge was unanimous. Eventually, in 1884, fifty years after the creation of the first Lodge, the Grand Lodge of South Australia was established, the Charters of all the Lodges under the English, Irish and Scottish Constitutions being surrendered to this body on April 16, 1884 and, on the following day, the Grand Lodge was brought into being. In consequence of a conflict of opinion as to whether the Grand Lodge was properly constituted, an independent Charter was applied for and received from the Mother Grand Lodge of England. On July 18, 1889, Chief Justice Way, who had been appointed Grand Master of South Australia, resigned that office on the establishment of the United Grand Lodge. In the following October, the Earl of Kintore, then Governor of the colony, was elected Grand Master and, on the 30th of that month, was installed in that capacity by Lord Carrington, Grand Master of the United Grand Lodge of New South Wales, who was assisted in the ceremony by Sir William J. Clarke, Grand Master of the United Grand Lodge of Victoria. The South Australian Lodge of Friendship was placed as No. 1 on the Register, which position it still occupies. It had absorbed the Lodge of Concord, No. 677, on October 28, 1869 and the Albert Lodge, No. 927, on December 2, 1869. The Lodge of Harmony, No. 743, was the first to form a Royal Arch Chapter.

New South Wales

The first known reference to Freemasonry, says the author of the article on Freemasonry in the *Illustrated Australian Encyclopædia*, is contained in a document, dated September 1802, which purports to admit Anthony Fenn Kemp "into the grade of Ancient Masonry." It is signed by Jacques St. Cricq, "Sovereign Prince of Rose Croix"; George Bridges Bellasis; and Jerome Bellefin. Bellasis was artillery officer in the colony and St. Cricq and Bellefin officers in the *Naturaliste*, a ship of Baudin's expedition. This document, however, has reference to a continental form of Masonry. A non-stationary Lodge, holding a Warrant from the Grand Lodge of Ireland, the Lodge of Social and Military Virtues, No. 227, attached to the 46th Foot Regiment in 1752, was, after undergoing many vicissitudes, at work in the same regiment at Sydney, in 1816. An attempt was made earlier, in 1803, by Sir Henry Browne Hayes, in conjunction with officers of H.M. ships *Glatton* and *Buffalo* and several members of the Craft, then resident in Sydney, to found a Lodge and initiate candidates. Governor King, however, prohibited the meeting and threatened Hayes with transportation to Norfolk Island. Nevertheless, the proposed meeting was held, raided by the police and Hayes ordered to be deported to Tasmania, although the sentence was never carried out. There are no records of the meeting in existence and it can only be described as clandestine, since compliance with the law is the first elementary principle of Freemasonry.

W. F. Lamonby in *Some Notes on Freemasonry in Australia* (1906) says that an entry in the diary of a long-deceased colonist states that, on May 22, 1803,

a number of Masons were arrested at a meeting and, after serious report, were discharged as having no wilful intention to disturb the peace.

In 1817, another Irish military Lodge, No. 218, attached to the 48th Regiment, visited New South Wales and, presumably, held meetings under its Warrant. Acting on the suggestion of the Lodge of Social and Military Virtues, made on its return to Ireland, the Grand Lodge of Ireland, in 1820, issued a Charter for the first stationary Lodge in New South Wales, the Australian Social Lodge, No. 260, which was constituted on August 12, 1820, which is the recognized date as the foundation of Freemasonry in Australia. This Lodge has twice changed its name: it was first the Australian Social Mother Lodge, but, shortly after its centenary, in 1920, it assumed the name of the Lodge of Antiquity. The next Lodge to be formed, by dispensation from the Australian Social Mother Lodge, was the Leinster Marine Lodge of Australia, to which was given the number of 266 and a separate Warrant from the Grand Lodge of Ireland, dated February 12, 1824. The third Lodge to be constituted in New South Wales, strictly colonial in membership, was the Lodge of Australia, the first Lodge to be warranted by the United Grand Lodge of England. It was opened in 1838 and its number under the English Constitution was 820, but it is now No. 3 on the register of the United Grand Lodge of New South Wales. The first Lodge chartered in New South Wales by the Grand Lodge of Scotland was Lodge St. Andrew, No. 358, in Sydney. Then followed a quick succession of other Lodges, which gave Freemasonry such a firm standing in the colony that, in 1839, the United Grand Lodge of England formed a District Grand Lodge for New South Wales; Scotland followed suit in 1856; and Ireland in 1858. After a time Lodge St. Andrew, writes W. F. Lamonby, in *Some Notes on Freemasonry in Australasia*, declined to pay Provincial Grand Lodge dues and was suspended at the Provincial meeting. The malcontents formed themselves into an independent Grand Lodge of New South Wales. The Grand Lodge of Scotland confirmed the suspension, but Blair's Grand Lodge, as it was known locally, never became a power in Masonry and was, indeed, speedily forgotten.

In the eighties there was manifested a strong desire for a properly constituted and duly recognized Grand Lodge of New South Wales. The situation was an awkward one because, in 1877, thirteen Lodges, nearly all belonging to the Irish Constitution, had formed a Grand Lodge of New South Wales, which was never recognized by England, Ireland, or Scotland and remained without the pale until 1888. In 1885, the Earl Carrington (afterwards the Marquess of Lincolnshire) was appointed Governor of the colony, three years after he had held the office of Senior Grand Warden in the United Grand Lodge of England. He was empowered by the Prince of Wales (King Edward VII), then Grand Master of England, to endeavour to bring about a Masonic reconciliation. In this objective he was materially assisted (*Australian Encyclopædia*) by the Earl of Carnarvon, then Pro Grand Master of England, who went out to New South Wales in 1888. After several conferences and an active canvass among the Lodges, a committee of five prominent Brethren from each Constitution was appointed to draw up a basis of union. These Articles

of Union were adopted at a joint meeting held on August 16, 1888, when Lord Carrington was elected the first Grand Master of the United Grand Lodge of New South Wales, in which position he was duly installed, in the presence of some four thousand members of the Craft, on September 18 following. The Grand Lodge thus inaugurated represented some 5,600 Brethren attached to 176 Lodges.

The centenary of the introduction of Freemasonry into Australia was commemorated by the United Grand Lodge of New South Wales in July 1903. Pride of place was given to the Lodge of Social and Military Virtues, No. 227, the regiment to which it is attached now being known as the Second Battalion of the Duke of Cornwall's Light Infantry.

The rapid growth of Freemasonry in New South Wales is evidenced by the fact that, in October 1923, the 500th Lodge was dedicated under the name of Lodge Literature, its membership being composed of newspaper men and authors. At that date the membership of the Lodges in New South Wales stood at 52,000; the assets amounted to £213,000; and the probable value of Masonic real estate was, at least, £500,000. In the same year the William Thompson Masonic Schools for Orphans was opened. In 1926, according to the *Masonic Guide of New South Wales*, Lodge Booralee Lewis, No. 598, was founded and consecrated. It is, also, of interest to note that Leinster Marine Lodge, now No. 2, celebrated its centenary by the foundation of an auxiliary Lodge, known as Leinster Marine Centenary Lewis, No. 524.

Other Masonic activities under the United Grand Lodge of New South Wales are the Freemasons' Benevolent Institution—a society of voluntary subscribers, which arranges for permanent annuities to the aged, widows and permanently incapacitated. In 1926, it had 380 annuitants on the roll and it expended £12,487 in relief. There are also the New South Wales Masonic Club, Freemasons' Orphan Society, Lodge Secretaries' Association and a Freemasons' Scholarship at the University of Sydney, of £50 per annum tenable for three years for the sons of Freemasons of five years' membership in a Lodge within the Jurisdiction.

Royal Arch Masonry was first practised in New South Wales by virtue of a Warrant held by the Australian Social Mother Lodge. This Warrant was returned to the Grand Lodge of Ireland in 1877, but the Lodge is still in possession of the original seal of the Chapter. There is evidence in the Minute-book that the Royal Arch Degree was conferred by this Lodge as early as June 4, 1827. Leinster Marine (Irish) Chapter was established in 1848; Zetland (English) Chapter, in 1855; and Burrangong (Scottish) Chapter, in 1863. The Supreme Grand Chapter of New South Wales was established by the Chapters working under the English Constitution in 1889. There is evidence that the Mark Degree was conferred on November 8, 1820. It is now worked by the Scottish and Irish Chapters, but not by the New South Wales Chapters, which leave that Degree to the Grand Mark Lodge of New South Wales, established in 1889.

Other branches of Freemasonry in New South Wales are the Ancient and

Accepted Rite, working under the English and Scottish Jurisdictions; the Knights Templar (English and Scottish Great Priories); the Knights of Constantine (Scottish); and the Cryptic Degrees.

Victoria

On March 25, 1840, the Lodge of Australia Felix, No. 697, was established in Collins Street, Melbourne, the Warrant for which was granted by the United Grand Lodge of England on April 2, 1841. On July 4, 1846, the same body granted a Charter for the Lodge of Australasia, No. 773, to meet also in Melbourne. Three years earlier, the Australasian Kilwinning Lodge, No. 408, had been established under the Scottish Constitution and, in 1847, an Irish Lodge, Hiram, No. 349, had also been founded, while, in the same year, a Warrant was granted for the third English Lodge in Victoria, No. 801, the Geelong Lodge of Unity and Prudence, which met at Geelong. In the same year, also, a Scottish Provincial Grand Lodge was formed, Ireland following suit in 1854 and England in 1855. The Craft in Victoria had prospered by leaps and bounds and, between 1847 and 1862, no fewer than thirty-six English Lodges were added; twenty-eight between 1863 and 1876; and twenty between the last-named year and 1886. Major-General Sir Andrew Clarke, K.C.M.G., was the first English Provincial Grand Master appointed, in 1855. He was followed by Captain Frederick Charles Standish, in 1861; and he was succeeded, in 1883, by Sir William J. Clarke, Bart., who held the like office for the Grand Lodges of Ireland and Scotland, an event which stands without parallel in the annals of Freemasonry. The object, of course, was to effect a union between the three Constitutions and to form a Sovereign Grand Lodge. This, as a matter of fact, was brought about in 1883, but was rendered abortive, owing to the fact that recognition was not accorded to it by the Grand Lodges of England, Ireland and Scotland. The Hon. J. E. Murray was the first Provincial Grand Master appointed by Scotland and he was succeeded by J. H. Ross, who held the office until 1883. J. T. Smith ruled the Province in the interest of the Grand Lodge of Ireland until 1880, when Sir William J. Clarke was appointed.

The idea of forming an independent Grand Lodge of Victoria appears to have first been mooted in 1863 and was debated at the Quarterly Communication of the Grand Lodge of England on March 2, 1864, when it met with strenuous opposition on the part of the Earl of Zetland, Grand Master and Grand Lodge passed a resolution expressing its strong disapprobation of the contemplated secession. The agitation was renewed in 1876, though, apparently, only feebly and it was not revived until 1883, when, on April 27, the Masonic Union of Victoria was formed. At that time there were seventy English, fifteen Irish and ten Scottish Lodges in Victoria, but of this number, only eighteen Lodges—twelve Irish, five Scottish, and one English—gave their adherence to the movement and, of that number, two—the only English Lodge and another—immediately withdrew. However, at a Convention held on June 19, 1883, it was resolved "that the date of founding the Grand Lodge of Victoria should be July 2, 1883." The opposition of the Grand

Lodges of the Motherland will readily be understood when it is realized that sixteen Lodges, with an estimated aggregate membership of 840, assumed the position of a governing body of the territory, which possessed ninety-five Lodges, with an aggregate membership of five thousand. A satisfactory solution of the difficulty was arrived at in 1888, when, with the assistance of the Earl of Carnarvon, then Pro Grand Master of England, the United Grand Lodge of Victoria was formed, all the Lodges in the colony, with the exception of Lodge Combermere, No. 752, which still remains under the English Constitution, enrolling under the Victorian Constitution.

According to the *Articles of Union,* it was agreed that the United Grand Lodge adopt the *Book of Constitutions* and the mode of procedure of the Grand Lodge of England, as far as the same may be applicable, until otherwise decided. The United Grand Lodge of Victoria became an accomplished fact on March 20, 1889, when Sir William J. Clarke, Bart., was unanimously elected the first Grand Master and was formally installed by Lord Carrington, Grand Master of the United Grand Lodge of New South Wales, assisted by Chief Justice Way, Grand Master of South Australia. Thus, within fifty years of the opening of the first Lodge in Melbourne, the Sovereign Jurisdiction was established in the Melbourne Town Hall, in the presence of upwards of 3,000 Freemasons. The United Grand Lodge started on its existence with 140 Lodges and a membership of, approximately, 7,000, while it was estimated that there were also more than 10,000 unattached Freemasons in the colony. Already Masonic almshouses had been erected on a piece of land liberally granted by the Government and the contributions to Masonic Charities had exceeded £20,000. To-day the headquarters of the Jurisdiction are in Collins Street, Melbourne; there is a Masonic Club at Swanston Street; while houses are provided for aged Brethren, under the group system, at South Yarra. The other branches of Masonry, the Royal Arch, the Mark Degree, the Knights Templar, the Ancient and Accepted Rite and the Societas Rosicruciana are also in a flourishing condition.

In Victoria, no person, without a dispensation from the Grand Master, may be balloted for as a candidate for initiation who has not for, at least, six months preceding the ballot been a resident in the State of Victoria, nor until testimony in writing as to his character, based upon, at least, six months' personal knowledge, has been obtained and submitted to the Lodge. The Grand Master also has power, by notice in writing, addressed to the Grand Secretary, to prohibit the initiation of any candidate proposed for initiation into Freemasonry and, by a like notice, may prohibit the passing or raising of any Brother. Also, the Grand Master may, by notice in writing to the Grand Secretary, prohibit the installation of a Master-Elect and the Grand Secretary shall notify the Lodge of such prohibition.

When Lord Somers was installed as Grand Master of Victoria, on March 16, 1927, it was stated that the membership of the Jurisdiction, at the end of the previous December, stood at 44,793, an increase during the preceding year of 2,703. In that period, twenty new Lodges had been consecrated and twelve new temples

in country towns dedicated. During the six years ending December 31, 1926, the membership had been nearly doubled, while more than 190 Masonic temples were in occupation.

New Zealand

The first Lodge in New Zealand, under the United Grand Lodge of England, was founded under a provisional Warrant on September 9, 1842. It was called the New Zealand Pacific, No. 758; the provisional Warrant was exchanged for the regular document on July 29, 1845 and the Lodge continued its existence under the English Constitution until the foundation of the Grand Lodge of New Zealand, when it became No. 2, on the register of that body. On August 29, 1843, Loge Française Primitive Antipodienne was founded at Akaroa, by the Supreme Council of France and, in 1844, Lodge Ara, at Auckland, was warranted by the Grand Lodge of Ireland. Masonry in New Zealand then appears to have remained stationary until August 1852, when the Grand Lodge of England issued a Warrant for the New Zealand Lodge of Unanimity, No. 879, at Lyttleton, which is now No. 3, on the register of the Grand Lodge of New Zealand. On November 30 of the same year, a Warrant was granted for the St. Augustine Lodge, No. 885, at Christchurch, which was consecrated on October 19, 1854 and is now No. 4, of New Zealand. On April 4, 1856, was founded the Mount Egmont Lodge, No. 968, at New Plymouth. On September 6 of the previous year, the Waitemata Lodge, No. 990, at Auckland, had been constituted, although the Warrant was not granted until December 3, 1856. On June 30, 1857, a Dispensation to work for two years was granted to the Tongariro Lodge, No. 1007, at Wanganui and the Lodge was constituted on October 7 of the same year, but the Warrant was not issued until March 1862. In 1858, on February 6, a Charter was granted for the Southern Star Lodge, No. 1037, which was constituted on October 4 of the same year. On October 23, also in 1858, the Southern Cross Lodge, No. 1062, was warranted and this was consecrated on July 12 following. This Lodge is now No. 6, on the register of the Grand Lodge of New Zealand. In the same year, the first Lodge under the Irish Constitution was opened at Napier, Hawkes Bay. The first meetings were held in a roofless room on the upper floor of a store, the primitive furniture and accessories being well in keeping with the cheerless appearance of the apartment in which the members assembled. It was not long, however, before better accommodation was secured. In the same year, a second Lodge under the Irish Constitution was opened, also at Napier. Two years later, the Lodge of Otago, No. 1146, was formed at Dunedin, under the Grand Lodge of England. This continued in existence until 1890, when a majority of members formed a new Lodge, which is now No. 7, of New Zealand. The first Lodge in New Zealand, under the Scottish Constitution, was erected, also at Dunedin, in 1861. From this time Freemasonry in New Zealand grew apace and, between 1860 and 1875, there were warranted in the colony twenty-five English, eight Irish and twenty-one Scottish Lodges. In 1865, a Lodge under the Irish Constitution

existed at Onehunga, Auckland, but, on the migration of a considerable number of its members to the goldfields, the Lodge practically ceased to exist. In 1875, the question was debated as to whether the Lodge should be resuscitated or a new Lodge formed and it was decided to found, under the Scottish Constitution, a Lodge named Manukau, after the harbour on which Onehunga is situated.

District Grand Lodges under the English Constitution were formed at Canterbury, in 1859; at Otago and Sutherland, in 1864; at Westland, in 1870; at Wellington, in 1875; at Auckland, in 1877; and at Nelson (now united with Westland), in 1920. All these Districts are still in existence, the number of Lodges in each sub-Jurisdiction being: Auckland, 17; Canterbury, 7; Otago and Sutherland, 4; Wellington, 6; Westland and Nelson, 7. Scotland has two Provincial Grand Lodges in New Zealand: North Island, with 5 Lodges and South Island, with 7 Lodges.

In 1890, a Sovereign Grand Lodge of New Zealand was formed, but many Lodges, as will be seen, elected to remain under the jurisdiction of the Grand Lodge of England, through their respective District Grand Lodges. Several efforts have been made, particularly in 1906, by Lord Plunket, when he was installed as Grand Master of New Zealand, to effect a transference of the allegiance of the English Lodges to the New Zealand Constitution, but they have all proved abortive. The Grand Lodge of England and the Grand Lodge of New Zealand work in complete harmony and it is noteworthy that the present Grand Secretary of New Zealand, Colonel George Barclay, is also an officer (Past Grand Deacon) of the United Grand Lodge of England.

Royal Arch Masonry under the English Constitution is represented by six Chapters, one at Auckland and five under the District Grand Chapter of the South Island, one each at Dunedin, Greymouth, Hokitika, Port Chalmers and Timaru. The District was formed, in 1881, as that of Westland, but, in 1914, it became that of the South Island. In 1874, a Chapter was founded, with thirty-five Companion Founders, in connexion with the Southern Star Lodge, No. 735, then and now under the English Constitution, but the Chapter, known as Trafalgar of Nelson, was formed under the Scottish Constitution.

Tasmania

The credit of performing the rôle of pioneer in the establishment of Freemasonry in Tasmania has to be awarded to the Grand Lodge of Ireland, which body, in 1763, granted a Charter to the Royal Fusiliers Lodge, No. 33, which was attached to the 21st Regiment. Another Lodge was attached to the 51st Regiment and both held their meetings in the barracks at Hobart. The date of the settlement of these Lodges in Tasmania is *circa* 1823. From these two Lodges sprang, in 1828, the first civilian Lodge, the Tasmanian, No. 31, which held its Charter direct from the Grand Lodge of Ireland. About 1829, another civilian Lodge was established, known as the Union, No. 326 and, in 1834, there was founded the Tasmanian Operative Lodge, No. 345, also under the Irish Con-

stitution. The removal of the 21st Regiment, says the writer in the *Illustrated Australian Encyclopædia*, caused the introduction of another civilian Lodge, as the Master and the Senior Warden of the regimental Lodge settled in Tasmania and applied to the Grand Lodge of Ireland for a stationary Warrant. This was granted in 1842 and the old title and number were permitted to be retained. In the same year the first Lodge in Launceston was established under a Dispensation from the Tasmanian Operative Lodge, as No. 346, under the Irish Constitution, although the Founders had previously made application to work under the Military Lodge, No. 404, which had been warranted by the United Grand Lodge of England. The new Launceston Lodge, which was named St. John's, was opened on January 19, 1843 and, in the same year, the Masonic Benevolent Fund was started in Hobart. In 1844, application was made by the members of the Tasmanian Operative Lodge for a Warrant from the English Constitution and, on June 29 of that year, a Provisional Warrant was granted, the Lodge working under dispensation from the Deputy Provincial Grand Master at Sydney. There was already established, at Hobart, a Freemasons' Hotel, where the Lodge held its meetings until 1847, the Warrant from the Grand Lodge of England, which assigned to the Lodge the number 781, being issued on November 30, 1846. This was the first introduction of English Freemasonry into Tasmania: the Lodge is still in existence as No. 3 on the register of the Grand Lodge of Tasmania. The second English Lodge in Tasmania was formed in 1852, on September 7, under the name of the Lodge of Hope, but its Warrant from the United Grand Lodge of England is dated August 5, 1853. It gave birth, in 1856, to the Lodge of Charity, No. 989, warranted on November 25 and to the Lodge of Faith, No. 992, warranted on December 3, although both had been constituted in 1855, under Dispensation from New South Wales. On the joint petition of the members of these three Lodges, the Rev. Robert Kirkwood Ewing, a Past Master of the Lodge of Hope, was appointed Provincial Grand Master for Tasmania by the Grand Lodge of England. He was succeeded, after a break of fifteen years, in 1875, by William Simmonds Hammond, who was followed, in 1880, by the Rev. Richard Deodatus Poulett-Harris. Objection was raised to the appointment of the Rev. R. K. Ewing by the Tasmanian Union Lodge, solely on account of pique at not having been, as the members thought, consulted sufficiently on the proposed appointment. The Lodge was suspended and remained closed for nine months, but the action caused a general set-back to the English branch in Tasmania; the three other Lodges also practically closed. There was, however, a quick revival. The Grand Lodge of Scotland began to charter Lodges on the island and, in 1884, a Provincial Grand Lodge was formed under the Irish Constitution, Scotland following suit in the same direction, in 1885. In January 1888 the question of a Sovereign Grand Lodge for Tasmania came under discussion, but it was not until March 6, 1890, that the decisive steps were taken and, on June 26 following, the Grand Lodge of Tasmania was formed, with 22 Lodges within its Jurisdiction, recognition being immediately accorded by the Grand Lodges of England, Ireland and Scotland.

Western Australia

It was not until 1842 that the Perth Lodge, No. 712, was founded in the capital city, under the United Grand Lodge of England, its Charter being granted on August 20 of that year, although it was not consecrated until April 4, 1843. In 1844, it changed its name to the Western Australia Lodge and, in 1845, to the Lodge of St. John. In 1879, it amalgamated with the Perth Lodge of Unity, founded, also, under the English Constitution, as No. 753, on May 3, 1745 and the amalgamation is now known as the Lodge of St. John, No. 1, under the Grand Lodge of Western Australia. According to the latest returns it is the largest Lodge in the Jurisdiction and has a membership of 141. Fremantle Lodge, No. 1033, was the next Lodge chartered by England on September 17, 1864, and it was consecrated on June 1, 1865. This is now No. 2 under the Western Australian Constitution and its present membership stands at 100. Plantagenet Lodge, No. 1454, chartered on September 18, 1873 and consecrated on April 26, 1874, is still in existence and is the only Lodge in Western Australia owning allegiance direct to the United Grand Lodge of England. On May 1, 1877, a Charter was granted by England to the Geraldton Lodge, No. 1683, the Lodge being consecrated on October 18 of that year. It is now No. 3, of Western Australia, with a membership of 114. On August 23, 1879, a Charter was granted for the Wellington Lodge, No. 1840, at Bunbury, but, for some reason, the Lodge does not appear to have been consecrated until May 10, 1886. Two other Lodges—the York Lodge, No. 2118 and the St. George's Lodge, No. 2165—under the English Constitution were added, in the same year and, in 1887, the District Grand Lodge for Western Australia was formed, the Hon. John Arthur Wright being appointed District Grand Master, succeeded, in 1898, by Lieutenant-Colonel Sir Gerard Smith, K.C.M.G. At that date the Grand Lodge of Ireland was represented by two Lodges only. Almost immediately after the appointment of Sir Gerard Smith, active steps were taken to form a Sovereign Grand Lodge for Western Australia, a project that had been in contemplation for nearly twenty years, but was regarded as impracticable until Freemasonry had become more firmly established. On October 11, 1899, however, the matter was definitely settled and, in the following February, Sir Gerard Smith, then Governor of the colony, was installed as the first Grand Master, with jurisdiction over 33 Lodges, a number which, according to the latest return available, now stands at 108 Lodges, with an aggregate membership of 7,270. Sir Gerard Smith was succeeded, in 1901, by Sir Winthrop Hackett, followed, in 1904, by the Most Rev. Dr. C. O. L. Riley, Archbishop of Perth, who held the office until 1918, when, for two years, his place was taken by Sir William Ellison-Macartney. The Archbishop of Perth was again elected Grand Master in 1920 and held the position till 1929. He acted as Pro Grand Master to both Sir Winthrop Hackett and Sir William Ellison-Macartney. There is, in this Jurisdiction, a Grand Inspector of Workings, who superintends the Lodges in the metropolitan area, while outside that boundary there are eight districts, each under the supervision of an

Inspector of Workings. In addition to the Board of Benevolence, there is the West Australian Widows', Orphans' and Aged Freemasons' Fund, now in its twenty-first year.

When the formation of the Grand Lodge of Western Australia was under serious discussion, the Grand Lodge of Scotland sternly forbade any of the Lodges under their District Grand Lodge from taking any part whatever in the deliberations, so that the twenty-three Scottish Lodges were forced to continue their allegiance to Scotland when the new Grand Lodge became *un fait accompli*. Happily, the friendly relations continued and still continue between the twenty remaining Scottish Lodges in Western Australia and the Grand Lodge of Western Australia. Eighteen months after the installation of Sir Gerard Smith as Grand Master, the Foreign and Colonial Committee of the Grand Lodge of Scotland reported that the new Grand Lodge had been irregularly formed, which was tantamount to a refusal of recognition, but, with strange inconsistency, the same Committee recommended that the Masonic intercourse between the Lodges of the two Constitutions should be continued. This deadlock continued for several years, during which time several Scottish Lodges transferred their allegiance to the Grand Lodge of Western Australia.

It was not until 1907 that a basis for a settlement was arranged and not until the following year that the agreement was signed. Under this agreement the Grand Lodge of Western Australia was acknowledged to be the Sovereign Grand Lodge of the State, with the reservation that any Scottish Lodge which desired to do so should remain under the jurisdiction of the Grand Lodge of Scotland. Scotland also agreed not to grant Charters for the erection of any new Lodges within the State. Individual members could transfer their allegiance at any time, but if any Lodge, as a Lodge, wished to transfer from the Grand Lodge of Scotland to the Grand Lodge of Western Australia, permission must first be obtained from Scotland and there must be a vote of two-thirds of the members present at the meeting held to consider the question of the transfer. Under the terms of this agreement, any increase in the number of Scottish Lodges in Western Australia became impossible. Overtures for amalgamation have frequently been made by the Grand Lodge of Western Australia, but there has never been any satisfactory response; with the result that Western Australia is now the only Australian State in which Freemasonry is divided into different Constitutions.

Queensland

Freemasonry was first established in Queensland just after the separation of that colony from New South Wales in 1859. On July 13 of that year, the North Australian Lodge, No. 1098, was founded in Brisbane, the capital, under the English Constitution, the Charter for which was granted on August 17 following. Then followed the Prince of Wales's Lodge, No. 1210, also in Brisbane, formed on September 5, 1861 and warranted on January 23, 1862; the Queensland Lodge, No. 1223, founded at Ipswich on June 19, 1861 and warranted on August 23, 1862;

the Leichhardt Lodge, No. 1234, at Rockhampton, constituted and warranted in September 1862. In 1863, the Grand Lodge of Ireland chartered the St. Patrick Lodge, No. 270 and, in the following year, the Grand Lodge of Scotland issued a Warrant for Lodge St. Andrew, No. 435.

In 1862, a District Grand Lodge under the United Grand Lodge of England was formed, with the Hon. Charles Augustus Gregory, C.M.G., as District Grand Master, he being succeeded, in 1906, by Alfred John Stephenson and, in 1915, by Alexander Corrie, who still holds the position. A Provincial Grand Lodge for Queensland, under the Irish Constitution, was formed, in 1866, with Maurice C. O'Connell as the first Provincial Grand Master, while, in the same year, a Provincial Grand Lodge under the Scottish Constitution was established. Until 1875, the Irish Lodges retained the ancient practice of half-yearly installations, but in that year the change to the annual ceremony was made. At the same time, there was introduced the practice of submitting the names of all candidates for initiation to the Board of General Purposes for approval, before ballot, a system which is still in vogue. Another custom, still retained, introduced in 1915, is that of presenting every initiate, on the completion of his initiation, with a copy of the Bible.

Several attempts were made, particularly in 1887 and 1897, to establish a Sovereign Grand Lodge, which was strenuously resisted by the United Grand Lodge of England. In August 1903, the Grand Lodge of Ireland cabled its approval of the scheme, provided such Grand Lodge were formed in a regular manner. On December 19 of that year, it was resolved to form the Grand Lodge of Queensland, on the basis of the constitution of New South Wales and this was carried into effect on April 25, 1904. Recognition was refused by the United Grand Lodge of England but was accorded to the new body by the United Grand Lodge of New South Wales, on September 14 of the same year and, on October 29, following, the installation of the Grand Master was carried out by the Grand Master of New South Wales. The new Jurisdiction took the name of the Grand Lodge of Ancient Free and Accepted Masons of Queensland and it comprised, on its foundation, 44 Lodges, a Board of General Purposes, a Board of Benevolence and a Widows', Orphans' and Aged Masons' Institution. It was more insignificant than the District Grand Lodge under the English Constitution, which, at that date, ruled over 80 Lodges and had a District Board of General Purposes. The Provincial Grand Lodge of Scotland had, also, close upon 70 Lodges.

In 1920, a very strong endeavour was made to effect a union between the four Constitutions—England, Ireland, Scotland and Queensland, with the result that 85 English and 101 Scottish Lodges together established the Grand Lodge of Queensland. On April 27, 1921, these Lodges, together with those owning allegiance to the original Grand Lodge of Queensland—281 Lodges in all—joined together in forming the United Grand Lodge of Queensland, with Alexander Corrie, who still retained the office of District Grand Master under the English Constitution, ruling, in that capacity, over six Lodges which did not join the new

organization, as the first Grand Master. The Articles of Union were presented and unanimously adopted before he was installed as the first Grand Master. It was mainly through his efforts and those of the late William Frederick Hamilton, then Grand Registrar of England, that a very undesirable state of affairs was brought to a termination and unity established. All the funds belonging to the District Grand Lodge under the English Grand Lodge, with the exception of £100 belonging to the General Fund and £400 belonging to the Benevolent Fund, passed into the possession of the newly formed United Grand Lodge, conditional on the moneys of the Benevolent Fund being reserved solely for charitable purposes. Since the establishment of the United Grand Lodge of Queensland, Freemasonry has increased considerably and, at the present moment, there are on hand several schemes for the extension of administration and benevolence.

CHAPTER X

SEA AND FIELD LODGES

THE only Stated Lodges in ships-of-war appear to have been held under English Warrants, though, in Portugal and elsewhere, there have been meetings of Occasional Lodges where members of the Craft, persecuted on shore, have sought a refuge in the shipping. Field Lodges have existed in numerous Jurisdictions and are variously described. The title here used occurs in a *Calendar* of 1763 and, while sanctioned by early usage, will admit of the inquiry being restricted to the existence of Lodges in military bodies—attached to the latter, both in quarters and in the field. The earliest of these Lodges was established in the 1st (British) Regiment of Foot in 1732, under the Grand Lodge of Ireland and four other similar Lodges, making a total of five, were at work in the same Jurisdiction at the close of 1734. (See *Pocket Companion*, Dublin, 1735.) The number had risen to eight in 1743, when the first Military Warrant was issued by the Grand Lodge of Scotland and stood at twenty-nine when the earliest Lodge of the kind was established—1755—by the Grand Lodge of England, in the 8th Foot.

The Irish Jurisdiction has always included the greater number of (British) Army Lodges and, in 1813, possessed a military following of one hundred and twenty-three. At the same date, the number of Lodges in regiments under the other British Grand Lodges and, without counting the remote pendicles under Provincial Grand Lodges in foreign parts, was: England, fifteen; Ancients, sixty-two; and Scotland, eighteen. This total declined, in 1886, to fifteen Lodges, of which nine were Irish and the remainder English.

A record of all the Lodges in regiments, or other movable military cadres, warranted by the British Grand Lodges or their representatives abroad, will be found —to the extent that they have been traced—in the present chapter. The enumeration of stationary Lodges in garrisons or fortresses, even though composed exclusively of military members, lies, however, beyond the scope of the present purpose. The same may be said with regard to the distinguished roll of general officers, who have been active members of the Society. Of these may be mentioned the names of Abercrombie, Moore, Earl Moira, Sir Charles Napier, Wellington, Roberts, Kitchener, Lee Stack and Wingate. The task is to exhibit in the smallest possible compass a picture of an almost obsolete branch of Freemasonry and neither sympathy with the subject, nor an affluence of materials collected, may cause a deviation from this imperative duty.

Of the Sea Lodges there is nothing further to be said beyond the passing allusion that the existence of all of them was probably due to the exertions of a single

individual, i.e. Thomas Dunckerley. With the Field or Army Lodges it is different and the outline of these bodies, as given in successive tables, will, to a limited extent, be filled in, by prefacing each separate list with a brief introduction, commencing with the Lodges in British Regiments and deriving the materials for the sketch in great part from their actual minutes and records.

The Gibraltar Lodge (128), in the 39th Foot—*Primus in Indis*—claims to have made the first Mason in India, under a European Warrant, in 1757. It subsequently founded numerous Lodges in various parts of Hindostan. There is a stone let into the wall in Fort William, Calcutta, commemorative of the early history of this Lodge. All its working tools and jewels fell into the hands of the enemy during the Peninsular War, but were subsequently returned to the regiment. The same fate befel the Lodge chest in the 6th Dragoon Guards (577), which was returned under a flag of truce and with a guard of honour. The 17th Foot lost its Warrant (18) in the American War and it was courteously transmitted to them by General Parsons, with a fraternal letter. The 46th Foot (227) twice lost its chest, which was sent back on the first occasion by order of General Washington and, on the second, by the French military authorities, three years after its capture at Dominica, in 1805. The historian of the 43rd Foot complains, in 1758, that "the time passes very wearily" at Nova Scotia, and adds, "when the calendar does not furnish us with a loyal excuse for assembling in the evening, we have recourse to a Freemason's Lodge, where we work so hard that it is inconceivable to think what a quantity of business of great importance is transacted in a very short space of time." (See J. Knox, *Hist. Journal*, 1750, vol. i, p. 143.) It has not been possible to trace this Lodge, nor another, in the 54th Foot, attached to that corps at St. John, New Brunswick, in 1786. A battalion of the 9th Foot was wrecked on the French coast in 1805 and the members of the Lodge (183) solaced the weary hours of their captivity by assembling regularly at Valenciennes until the peace of 1814. The colonel of a regiment often became the first master of the Lodge attached to it. Thus, in the 20th Foot, in 1748, Lord George Sackville presided in the first instance over the Minden Lodge (63), though it cannot have borne that title until after his famous escapade at the battle of the same name in 1759.

The following announcement appeared in the *Newcastle Courant* of January 4, 1770:

This is to acquaint the public, That on Monday the first instant, being the Lodge (or monthly meeting) Night of the Free and Accepted Masons of the 22d Regiment, held at the *Crown* near Newgate (Newcastle), Mrs. Bell, the landlady of the house, broke open a door (with a poker) that had not been opened for some time past, by which means she got into an adjacent room, made two holes through the wall and, by that stratagem, discovered the secrets of Freemasonry; and she, knowing herself to be the first woman in the world that ever found out the secret, is willing to make it known to all her sex. So any lady who is desirous of learning the secrets of Fraemasonry, by applying to that well-learned woman (Mrs. Bell, that lived fifteen years in and about Newgate) may be instructed in the secrets of Masonry.

"It would be interesting to know," says a writer in *Chambers's Journal*, 1882, p. 400, "how many pupils Mrs. Bell obtained and why she appealed to her own sex in particular. According to Clavel (p. 34), Madame de Xaintrailles, who had been given the rank of captain for service in war, by the First Consul, was made a Mason at Paris in the Loge Frères-Artistes, of which many French officers were members. An incident of the late American Civil War appears to be on all-fours with the stories of Miss St. Leger and Mrs. Bell. The life of a young Irishman, taken red-handed as a guerilla by a party of the Iowa Regiment in 1861, was spared —so it is related—through his sister making a Masonic sign for relief, it proving on Examination that she had passed all the Degrees (*Weekly Budget*, U.S.A., March 28, 1883). For these and further illustrations see *Woman and Freemasonry*, by Dudley Wright.

The 38th Foot still possesses a Lodge (441), originally constituted in 1765 and, as its proceedings have figured largely in the Masonic journals, some account of these, derived from the actual Minutes and records, may be interesting. The Lodge reopened at St. Pierre, Martinique, on November 8, 1796, "the former registry, with the chest, Warrant and jewels, having been captured by the enemy at Helvoet-Sluys in January 1795." The regiment proceeded to St. Lucia and Saints, 1797; Ireland, 1802; Cape Town, 1806; Buenos Ayres and Monte Video, 1806–7; and, after a period of home service, the Lodge, which was closed in 1811, reopened, November 7, 1819, at Cape Town, when a letter—dated April 5 of the same year—was read from the Grand Lodge of Ireland, of which the following is an extract:

"The Union of Antients and Moderns in England had no particular effect in this country, as we never had any Lodges but *Antient*, neither have we adopted any of their new ceremonies."

The working of the Royal Arch Degree was resumed in the *Lodge* November 14, 1822, when a letter, dated May 15, 1820, from the Deputy Grand Secretary, was read, of which the following passage is recorded in the Minutes: "There is not any Warrant issued by the Grand Lodge of Ireland other than that you hold; it has therefore always been the practice of Irish Lodges to confer the Higher Degrees under that authority." The Minden Lodge (63), in the 20th Foot, continued to work the R.A. Degree under their original Warrant until October 9, 1838, when a separate Charter was issued by the Grand Chapter of Ireland. The names of the Members of the Degree are headed, "Roll of Excellent-Super-Excellent Royal Arch Masons of Lodge No. 441." The following singular entry appears in the earlier R.A. Record: "1803.—T. Fallon, Ensign, was produced for entrance, but declined and was dismissed with the usual precautions."

The Lodge was next opened at Berhampore, E.I., in the same year (1822), but closed in 1823 and remained dormant until 1840, when it resumed work at Limerick. At this period Lord Ebrington was the Lord-Lieutenant, on whose arrival in Ireland, Lodge No. 473 at Enniskillen, knowing that he was Provincial Grand Master for Devon, voted him an address, but, in his published reply, he

declared that Masonry was not suited to the condition of Ireland and that, therefore, he could not countenance it. Shortly after this a paragraph appeared in the papers announcing the revival of Lodge No. 441 in the 38th Foot and the commander-in-chief, Sir Edward Blakeney, set in motion by the Lord-Lieutenant, peremptorily ordered the meetings to cease and "all documents connected with the institution to be forthwith returned to the Parent Society." The Warrant was therefore sent to the Grand Lodge, from whom, however, a hint was received in 1842—the 38th being then at Corfu—that "it was as much at the disposal of the members as when in their own possession"; and, in the same year, the box containing it, which had not been opened, was returned to the regiment.

As appears above, the Irish Lodges always worked according to the system in vogue among the so-called Antient Masons, or, perhaps, it would be better to say, that the latter took their Masonry undiluted and unchanged from the former. The result, however, in America, where the influence of the Army Lodges made itself chiefly felt, was very marked. The customs of the Scottish Regimental Lodges were, in no respect, different from those of the Irish and the older Grand Lodge of England was too sparsely represented among the military forces of the crown to exercise any counter-influence, if, indeed, her Field Lodges in foreign parts did not acquire the tone and character of the vast majority of these associations.

The active part played by Lodges in British regiments in the Masonic history of Massachusetts and New York will be narrated separately, but, it may be incidentally observed, that the predominance in North America of the "Antients" over their rivals, the titular "Moderns," must be ascribed, in great part, to the influx of Regimental Lodges from the Old World and to their subsequent dissemination of the principles and the practice of what was then termed "Antient Masonry" throughout the length and breadth of the continent.

The muster-roll of Field Lodges in the British Army has been drawn up so as to agree with the order in which the various regiments were understood to rank, before the recent abolition of numerical titles, though, for convenience' sake, the regimental sequence will not be interrupted by placing the Royal Marines and the Rifle Brigade after the 49th and 93rd Foot respectively, in accordance with their regulated precedency.

During the eighteenth century so many battalions were raised and disbanded, with the resultant shuffling of numbers, as to render it impossible to be quite sure in all cases whether the numerical titles of regiments are those borne on the dates when the Lodges attached to them were erected, or at a later period. The identification of particular corps has been a laborious task. These are sometimes described by the names of their colonels and, at others, by territorial or (obsolete) regimental designations. Thus we meet with Lodge No. 612 (I.) "in the First Ulster Regiment" and No. 277 "in the 2d Green Horse" (now 5th Dragoon Guards), 1757.

The Irish Lodges were always chiefly and, in many cases exclusively, known by their *numbers*, which, whenever practicable, were made—by exchanging the ones

previously held—to correspond with those of the regiments whereunto such Lodges were attached.

When there were several Lodges existing in a regiment at the same time, this fact will ordinarily coincide with a plurality of battalions, but the possibility of two Lodges working simultaneously in a single battalion of the ordinary strength, is evidenced by the proceedings at the centenary of the Grand Lodge of Scotland, in 1836—when the members of Lodges Hibernia and St. Andrew, in the 42d Foot (or Black Watch), attracted admiration, alike for their martial appearance and Masonic behaviour.

The exact rank of the Hon. Artillery Company of London has never been definitely settled. According to the historian of the corps, "the members are usually classed with the Volunteers, which, properly speaking, they are not; and it is still an open question whether the officers would rank before or after militia officers, or with them according to the dates of their commissions." (See Raikes, vol. ii, p. 25.)

No Lodge has yet been established in the Indian Native Army, though the erection of one—to be called John of Gaunt in the East—in the 15th Madras N.I., was all but carried into effect in 1858.

SEA LODGES

On Board the Vanguard, 254, E., 1760. | On Board the Prince, 279, E., 1762.
On Board the Canceaux, at Quebec, 224, E., 1762.

BRITISH AND IRISH FIELD LODGES

EXPLANATIONS.—E. denotes *English* (i.e. G.L. of England until 1813, and United G.L. afterwards); A., *Ancients*; I., *Irish*; S., *Scottish*; K., *Kilwinning*; Gib., *Gibraltar*; Jam., *Jamaica*; U.C., *Upper Canada*; L.C., *Lower Canada*; N.E., *New England*; N.Y., *New York*; and N.S., *Nova Scotia*. When known, the *name* is given before the *number* of a Lodge. A second date denotes erasure or last register, but, in the majority of cases, dormant Lodges continued to be shown in the Lists for many years after they had virtually ceased to exist.

CAVALRY

1st Life Guards, Truth, 571, E., 1798.

DRAGOON GUARDS.

1st, George, 520, E., 1780-1813.
2d, 960, I., 1805-28.
4th, St Patrick, 295, I., 1758.
5th, 277, I., 1757-95.
„ Charity, 570, I., 1780.
„ Salamanca, 663, E., 1815-28.
6th, 577, I., 1780-1858.
7th, 305, I., 1758.

DRAGOONS.

1st, 384, I., 1799-1800.
2d, [ ], K., (*circa*) 1747.
„ St Andrew, 158, S., 1770-1816.
3d, R.A. Union, 211, S., 1785-1852.
„ 197, A., 1806.
4th, Union R.A., 260, S., 1796.
„ 50, I., 1815.
5th, 289, I., 1757-83.
„ 297, I., 1758-1818.
6th, 123, A., 1763.
„ 508, E., 1777-1813.
„ 311, A., 1797-1837.
„ 876, I. [ ].
7th, Queen's, 188, S., 1776-1816.
„ 262, A., 1807-24.
8th, 280, I., 1757-1815.
„ 752, E., 1822-32.
9th, 158, I., 1747-1815.
„ 356, I., 1760-1818.
„ 284, A., 1794-1813.
11th, 211, E., 1756-82.
„ 339, A., 1807-10.
12th, 255, I., 1755-85.
„ 179, I., 1804.
„ Sphinx, 179, I., 1868.
13th, 234, I., 1752-1815.
„ 607, I., 1782-88.
„ 400, I., 1791-1849.
14th, 273, I., 1756-1822.
16th, 929, I., 1803-19.
17th, 478, I., 1769-95.
„ 285, A., 1794-1828.
„ 218, I., 1873.
18th, 1st Squadron, 388, I., 1762-1813.
„ 2d „ 389, I., 1762-1821.
20th, 759, I., 1792.
23d, 873, I., [ ].

No. 295, I. surrendered its Warrant in 1830, but it was reissued in 1878; 570, I. returned its Warrant in 1858, but it was reissued in 1863; 305, I., in 1817, ex-

changed for No. 7, which was cancelled in 1858; 197, A. was closed by order of the C.O.; 50, I. exchanged for No. 4 in 1818, but the Warrant was called in in 1821; 179, I. exchanged for No. 12 in 1817, but the Warrant was called in in 1827.

Royal Artillery

Since 1859 the companies have been linked together in brigades instead of battalions.

1st Batt.,	Scotland,	134, A., 1764-74.	5th Batt.,	Eastbourne,	101, A., 1812-23.	Quebec, St. John,	241, A., 1787.
„	Chatham,	187, A., 1774-77.	6th „	Ceylon,	329, A., 1802-30.	Pt. Royal, Jamaica,	262, A., 1790-1805.
„	Gibraltar,	230, A., 1785.	9th „	Gibraltar,	187, A., 1812-22.	Calcutta,	317, A., 1798.
2d „	Perth,	148, A., 1767.	10th „	S. Africa,	354, A., 1812-51.	Gibraltar,	2 and 5, Gib., 1802.
4th „	New York,	213, A., 1781.	„	Gibraltar,	356, A., 1813-21.	„	4, 5, 9, and 11, Gib., 1811.
„		144, A., *cir.* 1804.	Rl. H. Art.,	Colchester,	156, A. 1809-28.	Quebec,	40, A., 1804-14.
„	Gibraltar,	209, A., 1779.	[ ],	Woolwich,	86, A., 1761.	Halifax, Virgin,	2, N.S., 1782.
„	„	345, A., 1809-27.	Capt. Webdell's Cmpy.,		183, A., 1773.	„	Royal Standard, 39, N.S., 1819.

No. 230, A. united with No. 13 in 1826; 148, A. is now St. John's, Gibraltar, No. 115; 213, A. purchased 9, A. Warrant in 1787, and is now Albion Lodge, No. 2, under the Grand Lodge of Quebec; 86, A. purchased the Warrant of 7, A. in 1788 and is now the Union Waterloo, No. 13; 241, A. is now under the Grand Lodge of Quebec; 317, A. is now Lodge Humility with Fortitude, No. 229, Calcutta.

Royal Engineers

Div. of Artificers, Jersey, 293, A., 1795 | Rl. Mil. Artificers, do., 350, A., 1810. | 37th Cmpy. R.E., 1265, E., 1863-64.

A note in the Grand Lodge Register says that the Warrant of No. 1265 was withdrawn and the fee returned by order of the Grand Master. The Lodge was warranted on April 24, 1863; constituted June 19, 1863 and erased on February 22, 1864.

Foot Guards

Coldstream Regiment, Perseverance, 492, E., 1776.

This Lodge is now No. 7, Royal York Lodge of Perseverance.

Infantry Regiments

1st,		11, I., 1732-1847.	6th,		643, I., 1785-1800.	10th,		378, I., 1761-65.
„		74, I., 1737-1801.	„		646, I., 1785.	11th,		72, A., 1758-67.
„		381, I., 1762-65.	„		4, L.C., 1804.	„		604, I., 1782-94.
„	Unity P. and C.,	574, E., 1798.	„	Orthes,	689, E., 1817.	„		313, A., 1798-1813.
„	Rl. Thistle,	289, S., 1808-52.	7th,		38, I., 1750.	12th,	D. of N'folk's,	58, S., 1747-1809.
2d,		244, I., 1754-1825.	„		231, I., 1752.	„	Mt. Calpe,	1116, E., 1860.
„		390, I., 1762-1815.	„		153, A., *cir.* 1804.	13th,		153, A., 1768-76.
3d,		170, A., 1771-92.	„		2 and 7, L.C., 1804.	„		637, I., 1784-88.
4th,	United,	147, S., 1769-1809.	8th,		255, E., 1755-1813.	„		661, I., 1787-1819.
„		522, I., 1785-1823.	9th,		246, I., 1754-70.	14th,		211, I., 1750-61.
„		91, I., 1857-65.	„		183, A., 1803-29.	„		58, A., 1759-1813.
5th,		86, I., 1738-1815.	10th,		177, I., 1748-55.	„	Union,	338, A., 1807-30.
„	St George,	353, A., 1812-62.	„		299, I., 1758-1803.	„	Officers' L.,	347, A., 1810-13.

INFANTRY REGIMENTS—(*Continued*)

14th, Integrity,	771, E., 1846.
15th,	245, I., 1754.
16th,	293, I., 1758-1817.
„	300, I., 1758-1801.
17th,	136, I., 1748.
„ Unity,	168, S., 1771-1816.
„	237, A., 1787-92.
„ Unity,	18, 1779.
„	921, I., 1802.
18th,	168, I., 1747.
„	351, I., 1760-84.
„	335, A., 1806-13.
„	18, Jam., 1810.
19th, St. Andrew's,	590, E., 1802-32.
20th, Minden,	63, I., 1748-1850.
„ Sphinx,	263, I., 1860.
21st,	33, I., *cir.* 1734.
„	936, I., 1803.
22d, Moriah,	132, S., 1767-1809.
„	251, I., 1791.
23d,	63, S., 1751-1809.
„	137 S., 1767-1816.
„	252, A., 1788-1822.
„	738, I., 1808.
24th,	426, E., 1768-1813.
25th,	92, I., 1749-1815.
„	250, I., 1819.
26th, Cameronian,	309, I., 1758.
27th,	24, I., 1734.
„	528, I., 1787-1815.
„	692, I., 1808-18.
28th,	35, I., 1734.
„	[ ], N.E., 1758.
„ Royal Arch,	510, I., 1773-1824.
„	6 and 9, Gib., 1804.
„	260, I., 1809-15.
29th, Glttrng. Star,	322, I., 1759.
30th,	85, I., 1738.
„	535, I., 1776.
31st, Fort George,	100, S., 1760-1852.
„ St George,	108, S., 1761-1816.
„	5, Gib., 1802.
„ Meridian,	1045, E., 1858.
32d,	61, I., *cir.* 1747.
„ White's,	73, S., 1754-1809.
„	617, I., 1783-85.
33d,	12, I., *cir.* 1732.
„	90, A., 1761-1813.
„	681, E., 1816-29.
34th, Barry,	466, E., 1784-1813.
„	340, A., 1807-32.
35th,	205, I., 1749-90.
36th,	542, I., 1777-80.
„	559, I., 1778.
37th,	52, A., 1756-1813.
37th, N. Hants,	726, E., 1844-62.
38th,	441, I., 1765.
39th, Gibraltar,	128, I., 1742.
„	290, I., 1758-1813.
40th,	42, A., N.D.
„	204, I., 1810-13.
„	284, I., 1821-58.
42d,	195, I., 1749-1815.
„ Hibernia,	42, I., 1809-40.
„ St Andrew,	310, S., 1811-48.
43d, St Patrick's,	156, S., 1769-1816.
44th, Rainsford,	467, E., 1784-1813.
„	788, I., 1793.
45th,	445, I., 1766-73.
„	272, A., 1792-1807.
46th,	227, I., 1752-1847.
47th,	192, I., 1748-1823.
„	147, I., 1810-23.
48th,	218, I., 1750-1858.
„	982, I., 1806-17.
49th,	354, I., 1760-1849.
„	616, I., 1783-88.
50th,	113, I., 1763-70.
„	112, A., 1763-1830.
„	58, I., 1857-63.
51st, Orange,	94, A., 1761-1805.
„	94, I., 1763-1815.
„	690, I., 1788-96.
„ Orange,	274, S., 1801.
„ Minden,	677, E., 1816-43.
52d,	370, I., 1761-1825.
„	226, E., 1762-1813.
„	309, A., 1797-1801.
„	170, A., 1801-13.
„	53, N.S., 1826.
„ Oxfordshire,	853, E., 1830-62.
„	244, I., 1832-37.
53d,	236, I., 1753-75.
„	950, I., 1804-24.
54th,	669, E., 1838-62.
55th,	[ ] S., 1743.
„	7, N.Y., 1762.
56th, George III,	101, S., 1760-1809.
„	420, I., 1765-69.
57th,	41, A., 1755.
„ Zion,	3, N.Y., 1783.
„ Albuera,	704, E., 1818-24.
58th,	466, I., 1769-1817.
„	692, I., 1789.
„	332, A., 1805-23.
59th,	243, I., 1754-97.
„	219, I., 1810-17.
60th,	448, E., 1764.
„	7, N.Y., 1783.
62d,	407, I., 1763-86.
63d,	512, I., 1774-1814.
64th, D. of York,	106, S., 1761-1816.
„	686, I., 1788-1817.
„	130, I., 1817-58.
65th,	191, A., 1774.
„	631, I., 1784.
66th,	392, I., 1763-64.
„	538, I., 1777-90.
„	580, I., 1780-90.
„	656, I., N.D.
67th,	175, A., 1772.
„	338, I., 1815-26.
68th,	714, I., 1790.
„ Durham L.,	348, A., 1810-44.
69th,	174, I., 1791-1821
„	983, I., 1808-26.
70th, Hooker,	97, S., 1759-1809.
„	7, Gib., 1804.
71st, P. of W.,	92, S., 1759-1809.
„	895, I., 1801-58.
72d,	75, A., 1759-64.
„	65, I., 1854-60.
75th,	292, I., 1810-25.
76th,	359, I., 1760-64.
„	248, A., 1788-1828.
77th,	578, I., 1780-82.
78th,	322, A., 1801-30.
79th, Waterloo,	191, A., 1808-38.
80th, St Andrew,	197, S., 1769-1816.
„ Fortitude,	724, E., 1820-37.
82d, Thistle,	4, N.S., 1782.
„	138, I., 1817-58.
83d,	339, I., 1759-64.
„	435, I., 1808.
85th,	298, A., 1801-46.
88th,	176, I., 1821-40.
89th,	863, I., 1798-1818.
„ Hibernia,	633, E., 1836-44.
„ Social Friendship,	729, E., 1844.
90th,	8, Gib., 1803.
„	688, E., 1817-24.
91st, Argyle,	321, A., 1799-1828.
92d,	364, I., 1761-62.
„	333, A., 1805-32.
94th, Union,	121, S., 1764-1809.
„ Philanthropists,	591, E., 1802.
„ George William,	328, S., 1830-60.
95th,	842, E., 1829-62.
96th,	170, A.
„	176, I., 1818-19.
97th,	984, I., 1808.
100th,	3, Gib., 1804.
103d,	292, I., 1834-38.
108th,	4, Gib., 1804.
112th,	815, I., N.D.

Lodge 74 I.: According to the Grand Lodge records, the date of the foundation was 1783, the *Pocket Companion* (Dublin) shows that only thirty-seven Irish Lodges were in existence in 1735.

With regard to Lodge 18 (17th Foot, Unity), a Lodge in the 17th Foot (which arrived in Boston, January 1, 1776) is shown at this number on the register of the Grand Lodge of the Antients, and the Warrant, which was captured by the Americans, was returned to the Unity Lodge, No. 18, in the 17th Foot by General Parsons, in 1779. The Scottish Lodge, No. 168, which bore the same name, may have become No. 18 on the Provincial List.

There is an interesting entry in the Minutes of St. Abb's Lodge, No. 70, Eyemouth (S.C.), relating to Lodge 92 I., which states that the Lodge chest, having been lost at Münster in Germany, a new one was "consecrated" at Berwick on December 2, 1763.

Lodge 310 S.: Eighty-nine members were enrolled within nine months of its constitution and fifty intrants were admitted in the four months immediately following the Battle of Waterloo.

Lodge 227 I.: This was known as the Lodge of Social and Military Virtues; it is now the Lodge of Antiquity, No. 1, Quebec.

Lodge 170 A. was attached to the 2nd Battalion, which was made the 96th Foot in 1803, the 95th Foot in 1816 and disbanded in 1818.

Lodge 53 N.S. was afterwards No. 842 on the General List and a stationary Lodge until about 1838, when it was attached to the Rifle Brigade.

The first Lodge mentioned in the 55th Foot was the first Military Lodge under the Grand Lodge of Scotland.

The Warrant for 448 E. was granted originally in 1764 by the Provincial Grand Master for New York to Lieutenant J. Christie, of the 60th Foot, as Master and others, to meet as Lodge No. 1 at Detroit. It became 62 in 1806 and, later, No. 3 of the Grand Lodge of New York; it is now Lodge Zion, No. 1 of the Grand Lodge of Michigan.

The Warrant of Lodge 7 N.Y. states that it was to be held "in H.M. Loyal American Regiment or elsewhere."

Lodge 175 A. was constituted at the Mitre Tavern, Globe Lane, Chatham, Kent, in 1772; in 1807, one Warrant was transferred from the 67th Regiment to the Royal Cornish Miners at Dover and, in 1826, the Military Warrant was exchanged for a Civil Warrant, when the Lodge became known as the Lodge of Fortitude, under which name and the number 131, it still meets at Truro.

The 71st Foot was raised at Elgin, in 1777, as the 73rd Foot and it became the 71st—a numerical title held by three previously extinct regiments—in 1786.

ROYAL MARINES.

Plymouth, Marine L., 237, E., 1759.
Portsmouth, 122, A., 1763-64.
St'neh'se, Amphibi'us L., 498, E., 1787.
Chatham, 256, A., 1789-92.
Chatham, Roy. Mar., 260, A., 1812.
Stonehouse, Roy.Mar., 336, A., 1808-30.
Woolwich, Roy. Mar., 328, A., 1810.

British Militia

Aberdeenshire, Aboyne, 278, S., 1799.
Antrim, 289, I., 1796-1856.
Argyle, St John, 258, S., 1795-1809.
Armagh, 888, I., 1800-45.
Ayr and Renfrew, St Paul, 271, S., 1799.
Berwickshire, Hirsel, 237, A., 1811-20.
Cambridge, 327, A., 1799-1801.
Carlow, 903, I., 1801-16.
Cavan, 300, I., 1801-30.
Cheshire, 541, E., 1794-1818.
Cork, 741, I., 1808-17.
„ (South), 495, I., 1794-1865.
Cornish Miners, Fortitude, 175, A., 1807.
Cornwall, Royal Cornwall, 618, E., 1810.
Cumberland, 215, A., 1807-38.
Devon (East), 216, A., 1781-1835.
„ (North), Good Intention, 452, E., 1783.
„ (North), 228, A., 1812–21.
Donegal, 865, I., 1798-1821.
Downshire, 212, I., 1795-1808.
Dublin, 62, I., 1810-21.
Durham, St Cuthbert, 320, S., 1813-48.
Fermanagh, 864, I., 1798-1830.
Fifeshire, 311, S., 1811-37.
Forfar and Kincardine, 292, S., 1808.
Hants (Nth.), Love, 197, A., 1808-38.
Kerry, 66, I., 1810-56.
Kildare, 847, I., 1797-1825.
Kilkenny, 855, I., 1797-1825.
King's County, 948, I., 1804-47.
Lancashire (First), 197, A., 1776-1806.
„ (Second), Knight of Malta, 309, A., 1803.
„ (Third), Unanimity, 147, A., 1812.
Leicester, 87, A., 1761-64.
Leitrim, 854, I., 1797.
Lincoln (South), 867, I., N.D.
London (West), Justice, 198, A., 1801.
„ „ Euphrates, 292, A., 1812.
Louth, 10, I., 1809-49.
Mayo (South), 79, I., 1810-26.
„ (North), 81, I., 1812-25.
Meath, 898, I., 1801-49.
Middlesex (West), 298, A., 1796-1801.
„ (Westminster), Harmony, 583, E., 1799.
Middlesex (Westminster), 309, A., 1804.
Monaghan, 552, I., 1796.
„ 200, I., 1801-26.
Monmouth, 664, E., 1815-22.
Queen's County, 857, I., 1797-1832.
„ 398, I., 1805-10.
Roscommon, 242, I., 1808-20.
Shropshire, Salopian, 153, A., 1810.
Sligo, 837, I., 1796-1835.
Southdown, 214, I., 1810-15.
Staffordshire, 327, A., 1801.
Tipperary, 856, I., 1797-1825.
Tyrone, 846, I., 1796-1818.
„ 562, I., 1797-1830.
Warwickshire, Shakespeare, 501 E.
Westmeath, 791, I., 1793-1826.
Wexford, 935, I., 1803-24.
Wicklow, 848, I., 1796-1815.
„ 877, I., 1800.
Wilts, Loyalty, 282, A., 1794-1834.
Yorkshire (First), Moriah, 176, A., 1772.
„ (East), St George, 442, E., 1782.
„ (West), Union, 626, E., 1811.
„ (N.), L. Dundas, 674, E., 1815.

Shakespeare Lodge, 501 E. was a Civil Lodge, founded at Norwich, in 1792; it was taken over by the Warwickshire Regiment of Militia, in 1796, but, in 1808, it was transferred to Warwick, when, in spite of the opposition of the military members, it became stationary. Between 1797 and 1808, it met at Gravesend, Chelmsford, Dublin, Drogheda, Colchester, Bury St. Edmunds, Huntingdon, Stilton, Norman Cross, Ipswich and again at Colchester. It meets now at Warwick as No. 284.

Honourable Artillery Company of London

Armoury House, Finsbury, Fitzroy, 830 E., 1849

The Court of Assistants in this year sanctioned the formation of a Lodge to consist of members of the Company only. A proposal to establish "the Hon. the Artillery Company's Lodge" was agreed to in 1781, but negatived at the next Court (G. A. Raikes, *Hist. of the Hon. Art. Company*). Although the Fitz-Roy Lodge, now No. 569, is stationary in a sense, as having met hitherto at the Armoury House of the Company, it would, without doubt, accompany that distinguished corps should it ever change its head-quarters in time of peace, or be arrayed with the regular forces in time of war.

Fencible Regiments

P. of Wales F. Cavalry, 312, A., 1798.
Cornwall F. Light Drags., 582, E., 1799.
Breadalbane F., 907, I., 1801-13.
Elgin F., 860, I., 1798-1813.
Essex F., 825, I., 1796-1813.
Nova Scotia, Loyal Surrey Rangers, 587, E., 1801-13.

Garrison and Veteran Battalions

Garrison Batt., 125, I., 1808-14.
4th „ „ 986, I., 1810-15.
4th Gar. Batt, Fr'dship, 343, A., 1809-32.
7th „ „ 992, I., 1808-15.
8th Garr. Batt., 995, I., 1808-14.
1st Veter. „ 351, A., 1810-33.
4th Veteran Battalion, 988, I., 1808-15.

Auxiliary Corps (Foreign)

Reg. of Anspach-Beyreuth, 215, A. 1781.
Knyphausen, Hiram, 5, N.Y., 1783.
Recton's Hanoverian Brigade, 232, A., 1786.
Reg. of Anholt-Zerbst, 516, E., 1787.
Turkish Contingent, 373, S., 1856-64.

FOREIGN AND COLONIAL REGIMENTS

Scots Brigade, Holland, Union, 121, S., 1764.	Pr. Edw. I., St George, 2, N.S., 1781.	Pr. Edw. I., 26, N.S., 1797.
Sicilian Foot, Naples, 433, E., 1768.	New Jersey Volunteers, St George, 2, N.Y., 1783.	1st American Regiment, 3, U.C., 1804.
Garrison, Halifax, Union, 1, N.S., 1781.	King's Rangers, St James, 14, L.C., 1784.	Nova Scotia Regiment, 24, N.S., 1804.
		Rl. Canadians, Glengarry, 1, L.C., 1805.

Military (under Travelling Warrant), 54 N.S., 1826.

EXISTING ENGLISH AND IRISH FIELD LODGES, 1886

4th Drag. G'rds, St Pat'k's, 295, I., 1758.	12th Ft., Calpe, 824, E., 1860.	29th Ft., 322, I., 1759.
5th „ „ Charity, 570, I., 1780.	14th „ Integrity, 528, E., 1846.	31st „ Meridian, 743, E., 1858.
12th Rl. Lancers, Sphinx, 179, I., 1868.	20th „ Sphinx, 263, I., 1860.	38th „ 441, I., 1765.
1st Foot, Unity, P. and C., 316, E., 1798.	23rd „ 738, I., 1882.	39th „ Gibraltar, 128, I., 1742.
6th „ Orthes, 352, E., 1817.	26th „ Camerónian, 26, I., 1758.	89th „ Social Fr'ndship, 497, E., 1844.

Hon. Artillery Company, London, Fitzroy, 569, E., 1849.

SWEDEN.—An ancient document in the archives of the Grand Lodge informs us that " the Lodge St. Jean Auxilaire—instituted in 1752—was formed by sundry Brethren of the military and travelling Lodges (*loges militaires et voyageuses*) existing at that time " ; but, with regard to the number of these itinerant bodies, the field of their operations, or, indeed, to any further particulars concerning them, we are left wholly in the dark. The next evidence in point of date—afforded by the same source of authority—relates to the formation of the Lodge of the Swedish army (*Svenska Arméens*) at Greifswald, in Pomerania, January 10, 1761. According to its *Statutes*, the seat of the Lodge was to be at the head-quarters of the Swedish army during the continuance of the [Seven Years'] war and at Stockholm in time of peace. Captain (afterwards General) the Count of Salza was the first Master and among the other founders were Barons de Beck-Trius, de Cederstrom, de Duval and the Count de Creutz—all Swedish military officers. During the continuance of the war, the Lodge threw off shoots at Greifswald, Stralsund and Christianstadt. At the peace of 1763, it removed to Stockholm, after having received—February 17—a confirmation of its Charter from the Grand Lodge of Sweden. The Lodge of the Swedish army established a pension fund for wounded soldiers and the recipients of its bounty wore silver medals, struck at the expense of the Lodge. Prince Frederick-Adolphe, Duc d'Ostrogothie, the king's brother, was its Master at the period of his decease; but, in 1781, its labours came to an end and the members joined other Lodges at the capital.

RUSSIA.—In 1761 a Field Lodge was formed in the Russian army, which, at that time, had its winter quarters in West Prussia and its head-quarters at Marienburg. A second was established at the same place in 1764, which afterwards became the stationary Lodge of the Three Towers. The latest appears to have been George the Victorious, constituted by Grand Lodge Astrea, March 12, 1817.

GERMANY.—Throughout the empire, Field or Camp Lodges were regarded as merely auxiliary to the regular or stationary Lodges. The former were, in every case, erected to serve a temporary purpose and before a candidate was accepted for initiation, he was required to name one of the latter as the Lodge he would repair to for admission, when the Warrant of the movable and transitory body was sur-

rendered or withdrawn. They only existed in time of war, or when an appeal to arms was believed to be impending. In the eighteenth century there were Military (which sometimes became Field) Lodges. These were constituted in garrisons and fortresses during peace as well as war. Examples are afforded by the three Lodges which head the subjoined table. The first was founded by Frederick the Great, the second by French prisoners of war, the third by military officers in Potsdam. The Flaming Star, originally a Military Lodge, was established February 24, 1770, it being thought desirable by Krüger "to take the Brethren of Military rank out of all the Lodges and to erect a separate Lodge for them, which, in the case of war, might follow the camp and exemplify the benefits of Masonry in the field." From this time all military candidates were sent to the Flaming Star for initiation.

In 1778, there was a concentration of troops both in Saxony and Silesia and the military duties of the Master—Marschall von Bieberstein—taking him in the former direction, he was accompanied by the Flaming Star, whilst a branch or "Dispensation" Lodge—duly constituted by the G.M.—under Major von Kleist proceeded to diffuse Masonic light in the other. On August 23, 1779, the Brethren were reunited in a single Lodge, which was in existence at Berlin until shortly before the outbreak of the Great War in 1914.

Nos. 12–14 on the list were also erected in Saxony and Silesia in the commencement of the Bavarian War of Succession—the most important being the Golden Goblet, of which Zinnendorff was a member. No. 16 was established by Count von Lottom, in furtherance of his resolution to found a Lodge "on hearing that General Blücher was to command the Army Corps on the Prussian coast of the Baltic." The latter was a member of Field Lodge No. 1, in 1812. The particulars with regard to No. 8 are a little confusing and it is not clear that it ever received a Warrant or, if so, at whose hands. The General in command appears to have arrested its development at a very early stage and the same thing occurred in 1816, when an attempt was made by thirty military Brethren to establish a Lodge in Sedan.

1. Court L., Rhenisberg, 1739.	9. Blücher, Luxemburg, 1820.	15. At Hanover, 1797.
2. Parfaite Union, Magdeburg, 1761.	10. Victorious Eagle, Potsdam, 1850-51.	16. Field L. No. I., 1811-14.
3. Minerva, Potsdam, 1768.	11. William of the Black Forest, Rastadt, 1861-67.	17. „ No. II., In France, 1818.
4. Flaming Star, Berlin, 1770.	12. Golden Goblet, Field Hospital Silesia, 1778-79.	18. „ No. III., „ 1815-16.
5. „ „ (Deputy L.), 1778-79.	13. Army L. No. I., Silesia, 1778-79.	19. F. W. of the Iron Cross, 1818.
6. Frederick of Patriotism, 1812.	14. The Guide-Post, Saxony, 1778.	20. Iron Cross, Mayence, 1813-15.
7. Of the Iron Cross, 1815.		21. John of the Sword, 1797-99.
8. At Bar-le-Duc, 1816.		22. Adolphus of German Unity, 1817-24.

The first Lodge in the list was founded by Frederick II; Nos. 2 to 7 and 9 to 11 were founded by the Three Globes; Nos. 8 and 12 to 19 by Zinnendorff's National Grand Lodge; No. 20 was founded by the Royal York; and Nos. 21 and 22 were founded by the Provincial Grand Lodge of Hanover. All are now extinct.

Two Lodges in Frankfort—of which mention has already been made—are not shown in the foregoing table. One of these (consisting chiefly of foreigners) was founded by Count Schmettau in 1743, the other would appear to date from about the year 1760. The latter, in the Royal Deux Ponts Regiment, affiliated

in 1762 with Lodge Union of Frankfort, receiving, at the same time, a local Warrant empowering it to resume work as a "Field" (and *daughter*) Lodge on quitting that city. The Royal Deux Ponts Lodge joined the Strict Observance in 1771, but we again meet with one—Les Dragons Unis des Deux-Ponts—in the same Regiment, which was taken on the roll of the G.O. of France in 1783, with precedence from the previous year. This *Regiment* and possibly the *Lodge*—which may have only shaken off the fetters of the S.O. in 1782—accompanied the expedition of General Rochambeau to North America in 1780 and was commanded by the Marquis de Deux Ponts. Deux Ponts is a town of Rhenish Bavaria, which, passing to Charles XI of Sweden, became French territory in 1718 and, afterwards, Bavarian.

HOLLAND.—The following Military Lodges (all of which are now extinct) were constituted by the Grand Lodge of the Netherlands :

La Loge Militaire, Maastricht, 1745.	St Andreas, Sluis, 1786.	L'Union Constante Militaire, Alkmaar, 1799.
L'Harmonie, Sluis, 1749.	L'Union Helvétique, Maastricht, 1788.	De Harten door Vriendschap Zaamverbonden, Amersfoort, 1800.
La Concorde, Venlo, 1757.	Biedertreu, Heusden, 1788.	Fidelitas, 's Gravenhage, 1807.
L'Esprit du Corps, Leeuwarden, 1777.	De Opgaande Oranjezon, Sluis, 1789.	De Toevallige Vereeniging, Bergen op Zoom, 1808.
Curâ et Vigilantiâ, Suriname, 1777.	La Réunion Neufchatelloise, Ceylon, 1790.	St. Napoleon, Amsterdam, 1810.
L'Union Militaire, Zwolle, 1778.	Pax Inimica Malis, 's Heerenberg, 1793.	La Paix, Amsterdam, 1810.
L'Unanimité, Brielle, 1783.	La Fraternité Militaire, Leeuwarden, 1795.	
Le Temple de la Vertu, Tholen, 1783.		

De Militaire Broederschap, Alkmaar, 1814.

BELGIUM.—The subjoined list of Field and Garrison Lodges (none of which is in existence at this day) has been compiled from official and other sources :

Friends of Order, 1st Army Div., 1832.	Defenders of Leopold, Namur, 1834.	United Brethren, 3d Army Div., 1835.
Scots Camp, 4th Army Div., 1833.	Shield of Belgium, 4th Foot, 1834.	Military Union, Beverloo, 1836.

No Warrants for Field or Army Lodges have been granted at any time under the Jurisdictions of Switzerland, Greece, Denmark, Hamburg or Darmstadt. In the Austro-Hungarian empire, the members of both the sea and land services are forbidden to become Freemasons, "for which reason," wrote the Grand Secretary of Hungary in 1880, "there are no Military Lodges in existence, nor any military Brethren among us."

FRANCE.—Entombed in the archives of the Grand Orient are the records (*dossiers*) of about two hundred Regimental Lodges, together with a number of documents formerly belonging to the Lodges established in England by French prisoners of war, which subsequently came under the G.O. These books and papers, according to their official custodian, "contain very valuable information (*renseignments précieux*)," which, however, considerations of time and space have prevented being used. The Lodges in the following table are shown, as nearly as possible, in the order of their appearance in any official list. They are seventy-six in number and, while some were founded by the Grand Lodge, all such Lodges were afterwards newly constituted by the Grand Orient. The roll extends to 1787 and an asterisk in each instance is placed before the names of the fifty-two Lodges which, in that year, were represented at the G.O. by their Deputies. The dates of

origin given are those from which the Lodges were allowed to rank. Some of the regiments named in the table—as holding Warrants for long periods—served in America during the War of Independence ; and the stability, or tenacity of existence, of the older French Army Lodges, as contrasted with the ephemeral character of their successors under the Consulate and Empire, has led to a description of the former with a minuteness of detail, which would be altogether out of keeping with the importance of the latter in a general history of Freemasonry.

The Lodge Montmorenci-Luxembourg, constituted June 1, 1762, in the Regiment of Hainault Infantry, of which the Duke of Luxemburg was the Colonel, was accorded—April 18, 1772—by the Grand Lodge of France, the privilege of attendance at all its meetings. This Lodge has been styled, with great show of reason, the stem or trunk from which the Grand Orient budded forth in December 1773. The list of its members in 1772 is certainly a remarkable one. The Duke of Luxemburg was the Master, the Wardens were his son and the Prince de Rohan-Guéménée and, among the members—who were all, with one exception, noblemen—may be named the Princes of Condé, Ligne, Tarente, Montbazon, Nassau and Pignatelli ; the Dukes of Lauzun, Coigny and Fronsac ; and many others of lesser rank. Of the first officers of the Grand Orient, the five highest in rank (after the Duc de Chartres, Grand Master) and nearly the whole of the honorary grand officers, were members of this Lodge.

The last Lodge on the list was constituted March 16, 1787 and its first Master was André Masséna—afterwards Marshal of France—at that time Adjutant of the Royal Italian Regiment.

The abbreviations, Inf., Cav., Drag., Art., Chass. and Huss., denote Infantry, Cavalry, Dragoons, Artillery, Chasseurs and Hussars, respectively.

FRENCH FIELD LODGES DOWN TO THE YEAR 1787

Parfaite Egalité	*Walsh*, Inf.,	1688.
Parfaite Union,	*Vivarais*, Inf.,	1759.
" "	*Dauphin*, Drag.,	1760.
Tendre Fraternité,	*Rl. Marine*, Inf.,	1760.
*Union Parfaite,	*Vigier*, *Suisse*, Inf.,	1761.
*Montmorenci-Luxembourg,	*Hainault*, Inf.,	1762.
*Sigismond-Luxembourg,	*Hainault*, Inf.,	1763.
*St Charles des Amis Réunis,	*Saintonge*, Inf.,	1763.
*Parfaite Harmonie,	*Corps Rl. Marine*,	1764.
*Militaire du Bourb.,	*Bourbonnis*, Inf.,	1764.
*Union Frat.,	*Rl. Roussillon*, Inf.,	1765.
Union Parfaite,	*Corps Rl. du Génie*,	1765.
S. Alexandre,	*Mousquetaires, Ière Cie.*,	1766.
*Henri IV,	*Corps Rl.*, Art.,	1766.
*Parfait Union,	*Flandre*, Inf.,	1766.
*Paix et Union,	*Lyonnois*, Inf.,	1767.
*Pureté,	*La Sarre*, Inf.,	1767.
*Concorde,	*Auvergne*, Inf.,	1769.
Amis Réunis,	*Lyonnois*, Inf.,	1769.
*S. Louis,	*Guyenne*, Inf.,	1771.
*S. Louis de l'Union,	*Chass. des Cévennes*,	1771.
*Parfaite Union,	*Rl. Champagne*, Cav.,	1773.
Tendre Fraternité,	*Rl. Pologne*, Cav.,	1773.
*Heureux Hazard,	*Rl. Vaisseaux*, Inf.,	1772.
Parfaite Union,	*Vermandois*, Inf.,	1774.
Union désirée,	*Mousquetaires, 2e Cie.*,	1774.
Parfait Union,	*Rl. Roussillon*, Cav.,	1774.
*Triple Alliance,	*Beaujollois*, Inf.,	1774.
*Trois Frères Unis,	*La Cour* [ ],	1775.
S. Louis,	*Du Roi*, Inf.,	1775.
Marine,	*Marine (Corps Rl.)*,	1775.
Double Amitié,	*Navarre*, Inf.,	1775.
Famille Unie,	*Condé*, Inf.,	1776.
Parfait Amitié,	*Conti*, Drag.,	1776.
*Sully,	*Toul.*, Art.,	1777.
*Intimité,	*Orléans*, Inf.,	1777.
*Fabert,	*Du Roi*, Inf.,	1777.
Parfaite Union,	*Rohan Soubise*, Inf.,	1777.
Parfaite Union,	*Angoumois*, Inf.,	1777.
Amitié,	*Strasbourg*, Art.,	1778.
*Amitié,	*Salm-Salm*, Inf.,	1778.
*Franchise Helvétique;	*Ernest*, *Suisse*, Inf.,	1778.
*Guill. Tell,	*Sonnenberg*, *Suisse*, Inf.,	1778.
*Amitié,	*Dauphiné*, Inf.,	1778.

FRENCH FIELD LODGES DOWN TO THE YEAR 1787—(*Continued*)

*Amitié a l'Épreuve,	*Orleans*, Drag.,	1779.	*Amitié Frat.,	*Segur*, Drag.,	1782.
*Héroisme,	*Gardes du Roi, Cie. Écoss.*,	1779.	*Parfaite Alliance,	*Bretagne*, Inf.,	1785.
*Vrais Amis,	*Médoc*, Inf.,	1780.	*Réunion,	*Rl. Roussillon*, Inf.,	1785.
*Maréchal Coigny,	*Col. Gén.*, Drag.,	1781.	Amis Intimes,	*Perche*, Inf.,	1785.
*Dragons Unis,	*Deux-Ponts*, Drag.,	1782.	*Valeur,	*Touraine*, Inf.,	1785.
*Heureux Hasard,	*Foix*, Inf.,	1783.	*Amis Réunis,	*Marine*,	1785.
*Maréchal Saxe,	*Septimanie*, Cav.,	1783.	*Amis Réunis,	*Armagnac*, Inf.,	1786.
*Bonne Intelligence,	*Languedoc*, Inf.,	1781.	*Frères d'Armes,	*Berri*, Cav.,	1785.
S. Jean,	*Gendarmerie de Fr.*,	1783.	*Franchise,	*Picardie*, Inf.,	1786.
*Élèves de Mars et Neptune,	*Marine*,	1783.	Vigilance,	*Bercheny*, Huss.,	1786.
*Réunion Parfaite,	*Pyrennées*, Chass.,	1783.	*Vrais Soutiens,	*Gaudeloupe*,	1784.
*Frères Unis,	*Maréchal Turenne*,	1784.	Bellone,	*Penthievre*, Inf.,	1786.
*Bons Amis,	*M. de Camp. Gén.*, Cav.,	1784.	*S. Louis de Palestine,	*Boufflers*, Drag.,	1787.
*Modeste,	*Col. Général*, Inf.,	1784.	*Régularité,	*Gardes, Corps du Roi*,	1786.
*Nouvelle Harmonie,	*Marine*,	1784.	*Constance,	*Béarn*, Inf.,	1787.
*Amitié,	*Brie*, Inf.,	1785.	Parfaite Amitié,	*Rl. Italian*, Inf.,	1787.

Loge Parfaite Egalité, in the Regiment Irlandais de Walsh, was legitimated by the Grand Lodge of France in 1772 and by the Grand Orient in 1777. According to an English Army List of 1743, however, the earliest Irish regiment existing, at that time, in the French service, was only formed in 1690.

Loge Militaire du Bourbonnois became, in 1787, Loge les Vrais Amis.

Loge Amis Réunis became, in 1805, Loge les Amis Réunis de la Victoire and was the only Lodge on the above list shown in the *Official Calendar* for that year.

No Field Lodges were constituted in 1788 or 1789 and only eight between 1790 and 1801. The next seven years, however, witnessed an addition of sixty-four; but at the close of this period nearly all the Lodges established under the old Monarchy had ceased to exist. The Calendar of 1805 shows a total of forty-three, of which one only was of earlier date than the Revolution, the next in point of age being a Lodge of 1790, whilst no fewer than thirty-five had been warranted in 1802–4. In 1809, sixty-seven Regiments had Lodges attached to them and, three years later, the number had risen to sixty-nine. At this time the Lodges were both opened and closed with a cry of "Vive l'Empereur!" In 1811–13, six further Lodges were established, but, as already related, no fewer than four hundred and twenty-nine on the general roll became dormant in 1814. Two new Lodges were formed in 1817–19, but only three Regiments in all are shown as possessed of Masonic Warrants in 1820. Three Lodges were constituted between 1821 and 1834; and, ten years later, Loge Cirnus (1821), in the 10th Regiment of the line, the last of the long roll of French Military Lodges, disappeared from the scene. It may be added, that a confidential circular from the Minister of War—Marshal Soult—to the colonels of regiments, in 1845, declared "that it was contrary to the rules of the service for any of the military to become even members of the institution." Soult himself was a Freemason, as were also many other Marshals of France—for example, Serrurier, Beurnonville, Kellerman, Masséna, Lefebvre, Mortier, Perignon, Bernadotte, Murat, Macdonald, Lauriston, Magnan and (it is alleged) Augereau, Brune and Sebastiani.

AMERICA.—The general history of Masonry in the United States may be divided into three periods—the first extending to the year 1755, the second to the Peace of Versailles in 1783 and the third until the present date. Of these, the first and last will be hereafter considered, but the second—so far, at least, as the details are capable of being treated as a whole—are dealt with in the current section.

According to a talented writer, "all warranted American Lodges, previous to the French War [1755], had worked the Rituals and acknowledged the authority of the Grand Lodge of England only (sometimes denominated the Grand Lodge of Moderns); but during this war Lodges holding Warrants from the Grand Lodges of Scotland, Ireland and the Antients of London, were working in America. They probably owed their introduction to the Military Brethren" (Sidney Hayden, *Washington and his Masonic Compeers*, 1866, p. 31).

It will in some degree clear the ground for the inquiry to mention that prior to the French War the only Lodge of a military character known to have been established in America was one at Annapolis Royal, in Nova Scotia, formed in 1738 by Erasmus James Phillips—Fort-Major of that garrison—as Deputy Grand Master, under an authority from Boston.

1755.—General Braddock arrived in America with two thousand regular troops, was defeated by the French and mortally wounded, July 8. Other regiments were despatched from Britain in this and later years. The movements of these battalions can easily be traced in a number of well-known books. A list of the British regiments to which Lodges were attached has already been given.

1756.—In this year there were six battalions and eight independent companies of King's troops in America, the whole being under the Earl of Loudoun. Richard Gridley was authorized—May 13—by the Provincial Grand Master of North America, "to congregate all Free and Accepted Masons in the Expedition against Crown Point and form them into one or more Lodges." For military reasons, however, the proposed movement against Ticonderoga and Crown Point was not attempted.

Richard Gridley—the younger brother of Jeremy Gridley, Provincial Grand Master for North America—was born in 1711 and, after seeing much active service, was appointed Chief Engineer and Colonel of Infantry in 1755. For his distinguished services at the siege of Quebec he received a pension and grant of land from the British Government. Appointed Major-General by the Provincial Congress, September 20, 1775. Deputy Grand Master St. John's Grand Lodge, Boston, January 22, 1768 and continued to hold that office until the Union of the two Grand Lodges in Massachusetts (1792), though his presence in Grand Lodge is last recorded under the year 1787. It is probable that the connexion of this veteran soldier and Craftsman with the older Grand Lodge was not without influence in preventing its total collapse pending the happy amalgamation of the two Grand Lodges in 1792. Scottish Charters for Lodges in Blandford (Virginia) and Boston were granted March 9 and November 30 respectively.

1757.—Lodge at Lake George named in the Boston Records, April 8. Colonel

John Young, 60th Foot, appointed Scottish Provincial Grand Master in America, November 14. Three Ancient Warrants sent by Laurence Dermott to Halifax, in one of which Erasmus James Philips was named as Provincial Grand Master. About this year " several persons in Philadelphia, active in political and private life, were made Masons according to the practice of the Ancients " (*Early History Grand Lodge of Pennsylvania*).

1758.—Capitulation of Louisbourg, July 26: a Lodge formed there in the 28th Foot by Richard Gridley, November 13. A Warrant—No. 69—granted by the Antient Grand Lodge of England to Philadelphia. After this year there were only—in that city—one or two notices of any Lodges under the older (English) sanction. Scottish Charters were issued by the Grand Lodge and Mother Kilwinning respectively to Brethren at Fredericksburg and Tappahannock (Virginia).

1759.—Abraham Savage was authorized by Jeremy Gridley, Provincial Grand Master for North America, to " Congregate all Free and Accepted Masons in the Expedition against Canada into one or more Lodges," April 13. Crown Point surrendered, August 4; twelve officers of the 1st Foot were made Masons in the Lodge there by the Master, Abraham Savage. Capitulation of Quebec, September 18. " The anniversary of St. John the Evangelist was duly observed by the several Lodges of Freemasons in the Garrison " (Knox, *Campaigns in North America*, 1769, vol. ii, p. 235), where, at the time, Colonel Young, Provincial Grand Master for North America, under Scotland, was present with his regiment, the 60th Foot or " Royal Americans."

1760.—Quebec invested by the French, May 11. Commodore Swanton, with the Vanguard and two frigates, arrived and raised the siege, May 16. Charter of St. Andrew's Lodge—granted (by the Grand Lodge of Scotland, to certain persons, who, having been irregularly initiated, were refused admission into the Boston Lodges) in 1756—received at Boston, September 4. No. 98 (S.) erected at Charleston, South Carolina.

1761.—The members of the Boston Regular Lodges were forbidden to visit St. Andrew's. Charter—No. 89—appointed William Ball Provincial Grand Master for Pennsylvania, granted by the Antients, but not received. No. 92 (A.) erected at Charleston, S.C.

1762.—A Lodge in the 55th Foot—No. 7 from New York—petitioned Jeremy Gridley to grant a Charter to the Provincial troops at Crown Point (March 5) and a Deputation was issued to Colonel Ingersoll to hold a Lodge there.

1763.—Nos. 117 (S.) erected at Norfolk, Virginia and 399 (I.) at New York.

Owing to the loss of a great part of its records by the Grand Lodge of Ireland, the number of stationary Lodges warranted in America from that Jurisdiction must remain a matter of uncertainty. Lodge No. 74, in the 1st Foot, as already seen, gave an exact copy of its Warrant to a set of Brethren at Albany (N.Y.) in 1759 and it is unreasonable to believe that it was a solitary instance of the kind. Schultz mentions three Lodges of unknown origin in Maryland, as having existed in 1759, 1761 and 1763; it is possible, to say the least, that one or more of them may have

derived their authority either directly or indirectly from Ireland. Dove, also, in his account of the early Lodges in Virginia, names the Irish as one of the five Jurisdictions by which that State was Masonically " occupied " in 1777.

1764.—Provincial Warrant—No. 89—received in Philadelphia from the Antient Grand Lodge of England. " From the time of the establishing of these Lodges of the four Degrees by the Antients, such records as we can find," says a careful writer, " show the speedy decline of the Moderns " (Meyer, *History of Jerusalem Royal Arch Chapter*, p. 10). A Lodge at Quebec—probably constituted by Richard Gridley or Abraham Savage—is first named in the Boston Records of this year.

1765.—No. 346, at Joppa, Maryland, under the Original Grand Lodge of England, was inaugurated November 21; the 14th By-law, passed the same day, enacts :—" That none who hath been Admitted in any Modern Lodge shall be Admitted as a Member of this Lodge, without taking the respective Obligations Peculiar to Antient Masons " (Schultz, *Freemasonry in Maryland*, p. 39).

1766.—In this year bickerings occurred between the St. Andrew's and the Boston Regular Lodges, a Union of Love and Friendship, to which the members of both Jurisdictions should be parties, was proposed by the former.

1767.—The funeral of Jeremy Gridley, Provincial Grand Master, North America, took place September 12 and the members of St. Andrew's Lodge—sixty-four in number (Joseph Warren being the Senior Warden)—walked in the procession. After this, however, when every generous effort on the part of St. Andrew's had completely failed and when it became evident that no Union of Love and Friendship could be effected, the members of that Lodge changed their ground. Men like Warren, Revere, Hancock and others of illustrious name, felt their patience exhausted and determined not to submit quietly any longer to be denounced as clandestine Masons and impostors. The early proceedings of St. Andrew's were indeed as irregular as it is possible to conceive. Originating in the association of nine Masons, who had been made clandestinely, it was chartered by the Grand Lodge of Scotland in 1756, when it numbered twenty-one members, exclusive of the original nine, who had left Boston in the interval. Its Charter did not arrive until 1760, at which time the Lodge had been increased by eighteen additional members, so that in all thirty-one candidates were initiated before the Lodge received its Charter and thirteen before the Charter was signed. At a conference—held April 28, 1766—between committees of St. John's Grand Lodge and St. Andrew's Lodge (Richard Gridley being a member of one and Joseph Warren of the other), the representatives of the latter fully admitted the illegality of their early proceedings, but contended that it was in the power of the Grand Master of Scotland to make irregular Masons, Regular. Against this, the other committee formulated their belief that " the Language of the *Constitutions* for irregularities was SUBMISSION." The older Society forgot for a moment its animosity over the grave of its Grand Master and, as already related, the Brethren of both Jurisdictions walked together in the procession. Subsequently, however,

the spirit of manliness prompted the leading members of St. Andrew's to vindicate their own characters as Masons and to stand forth in defence of the Lodge which made them. It was therefore voted unanimously on St. Andrew's Day (November 30), that, during the continuance of the interdict against Masonic intercourse imposed by the English Provincial Grand Lodge, the Brethren under that Jurisdiction, unless also members of, or raised Masters in, St. Andrew's, were not to be admitted as visitors.

In this year there were three Lodges at work under the Provincial Grand Lodge of Pennsylvania (Antients), the last of which—Royal Arch Lodge—was constituted October 20.

From the earlier records of this Lodge, it appears "that they received and acted upon the petitions of at least one hundred Modern Masons, who petitioned to be made Antient Masons and, upon their petitions taking the same course as the profane, they were, after approval by ballot, regularly initiated" (Meyer, *op. cit.*, p. 11). No. 3 maintained a close intercourse with a Lodge in the 18th Foot—No. 351 (I.)—and the Royal Arch furniture of the two bodies became in a measure common property.

1768.—The Grand Lodge of Scotland erected a Lodge—No. 143—at East Florida and appointed Governor James Grant, Provincial Grand Master for North America, southern district. In this year a standing army was quartered in Boston. The 14th, 29th and a part of the 59th Regiments, with a train of Artillery, arrived October 1 and, a short time after, the 64th and 65th Regiments, direct from Ireland. In these regiments were three Lodges, all working under what was then commonly known as the Antient System—Nos. 58 (A.), 14th Foot; 322 (I.), 29th; and 106 (S.), 64th. The presence of these troops created an intense excitement and the members of St. Andrew's, particularly Joseph Warren, participated in the universal feeling of opposition to the continuance of this strong force in Boston. Nevertheless, the members of the Lodge saw the opportunity before them of forming a Grand Lodge under the authority of the Grand Master of Scotland and, with this end in view, did not scruple to enter into fraternal communion with and to make use of, their Brethren in the obnoxious regiments (*Proceedings Grand Lodge of Massachusetts*, 1869, p. 162).

None of these Field Lodges were present at the installation of John Rowe—the Provincial Grand Master under England—on November 23, but all of them joined St. Andrew's, in December, in a petition to the Grand Lodge of Scotland, requesting the appointment of a Grand Master of Antient Masons in America and nominating Joseph Warren for that office.

1769.—The Earl of Dalhousie, Grand Master, Scotland, appointed Joseph Warren, "Grand Master of Masons in Boston, New England and within one hundred miles of the same," May 30. The commission was received in September, but in the interval the 64th Regiment had been removed from Boston. Little notice was taken of the Lodges in the other regiments in the arrangements for the installation and they were merely informed of the approaching event. The Grand Lodge was

formally inaugurated on December 27, in the presence of St. Andrew's and of Lodges Nos. 58 and 322, in the 14th and 29th Regiments respectively. Although for convenience' sake this body will be henceforth referred to as the Massachusetts Grand Lodge, it may be observed that it did not adopt that title until December 6, 1782.

1771.—No 169 (A.), established in Battery Marsh, Boston. This Lodge, which is only once named in the records of the Massachusetts Grand Lodge, accompanied the British army to New York on the evacuation of Boston in 1776.

1772.—By a further Scottish patent, signed by the Earl of Dumfries, Joseph Warren was appointed Grand Master for the Continent of America, March 3. The strife between the rival systems of Masonry is thus pleasantly alluded to in the records of a Lodge at Falmouth, Massachusetts, under the date of December 16 in this year :—

In order to establish harmony amongst the Freemasons in this town, it is *Voted*, That (for the future) the Lodge be opened one evening in the Modern form and the next evening in the Antient form, which is to be continued till the Lodge vote to the contrary.

N.B.—The makings to be as usual in this Lodge.

1773.—A resolution was passed *nem. con.* that the members of St. Andrew's and of the Lodges under the Massachusetts Grand Lodge should be admitted as visiting Brothers in the Lodges under the older (Boston) Jurisdiction, January 29. John Rowe, Grand Master and Henry Price, Past Grand Master attended the meeting of the English Provincial Grand Lodge on Boston Neck, June 24; and, among the visitors, was Joseph Warren, also described as Grand Master. Meetings of both Grand Lodges took place, December 27, on which date Warren was installed under his patent of the previous year and, at a fixed hour, each Grand Lodge drank the health of the other.

In this year certain ships laden with tea were boarded in Boston Harbour by Paul Revere and others, disguised as Mohawk Indians and their cargoes, consisting of 342 chests of tea, valued at £18,000, thrown into the sea, December 16.

1774.—Nos. 177 (S.) and 190 (A.) were established at Philadelphia and Charleston, S.C., respectively. No. 243 (I.) in the 59th Foot, placed itself "under the Protection and Direction" of the Massachusetts Grand Lodge. The British Government shut up the port of Boston, repealed the Charter of the State of Massachusetts and sent a body of troops to Boston under General Gage. The other colonies took the part of the people of Boston and Deputies from each Province were sent to Philadelphia, where they assembled in Congress for the first time, December 5.

1775.—On April 18, the day before the battle of Lexington, Dr. Joseph Warren, hearing of the intended approach of the British, under General Gage, to Concord and Lexington, despatched Paul Revere to the latter town, *via* Charlestown, to announce the British expedition of the following day.

Paul Revere was an active member of St. Andrew's Lodge and, after filling both

Wardens' chairs and twice holding the office of Deputy Grand Master in the Massachusetts Grand Lodge, served as Grand Master of the (United) Grand Lodge of Massachusetts, 1795–7.

Hostilities commenced between Great Britain and America, April 19. The town of Boston became a garrison and was abandoned by many of its inhabitants, so that the regular meetings of the stationary Lodges were suspended. Joseph Warren appointed Major-General, June 14. Battle of Bunker's Hill and death of Warren, June 17. Colonel Richard Gridley, Deputy Grand Master, St. John's Grand Lodge, the engineer who planned the works that Warren laid down his life to defend, was also wounded in the fight. The war was carried into Canada and Major-General Montgomery fell at the assault of Quebec, December 31.

Prince Hall, and fourteen other free coloured citizens of Boston, were initiated in a travelling Lodge attached to one of the British Regiments in the army of General Gage, March 6. St. John's Regimental Lodge, No. 1, New York, organized July 24; a Kilwinning Charter granted to Brethren at Falmouth, Virginia, December 20.

1776.—American Union Lodge, established February 15, by a Warrant issued in the name of John Rowe, Grand Master (St. John's Grand Lodge), bearing the signature of Richard Gridley, his Deputy. Boston evacuated by the British, March 17. Funeral of Joseph Warren, April 8. Richard Gridley was a pall-bearer, but John Rowe, though present by invitation of Joseph Webb (Deputy Grand Master Massachusetts Grand Lodge)—according to his own *Diary*—" was very much Insulted " and retired. Declaration of Independence, July 4. It is said that all but three of those that signed it were Freemasons. British occupation of New York, September 15 and introduction of so-called Antient Masonry into that State. Little or no intercourse was held between the Army and the Provincial Lodges. Of the latter, those in the city of New York virtually ceased to meet, while the others, with the exception of St. Patrick's—which met at Johnson Hall, the family seat of the Provincial Grand Master—continued their labours and were subjected to but little interruption during the war. Of the Provincial Grand Lodge under Sir John Johnson, there are no records after this year. St. Patrick's Lodge was constituted in 1766, Sir William Johnson serving as Master until 1770, when his son-in-law, Colonel Guy Johnson, took his place. Sir John (the Provincial Grand Master and second Baronet) was a regular attendant from 1767 to 1773. Sir William, late in life, took to his home as his wife Mary Brant, or " Miss Molly," as she was called; and her brother, Joseph Brant, or Thayendanegea, was afterwards secretary to Colonel Guy Johnson, who succeeded his father-in-law as General Superintendent of the Indian Department. Joseph Brant was a Freemason and, during the fierce struggle for independence, many military Brethren owed their lives to his protection, one of whom, Captain John M'Kinstry, at the period of Brant's interposition on his behalf, after the battle of the Cedars, near Montreal, in 1776, was actually bound to a tree and surrounded by the faggots intended for his immolation (W. L. Stone, *Life of Joseph Brant*, 1838, vol. i, pp. 18, 33;

ii, p.156). Similar tales are related of Tecumseh, the famous Shawnee warrior and orator, in connexion with the war of 1812.

1777.—The authority granted to Joseph Warren by the Grand Lodge of Scotland having died with him, the Master and Wardens of the subordinate Lodges were summoned to attend and elect a Grand Master by Joseph Webb, his late Deputy. Accordingly, eleven Brethren met as a Grand Lodge and elected Joseph Webb Grand Master, March 8. This, if we leave out of present consideration the Lodge (and Grand Lodge) at Philadelphia, in 1731, was the first Independent or self-created Grand Lodge on the Continent. Philadelphia was occupied by the British, September 27. At that time the Provincial Grand Lodge (A.) had eighteen Lodges on its register. The American army took post at Valley Forge, twenty-six miles from Philadelphia and traditions affirm that Lodges were held in this camp, which Washington often attended. There can hardly be a doubt that such was the case, but unfortunately no records of the Continental Field Lodges, for this year, are in existence.

1778.—Philadelphia evacuated by the British, June 18. The Grand Lodge of Virginia, the second Independent organization of the kind, formed October 13. The Lodges in this State had derived their Charters from the Grand Lodges of England and Scotland, Mother Kilwinning, the Provincial Grand Lodges of New England and Pennsylvania and (according to Dove) the Grand Lodge of Ireland. At the close of this year, the city of New York, the town of Newport, Rhode Island and Savannah, Georgia (captured December 29), were alone held by the British.

1779.—No. 210 (A.), constituted at New York—making with No. 169 (A.)—removed from Boston in 1776—two Antient Lodges in that city. Three Lodges in the Continental army were chartered by the Provincial Grand Lodge (A.) of Pennsylvania. "The membership of the Lodges subordinate to the two Grand Lodges in Philadelphia gradually became merged, the Antients receiving and re-making the Moderns. The records of the Grand Lodge contain the names of many Modern Masons who were subsequently identified with the Antients" (*Early History of the Grand Lodge of Pennsylvania*, p. xlix). A notable instance of this is the case of Dr. William Smith, Provost of the University, who was a so-called Modern in 1755 and became Grand Secretary of the Antients (in Pennsylvania), October 22, 1779.

1780.—Washington nominated as General Grand Master by the Grand Lodge of Pennsylvania, January 13; Convention of American Field Lodges at Morristown, February 7. A French force, under General Rochambeau, arrived at Newport, Rhode Island, July 12. Among the subordinate officers employed with this expedition were the Dukes de Laval Montmorency, de Castries and de Lauzun, Prince de Broglio, the Marquis and the Count de Deux Ponts, Count de Segur and many other noblemen. The Baron de Kalb, a Major-General in the American army—mortally wounded at the battle of Camden, August 17—was buried with military and Masonic honours by his victorious enemies. In this year No. 212 (A.) was established at New York; and three further Warrants were granted in the

Continental army by the Grand Lodge of Pennsylvania, on the roll of which body there were now thirty-one subordinate Lodges.

1781.—The Antient and Field Lodges in New York met as a Grand Lodge and elected Grand Officers, January 23; a Warrant for a Provincial Grand Lodge—No. 219—was granted by the (Antient) Grand Lodge of England, September 5. A Lodge in the Continental army was established in this year under a Pennsylvanian Charter.

1782.—Provincial Grand Lodge of New York (A.) inaugurated by the following Lodges:—Stationary—Nos. 169, 210, 212 (A.); Nos. 132 (S.), 52 (A.), 441 (I.), 213 (A.) and 215 (A.), together with a Lodge under dispensation—in the 22nd, 37th and 38th Regiments, the 4th Battalion Royal Artillery, the Regiment of Anspach-Beyreuth and the 57th Foot respectively, December 5. The title of Massachusetts Grand Lodge of Antient Masons was assumed by the Grand Lodge at Boston under Joseph Webb, December 6 and, from the official records of the same date, we learn that three subordinate Lodges were constituted before the death of Joseph Warren, fourteen subsequently.

1783.—Peace of Versailles, April 19. The third Independent Grand Lodge, that of Maryland, organized July 31. A majority of the Grand Officers, being about to leave New York with the British army, commended the Grand Warrant to the care of their successors, September 19. At this date seven Lodges had received Charters from the Provincial Grand Lodge, four of which were attached to the New Jersey Volunteers, the 57th Foot, the Regiment de Knyphausen and the Loyal American Regiment; also two Irish Lodges, Nos, 478, in the 17th Dragoons and 90, in the 33rd Foot, had at different dates ranged themselves under its banner. In this year there were forty Lodges on the roll of the Grand Lodge of Pennsylvania, eighteen under the Grand Body of which Webb was the head, in Massachusetts. Of the former, ten were established in Maryland (before the close of 1782), five in New Jersey, four in Delaware, three each in Virginia and South Carolina, single Lodges in North Carolina and Georgia. Of the latter, six were outside the State of Massachusetts, viz., in Connecticut three, in New Hampshire, Vermont and New York one each. Thus making a grand total of thirty-three Lodges from these two sources only—whose members gloried in the title of Antients and believed that they were walking in the old paths, from which the older Grand Lodge of England and her daughter Lodges had lamentably strayed.

Ten Lodges in all were at work in the American army during the Revolution, the earliest of which was—

St. John's Regimental Lodge, warranted by the Provincial Grand Lodge of New York, July 24, 1775, i.e. before the military occupation of that city by the British. There are no records and, apparently, it was attached to the United States battalion during the war.

American Union, though of later date, was the first Lodge organized in the Continental army and may justly be regarded as the eldest Masonic daughter of the Federation. It was formed—February 15, 1776—by Warrant of the English

Provincial Grand Master for North America—John Rowe—in the Connecticut Line of the army, wherever stationed, provided no other Grand Master held authority. Shortly after, the Lodge having removed to New York, asked for a confirmation of their Charter from the Deputy Grand Master, Dr. Middleton; but a new Warrant was granted to the members under the name of Military Union, No. I. The Lodge is described as having "moved with the army as a pillar of light in parts of Connecticut, New York and New Jersey." Joel Clark, the first Master, was taken prisoner August 27 and died in captivity. He was succeeded by S. H. Parsons (the first treasurer), the latter by Jonathan Heart (the first Secretary). The original Warrant was taken by Heart to Marietta, Ohio and the Lodge is now No. I on the roll of that State.

WASHINGTON LODGE, No. 10, was constituted at West Point—November 11, 1779—by Jonathan Heart, as representative of Joseph Webb, Grand Master Massachusetts. The first Master was Brigadier-General J. Paterson, the Wardens, Colonels Benjamin Tupper and John Greaton. At this and the previous Lodge (American Union) General Washington was a frequent visitor.

ARMY LODGE, No. 27, in the Maryland Line, was warranted by the Grand Lodge of Pennsylvania in April 1780. The first Master was Brigadier-General Mordecai Gist; the Wardens, Colonel Otho Williams and Major Archibald Anderson. All three greatly distinguished themselves at the battle of Camden, August 17, 1780, Gist in command of a brigade, Williams as Adjutant-General; while, after the defeat of the Americans, Major Anderson was the only infantry officer who kept together any number of men.

No records of the American Field Lodges of the Revolution have been preserved, except a portion of the Minutes of American Union and some returns of the Washington Lodge. The latter merely inform us that in 1782 two hundred and forty-five names had—up to that date—been borne on the roll of the Lodge (*Proceedings Grand Lodge of Massachusetts*, 1877, pp. 63–7). The former are of a more interesting character. The principal officers of the army and the General in command are frequently named as visitors and at all the banquets, while the first toast was Washington or Congress, the second was invariably—Warren, Montgomery and Wooster, followed by the Dead March (E. G. Storer, *Freemasonry in Connecticut*, 1859, pp. 14–48).

Dr. Warren was the first man of distinction to lay down his life in the cause of American liberty. "At Boston," says a famous writer, "Joseph Warren, a young man whom nature had endowed with grace and manly beauty and a courage that bordered on rash audacity, uttered the new war-cry of the world," ∴∴ "The good judgment and daring of Warren singled him out above all others then in the Province as the leader of rebellion" (Bancroft, Centenary Edition, 1876, vol. iii, p. 598). He presided over the Provincial Congress the day before the battle of Bunker's Hill—where, though holding the commission of Major-General, he fought as a volunteer. It was ordered by Congress that a monument should be erected at Boston in remembrance of him and—having left behind him very little of this world's substance—

that his son should be considered as the child of the public and be educated at the expense of the United States.

Warren was initiated in St. Andrew's Lodge, Boston, in 1761 and became its Master in 1768. During his Grand Mastership there were thirty-seven meetings of the Grand Lodge, thirty-four of which were held in " ample form."

Montgomery was of Irish birth and, after serving with distinction in the French war, settled in America. The commission of Brigadier-General in the Continental army was bestowed upon him early in the war and he was killed at the attack on Quebec, December 31, 1775. No man that ever fell in battle during a civil contest was more universally regretted and his untimely fate was as much deplored in England as in the country of his adoption. He was among the Masonic friends who gathered around Washington at Cambridge in the beginning of the war.

David Wooster, who was born in 1711, served as a Captain in the expedition against Louisburg in 1745. In the French war he commanded a regiment and, subsequently, became a Brigadier-General. In 1776 he was appointed Major-General in the American army and was mortally wounded while leading an attack on the British troops at Ridgefield, April 27, 1777. General (then Captain) Wooster was the first Master of the first chartered Lodge in Connecticut, instituted in 1750—now Hiram No. 1.

According to the late C. W. Moore, all the American Generals of the Revolution, with the exception of Benedict Arnold, were Freemasons. The Marquis de Lafayette was among the number and it is believed that he was initiated in American Union Lodge at Morristown, the jewels and furniture used on the occasion being lent by St. John's Lodge at Newark, New Jersey.

In nearly all cases the Army Lodges, in the event of removal from one State to another, were authorized to continue working, unless there was in existence a Grand or Provincial Grand Lodge, when the sanction of the presiding officer had to be obtained. In this may possibly be discerned the first germ of the principle of Exclusive (State) Jurisdiction.

It is supported by evidence, that the asperities which characterized the rivalry of the two Masonic systems, found no place in the Army Lodges. To quote the words of a somewhat impassioned orator, " the Antient and Modern contest turned to ashes in the red-hot furnace of liberty " and it is on record that, at the constitution of Washington Lodge, Jonathan Heart of American Union, under the Moderns, was appointed by Joseph Webb, Grand Master of the Boston Antients, his Special Deputy Grand Master, to open and inauguate the new Lodge.

On December 27, 1779—the head-quarters of the army being then at Morristown, New Jersey—the American Union Lodge met to celebrate the festival of St. John. At this meeting, " a petition was read, representing the present state of Freemasonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt some measures for appointing a Grand Master over said States " ; and it was ordered " that the petition be circulated through the different Lines in the Army " ; also, " that a committee be appointed from the different

Lodges in the Army, from each Line and from the Staff of the Army, to convene on the 1st of February, at Morristown, to take it into consideration." There were present on this occasion thirty-six members of the Lodge and sixty-eight visitors, one of whom was General Washington.

Before, however, these proceedings ripened into action, the Grand Lodge of Pennsylvania, at a special meeting—held January 13, 1780—passed three resolutions; the first, affirming the principle that it would be for the benefit of Masonry "that a Grand Master of Masons throughout the United States" should be nominated on the part of that Grand Lodge; the second, unanimously electing General Washington to the office; the third, directing "that the Minutes of the election and appointment should be transmitted to the different Grand Lodges in the United States and their concurrence therein should be requested."

At the same meeting a committee was nominated "to inform themselves of the number of Grand Lodges in America and the names of their officers"—a point upon which a good deal of ignorance prevailed throughout the country at large.

On February 7, 1780, "according to the recommendation of the Convention Lodge," held December 27, a committee of ten met at Morristown, delegated by the Masons in the Military Lines of Massachusetts, Connecticut, New York and Maryland; St. John's Regimental Lodge, the Staff of the Army and the Artillery. The representatives of the Massachusetts and Connecticut Military Lines—John Pierce and Jonathan Heart—also acting on behalf of Washington and American Union Lodges respectively. Mordecai Gist was chosen President, Otho Williams, Secretary of the Committee. An address was then drawn up to "the Grand Masters of the several Lodges in the respective United States of America." In this—to avert "the impending dangers of Schisms and Apostacy"—the expediency was maintained of "establishing one Grand Lodge in America, to preside over and govern all other Lodges, licensed or to be licensed, upon the Continent"; and the Grand Masters, or a majority of their number, were requested to nominate as Grand Master, a Brother whose merit and capacity might be adequate to a station so important and to submit his name, together with that of the Lodge to be established, "to our Grand Mother Lodge in Europe for approbation and confirmation." This address being read and unanimously agreed to, was "signed in convention and the committee adjourned without delay."

A Convention Lodge from the different Lines of the Army and departments, was held—March 6—under the authority of the American Union Lodge, at which the proceedings of the committee were unanimously approved.

At this period the only Grand Lodges (in the contemplation of the Committee) were those in Massachusetts, Pennsylvania and Virginia; and, although the name of Washington as Grand Master designate does not appear in the address from the Masonic Convention in the Army, yet it was formally signified to these Grand Lodges that he was their choice. It will be observed that the Masons of the various Military Lines met three times in convention—on the first occasion to propound a scheme, on the second to arrange the details, on the third to ratify the proceedings of the

executive committee. Washington, therefore, whose name is recorded among those of the visitors on St. John's Day, 1779, was as much a party to the proceedings of that date as were the actual members present of the American Union Lodge. This doubtless led to the project being taken up so warmly by the Grand Lodge of Pennsylvania, by which body it was communicated to other Jurisdictions ; but they did not view it with favour and no action resulted. It is a little singular that in Philadelphia—then the metropolis of North America—the governing Masonic body was only informed on July 27, 1780, that there was a Grand Lodge in Virginia and the records from which this is gleaned (*Early History of the Grand Lodge of Pennsylvania*, p. 17) give—under the same date—the following :—" It is reported that there is a Grand Lodge in Boston." In the same year—September 4—Joseph Webb (Massachusetts) knew of but two American Grand Lodges, that of Pennsylvania and his own and had heard of no increase in the number beyond the Grand Lodge of New York so late as March 8, 1787.

The idea of a General Grand Master or Superintending Grand Lodge was revived in 1790, when it was taken up by Georgia and, at various other times (and ways), some seventeen in all, the last occasion being in 1862. It is somewhat curious that the project, though constantly revived by a number of American Grand Lodges after 1780, has since that date encountered the determined opposition of the Masonic community in Pennsylvania. The belief that General Washington was Grand Master of the United States—at one time a very prevalent one—was strengthened by a Masonic medal, struck in 1797, having on one side the initials, " G.W., G.G.M." The following, however, is his Masonic record briefly told :—He was initiated in the Fredericksburg Lodge, Virginia, November 4, 1752, became a Master Mason, August 4, 1753. This Lodge derived its authority from Boston, but obtained a Scottish Charter in 1758, which seems on the whole to fortify a conjecture which has been advanced by Hayden, that Washington was " healed and re-obligated " in No. 227 (46th Foot) in order to qualify him for admission into a Lodge held under a Warrant from the Grand Lodge of Ireland. In 1779 he declined the office of Grand Master of Virginia, but accepted that of Master of Alexandria Lodge, No. 22, in his native State, in 1788. As President of the United States he was sworn in—April 30, 1789—on the Bible of St. John's Lodge, New York, by Chancellor Livingstone, Grand Master of that State. In 1793—September 18—he laid the cornerstone of the Capitol and is described in the official proceedings as " Grand Master *pro tem.* and Master of No. 22, of Virginia." Washington died in 1799 and was buried with Masonic honours on December 18 of that year.

It is a curious circumstance, deserving to be recorded, that, with the exception of Major-General Richard Gridley, who attended two meetings of the St. John's Grand Lodge, Boston, in 1787, Washington appears to have been the only man of mark, who, graduating under the older system of Masonry before its popularity was on the wane, associated himself at all closely with the proceedings of the Craft, either during the war with England or at any later date. Before the political troubles no one figured more prominently on the Masonic stage than Benjamin

Franklin; but we nowhere read of his participating in Masonic fellowship, in the country of his birth, after his return from England in 1762. According to a publication of great weight and authority (*Early History of the Grand Lodge of Pennsylvania*, p. xxxix), "the Moderns numbered among their prominent members many who were opposed to the independence of the colonies, while the Antients were mostly in favour thereof." In 1776 the earliest Provincial Grand Lodge for Pennsylvania was practically extinct, its members having been sharply divided in political sentiment at the era of the Revolution and their Grand Master, Chief Justice Allen, having placed himself under the protection of General Howe. At the same date the condition of affairs was very similar in New York, the Provincial Grand Master of which State, Sir John Johnson, was commissioned as a colonel by the British and, according to an unfriendly biographer, "directed the movements of as bloody a band of savages and outlaws as existed during the Revolution" (Hayden, p. 257); while at Boston the influence of Joseph Warren, both in Masonry and politics, has already been narrated.

At the termination of hostilities in 1783, we find, therefore, that in Pennsylvania the Antients were not only supreme but unchallenged. In Massachusetts about an equal number of Lodges held Charters from each of the two Grand Lodges and, at the Union of these bodies in 1792, the only allusion to the diversity of rites was the single proviso that "all distinctions between Antient and Modern Masons shall be abolished as far as practicable" (*Proceedings Grand Lodge Massachusetts* (1877, p. 45). In New York many of the Lodges under the older sanction gradually attached themselves to the predominant system and, beyond the fact that their members were understood to have shifted their allegiance and to have become Antients, very little more seems to have been required of them. In South Carolina the strife lingered for some years and this was probably mainly the result of the presence of the large British garrison in that State during the closing years of the struggle for independence.

Gradually, however, all distinctions between the two systems were removed throughout the Continent and the prudent course, adopted by the Grand Lodge of New Jersey, in 1807, must be commended, by which body the difficulties of reconciling any discrepancies were at once surmounted by the appointment of a committee "to consider of and introduce an uniform system of working to be observed throughout the several Lodges of the State" (J. H. Hough, *Origin of Masonry in New Jersey*, p. 125).

AMERICAN FIELD LODGES

N.Y. = New York; N.E. = New England (St. John's Grand Lodge); P. = Pennsylvania; M. = Massachusetts Grand Lodge; Mo. = Missouri; Miss. = Mississippi.

U.S. Battalion, St John's	1 N.Y.,	1775.	Pennsylvania Line	29 P.,	1780.
Connecticut Line, American Union	[ ] N.E.,	1776.	New Jersey Line	31 P.,	1781.
1st Reg. Pennsyl. Artillery	19 P.,	1779.	,, ,, ,,	36 P.,	1782.
Massachusetts Line, Washington	13 M.,	1779.	Legion of the U.S.A.	58 P.,	1793.
North Carolina Regiment	20 P.,	1779.	2nd Div. Northern Army	[ ] N.Y.,	1814.
Maryland Line	27 P.,	1780.	United States Army	140 P.,	1814.
Pennsylvania Line	28 P.,	1780.	Missouri Military	86 Mo.,	1847.

Vera Cruz, Quitman . . . 96 Miss., 1848.

The first ten Lodges on this list were in existence during the Revolution. The third in order, now Montgomery, No. 19, Philadelphia, is traditionally asserted to have been " originally a Military Lodge, with a Travelling Warrant from the Grand Lodge of England." All Warrants issued to military bodies were recalled by the Grand Lodge of Pennsylvania in 1784 and, from that date, the Army Lodges either ceased to exist or assumed a new character.

An application for " a Warrant to hold a Travelling Lodge in the armies of the United States " was refused by the Grand Lodge of New Jersey in 1791 ; and in the same year a " Travelling Warrant " was granted by the Grand Lodge of New York to some none-military Brethren desirous of erecting a Lodge in the Island of Curaçoa.

The first Field Lodge, after the peace—No. 58 (P.)—was established in the " Legion of the United States," commanded by General Anthony Wayne, in 1793 ; and it is said that nearly all the members were killed in the Indian War. After this, in the Grand Lodge of New York—March 2, 1814—" a petition from a number of officers of the second division of the Northern Army, at Plattsburgh, praying for a ' Marching Warrant,' to be called Northern Light Lodge, was read and referred to the Grand Officers." Whether the Charter solicited was granted or not cannot be said; but later in the same year a Field Lodge—No. 140—was erected by the Grand Lodge of Pennsylvania, to be held wherever the Master for the time being should be stationed in the Army of the United States.

The last two Lodges on the list were established during the Mexican war and it is quite possible that there were others, though the particulars with regard to them have not fallen in my way.

Field Lodges sprang up with rather a luxuriant growth during the Civil War and were freely established on both sides. But the experience of the war was decidedly unfavourable to their utility and we find the Grand Lodge of Pennsylvania, in 1865, congratulated on having " kept herself free from the difficulties, embarrassments and entanglements, which the issuing of Warrants for Army Lodges could not but have led to." The practice was, to issue Dispensations and, when the Regiments in which they were held were mustered out of the service, or the individuals to whom they were granted returned to civil life, the Lodges ceased to exist.

The following statistics have been supplied with regard to the number of dispensations issued in the different Jurisdictions :—Alabama, nineteen ; Arkansas, thirteen ; New York, eight ; New Hampshire, five ; Massachusetts, Virginia, Louisiana and North Carolina, several each ; and both in Connecticut and Nebraska, single dispensations. None whatever were granted in Kentucky, Tennessee, California, Kansas, Oregon and Pennsylvania ; the general verdict passed upon such Lodges by many American Grand Secretaries is strikingly in accord with the remarks of Past Grand Master Perkins of the last-named State, in 1865. There are no Lodges in the Standing Army of the United States and for this a very sufficient reason will be found, in the fact that the few Regiments of the Regular Army are generally—if not always—divided into small fractions, separated at widely different posts.

Authorities—besides those already cited—Bancroft, *History United States*; Ramsay, *The Revolution of South Carolina*, 1785; Andrews, *History of the Wars*, 1786; Steadman, *History American War*, 1794; Carmichael-Smyth, *Précis of the Wars in Canada*, 1862; Léon Chatteau, *Les Français En Amerique*, 1876; Barker, *Early History Grand Lodge New York*; *Proceedings Grand Lodge Pennsylvania and Michigan*, 1865; *Massachusetts and Connecticut*, 1866; Letters from Grand Secretaries Frizzle (Tenn.), Barber (Ark.), Abell (Cal.), Cheever (Mass.), Austin (N.Y.), Bain (N.C.), Bowen (Neb.), Wheeler (Conn.), Brown (Kan.), Babcock (Ore.), Isaac (Va.), Batchelor (La.) and Cleaver (N.H.). Sereno D. Nickerson, of Boston, also has drawn attention to many entries in the *Proceedings* of American Grand Lodges, which would otherwise have escaped observation.

CHAPTER XI

THE HOLY ROYAL ARCH

ALMOST until the union of the two Grand Lodges of England, in 1813, the Moderns held tenaciously to the opinion that Freemasonry was confined strictly to what are known as the Craft Degrees but, when that union was effected, in December 1813, it was "declared and pronounced that pure Antient Masonry consisted of three Degrees and no more, viz. those of the Entered Apprentice, the Fellow Craft and the Master Mason, *including the Supreme Order of the Holy Royal Arch.*"

The Royal Arch was evidently known to the Moderns in 1738 for in that year their Grand Secretary wrote: "Our Society is neither Arch, Royal Arch, nor Antient," the last word referring, of course, to the Antients, or rival, Grand Lodge.

The questions as to how, when and where this Supreme Order of the Holy Royal Arch derived its origin have been debated at length over many years, without satisfactory solution. Some have ascribed the origin to France and to Chevalier Ramsay; others to Ireland and its introduction into England to Laurence Dermott; others again to York, where there was another rival Grand Lodge. Thory, in *Acta Latamorum*, published in Paris in 1815, alludes to Irish Royal Arch Chapters as existing in 1730, but gives no authority for his statement.

The Royal Arch, if not Jewish in its origin, is based entirely upon Jewish history. Its full title is that of the Holy Royal Arch of Jerusalem. The compilers of the ritual undoubtedly took the devices for their standards or banners from the blessings of Jacob to his sons as narrated in Genesis xlix. All the biblical passages used in the ritual are from the Old Testament and the members are presumed to be of the princely tribe of Judah, whilst a non-Christian chronology is followed.

Mackey lays down the following rule with regard to Royal Arch chronology:

> Royal Arch Masons commence their era with the year in which Zerubbabel began to build the second temple, which was 530 B.C.

And he goes on to state that it is calculated by adding 530 to the Christian era and designating the result as *Anno Inventionis*, "In the year of the Discovery."

The earliest known reference to the Royal Arch in connexion with Masonry appears in a contemporary account of a Lodge meeting at Youghal, in Ireland, in 1743, when it is stated that the members walked in procession and the Master was "preceded by the Royal Arch, carried by two Excellent Masons."

The ceremony in Ireland, says Hughan (*Origin of the English Rite of Freemasonry*, p. 95) differs much from that of England and Scotland, for it has nothing to do with

the rebuilding of the Temple, as narrated by Ezra, but with the repairing of the Temple by Josiah; the three chief Officers or Principals being the King (Josiah), the Priest (Hilkiah), and the Scribe (Shaphan), not as in the English ritual, Zerubbabel, Haggai, and Jeshua.

In 1744, Fifield Dassigny, M.D., in *A Serious and Impartial Enquiry into the Cause of the Present Decay of Free-masonry in the Kingdom of Ireland*, published at Dublin in that year, made the first typographical reference to the Degree. He wrote:

> I am informed in that city [York] is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working Masons: but of this more hereafter.
>
> Now, as the landmarks of the constitution of Free Masonry are universally the same throughout all kingdoms and are so well fixt that they will not admit of removal, how comes it to pass that some have been led away with ridiculous innovations, an example of which I shall prove by a certain propagator of a false system, some years ago, in this city, who imposed upon several very worthy men, under a pretence of being a Master of the Royal Arch, which he asserted he had brought with him from the city of York and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on his scheme for several months and many of the learned and wise were his followers, till, at length, his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London and plainly proved that his doctrine was false; whereupon the Brethren justly despised him and ordered him to be excluded from all the benefits of the Craft and, although some of the Fraternity have expressed an uneasiness at this matter being kept a secret from them (since they have already passed through the usual degrees of probation), I cannot help being of opinion that they have no right to any such benefit until they make a proper application and are received with due formality; and, as it is an organis'd body of men, who have passed the chair and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence and, more especially, since the character of the present members of that particular Lodge are untainted and their behaviour judicious and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons.

This reference is satisfactory in that it links up the Royal Arch as a Degree practised in York, Dublin and London in 1744.

It has been claimed that the Stirling Rock Royal Arch Chapter has a Minute-book dating from July 30, 1743 and that the evidence is in the hands of the Supreme Grand Chapter of Scotland. The statement, however, is disputed and no authentic evidence has ever been given in proof. If accurate, it would be the oldest Royal Arch Chapter in the world.

Lodges bearing the name of Royal Arch have been warranted in Scotland from 1755.

William Tait, of Belfast, a member of the Lodge of Research, CC., Dublin, found an entry in an old Minute-book of Vernon Lodge, 123, Coleraine, Co. Derry, dated April 16, 1752, which reads :

At this Lodge Bror. Thos. Blair propos'd Samson Moore, a Master and Royal Arch Mason, to be admitted a member of our Lodge.

This is the earliest known reference to the Degree in a Minute-book, but a Minute-book of the same Lodge, dated 1767, contains a list of members, with the date of each being made a Royal Arch Mason, the earliest date given being March 11, 1745, within twelve months of Dassigny's famous reference.

There is an entry in the Minutes of the Grand Committee of the Antients, dated September 2, 1752, which states that "the Lodge was opened in Antient form of Grand Lodge and every part of real Freemasonry was traced and explained by the Grand Secretary, except the Royal Arch." The Ancient (generally spelt Antient) Grand Lodge (or Committee), it will be remembered, was formed in London in 1751 by Irish Masons principally, with Irish customs, who evidently attached great importance to the Royal Arch, a Degree which was repudiated by the Moderns, as the members of the older established organization were termed. The Antients did much to establish the Royal Arch in a firm position, which has led, probably, to their being given credit for its origination.

The American record for the actual conferring of the Royal Arch Degree is on December 22, 1753 and is found in the Minute-book of the Alexandria-Washington Lodge, 22, in which George Washington was initiated on November 4, 1752.

On March 2, 1757, the Antients, in Grand Lodge, which succeeded the General Committee, decided "that a General Meeting of Master Masons be held on the 15th inst. to compass and regulate several things relative to the Antient Craft ; the Masters of the Royal Arch shall also be summon'd to meet, in order to regulate things relative to that most valuable branch of the Craft."

Laurence Dermott, the energetic and zealous Secretary of the Antients, was an enthusiast of the Royal Arch and, in his famous *Ahiman Rezon*, published in 1756, he says :

The Royal Arch, I firmly believe to be the root, heart and marrow of Masonry.

In the second edition of the same work, published in 1764, Dermott gave it as his opinion that a Modern could not be initiated or introduced "into a Royal Arch Lodge (the very essence of Masonry) without going through the Antient Ceremonies." It would appear also from the records that a candidate would have to "go through a ceremony," viz. that of "passing the chair," a ceremony which was not recognized by the Modern Grand Lodge. When the Royal Arch first came into public notice, it was conferred only upon Installed Masters, viz. those who had presided over a Craft Lodge. To-day that restriction has been removed, so far as admission into the Royal Arch is concerned, though none can be elected to any of the three Principal Chairs until he has served as Master of a Craft Lodge.

It was the particular claim of the Antients that the Royal Arch Degree was a component part of their rite, which is believed by some to have been the cause of what is sometimes described as the Great Schism. Thus we find Laurence Dermott writing on another occasion :

The members of the Grand Lodge and of all warranted Lodges (so far as they have abilities or numbers) have an undoubted right to exercise all Degrees of the ancient Craft and, consequently, the Royal Arch.

In 1759 we find in a Lodge at Exeter reference to the Royal Arch in such a form as to infer that the Lodge had the power to confer the Degree, which also demonstrates that the Royal Arch was being worked at Plymouth prior to 1759.

The earliest mention of the Royal Arch in London on the Modern Grand Lodge side is found in the records of the Constitution Lodge (afterwards merged in the Lodge of Emulation, No. 21) on December 6, 1757, when a visitor attended from the Royal Arch, Black Horse, Oxenden Street. The first Charter issued by the Grand Chapter of England (formed in 1767) was in 1769 ; therefore, the Royal Arch at the Black Horse could not have been authorized by that Society. In 1771 a Grand Chapter of the Antients is first mentioned and the two worked side by side until 1817, when the Grand Chapter of Royal Arch Masons, as it exists to-day, was formed.

In 1770, three Royal Arch Lodges at Hull, Ripon and Knaresborough received Warrants from the Grand Lodge of York, by which time the Royal Arch was well established in London, York, Dublin, as well as in Scotland.

The earliest known York Minute bears date 1762 and reads as follows :

A Most Sublime or Royal Arch Lodge open'd at the Sign of the Punch Bowl in Stongate, York, on Sunday the 7th of February, 1762 :

FRODSHAM, P. H.
ORAM, Z. L. } in the Chairs.
GRANGER, J. A.

At this Lodge Brothers Burton, Palmer, Tasker and Dodgson petition'd to be raised to the 4th Degree of Masonry, commonly called the Most Sublime or Royal Arch, were accepted and accordingly made.

Whitehead suggests (Hughan, *Origin of the English Rite*, p. 100) that the initials represent Haggai, *Propheta* ; Zerubbabel, *Legislator* ; and Jeshua, *Armiger*.

Godfrey (*Anacalypsis*) says that a Grand Chapter of All England was held at York on Sunday, May 27, 1778, the Minute of which reads as follows :

York Cathedral, 27th May, 1778

The Royal Arch Brethren, whose names are under-mentioned, assembled in the Antient Lodge, now a sacred recess within the Cathedral Church of York and

then and there opened a Chapter of Free and Accepted Masons in the Most Sublime Degree of Royal Arch.

Present	JACOB BUSSEY, S.	FRANCIS CONSITT
	GEORGE KITSON, H.T.	ROBERT BEWLAY
	THOS. RICHARDSON, H.A.	THOMAS WILLIAMS
	JOHN COUPLAND, Secretary and Treas.	THOMAS BECKWITH
		FRANCIS CLUBLEY

The Chapter was held and then closed in usual form, being adjourned to the first Sunday in June except in case of emergency.

The Royal Arch was described generally in the York records as the fourth Degree.

On May 2, 1779, an agreement was made that the Officers of the Grand Lodge of All England should be " Masters of Royal Arch Chapter whenever such presiding members shall be members hereof. In case of default they shall be succeeded by the senior members of the Royal Arch Chapter " (Hughan, *op. cit.*, p. 101).

At a Grand Lodge of the Antients held on September 4, 1771, Dickey, then Grand Secretary, put the following question: " Is the Duke of Atholl Grand Master of Masons in every respect ? " and, receiving an affirmative answer, said he " had several times heard it advanced that the Grand Master had not a right to inspect into the proceedings of the Royal Arch."

Evidently, however, the Moderns did not recognize officially the Grand Chapter formed in 1767, for, on January 18, 1774, James Heseltine, Grand Secretary, wrote to an inquirer:

It is true that many of the Fraternity belong to a Degree in Masonry which is said to be higher than the other and is called Royal Arch. I have the honour to belong to this Degree . . . but it is not acknowledged in Grand Lodge and all its emblems and jewels are forbidden to be worn there. In order to convince you of the untruth of the rumours you have heard, I can assure you that our present Grand Master, Lord Petre, is not a member of the Royal Arch, nor was our past Grand Master, Lord [the Duke of] Beaufort. You will thus see that the Royal Arch is a private and distinct society. It is a part of Masonry but has no connexion with Grand Lodge and this is the only further Degree known to us in England.

Even more definite was a letter sent by the same Grand Secretary to the same correspondent on December 15, 1775, presumably with the desire to end the correspondence. In it he said:

I have already told you a further Degree, called Royal Arch, is known in England, in which the present Grand Officers are mostly members of the Chapter. They belong to it as a separate Society, without connexion with Grand Lodge and its explanations of Freemasonry are very pleasing and instructive.

This attitude found corroboration as late as November 21, 1792, when Grand Lodge resolved:

That this Lodge do agree with its Committee that the Grand Lodge of England has nothing to do with the Proceedings of the Society of Royal Arch Masons.

The earliest record of Royal Arch working in Upper Canada, now known as Toronto, is a document issued in 1787, by Lodge No. 186, attached to the 8th Regiment of Foot, stationed in Niagara. It is contained in a certificate given to one, Joseph Clements attesting that "we have raised him into the Sublime Degree of Master Mason and have entitled him, as such, to the mysteries and most secret work of the Royal Arch," proving that this Lodge claimed to have Royal Arch powers.

The first actual record of Royal Arch work in the Province of Ontario under supreme authority was on June 7, 1795, when a Warrant was issued by William Jarvis, Provincial Grand Master, to a Royal Arch Chapter at Kingston, founded in connexion with a Craft Lodge, then numbered 6, but now Ancient St. John, No. 3, Canada.

On March 18, 1817, the members of the two former Grand Chapters in England met and constituted a new Grand Chapter under the name and title of the Supreme Grand Chapter of England and it was provided that

Every Chapter shall be attached to some warranted Lodge and the rank and precedence of the several Chapters shall be determined according to the priority of the Lodges to which they shall be respectively attached.

In 1817 a Provincial Grand Chapter for Upper Ontario was formed, which held its first meeting at Kingston in February 1818. This body followed the American system and worked also the Degrees of Royal Ark Mariner, Past Master, Most Excellent Master, as well as the Royal Arch.

In 1857 the Grand Chapter of Canada was formed with W. M. Wilson, A. Bernard and Thomas Duggan as Principals. The Constitution followed on the lines of the Supreme Grand Chapter of England save that it set out that

The Mark Master, Past Master and Most Excellent Master Mason's Degrees shall be taken by all persons, to entitle them to be admitted to membership in any Chapter under this Jurisdiction, but that Royal Arch Masons, who have taken their Degrees in any regularly warranted Chapter under any other Jurisdiction may be admitted as visitors to any other Chapter in this Province, when working in the Royal Arch Degree or any Degree which such visitor may have taken under a regularly warranted Lodge or Chapter and that, in conformity with the foregoing resolution, the M.W. The Grand Master be the First Grand Principal and the R.W. Deputy Grand Master be the Second Grand Principal, the other officers to be left to the discretion of the Convention.

In England only the Royal Arch is worked in Royal Arch Chapters. The Mark and Royal Ark Mariner Degrees are under the control of the Grand Mark Lodge, while the Degree of Most Excellent Master forms one of what are known as the Cryptic Degrees.

Recognition to the Grand Chapter of Canada was accorded immediately by the Grand Chapters of Ireland and Scotland, but the Supreme Grand Chapter of England held aloof, stating through its Grand Scribe that

with every desire to preserve friendly and fraternal intercourse with the Canadian Masons, the Grand Chapter of England feel they cannot consistently with their duty entertain official relations with a body which holds, as essential to admission within its pale, the possession of Degrees which are not recognized by the Grand Lodge or the Grand Chapter of England.

It may be added that, in 1894, the P.M.'s Degree was eliminated from the system of the Grand Lodge of Canada, in consequence of irregularities which had occurred.

Further complications arose when, in 1861, the Grand Chapter of England issued a Chapter Warrant to Dalhousie Lodge, Ottawa, when, in answer to a protest by the Grand Chapter of Canada, it maintained its right to issue Chapter Warrants to Lodges in Canada under its obedience, which right was yielded by Canada.

The Grand Chapter of Canada has become the Mother of five Grand Chapters in the Provinces of Quebec, Manitoba, Saskatchewan, Alberta and British Columbia and, in 1928, its membership stood at over 26,400 with 185 Chapters.

CHAPTER XII

THE MARK DEGREE

WHENCE originated the Mark Degree? According to Masonic tradition, two thousand Mark men were employed in the building of King Solomon's Temple, under the direction or supervision of Stolkyn, each receiving a daily wage of nine shekels; with six hundred Mark Masters, under the direction of Ghiblim, each of whom received twenty-five shekels daily. The legend also runs that the banks of the river at Joppa were so steep that it became necessary for the workmen to assist each other up the bank by a peculiar locking of the right hand, which is said to be preserved to this day in the Mark Degree. Be that as it may, there is no authentic account of the origin of this Degree, although the same may well be written of all Masonic Degrees. Mention, however, is made of Masons' Marks and even of the Mark Degree in very ancient Masonic records, both in Operative and in Speculative Masonry. The *Schaw Statutes*, which are dated December 28, 1598, ordain that

> no Master or Fellow-of-Craft is to be received or admitted except in the presence of six Masters and two Entered Apprentices, the Warden of the Lodge being one of the six, the date thereof being orderly booked and his *name and mark insert* in the said book.

Among the Steinmetzen of Germany in the seventeenth century, the Mason who was free of his apprenticeship and had thereby attained the rank of Fellow Craft, was formally admitted into the Fraternity at a regular Lodge meeting, when he took a solemn obligation to be a true, loyal and obedient Mason and, among the avowals, he declared that he would not of his own initiative change his distinctive mark. This was known as "pledging his mark," which, henceforth, became his distinctive property. The mark was used by him as a signature and he was required to engrave it upon all his work on completion, but he was punished severely if he did so before his work had been approved or passed. The placing of a mark upon finished work was not, however, peculiar to stonemasons, but was the practice also of cutters and joiners and, possibly, of other craftsmen. Nor was it a custom observed only in Germany. It was certainly adhered to in France and there is the authority of Levasseur in his *Histoire des Classes Ouvrieres en France* for saying that

> goldsmiths, cloth-workers, potters, coopers and nearly every class of artisans possessed their stamp or private mark. The assessors were also the depositaires of the common seal of the Craft and they placed it on all articles inspected by them.

In Lodge Kilwinning, according to the Minutes of December 20, 1678, two Apprentices were entered who " paid their binding money and got their marks." Lord Cochrane, who was the Warden of the Lodge at the time, appended his mark to the entry.

In the records of the Peebles Kilwinning Lodge, No. 24, some of the marks registered by the members in the eighteenth century are of an exceptional character; that of a Captain in the King's Foot Guards being a V-shaped shield, bearing on each half a small cross, the whole being surmounted by a cross of larger size. Amongst other varieties are a slater's hammer and a leather-cutter's knife, whilst, in 1745, the mark adopted by a wig-maker was that of a human head with a wig and an ample beard. Masons' marks on ecclesiastical buildings are, of course, of much greater antiquity. According to Jamieson, the cathedral church of Aberdeen, founded in 1357, had upon it Masons' marks from the foundation upwards.

According to English records, the Mark Degree was introduced into England by Thomas Dunckerley, who held a record number of Provincial Grand Masterships in the history of the Craft in England. It was introduced by him into the Phœnix Royal Arch Chapter, No. 257, at Portsmouth, in 1769, the Warrant for which Chapter bears the date of August 11 of that year. The first entry in the Minute-book, which is in Masonic cipher, is dated September 1, 1769, and reads as follows:

At a Royal Arch Chapter held at the George Tavern in Portsmouth on First September, seventeen hundred and sixty-nine. Present—Thomas Dunckerley, Esq., William Cook, " Z "; Samuel Palmer, " H "; Thomas Scanville, " J "; Henry Dean Philip Joyces and Thomas Webb; The Pro [an abbreviation for Provincial] G.M. Bro't the Warrant of the Chapter and having lately rec'd the " Mark " he made the Bre'n " Mark Masons " and " Mark Masters " and each chose their Mark, viz., W. Cook, Z.; S. Palmer, H.; T. Scanville, J. H. Dean, Philip Joyes, T. Webb. He also told us of this man'r of writing which is to be used in the Degree w'ch we may give to others as they be F.C. for Mark Masons and Master M for Mark Masters.

The next reference to the Degree in England in point of time is found in the Minute-book of the Marquis of Granby Lodge, No. 124, Durham; it is dated December 21, 1773. This entry states that:

Bro. Barwick was also made a Mark Mason and Bro. James Mackinlay raised to the Degree of a Master Mason and also made a Mark Mason and paid accordingly.

There is an entry in the Minute-book of a Dumfries Lodge, dated October 8, 1770, which states that a member " elected Master of the Chair " had previously been found qualified " as an Entered Apprentice, Fellow Craft, Master and Mark Master Mason."

The historian of the Phœnix Lodge and Chapter, to which reference has been made, gives it as his opinion that no Brother received the Royal Arch in the Chapter

attached to the Lodge, down to, at least, 1844, without also receiving the Mark, but of what the Mark Degree consisted at the time, he says there is no means of determining, though he imagines that the ceremony was very slight, probably consisting merely of the selection of a Mark and instructing the candidate in some peculiar sign or secret.

In the Minute Book of St. Thomas Lodge, No. 142, London, there is an entry dated August 9, 1777, which runs :

The W.M., with the following Brothers of the Lodge, were made Mark Masons and Mark Masters.

Another Minute of the 14th of the same month states that certain Brethren were made " Mark Masons and also Mark Master Masons."

Little or nothing is heard of the working of the Degree in England between 1813 and 1851, when the Bon Accord Lodge, which claims to be the first purely Mark Lodge established in England, was brought into being. This Lodge was the progenitor of the Grand Mark Lodge. It was founded as an offshoot from the Bon Accord Royal Arch Chapter of Aberdeen, from which body it received its Charter, the granting of which caused the Scottish Chapter to incur the displeasure of the Scottish Royal Arch authorities, which suspended it and the Chapter, consequently, ceased to exist. The deliverance of the Supreme Grand Chapter of Scotland, in 1855, which was issued through the Grand Scribe, was to the effect :

That the Aberdeen Bon Accord Chapter . . . cannot grant Warrants to any other body of Masons to confer the said Degree, or depute its own powers in any way whatever ; that the Chapter of Bon Accord of Aberdeen has thus assumed to itself powers which can be exercised by the Supreme Chapter alone and are not conferred on any daughter Chapter, either by its Charter or by the laws of the Supreme Chapter. The Supreme Chapter, therefore, directs that intimation be made to Companion Rettie to withdraw the Warrant immediately and to report at next Quarterly Communication that the same has been done in order to avoid the necessity of ulterior measures.

This deliverance was dated June 20, 1855 and, on the following September 19, further communication was issued by the Supreme Grand Royal Arch Chapter of Scotland at Edinburgh as follows :

It having been reported to the Supreme Grand Chapter that no communication has been received from Companion Rettie, First Principal of the Bon Accord Chapter, Aberdeen, in answer to their former deliverance calling upon that Chapter to report that they had withdrawn the Mark Warrant which had been improperly and illegally issued by them for constituting a Mark Master's Lodge in London, are unanimously of opinion that such conduct infers a want of respect towards this Supreme body and a refusal to comply with its decisions. They, therefore, as well on account of the irregularity which has been committed, as of this act of disobedience, suspend the said Chapter of Bon Accord, Aberdeen, from their privileges as a body of Royal Arch Masons until such time as effect shall have been given to the order made upon them and the Warrant in question delivered up in order to its being cancelled.

The Bon Accord Chapter, claiming to be in the right, decided to return their Charter to the Grand Chapter. They also, in 1856, passed the following resolution:

Being aware that the Arch and other subordinate Degrees connected therewith were wrought by the Knights Templar Encampments in Aberdeen many years previously to the formation of the Supreme Chapter and that the Knights Templar Encampments never gave up their inherent right of working those Degrees, therefore, resolve to apply to the St. George Aboyne Knights Templar Encampment for a Warrant or Charter to work the Royal Arch Degree and other subordinate Degrees connected therewith and that the office-bearers be appointed a committee to carry this resolution into effect.

The following Mark Lodges received their original Warrants from the Grand Chapter of Scotland: St. Mark Lodge, No. 1, London; Canynges Lodge, Time Immemorial, Bristol; and Thistle, No. 8, London, whilst Carnarvon Lodge, No. 7, claims to be Warranted from the Bon Accord Grand Lodge.

S. G. R. A. C. of Scotland warranted the following Mark Lodges in England:

1. St. Mark's, London, in 1856
2. St. John's, Bolton, in 1857
3. Thistle, London, in 1857
4. Arnott, London, in 1857
5. Joppa, Birkenhead, in 1857
6. Keystone, London, in 1857
7. Canynges, Bristol, in 1857
8. Liverpool, in 1857
9. Old Kent, in 1858
10. Florence Nightingale, Woolwich, in 1858
11. Southwark, London, in 1857
12. Fletcher, Whitehaven, 1858
13. Cheltenham and Keystone, Cheltenham, in 1858
15. The Second, Liverpool, in 1858
16. Langley, Cardiff, in 1858
18. Jerusalem, Hanley, in 1862
22. St. Andrew, Manchester, in 1869
24. Furness, Barrow-on-Furness, in 1870
25. St. David, Llandudno, in 1871
26. True Friendship, Maryport, in 1871
27. Unity, Frizington, in 1875

Two hymns were written by Bro. John Mott Thearle, the first Secretary of St. Mark's Lodge, which have almost been lost to Masonic history. The opening hymn was:

Grace this Lodge, Great Overseer,
With all Thy pure and earnest truth,
That it may flourish thro' all time,
Ever in unabated youth.

Bless the advancing ones this night,
That thro' their lives they'll onward go,
Marking their progress by the light
Kindled and derived from You.

Their mark in hand, Thy mark at heart,
Oh, may they ever constant prove
And in all time and circumstance
United in brotherhood and love.

The closing hymn was :

Have we mark'd well, Great Overseer,
  A work to last beyond all time,
Each his allotted task fulfill'd,
  The glory and the praise be Thine.

In this Degree we find the truth,
  On earth below, in heaven above,
The cornerstone of every work
  Should be unselfish, lasting love.

Still will we work and, working, pray,
  Trusting that in a better land,
Our mystic keysteps may be raised
  And fitted by Thy Master Hand.

At the Quarterly Communication of the United Grand Lodge in March 1856, a joint committee of the Board of General Purposes and the Supreme Grand Chapter (not all of whom were members of the Mark Degree) reported to Grand Lodge :

That, after obtaining all the information in its power, this committee is of opinion that the Mark Mason's Degree, so-called, does not form a portion of the Royal Arch Degree and that it is not essential to Craft Masonry ; but they are of opinion that there is nothing objectionable in such Degree, nor anything which militates against the Universality of Masonry and that it might be considered as forming a graceful addition to the Fellow Craft's Degree.

This part of the Report is marked "Approved—Zetland" (i.e. Earl of Zetland, Grand Master).

The Report having been read, it was on motion duly made by Edward Lloyd, Senior Grand Deacon, resolved :

That the Degree of Mark Mason or Mark Master is not at variance with the ancient Landmarks of the Order and that the Degrees be an addition to and form part of Craft Masonry ; and, consequently, may be conferred by all regular Warranted Lodges, under such regulations as shall be prepared by the Board of General Purposes, approved and sanctioned by the Grand Master.

At the next Quarterly Communication, in June 1856, when the Minutes of the March meeting were read, John Henderson, Past Grand Deacon, moved the non-confirmation of the portion relating to the Mark Degree and his amendment was carried, whereupon the Grand Lodge of Mark Masters was immediately formed as an independent body, Lord Leigh being the first Grand Master.

Scotland and Ireland do not recognize the Royal Arch as pure and ancient Masonry but they recognize the Mark. The various Australian Jurisdictions recognize both.

In 1858 Lodge Journeymen of Edinburgh, the founders of which were all Mark Masons, presented a memorial to the Grand Lodge of Scotland, complaining that the Supreme Royal Arch Chapter of Scotland had unwarrantably assumed the sole power to grant Warrants to work the Mark Degree and claiming protection in their ancient rights and privileges. The Grand Committee gave the following deliverance in response to the petition (*Freemasons' Magazine*, July 15, 1859):

1. That the Grand Committee, having taken into consideration the petition from the Lodge Journeymen and the reasons adduced by Bro. Kerr in support of it, are of opinion that it has been proved to their satisfaction that certain Lodges have worked the Mark Degree ever since their foundation, previous to the existence of the Grand Lodge and have continued to do so to the present time.

2. That the assumption by any other authority of the sole power to grant Warrants for the working of Mark Masonry is, consequently, an interference with the rights and privileges of Lodges under the jurisdiction of the Grand Lodge.

3. That the Grand Lodge Committee recommend the Grand Lodge of Scotland to appoint a Special Committee to enter into communication with the Grand Lodges of England and Ireland and any other authority claiming of Scotch jurisdiction in Masonry, to endeavour to come to some amicable and fraternal arrangement and to report to the next Quarterly Communication.

At the Quarterly Convocation of the Supreme Royal Arch Chapter of Scotland held on February 1, 1858, some of the members were disposed to cavil at the report of this Grand Committee, but it was adopted by a large majority and a sub-committee appointed to carry this recommendation into effect.

CHAPTER XIII

THE ANCIENT AND ACCEPTED RITE

IN the United States of America and in many of the Latin countries this is known as the Ancient and Accepted Scottish Rite. In all countries, save the Anglo-Saxon, it has, throughout its history, been the most formidable rival to Craft Masonry, sometimes known as Blue or Symbolical Masonry. The Rite consists of thirty-three Degrees, the first three of which are identical with the three Degrees of Craft Masonry and the assumption by the Rite of control over those three Degrees has led, in very many instances, to controversy, bitterness and friction between the authorities of the Craft and the governing authorities of the Ancient and Accepted Rite. This accounts for the fact that when, in 1929, the United Grand Lodge of England set out the basic principles on which that Grand Lodge could be invited to recognize any Grand Lodge applying for recognition, one of the conditions was:

That the Grand Lodge shall have sovereign jurisdiction over the Lodges under its control; i.e. that it shall be a responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft and Master Mason) within its jurisdiction; and shall not, in any way, be subject to, or divide such authority with, a Supreme Council or other Power claiming any control or supervision over those Degrees.

In a pamphlet published in 1744, entitled *Le Parfait Maçon, ou les Veritables Secrets de quatre Grades d'Apprentis, Compagnons, Maîtres Ordinaires et Écossais de la Franche-Maçonniere*, the author states:

It is said among the Masons that there are several Degrees above the Master: some say six, others carry the number to seven. Those who call themselves Scottish Masons claim to be the fourth Grade. This Masonry, differing from the other in many points, is becoming popular in France.

In 1754, the Chevalier de Bouneville established a Chapter of twenty-five Degrees, of what were known as the High Degrees in the college of Jesuits at Clermont, in Paris. This college was the asylum of the adherents of the Stuart cause, most of whom were Scotsmen. One of the Degrees was that known as Scottish Master, hence the origin of the name Scottish Rite. Three years later these Degrees were introduced into Germany by the Marquis de Lernay, a prisoner of war. In the following year (1758) they were adopted by the Grand Lodge of the Three Globes. In the same year they were revived in Paris under the authority

of the Council of Emperors of East and West. In consequence of internal warfare in this organization, caused, it is said, by the Jesuits, who endeavoured to sow dissension with the view of suppressing the Order, a new organization was formed which was called the Council of Knights of the East, which practised what was known as the Rite of Perfection, the name by which the Clermont Degrees were originally known.

On August 27, 1761, Stephen Morin was invested with power by the Grand Consistory of Sublime Princes of the Royal Secret in Paris with a Patent to carry the Rite of Perfection to America; of which the following is said to be a copy, but the fact must be borne in mind that the original has never been produced:

To the glory of T.G.A.O.T.U., etc., and by the good will of H.S.H. thrice Illustrious Brother Louis de Bourbon, Count of Clermont, Prince of the Blood Royal, Grand Master and Protector of all Lodges.

At the Orient of a most enlightened place where reign Peace, Silence and Concord, *Anno Lucis* 5761 and, according to the common style 27th August 1761.

Lux ex tenebris. Unitas, concordia fratrum.

We, the undersigned, Deputies General of the Royal Art, Grand Wardens and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem, established at the Orient of Paris; and We, Perfect Grand Masters of the Grand Council of the Regular Lodges of France, under the sacred and mysterious numbers, do declare, certify and decree to all the very dear Brethren, Knights and Princes scattered throughout the two hemispheres, that, being assembled by order of the Deputy General, President of the Grand Council, a petition was communicated to us by the Worshipful Brother Lacorne, Deputy of our thrice illustrious Grand Master, Knight and Prince Mason and was read in due form.

Whereas our very dear Brother Stephen Morin, Grand Elect, Perfect and Sublime Antient Master, Knight and Sublime Prince of all Orders of the Sublime Masonry of Perfection, Member of the Royal Lodge of the Trinity, etc., being about to sail for America, desires to be able to work under legal authority for the advancement and increase of the Royal Art in all its perfection and prays the Grand Council and Grand Lodge to grant him letters patent for the giving of Charters of Constitution.

On the report which has been made to us and, knowing the eminent qualifications of the very dear Brother Stephen Morin, we have, without hesitation, accorded him this slight gratification in return for the services which he has always rendered this Order and the continuation of which is guaranteed to us by his zeal.

For these causes and for other good and sufficient reasons, whilst approving and confirming the very dear Brother Stephen Morin in his designs and, wishing to confer on him some mark of our gratitude, we have, by unanimous consent, constituted and invested him and do, by these presents, constitute and invest him and give full and entire power to the said Brother Stephen Morin, whose signature is in the margin of these presents, to form and establish a Lodge for the purpose therein of receiving candidates and extending the Royal Order of Freemasons in all the Perfect and Sublime Degrees; carefully to take measures that the statutes and regulations of the Grand and Sovereign Lodge, in particular be kept and observed

and never to admit therein any but true and legitimate Brethren of Sublime Masonry:

To rule and govern all the members who shall compose the said Lodge, which he may establish in the four quarters of the world wherever he may arrive or shall sojourn, under the title of Lodge of St. John and surnamed Perfect Harmony; we give him power to choose such officers as he may please to aid him in governing his Lodge, whom we command and enjoin to obey and respect him. We do ordain and command all Masters of regular Lodges of whatsoever dignity, scattered over the surface of land and sea, do pray and enjoin them in the name of the Royal Order and in the presence of our Thrice Illustrious Grand Master, to acknowledge in like manner as we do recognize our very dear Brother Stephen Morin as Worshipful Master of the Lodge of Perfect Harmony, and we appoint him in his quality of our Grand Inspector in all parts of the New World to enforce the observance of our laws in general, etc.; and, by these presents, do constitute our very dear Brother Stephen Morin, our Grand Master Inspector, authorizing and empowering him to establish Perfect and sublime Masonry in all parts of the world, etc., etc.

Consequently we pray all our Brethren in general to render to our said Brother Stephen Morin such assistance and succour as may be in their power, requiring them to do the same to all the Brothers who shall be members of his Lodge and towards whom he has admitted and constituted and shall admit or constitute in future to the Sublime Degree of Perfection. We give him full and entire power to multiply and to create Inspectors in all places where the Sublime Degrees shall not already be established, knowing well his great knowledge and capacity.

In witness whereof we have given him these presents, signed by the Deputy-General of the Order, Grand Commander of the Black and White Eagle, Sovereign Sublime Prince of the Royal Secret and by us, Grand Inspectors, Sublime Officers of the Grand Council and of the Grand Lodge established in this capital and have sealed them with the Grand Seal of our Illustrious Grand Master, His Most Serene Highness and with that of our Grand Lodge and Sovereign Grand Council. Given at the Grand East of Paris, in the Year of Light, 5761, or, according to the Vulgar Era, 27th August 1761.

(Signed) Chaillou de Jonville, Deputy-General of the Order, W.M. of the first Lodge in France called St. Antoine, Chief of the Eminent Degrees, Commander and Sublime Prince of the Royal Secret, etc., etc.; Bro. the Prince de Rohan Master of the Grand Lodge Intelligence, Sovereign Prince of Masons, etc., etc.; Lacorne, Deputy of the Grand Master, Respectable Master of Lodge Trinity, Grand Elect Perfect Knight, Sublime Prince Mason; Savalette de Bukoly, Grand Keeper of the Seals, Grand Elect Perfect Knight, Prince Mason, etc.; Taupin, Grand Ambassador of His Highness, etc., Grand Elect Perfect Master, Knight, Prince Mason, etc.; Count de Choiseul, Worshipful Master of the Lodge Sons of Glory, Grand Elect Perfect Master, Knight, Prince Mason, etc.; Boucher de Lenoncourt, etc., Worshipful Master of the Lodge Virtue, Grand Elect Perfect Master, Knight, Prince Mason, etc.; Brest de la Chaussée, Worshipful Master of the Lodge Exactitude, Grand Elect Perfect Master, Knight, Prince Mason.

By order of the Grand Lodge. Daubertin, Grand Elect Perfect Master and Knight Prince Mason, Worshipful Master of the Lodge Saint Alphonse, Grand Secretary of the Grand Lodge and the Sublime Council of Prince Masons in France, etc.

Certainly Stephen Morin went on his American tour and his progress through the American continent has been traced by Albert Pike in his *Historical Inquiry in Regard to the United States*, published in 1883 by the Supreme Council of the Southern Jurisdiction of the United States of America.

The first recorded appearance of the Ancient and Accepted Rite in Europe was in 1804 and the scene of its early struggles and rise into notice was Paris. At that time Paris—and France—literally swarmed with systems of so-called Scots Masonry, all differing from one another—some claiming and exercising the right of warranting Lodges, others affiliating with Lodges under the Grand Orient and merely governing the supplementary Degrees—with widely diverging Rites, Rituals and dogmas, but all at one in arrogating for their members a superiority over the simple Master Mason. Curiously enough, the high officials of one system frequently held posts of equal dignity in the other and rival systems, as well as in the Grand Orient itself. At this propitious moment appeared the Count De Grasse-Tilly, claiming to be the sovereign of a new Scots Rite, founded upon one of the oldest and most important Rites of the preceding century. Arrogating to himself an unlimited power and authority over every person and thing connected with Masonry, offering an imposing series of thirty-three Degrees and boldly attacking the Grand Orient or common enemy, he, at once, succeeded in rallying to his support every class of Scots Dissenters, who proceeded without delay and without renouncing their previous Rites to acquire fresh light at the new source. This will explain the cause of Tilly's wonderful success.

De Grasse-Tilly—son of the celebrated Admiral de Grasse—was a landed proprietor (or planter) in San Domingo and had long resided in North America, where he received the High Degrees. On the eve of returning to San Domingo with the intention of propagating these ceremonies in that island, it cast off the French yoke and his project had to be abandoned. He therefore went to Paris instead, armed with all the authority of the 33°, where he found some other high and mighty Masons from the West who had arrived there before him, among others Hacquet—appointed a Grand Inspector-General of the 25°, or Princes of the Royal Secret, by a New York Grand Body—i.e. Hacquet still worked the original Rite of twenty-five Degrees of the Emperors, which, in Charlestown, had grown to the thirty-three Degrees of the Ancient and Accepted Rite. Hacquet had founded on the Paris Lodge of the Triple Union and Phœnix, a Council of Princes of the Royal Secret 25°. He supported Tilly, but refused to enter into any union with him, alleging that the two Rites were not identical. His scruples were probably overcome in course of time, as this Lodge ultimately became the seat of the Grand Consistory of the 32°—Sovereign Princes of the Royal Secret (the 25th and last Degree of the old Rite had been pushed up seven places by the insertion of intermediary Degrees in the new). By virtue of his inherent authority and with the aid of the other refugees from the Antilles, De Grasse-Tilly raised a sufficient number of Masons to the 33° and, on September 22, 1804, constituted a new Masonic power in France with the pompous title of Supreme

Council for France of Sovereign Grand Inspectors-General of the 33rd and last Degree of the Ancient and Accepted Scottish Rite. He chose for his proceedings the premises of the Lodge St. Alexander, Mother-Lodge of the Philosophic Scots Rite; and, on October 12, 1804, convoked the Grand Officers of his Rite, when they resolved themselves into a Grand Consistory. They then determined to form a Grand Scots Lodge on October 22 and to summon thereto all such members of any Rite as might be entitled to participate. Now most, if not all, of the Scots systems had Rose Croix Chapters; even the Grand Orient itself possessed one in the so-called French Rite. This was accounted equal to and must have been virtually identical with, the 18th Degree of the Ancient and Accepted Rite—Sovereign Prince Rose Croix—and all Masons elevated to that Degree were summoned. Accordingly on October 22, 1804, the meeting was held and the Grand Scots Lodge duly instituted with full power over the first eighteen Degrees. A Grand Master was proclaimed in the person of Prince Louis Buonaparte—who, by the way, never accepted the office—and forty-nine Grand Officers were appointed. De Grasse-Tilly was made the representative of the Grand Master.

It is now time to examine De Grasse-Tilly's Warrant of authority and thereby gain an insight into the genesis of this new Rite. Some idea of Tilly's Masonic pedigree may be obtained from the roll of the Lodge Seven United Brethren—June 24, 1803—in Cap-Français of San Domingo, of which he was an honorary member. He is there described as "Alexandre François August de Grasse, born at Versailles, age 37, an inhabitant, Captain of Horse; late president of all Sublime Lodges, Councils, Chapters of Charlestown in South Carolina; initiated in the Scots Mother-Lodge of the Social Contract, Paris; Past Master of the Lodge of Candour No. 12 and Reunion No. 45, Rose Croix; Kadosch; Prince of the Royal Secret; Grand Inspector-General 33°." As an authority for his proceedings Tilly produced the so-called Golden Book. This book was held in great veneration by his disciples, but there is no mystery attached to it, neither is it really golden. It is in fact a small manuscript volume bound in dark brown leather. In 1818 there were already at least forty copies of it in existence and every Grand Inspector-General was presumed to possess one, in which to enter Minutes of all his Masonic acts. It contained, first, a copy of Stephen Morin's Patent of 1761, which is in French and the use of the word *Stephen* instead of *Etienne* might at the outset suggest doubts as to its authenticity, as showing it to have been copied or translated from an English original, whereas Morin's Patent, if it ever existed, must have been in French. But this scruple is at once overcome by the attestation that follows it in the Golden Book, and which reads:

I, the undersigned Heyman-Isaac Long, P.M. [Prince Mason, *not* Past Master], Deputy Gr. Inspector-Gen., etc., declare that the above written patent, formerly granted to the very worshipful Br. Stephen Morin by etc., etc. and of which he presented a copy to P.M. Moses Cohen, Dep. Gr. Ins.-Gen. for the island of Jamaica, who himself gave me a copy, is truly translated and extracted from my protocol.

In witness whereof I have signed in the presence of the Illustrious Brothers Delahogue, De Grasse, Saint Paul, Croze Magnan, and Robin, as witness their signatures.

Before proceeding with the contents of the Golden Book, some consideration must be given to this curious Charter. What is the Grand Lodge therein spoken of? Little importance need be attached to the use made of the name of the Count de Clermont, because it has at all times—with very rare exceptions—been usual in France, to claim the National Grand Master as supreme head of all the rival systems, with or without his express consent. Some writers believe the Grand Lodge to have been one peculiar to this system, ruling over those Degrees inferior to the most illustrious but superior to the Craft—say, for instance, the 4th to the 8th Degrees—Secret Master, Perfect Master, Intimate Secretary, Master of the Works and Judge—all of which occupy themselves with temple allegory, yet do not come within the purview of the knightly Chapters. But if such be the case, why do we find titles used which refer undoubtedly to the Grand Lodge of the Craft? Yet if the proposition be admitted, it becomes evident that Morin could not have obtained any authority to erect Craft Lodges and the claims therefore of the Supreme Councils of to-day would be usurped. There is much in the wording of the document, which, isolated, without the context, might warrant the conclusion that Morin was only empowered to constitute Lodges of Perfection; but looked at as a whole, the Charter evidently intends him to constitute an ordinary Lodge, of which he was to be the Master.

But it may be maintained that the Emperors claimed the right to warrant Craft Lodges. Of this, however, there is no sign anywhere and, were it so, one could not expect officers of the National Grand Lodge to sanction such proceedings by their name and presence. Puzzled by these opposing considerations, some writers have been driven to conclude that the Warrant was granted conjointly by the National Grand Lodge and the Sovereign Council of the Emperors. But this theory is untenable, because in such a case one might—with far greater probability—expect to meet with *two* distinct Warrants. Moreover, the whole document speaks of the two bodies as practically one; and, most convincing of all, it is sealed with *the seal*, not the *separate seals* of one Grand Lodge and Supreme Grand Council. The two bodies are, therefore, one; yet these are the titles of the National Grand Lodge. There is but one possible solution to the problem—that arrived at by Kloss. The Grand Lodge at this time was distracted by dissensions, which have been generally attributed to the sinister conduct of the special deputy of the Grand Master—the dancing master Lacorne. These quarrels—just before the date of the Charter—resulted in a split in the Grand Lodge and the formation of two rival bodies. It did not last long and the parties were reconciled June 24, 1762, Lacorne failing to obtain Grand office, which has given rise to the assertion that he was made the scapegoat. But, during this interval, it now becomes clear that Lacorne's party made common cause with the Emperors, to which Rite they individually belonged

and, of course, retained any titles they had borne in the undivided Grand Lodge. All the expressions of the Patent may thus be reconciled with the known historical facts and, moreover, *possibly* understand the allusion, " depute him *to reform* the observance of our laws in general."

One more point also calls for a few words. It is quite evident that the last and highest Degree at the time of the patent was the 25°—Sovereign Prince Mason—and that no Degree of Inspector-General existed. Morin was an Inspector and a Prince Mason; the Inspectorship was an office created *ad hoc*, not a Degree. He was empowered to nominate other Inspectors; but the high functionaries who signed his Patent do not call themselves Inspectors. When the Rite returned to Europe in 1804, the Prince Masons had been promoted to the 32° and a 33rd and last Degree, consisting of Sovereign Inspectors-General, had been created. The purely administrative office had, in other words, been converted into a Degree and the office holders had usurped authority over the very body which appointed them. Excepting the usurpation of authority, an analogy may be found in the position of an English Past Master.

The second document in the Golden Book summarizes the genealogy of De Grasse-Tilly's Inspectorship. Morin conferred it on Franklin of Jamaica, the latter on Moses Hayes, at that time Grand Commander at Boston, whilst Hayes in turn conferred it on Spitzer of Charlestown. All these Inspectors met at Philadelphia, gave it to Moses Cohen of Jamaica; he, in his turn, passed it on to Isaac Long, who, at Charlestown, created Delahogue, De Grasse, Croze Magnan, Saint Paul, Robin, Petit and Marie. Attested by " J. Long, D.G.I.G.," at Charlestown May 3, 1797 and countersigned by " Delahogue, D.G.I., Prince Mason, Sov. Gd. Commander."

The third item is the Patent granted to De Grasse-Tilly by the Sovereign Grand Council of the 33° of Charlestown, dated February 21, 1802, which recites that he had been tested in all the Degrees and appointed lifelong Grand Commander of the Supreme Council of the French Antilles. It authorized him to constitute, erect and inspect Lodges, Chapters, Councils and Consistories in both hemispheres and is signed by Dalcho, Bowen, Dieben, Alexander and Delahogue, who all describe themselves as " Kadosch, Prince of the Royal Secret, Sov. G. Inspector, 33°."

No. 4 is the *Constitutions* of 1762 in thirty-five articles. These are supposed to have been forwarded to Morin subsequently to his departure. In the text they are stated to have been the conjoint production of the Sovereign Council of Paris and the Sovereign Council of Princes of the Royal Secret at B——. For years B—— was supposed to mean Berlin, though, later, it was declared to signify Bordeaux. Unfortunately for the earlier theory, it is quite certain that the Emperors never existed in Berlin and it is nearly as capable of proof that there never was a Council of Princes of the Royal Secret at Bordeaux. These *Constitutions* were never heard of in France until De Grasse produced them, neither has the original ever been seen. Their authenticity, therefore, is in the highest degree suspicious.

Following these we have the *Grand Constitutions* in eighteen articles. According to the legend, the Young Pretender transferred his supreme authority in Masonry to Frederick the Great, who, on his deathbed in 1786, revised the regulations, transformed the twenty-five Degrees into thirty-three and vested his personal authority in the Supreme Council of the 33°. All this is pure fiction; the Pretender was not the head of the Emperors—indeed, not even a Freemason at all—Frederick never inherited his authority; the Emperors were unknown in Germany; and the thirty-three Degrees were not heard of in France until De Grasse-Tilly introduced them. The *Constitutions* of 1786 were undoubtedly fabricated in America and, probably, those of 1762. The intercalation of the eight additional Degrees also took place there. Rebold (*Hist. des trois Grandes Loges*, pp. 452–5) gives full details of the transformation and of the persons concerned therein. *Cf.* also Ragon, *Orthodoxie maçonnique*, p. 181. Rebold and Kloss (p. 418) concur in assigning the year 1801 as that of the creation of the 33°; Jouast, however (p. 296), carries it back to 1797.

It must be confessed that the Golden Book was eminently calculated to impose on the Masons of years ago, who did not enjoy the present opportunities for intelligent criticism. Nevertheless the Ancient and Accepted Rite 33° can boast of a very respectable antiquity, being descended in direct line from the Emperors of 1758, possibly from the Chapter of Clermont of 1754. It must also ungrudgingly be confessed that the compilers of their *Historia Ordinis* have displayed more moderation and greater respect for the unities, than are generally found in the histories of High Degree Rites. De Grasse-Tilly's rapid success is thus fully accounted for.

Without entering into many particulars concerning the ritual of this Rite, it may interest some to acquire a slight idea of the arrangement. The thirty-three Degrees are divided into seven classes: the first three are pure Freemasonry; in the others full play is allowed to the fancy, which is permitted to roam backwards and forwards throughout the domain of history without being fettered by chronological sequence. In the 4° the Master represents Solomon; in the 5°, Adonhiram; in the 7°, Titus; in the 8°, Solomon again; in the 15°, Cyrus; in the 16°, Zerubbabel; in the 20°, Cyrus Artaxerxes; in the 21°, Frederick the Great; in the 25°, Moses; in the 28°, Adam; and, in the 31°, 32° and 33°, Frederick once more.

Now return to the new Grand Lodge, founded October 22, 1804. The Supreme Council and the Grand Lodge being thus established, the new Rite issued on November 1 a circular addressed to the "Masons of the world," announcing its formation and offering to dispense its superior light to all regular Masons, etc. The Grand Orient, alarmed for its position, opened communications with the Supreme Council, which resulted in a fusion of the two systems on December 3, 1804. The Scots Grand Lodge had, therefore, enjoyed an existence of precisely forty-two days. Quarrels, however, arose between the contracting parties, which eventuated in a rupture, followed by a tacit understanding on September 6, 1805. By the new arrangement the Grand Orient, whose 7th and highest Degree had

previously been conferred in a Rose Croix Chapter, retained sole control of the Ancient and Accepted Rite up to and including the 18°—Sovereign Prince Rose Croix—and the further Degrees were under the direction of the Supreme Council, with De Grasse-Tilly at its head. There is little doubt that matters would not have been so amicably arranged but for the authority exerted by Cambacères, second Consul—afterwards Arch-Chancellor—of France, Deputy Grand Master of the Grand Orient.

The Supreme Council having thus resumed the direction of affairs, instituted on September 24, 1805, a Grand Consistory of the 32°, in order to confer all Degrees from the nineteenth to the thirty-second inclusive. On July 1, 1806, De Grasse-Tilly resigned the office of Sovereign Grand Commander in favour of Cambacères, under whose influence a forced peace was maintained. The former, however, retained his office of Sovereign Grand Commander *ad vitam* of the Supreme Council for the French Antilles and, in common with the other refugees, was always cited as a member of that body in the *états* of the Supreme Council for France. It was supposed to be dormant, awaiting the moment of return to San Domingo. Meanwhile, the Rite made rapid progress, in spite of Tilly's absence in the wars and his eventual confinement as an English prisoner of war. The Grand Consistory 32° was abolished September 29, 1810, as it appeared to be growing too powerful for the Supreme Council, while Councils were established in 1805 at Milan for Italy; in 1806 at Naples for the Two Sicilies; in 1811 at Madrid for Spain. The dormant Council for America resident in Paris began, however, in 1813 to make members and grant diplomas in France, which led to a quarrel with the Supreme Council for France; and the Council for America, at whose head in Tilly's absence was placed his father-in-law, Delahogue, as Lieutenant Grand Commander, addressed itself in revenge to the Grand Orient demanding recognition and a fusion, proclaiming that the Grand Orient ought to be the sole and only constitutive power in France. The petition was dated October 7, 1813, but the events of 1814 precluded any action being taken upon it.

The Supreme Council for France, with Cambacères as Sovereign Grand Commander, was composed almost exclusively of high dignitaries under the Empire, so that the Restoration found its members dispersed and scattered and, of those still remaining, many were also members of the Grand Orient. The Grand Orient took advantage of this favourable state of affairs to attempt an absorption of the Rite. On August 26, 1814, an invitation was issued to the Supreme Council to effect a fusion of the two Rites. This was rejected by the Supreme Council on October 21, 1814. But many of its members nevertheless cast in their lot with the Grand Orient, of which they were already officers and transferred to it all their rights. On November 18, 1814, the Grand Orient passed a resolution that it therefore resumed the rights conferred upon it by the first fusion of 1804 and, from that date, has ever since conferred all the Degrees of the Ancient and Accepted Rite 33°. This action naturally abrogated the understanding of 1805 and the Ancient and Accepted Rite reasserted immediately its right to constitute Craft Lodges and

other bodies up to the 18°, which had previously been relinquished to the Grand Orient. The Supreme Council for France was, however, too weak to take action and no more is heard of it till May 4, 1821.

At the beginning of 1815 De Grasse-Tilly returned from England, when he found his whole system in confusion, the Supreme Council for France practically lifeless and that for America trying to awake and occupy the vacant ground. He, therefore, suddenly remembered that the *Grand Constitutions* gave him no right to resign his post of Grand Commander in favour of Cambacères, that, consequently, his action of 1806 must be accounted void and all the acts of the extinct Supreme Council of no effect. For his partisans this declaration of course annulled the recent fusion of the Supreme Council with the Grand Orient. Before, however, he could arrange matters to his satisfaction he had to leave Paris in 1816, it is said, to avoid being arrested for debt. The efforts of his father-in-law, left in command as Lieutenant Grand Commander of the Supreme Council for America, were sufficient to arouse the enmity of the Grand Orient, which, on October 17, 1817, inhibited the Lodges, etc., under its jurisdiction from assembling at the Prado, a restaurant where the Supreme Council met. In the beginning of 1818 De Grasse-Tilly returned to Paris and, on February 23, his Supreme Council began to evince renewed activity. Delahogue resigned on account of his advanced age and the Count de Fernig was appointed Lieutenant Grand Commander. Vice-Admiral Allemand and Count, afterwards Duc de Cazes, Minister of Police, were among those raised to high administrative office. On August 7, 1818, Pyron, former Grand Secretary of the Holy Empire, i.e. Ancient and Accepted Rite, attempted to revive the old dormant Supreme Council for France, but did not live long enough to see his efforts crowned with success, as he died on September 23 following.

De Grasse-Tilly appointed a Commission to revise the *Statutes* and arrangements of his Council—with the singular result that the tables were completely turned upon him. A new list of officials was promulgated, which appeared without any Grand Commander at all, but, in his place, three Grand Conservators, one of whom, the future leader of the movement, was his own former nominee, Admiral Allemand. De Grasse-Tilly immediately issued a counter-circular on the 18th of the same month, rallied his friends around him and retired to the Pompei Tavern. After this, the two Supreme Councils for America are best known under the names of their respective houses of call, Prado and Pompei. The Pompei met on September 10, 1818 and De Grasse-Tilly, after defending his actions, resigned in favour of the Count de Cazes. The Prado met on September 17 and declared De Grasse-Tilly degraded and deprived of all his Masonic rights; but, although a bitter warfare between the rivals ensued, lasting for some years—much to the amusement of the Grand Orient—it would appear that the Pompei Supreme Council waxed daily stronger and the Prado gradually lost ground. After a lingering agony it flickered once more into momentary activity on June 28, 1821, but expired shortly afterwards, most of its members joining the Rite of Misraim. De Grasse-Tilly, after his resignation in 1818, also mysteriously disappeared from the scene. Count

de Cazes appointed as his Lieutenant-General, the Count de Fernig. The Pompei Supreme Council, on October 8, 1818, decreed the erection of the Grand Scots Lodge, Propagators of Tolerance, which was regularly instituted on October 24. In 1819 an attempt at fusion was made, by the Grand Orient offering to renew the *modus vivendi* of 1805, but this proposal was rejected. On May 4, 1821, the original Supreme Council for France awoke from its slumber, so that at that period there were no fewer than four Supreme Councils quarrelling for the supremacy of the Ancient and Accepted Rite, viz. the Supreme Council of the Grand Orient, the Supreme Councils for America of the Prado and the Pompei and the revived Supreme Council for France. The Prado Supreme Council died shortly afterwards; and, on May 7, 1821, the Council for France and that of the Pompei amalgamated, thus reducing the rivals to two. At this fusion the Count de Valence was elected Sovereign Grand Commander and the Count de Ségur Lieutenant Grand Commander. On July 12, 1822, a new *Grande Loge Centrale*, or *Loge de la Commanderie*, was formed and opened December 28. At the beginning of 1822 the Count de Valence died and, on February 12, 1822, the Count de Ségur was appointed in his stead, with the Duke de Choiseul as Lieutenant Grand Commander. In 1825 Ségur resigned on account of old age and, on December 21, the Duke de Choiseul-Stainville was appointed Sovereign Grand Commander with Count Muraire as Lieutenant Grand Commander. All this time the Grand Orient and the Supreme Council had been at daggers drawn, each forbidding its own members to visit the Lodges of its rival; but the Duke de Choiseul inaugurated his reign by preaching tolerance and reciprocity. The Grand Orient, however, did not follow the example till 1862. On November 30, 1826, new efforts at a fusion were opened, but broken off on April 8, 1827; and similar proceedings took place in 1835. In 1838 the Duc de Cazes was appointed Sovereign Grand Commander and installed June 24; General Guilleminot was made Lieutenant Grand Commander, but, dying in 1840, was succeeded by General the Count de Fernig, who died in 1848 and was replaced by Viennet.

Fresh overtures from the Grand Orient to return to the original understanding were made in 1841 and, although these failed, an act of mutual tolerance and amity was promulgated which was speedily broken by the Grand Orient. In 1846 the Supreme Council published its new *Statutes* and the Revolution of 1848 for a time seriously affected it, robbing it of some of its highly placed supporters and of a few Lodges. From this blow it soon recovered. On October 24, 1860, the Duc de Cazes died and Viennet, Lieutenant Grand Commander, forthwith, by virtue of the *Grand Constitutions*, assumed the highest dignity, appointing Guiffrey as his Lieutenant. In consequence of dissensions in the Grand Orient, Napoleon III in 1862 appointed Marshal Magnan Grand Master, holding him personally responsible for the good behaviour of the Brethren. Marshal Magnan thought the shortest way to secure peace would be to suppress the Supreme Council of the Ancient and Accepted Rite, and issued an edict to that effect, in his capacity of Grand Master, to which the Supreme Council simply turned a deaf ear. But the Marshal, through

threats of dire consequences, imposed peace and toleration, which have since reigned between the rival but no longer inimical Jurisdictions. In 1864 the Supreme Council issued new *Statutes* and, on July 11, 1868, Viennet died, who was succeeded by Allegri and, shortly afterwards, by the renowned statesman Crémieux.

The above is a short sketch of the rise of the Ancient and Accepted Rite 33° and its development in France. The Rite has obtained a firm footing in almost all other countries, where it either rivals the Grand Authority of the Craft, or is comprised in it. In Great Britain and Ireland, the United States and in most English colonies, it occupies a subordinate place, having ceded its pretensions to overrule the Craft or to establish Lodges. In England and Scotland, Master Masons may become members of the Rite, but it is ignored by the Grand Lodges of these countries and its marks of distinction are not allowed to be worn in their Lodges. In Germany it has failed to gain an entrance and, in Sweden and Denmark, it is debarred admission by the laws of either country, Freemasonry in both those kingdoms partaking much of the nature of a State institution. To judge by the success of the Grand National Lodge of Berlin, it might, perhaps, have stood some chance of acceptance in Prussia, but here again State laws interpose and exclude it even from a trial.

The authorities consulted for this chapter are: *Handbuch*, *s.v.* Schottischer Ritus; Rebold, *Hist. des trois Grandes Loges*, pp. 443–545; G. Kloss, *Gesch. der Freim. in Frankreich*, vol. i, pp. 408–76, 547–76; vol. ii, pp. 6–10, 14, 39, 57–122, 133–44, 156–60, 179–82, 226–44, 325–30, 385–90; J. G. Findel, *Gesch. der Freim.*, pp. 321–8, 331–48, 366; Thory, *Annales Originis*, pp. 121–7, 140–62; Jouast, *Hist. du G. Orient*, pp. 261–328, 354–68, 386–409, 453–64; Nettelbladt, *Gesch. Freim. Systeme*, pp. 169 *et seq.*; Pyron, *Abregé historique*, etc., *des* 33 *degrés du rit*, etc., etc., Paris, 1814 [published anonymously].

CHAPTER XIV

THE ROYAL ORDER OF SCOTLAND

THE Royal Order of Scotland consists of two Degrees, both being strictly Christian in character. The neophyte has a name given to him which denotes some moral attribute and he is, in a figure, sent forth to seek the lost word. The Degree is stated to have originated in the reign of David I, King of Scotland (1124–53), but the ritual of the Order states that it was first established at Icomkill and that, afterwards, at Kilwinning, Robert Bruce took the chair in person. There is an oral tradition that, in 1314, when this monarch again reinstated the Order, he admitted all known Knights Templar into the Order. It is also claimed that Robert Bruce gave power to the Grand Master of the Order for the time being to confer the second Degree, an Order of Civil Knighthood, known as the R.S.C.Y.S., a power not inherent in the general body, but given specially to the Grand Master and his Deputy, which can only be conferred by them or by Provincial Grand Masters appointed by them. In the earlier days of the Order the number of Knights was limited to sixty-three, all of whom must be Scotsmen, but that number has long since been exceeded and is now practically limitless, both as regards numbers and nationality.

This Order of Knighthood is said to have been instituted by Robert Bruce after the battle of Bannockburn and to have been conferred by him upon certain Brethren who assisted him upon that memorable occasion. Thus the revivification of the Degree of H.R.M. and the creation of the Order of Knighthood were simultaneous and it is asserted further that the Royal Order of Scotland and the Masonic Fraternity of Kilwinning were governed by the same head. To this tradition, D. Murray Lyon opposes a direct negative and holds that the paternity of both Degree and Knighthood must be sought on a soil more favourable to the growth of the high grades than Scotland has proved.

In his history of the Lodge of Edinburgh (p. 342) he writes:

> As regards the claims to antiquity and a royal origin that are set up in favour of this Rite, it is proper to say that modern inquiries have shown them to be purely fabulous.

Later he says:

> The Fraternity of Kilwinning never, at any period, practised or acknowledged other than the Craft Degrees; neither does there exist any tradition worthy the name, local or national, that can, in the remotest degree, be held to identify Robert Bruce with the holding of Masonic Courts, or the institution of a secret society, at Kilwinning.

Thory, in his *Acta Latomorum* gives the following brief notice of the traditional origin of the Royal Order of Scotland:

On the 24th June, 1314, Robert Bruce, King of Scotland, instituted, after the battle of Bannockburn, the Order of St. Andrew of the Thistle, to which was afterwards united that of H.R.M. for the sake of the Scottish Masons, who composed a part of the thirty thousand men with whom he had fought the English army consisting of one hundred thousand. He formed the Royal Grand Lodge of the Order of H.R.M. at Kilwinning, reserving to himself and his successors for ever the title of Grand Master.

In the official history of the Royal Order of Scotland the following are the particulars given:

The Royal Order is composed of two parts, H.R.M. and R.S.Y.C.S. The former took its rise in the reign of David I., King of Scotland and the latter in that of King Robert the Bruce (1274–1329). The last is believed to have been originally the same as the most ancient Order of the Thistle and to contain the ceremonial of admission formerly practised in it.

The Order of H.R.M. had formerly its seat at Kilwinning and there is reason to suppose that it and the Grand Lodge of St. John's Masonry were governed by the Grand Master. The introduction of the Order into Kilwinning appears to have taken place about the same time, or nearly the same period, as the introduction of Freemasonry into Scotland. The Culdees, as is well known, introduced Christianity into Scotland and, from their known habits there are good grounds for believing that they preserved among them a knowledge of the ceremonies and precautions adopted for their protection in Judæa. In establishing the Degree in Scotland it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols and rites employed by the Christian architects and builders: this also will explain how the Royal Order is purely Catholic—not Roman Catholic—but adapted to all who acknowledge the great truths of Christianity, in the same way that Craft or Symbolic Masonry is intended for all, whether Jew or Gentile, who acknowledge a Supreme God. The second part, or R.S.Y.C.S., is an Order of Knighthood and, perhaps, the only genuine one in connexion with Masonry, there being in it an intimate connexion between the trowel and sword, which others try to show. The lecture consists of a figurative description of the ceremonial, both of H.R.M. and R.S.Y.C.S., in simple rhyme, modernized, of course, by oral tradition and breathing the purest spirit of Christianity These two Degrees constitute, as has already been said, the Royal Order of Scotland and the Grand Lodge of Scotland. Lodges or Chapters cannot legally meet elsewhere, unless possessed of a Charter from it or the Grand Master, or his Deputy. The office of Grand Master is vested in the person of the King of Scotland (now of Great Britain) and one seat is invariably kept vacant for him in whatever country a Chapter is opened, and cannot be occupied by any other member. Those who are in possession of this Degree and the so-called Higher Degrees cannot fail to perceive that the greater part of them have been concocted from the Royal Order, to satisfy the morbid craving for distinction which was so characteristic during the later part of the century before last.

There is a tradition among the Masons of Scotland that, after the dissolution of the Templars, many of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce and that, after the battle of Bannockburn, which took place on St. John the Baptist's day (in summer), 1314, this monarch instituted the Royal Order of H.R.M. and Knights of the R.S.Y.C.S. and established the chief seat at Kilwinning. From that Order it seems by no means improbable that the present Degree of Rose Croix de Heredom may have taken its origin.

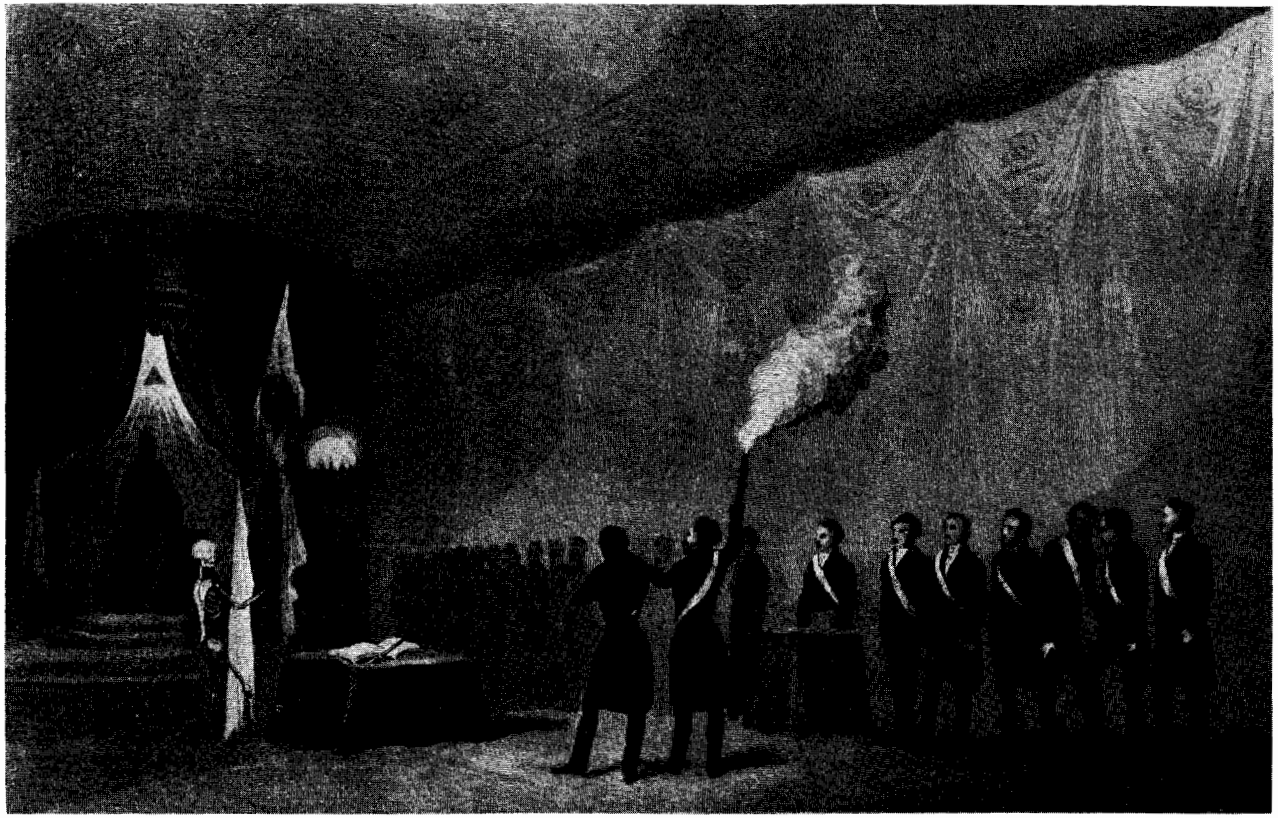
In two respects, at least, there seems to be a very close connexion between the two systems. They both claim the Kingdom of Scotland and the Abbey of Kilwinning as having been at one time the chief seat of government and they both seem to have been instituted to give Christian explanation to ancient Craft Masonry.

Murray Lyon ascribes the paternity of the Order and the Knighthood to Andrew Michael Ramsay, a devoted follower of Prince Charles Edward Stuart and a famous fabricator of certain Rites inaugurated in France between 1735 and 1740, through the propagation of which it was hoped that the fallen fortunes of the Stuarts would be revived.

The late F. H. Buckmaster, a Provincial Grand Secretary of the Order, in his brochure, *The Royal Order of Scotland*, gives the following account of Ramsay:

Andrew Michael Ramsay, better known in Scottish and French history as the Chevalier de Ramsay, was the son of a baker at Ayr and was born within a short distance of Kilwinning but, at the time of his birth and upbringing, Masonry at Kilwinning was purely an operative institution. Ramsay was educated at Ayr and Edinburgh University, after which he journeyed over to the Continent. Here he made the acquaintance of the theological mystic, Poiret, through whose and Fenelon's influence he became a Catholic. He became an intimate friend of Fenelon, who, at his death, bequeathed to Ramsay all his papers. Ramsay's *Vie de Fenelon*, published at The Hague in 1723, was immediately translated into English and this brought him under the notice of Prince James Francis Edward, who had also been on terms of friendship with Fenelon. Ramsay was chosen by Prince James Francis Edward to superintend the education of his two sons, Charles Edward and Henry, the latter afterwards Cardinal of York, who claimed to be Henry IX of England. Ramsay; however, declined to become tutor of the Duke of Cumberland, son of George II, afterwards well known in Craft Masonry. He was by birth and education a Presbyterian and his reversion to the older faith considerably incensed his father. He was the author of several works, the principal being the *Travels of Cyrus; On the Principles of Natural and Revealed Religion; The History of Viscount Turenne, Marshal of France;* and *An Essay on Civil Government*. Oxford honoured him with the degree of Doctor of Civil Law and the Royal Society elected him a Fellow. He resided in the Prince's family until his death at Germain en Laye on May 6, 1743, in the 57th year of his age.

With regard to the veridical history of the Order, there is presumptive evidence, that a Provincial Grand Lodge met in London in 1696 and indubitable evidence to show that, in 1730, there was a Provincial Grand Lodge of the Order in South



From the "Histoire Pittoresque de la Franc-Maçonnerie," by Clavel, 1844.

Reception of the Thirty-third Degree of the Scottish Rite.

Britain, which met at the Thistle and Crown, in Chandos Street, Charing Cross, whose constitution is described as being of " Time Immemorial."

This was two years after Ramsay proposed to the Grand Lodge of England to substitute for the first three Degrees of Craft Masonry three others of his own invention, those of Scotch Mason, Novice and Knight of the Temple, which he pretended were the only true and ancient ones and had their administrative centre, from time immemorial, in the Lodge of Saint Andrew, at Edinburgh. Eight years later, according to the *Gentleman's Magazine* for 1738:

There was lately burnt at Rome, with great solemnity, by order of the Inquisition, a piece in French, written by the Chevalier Ramsay (author of the *Travels of Cyrus*) entitled *An Apologetical and Historical Relation of the Secrets of Freemasonry*, printed at Dublin by Patric Odinoko. This was published at Paris, in answer to a pretended catechism printed there by order of the Lieutenant de Police.

According to Thory, Prince Charles Edward Stuart, in 1747, issued his famous Arras Charter, in which he claimed to be Sovereign Grand Master of the Royal Order, which began as follows:

Nous, Charles Edouard Stuart, Roi d'Angleterre, de France, de l'Ecosse, et d'Irlande, et en cette qualite S.G.M. du Chapitre connu sous le titre de Chevalier de l'Aigle et de Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix.

Jouast gives the opening of the Charter as " Charles Edward Stuart, Pretender, King of England." It must, however, be pointed out that Charles Edward never called himself King during his father's lifetime and he did not die until 1765; and he never, at any time, called himself Pretender. Nor is there any evidence that Charles Edward was ever in Arras. It is also necessary to add that there is no connexion between the Royal Order of Scotland and the Ancient and Accepted Rite, which is known generally as the Rose Croix, the eighteenth Degree of which is Knight of the Pelican and Eagle and Sovereign Prince Rose Croix of H.R.D.M.

The oldest records in the possession of the Royal Order at Edinburgh are those of an Anglo-Dutch Provincial Grand Lodge, established, according to the internal evidence of the document, in the middle of the eighteenth century. This charter, which was granted in July 1750 to William Mitchell, a Scotsman and teacher of languages at The Hague, by Robert Seccours, reads:

To our truly wellbeloved and Right Worshipful and Right Honoured Brother, Sir William, R.L.F., Knight of the R.S.Y.C.S., Provincial Grand Master of the Seven United Provinces, Know ye that out of the great esteem and brotherly love I bear to you and being well assured of your fidelity, I do hereby empower you (with proper assistance) to advance to the Order of the R.Y.C.S. at your Grand Lodge at The Hague or at any other Grand Chapter to which you may grant Con-

stitution in any part of the Seven United Provinces. And be it further known to you that if you are found guilty of acting contrary to my will and pleasure, making breach of any of your constitutional laws, rules, ordinances and regulations appended for your observation by authority of the Grand Lodge where I preside and govern, you will be rendered for the future incapable of holding any said office or authority in the H.R.D.M. and also be liable to be excluded the Society for contempt and disobedience.

Given at London under my hand and priory seal this 22nd day of July, A.D. 1750, A.M.H. 5758, and in the 9th year of my authority.

There are, however, no records of any admissions to the Order at The Hague and it does not appear that Mitchell returned there but, instead, settled in Scotland, where he acted as Grand Master, or Ruling Chief of the Order, which office he retained until 1767, when he was succeeded by James Kerr, a Writer of the Signet, at Edinburgh. The oldest book of the records of the Order in existence is in Mitchell's handwriting. This contains a list of the Edinburgh members, from which it is ascertained that there was one admission in 1754, two admissions in 1755, one in 1760 and ten in 1763, all residents of Edinburgh and several of them members of the Scottish Bar. During the next three years more than fifty members were enrolled. Kerr was succeeded in 1776 by William Baillie, an advocate, who became Lord Polkemmet. He held the office for two years and was succeeded by William Charles Little, and he admitted Sir William Forbes, the eminent banker, into the Order. Forbes was at one time a partner in Coutts ; he was one of the earliest members of the celebrated literary club which boasted among its members the names of Johnson, Burke, Garrick, Reynolds and other famous men ; he was also the biographer of Beattie. David, sixth Earl of Leven, was admitted in 1778 and David Dalrymple, Lord Westhall, in 1780. Lord Leven became Deputy Grand Master of the Order in 1778 and he was also Grand Master Mason of Craft Masonry in Scotland in 1759. Lord Westhall, who was Deputy Grand Master in 1780, was Grand Master Mason in 1774. Another Deputy Grand Master in 1770, Lieutenant-General J. A. Oughton, was Grand Master Mason in 1769.

On January 5, 1767, a *Code of Laws* and a *Constitution* of the Order were adopted and approved, which are substantially the same as those under which the Order now works. They were revised slightly in 1843, when the King of Scotland was declared to be the hereditary and permanent Grand Master. Other Masonic bodies can, in certain conditions, establish themselves in any country as Grand Jurisdictions, owing no fealty to any other country, but immediately a Provincial Grand Lodge of the Royal Order throws off its allegiance to the Grand Lodge of the Order in Scotland it ceases to be legal and is, *ipso facto*, incapable of advancing Brethren to the Degree of H.R.M., for which purpose a Charter is granted by the Grand Lodge. A Provincial Grand Lodge has, in itself, no power to bestow the Knighthood of the R.S.Y.C.S., but, in practically every instance, the Provincial

Grand Master receives letters patent conferring upon him and his Deputy the power and right to confer that dignity. All Knight Companions, no matter where advanced or promoted, must be registered in the books of the Grand Lodge at Edinburgh and pay the usual fees to the parent body. There are to-day thirteen Provincial Grand Lodges in existence, all in a flourishing condition.

CHAPTER XV

OTHER RITES AND SMALLER GROUPS

Societas Rosicruciana

H. V. B. VOORHIS

THE Societas Rosicruciana in Anglia (Masonic Rosicrucian Society) was given its present definite form in 1866 by Robert Wentworth Little, a prominent English Freemason known principally because of his position as Secretary to the Royal Masonic Institution for Girls, which he held from 1872 until his death in 1878. William Henry White, who became Grand Secretary of English Freemasonry in 1810, came into possession of some Rosicrucian papers on his attaining Office and qualified Little by communicating the Work to him.

The Society was actually designed in 1865 with the aid of Kenneth R. H. Mackenzie, who had received Rosicrucian Initiation on the Continent while a tutor at the residence of Count Apponyi in Austria. At first Mackenzie did not become a member of the newly-organised body as he was not a Freemason, but being Initiated in Royal Oak Lodge, No. 871, at Freemasons' Hall, London, on March 9, 1870, he became qualified and was elected an Honorary Member on July 18, 1872.

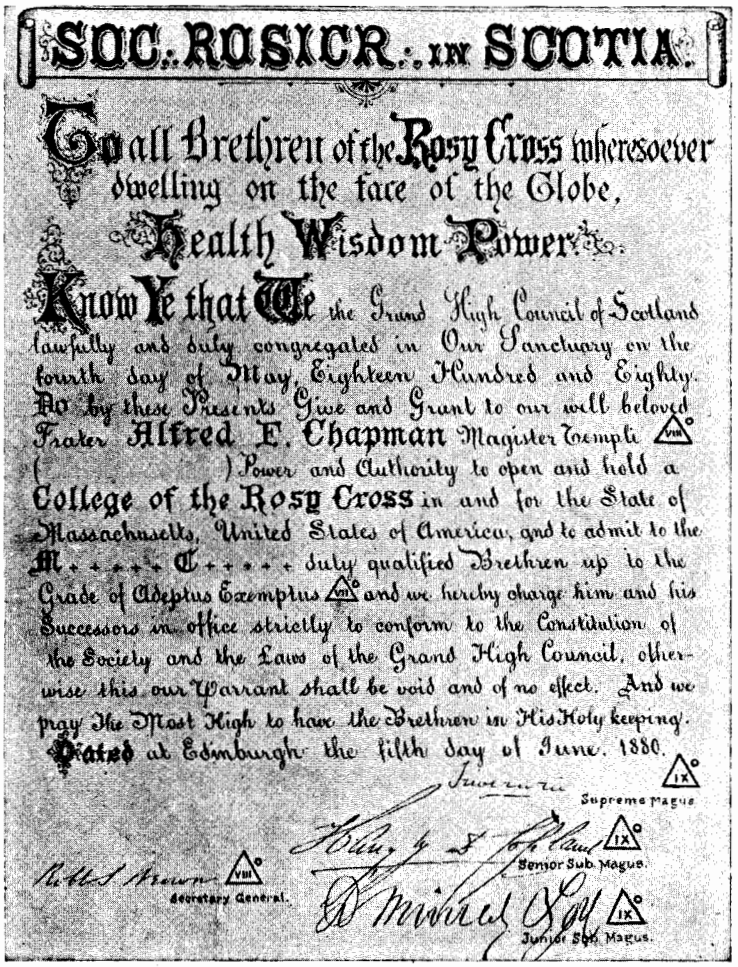
The Society is neither mystic or esoteric and does not claim descent from the Rosicrucians of the Middle Ages. It is not traditional nor has it any assertions to defend. It is composed of students and investigators interested in the history, philosophy and symbolism of Freemasonry and allied bodies. Although it is independent of the Masonic Fraternity, it only admits Master Masons to membership, and these by invitation. It consists of nine Grades divided into three Orders of four, three and two Grades, respectively, the final two being administrative. The whole Order is governed by a Most Worthy Supreme Magus, IX°, and his High Council in each country. The constituent bodies are termed Colleges, each headed by a Chief Adept, IX° (in England and Scotland by a Celebrant).

In addition to the original group in England the Society was early organised in Scotland where it dates its continuous existence from October 24, 1873. About the same time it was established in Greece through the titular Macedonian Prince Rhodocanakis, but here it was short lived. On September 19, 1876 it was organised in Canada where it existed for about ten years.

In the United States, where the first College was started by Warrant from Scotland on December 12, 1879, the Society has been continuously active. With four Colleges a High Council was formed in 1880. Although only one of the original Colleges remains (Massachusetts), and another started in 1911 in Minne-

sota is also dormant, at present there are 6 active Colleges having a combined membership of about 200 Fratres of various Grades.

In the five countries where the Society has existed there have been forty-three Colleges established. At present three countries have High Councils with a combined College roster of twenty-two Colleges.



SOC.: ROSICR.: IN SCOTIA.

To all Brethren of the Rosy Cross wheresoever dwelling on the face of the Globe,

Health Wisdom Power.

Know Ye that We the Grand High Council of Scotland lawfully and duly congregated in Our Sanctuary on the fourth day of May, Eighteen Hundred and Eighty. Do by these Presents Give and Grant to our well beloved Frater Alfred E. Chapman Magister Templi VIII° ( ) Power and Authority to open and hold a College of the Rosy Cross in and for the State of Massachusetts, United States of America, and to admit to the M + + + + + C + + + + + duly qualified Brethren up to the Grade of Adeptus Exemptus VIII° and we hereby charge him and his Successors in office strictly to conform to the Constitution of the Society and the Laws of the Grand High Council, otherwise this our Warrant shall be void and of no effect. And we pray The Most High to have the Brethren in His Holy keeping. Dated at Edinburgh the fifth day of June. 1880.

IX° Supreme Magus

IX° Senior Sub. Magus.

IX° Junior Sub. Magus.

VIII° Secretary General.

Facsimile of Original Warrant for Massachusetts College, Premier American College

The Priestly Order of the Temple

J. RAY SHUTE, K.G.C., P.G.P.

Amongst the veritable avalanche of high grades, which made their appearance during the last half of the eighteenth century, was one which assumed the dignity of priesthood and employed a Melchizedekian legend; this was the grade, or rather order, known alternately as *Knight Templar Priest*, *Pillared Priest*,

The Priestly Order, and, later, *Holy Royal Arch Knight Templar Priest*. It is difficult to arrive at any reasonable date for the inception of this beautiful ceremony, but tradition links the order with the rise of the High Knights Templar in Ireland, where the presiding officer of the early Encampments bore the title of High Priest. The early Irish sequence of grades consisted of the Craft, Installed Master, Holy Royal Arch, High Knight Templar and Knight Templar Priest, the last of which formed the *ne plus ultra*.

The early Records in Ireland are fairly full of diplomas, seals, warrants, *et cetera*, of the Union Bands of the Priestly Order. When the Early Grand Encampment of Ireland issued Warrants for Encampments of High Knights Templar in Scotland, we are to assume that the Priestly Order went there also, for it is but a few years until we find the ceremony being employed there as the crowning grade of the White Series of the Early Grand Rite, under the optional title of White Mason; the body of the Order was, and is now, termed a Tabernacle. In Scotland the titles and Ritual underwent minor changes.

In England the Priestly Order has been worked time immemorially at Newcastle-upon-Tyne and there to-day is the Grand College for the British Empire, with Tabernacles there and here throughout the realm.

The late John Yarker, *circa* 1868, formed a governing body for the Order and erected Tabernacles in many cities; however that group has long since ceased to function and Newcastle reigns without challenge. The Grand College of America, established, in May 1933, now limits one Tabernacle to a State, with a maximum membership of only thirty-three Knights Priests.

The Priestly Order is perhaps the most exclusive group in all of Freemasonry and membership is by invitation and predicated, in America, upon the recipient having been Installed Commander of a Commandery of Knights Templar; in England the requirement of a Knight Templar to be an Installed Master of the Craft is demanded. In England the Orders are held as in America but there is only one active ceremony, being that of Holy Royal Arch Knight Templar Priest.

Within the bosom of Grand College there is a Chapter-General, which confers two honoraria: Knight Commander, the number of which is limited to twelve times twelve, which is conferred upon Eminent Preceptors of Tabernacles as an Installation requirement, and Knight Grand Commander, the number of which is limited to twelve, and is usually conferred only upon Grand Preceptors of Grand College, on taking office.

In America the Order uses the Latin title: *Ordo Sacerdotalis Templi*, with the abbreviation: O.S.T.; the insignia is the purple Salem cross, with a scarlet delta superimposed thereover, both edged with gold. The symbolism of the Order concerns the Birth, Life, Death, Resurrection and Ascension of the Lord Jesus Christ, the Redeemer.

Order of the Secret Monitor

The Order of the Secret Monitor has been developed from a still more ancient Degree called "The Brotherhood of David and Jonathan" and

claims to be of the same antiquity as Freemasonry, its principles and watchwords being founded upon those grand examples set by the two worthy Hebrew princes, as recorded in Jewish history and tradition.

The earliest existing records of an organized system of the Brotherhood are found in Holland, where, in 1773, *Statutes* governing such a body, said to have been founded three years earlier, are on record in Amsterdam. Further traces of its existence are found in 1778, but the working of the Degree seems to have found its development in the United States, where it was carried by immigrants into New Amsterdam, whence it spread throughout the length and breadth of the Republic. The American ritual was very simple and, as might be expected, very loose and capable of considerable variations, but that which held the ground and is still recognized as the established ritual for America, is that which was adopted and adapted for England, by the Grand Council of the Order.

The British Organization of the Order dates from 1887, but, in 1892, some Masons in Virginia who had heard of its success, formed what they called a Sovereign College of Allied Degrees for America. They applied for a copy of the British ritual and then proceeded to construct an analogous ritual upon entirely fresh lines, for use in their new organization which embraced a Degree entitled the Secret Monitor. The organization collapsed in 1896, when its papers, Rituals and paraphernalia perished in a railway-tunnel accident at Baltimore.

During its existence, however, copies of the new ritual were imported into England by two members of the British Order, the Earl of Euston, founder of the Earl of Euston Conclave, No. 7 and Charles Fitzgerald Matier, Grand Secretary of the Grand Mark Lodge, founder of the True Friendship Conclave, No. 4, who thereupon renounced their allegiance to the Grand Council, immolated their Conclaves and set to work to propagate the new Virginian Degree in British Territory. Under the name of the Allied Masonic Degrees it has now several Conclaves in England. Its head-quarters are at Mark Masons' Hall in London.

The Earl of Warwick, Grand Supreme Ruler, protested strongly on behalf of the Grand Council of the Order and, eventually, in order to restore harmony, which had been interrupted for several years, it was arranged for recognition to be given to their movement and that Brethren belonging to it should be admissible as visitors to Conclaves held under the Grand Council of the Order, when opened in the first Degree.

OTHER MASONIC ORGANIZATIONS

The Allied Masonic Degrees

J. RAY SHUTE

Until the formation of the Grand Council of the Allied Masonic Degrees of England and Wales, and the Colonies and Dependencies of the British Crown

in 1880, there were many extraneous Masonic grades being Worked there and here throughout the world; some of these were Worked in connection with Lodges and Chapters and others were simply conferred by one Mason upon another. The formation of a central body for the control of these grades was an auspicious occasion indeed and was the result, without doubt, of a conference held in London, April 3, 1871, for the purpose of determining the position of the Mark grade in England. To this conference Representatives were present from the Grand Lodge and Grand Chapter of Scotland, the Grand Chapter of Ireland, and the Grand Mark Lodge of England. During the conference much was said about the difference in grades Worked throughout the world and suggestions were made that a group should be formed in England to take control over certain grades. Later the Grand Mark Lodge took over the grade of Royal Ark Mariner and to-day it is a most popular ceremony, Lodges being attached to Mark Lodges.

The Grand Council of the Allied Masonic Degrees of England Works: (1) St. Lawrence the Martyr, (2) Knight of Constantinople, (3) Red Cross of Babylon, (4) Grand High Priest, and (5) Grand Tiler of Solomon. The Secret Monitor was discontinued a couple of years ago, thereby bringing to a close an unpleasant controversy which had existed for many years between the Allied Masonic Degrees and the Grand Conclave of the Order of the Secret Monitor in England. In England the Order has had a most successful career and to-day there are more than thirty Councils of the Allied Masonic Degrees throughout the British Empire.

The Sovereign College of Allied Masonic and Christian Degrees of the the United States of America was formed in Richmond, Va., on January 14, 1892. During 1901 the See was removed to Norway, Maine, where it remained until a short time ago.

In 1932, several interested Royal Arch Masons in North Carolina, not knowing of the existence of the group in Maine, Petitioned for and received Charters for three Lodges of Royal Ark Mariners and Councils of Red Cross Knights from the Supreme Grand Royal Arch Chapter of Scotland; the Representatives from these groups met in Salisbury, N. C., on April 16, 1932, and formed the Grand Council of the Allied Masonic Degrees of the United States of America. Later, however, Representatives were sent to Norway and negotiations were concluded for a union of the two Bodies, articles of union were drawn up and signed and on October 10, 1933, the union was formally ratified in special Session, perpetuating the older Body and adopting the title of the newer.

The Grand Council of the United States Works the following grades: (1) Royal Ark Mariner, (2) Secret Monitor, (3) Grand Tiler of Solomon, (4) St. Lawrence the Martyr, (5) Knight of Constantinople, (6) Excellent Master, (7) Architect, (8) Grand Architect, (9) Superintendent, and (10) Masters of Tyre. In addition to these grades the Knight of the Red Branch of Eri, worked in three Orders, is conferred annually by Grand Council, each private Council having the privilege of nominating one candidate. Also, the highest award

within the gift of Grand Council is Knight Grand Cross, which is usually conferred upon the Sovereign Grand Master upon his taking office; the number of Knights Grand Crosses is limited by law to fifty.

In America the Allied Masonic Degrees occupy a very unique position; Councils may not have more than twenty-seven members, membership being by invitation to Royal Arch Masons. The Councils usually meet in the homes of the members and the old ceremony of toasting is adherred to. The Councils are really study groups and Grand Council publishes a set of transactions under the general title of "Miscellanea," in which the Ritual of many of the one hundred odd inactive grades under its control are printed.

Each Sovereign Master-Elect must receive the grade of Installed Sovereign Master before taking office.

In addition to the twenty councils under obedience to the Grand Council of the United States, located in many States, there are also Lodges of Royal Ark Mariners, having a total membership of a little less than 1000. The Grand Councils of England and the United States have enjoyed through the years a most pleasant spirit of amity and recently the relations were strengthened by a new appointment of Representatives to and from each group, to the end that the only two Grand Councils of the Allied Masonic Degrees in the world may continue their progressive and constructive work hand in hand and heart to heart.

Royal Ark Mariners

The Ark—the Noachite, not the Ark of the Covenant—is known as a Masonic symbol more in America than in England, but the Degree of Royal Ark Mariner is more popular in England than in any other country. Admission is limited to Mark Master Masons and, when a Royal Ark Mariners' Lodge is founded, it must be "moored" to an existing Mark Lodge. All matters relating to this Degree are controlled by the Grand Mark Master's Royal Ark Council. Very little is known as to the origin and early history of the Degree, which is claimed to have been worked from "time immemorial" and the earliest record of the Degree in England is at Bath in 1790; but the earliest documents now in possession of the Grand Lodge of Mark Master Masons are a Dispensation authorizing the working of the Degree, dated 1796, signed by Robert Gill as "Acting Commander Noah" with an undated list of officers in Dunckerley's handwriting, with Dunckerley himself as commander, which must be of a date previous to 1796, for Dunckerley died in 1795. It was not until 1870 that a union was effected between the Ark Mariners and the Grand Mark Lodge.

Scots Masonry

It cannot be too strongly insisted upon, that all so-called Scottish Masonry has nothing whatever to do with the Grand Lodge of Scotland, nor, with one

possible exception—that of the Royal Order of Scotland—did it ever originate in that country. If we add to this Rite that of the Ancient and Accepted Scottish Rite of 33°, we may even maintain that none of the Scots Degrees were at any time practised in Scotland. In the Scots Masters we have the first of the legion of additions to Freemasonry on the Continent. Thory, it is true, tells us that "Irish Chapters existed in Paris from 1730 and held their constitutions from the Grand Chapter of Dublin. They were divided into Colleges and their Degrees were pretty generally spread throughout France. They fell into disuse since the institution of Scots Chapters." This statement is positively all we know of these Chapters and has been copied *ad nauseam* by every subsequent writer. If true, how can the same writers attribute the deterioration of Freemasonry to Ramsay's unlucky speech seven years afterwards? But it is not true. There is not a tittle of evidence to support it and it may unhesitatingly be rejected. All allusions to so-called Irish Degrees are of much later date. Neither should these Scots Masons be confounded with the *Orient de Bouillon*, as is so often done, this *Orient de Bouillon* being simply a Grand Lodge established in the Duchy of Luxembourg many years later. The Scots Degrees seem to have sprung up about 1740 in all parts of France and, at this distance of time, it would be impossible to define their precise teaching. This impossibility is not caused by the absence of Rituals, of which any number exist, but by their diversity. One chief idea, however, runs through all—the discovery in a vault by Scottish Crusaders of the long-lost and ineffable word—also, that in this search they had to work with the sword in one hand and the trowel in the other. The epoch referred to is, however, that of the Crusades, not that of Zerubbabel's (or the second) temple. We do not even know whether the title applied in the first instance to one Degree only or to a series. The former is probable. Schiffmann considers that the Scots Masters at first formed no Degree and claimed no superiority, being a sort of volunteer inspectors who banded together to reform many abuses which had crept into the Craft; that their name *maîtres écossois* is a corruption of their special token, the acacia, whence they were called *maîtres acassois*; and that they ultimately developed into a separate Degree. Space precludes dwelling upon this theory, which has much to recommend it. See, however, Schiffmann, *Die Freimaurerei in Frankreich*, etc., Leipzig, 1881; and G. W. Speth in *The Freemason*, May 2, 1885. But however this may be, the Scots Master claimed to be in every way superior to the Master Mason; to be possessed of the true history, secret and design of Freemasonry; and to hold various privileges, of which some few may be mentioned. He wore distinctive clothing, remained covered in a Master's Lodge and, in any Lodge, even as a visitor, ranked before the W.M. At any time or place, he could personally impart, either with or without a ceremony, the secrets of the E.A.; F.C.; and M.M. Degrees. If he was a member of a Lodge, none but Scots Masons could adjudicate upon his conduct. Later still, when Scots Lodges became more numerous, they were grafted on the ordinary Lodges and, not only asserted, but obtained still greater privileges. The Master was not chosen by the Lodge, but appointed by the

Scots Lodge and was almost always one of themselves ; the finances of the Mason's Lodge were disposed of by the Scots Brethren, who also decided in all matters of doctrine and ritual. The Scots Lodge further usurped the privileges of a Grand Lodge and issued Warrants of Constitution. In this way arose throughout France the numerous Scots-Mother-Lodges. One of the most important of these was the *Mère-Loge-Écossaise* at Marseilles, said to have been founded by a travelling Scotsman in 1751, under the title of St. John of Scotland. This Lodge warranted a great number of Lodges throughout France, even in Paris itself, also in the Levant and the Colonies. The *Mère Loge du Comtat Venaissin* at Avignon, the founder of the Scottish Philosophic Rite, was probably of this class originally. Many of these Mother-Lodges then developed extended systems of Degrees of their own, which were worked in Chapters, all independent of each other. From France the earliest form of the Scots Degree was carried to Germany, it is believed, by Count von Schmettau. In 1741 we find a Scots Lodge at Berlin erected by members of the Three Globes ; in 1744 at Hamburg—and, shortly afterwards, a second ; in 1747 at Leipzig ; in 1753 at Frankfort, etc., etc. But in Germany their development was arrested because they were very soon absorbed by the Clermont system, becoming the stepping-stone to the lowest Chapter Degrees and, shortly after that, the Clermont Chapters were annihilated by the Templar system of the Strict Observance. But between 1742 and 1764 no fewer than forty-seven such Lodges were erected in Germany, of which, however, fifteen may be ascribed to Rosa and the Chapter of Clermont. Even now some of these Scots Lodges form the basis of what is called in some German Grand Lodge systems the Inner Orient.

In France, however, some of the Scots Lodges would appear to have very early manufactured new Degrees, connecting these very distinguished Scots Masons with the Knights Templar and thus giving rise to the subsequent flood of Templarism. The earliest of all are supposed to have been the Masons of Lyons, who invented the Kadosch Degree, representing the vengeance of the Templars, in 1741. From that time new Rites multiplied in France and Germany, but all those of French origin contain knightly and, almost all, Templar, Grades. In every case the connecting link was composed of one or more Scots Degrees. The *Handbuch* enumerates over sixty-eight such Degrees forming parts of different Rites. Thory and Dr. Oliver present us with even more and, if at all necessary, the list could be extended. Besides which, many Rites, or series of Degrees, took the name of Scottish to designate the whole system ; for instance, the Scottish Philosophic Rite and the Ancient and Accepted Scottish Rite 33°. The Chapter of Clermont was but a Templar continuation of the Scots Degrees. This probably grew into the Emperors of the East and West and these, in turn, blossomed into the Ancient and Accepted Scottish Rite 33°. According to a MS. in the possession of Kloss when he wrote his *History of Freemasonry in France*, the date of which he fixes at 1751 (latest), the sequence of Degrees apparently in most general use in France shortly before the rise of the Chapter of Clermont was as follows : 1°, E.A. ; 2°, F.C. ; 3°, M.M. ; 4°, Perfect Master, or Irish Architect ;

5°, Select Master; 6°, Scots Apprentice; 7°, Scots Fellow Craft; 8°, Scots Master; 9°, the Knight of the East. Foolish and unnecessary as it will always appear to destroy the original beautiful simplicity of the Craft, the great evil of these innovations lies in their destruction of an important principle. Freemasonry is founded upon the perfect equality of all its members and its governing body is an elective and representative one. In fact the Craft governs itself. But in almost every one of these new systems, with scarcely an exception, the governing power is autocratic and irresponsible. A Hierarchy is formed, each superior Degree directs without appeal those below it and the highest class rules all the others. Each class is self-elected, that is, it receives into its sacred circle those only whom it pleases, so that those of the lower classes have no voice whatever in the administration of their affairs or in the election of their rulers. This one consideration alone precludes these systems from ever being entitled to call themselves Masonic. They are not and never can be Freemasonry. They are simply separate societies, all of whose members happened to be Freemasons.

Authorities consulted: *Allgemeines Handbuch der Freimaurerei*, Leipzig, 1863–79 —s.v. Schotte, Schottische Grade, Schottische Logen, Schottische Maurerei; C. A. Thory, *Acta Latomorum*, vol. i, Paris, 1815, pp. 52, 63, 319; C. C. F. W. von Nettlebladt, *Geschichte Freimaurerischer Systeme*, Berlin, 1879, pp. 148, 150, 186, 231, 449; J. G. Findel, *Geschichte der Freimaurerei*, Leipzig, 1878, 4th German Edit., pp. 111, 273, 317, 334, 387, 577; W. Keller, *Geschichte der Freimaurerei in Deutschland*, Giessen, 1859, pp. 93, 103; G. Kloss, *Geschichte der Freimaurerei in Frankreich*, Darmstadt, 1852, pp. 68, 71–4, 77–8; and the three *Encyclopædias* —referred to under the names of their compilers, Mackey, Woodford and Mackenzie, —s.v. Écossais, Scottish.

The Scots Philosophic Rite

From 1740 onwards there existed at Avignon, capital of the department Vaucluse, a school or rather many schools of Hermeticism, working in some cases under Masonic forms on the basis of the Craft Degrees, with an intermediate structure of so-called Scots Degrees. The head of the movement was apparently Dom. Antony Joseph de Pernety (1716–1801), a Benedictine monk, alchemist and mystic. Later on—1787—the Polish Starost Gabrianca, founder of the Illuminati of Avignon, added Martinist and Swedenborgian philosophy. Among the many Rites which originated here may be mentioned the Elus Coens, Illuminés du Zodiaque, Frères noirs, etc. Of most importance to French Freemasonry was the Mother-Lodge du Comtat Venaissin, the date of constitution of which is unknown. About the year 1766 this Mother-Lodge worked the following extra Degrees:—4°, True Mason; 5°, True Mason on the Right Road; 6°, Knight of the Golden Key; 7°, Knight of Iris; 8°, Knight Argonaut; 9°, Knight of the Golden Fleece. On July 22, 1757, the Archbishop issued a mandate against the whole system; and, on February 3, 1775, the Inquisitor P. Mabille, himself a

Freemason (it is said), surprised the Mother-Lodge with an armed following and forced its dissolution.

A Lodge existed in Paris under the name of Saint Lazarus, which had been constituted by the Grand Lodge of France on May 30, 1766 and founded by Lazare Phil. Bruneteau. On April 2, 1776, this Lodge constituted itself the Mother-Lodge of the Scots Philosophic Rite in France, changing its title to Social Contract. On May 5, 1776, it was installed as such by commissioners from the Scots Mother-Lodge du Comtat Venaissin, which, on August 18, amalgamated with the Contrat Social; thus the Mother-Lodge, broken up at Avignon, revived in the bosom of a Paris Lodge, founded by the Grand Lodge of France and, after 1772, owing allegiance to the Grand Orient.

The Social Contract apprised the Grand Orient of its new departure, but for years the latter refused to recognize it as a Mother-Lodge, i.e. a Lodge with power to constitute others and erased it from the roll. The history of the negotiations belongs to that of the Grand Orient and it will be sufficient to state here that, in 1781, a Concordat was agreed to, which reinstated the Social Contract as a daughter of the Grand Orient in regard to the three Degrees proper of Freemasonry, but which left it sole control over the Scots Hermetic Grades. It was prohibited from warranting Lodges within the jurisdiction of the Grand Orient but permitted to do so elsewhere, to affiliate to itself French Lodges already in existence and to endow them with Chapters, Tribunals, etc., etc. This was practically a victory for the Philosophic Rite.

Its subsequent history may be summarized as follows:

1776. December 27.—It elected as Grand Master the Marquis de la Rochefoucault-Bayers, Baron Bromer being chosen Deputy Grand Master.

1777. February 20.—Its Grand Chapter prohibited all affiliated Lodges from working the Templar Degrees.

1777. December 26.—It convened the first Philosophic Convent. At these assemblies, Masons of all Rites were allowed to be present and to take part in the discussions. The subjects ranged through the whole field of Masonic and archæological research—art, science, alchemy, social economy, etc.—and are acknowledged by all writers to have done very much to raise the tone of Freemasonry in France. Papers were read and discussed by the first men of the age and many of the most celebrated names in the literature of the Craft may be recognized amongst those of the contributors to the proceedings. For example, quoting almost at random, Court de Gebelin, Dr. Boileau, C. A. Thory and Alex. Lenoir—not to mention other eminent literary characters—were members of this Rite. Convents were held in 1778, 1779, 1780, 1782, 1784, 1785, 1786, 1788, 1789, and 1812.

1779. June 19.—A building and plot of land in the Rue Coquéron were purchased by the Rite—and on August 16 it affiliated the notorious Paul Jones.

1780. October 4.—De Montausier was granted a Patent to establish the Philosophic Rite in St. Domingo and the French islands.

1783. March 12.—There was a " meeting in the Symbolical Degrees to initiate François Frist, military veteran, age 103 years (?)."

October 17.—Dr. Boileau, claiming to be National Grand Superior of the Lodges and Chapters of the Scots Philosophic Rite in France, instituted the Supreme Tribunal and various suffragan Tribunals. The members bore the title of Grand Inspector Commander and their duty was to supervise the dogma and supreme administration of the Rite. There is much doubt about the validity of Boileau's Patent, as it is impossible to conceive who possessed the right to grant it, but inasmuch as he transferred all his rights of National Grand Superior to the Deputy Grand Master of the system, it was probably manufactured for the occasion. During the existence of this Rite seven Tribunals were erected, but after 1814 those of Antwerp and Brussels, of course, ceased to be French.

December 27.—M. Dubuissonnais presented the Grand Metropolitan Chapter with the sword used by the Count de Clermont when presiding over the Grand Lodge.

1785. July 20.—It refused to recognize Cagliostro's Egyptian Rite.

1786. December 24.—The Viscount de Gand was elected Grand Master.

1788. March 10.—C. A. Thory (born 1759; died 1827) was appointed Grand Librarian. The library of this Grand Lodge was at that time one of the finest in existence. In 1789 it was partly pillaged, but the missing documents were subsequently recovered. In 1806 Thory enriched it with the most valuable of the works formerly belonging to the library of the Philalethes Lodge of the Amis Réunis, dispersed during the Revolution. On the extinction of the Philosophic Rite this grand collection remained in Thory's custody and, at his death, passed to Dr. Charles Morrison of Greenfield, whose widow presented it—upwards of 2,000 volumes—to the Grand Lodge of Scotland in 1849. (See Lyon, *History of the Lodge of Edinburgh*, p. 403; *The Freemason*, November 22, 1884.) It is, however, possible that even these 2,000 volumes do not comprise the whole collection; as in 1860 and 1863 sales were advertised in Paris purporting to be from the library of the Contrat Social.

December 13.—Francis, Lord Elcho—Grand Master of Scotland, November 30, 1786, to December 1, 1788—received the Philosophic Degrees in the Grand Metropolitan Chapter.

1791. July 31.—Outbreak of the Revolution. The Mother-Lodge resolved to suspend work and invited her daughters to follow her example. From subsequent statements it appears that the Grand Chapter did not dissolve.

1801. June 28.—The members of the Social Contract having been dispersed by the Revolution, the position of Mother-Lodge devolved by the *Statutes* on the next oldest Lodge of the system in the capital and, failing this, on the senior Lodge of the Provinces. It will be perceived that this rule acted as a preventive of any possible fusion of the Rite with any other system, because the creative power remained unimpaired so long as a single Lodge withheld its adhesion. The Senior Lodge in Paris belonging to this system was constituted by the Grand Lodge of

France, May 19, 1777, under the title St. Charles of Triumph and Perfect Harmony of St. Alexander of Scotland; and the Warrant was made out to the Chevalier Delamacque, Perpetual Master—a proprietary Lodge. At the time of affiliating with the Philosophic Rite—1782—it changed its name to St. Alexander of Scotland simply. In 1801 it became the Mother-Lodge and, in 1805, the remnant of the Social Contract united with it. The Grand Chapter and Grand Tribunal of course attached themselves to the new Mother.

1807. March 4.—Prince Cambacères, Grand Master of the Grand Orient, was also elected Grand Master of the Philosophic Rite.

1808.—November 24.—C. A. Thory in the chair. Askeri-Khan, ambassador of the Shah of Persia, was initiated and presented the Lodge with a sword which had served him in twenty-seven battles.

1809. November 23.—The Mother-Lodge acquired a curious collection of Indian idols formerly belonging to the Baron de Horn, then lately deceased.

In 1815 Thory gives the following list of its Degrees:—4°, Perfect Master; 5°, Select Philosophic Knight; 7°, Grand Scots Mason; 8°, Knight of the Sun; 9°, Knight of the Luminous Ring; 10°, Knight of the Black and White Eagle; 11°, Grand Inspector Commander. Clavel in 1843 gives a yet more extended list, but, inasmuch as the Rite had ceased to exist at that time, Thory must be accepted as the more competent authority.

Its *Calendar* of 1818 (the last) shows 76 Lodges warranted or affiliated to the system between 1776 and the last in 1814, besides the Chapters and Tribunals. But at this time and in spite of the exertions of Thory the rivalry of the 33 Degrees of the Ancient and Accepted Rite appears to have overwhelmed it. Its last Lodge was warranted in 1814. In the same year the Grand Chapter met for the last time. Its last public act appears to have been the issuing of a *Calendar* in 1818 and, in 1826, it had ceased to exist. In spite of its theosophic and hermetic Degrees, the Philosophic Rite merits admiration for the high tone of its literary labours and the quality of its membership.

Authorities consulted: *Allgemeines Handbuch der Freimaurerei*, Leipzig, 1863–79, s.v. Avignon, Boileau, Contrat social, Hermetisches System, Pernety, Schottisch-Philosophischer Ritus; C. A. Thory, *Annales originis magni Galliarum O.*, Paris, 1812, pp. 163–71; C. A. Thory, *Acta Latomorum*, Paris, 1815, vol. i, pp. 120, 128, 135, 139, 143, 149, 151, 156, 159, 165, 171, 175, 180, 187, 208, 220, 226, 230, 233, 237, 241, 245, 248, 252, 256, 259; Georg Kloss, *Geschichte der Freimaurerei in Frankreich*, Darmstadt, 1852, vol. i, pp. 207, 229–33, 274, 275, 278, 317, 362–8; A. G. Jouast, *Histoire du Grand Orient de France*, Paris and Rennes, 1865, pp. 163, 221–8.

Antient and Primitive Rite

The official claim made in the *Constitution, General Statutes and Ordinances of the Sovereign Sanctuary* (1875, p. 5) is that the Antient and Primitive Rite refers for the origin of its principles and form of organization to the Primitive

Rite of Philadelphes of Narbonne, which was established in 1779 and, in 1786, united with the Grand Orient of France. Apparently the ritual is a consolidation of several Rites, originating in 1758 with Lacorne, a dancing master, who collected out of the Degrees then known a Rite of twenty-five Degrees, to which he gave the name of the Empire of the East and West, which was subsequently amplified to thirty-three Degrees. He was followed, in 1760, by a Benedictine monk, named Pernetti, Abbot of Burgel, who established at Avignon the Academy of True Masons (Mackey says that he was for a time librarian to Frederick the Great); in 1766, by Schroeder, who, it is claimed, founded an Alchemical or Hermetic Rite of seven Degrees; in 1767, by Baucherren, in the Order of African Architects; and, in the same year, by Benedict de Chastannier, who modified Pernetti's system and established a Lodge of Illuminated Theosophists in London. His name, by the way, appears in the list of members of the Theosophical Society, "formed for the purpose of promoting the heavenly doctrines of the New Jerusalem by translating, printing and publishing the theological writings of Emanuel Swedenborg." He is described as a French surgeon, of 62 Tottenham Court. Thory says that he was, in 1757, Master of a Lodge known as Socrate de la Parfaite Union at Paris, and a member of La Grande Loge de la France. There were also other minor Rites, which seem to have been drawn upon for the ritual and constitution of the Antient and Accepted Primitive Rite. They numbered about seventy in all. In 1802, Lacorne's Rite of twenty-five Degrees was increased to thirty-three and, shortly afterwards, Marc Bédarride, a Jewish Freemason, assisted by some French Brethren (not of high character, according to Clavel), named Le Changeur, B. Clavel and Joly, formed the Rite of Mizraim of ninety Degrees. Waite (*Secret Tradition in Freemasonry*, vol. ii, p. 435) says that Bédarride died in April 1846 and that "his memory is, on the whole, that of an adventurer with little talent and, perhaps, less principle." It was some time after this, according to the *Constitutions* (*op. cit.*) that Jacques Etienne Marconis (claimed by some writers to have been an initiate into the Rite of Mizraim) determined to consolidate these various Rites and revised the 1802 Rite of thirty-three Degrees, added thereto a number of Degrees "embodying the explaining the religious dogmas of the ancient Hierophants," styling the new Rite, which consisted of ninety-five Degrees, "the Antient and Primitive Rite of Memphis," divided into three series and seven classes, the latter being known as Lodge, College, Chapter, Areopagus, Senate, Consistory and Council.

On July 7, 1838—after a fruitless effort to establish the Rite in Belgium—J. E. Marconis was elected Grand Hierophant of France and, on September 25 of that year, the first assembly of the Supreme Power of the Order was held in Paris. This consisted of three Councils, known as the Sanctuary of Memphis, the Mystic Temple and the Sovereign Council Administrative. The Sanctuary consisted of members of the 93rd Degree and was composed of the Grand Hierophant and of six Patriarch Conservators of the Order, who were nominated for seven years. It was charged with the general government and to it belonged the right of con-

stituting Lodges, Chapters, Areopagi, Senates, Consistories and Councils, and with directing their labours. The first members of the Sanctuary were J. E. Marconis; Delapine, ex-Surgeon of Marine; Audibert, M.D., Chief of the Scientific Section; Moutet, Man of Letters (Joint Editor with Marconis of *L'Hierophante* and *Hermes*, the organs of the Rite), Interpreter of Tradition; the Baron de Poederle, Rentier, Conservator of Rites; Laroussie, Rentier, Member of Legion of Honour, Interpreter of Hieroglyphics, Symbols, Emblems and Allegories; Morison de Greenfield, Physician to H.R.H. the Duke of Sussex, Inspector-General. The Mystic Temple of Sublime Catechists of the Order was composed of a Grand Master and six Grand Officers, called Philosophers, appointed by the Sanctuary for five years. It was employed in watching over the instruction and in developing the dogmatic, moral, scientific, mystic and transcendent part of Freemasonry, forming an exposition of the esotericism of the High Mysteries. The Sovereign Grand Council was composed of seven members, a president, and six dignitary officers—Orator, Secretary, Verifier, Archivist, Inspector Regular and Administrator—all of whom held office for five years. It was employed in the administration of the Order and in the supervision of the Lodges. The decisions of the Council were only authoritative when confirmed with the seal of the Grand Hierophant and viséd by the Grand Chancellor.

The following units appear on the official register: Loge la Bienveillance, founded at Brussels, March 21, 1838; Chapitre de Heliopolis, founded at Brussels, December 6, 1839; Loge de Osiris, founded in Paris, June 21, 1830; Loge Disciples of Memphis, founded at Montauban, April 30, 1815 and revived at Paris, March 21, 1839; Chapitre des Philadelphes, founded at Paris, May 21, 1839. In November 1839 an attempt was made by Marc Bédarride and his brother, chiefs of the Rite of Mizraim, to secure the closing of all the Lodges and Chapters of Memphis, which they denounced to the police as political assemblies, but the effort was not successful, as, according to the *Constitutions*, the Grand Hierophant of the Primitive Rite was able to prove, by authentic documents, the falsity of the charge. Two Chapters—the Chevaliers of Palestine and the Lectateurs de Menes—were founded respectively in November and December 1840, but, on June 18, 1841, for some reason not stated, the police forbade any further meetings, and the Grand Hierophant ordered all units to cease operations, although the Supreme Power of the Order did not cease work until 1842. Operations were resumed on March 5, 1848, and the Supreme Council was installed on the 25th of the same month, again with Marconis as Grand Hierophant. The Chapterial and Areopagite Lodge, the Disciples of Memphis, was placed at the head because it claimed to be in possession of the sacerdotal part of the Order and to have in its Golden Book mysterious symbols and arcana unknown to the great part of its initiates and, as the depository of the holy doctrine, it was charged with the development of the dogmatic and moral part. The principal study of its members was the religious myths of the different ages of humanity and of all that belongs to theosophy and high philosophy.

The first organization of the Rite in the United States was established in New York City on November 9, 1856, by J. E. Marconis in person and, in the following year, a Sovereign Grand Council General, with David M'Clellan at its head, was formed, and in that year Marconis returned to France. In 1862 he surrendered the title of Grand Hierophant and vested the control of the Rite in the Grand Orient of France.

On October 24, 1859, W. Gray Clarke, Grand Secretary of England, issued a circular (see *The Freemason*, September 23, 1871), directing Masters of Lodges to be careful that no member of the "Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphes" had access to any Lodges and asking them to remind the members of their Lodges that they could hold no communication with irregular Lodges without incurring the penalty of expulsion from the Order and the liability to be proceeded against under the Act 39, George III for taking part in the meetings of illegal secret societies. In the same issue of *The Freemason* there appeared a letter from Meyer A. Loewenstark stating that the Antient and Primitive Rite of Memphis, lately introduced into England by B. D. Hyam, Past Grand Master of Craft Masonry of California, "who was present as a visitor at the last Grand Lodge Quarterly Communication has no connexion with the spurious body of the Order of Memphis or the Reformed Rite of Memphis." He added that "many of the distinguished American visitors but lately fêted here held high rank in the Order." Thevenot, Grand Secretary of the Grand Orient of France, writing on February 24, 1870 (see *The Freemason*, June 11, 1870), said that the Lodges in France which were closed during the term of office of Marconis as Grand Hierophant were closed by order of the police, although the membership consisted of honest and well-meaning men; that Marconis (who had died in 1869), after divesting himself of all rights in relation to the Rite and transferring his powers to the Grand Orient . . . continued clandestinely to give the high Grades to isolated Masons, addressing himself especially to strangers and saying that his renunciation had effect only in France. He added: "We hope that the Rite of Memphis will trouble us no longer. Already it has entirely disappeared from France. It is not maintained in Europe, save in some localities of Roumany, where it also tends to disappear, thanks to our incessant efforts." In *The Freemason* of October 7, 1871, there appeared the following note:

> We are requested to state that the Rite of Memphis is not and never has been recognized by the Grand Orient of France; and, further that it is viewed as an imposture by the heads of the Masonic Order in America, who have repeatedly denounced the reputed "Sovereign of Memphis," Bro. Henry J. Seymour, and his colleagues, not only as spurious Masons, but as men unworthy of credit in every respect. We are also informed that the Rite is impious and atheistical in its teachings and that active measures are on foot to expose the iniquity of the whole proceedings.

An editorial note which appeared in *The Freemason* of October 19, 1872 (p. 644), stated that the Grand Orient desired to absorb the Rite of Memphis

"and so wipe out what it considered an anomaly and a disgrace to the Craft." In consequence of the repeated public claims made by the officials of the Antient and Primitive Rite that Thevenot was a member of the Rite, possessing high rank, he wrote on August 22, 1873 (see *The Freemason*, November 1, 1873):

I declare that I do not take and never have taken part, either directly or indirectly, in the self-styled Antient and Primitive Rite of Masonry, either as a Founder or Director of the Rite, lately imported into England and which I bitterly deplore. I affirm that the mention of my name as a member and as possessing the 95° of this pretended Masonic Rite is an imposture which I publish to the Masons of all countries, against which I protest and which I declare a falsehood. This mention has been made unknown to me and without any participation on my part.

As a matter of fact, all doubt as to the Masonic illegality of the Antient and Primitive Rite had been settled on April 12 and 13, 1871, when a Concordat was arrived at between the Ancient and Accepted Rite (known generally as the Rose Croix) for England, Wales, the Dominions and Dependencies of the British Crown; the Grand Lodge of Mark Master Masons of England and Wales and the Colonies and Dependencies of the British Crown; and the Great Priory of the United Religious and Military Orders of the Temple of England and Wales and the Dependencies thereof, by which any member of any of those three bodies becoming or continuing a member of the Antient and Primitive Rite was, *ipso facto*, excluded from any or all of those bodies. It does not, however, appear that this Concordat was widely known, and no publicity was given to it in the Masonic press of that day.

Notwithstanding this decree, in 1872 a Charter was granted to John Yarker for a Sovereign Grand Body for Great Britain and Ireland, which was formally inaugurated at Freemasons' Hall, Great Queen Street, W.C., by Harry J. Seymour, Grand Master General of the United States and Yarker was installed as Grand Master General of Great Britain and Ireland. The officers appointed were Michael Caspari, Chancellor-General; Samuel Petty Leather, Treasurer-General; Charles Scott, Inspector-General; P. J. Graham, Keeper of the Golden Book; and A. D. Loewenstark, Secretary-General. Guiseppe Garibaldi, described as the premier Mason of Italy and Harry J. Seymour were elected honorary members. Yarker had previously, on August 24, 1871, been invested by Benjamin D. Hyam, under patent from H. J. Seymour, with powers to receive members until such time as a Sovereign Sanctuary should be erected; and Charters or Dispensations were granted for Chapters in London, Manchester, Havant and Dublin. On the foundation of the Sovereign Grand Body a Chapter was warranted for Burnley and a Dispensation granted for Aberdeenshire. It should be stated that, in 1865, the ninety-six Degrees of the Antient and Primitive Rite had been reduced to thirty-three, but permission was given to Chapters, Senates and Councils "to work such other Side Degrees as they may desire, if an accord with the old system." (See letter from John Yarker in *The Freemason*, December 11, 1880.) The Rite in England has been

defunct for many years, although as recently as 1900 there were Chapters working in Liverpool and the Isle of Man, and a periodical was issued entitled the *Zuzimuth*, which was the successor of the *Kneph*, edited by John Yarker.

The Strict Observance

Of all the wonderful perversions of Freemasonry which owe their origin to the fervid imaginings of Brethren of the eighteenth century, none can compare in point of interest with the system of the Strict Observance. For twenty years from its birth it either lay dormant, or made only infinitesimal progress; during the next twenty years it pervaded all continental Europe to the almost entire exclusion of every other system; within the next ten it had practically ceased to exist; yet a faint survival could more recently be traced in France. The whole system was based upon the fiction that, at the time of the destruction of the Templars, a certain number of Knights took refuge in Scotland and there preserved the existence of the Order. The sequence of Grand Masters was presumed never to have been broken and a list of these rulers in regular succession was known to the initiates; but the identity of the actual Grand Master was always kept—during his lifetime—a secret from every one except his immediate confidants, hence the term, Unknown Superiors. In order to ensure their perfect security these Knights are said to have joined the Guilds of Masons in Scotland and thus to have given rise to the Fraternity of Freemasons. At the time of the origin of the Strict Observance system, the period was assumed to have arrived when it would be advantageous boldly to proclaim the continued existence of the Ancient Order of the Temple and to endeavour to reinstate it in its former possessions, organization and privileges. Their hitherto restricted numbers were to be increased (in gratitude for past events) from the ranks of the Freemasons only and, at the proper period, the Grand Master was to make himself known. All this was supremely ridiculous, but it was firmly believed in by von Hund and his contemporaries, whose suspicions all pointed, at first, to the Young Pretender as the veritable Grand Master. There can be no doubt that these general outlines had been instilled into von Hund's mind, but the Ritual and the plan of operations were quite unknown to him; therefore, in the absence of instructions from his Superiors, had to be perfected by himself and colleagues. The persistency with which so many forms of the High Grades have been ascribed to the political tendencies and conspiracies of the Jacobites, together with a comparison of dates and the confessions of von Hund himself, might almost justify the belief that, during his stay in Paris, *circa* 1742, he was made acquainted with an ill-defined and half-formed scheme of the Stuarts for recruiting men and money, their political intentions being carefully concealed from him; that this scheme was dropped after the crushing defeat of Culloden in 1746; and that, consequently, when von Hund set about reviving the Templars in earnest in 1751, he was left to his own devices. This will account for the fact that, although he certainly received his first instructions from Lord Kilmarnock and other partisans of the Stuarts, no trace of Jacobite intrigues ever

blended with the teachings of the Strict Observance: and, as a passing remark, it may be observed, that von Hund was not the kind of man to lend himself as a tool to any party. Von Hund may, therefore, be described as the wet-nurse of the system; but he was not its parent and those who accuse him of wilful imposition, have done a grievous injustice to the memory of a generous, impulsive, honest, warm-hearted, enthusiastic — but withal, pomp-loving and somewhat weak-minded man. His sincerity seems to be beyond question and fairly to merit the sympathy of his contemporaries in the state of embarrassment and uncertainty to which he was so often reduced, by the absence, at important crises, of any directions from the Unknown Superiors to whom he looked for instruction. Bearing this in mind, it can be understood why he so easily fell a prey to every new impostor, as he never could be certain that the latest arrival was not really an emissary from his chief.

Von Hund was not, however, quite the first link in the chain. His forerunner in Germany was *C. G.* Marschall von Bieberstein, whose identity still remains slightly a matter of doubt, but Keller, Findel, Nettlebladt and others have with an inexcusable want of circumspection confused him with *H. W.* Marschall, appointed Provincial Grand Master for Upper Saxony by Lord Darnley in 1737. He was a contemporary and relative but not identical. Von Hund always referred to him as his predecessor in the office of Provincial Grand Master of the VIIth Province (of Germany, between the Elbe and the Oder) and states he was directed in Paris to place himself in communication with him and receive his instructions; he died about 1750. Marschall does not appear to have done much towards preparing the way; but two Lodges existed in the first years of the forties, one at Naumburg and the other at Dresden, both of which conferred chivalric titles upon their members even upon the apprentices, these being first recorded instances of the usage. The Lodge in Dresden existed from 1738 and is supposed to have owed its existence to Marschall; the Lodge of the Three Hammers in Naumburg is known to have been constituted by him in 1749; its members afterwards took a prominent part in the institution of the new Rite.

Karl Gotthelf, Baron von Hund and Alten-Grotkau, was born September 1, 1722, lost his father when nine years old, was educated *circa* 1738 at the University of Leipzig and subsequently visited Strasburg and Paris. In 1742 he was present in Frankfort, as an attaché in the suite of the Ambassador of the Elector of Saxony, on the occasion of the coronation of the Emperor Charles VII. According to his friend, von Springseisen, he there received the three Degrees of Freemasonry on March 20, 1742, in the Union Lodge. Kloss has shown, however, that the Union Lodge did not initiate von Hund; but that, as there are some signs of a former, probably unchartered Lodge, having existed in Frankfort as late as April 21, 1742, he was possibly either made there or by some of the numerous Masons attending the coronation. From Frankfort he returned to Paris and of his doings there his *Diary* bears witness that on February 20, 1743, he consecrated a new Lodge as Master and, on August 28, served as Senior Warden in a Lodge at Versailles. At

the Altenberg Convent of 1764 he declared that "an unknown Bro., the Knight of the Red Feather, in the presence of Lord Kilmarnock [Grand Master of Scotland 1742–3. Beheaded for high treason August 18, 1746], received him into the Order of the Temple and that Lord Clifford officiated as Prior on the occasion; also that he was subsequently introduced as a distinguished Brother of the Order to Charles Edward Stuart, the Young Pretender." He appears to have wavered as to the identity of the Grand Master; sometimes inclining towards Lord Kilmarnock, but more often towards Charles Edward. He further stated that "they gave him a Patent signed 'George' and directed him to apply for further instructions to Marschall, the Provincial Grand Master of the VIIth Province, whose successor he was to consider himself. But on application Marschall declared he had burnt all papers except the list of the sequence of Grand Masters and the *Red Book* or *Matricula* of the Order."

According to this *Red Book*, the VIIth Province, or Germany between the Elbe and the Oder, was to be divided into four Sub-Priories, which were further to be split up (as directed) into some twenty Prefectories, these again into smaller subdivisions—in reality, Lodges. The Provincial Grand Master was to appoint four Grand Commanderies and the heads of these and of the four Sub-Priories were to form the Chapter. In due course of time every Province of the Order had its *Red Book* as soon as it became properly constituted.

Von Hund's actions, so far as they are known, certainly bear out his story, for, upon his return to his own estates in 1743, he made Marschall's acquaintance, but delayed taking any important steps; nor was it till 1750 *circa*, on Marschall's death, that he assumed the position and authority of Provincial Grand Master. He then conferred with the Naumburg Lodge, more especially with those of the Brethren who were supposed to be in Marschall's confidence; he has, himself, stated that, failing advices from his Superiors, he determined to carry out the restoration of the Templars as best he could. He and Schmidt and von Tanner of the Naumburg Lodge are presumed to have arranged the Rituals and all other matters. In or about 1751, von Hund erected a Lodge and a Provincial Chapter on his estate at Unwurde; and, in 1753, issued a new Warrant to the Lodge at Naumburg. It was in this Lodge that the first financial scheme was worked out, for without funds it was of course impossible to restore the Order of the Temple. On it was probably based the second scheme of 1755. Von Hund also began at this time to make a few Knights of the Order, each of whom assumed a descriptive Latin title, but the number was increased very slowly. Europe was divided as in old times—according to the *Red Book*—into nine Provinces: I, Arragon; II, Auvergne; III, Occitania; IV, Leon; V, Burgundy; VI, Britain; VII, Elbe and Oder; VIII, Rhine; IX, Archipelago. These Provinces were to be revived as opportunity offered of gaining over the various Lodges to the cause and a special dress or uniform resembling that of the Old Templars was adopted. In the first or Entered Apprentice Degree, an oath of implicit and unquestioning obedience to the superiors was exacted, hence the title of STRICT OBSERVANCE. The 5° was the Novitiate, the

6° and last the actual Knighthood. The Master of a Lodge—who was in all cases to be a Knight—was appointed by the Chapter, not elected by the members. Only noblemen were eligible for the Knighthood; others might, however, be accepted as *Socii*. In after years, especially in such towns as Hamburg, rich merchants were received into the body of Knights on paying exorbitant fees. The seven years' war—1756–63—prevented, however, any considerable progress. The contending parties more than once committed great havoc on Hund's property; he himself was often obliged to fly, owing to his sympathy with Austria. The consequence was, that in 1763—so it is maintained—no more than thirty Knights had been elected and the scheme devised, as is perhaps possible, by the partisans of the Stuarts twenty years previously, but almost immediately afterwards given up by them (if indeed it was ever more than half conceived), had made no substantial progress. Perhaps it would have died out altogether had not Hund's hand been forced in a most remarkable manner by Johnson.

Who Johnson was will probably never be ascertained, but there is no doubt he was a consummate rogue and an unmitigated vagabond. He is described as of almost repulsive demeanour and of no education, but gifted with boundless impudence and low cunning. Professedly an Englishman, he was nevertheless unable to speak what he alleged to be his mother tongue, while it is stated that his name was either Becker or Leucht. It is surmised that in reality he had been valet to one Johnson, a recipient of some high Templar Degrees, whom he robbed of his Masonic papers and whose name he usurped. Various circumstances give an air of probability to this conjecture. It is also stated, with more or less possibility of truth, that he had been previously concerned as a principal in certain alchemical frauds, for which he had undergone imprisonment. He must have had some slight knowledge of von Hund's projects and, as shown by the correspondence which has been preserved, he artfully contrived to learn more from the Provincial Grand Master himself.

It will be remembered that in 1762 Rosa established in Jena a Clermont Chapter; that these Chapters all practised Templar Degrees and were thus more than half prepared to accept Hund's reform as soon as it might be communicated to them. In September 1763, Johnson suddenly appeared at Jena, where he resided till May 1764. Obtaining a footing in the Jena Chapter, he declared himself the emissary of the Order of the Temple, deputed by the Sovereign Chapter in Scotland to organize the Order in Germany. His chief lever wherewith he moved the mass of Brethren was a thinly disguised pretension of being able to impart the true secret of Freemasonry, viz. the preparation of the philosopher's stone. The Jena Chapter went over to him with one accord and, on November 6, received at his hands a new Warrant, the old one being burned by the Servitor in open Chapter amidst the blare of trumpets and horns. Rosa was summoned before him, examined and declared an ignorant cheat and was so taken aback that he was fain to confess the soft impeachment. The Berlin Chapter was required to submit to the new order of things and, refusing, was formally erased, whilst all Chapters, including Hund's,

were kept well posted up in these occurrences by circular. Meanwhile Johnson was learning more and more through Hund's letters, who, devoutly believing in Unknown Superiors, was inclined to credit Johnson's account of his mission. Every hint which fell from Hund was immediately utilized by Johnson to blind and deceive those around him. At length, on January 3, 1764, Hund proposed a conference with Johnson, recognizing his position as special envoy; these admissions were immediately printed and sent to all the Lodges and Chapters of Germany—January 20—in order to strengthen Johnson's position. Thus, by degrees, the imposture gained strength and plausibility and Deputies arrived at Jena from numerous Chapters and Lodges to receive new instructions and constitutions. Their old Warrants were either burnt or forwarded to von Hund and the Deputies themselves were made Novices or dubbed Knights according to Johnson's pleasure. A regular discipline was maintained, the Knights were summoned by trumpet call at unearthly hours, knightly sentinels were placed at Johnson's door and he was accompanied by a bodyguard of Knights Templar. Let it not be forgotten that these Knights were all gentlemen of ancient and honourable lineage. Surely such another triumph of brazen-faced impudence had never been witnessed!

At last, when Johnson thought that he was firmly established in the saddle, he issued a summons to a congress at Altenberg for the beginning of May, announced to the Knights that von Hund was their future Superior and employed the interval in raising large sums of money from his dupes. He journeyed to Altenberg surrounded by a numerous company of Knights and, on May 26, 1764, von Hund appeared there. At first all went well; Hund made due submission and was confirmed in his post; and Johnson doubtless hoped with Hund's help to continue the deception. Hund, at his orders, knighted all his nominees and Johnson handed them over to the Provincial Grand Master as his future subjects. But Hund was no charlatan, neither was he a fool and, in course of time, his conversation with Johnson's dupes opened his eyes. He then boldly attacked him and exposed the whole fraud. Johnson swore and denied, but Hund persisted and, in the end, Johnson fled. He was pursued and arrested in Alsleben on February 24, 1765, but was never brought to public trial, being, doubtless through the influence of his former victims, confined in the Wartburg on April 18. There, in the room formerly occupied by Luther, he was detained in durance vile at the expense of the Order and died on May 13, 1775. The matter was hushed up, the papers and other matters relating to his arrest and examination were never published and, unless they are some day brought to light, it is improbable that the mystery of his identity will ever be revealed.

It was only natural that, after this experience, the Brethren should have been somewhat suspicious of von Hund's own authority, in spite of his acknowledged probity and position. Hund, however, candidly confided to them the history of his admission into the Order (as above related) and showed several of the Brethren the *Red Book* and other documents, when the majority of those present at the Convent (or Congress) resolved to acknowledge his authority and receive new instruction

from him. From that moment the movement spread till it almost annihilated English Freemasonry in Germany and threw out branches of the Strict Observance in Russia, Holland, France, Italy and Switzerland. A large majority of the princes of Germany, from time to time, swore fealty to the Order, the Unknown Superiors and the Provincial Grand Master, von Hund, signing the act of unquestioning obedience. The chief convert at the Altenberg Convent was J. C. Schubart (1734–87)—during the seven years' war in the British, i.e. Hanoverian, service. In 1763 he was made Deputy Master of the Grand Mother-Lodge of the Three Globes, succeeding Rosa and erecting the last of the Clermont Chapters. He was knighted by von Hund and made *delegatus* to all Lodges of the Lax Observance. For five years he was indefatigable in his exertions, traversing the whole Continent in the interests of the Order, which, however, some slight misunderstanding caused him to leave in 1768 and, from that time until his death, he devoted himself to scientific agriculture. Through him, Zinnendorff and the whole of the Lodges appendant to the Three Globes were won over.

Hamburg, with its English Provincial Grand Lodge, also Denmark, gave in their adhesion in 1765. It was again Schubart who, in 1766, worked out a new financial scheme whilst on a visit to Hund at Unwurde and, to his persuasions, the Order owed a most influential convert, Bode, of whom more hereafter. On November 16, 1766, Zinnendorff resigned all further participation in the Strict Observance in order to introduce into Berlin the Swedish system, afterwards developed into the Grand National Lodge. From its very first institution this Rite proved a thorn in the side of the Strict Observance and, very rapidly, it grew to be a potent rival. On the other hand, the members of the Order were beginning to be anxious for something more definite than von Hund had yet offered. To be dubbed a Knight and to pay heavy fees was all very well; to receive high-sounding titles was something better; to be a real Knight Templar was no doubt glorious—but what was it all to lead to? If the Superiors still refused to make themselves known, at least they might impart some of that occult knowledge which the eighteenth century believed so firmly was formerly in the possession of the Order of the Temple; and which, doubtless, had descended as a heritage to the unknown Grand Master and his colleagues. Von Hund was himself by no means satisfied; the financial scheme was not a success; money was scarce; and the whole expenses of the Provincial Chapter at Unwurde fell upon his private purse. He complained in a letter that he could not continue for ever keeping open house and laying covers daily for twenty emissaries, officials, etc. As for mystic lore, he probably believed in it himself, but nothing had been revealed to him and he was too honest to substitute any invention of his own. He must have been waiting for a sign from his Superiors with as much impatience as any of his disciples. Thus, in 1767, the ground was well prepared for the appearance of the Clerics and their Rite, the leaders of which strove to obtain the control of the Strict Observance. Of what this Rite consisted no one exactly knows, as the inventors only allowed a very select few to peruse the Rituals and it was not practised, because the leaders never

quite succeeded in their intentions. On February 17, 1767, some Masons, chief amongst whom may be mentioned von Vegesack, von Bohnen and Starck, founded at Wismar the Lodge of the Three Lions; and attached thereto a Scots Lodge, Gustavus of the Golden Hammer. Shortly afterwards they added a hitherto unknown body, a Clerical Chapter. To these Brethren we are indebted for the historical fiction that the Knights Templar were divided into military and sacerdotal members; that the latter possessed all the secrets and mystic learning of the Order; and that they had preserved a continuous existence down to the eighteenth century. Starck claimed to be the emissary of these Clerical Templars, asserted their and his superiority over the secular Knights and offered, on his claims being acknowledged, to impart their valuable secrets to von Hund and his disciples. Starck (1741–1816) was a student of Göttingen, a very learned man, an oriental linguist of great attainments and had held scientific appointments in St. Petersburg, Paris, Wismar and elsewhere. Starck and Hund entered into a mutual correspondence, the latter evidently believing that in the former he had at last found the right clue and, being still more convinced of the truth of this supposition from the report furnished to him by his ambassador von Raven, who had easily fallen a dupe to Starck's charlatanry. Starck pretended that the secrets had been conveyed by Natter from Florence to St. Petersburg, were preserved there in a Lodge of which he was a member and, as the price of his assistance, claimed that his Lodge should be independent of and superior to the Strict Observance Lodges and hold from the Provincial Grand Master only. As a result the three Clerics swore fealty to Hund and were knighted by him. Baron von Prangen was sent to Wismar in 1768 to arrange all subsequent matters, was made a Cleric, sending home enthusiastic reports. Then Starck wished to journey to St. Petersburg to complete his instructions and, in April 1768, asked for 200 thalers from the Provincial Funds for the purpose. Hund refused because the treasury was bare, while Prangen's mission had already cost him 500 thalers without any result. Starck answered with such insolence that, from that moment, all communications were broken off and he left for St. Petersburg. Hund's first ambassador then became the mainspring of the movement in Germany and erected a Clerical Priory in Wismar towards the end of 1771—Ritual, patent, etc., being sent to him from St. Petersburg by Starck. On his side Starck erected Templar bodies (secular) in St. Petersburg, which acknowledged Hund as their Provincial Grand Master. At last Starck came back and, on February 29, 1772, von Hund was formally summoned to accept or reject an alliance with the Clerics. But the Provincial Grand Master was no longer in a position to decide such important matters for himself. The Brethren had to be consulted through the Provincial Council and, as many other matters were pressing for a solution at the same time, a general Convent was summoned to meet at Kohlo. Prominent among these other subjects were the widely spread dissatisfaction with the financial scheme, the refusal of many Districts to fulfil its terms and the necessity of some more perfect governing body than the very informal Provincial Chapter at Unwurde. But, during the period sketched, some highly influential personages

had cast in their lot with the upholders of the Strict Observance. First of all, may be mentioned Ferdinand, Duke of Brunswick, the victor at Minden, who was born in 1721 and died in 1792. During a part of the seven years' war, he was appointed General of the allied forces and, in 1760, the Grand Lodge of England voted £50 to the Masons in the army under his command. He was initiated on December 21, 1740, in the Lodge of the Three Globes and, in 1770, was appointed English Provincial Grand Master for the Duchy of Brunswick. In January 1771, however, he forsook English Freemasonry and was admitted into the Strict Observance.

Karl, Duke, afterwards Grand Duke, of Mecklenburg-Strelitz (born 1741; died 1816), until his accession Governor of Hanover and a Lieutenant-General in the British service, was also admitted to the Knighthood in 1767. Karl, Prince of Courland, joined the Order in 1772. Many other princes had already joined, but space forbids reference to them. No fewer than twelve were actually regnant in 1774.

In the Convent at Kohlo (June 4 to 24, 1772) the whole system was rearranged. The seats and limits of the various Prefectories were settled; the financial plan (Schubart's) replaced by other arrangements; the representation of the different bodies in the capitular government organized and Dresden chosen as its seat; von Hund's Provincial Chapter at Unwurde abolished; and *inter alia*, the following appointments made: Duke Ferdinand to be *Magnus Superior Ordinis* and Grand Master of all the Scots Lodges of the system; Prince Karl of Courland to be *Superior Ordinis* and Protector in Saxony; Duke Karl of Mecklenburg, *Superior Ordinis* and Protector in Mecklenburg and Hanover; Prince Frederick August of Brunswick (nephew of Duke Ferdinand), *Superior Ordinis* and Protector in Prussia. The basis of the system was the usual Lodges, with their various Grand or Mother-Lodges; above these stood the Scots Lodges, all united under the Grand Master Ferdinand. As these returned the greater part of the members to the Grand Chapter at Dresden, the President of which was Ferdinand himself, that Prince virtually became the Prime Minister of the whole system, von Hund, as Provincial Grand Master, thenceforth assuming more the rôle of a constitutional monarch. A Concordat was then arrived at with the Clerics. Their Chapter at Wismar was recognized, but future Chapters were to be regarded as emanating from the authority of von Hund only, not from that of the Grand Chapter. The Clerics were to institute their own government; to be taken into council at elections of future Provincial Grand Masters; to elect their own Prior, with the sanction of the Provincial Grand Master; they were not to be judged by the Temporal Knights; they were to have no vote in financial matters, only a consultative voice and to be free from all imposts and taxes; the Grand Prior to have a seat in the Grand Chapter at Dresden and his signature was to be attached to all future Warrants of Constitution, etc. In return, the Knights previously made were acknowledged as such, but with the proviso that whenever they came to a Clerical Chapter they were to obtain the sacerdotal investiture and no future Knights were to be made without priestly assistance; the

Clerics also promised to make their knowledge useful to the Order and so on. But, unfortunately for the equity of this compact, the Clerics were, as events afterwards proved, most chary of extending their circle of members and only dropped very vague and delusive hints respecting their peculiar secrets, so that the Order benefited very little by the arrangement. Von Hund, as a last act of the Congress, was requested to legitimate himself, doing so in the same manner as previously. He also showed to a deputation of the Knights his Patent as Provincial Grand Master. It has been vaguely stated that about the year 1751 the Brothers Schmidt brought this from England. It was written in a peculiar cypher, which has not been solved to this day, but the deputation expressed themselves quite satisfied and the Convent broke up.

About the time of the Kohlo Convent and, shortly afterwards, four of the supposed nine Provinces of the Order were constituted and organized. The first to lead the way was the VIIIth Province—South Germany and Italy. It was divided into two great Priories and elected von Hund as Provincial Grand Master. Chapters were erected in Vienna, Munich, Stuttgart, Meiningen and Turin. After von Hund's death they elected, in 1777, Count Bernez in Turin as Provincial Grand Master and erected further Chapters in Naples and Padua. The chief instrument in organizing the three French Provinces was the Baron von Weiler (born 1726; died 1775). He professed to have been received into the Order of the Temple by Lord Raleigh, at Rome, in 1743 or the following year; became personally acquainted with von Hund in 1769; was rectified by him, that is, received anew, with proper formalities, into the Strict Observance system; employed in various delicate negotiations; finally appointed by the Provincial Grand Master *Commissarius et Visitator specialis*. He was a man of means and made it his sole object in life to spread the Strict Observance. In his official capacity he went to France, where he visited the Lodges working Templar Degrees, some of which were veiled under the name of Knights of the Dragon. Weiler consented to leave these Rites unchanged, to consider them equivalent to the Strict Observance Degrees and superadded Hund's newest and highest Degree, *Equus professus*. The result was that, in 1772, the Vth Province—Burgundy—was organized. This included Burgundy, Switzerland, Alsace, Lorraine, Artois, Flanders, Brabant, Luxemburg and a part of Zeeland. Strasburg was the seat of government and the French Brethren chose von Hund as their Provincial Grand Master. The Grand Prior and real director was Baron Landberg, Postmaster-General, Master of the Lodge Candour in Strasburg. After 1773 the Prince of Hohenzollern-Hechingen became Protector of the Province and, on April 8, 1777, Baron von Durckheim was elected Provincial Grand Master.

In 1774 the IInd Province—Albernia (Auvergne)—was constituted also by von Weiler. This included Provence, Dauphiné, Auvergne, Piedmont, Beaujolais, Bourbonnais, Nivernais, Berri, Touraine, Blaisois, Anjou, Vendome, Orleans, Maine, Normandy, Picardy, Isle de France and Champaign. The seat of government should have been Paris but, as no Chapter existed in that city, the

Directory was transferred to Lyons. Baron von Hund was elected Provincial Grand Master and the directing Grand Prior was De Royer, Lieutenant of Police.

The same year von Weiler organized the IIIrd Province—Occitania—the chief seat of which was at Bordeaux. Here again von Hund was elected Provincial Grand Master, so that he was now the nominal head of five Provinces, viz. VII, Germany; VIII, South Germany; V, Burgundy; II, Auvergne; III, Occitania. By slightly anticipating, the history of the French Provinces may here be closed. For many reasons their open existence might have led to trouble. The unconcealed claim to revive the Order of the Temple was not without political danger in the land of its former persecution; their dependence upon a foreign potentate, Ferdinand of Brunswick, could not be viewed with equanimity by the State, nor their obedience to a foreign Jurisdiction by the Grand Orient; they, therefore, entitled themselves simply Scots Directories and, after 1775, only gave the Templar Degrees historically, that is, explained without conferring them. In 1776 they further managed to form a compact with the Grand Orient, which flattered the *amour propre* of the latter without increasing materially its power over their Lodges. In 1778 a Congress of these three Provinces was held at Lyons, usually denominated the *Convent des Gaules*, at which it was decided, out of consideration for their French fellow-subjects, to drop the name of Templars altogether, to alter the Ritual and its whole significance and, in future, to make the last Degree a purely moral one under the title of Beneficent Knights of the Holy City. During the Revolution the Order disappeared for a time, but revived in the early years of last century as the *système rectifié*. In 1808 and 1809 Burgundy and Auvergne elected the Grand Master of the Grand Orient, Prince Cambacères, as their Provincial Grand Master; and, on June 2, 1811, the Concordat of 1776 with the Grand Orient was renewed. During the succeeding twelve or fifteen years the Rite died out almost entirely in France.

But these French Provinces had been organized on von Hund's responsibility and, without the co-operation, nay, rather, in spite of the hesitation of the Dresden Directory. A feeling of uncertainty with regard to the legality of von Hund's authority was also abroad and strong symptoms of dissatisfaction were evoked by the failure of the Clerics to confer the great benefits they had promised. A Convent was therefore held at Brunswick in 1775, which met on May 23, lasting till July 6. Hund went through the old proceedings relative to his Warrant of Authority. Pressed to declare the name of the Knight of the Red Feather, he affirmed, with tears in his eyes, that he had sworn on his sword and his honour not to divulge it. He further volunteered the information that, as the Stuarts had evidently for some time ceased to exert their power as head of the Order, or to take any interest in it, it would not be inadvisable to elect a new Grand Master. The Clerics persisted that the Order was more indebted to them than it believed, refused to be hurried and the new Provinces were formally admitted. The Directory was moved to Brunswick to suit the convenience of Ferdinand, its president; and officers were appointed to assist him. This really amounted to an autocracy of five Brethren, because it was obviously impossible continually to summon the delegates from the end of Europe.

The Convent dissolved with a general feeling of dissatisfaction and with an evident desire to probe the Templar descent, the Grand Mastership of the Duke of Albany (Charles Edward, the Young Pretender) and other matters to the bottom. This very determination paved the way for a fresh impostor—Gugumos—who was, perhaps, even more audacious than Johnson. The Brunswick Directory deputed von Wächter to search out the truth. Wächter was born in 1746, practised the law at Stuttgart, held several court appointments in Saxe-Meiningen and Gotha, in 1779 was ennobled by the King of Denmark on the recommendation of the Landgrave Karl of Hesse-Cassel and, at the time of the Revolution, was Ambassador at Paris. On June 10, 1810, he was punished at Paris for dishonourable proceedings, degraded at Copenhagen and deprived of the Danebrog Order. After this he disappears from view. According to one account he died in England; whilst another informs us that his death occurred at Stuttgart in 1825. Initiated—in all probability—during his university career at Tübingen, he joined the Strict Observance at Frankfort in 1774 and was present as a deputy from Stuttgart at the Brunswick Convent in 1775. He was at first a devoted believer in Gugumos, the new false prophet, but, in later years, became one of his most energetic adversaries. Subsequently he was Chancellor of the VIIIth Province and, on his return from Italy in 1778, became a leading light of the New or Gold Rosicrucians—his chief pupils in alchemy being, according to his own statements, which have every air of probability, Ferdinand of Brunswick, Landgrave Karl of Hesse-Cassel and the Crown Prince, afterwards King Frederick William II of Prussia. He formally resigned the Strict Observance at the Wilhelmsbad Convent in 1782.

The Princes George and Ludwig of Hesse-Darmstadt had also determined to make strict and extended inquiries on their own account and undertook a long journey for that purpose. In France they made the acquaintance of Gugumos, who accompanied them to Italy and became a companion in their researches.

Of this adventurer's early life very little can be ascertained beyond what is disclosed by his own statement—about the very worst authority to which appeal could be made. It is, however, almost demonstrable that he was not made a Mason until after 1773 and it is known that, in 1746, he was in the service of the Margrave of Baden. He appeared at the Brunswick Convent, where he dropped mysterious hints of special knowledge and awoke the curiosity of von Raven and von Wächter, both predisposed to alchemical studies. He immediately left for France and travelled to Italy with the young princes, where he met von Weiler and where, according to Prince George, his demeanour curiously changed and he became most preoccupied and mysterious: he also appeared suddenly to have become possessed of a well-lined purse, although formerly of very narrow means. He gradually disclosed to his intimates that the Strict Observance was an illusion; that the members were a branch only of the old Order, that the founders had been taught the symbols merely—not the full knowledge; that the real head of the fully instructed branch lived at Cyprus as Patriarch of the Greek Church; that he, himself, was an important member of the body; and that its special knowledge comprised

all the long-sought-for secrets of the alchemists. The Rituals, clothing, jewels, etc., of the Strict Observance were incorrect and must be reformed; he was willing to instruct the Brethren and to admit a few into the higher class; while he would endeavour to obtain the permission of the Master of the Temple to disclose the secrets to those worthy of that confidence. The two princes and Wächter were initiated by him into the new Rite.

On his return to Germany he issued an invitation on April 19, 1776, to a Convent at Wiesbaden. The Prince of Nassau-Usingen, himself a member of the Strict Observance, gave his consent to the meeting because he foresaw no harm and was not unwilling that his subjects should profit by the influx of strangers. A great deal of preliminary cross-examination of Gugumos was previously carried on by correspondence and his letters are masterpieces of impudent self-assertion. Eventually the conference was formally inhibited by Ferdinand, but, privately, he deputed Schwartz to attend on his behalf. The Convent opened on August 15, 1776, and, among others, there were present the Prince of Nassau, sovereign of the country; the Duke of Gotha; the Landgraves Ludwig and George and Wächter—the three last being already supporters of Gugumos—Bischoffswerfer, Hymnen, Wöllner, Raven, Ropert, Gemmingen, all subsequently shining lights of the later or Gold Rosicrucians; and von Lestwitz, who, in 1764, had been appointed English Provincial Grand Master of Brunswick, but joined the Strict Observance before organizing his Provincial Grand Lodge. With so many members tending towards the practice of the occult sciences it is not to be wondered at that Gugumos, for some time, had things his own way. He produced a wonderful patent of authority and made a long and obscure speech. The Duke of Gotha was soon surfeited and retired; many of the others submitted to be rectified, i.e. re-initiated, paying dearly for their jewels and clothing—the jewels ultimately proved to be of pinchbeck; and others, although inclined to believe, had doubts, and insisted on an immediate trial of Gugumos's skill. Among these Rosskampf of Heilbronn deserves special mention. Gugumos at last declared that if the Brethren would build the necessary *Adytum sacrum* he would, meanwhile, travel to Cyprus and fetch the essential altars and sacred implements and, on that understanding, the Convent broke up on September 4, 1776. Gugumos retired to Frankfort, where, in spite of his philosopher's stone, he was unable to pay the hotel bill; and, meanwhile, his servant was closely interrogated by Rosskampf, who induced him to reveal the whole truth, swear an affidavit naming the very student who had prepared Gugumos's papers and the armour-smith who had manufactured his harness. Gugumos fled for a time to Holland, where he is said to have taken part in the Bavarian war of succession; and, in 1780, published a circular stating that he had been deceived by false teachers (it is supposed he was persuaded to take this step by the Rosicrucians); and died at Munich in 1818 as Colonel on the Bavarian general staff.

On October 28, 1776, von Hund died after an illness of twelve days at Meiningen. His estate, which had suffered largely during the seven years' war,

had been still further reduced by his personal sacrifices for the welfare of the Order. This fact alone should suffice to bid one to pause, before stamping him as a charlatan and knave.

After his death a period of confusion ensued. According to the *Statutes* in that case made and provided, certain high dignitaries in the Order should have ruled pending the appointment of a new Master, but their great distance from each other's residences made this difficult. Duke Ferdinand and his council, on their side, appear to have thought that the moment had arrived when they could gather up all the reins into their own hands. Even respecting von Hund's official papers quarrels arose. These, Ferdinand wished to place in the Brunswick archives unopened, but others insisted on searching them in order to find some trace of the veritable Grand Master of the Order. This was done, but no sign of his existence was discovered, except that von Hund evidently believed Charles Edward Stuart to be the man. In 1777 von Wächter sought him out in Italy, when the Prince, to his dismay, declared he not only was not Grand Master and knew nothing about it, but that he was not even a Freemason. At this moment of suspense the brother of the King of Sweden presented himself as a candidate for von Hund's office. The proposal at first held out many advantages. A Swedish Freemason, von Plommenfeldt, had visited Ferdinand at Brunswick in 1776 and made the acquaintance of the chiefs of the Strict Observance. Sweden, then as now, worked a peculiar system of its own, based upon the Templar descent theory and a branch of it had been introduced into Germany by Zinnendorff, constituting the most formidable, indeed almost the only rival of the Strict Observance. Mutual explanations were, of course, exchanged; Plommenfeldt assured the Germans that, not only were the Swedes aware of and in communication with the veritable Grand Master, but, also, that in their Higher Degrees they preserved the true long-sought-for mysteries of the Order. Through Plommenfeldt the Directory hoped to make arrangements of a profitable character with Sweden and to benefit at the expense of their rivals of the Grand National Lodge. But, whilst these negotiations were in progress, von Hund died and the Duke of Sudermania, Karl, brother of Gustavus III of Sweden, seized the opportunity of acquiring control over the German Brethren and offered to accept the vacant office. He was already Grand Master of the Grand Lodge of Sweden and it appears probable that political motives were not unconnected with the proposal. Indeed, the Landgrave Karl of Hesse-Cassel did not scruple to oppose his candidature on those very grounds. Although, therefore, many Brethren anticipated great results from the proposal, others advanced very strong arguments against it and the Brunswick Directory acted entirely on its own responsibility in the subsequent stages of the proceedings. The Directory agreed to further the Duke's candidature, provided Karl would cancel the Warrant formerly granted to Zinnendorff and thus render illegal the Grand National Lodge of Berlin.

However, the Grand Lodge of Sweden declared—April 28 and July 29, 1777—that it had never constituted Lodges out of the kingdom nor granted Zinnendorff

a Patent, therefore, if he possessed such an authority, it was of no value. A meeting of Deputies was then arranged to take place at Hamburg: Sweden appointed Count Oxenstierna and von Plommenfeldt; the Directory deputed General Major von Rhetz and Count Marschall; Schwartz attending on behalf of Prince Ferdinand.

The Hamburg Conference lasted from July 4 to 16, 1777, the Deputies exchanged Rituals of the two systems, arranged a *modus vivendi* and the Swedes produced the Grand Lodge decree of April 28, 1777.

On July 26 the Directory informed the Order in general by a circular of the upshot of the negotiations. The information was by no means well received in all quarters and a state of mutual recrimination followed. After the Swedish Deputies had paid a visit to Berlin, the Chapter there convoked a Convent—though, of course, not empowered to do so of its own authority—which was held at Leipzig October 16 to 22, 1777. Only twelve Chapters attended and all, with the exception of that of Dresden, agreed to ratify the Hamburg resolutions and work for Karl's election.

At last a circular appeared on January 15, 1778, from the Vicars-general and the Directory, summoning a Convent of the Order.

This met at Wolfenbüttel, the country residence of Ferdinand, on July 15, 1778, but was not formally opened by him till the 28th, and closed on August 27. The proceedings at Leipzig were legalized; the statute forbidding the appointment of a prince of a reigning family to the office of Provincial Grand Master was suspended; the Duke of Sudermania was elected; the Act of Union confirmed; and the ratification on the part of Sweden was to be forwarded before October 1. The Act conferring protection on the Clerics was allowed to lapse, because they were desirous of withdrawing from the system. In all these years this branch had made no progress, had established no more Chapters and had fulfilled none of its promises. The Clerics, Starck, von Raven and others, thus disappear from the scene and little more is known of them. In Darmstadt they still possessed a Chapter in 1792, of which the Landgrave Christian was Prior; but it must have died out shortly afterwards. In fact the Clerics, in spite of the noise they made in the world, never had any real consistency. But this Convent also marked the turning-point of the whole system, for the Chapters in Silesia and Berlin, i.e. all the Lodges under the Grand Lodge of the Three Globes, declared their intention of retiring from the Strict Observance and, in future, of working only the Craft and the Scots Degrees, still acknowledging, however, Duke Ferdinand as their Scots Grand Master; his nephew being at that time their Craft Grand Master. Another heavy blow was the solemn protest of the Danish Lodges against the election; those bodies having the most to fear from the political influence of Sweden. Other Chapters also protested on one ground or another and, even in Sweden, the action of their own Deputies was not fully ratified; the Act of Union especially being objected to and another one proposed to be substituted. This led to another meeting at Brunswick, August 24 to December 9, 1779, at which only Deputies were present and not all who were entitled to attend a Convent. The meeting is, therefore,

known by the name of Brunswick Diet. After interminable wrangles the Act of Union was replaced by a pact of amity and reciprocity; the Danish Lodges exempted from subservience to the Provincial Grand Master; the Duke of Sudermania finally elected and installed by proxy; and the Landgrave Karl of Hesse elected as his coadjutor and eventual successor. In spite of all this, the end of the Strict Observance was approaching. Its most enthusiastic supporters commenced to be wearied of its uselessness; the grand secrets had not yet been revealed; the Grand Master persisted in preserving his incognito; the members asked, did he exist? were they Templars? etc. Sweden had not helped them as expected. The Rosicrucians were seducing their Lodges on one side; Bode, on the other, was scenting Jesuit intrigues in every phase of Freemasonry. Wächter came back rich from Italy and stated that the German Fraternity knew nothing, but that he had approached the true light; even the Duke of Sudermania was disappointed because he found he could not rule the German Fraternity like his own Swedes.

On September 19, 1780, Ferdinand issued a summons for a new Convent, proposing the following questions for deliberation: Is the Order only conventionally, or is it actually derived from some older Society, if so, which? Are there really Unknown Superiors in existence, if so, who are they? What are the aims and purpose of the Order? Can the restoration of the Order of the Temple be considered as such? How may the ritual and ceremonies be best arranged? Does the Order conceal any scientific knowledge? etc., etc. The crushing effects of such a blow delivered at such hands may easily be understood. The Duke of Sudermania, on February 20, 1781, issued a decree forbidding this Congress: he had not even been consulted on the project—and, on April 20, 1781, he resigned his office. Ferdinand issued several other circulars preparatory to the Convent, which was more than once postponed. However, on July 16, 1782, it was, at length, opened at Wilhelmsbad and lasted till September 1 following.

Several princes were present at this Convent—thirty-five Deputies in all—and each of the five restored Provinces of the Order was represented. The IXth Province—Sweden—was not and, in fact, was looked upon as non-existent. Besides the actual members, emissaries from various contemporary systems introduced themselves. Some were merely heard as visitors; others claimed a voice in their capacity as Knights Templar. Thus the Eclectic Union of Frankfort, then springing into existence, appeared in the person of Ditfurth; the Illuminati in that of Knigge; the Rosicrucians in the Delegates of the Berlin Scots Grand Lodge; and the Zinnendorff system in the Deputies from Austria. The results of the Conference were a complete revolution. It was resolved and declared that the Freemasons were not the successors of the Templars, although connected with them; the playing at Knights Templar was to be discontinued and a merely historical instruction substituted; the Rituals were to be amended and the last Degree was to be called Knights of Beneficence—in fact, the French System and Rite—established at the Convent des Gaules, 1778—was adopted, but the Lodges were not to be forced to work the Higher Degrees in opposition to their own wishes. Ferdinand was

elected Grand Master General of the allied Lodges. The Rite was reformed in ritual and ceremonial and consisted of the three Degrees of the Craft, together with those of Scots Master, Novice and Knight. The order of the Provinces was changed and became as follows: I, Lower Germany; II, Auvergne; III, Occitania; IV, Italy and Greece; V, Burgundy; VI, Upper Germany; VII, Austrian possessions; VIII and IX were reserved for Russia and Sweden should they care to join. The Directory was removed to Weimar, because the reigning Duke of Brunswick was not a Mason, which might, perhaps, place the archives in danger.

The upshot of the whole affair was, that the system practically ceased to exist. The Grand Lodge of the Three Globes announced its intention of working the three English Grades (of course with a superstructure of hermeticism); many other Lodges returned in practice to English Masonry; Italy, in great part, followed suit; the newly established Eclectic Union gained in strength; the Zinnendorff system seduced numbers of Lodges; and, eventually, only the three French Provinces and the Lodges in Denmark remained true to the new arrangement. Even Prince Karl of Hesse-Cassel failed to assume (in Ferdinand's lifetime) the position of Provincial Grand Master of the Ist Province, which belonged to him as coadjutor of the Duke of Sudermania on the resignation of the latter. On January 30, 1784, the Three Globes system formally declared its independence and, on December 31, notice was given of the re-establishment in Hamburg of the former English Provincial Grand Lodge and the consequent refusal of all Lodges in that Constitution to work anything else in future but English Craft Masonry. The Strict Observance was moribund; Ferdinand gradually withdrew himself more and more from its direction; soon there was nothing left to direct; and, on July 3, 1792, the Prince died. His rich Masonic library and collections and the entire archives of the Ist (formerly VIIth) Province, came into the possession of the Landgrave Karl of Hesse in Schleswig. They are now in the Grand Lodge of Denmark at Copenhagen. According to a Cabinet decree of the King of Denmark, November 2, 1792, Karl became Grand Master of all Danish Lodges and no others were recognized in the kingdom. There the System and Rite established at Wilhelmsbad preserved a footing, but only in the first three Degrees and in the Scots Degree, as the others gradually fell into disuse. Karl still considered himself Provincial Grand Master of Germany and, in that capacity, founded Lodges at Frankfort and Mayence, which, however, were not recognized by the other Lodges in those cities and became the source of much bitterness. Karl died in 1836 and the Crown Prince of Denmark became Protector. The Rite was not changed, so that, in a mutilated form—the very name of Strict Observance or Knight Templar being almost forgotten—it may be said to have existed till 1855; but it would be more correct to say that it had been gradually supplanted by pure English Freemasonry, with an additional Scots Degree. In 1855, however, the Protector, King Frederick VII, ordered the Swedish Rite to be adopted. Thus perished the last lingering trace of this wonderful system—the French Directories, to all intents and purposes, having long since gradually disappeared. For nearly a generation the history of the Strict Observance

is also that of Freemasonry over a great part of the continent of Europe and fewer details would have left a very blurred image of the subject.

The term *Observata Lata*—variously translated *Laxe Observanz*, *Observance Relachée* and *Lax Observance*—was used by the disciples of von Hund, to distinguish the other systems of Masonry from their own. Thus, the members of the English and Zinnendorff systems were regarded as of the Lax, those of the Templar (their own) as of the Strict Observance. Many writers, however, have fallen into the unaccountable error of calling the Lax Observance a schism established at Vienna in 1767—evidently confounding it with the Spiritual Branch of the Templars, or Clerical Chapter (*Clerici Ordinis Templarii*), founded by Starck in that year.

Authorities consulted: C. C. F. W. von Nettlebladt, *Gesch. Freim. Systeme*, pp. 231–489—*Allgemeines Handbuch der F.*, s.v. Albernia, Burgundia, Braunschweig, Bordeaux, Convente, Conferenzen, Gugumos, Hund, Johnson, Klerikalisches system, Kleriker, Mecklenburg-Strelitz, Matrikel, C. G. von Marschall, A. D. Graf von Marschall, Naumburg, Oekonomischer Plan, Occitania, Oxenstierna, Provinzen des Tempelordens, Prangen, Patent, Plommenfeldt, E. W. von Raven, A. W. von Rhetz, Sachsen, Schubart, K. J. Schmidt, E. J. G. Schmidt, Systeme, Schwartz, Schweden, Baron von Tanner, Tempelherren, Wismar, Weiler, Wächter, etc.; J. Georg B. F. Kloss, *Annalen der Loge zur Einigkeit*, Frankfort, 1842, pp. 4, 5; Dr. G. Kloss, *Gesch. der Freim. in Frankreich*, vol. i, p. 507; *Latomia*, vol. xxi, p. 116 *et seq.*; W. Keller, *Gesch. der Freim.*, pp. 119–82, 210, 211; W. Keller, *Geschichte des Eklektischen Freimaurerbundes*, Giessen, 1857, pp. 60–2, 64–6, 78–87; Findel, *Gesch. der Freim.*, pp. 389–92, 401–18, 458–61; Thory, *Acta Latomorum*, vol. i, pp. 62, 71, 82, 84, 90, 94, 103, 117, 122, 123, 141, 145, 146, 152, 191; Dr. Karl Paul, *Annalen des Eklektischen Freimaurerbundes*, Frankfort, 1883, pp. 2–25; O'Etzel, *Geschichte der Grossen National-Mutter-Loge*, Berlin, 1875, pp. 46–80; Mackey, Woodford and Mackenzie, s.v. Hund, Starck.

The Swedenborg Rite

According to Ragon, Emanuel Swedenborg, in 1721, established a Theosophic Rite of Elected Cohens or Priests at Stockholm, consisting of seven Degrees, the last being Kadosh Templar, or Holy Man. The first four Degrees are said to have been symbolical of the First Temple, and ceremonially represented man's creation, disobedience, punishment, and pain of body and spirit; while the remaining three Degrees were symbolical of the Second Temple, and taught how man by a new holy and exemplary life might be restored to his primitive dignity. Samuel Beswick, an English Freemason, amplified these statements in a volume he published, entitled *Swedenborg and Phremasonry*, in which he stated that Swedenborg, in 1707, when attending the University of Lund, was initiated into Freemasonry at Lunden, Sweden, taking the Chapter Degrees in the Scottish Rite and affiliating with the Stockholm Chapter on his return home. He then goes on to say:

From the time of his initiation and receiving the other Degrees of the Order, the records of the Masonic Lodges in Sweden show that Swedenborg was a constant visitor to the Chapters of Lunden, Stockholm, Strasslund and Christianstadt, his visits to these Lodges having been traced through a period of about 30 years, up to 1740.

Some ten years after Swedenborg's initiation into Freemasonry, the character of the Order in England underwent a change, Operative Masonry being superseded by Speculative Masonry, while members of other trades and also of the professions, began to join it and, gradually, it began to assume the spirit and form it now possesses. Knowing that Swedenborg was intimate with King Charles XII, the Brethren in England solicited him to urge upon that monarch the desirability of a similar change in the Order in Sweden. Swedenborg accepted the mission and was successful in establishing Lodges and Encampments [i.e. Knight Templar Preceptories] in Sweden, under the sanction of royal authority but, being only temporary and without charters and the meetings being dependent upon the convenience of the chiefs, it fell into disuse after the death of Charles, whose life was suddenly terminated by a shot while conducting, in person, a siege under the walls of Frederickshall in the year 1718.

It is a very pretty story but, unhappily, there is no proof for any of the statements made by Samuel Beswick. Swedenborg was born at Stockholm on January 29, 1688, his father then occupying the position of Chaplain of the Horse Guards, becoming Court Chaplain shortly afterwards. In 1692 the father was appointed Professor in the University of Upsala and was promoted to the office of Dean of the University in 1694 and, in 1702, became Bishop of Skara, which appointment he held for thirty-three years. Before Emanuel Swedenborg's favourite sister, Anna, had completed her seventeenth year (she was sixteen months older than Emanuel) she married Dr. (afterwards Bishop) Eric Benzelius, Librarian to the University of Upsala. "It was about this time," writes G. Trobridge, "that he [Emanuel] entered upon his college course, and the probability is, though direct evidence is wanting, that he resided with her until he left the University in 1709."

Moreover, there is conclusive proof that Freemasonry was not introduced into Sweden until after 1731, at the earliest date; that it was forbidden throughout that country on pain of death in 1738; that there are no further traces of it, and then only faint, until 1740; and that it was not placed on a firm footing until 1752.

One other statement by Samuel Beswick must be quoted. In another part of his book he says:

On December 27, 1737, when the Brethren were assembled at the Festival of St. John, in the Rue de Deux Ecus, Paris, several arrests were made and some of the officers were imprisoned. Among the arrested was Swedenborg, who had been invited to be present. But, being only a visitor and a foreigner, he was released and admonished. He was at once placed under police surveillance, which gave him so much annoyance that, on March 12, 1738, he deemed it prudent to quit Paris.

This story is correct, save for the Swedenborg part. He was in Paris from September 3, 1736, to March 12, 1738, and he has left a very detailed account of his travels and visit; but he nowhere speaks of any Masonic acquaintances, nor does he mention having been arrested or placed under police surveillance. Dr. Tafel, the eminent Swedenborgian historian, points out that in Swedenborg's own private papers and manuscripts there is not a single reference to Freemasonry, nor any note whatever about his having visited any Masonic Lodge in any of the places mentioned by Beswick.

What, then, is the authority for the erroneous statements? This information is supplied by Dr. Tafel, in vol. iii of his *Documents Concerning Swedenborg*, in the following passage:

In the archives of the Chapter in Christiansand, there is an old book of records containing the Minutes of a Convention, or Lodge, held in Wittshöfle, June 5, 1787. King Gustavus III and his brother, Duke Charles of Sodermanland [Charles XIII], were present and the latter presided at the Lodge. Many Brethren from the southern part of Sweden, from Stockholm, Pomerania, Griefswalde and Stralsmund were present. The names of the officers that presided at the meeting are also given. Among other things, the minutes said that the first Brother of the Watch, Lieut.-Col. and Knight Hatzar Wedemar, upon this occasion, delivered a lecture on Masonry, which was listened to by all with great attention and interest. In this lecture he mentioned the writings of Assessor Emanuel Swedenborg and spoke of his career as a Freemason; that he visited Charles XII in Altenstadt, in order to have the high Order of Masonry introduced into Sweden; that Wedemar himself had visited the Lodge in Sweden, which Swedenborg joined at the beginning of the year 1706, and that the signature of his name is in the register of the Lodge. The minutes state further that the King and the Duke were both aware of the fact that Swedenborg had been a member of the Order and the same was also known to the other Brethren who were present. The Lodge which Swedenborg joined, and which bears his name, is No. 6, London. In the German work, called *Latomia*, which appeared in Leipzig, in the Department of Nice, there is an article relating all the particulars of Swedenborg's reception into the Order.

There never was a Lodge on the English register that bore the name of Swedenborg. If Lund or Lunden, in Sweden, is meant, there is no record that Swedenborg was ever a student at that University. All his biographers, including William White and Trobridge, the two principal authorities, agree that he was educated at the University of Upsala, where, in 1709, he graduated as Doctor of Philosophy, at the age of twenty-one years; and the Latin Dissertation, which he wrote for that degree, was printed and dedicated to his father in words of warm affection.

Another writer who has taken a line similar to Beswick is Reghellini di Schio, and, probably, the real explanation of the matter is to be found in the statement of Dr. A. Kahl, Dean of Lund, who writes:

The agreement between the dogmas of Freemasonry and the New Jerusalem has, no doubt, led Reghellini di Schio to the idea that Swedenborg was one of the

most celebrated reformers among the Masons and had himself founded a Lodge of nine Degrees. The assertion, however, which is made in Reghellini's work, entitled *La Maçonnerie considerée comme le résultat des religious égyptienne, juive et chrétienne* lacks a historical basis. Swedenborg did not found, but some of his friends and disciples, Chastenier and Pernetz, have founded Masonic Lodges. And one result attained by their efforts is that within the ranks of Freemasonry they have attracted the ideas of men to the doctrine of the New Jerusalem, so that these doctrines have really exerted an influence upon the progress and development of the Order in Sweden as well as in other countries.

In the opinion of the late Dr. Carr, who made a special study of the various Rites (see *The Freemason*, October 3, 1925), the Swedenborgian Rite was founded by the Marquis de Thome, in 1783, as a modification of the Illuminati of Avignon, established in Avignon, in 1760, by Pernetti, the Benedictine monk and Gabrinea, a Polish nobleman, who was a Freemason. This was largely based as to Rites and ceremonies on Swedenborg's teachings.

A point, worthy of consideration, is whether the Swedenborg Rite, as originally devised, was wholly the work of the Marquis of Thome, or whether it is not possible that some part was undertaken by Gustavus III, who, at the period of the revival and organization of Freemasonry, held, as monarch, the office of Vicarius Salomonis; his brother, the Duke of Sudermania, being Grand Master. Gustavus, unhappily, owing in a great measure to the absence of good home influences in his early days, fell a ready prey to charlatans and swindlers, such as Björnram, a disciple of Cagliostro; Haledin, another follower of Cagliostro, who had been sentenced to death for high treason, but who obtained ready audience of Gustavus, because he explained mesmerism in the light of the Swedenborgian philosophy; Ulfenklow —astrologer, chiromancer, geomancer, hydromancer, and spiritist; Palmstrich, "the true Theosophist by the grace of God" and alchemist, who lived in the perpetual hope of discovering the philosopher's stone; and Nordenskjöld, who persuaded the king to fit up a laboratory near Drottningholm for the making of gold. These and many other details are to be found in the histories of that period, particularly in Nisbet Bain's *Gustavus III and His Times*.

Practically all the authorities agree that the main features of the Rite are founded upon the doctrine of Correspondences, as revealed through Swedenborg's writings. Concerning the ritual, T. B. Whytehead, the well-known Masonic writer, wrote in *The Freemason* of March 5, 1881:

> I have no knowledge of the Rite itself, other than that of having had the Rituals furnished to me some years ago, on payment of a guinea registration fee to a Lodge of the Order at Sheffield. The Rituals, I may add, are the veriest twaddle and the guinea was the worst spent money I ever disbursed.

The Rite was introduced into England in 1876, a Charter for the Supreme Grand Lodge and Temple for Great Britain and Ireland being granted by Col. W. J. B. McLeod and others of the Supreme Grand Lodge and Temple of the

Dominion of Canada. The Lodge was declared and proclaimed at Freemasons' Hall, Manchester, on January 13, 1877 (see *The Freemason*, February 10, 1877), when John Yarker was appointed and installed as Grand Master; Kenneth R. H. Mackenzie, Grand Secretary; and Dr. Wynn Westcott was appointed Grand Senior Deacon. The Grand Lodge started with three subordinate Lodges, respectively at Manchester, Bristol and Baildon, but by August of the same year the number had increased to eight. The Rite, however, had but a short existence in England.

According to Beswick, the first Lodge in America was organized in February 1859, in the old Kane Lodge-room on Broadway, New York. It consisted, he says, of six Degrees, the first three corresponding to the first three of Craft Masonry and followed by: 4, Enlightened Freemason, or Green Brother; 5, Sublime Freemason, or Blue Brother; and 6, Perfect Freemason, or Red Brother. He also states that all the higher officers of the Lodge were Swedenborgians, although the Order was thrown open to all Masons of merit, without regard to their religious belief. Yarker, in *Arcane Schools*, p. 490, gave the credit for the introduction (he calls it "revival") of the Rite in the United States and Canada to Beswick himself. It may be added that the authorities of the Swedenborg Society disclaim any knowledge of or connexion with the Rite.

The Rite of Memphis

The following are the authorities consulted: Mackey, s.v. Memphis; Mackenzie, s.v. Mizraim; Woodford, s.v. Memphis [from the pen of John Yarker, who should be the best authority. His statements with regard to the foundation of the Rite in 1814 and the participation therein of Grand Master Marconis, senior, cannot be accepted unquestioned. It seems impossible to pass over the testimony of Rebold, who was an actor in some of the occurrences related, also personally acquainted with Marconis, junior—even trying in 1852 to obtain the recognition of the Rite by the Grand Orient of France. To the objection that Marconis protested against Rebold's version and promised a refutation, did he ever attempt to keep his promise? if so, where can the refutation be consulted?]; *Allgemeines Handbuch der Freimaurerei*, s.v. Memphis, Marconis de Nègre, etc.; Em. Rebold, *Histoire des Trois Grandes Loges*, Paris, 1864, pp. 411 *et seq.* and pp. 592 *et seq.*; A. G. Jouast, *Histoire du Grand Orient de France*, Rennes and Paris, 1865, pp. 464 *et seq.*; J. How, *Freemasons' Manual*, 1881, pp. 359, 360, *Sketch of the History of the Ancient and Primitive Rite*, *passim*.

Jacques Etienne Marconis was initiated in the Rite of Misraim at Paris April 21, 1833, being then twenty-seven years of age; he was expelled therefrom June 27, 1833. Removing to Lyons, he founded in 1836 a Lodge of this same Rite, Benevolence, under the name of Le Nègre, a nickname which had been conferred on his father on account of his dark complexion. Concealing his identity under this pseudonym, he was advanced to the 66th Degree of Misraim; but being ultimately discovered, was once more expelled May 27, 1838. There is, however,

no reason (says Rebold) to assume that the cause of these exclusions reflects upon his moral character.

He then applied himself to fabricate the Rite of Memphis and, as that of Misraim counted 90 Degrees, he resolved to give his 95, which number was afterwards increased to 97, if we include the office of Grand Hierophant, which he appropriated to himself. This title, however, he declared had been held by his father—Gabriel Matheu Marconis (de Nègre)—whom he claimed to have succeeded—one of the items of the legendary history which he constructed at this time to endow the Rite with a slight flavour of antiquity. His first efforts to establish the Rite in Belgium were fruitless but, in 1838, he founded a Lodge at Paris, Disciples of Memphis; a Grand Lodge Osiris, in 1839; a Chapter Philadelphians; and a Lodge, Sages of Heliopolis. In 1839 he published the *Statutes* and founded two Lodges at Brussels. On the persistent demands of his rivals of Misraim the police closed his Lodges May 17, 1840. In 1848, the political situation being more favourable, he set himself once more to work and, in 1849, founded and revived three Lodges, a Council and a Chapter, in Paris; but the Belgian Lodges could not be galvanized into life. He removed to London in 1850 and, after much trouble, succeeded in founding a Lodge in 1851, naming F. J. Berjeau as Grand Master for Great Britain. In 1851—December 23—the French police once more forced him to close his Lodges. In consequence, the seat of government was transferred to London in 1853, many celebrated French refugees joining the Rite for a time; among others Louis Blanc. The membership, however, deteriorating in quality, Berjeau dissolved the association and Marconis thought it prudent to decline responsibility for its past acts. In 1850 and 1854 a Chapter and a Council had been established in New York. In 1852 Marconis induced Rebold to attempt to persuade the French Grand Orient to recognize the Rite, but the negotiations failed. In 1860 Marconis proceeded to New York to supervise matters there and, on July 14, established a Grand Lodge at Troy, in the State of New York, under the style of Disciples of Memphis. So far Rebold, but according to How, J. F. Marconis, Grand Hierophant, inaugurated the Rite in person, at New York, in 1857 and, afterwards, in 1862, chartered it as a Sovereign Sanctuary, by which body a Charter was granted on January 3, 1872, for another Sovereign Sanctuary in and for the British Islands, whose officers were duly installed October 8 in the same year. The Degrees of the Rite, we learn from the *Kneph* (the official organ) were nominally and temporarily reduced from 95 Degrees to 33 Ceremonies, by omitting the rest of those conferred only in name. Rebold tells us, that some members of the Lodge, established at London in 1851, formed themselves into an independent Grand Lodge of the Rite—the Grand Lodge of Philadelphians—also that the members were refused recognition as Masons by the Grand Lodge of England October 24, 1859. In 1862 Marshal Magnan, Grand Master of France, issued a circular to all Masons—dissenters from Grand Orient. Marconis, on the part of one of his dormant Lodges, demanded recognition and affiliation; it was granted December 30, 1862, from which date his Symbolic

Lodges formed part of the Grand Orient and the whole system was supposed to come under the supervision of that Grand Body. As, however, the Grand Orient never made any arrangements for granting Warrants for Chapters, Councils, etc., of this Rite, it became practically extinct from that day, although some few Lodges professed to adhere to the system till, in 1868, the last two remaining Lodges gave up the pretence and frankly embraced the French Rite. The Rite, under the designation of Ancient and Primitive, was till recently worked, though feebly, in America, Rumania, Italy and Egypt; according to an official statement, repeated in every number of the *Kneph* (now defunct)—" France [having] abandoned the Rite and the Hierophant, J. E. Marconis, 33–97°, having died in 1868, Egypt took full possession. The Craft Grand Lodge, our Ancient and Primitive Rite and the Ancient and Accepted Rite, executed a Tripartite Treaty to render mutual aid and restored the Sovereign Grand Mystic Temple—Imperial Council General 96°, presided over by a Grand Hierophant, 97°." But to judge from the *Kneph*, the various nationalities did not appear to work together very harmoniously. In that publication John Yarker was described as Most Illustrious Grand Master-General, 33–96° and, in 1875, the Sovereign Sanctuary of which he was the head, sanctioned the communication of the Degrees of Misraim to members of the Rite of Memphis, the former having no separate governing body in this country.

The Rite of Misraim

As regards the institution of this Rite, there is some difference of opinion among the authorities, the principal of which are the following: *Allgemeines Handbuch der Freimaurerei*, s.v. Bédarride, Bégue-Clavel, Joly, Misraim; Mackey and Mackenzie's *Encyclopædias*; Kenning's *Encyclopædia*, s.v. Misraim; G. Kloss, *Geschichte der Freimaurerei in Frankreich*, vol. ii, pp. 32–38, 53–55, 150–54; Rebold, *Histoire des trois Grandes Loges*, pp. 573 *et seq.*; Clavel, *Histoire Pittoresque de la Francmaçonnerie*, 1843, p. 214. The discrepancies, however, extend over only a few years and there is virtual unanimity in dating its introduction into France at about the year 1814. Some attribute it to Bédarride; others maintain he was merely the chief propagator. The exact date of origin being of minor importance, it will be sufficient if we follow the account of Bégue-Clavel, himself a member as early as 1810 of the 89°.

In 1805 a Grand Orient was founded at Milan and, shortly afterwards, a Supreme Council of the Ancient and Accepted Rite. A certain Lechangeur was admitted to the so-called High Degrees, but being refused any share in the control of the highest, in revenge manufactured the Rite of Misraim, a system of 90 Degrees, of which he, of course, became the head. Three Brothers Bédarride of Avignon, the home of Hermeticism, were amongst others admitted by him or his substitutes. Michel Bédarride on December 3, 1810, received the 73° and, on June 25, 1811, the 77°. Marc Bédarride the 77° on January 3, 1810. Lechangeur would not give them the 90°, but a rival camp had already been formed under a certain Polacq

at Venice, who conferred the 90° on Michel September 1, 1812. Lechangeur dying, appointed as his successor Theodore Gerber of Milan, who gave Michel a Warrant of Propaganda October 12, 1812. Joseph Bédarride now joined his two brothers and the scene was transferred to Paris in 1813, where several members were enlisted. Here they found rivals in Garcia and Decollet, who had arrived some time previously. The Bédarrides, however, gained the protection of Count Muraire and conferred the Degrees (honorary) on a great many members of the Ancient and Accepted Rite. By these means they crushed their rivals. Fernig, one of the chief men of the Ancient and Accepted Rite, received the 90° in 1818; Thory, of the Grand Orient, the Supreme Council 33° and the Scots Philosophic Rite, in 1815; Count de Cazes, Minister of Police and Duke Bernhard of Saxe-Weimar, in 1817. In the list of 1821–1822 we find the Duke of Sussex, Grand Master of England, the Duke of Leinster and the Duke of Atholl.

In 1816 the Grand Lodge of the Rainbow was founded in Paris and, as a fresh convert, Ragon, founder of the Parisian Lodge Trinosophes, a celebrated Masonic author, may be mentioned. Joly and Bégue-Clavel, equally celebrated as authors, had been enlisted much earlier. Morrison of Greenfield was also for a time a member. It is unnecessary to follow the history of this Rite in detail. From the very first, all the money went into the pockets of the three brothers and accounts were never rendered, because they declared that the receipts were not sufficient to pay the interest on the original outlay. At the time of Marc Bédarride's death in 1846 this debt was supposed, according to his statement, to have swollen with compound interest to 131,793 francs; but no deductions had apparently ever been made for fees received. Of course the brothers were continually at strife with their disciples. In 1816 Joly headed a rival Grand Body of the Rite and tried vainly to induce the Grand Orient to acknowledge and incorporate it. De Grasse-Tilly, however, the head of the Ancient and Accepted Rite and others supported the Bédarrides, who ultimately vanquished Joly's party. Lodges were established in Holland, but suppressed by Prince Frederick, Grand Master of the Netherlands. In France, however, they succeeded in establishing quite a number of Lodges. In 1820, 1821 and 1822 the three brothers travelled all over Europe to introduce their Rite—they had meanwhile become bankrupt and this commerce constituted their whole source of income—establishing a dozen and more Lodges in France and Switzerland, besides innumerable Councils. In 1822, for having inadvertently contravened an unimportant police regulation, they were, at the instance of the Grand Orient, refused permission to assemble and the Rite became dormant throughout France. After the Revolution of 1830 the brothers Marc and Michel obtained leave to reopen their Lodges; but although they succeeded in their efforts, there was then little life in the system. The greater part of the prominent Masons—some few of whom have been mentioned—had long previously retired from the Rite; most of them had only had the certificate of the 90° conferred on them without ever assisting at a meeting of the members; and the character of the brothers Bédarride was, by this time, tolerably well known. At length

Michel, the last surviving brother, feeling his end approaching, appointed Dr. Hayère as his successor on January 24, 1856 and bequeathed to him the claim against the Rite, by this time reduced to 77,000 francs, on condition of his paying his debts. Hayère on March 29, 1856, cancelled the bond in favour of the association, which, on its part, paid off Bédarride's debts, amounting to some 5,000 francs. Relieved of this incubus and under the honourable rule of its new Grand Master, the Rite once more lifted up its head; the quality of its members improved; and, although not wielding much influence, became an independent body in France and a rival of the Grand Orient and of the Supreme Council 33°. It also obtained a more or less precarious footing in some other countries.

Emperors of the East and West

It is perhaps not a matter of great importance whether this system was merely a development of the Chapter of Clermont or a totally distinct organization. The Chapter of Clermont was founded in 1754. In 1755, the Grand Lodge of France admitted the superiority of the Supplementary Degrees—owing, it may be supposed, to the influence exercised in that body by the Chapter members. In 1756 the Knights of the East arose. In 1758, we first hear of the Emperors, whereas the Clermont Chapter is no longer mentioned. The probability is—it must be remembered that in the absence of contemporary documents early French Masonic history can be carried no higher—that the Chapter of Clermont composed of the higher classes, ruled the Grand Lodge; that in 1756 the plebeian Knights were erected as a counterpoise, outbidding the Chapter in the number of Degrees, but rejecting the Templar connexion; that, in 1758, the Chapter added further Degrees and developed into the Council of the Emperors of the East and West, Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Surveillants and Officers of the Grand Sovereign Lodge of St. John of Jerusalem. Their system also took the title of Heredom of Perfection. The very name of Emperors looks like an attempt to outbid the Knights and East and West like an improvement on East only. In 1762 the Knights formed an improved Council, comprising many officers of Grand Lodge and appear to have ousted the Emperors from the supreme power. The Emperors, although not possessing so many of the elective officers of Grand Lodge, yet numbered among themselves some of the highest of those nominated by the Grand Master, the Count de Clermont; for instance, Chaillon de Jonville, the Grand Master's Substitute General; and Lacorne, his Substitute Particular. In consequence of this defeat Lacorne appears to have formed a dissenting Grand Lodge, with which the Emperors sided. It lasted, however, only a few months. A reconciliation was effected under Jonville and Lacorne disappears from the scene. In 1765 the elections in Grand Lodge favoured the Emperors. Quarrels arose and the most demonstrative—apparently on both sides—were expelled in 1766, about the same time as the Grand Lodge sought to put an end to all bickering and strife by a decree of August 14, 1766, forbidding

its Lodges to practise the Chapter Degrees. The Emperors, thus left in possession of the field, managed to get this decree annulled on October 2, 1766 and then proposed a fusion of their Council with the Grand Lodge. All efforts in that direction were, however, rendered void by the compulsory closing of Grand Lodge in February 1767. Meanwhile, if we are to believe copies produced by De Grasse-Tilly some fifty years later—the originals have never been seen—the Sovereign Council of Paris united, in 1762, with their own offspring, the Sovereign Council of Princes of the Royal Secret at B——, to formulate in that city the *Grand Constitutions* of the system, or Rite of Perfection, or Heredom, or of Emperors of the East and West, for all these names refer to the same association. According to these *Statutes* the Rite was built up of 25 Degrees in 7 classes: the first class comprised Freemasonry; the second, 5 additional Degrees; in the fourth class, 13°, we find Knight of the Royal Arch; in the fifth class, 15°, Knight of the East; 17°, Knight of East and West; 18°, Sovereign Prince Rose Croix; and the 25° and last of the seventh class was the Sovereign Prince of the Royal Secret. The other Degrees may here be omitted. These *Constitutions* are still acknowledged by the Ancient and Accepted Rite 33° as the groundwork of their present system.

The account of the above quarrels is given on the authority of Kloss who has devoted astonishing patience to the elucidation of the matter. It would be more satisfactory if the name of Brest-de-la-Chaussée was not found as a member of both organizations and that of Daubertin among the expelled Brethren; Daubantin, probably identical with him, being one of the principal members of the Emperors. Again, Labady was also one of the expelled, yet he is afterwards found working for the Emperors. It is certain, however, that the Emperors retained sufficient influence, in 1766, to propose a fusion in the October sitting of Grand Lodge and that the Knights from that time lose their importance as a body.

In 1772 the Grand Lodge having resumed work under the supreme authority of the Duc de Chartres, at the same time Grand Master of the Emperors, a commission was given to four members of the Council, among them Labady, their Grand Secretary, to propose again a fusion of the two systems in the next general meeting of Grand Lodge, which fusion was finally effected on August 9, 1772. But about this time two Grand Bodies were formed in France out of the members of the Grand Lodge, viz. the Grand Orient and the Grand Lodge. The latter maintained that it was the original authority. The Emperors sided with it and, as far as can be ascertained, worked their Supplementary Degrees under its authority. The last heard of the Emperors consists of some circulars issued in 1780 inveighing against all Degrees not included in their own system. They had, meanwhile, changed their title to Sovereign Council Mother-Lodge of Excellent Masons, formerly called Scottish Mother-Lodge of the French Grand Globe. The French Revolution, no doubt, put an end to them, as it practically did to the Grand Lodge itself, of which they formed part—they were, however, soon succeeded by their Americanized offspring, the Ancient and Accepted Rite 33°.

Knights of the East

The only real attempt to arrive at the true facts concerning this, one of the earliest systems of "improved" Masonry, has been made by Dr. Kloss. Thory, Mackey and Woodford have almost entirely overlooked the separate existence of these Knights—"Sovereign Princes of Masonry"; either confusing them with certain special Degrees of other systems, or treating them as an offshoot of the Emperors of the East and West. Even the usually diffuse *Handbuch* is excessively meagre in the information which it supplies. Yet if Kloss's extensive and minute researches are to be given their just weight, it is to the rivalry between the Knights and the Emperors that must be attributed the sorrowful picture of discord presented by the Grand Lodge of France, 1760-80.

In 1755 the Grand Lodge of France admitted the superiority of and the privileges claimed for, the so-called Scots Masons. It may not be far wrong in ascribing this concession to the influence in Grand Lodge of the members of the Chapter of Clermont, established the previous year, 1754. From all that is known of this Chapter, it was probably composed only of the high nobility, courtiers, military officers and the élite of the professions. Under these circumstances one might expect to find a rival association formed by the middle classes and less highly placed officials. In 1756 such an association was instituted, calling itself Knights of the East, Princes and Sovereigns of Masonry. At first its separate subdivisions were termed colleges, taking their title from their president; the chief college being that of Valois at Paris. Who this Valois was is still undiscovered; but it appears almost certain, from the few names that have survived, that the membership of the Knights was recruited in great part from the lower middle class. Titled members, such as the Baron Tschoudy, may be met with, but are exceptions. Article 2 of its *Statutes* provides that the high position of Sovereign shall be held for a year by each Brother in turn. Article 7. In like manner as the Scottish Masters are the Grand Superiors of the Masonic Order, so are the Knights of the East, the born princes of the complete order. Article 8. A travelling Knight of the East may, where no Lodge exists, dispense the light of the first six Degrees to a Master Mason. From this it may be concluded that there were at least seven Degrees beyond the Master's; or, at least, ten in all, thus improving on the Chapter de Clermont by three Degrees.

In 1762 a quarrel arose in the College Valois, which finally led to its deposition from the position of ruling body and to the establishment of a Sovereign Council of the Knights of the East. Pirlet, a Parisian tailor, was, apparently, the prime mover of this revolution. The following Officers of the Grand Lodge of France were members of this council: the Grand Keeper of the Seal, Brest de la Chaussée; the President; one of the Grand Wardens; the Grand Orator; the Secretary General; and the Grand Secretary. Kloss produces other reasons for believing that this date marks the decline in Grand Lodge of the influence of the aristocratic Emperors, established 1758 and the rise of that of the middle-class Knights. In

1764, Pirlet had already deserted the new Council to become a leading member of the rival Emperors. In 1766, however, the Knights would appear to have been once more beaten by the Emperors, when many of their members were expelled. The Council revenged itself by issuing a circular to all Lodges, conjuring them to cease working Templar Degrees. The Emperors were probably a continuation of the Chapter of Clermont and certainly did work Templar Degrees. The Knights evidently did not. In 1767 the quarrels of the two parties reached a climax and, in the same year, the government issued an edict dissolving the Grand Lodge altogether. From that date the Knights, as a body, cease to wield any great influence though many of their members play important parts at a later period.

The Illuminati

The secret society of the Illuminati of Bavaria is connected with the Masonic Brotherhood by the feeblest thread imaginable. Nevertheless some space must be devoted to the consideration of its history, because its suppression entailed the extinction of Freemasonry throughout Bavaria and a great part of Southern Germany, a blow from which, after the lapse of a century, the Fraternity had not recovered.

Professor Adam Weishaupt was born at the university town of Ingolstadt in Bavaria, February 6, 1748. He attended the schools there, which were directed by the Jesuits—expelled in 1773—but instead of becoming their disciple acquired a bitter hatred of the Order and of its aims. In 1772 and 1775 he was appointed to important chairs in the university in place of his former teachers and this fact, together with his well-known disapproval of their doctrines, earned him the implacable enmity of the followers of Loyola, to whose intrigues he was incessantly exposed. He then conceived the idea of combating his foes with their own weapons and forming a society of young men, enthusiastic in the cause of humanity, who should gradually be trained to work as one man to one end—the destruction of evil and the enhancement of good in this world. Unfortunately he had unconsciously imbibed that pernicious doctrine that the end justifies the means—erroneously ascribed to the Jesuits—and his whole plan reveals the effects of that teaching. His disciples were gradually to be prepared for the great work and those who were deemed fit to be admitted. Each novice knew none of his companions, only his immediate teacher. After the proper schooling he was advanced a step and learned to know others, till he himself became a teacher. Throughout the whole system a course of espionage prevailed,—each member reported on the others to his immediate superior, who reported again higher up; oral and written confession to one's superior was inculcated; and, finally, all the threads converged in Weishaupt's own hands. He subsequently confessed that he had determined to use the weapons of his enemies, but which he meant to employ for good purposes only. He does not appear to have foreseen that he was creating an *imperium in imperio*—a dangerous secret society—which, had it increased, might have been as great a foe to all good government as the Jesuits

themselves, an engine which he was not personally strong enough to direct, whereas if the control fell into the hands of unscrupulous leaders, its effects were bound to be inexpressibly mischievous. The man himself was without guile, ignorant of men, knowing them only by books, a learned professor, an enthusiast who took a wrong course in all innocence and the faults of his head have been heavily visited upon his memory in spite of the rare qualities of his heart.

The first members of the new society were enrolled May 1, 1766 and, at that time, none of them were Freemasons, although Weishaupt confesses that he had conceived a very high estimate of the Craft. In the early part of 1777, however, he was initiated in a Strict Observance Lodge in Munich—Lodge of Caution—and it is therefore not surprising to find that he afterwards destined the Craft to play a very subordinate rôle in his system. One of his followers, Franz Xaver von Zwackh—initiated November 27, 1788—is said to have proposed to utilize Freemasonry, to which Weishaupt agreed, arranging that all the Areopagites or leaders of divisions in the first series should pass through the Degrees of the Craft and, if capable, be further initiated in the so-called Scots Degree. For those who proved unworthy of further trust this was to be the end. They were not to be allowed to suspect any further development. The elect, however, were to pass on into the directing Degrees. So far, the operations had been confined to Southern and Roman Catholic Germany; but, in 1780, the Marquis Costanzo von Costanzo, a Privy Councillor of Karl Theodore, Elector of Bavaria, was deputed to carry the propaganda into North Germany. In Frankfort he made the acquaintance of the Baron von Knigge—a Saxe-Weimar Privy Councillor, a celebrated novelist and a lovable enthusiast, who was gifted with a most ingratiating address (born 1752; died 1796). Knigge was initiated at Cassel in 1772 and received the high Templar Degrees in 1779, which he found disappointing. Costanzo revealed the existence of the Illuminati to him and he entered heart and soul into the spirit of the project. It is remarkable that all the prominent members of this association were estimable men, both in public and private life. Knigge was under the impression that the society was of some standing, not the creation of yesterday. His enthusiasm made converts in every direction of the better class of Masons, who were rapidly becoming tired of the Strict Observance and its aimless pursuits. These converts, after some time, naturally demanded of Knigge the Rituals, etc., of the new Freemasonry, when he found, to his consternation, that Weishaupt had so far only perfected the Minerval Degrees, or those preparatory to the Craft which, as above said, was to act as a filter and reservoir for the advanced Degrees. Weishaupt had, however, made a large collection of materials which he unreservedly placed in Knigge's hands for elaboration. Knigge worked at these and, meanwhile, at the Wilhelmsbad Congress, made another important convert of Bode, of whom something is said in another connexion. The Rituals completed, Weishaupt and Knigge quarrelled over the details and the consequent retirement of the latter in 1784 was the first deadly blow to the organization. At this time the system was arranged as follows:

A. Nursery.—1°, Preparatory Literary Essay; 2°, Novitiate; 3°, Minerval Degree; 4°, Minor Illuminatus; 5°, Magistratus.

B. Symbolic Masonry.—1°, Apprentice; 2°, Fellow Craft; 3°, Master; 4°, Scot—divided into Major Illuminatus and Directing Illuminatus.

C. Mysteries.—1°, Lesser; *a.*, Priest; *b.*, Prince; 2°, Greater; *a.*, Magus; *b.*, Rex (these latter were never completed).

By this time the association had created a great stir. The Masonic Rosicrucians and the suppressed Jesuits made open war upon it in public print and by private intrigue. The good intentions of the leaders were skilfully repressed; the dangerous organization of the society was as skilfully revealed. The first mutterings of the ominous thundercloud of Revolution were already making themselves heard across the French frontier and statesmen were fully justified in dispersing the society of the Illuminati, although all its enemies' accusations of revolutionary tendencies may confidently and absolutely be disbelieved. A rejected candidate, Strobl, a publisher, printed a pamphlet in 1783 denouncing the society; the Lodge of the Three Globes issued a circular warning Masons against it in the same year; several professors and men of learning, who had seen the impracticability and danger of the scheme, publicly recanted about the same time. On June 22, 1784, an Electoral edict suppressed not only the Illuminati, but likewise all Freemasonry throughout Bavaria. Both Masons and Illuminati obeyed and even offered to produce all their papers as a proof of innocence. They were not afforded the opportunity of clearing themselves. A second edict followed, March 2, 1785, although it is an historical fact that both societies had scrupulously obeyed the first. Then followed an era of persecution; the unfortunate accused were denied the privilege of trial and, with the exception of those very highly placed, languished for years in prison. Weishaupt was forced to fly, leaving his wife in childbed and took refuge with Duke Ernest II of Saxe-Gotha, a Freemason, to whom he became Councillor, dying in 1830. Costanzo was cashiered and exiled to Italy; Zwackh fled. The Illuminati ceased to exist and, with them, Freemasonry in the South of Germany. This is the only reason which renders them of interest. Their influence, such as it was, came to an end and no trace of it ever reappeared. But this influence must not be appraised too highly. No writer claims a larger membership than 2,000 for the society. On its roll, however, there were some of the greatest names of the age, though its whole existence extended over less than ten years.

Authorities consulted: *Allgemeines Handbuch der Freimaurerei*, s.v. Bronner, Bode, Costanzo, Ditfurth, Illuminaten, Knigge, Kustner, Weishaupt, Zwackh, etc., etc.; Mackey, Woodford, Mackenzie—s.v. Illuminati [Woodford's article—under the above title (Kenning's *Encyclopædia*), is a model of its kind]; C. C. F. W. von Nettlebladt, *Geschichte Freimaurerischer Systeme*, Berlin, 1879, pp. 733 *et seq.*; J. G. Findel, *Geschichte der Freimaurerei*, 4th German edit., Leipzig, 1878, pp. 443 *et seq.* [a concise and clear exposition of the subject]; Karl Paul, *Annalen des*

Eklektischen Freimaurerbundes, Frankfort-on-the-Maine, 1883, pp. 7, 226; C. A. Thory, *Acta Latomorum*, vol. i, pp. 122, 130, 173; Professor Robison, *Proofs of a Conspiracy*, etc., 1797, pp. 100–271; W. Preston, *Illustrations of Masonry*, 12th edit., 1812, pp. 334 *et seq.*; W. Keller, *Geschichte der Freimaurerei in Deutschland*, 2nd edit., Giessen, 1859, pp. 187 *et seq.*

The Philalethes, or Searchers for Truth and the Philadelphians, or Primitive Rite of Narbonne

The multiplicity and confusion of rites and systems in France and throughout the continent of Europe gave rise, *circa* 1770, to a curious effort to probe their value, the outcome of which was an apparently new combination of Degrees under the above titles. The Paris Lodge of the Amis Réunis was constituted April 23, 1771 and, shortly afterwards, directed a commission of its members to draw up a plan of operations to assist them in ascertaining the truth. This plan was ready in 1775, from which date the Lodge took the title of Philalethes, or Searchers for Truth. Their system comprised twelve classes, to each of which a ceremony of admission was attached. The first three classes consisted of the three Degrees of Freemasonry; the 12th and last was called Master of all Grades. But the Brethren refused to recognize the last nine classes as Degrees; they were merely societies for the study of all known Masonic Degrees and their object was to establish Freemasonry on a clear and sound basis. That the higher classes became ultimately tinged with a pronounced touch of alchemy, Theosophy, Martinism and Swedenborgianism, must be ascribed to the tendencies of the times, not to the intentions of the founders. Among the prominent members may be mentioned Court de Gabelin, the Landgrave Frederick Louis of Hesse-Darmstadt, Baron Gleichen, Count Stroganoff, Tassen de l'Etang, Willermoz and, above all, Savalette de Langes, Keeper of the Royal Treasure, the life and soul of the whole movement. In the course of a few years the Lodge affiliated upwards of twenty Lodges and Chapters to its system and formed a remarkable library of works especially rich in Rituals and hermetic writings.

In 1780 a somewhat similar society was formed at Narbonne, which took the name of Philadelphians, Lodge and Chapter of the Primitive Rite. It was established by a Chevalier Pen, Grand Officier de l'Orient des Free and Accepted Masons, in the name of the Supérieurs généraux majeurs et mineurs de l'orde des Free and Accepted Masons. Who Pen was, whence he obtained his wonderful title and authority, are unknown; but, from the use of English words in the above designation, it is reasonable to conclude that he represented his authority as derived from some supposed English body. The Narbonne Brethren divided their system into three classes, comprising all the known Degrees. They were unattached to any Grand Orient and founded no subordinate or daughter Lodges. In 1784 they concluded a Concordat with the Philalethes of Paris, which declared that the two systems followed the same object under similar although not identical forms.

In 1784 the Philalethes issued invitations to a Masonic Convent in Paris.

One hundred and twenty-eight prominent Masons—of whom only twenty-eight belonged to their own system—were invited to appear and return answers to ten questions of Masonic interest. The Convent lasted from February 15 to May 26, under the presidency of Savalette de Langes, without, however, much furthering the object in view. From March 8 to May 26, 1787, a second and equally fruitless Convent to answer thirteen questions was held. From this time the system appears to have become contaminated with tendencies towards magic, etc. and to have lost its pristine vigour. We hear of it again in 1792, at which date De Langes was still alive. After his death Roëttiers de Montaleau, one of the foremost Masons of France, vainly endeavoured to galvanize it into fresh life. The French Revolution utterly dispersed its members and their splendid library was destroyed. In 1806 a large number of its more valuable books and manuscripts were discovered by Thory and purchased for the Mother-Lodge of the Scots Philosophic Rite.

The Narbonne Philadelphians survived the Revolution and, in 1806, affiliated with the Grand Orient. From that date the Rite ceased to be worked. The Lodge itself was still in existence in 1810, but is now extinct.

Authorities consulted: *Handbuch der Freimaurerei*, s.v. Narbonne, Philadelphen, Convente der P.; C. A. Thory, *Annales Originis*, etc., pp., 191–6; G. Kloss, *Gesch. der Freim. in Frankreich*, vol. i, pp. 263–5, 270, 271, 312–15; Em. Rebold, *Histoire des trois Grandes Loges*, pp. 74, 79; Mackey, Woodford, Mackenzie, s.v. Philadelphes, Philalethes; J. G. Findel, *Geschichte der Freimaurerei*, 4th German edit., Leipzig, 1878, pp. 307, 308.

The New or Gold Rosicrucians

This association, which invaded and, for some twenty years, perverted Freemasonry—(1770–90 *circa*)—must not be confounded with the Rose Croix Grade found in so many systems of Ineffable (?) Masonry, neither is there any strong reason to connect its first beginnings with the isolated adepts or small coteries of alchemists who existed (especially in South Germany) both before and after that time. It is more probable that at first some few dabblers in Hermeticism, failing to transmute the metals into gold according to the rules of the art, decided to procure in a still less legitimate, but more practical manner, a transfer of the latter into their own pockets from those of their victims. The movement arose in South Germany about the year 1756. Mysterious hints were thrown out and, unfortunately, among the first to be deluded were some enthusiastic and well-meaning Freemasons. Gradually the plan grew more detailed. Grades were manufactured, initiatory ceremonies invented, fees established and a widely reaching system developed. Each new Brother knew only his "Master"; in return for his hard cash he received foolish chemical formulæ. If his own knowledge led him to hint at their worthlessness, he was told to be less forward and behave himself properly and, like a good child, ask no questions. Occasionally he was advanced a Degree, perhaps became the head of a circle and, if of no further use, was never raised any higher, so that he

could not say that the pretended knowledge of the "Unknown Fathers" was a fraud. If too importunate, his superiors ceased to answer his letters. In the slang of the system "he lost his Father." If he showed himself unscrupulous as well as importunate, he was admitted behind the scenes and helped to swindle others. Absolute obedience in all things was enjoined. The whole plan of operations was directed to foster superstition and the subjection of the human intelligence. Hence the enmity of these Rosicrucians towards the Illuminati of Bavaria.

The Rosicrucians, of course, gave out that they had been the originators of Freemasonry; that the Craft was designed as a nursery for adepts; that in the Higher Degrees the symbols would receive their true interpretation and so on; that, ultimately, the true adept would not only be able to make gold, brew the elixir of life, command spirits white, black and grey, but would absolutely incorporate himself with God and partake of the knowledge, prescience and power of the Deity. Every ten years the Fathers were supposed to meet and decide what was to be revealed during the following decade. Unfortunately the times were propitious, alchemy was still believed in, mesmerism was at its height and the Templar descent theory was commencing to prove unsatisfactory. Hundreds of the best men in Germany were deluded into joining, along with scores of the worst. Some of each class were disappointed, but some were buoyed up even unto the end. Those of the first class retired in grief or disgust; those of the second—from being pigeons became rooks. Yet a third class, without actually sharing the pecuniary spoils, worked the system to secure influence with the princes of Europe and thus provide good posts for themselves and friends. Wöllner was apparently one of this class, although most writers give him a still worse reputation.

The first active apostle of this system was J. G. Schrepfer, an ex-hussar, of good manners and boundless impudence, but without education and possessed of a violent temper. In 1768 he opened a coffee-house in Leipzig; in 1772 held a Scots Lodge at his house and based on it the Rosicrucian Degrees. His *forte* was "calling spirits from the vasty deep"; and they came. Their appearance was so realistic that, shortly previous to Mrs. Schrepfer becoming a mother, the materialized spirit was observed to be in a decidedly interesting condition. Schrepfer and his doings were treated with contumely by the Minerva Lodge of Leipzig and Schrepfer, in his arrogance, insulted the Lodge. Now Prince Karl, Duke of Courland, was a member of the Lodge and a highly placed military officer withal. He caused Schrepfer to be conducted to the guard-house and soundly cudgelled, taking a stamped receipt for the punishment—which was printed in the newspapers. But, in 1773, both the Duke and his friend Bischofswerder became converts and the Duke and the Seer were in the habit of promenading the open places arm in arm. In spite of his successes, however, Schrepfer spent his money too freely to become rich he quarrelled once more with the Lodge; a judicial inquiry by the members threatened exposure; and, on October 8, 1774, he gave

his last séance; invited the Brethren to dinner; took a walk with them in the woods in the cool of the day, stepped aside and blew out his brains.

C. N. von Schröder (not to be confounded with F. L. Schroeder) joined in 1773 and, through him, the Lodges in Russia and Poland were corrupted. As he was never advanced to the highest Degrees, he must be regarded as having been more dupe than knave.

In 1777 the system obtained a footing in Prussia. Bischofswerder was a companion in arms of the Crown Prince Frederick William and obtained for Wöllner in 1782 the position of political teacher to the Prince. At the same time he made a Rosicrucian of him. Wöllner, who was Scots Grand Master of the Grand Lodge of the Three Globes, became the head of the movement in North Germany and, through his exertions, the whole system of the Three Globes was won over to the new cause. He even induced the Crown Prince to become a Rosicrucian, to the immense delight of the sect.

But the end was not to be avoided. From 1785 complaints of bad faith grew louder and invaded the public prints. Schröder rode post from St. Petersburg to Wöllner in Berlin, in order to procure some elixir for the Rosicrucian Schwarz, who was sick unto death. After much delay he obtained a precious bottle and posted back. Schwarz was dead without the medicine, but some animals to which it was administered died from its effects and an analysis proved that the smallest dose must inevitably be fatal to human life. The results were published by the indignant Schröder and helped to swell the storm of general dissatisfaction. The leaders published a circular, advising all Brothers to wait for the next general meeting in 1787—but that never took place—for the Unknown Fathers, seeing the beginning of the end, ordered a general *silanum* or cession of work, which immediately took effect in South Germany. Frederick William II—who had meanwhile ascended the throne—and Wöllner contrived to prop up the decaying edifice for a time in the Prussian States, but it gradually succumbed to destiny and disappeared entirely after the king's death in 1797.

Authorities consulted: C. C. F. W. von Nettlebladt, *Geschichte Freimaurerischer Systeme*, Berlin, 1879, pp. 503–5; *Handbuch der Freimaurerei*, s.v. Rosenkreuz, Schlegel, Ecker, Raven, Röper, Schröder, F. J. W.; Schroeder, C. N. von; Schrepfer, Bischofswerder, Brenckendorf, Frohlich, Kurland, Herzog, Karl von; Bosc, F. du; Braunschwerg (Brunswick), Prinz Fried. August; Wurmb, Lestwitz, Friedrich Wilhelm II (of Prussia) [these and other princes, as also many highly placed officials and statesmen, some few of whom are mentioned above, belonged to this absurd system]; J. G. Findel, *Geschichte der Freimaurerei*, 4th German ed., pp. 123–8, 392–9.

The Grotto

The full title of this Order, which is open to all Master Masons, is the "Mystic Order of Veiled Prophets of the Enchanted Realm." It was founded in 1889 by Hamilton Lodge, No. 120, Hamilton, New York and the Grand Council was

formed in the following year. The head of this Council is known as the Grand Monarch. Like the Mystic Shrine it, at one time, encountered severe criticism, even opposition, from the Masonic authorities, but the objectionable features have, of late years, been removed. It is unknown outside the United States.

The Sciots

The Ancient Egyptian Order of Sciots is of Californian origin and, like the Grotto, is open to all Master Masons. It was founded in 1905 as a luncheon club where the members could discuss, unhampered by Lodge rules, the practical application of Masonic teachings. Its organization is akin to that of the Rotary movement, as only one "Pyramid" can be organized in any town. The presiding officer is known as Pharaoh, and all branches are governed by a Supreme Pyramid, whose principal officer is called the Supreme Pharaoh. This, also, is limited to America.

NEGRO MASONRY IN THE UNITED STATES

Harold V. B. Voorhis

Negro Masonry in the United States dates its "official" existence from a Charter—known to Masonic historians as the Prince Hall Charter—granted by the Grand Lodge of England (Moderns) on September 29, 1784. It is made out for "African Lodge, No. 459" (see *Freemasons' Calendar* for 1785 listing 1784 Lodges and John Lane's *Handy Book to the Lists of Lodges*, page 96) and is extant, having been seen by the writer in October 1931.

Prince Hall was a coloured minister, born in Bridgetown, Barbados, West Indies on a date believed to be September 12, 1748. He came to the Colonies, Boston, Massachusetts, in March 1765, and soon after arrival became a leader among a group of "free" Negroes residing in the Colony. In 1775 (March 6 is the date often stated) he, with fourteen of the group, obtained the degrees of Freemasonry in a Lodge attached to one of the British regiments then encamped near Boston. Certain historians have stated that the Lodge was No. 58 on the Irish Register, but this has never been substantiated. Upon removal of the regiment to other territory, the officers of the Lodge attached thereto delivered to their Negro Brethren a "Permit" according them the privileges of attending divine service, including the celebration of the Feast of the Saints John, and the burial of their deceased, as Masons, but with no authority to confer any Degrees. This was in accordance with a Masonic custom of the period.

For about eleven years these coloured Brethren continued to gather upon various occasions and then they decided to Petition the Grand Lodge of England for a Charter of their own so that they could not only meet but become a regular Masonic Lodge and confer Degrees. Much discussion has ensued among Masonic historians as to whether this action resulted from the non-acceptance of the Negro Brethren into the white Lodges or whether the Negro Brethren resolved

to set up a Lodge independent of them. This discussion, however, in nowise alters the facts.

The first overtures towards the receipt of a Charter were in the form of a letter sent by Prince Hall to William Moody, a Master of a London Lodge, on March 2, 1784. The letter was apparently successful in conveying the desires of the Negro Brethren through the proper channels because within six months from the date of the letter a Charter was granted by the Grand Lodge of England. Because of the loss of the original fee in transit and difficulties attending the receipt of this information and in sending a second fee, the Charter did not actually arrive in Boston until three years later. Then, on May 6, 1787, they assembled for the first time as a Chartered Lodge in what was termed "The Golden Fleece" located at 20 Water Street.

To trace the complicated organisation and progress of Negro Masonry through the labyrinth of new memberships, new Lodges, Grand Lodges and National Grand Lodge efforts from the date of their first Charter, and later their date of a declaration of independence in 1791, cannot be done within the compass of this digest. It is far more complex than the advance of white Freemasonry and infinitely more difficult to present—due to situations having no parallel elsewhere. Up to this point there is nothing particularly unlike other Masonic proceedure of the time and the Lodge appears to have carried on like any other Masonic Lodge for about four years—everything being, it seems, "Masonically regular."

On June 21, 1791 a "General Assembly of the Craft" (Negro) was held at "The Golden Fleece" when, without any authority under its Charter nor permission from the Grand Lodge of England, a Grand or Mother Lodge, independent and sovereign, holding jurisdiction in other States and countries, over Negroes, was formed—recognising at the same time the original Grand Lodge of England as the Mother of the Craft throughout the world.

This action and the subsequent reaction upon both white and Negro Freemasonry in the United States (and elsewhere) has never been thoroughly understood by the majority of Masons because of the involved technical, jurisprudence and ancient custom matters connected with the subject. Several volumes would be needed to cover these matters fully. The action itself has caused formal discussion in several white Grand Lodges but no change in the situation ever resulted. This phase has practically no relation to the formation of the Negro Masonic organisations themselves, for in spite of the non-recognition by white Freemasons or Grand Lodges, Negro Masonry has continued its growth along with the former.

On March 29, 1797, Prince Hall, as Grand Master of "African Grand Lodge," established six years before, first used his power of Grand Master by granting a Dispensation to form a new Lodge—African Lodge, No. 459 in Philadelphia, Pennsylvania. On June 24, of the same year a Warrant was issued for the Lodge and on the following day Hiram Lodge, No 3 in Providence, Rhode Island was Warranted. The issue of these two Warrants appear to be the only

" official " acts of Prince Hall, as Grand Master, outside of Massachusetts. He continued in the office, however, until his death which occurred on December 7, 1807.

On July 24, 1808, one Nero Prince was elected Grand Master and the name of the Grand Lodge was changed to " Prince Hall Grand Lodge " in honour of their leader and first Grand Master. It is claimed that Nero Prince was a Russian and returned to his native country in 1811, but a search through the biographical material of the period reveals nothing to confirm this.

There are no further Records of any activity in the Prince Hall Grand Lodge from 1808 to 1824 but from external sources we find that on June 8, 1810, Union Lodge, No. 2 was Chartered in Philadelphia, Pennsylvania by the Prince Hall Grand Lodge, that Laurel Lodge, No. 5 in the same city was Chartered by them in 1811 and also Boyer Lodge, No. 1 in New York City on February 16, 1812. Subsequently others were Chartered in different cities but these are pointed out to show that from 1791, the time of the declaration of independence and formation of African Lodge into a Grand Lodge, at least five Lodges were Warranted by them before 1813, the year the United Grand Lodge of England was established and African Lodge, No. 459 (renumbered 370 in 1792) was erased, along with many others, from the English Grand Lodge Roll of Lodges.

The next actual Record of African Lodge is found dated January 5, 1824, when the Masters and Wardens Petitioned the Grand Master of the United Grand Lodge of England for recognition and a new Charter. Receiving no reply by June 18, 1827, the Lodge declared its position again by publishing in a Boston newspaper that they " declare themselves free and independent of any Lodge from this day and that we will not be tributary or be governed by any Lodges than that of our own." By this restatement of their former declaration of independence (i.e. 1791), the Lodge, as an individual Lodge announced to the Masonic world that it was irregular to all other Lodges then existing.

No particular change in the state of things resulted from this declaration and Negro Masonry continued its growth along the same lines as had been in operation prior to this re-affirmation of independence.

On June 24, 1847 an entirely new complication appeared. A Body styling itself the " National Grand Lodge of North America, Ancient and Accepted York Masons " was formed on that date. Delegates met in Boston, Massachusetts from the Prince Hall Grand Lodge, the First African Independent Grand Lodge and Hiram Grand Lodge of Pennsylvania, the latter two being rival organisations, and the Boyer Grand Lodge of New York.

It appears that the Hiram Grand Lodge of Pennsylvania was becoming so powerful that the First Independent Grand Lodge had fears for it very existence and consequently enlisted the Massachusetts Grand Body in an effort to ward off the impending dissolution. As to the Boyer Grand Lodge of New York—when its Representatives returned to their Grand Lodge it refused to join the National Grand Lodge. This caused a schism in the New York Body, the outcome being a revision of the Boyer group in 1848 under the title " United Grand Lodge of New York." The dissenters erected another Body titled the " National Union Grand Lodge."

The National Grand Lodge immediately ran into difficulties. Various Jurisdictions became successively affiliated with it but in many instances this caused dissentions, as in the case cited in New York and several independent Grand Lodges were set up, thus making two and sometimes more Negro Grand Lodges in many States.

After a number of Conventions—Baltimore, Maryland, 1865; Wilmington, Delaware, 1869; Philadelphia, Pennsylvania, 1873; Louisville, Kentucky, 1874 and others—there appeared no amiable solution of the difficulties in sight. The Prince Hall Grand Lodge then called a Convention in Boston, Massachusetts in 1875 and this was followed by another convened in Chicago, Illinois, on September 4, 1877 (this by the individual members of twenty-one Grand Jurisdictions) and the National Grand Lodge was practically terminated, after a turbulent existence of thirty years. There are remnants of this organisation still in active existence, however, in several States, but their numbers are continually declining and visitation is denied by Prince Hall Bodies or Bodies affiliated with them.

Although the first Negro Lodge was established in Boston, Massachusetts in 1784, the Grand Body is dated as of June 24, 1791. A quarter of a century elapsed before the next Negro Grand Lodge was established—in Pennsylvania on December 27, 1815. Then came another lapse of thirty years and we find the third and fourth Grand Lodges established—New York and Maryland in 1845. From then on the organisation of State Grand Lodges became a matter of continued succession with only a few years between formations:

1848—District of Columbia and New Jersey
1849—Ohio and Delaware
1855—California
1856—Indiana and Rhode Island
1863—Louisiana
1865—Michigan and Virginia
1866—Kentucky and Missouri
1867—Illinois, South Carolina and Kansas
1870—North Carolina, Florida, Georgia, Tennessee and Alabama
1872—Mississippi
1873—Arkansas
1874—Connecticut and Ontario, Canada
1875—Texas
1876—Colorado
1877—West Virginia
1887—Iowa
1893—Oklahoma
1894—Minnesota
1903—Washington
1919—Nebraska
1920—Arizona
1921—New Mexico
1925—Wisconsin

This gives a Negro Grand Lodge in 37 States, the District of Columbia and in Ontario, Canada. In Idaho, Maine, Montana, Nevada, New Hampshire, North Dakota, Oregon, South Dakota, Utah, Vermont and Wyoming, where no Grand Lodges of Negro Masons exist, there are only about 6500 male Negroes combined, an average of about 600 to the State. Only 1 per cent of the male Negro population is in these States which have no Grand Lodges. While an accurate list of Lodges and members is not available a fairly close estimate would indicate about 9000 Lodges and 500,000 members in the 39 Grand Jurisdictions.

In addition to Craft or Blue Lodges, Negro Masonry has extended to nearly all of the branches of Freemasonry and its allied Orders. Many Royal Arch Chapters and Commanderies of Knights Templar as well as Scottish Rite Bodies exist. Only one Council of Royal and Select Masters (Ohio) has come to our attention, however. The Shrine and Eastern Star are fully organised among Negroes and several side Degrees, some of them now dormant among white Masons, also exist.

This digest would not be complete without mention of Alpha Lodge, No. 116, F. & A.M. of Newark, New Jersey, the only recognised Lodge of Negro Masons in the United States, being a subordinate of the Most Worshipful Grand Lodge of Free and Accepted Masons of New Jersey (white). This Lodge was originally a white Lodge but shortly after its establishment on January 19, 1871 it Initiated several Negroes and eventually became entirely Negro in its membership, now consisting of about seventy-five Brethren. While visitations to other Lodges in the State by its members is sometimes made, the activity of its members is, for the most part, confined to its own Lodge. A complete history of the organisation and its existence appeared in *Nocalore*, the official organ of the North Carolina Lodge of Research, No. 666 in the Vol. II, Part 3, p. 143, compiled by the author of this digest.

There have been several instances of white Brethren in coloured Lodges and some of coloured Brethren in white Lodges but for the most part Negro Masonry has been confined within its own limits—a system which seems to be best for all concerned and one which has, in the hundred and fifty years of its practise, worked to the best advantage of the two races.

PROMINENT STATESMEN

MEMBERS OF THE

MASONIC FRATERNITY

PROMINENT STATESMEN

MEMBERS OF THE

MASONIC FRATERNITY

JOHN JAY

ROBERT R. LIVINGSTON

STEPHEN A. DOUGLAS

HENRY CLAY

EDMUND RANDOLPH

WILLIAM PINKNEY

WILLIAM JENNINGS BRYAN

EDWARD LIVINGSTON

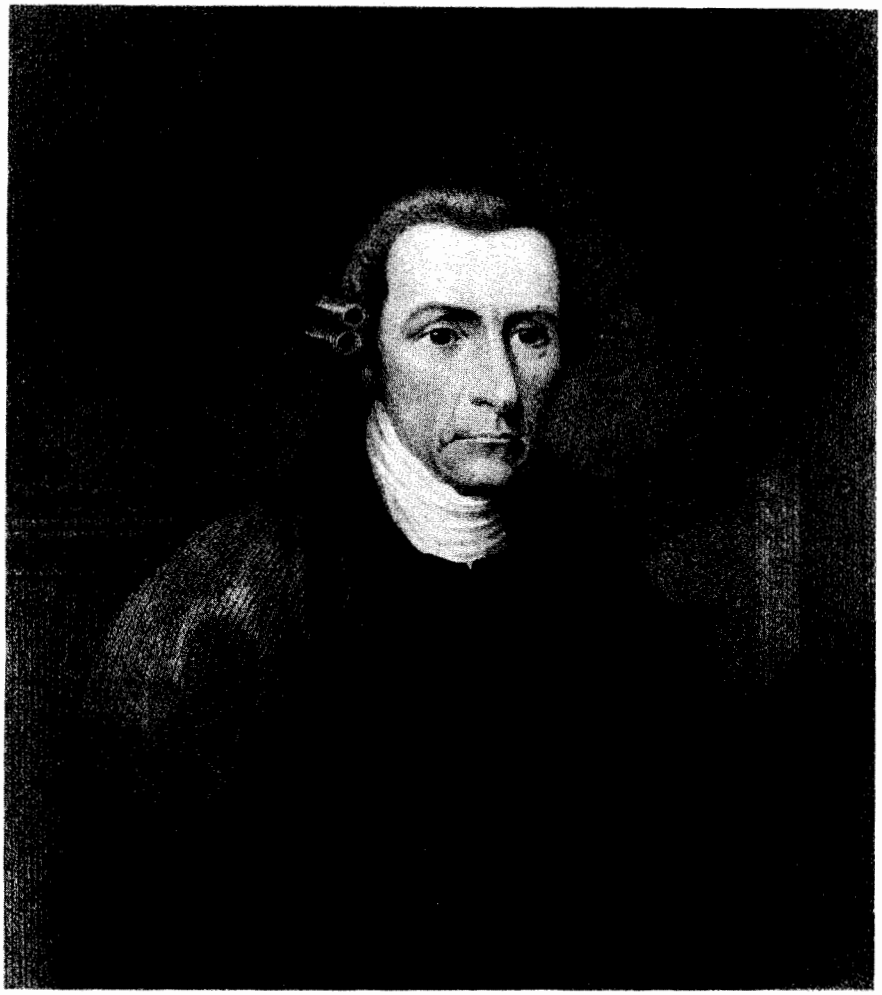
PATRICK HENRY

ALEXANDER HAMILTON

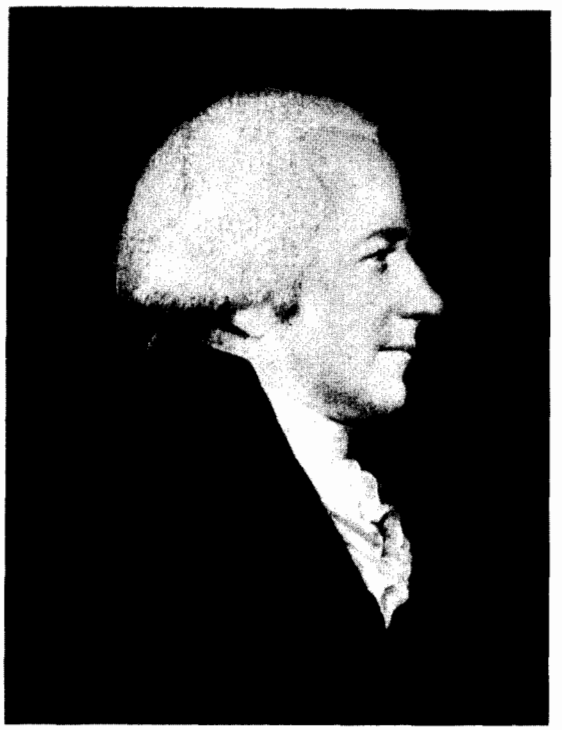
EDMUND BURKE

OLIVER ELLSWORTH

HENRY LAURENS

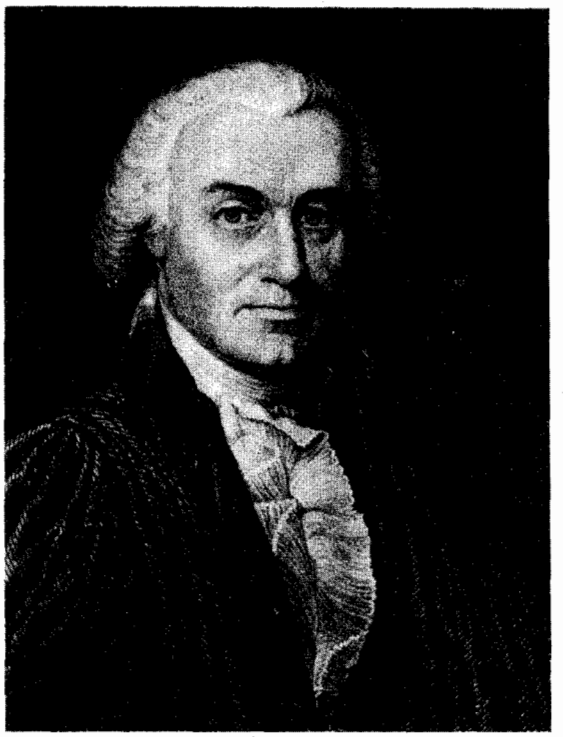


PATRICK HENRY



ALEXANDER HAMILTON

EDMUND BURKE



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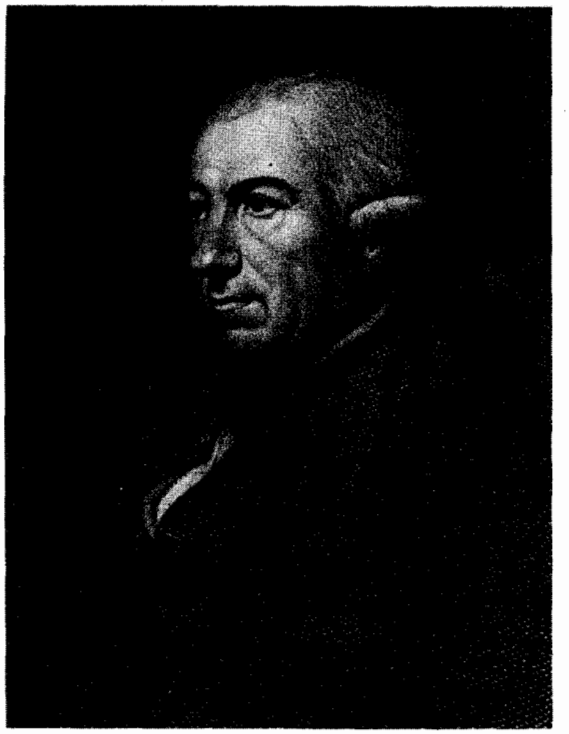

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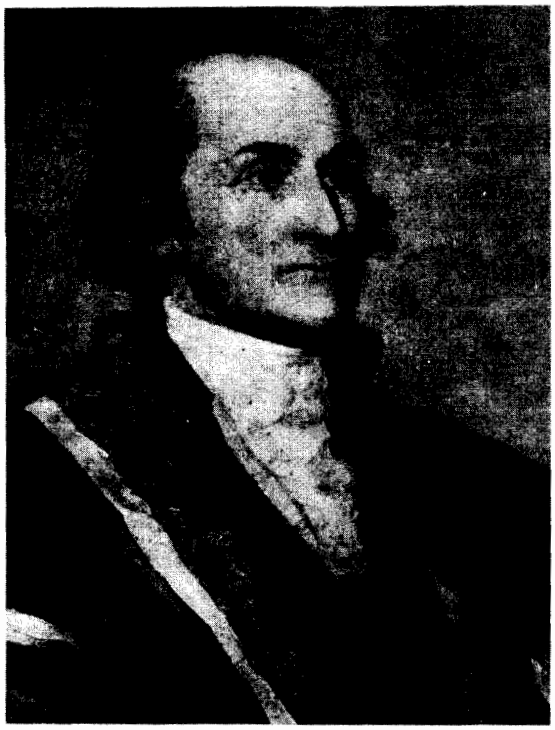

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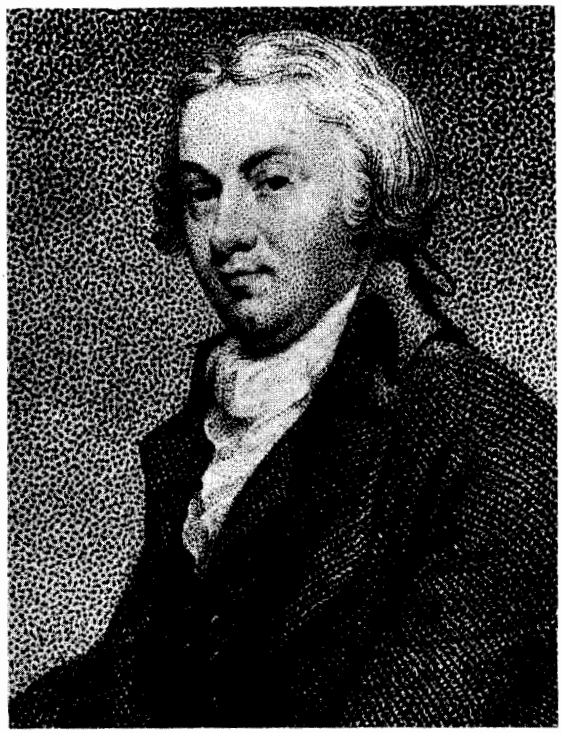

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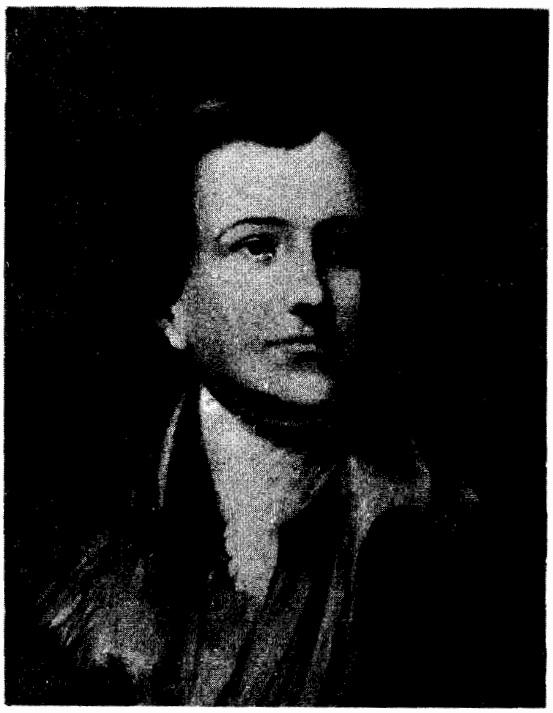

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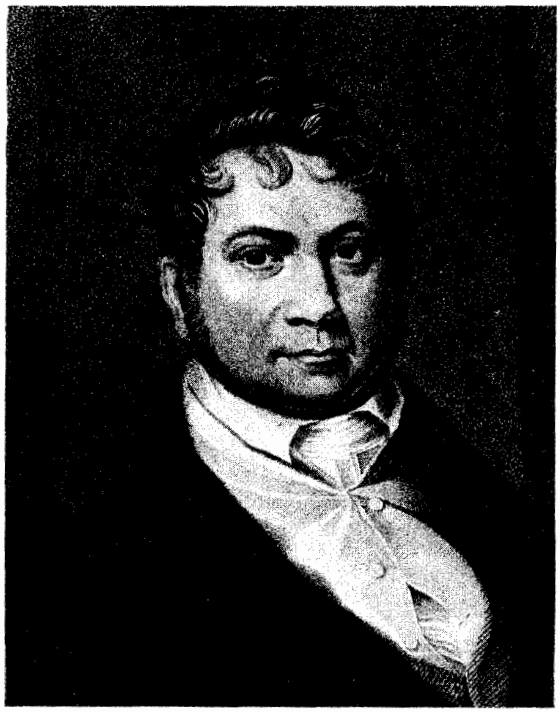

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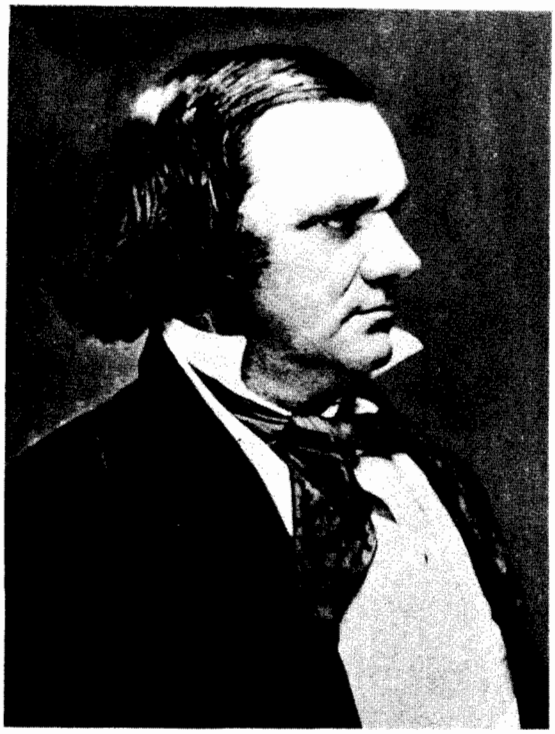

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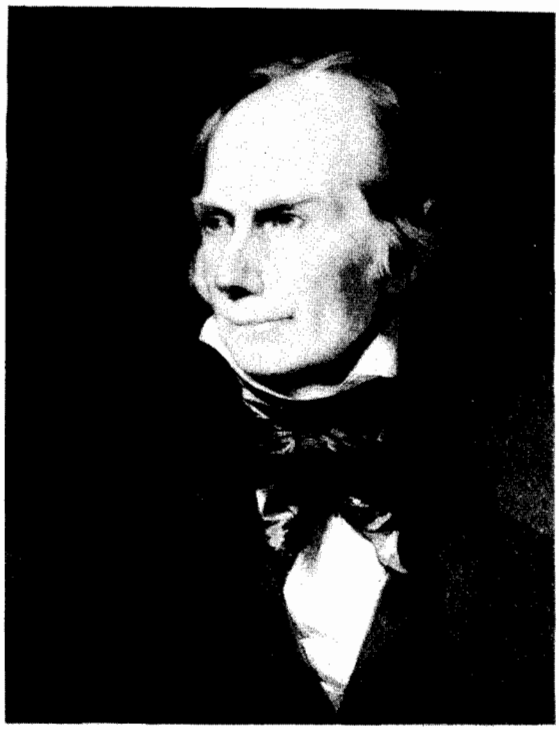

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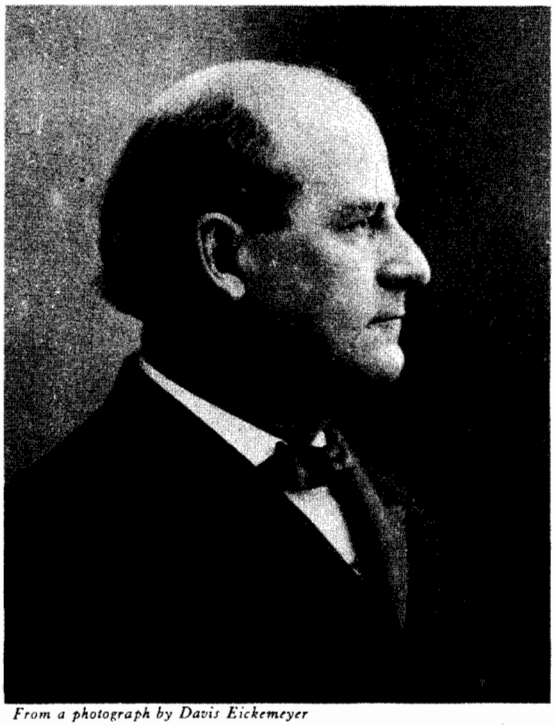
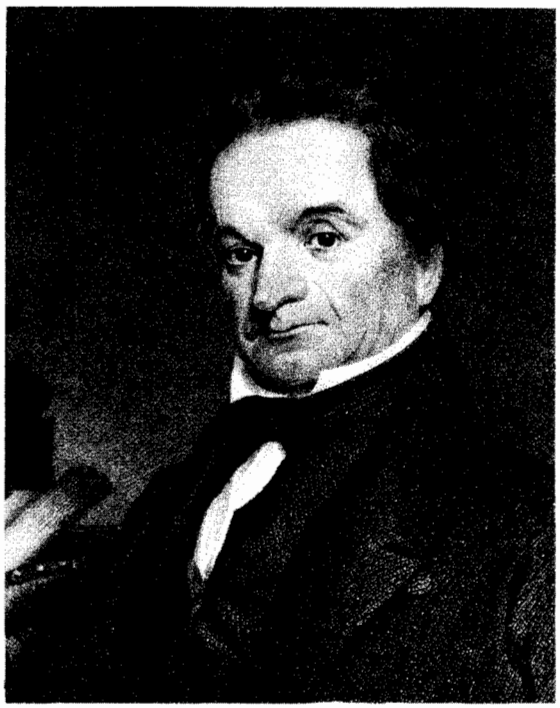


From a photograph by Davis Eickemeyer

WILLIAM JENNINGS BRYAN

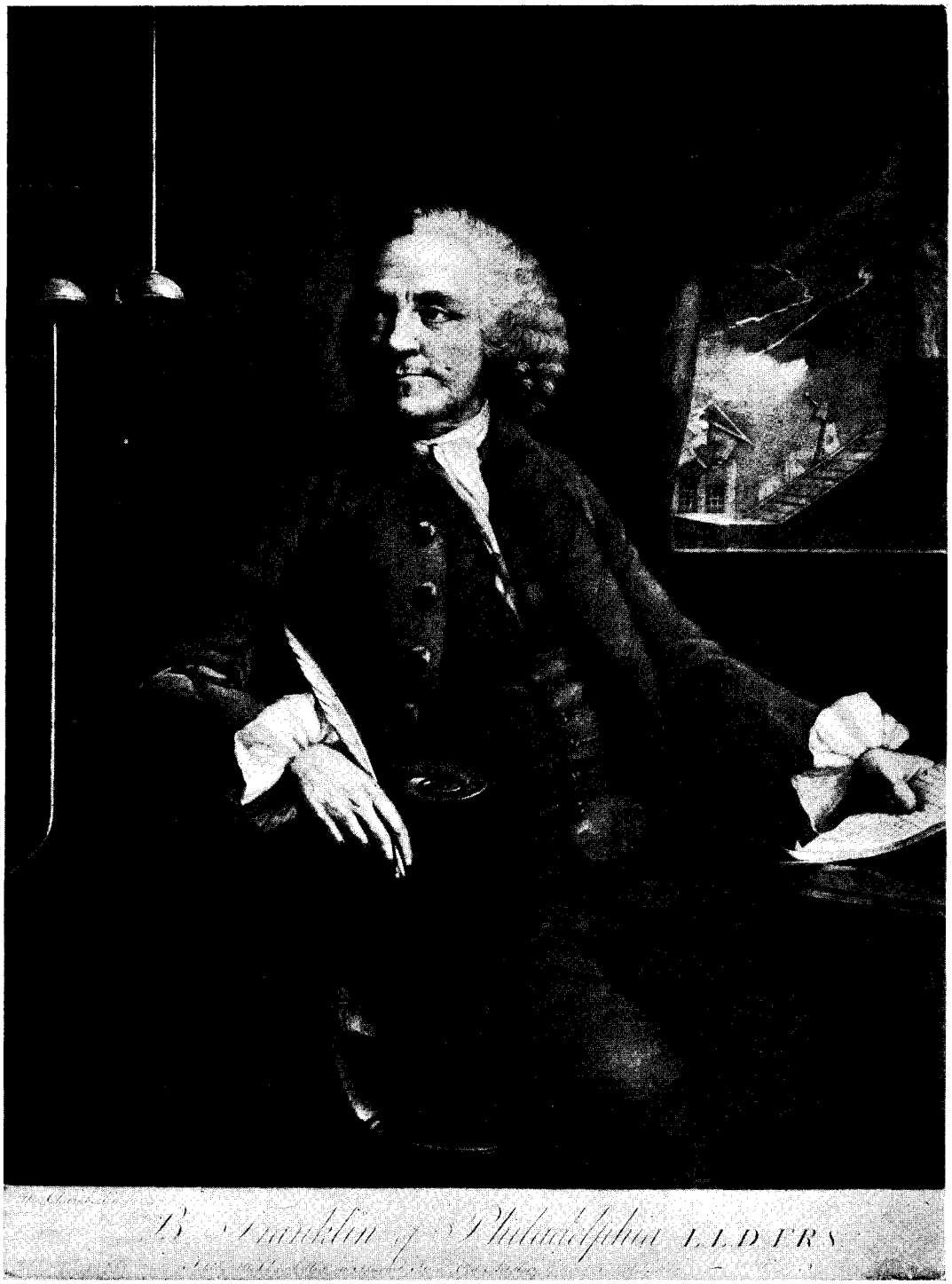


EDWARD LIVINGSTON

GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME V



Engraved by E. Fisher after a painting by M. Chamberlin.

Benjamin Franklin.

There still exists in Boston a copy of this engraving inscribed on the back in Franklin's handwriting, "For Mrs. Dorcas Stickney in Newbury," Mrs. Stickney being his niece.

GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME V

CHARLES SCRIBNER'S SONS
NEW YORK

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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

REVISED BY DUDLEY WRIGHT

EDITOR OF THE MASONIC NEWS

THIS EDITION IN SIX VOLUMES EMBRACES NOT ONLY AN INVESTIGATION OF RECORDS OF THE ORGANIZATIONS OF THE FRATERNITY IN ENGLAND, SCOTLAND, IRELAND, THE BRITISH COLONIES, EUROPE, ASIA, AFRICA AND SOUTH AMERICA, BUT INCLUDES ADDITIONAL MATERIAL ESPECIALLY PREPARED ON EUROPE, ASIA, AND AFRICA, ALSO

CONTRIBUTIONS BY DISTINGUISHED MEMBERS OF THE FRATERNITY COVERING EACH OF THE FORTY-EIGHT STATES, DISTRICT OF COLUMBIA AND THE POSSESSIONS OF THE

UNITED STATES

THE PROVINCES OF CANADA AND THE COUNTRIES OF LATIN AMERICA

UNDER THE SUPERVISION OF

MELVIN M. JOHNSON

Past Grand Master of Masons in Massachusetts, and M .·. P .·. Sovereign Grand Commander of the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States

AND

J. EDWARD ALLEN

Foreign Correspondent and Reviewer Grand Lodge, Grand Chapter, Grand Council, Grand Commandery of North Carolina and the Grand Encampment K. T. of the United States

ILLUSTRATED

CHARLES SCRIBNER'S SONS · · · NEW YORK

FOREWORD

THE intimate connection between Freemasonry and the founding and development of America is fascinating and illuminating, not only to the Brethren of the Craft but to all who are interested in the history of the building of the civic life of North America. Neglected by the writers of history, because unrealised and unknown, the spirit and ideals of this ancient Fraternity have played a mighty part. Herein, for the first time, is to be found the first real picture showing how Freemasonry and its teachings and influence were a vital part of the early days—the establishment and growth—of the States and Provinces of the United States and Canada. Far more potent than the wars of which the historian writes at length, in the crystallising and fixation of the fundamentals of North American civilisation, were the tenets of Freemasonry. One has but to follow the men whose names appear in these pages, for history is but the record of the lives and influence of men.

Never before has the history of American Freemasonry been presented as in this work. No one person could do it. For each Jurisdiction, some leader in the Craft, imbued with its spirit and a student of its history, has been chosen to tell the story of that Jurisdiction. The tale has thus been told by experts who will be recognised as such by the Brethren of the Grand Jurisdictions of which they write. All of them are nationally and some internationally known and acclaimed.

Bro. J. Edward Allen and I have made the selection of the co-authors but we have left them unhampered except by limitations of space. Theirs is the credit for research and the responsibility for conclusions. We are grateful for their co-operation, given freely and without financial reward, but merely that the true story may be told of the Fraternity they love and serve.

MELVIN M. JOHNSON.

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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME V

A HISTORY OF FREEMASONRY
THROUGHOUT THE WORLD

VOL. V

FREEMASONRY IN ALABAMA

OLIVER DAY STREET

INTRODUCTORY

THE existing Masonic Grand Bodies in Alabama were formed on the dates following:

The Grand Lodge on June 11, 1821.
The Grand Chapter on June 2, 1827.
The Grand Council on December 13, 1828.
The Grand Commandery on December 1, 1860.
The Council of Anointed High Priests on December 8, 1869.

The earliest Bodies of the Scottish Rite in Alabama were formed at Mobile in December 1867.

Red Cross of Constantine, Saint Dunstan's Conclave, instituted at Birmingham on September 25, 1925.

These dates will furnish us with convenient points of departure in sketching the history of Freemasonry in Alabama.

SYMBOLIC MASONRY

Masonry in Alabama, of course, preceded the formation of the Grand Lodge. Masons were among its earliest settlers. The settlement of Madison County, lying north of the Tennessee River, began feebly in 1805 and, on August 29, 1811, a Dispensation was issued by the Grand Lodge of Kentucky for the earliest Lodge in the State. This was Madison Lodge, No. 21, at Huntsville. Its Officers under the Dispensation were Marmaduke Williams, Master; John C. Hamilton, Senior Warden; and William Harrison, Junior Warden. Charter was granted August 28, 1812, and the first Officers under the Charter were Lewis Watson, Master; Thomas Fearn, Senior Warden; and John J. Winston, Junior Warden. It still exists as Helion, No. 1, at Huntsville.

From 1812 to the organisation of Grand Lodge on June 11, 1821, fourteen other lodges were formed. They were,

Friendship, No. 6, at Mobile. Chartered by the Grand Lodge of Louisiana, September 6, 1813; forfeited July 1, 1820;

Friendship, No. 65, at St. Stephens. Chartered by the Grand Lodge of North Carolina about 1815; forfeited in 1816;

Alabama, No. 21, at Huntsville. Dispensation issued by the Grand Master of Tennessee, April 6, 1818; Charter granted October 4, 1818;

Washington, No. 23, at Hazel Green. Dispensation issued by the Grand Master of Tennessee, July 6, 1818; Charter granted October 6, 1818; surrendered in 1829;

Eureka, No. 16, at Blakely. Charter granted by the Grand Lodge of Louisiana, March 27, 1819; forfeited previous to June 1821;

Alabama, No. 51, at Claiborne. Chartered by the Grand Lodge of South Carolina, June 25, 1819;

Rising Virtue, No. 30, at Tuscaloosa. Dispensation issued by the Grand Master of Tennessee, August 2, 1819; Charter granted October 5, 1819;

Halo, No. 21, at Cahaba. Dispensation issued by the Grand Master of Georgia, February 21, 1820; Charter granted January 24, 1821; forfeited in 1872;

Moulton, No. 34, at Moulton. Dispensation issued by the Grand Master of Tennessee, May 2, 1820; Charter granted October 4, 1820;

Franklin, No. 36, at Russellville. Dispensation issued by the Grand Master of Tennessee, October 3, 1820; surrendered December 8, 1824;

Tuscumbia, No. 40, at Courtland. Dispensation issued by the Grand Master of Tennessee, March 3, 1821; Charter granted December 18, 1821; forfeited January 9, 1834;

Farrar, No. 41, at Elyton (now Birmingham). Dispensation issued by the Grand Master of Tennessee, March 6, 1821;

St. Stephens, at St. Stephens. Dispensation issued by the Grand Master of North Carolina, April 12, 1821; forfeited in 1834;

Marion, at Suggsville. Dispensation issued by the Grand Master of Georgia, May 28, 1821; Chartered December 18, 1821; forfeited in 1878.

Nine of these, viz.: Halo, Madison, St. Stephens, Rising Virtue, Alabama, No. 51, Farrar, Alabama, No. 21, Moulton, and Franklin (or Russellville) Lodges, after due notice to all, participated in the Convention which convened in the hall of Halo Lodge, at Cahaba, on June 11, 1821, and formed the Grand Lodge of Ancient Free and Accepted Masons of Alabama, with Thomas W. Farrar, of Elyton, as Grand Master and Thomas Amis Rogers, of Cahaba, as Grand Secretary.

Washington, No. 23, Tuscumbia, No. 40, and Marion did not attend the Convention. Washington never adhered but the other two, Tuscumbia and Marion, accepted Charters December 18, 1821.

Those who participated in forming the Grand Lodge, so far as the proceedings disclose, were Thomas W. Farrar, John Brown, and Bartholomew Labuzan, all of Elyton (Birmingham); Israel Pickens and Benjamin S. Smoot, of St. Stephens; Constantine Perkins, Thomas Owen, and Dugald McFarlane,

all of Tuscaloosa; William B. Allen, John H. Thorington, David McCord, Thomas O. Meux, Horatio G. Perry, Luther Blake, John Cox, Thomas Amis Rogers, and Robert B. Watson, all of Cahaba; Gabriel Moore, David Moore, Clement C. Clay, John M. Leake, and Frederick Weeden, all of Huntsville; Anderson Hutchinson and Lewis B. Tully, of Moulton; George W. Owen, John Murphy, and James H. Draughan, all of Claiborne; Seth W. Ligon and George Kreps, residence unknown; John S. Fulton, of Russellville, and the Rev. John B. Warren and John Elliott, of Mobile. There was also present a Bro. Davis.

Of the fifteen Lodges above mentioned, seven derived from the Grand Lodge of Tennessee; two from that of Georgia; two from that of Louisiana; two from that of North Carolina, and one each from Kentucky and South Carolina. Both of the Lodges from Louisiana ceased to exist before the formation of the Grand Lodge, as did one from North Carolina.

The Lodges participating in the formation of Grand Lodge hailed thus: from Tennessee, four; Georgia, two; Kentucky, one; North Carolina, one; and South Carolina, one. This is sufficient evidence of the orthodox character of the Freemasonry of Alabama.

On June 15, 1821, the Lodges participating in the formation of the Grand Lodge surrendered their old Charters or Dispensations and received new Charters with numbers as follows:

No. 1, Madison, at Huntsville,
No. 2, Alabama, at Huntsville,
No. 3, Alabama, at Claiborne,
No. 4, Rising Virtue, at Tuscaloosa,
No. 5, Halo, at Cahaba,
No. 6, Moulton, at Moulton,
No. 7, Russellville, at Russellville,
No. 8, Farrar, at Elyton (now Birmingham),
No. 9, St. Stephens, at St. Stephens.

Lodge No. 10, under the new Grand Lodge, was Chartered on December 19, 1821, under the name of Mobile; became defunct in 1831;

Lodge No. 11 was Chartered January 1, 1822, at Montgomery, under that name; still active;

Marion, at Suggsville, accepted a Charter on December 18, 1821, and became No. 12; now defunct;

Tuscumbia, No. 40 became No. 21 on December 21, 1824, on the roster of the new Grand Lodge; now defunct;

Washington, No. 23, at Hazel Green, Chartered by the Grand Lodge of Tennessee, ceased to exist in 1829, by surrender of its Charter, without ever becoming a constituent of the Grand Lodge of Alabama. Thus is accounted for all of the original fifteen Lodges in Alabama.

To-day, Madison, No. 1 and Alabama, No. 2, at Huntsville, exist by virtue of their consolidation in 1824 as Helion, No. 1.

Alabama, No. 3 is now at Perdue Hill, Monroe County, and Rising Virtue,

Moulton, and Farrar still exist at their original sites. Thus we see that of the nine Lodges forming the Grand Lodge six are still in existence. The three dead ones are Halo, at Cahaba; Franklin, at Russellville; and St. Stephens. Two of the three were located at former but now dead capitals of the State; the towns of Cahaba and Old St. Stephens no longer exist. Russellville is a prosperous town in the northwest corner of the State and now has a live Lodge under the same name, but as No. 371.

The aspiring little city in which the Grand Lodge was formed has passed away, and we venture to quote here a description of its rise and fall from Mrs. Fry's "Memories of Old Cahaba" (1908):

When the General Assembly convened at Huntsville the following year (1819), the Commissioners reported that they had selected a locality at the mouth of the Cahaba River for the capital and by that Legislature of 1819 the town of Cahaba was incorporated, lots laid out and a location for the government buildings selected by Governor William Bibb, who appointed Luther Blake, Carlisle Humphreys and Willis Roberts to hold the first town election.

Cahaba at this early day was not only the capital of the State, but was also the seat of justice of Dallas County, and soon sprung into an important business and social centre, despite its unfortunate geographical location. Lying in a valley, the Alabama River in front, with the Cahaba River flowing around the northwestern and northern portions of the town, and Clear Creek on the west, the place is almost surrounded by streams of water, which become swollen torrents and subject it to heavy overflow during the wet season.

In 1820, Cahaba had two newspapers, a land office, State bank, stores, private boarding houses, hotels, schools and churches, we presume, though there is no mention made of a church until later on.

In 1822, a large amount of public land was sold in Cahaba at public outcry. Lands in the vicinity of the town brought $1.25 an acre. In a few weeks these same lands were worth $60.00 and $70.00 an acre, and in a few months could not be had at any price. There was a great demand for city lots, and it has been stated that unimproved lots in the central portion of the town in 1822 sold as high as $5,025, and that the sale of 184 lots amounted to over $120,000, which amount was added to the sum set aside by the Legislature for government buildings.

The Capitol was a solid square brick structure, two stories high, surmounted by an imposing dome, said to be similar in appearance to the old Capitol building at St. Augustine, Fla., which was erected in the same year. On either side of the broad hall that ran through the centre of the first floor were the executive and state offices. The second floor, composed of two large rooms, was occupied by the Senate and House of Representatives.

The town was now growing and continued to improve rapidly until 1825, when the largest flood ever known in the history of this country swept down the Alabama and Cahaba Rivers and completely inundated Cahaba. According to tradition the Legislature was in session when the flood came and the different representatives had to be rowed in boats and landed in the second story of the Capitol to reach the legislative halls. Many of the private residences and public

buildings were injured by the overflow and, when a portion of the State House fell, Cahaba was no longer deemed safe as the seat of government, and at a meeting of the next Legislature, in January 1826, the capital was removed to Tuscaloosa.

Cahaba now became almost abandoned. Though it still remained the county seat of Dallas County, many of the most influential inhabitants moved away and the town rapidly declined. Many of the houses were torn down and moved to Mobile. Many of those left were unoccupied. Rare flowers bloomed in the lonely yards in neglected wild luxuriance. Beautiful climbing roses waved mournfully to the breeze from decaying galleries and the grass grew in the principal streets as though months had passed since foot had touched it. The place was lonely and deserted. And this a few months before was the gay capital of the State of Alabama, famed for its thrift and industry, its hospitality and its chivalry! A sad commentary on the uncertainty and mutability of human hopes, human endeavours and human ambition!

But those beautiful scenes are no more. All those noble, grand old people have passed away and their like will never be seen again, because the conditions and the surroundings that produced them are no longer a part of the South. They are gone never to return, and Cahaba, like Rome, must ever remain a Niobe of the nation, a mother bereft of her children, to whom our hearts still cling with loving enthusiasm in memory of her departed glory. Though long years have passed and the ruin is now perfect and complete, the site of the old town is still a lovely spot, where the pure, limpid waters gush unceasingly from the Artesian wells; where the flowers planted long years ago still bloom in perennial spring in the old-time yards; where the mocking bird still sings in the springtime and the Cherokee roses, full with blossoms, shed their snowy petals along the deserted streets; where the sweet breath of the China blossom is wafted by the night breeze; where the stars still shine in all their brilliant beauty and the moon rises in its old-time splendour enfolding the ruined town in its soft, mellow light and lovingly shadows the graves of the dead, who when living, were among the most refined, cultivated and intellectual people that ever adorned the State of Alabama.

A description of the other dead capital, Old St. Stephens, would read much like the foregoing.

It was among a people and surroundings like these that the Grand Lodge of Alabama had its beginning. It is not surprising that those who composed it were the best people of their day.

The Lodges formed during 1821 and prior thereto were located as follows: two at Huntsville; two at Mobile; two at St. Stephens; and one each at Hazel Green, Blakely, Claiborne, Tuscaloosa, Cahaba, Moulton, Russellville, Courtland, Elyton, Suggsville, Montgomery, Conecuh C. H., and Florence. A glance at the map shows that of these nineteen Lodges, seven were in the Tennessee Valley; seven were in the southwest (or Mobile) corner of the State; and one each at Tuscaloosa, Cahaba, Montgomery, Elyton (Birmingham) and Conecuh C. H. The two chief Masonic centres were the Tennessee Valley in the

extreme north, and the Mobile Neck in the extreme south end of the State, with thin lines extending up the Alabama and Black Warrior Rivers, then two of the State's main avenues of travel and communication.

This may give a hint of the difficult conditions under which Masonry then existed in Alabama. The first five Annual Communications of Grand Lodge were held in Cahaba on the Alabama River, and then the meetings were held at Tuscaloosa, the new capital, on the Black Warrior for many years.

To reach either of these places from Mobile or the Tennessee Valley required wearisome travel by steamboat or over bad roads and occupied about two weeks of time going, attending Grand Lodge and returning home. Contrast this with the impatience with which we now give two or three days to the discharge of this duty.

Masonry in Alabama, as elsewhere, was very injuriously affected during the years 1830 to 1840 by the so-called "Morgan Craze," the agitation which grew out of the disappearance of one William Morgan from Batavia, New York, in 1826, allegedly abducted and murdered by the Freemasons because of his betrayal of their secrets. It is unnecessary to enter into that subject further than to mention the effects it had on Masonry in Alabama. For about two years its effects here were not marked. By 1829 the storm was being felt. In that year there were thirty-three Lodges in the State and of these the Charters of ten were declared forfeited at the Annual Communication in December of that year and representatives from only nine Lodges appeared the first day. The Committee on Foreign Correspondence alluded to the "anti-Masonic clamour and malignant opposition" prevailing in many States. Feeble Annual Communications of the Grand Lodge were held in 1830 to 1834. No further Communications were then held until December 6, 1836. For two years the light of the Grand Lodge went out, but on the last-named date the representatives of six Lodges and four other Brethren met at Tuscaloosa and revived the Grand Lodge. The Grand Chapter went to sleep from July 1830 to December 1837, and no Assembly of the Grand Council was held in 1840.

But by 1841 the storm had spent its force. The strong men had never weakened or lowered their flag. The timid began to venture back. In a few years all signs of the devastation had disappeared and Masonry, stronger for its trials, entered upon an era of progress that has never been halted, though severely shaken by the ravages of the Civil War.

In the year 1859 the Grand Lodge and its particular Lodges were legally incorporated by special Act of the Legislature, giving them a standing before the law not otherwise obtainable. Its Charter was materially but not radically amended in 1875 by another Act of the Legislature.

After many years of effort, finally the Grand Lodge in 1912 established a Masonic Home, at Montgomery, for the care of distressed Master Masons and their widows and orphans. It was formally opened on the 18th day of January 1913, with three girl children as inmates. While as usual with such institutions it has taxed the financial resources of the Grand Lodge, it has met in the main

the expectations and hopes of its founders and supporters. Its burden is lightened by the maintenance of the Emergency (or Charity) Fund for the assistance of the distressed outside the Home. The utility and value of this fund as an instrument of relief has been fully proved.

Until 1903 the Grand Lodge had no printed manual or monitor of its own. For the written " Work " recourse was had to those of Webb and Cross or to monitors based upon them. In the year above named it promulgated a manual of its own, which also included the Constitution and Edicts. This book has gone through many editions and reprintings and has contributed much to the spread of Masonic knowledge among the Masons of the State. Webb's *Monitor* is, of course, its basis with many of Cross' changes and additions.

The history of Masonry in Alabama has not been replete with exciting or stirring events. Peace and harmony have at all times prevailed among the Craft, a condition favourable to its solid growth and prosperity. A long succession of able and devoted leaders (Grand Masters, Grand Secretaries, Grand Lecturers, Foreign Correspondents, etc.,) have assured it a firm and safe course at home and respect from abroad.

The Committee on Foreign Correspondence had its beginning in 1826, but its duties did not assume their present form till 1842. Prior to this latter date its reports were barren. The first real report was given in 1844 by Leroy Pope Walker, subsequently Secretary of War of the Confederacy. He reviewed twenty Grand Lodges in two pages and thus briefly cast the form for the future.

The office of Grand Lecturer began with the organisation of the Grand Lodge in 1821 and existed till 1857. It then became vacant and was not recreated till 1889. With the death of Bro. Angus M. Scott in 1915, the office again lapsed and has so remained though repeated efforts have been made to revive it. A system of District Lecturers has taken its place.

James Penn, Grand Lecturer from 1827 to 1834, may fairly be regarded as the father of the " Alabama Work."

Situated as the Lodges were in those days and under the conditions surrounding them, intercourse between them was of the most scanty nature and, Chartered as they were by five different Grand Lodges, it will be easily understood that among these early Lodges there was no uniformity of " Work." To add to the confusion no doubt every Lodge had members made in different States, each feeling and insisting that his Work was the best and most authentic.

Until 1826 there was no established " Work "; each Lodge followed the Work of the State from which its members chiefly hailed. But at the 1826 Communication, under date of December 15, we find this record:

Brother Penn offered the following resolution:

" *Resolved* that a working committee be appointed to consist of five brethren; who shall on Monday Evening next, exemplify the mode of work, which they may believe to be the most correct on the three *First Degrees of Ma-*

sonry," which being carried, Brothers McFarlane, Penn, Wallace, Phister and Wooldridge were appointed said committee.

The proceedings for the next Monday, December 18, contain the following:

This being the day assigned for hearing the report of the working committee, Brother James Penn, from said committee, gave a splendid and most interesting exemplification of the mode of work agreed upon by said committee, in the three first degrees of Masonry, which was received with great and deserved applause.

So long as James Penn attended Grand Lodge, whenever the " Work " was exemplified, it was done under his direction. When, in 1846, he left the State his mantle fell upon the shoulders of James M. Brundidge, one of his initiates and pupils. From 1848 till his death on March 13, 1901, Bro. Brundidge was regarded as the last authority upon what was the proper " Work " for Alabama. He was without doubt the greatest ritualist Alabama Masonry has produced. Angus M. Scott, his pupil, was second only to Brundidge for length of service, for knowledge of the " Work," and for skill in imparting it. By their sweetness of spirit, their nobility of character, their purity of life, their charm of person and their ability as instructors, these three men left a lasting impression upon the Masonic Fraternity in this State.

The first standing Committee on Work was created in December 1842, and at no time since has the Grand Lodge been without such Committee. Sometimes its Chairman and the Grand Lecturer have been the same person, and sometimes not.

To the Grand Lecturers and their co-workers, the Chairman of the Committee on Work, must be accorded a large measure of credit for the progress of the Craft and its present prosperous condition in the State.

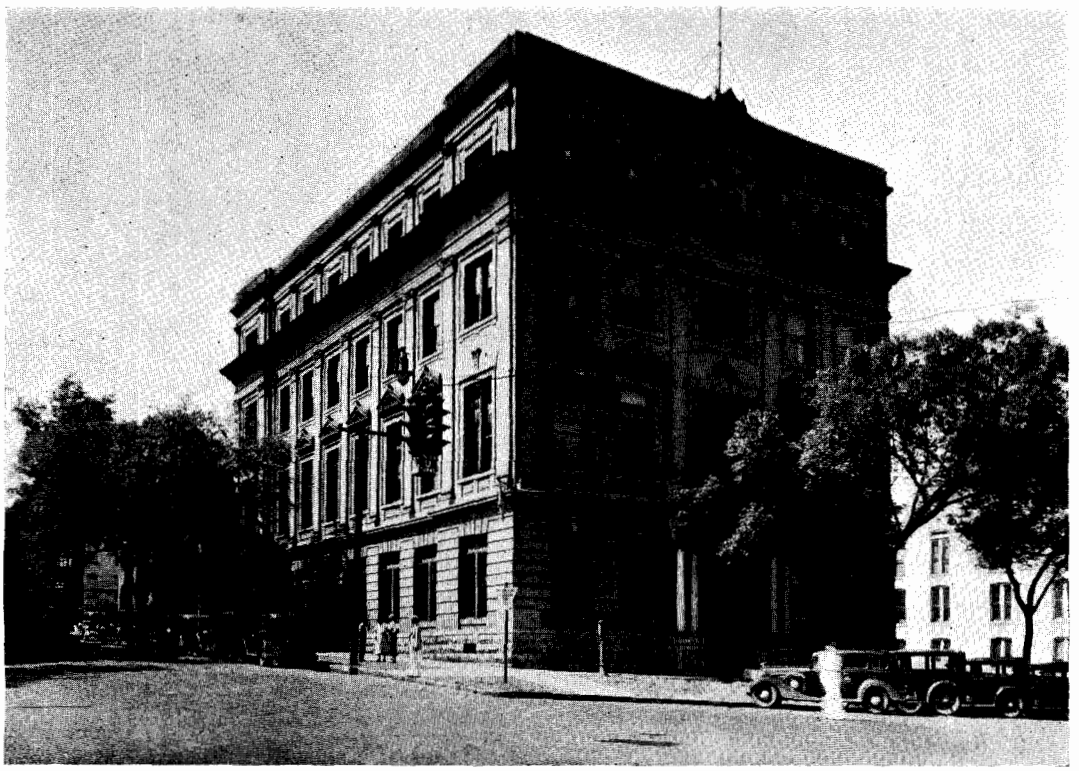
Among the members of the Lodges in 1821, and prior thereto, were the foremost business, professional, and public men of the day, embracing United States senators, members of Congress, governors, legislators, lawyers, physicians, ministers, educators, etc., etc. A hasty glance discloses the following:

Thomas W. Farrar, the first Grand Master, was a highly respected man and Mason. This is attested by the fact of his election to the highest office in the gift of his Brethren from among the distinguished body of men who composed the first Grand Lodge. He married Seraphine Bagneris, a French woman of high standing from Louisiana, by whom he had two sons, Du Volney T. and Du Vernay, and it is a tradition in his family that he and LaFayette were close friends and that the latter named Bro. Farrar's two sons. Descendants and relatives of Thomas W. Farrar reside in New Orleans, but they know little of him. It is regretted that our data are so meagre.

Thomas Amis Rogers (1792–1821), the first Grand Secretary, died during this year at the early age of twenty-nine years, yet he had served as a member of the State Constitutional Convention of 1819, and as secretary of the State

From a photograph by Sexton's Studio.

Administration Building, Montgomery, Alabama.



From a photograph by Sexton's Studio.

The Masonic Temple, Montgomery, Alabama.

Senate in 1819 and was secretary of state from 1819 to his death in 1821. He was a lawyer by profession and built the first court house for Shelby County.

We do not wish to convert this sketch into a biographical dictionary of the prominent men of Alabama of that period, but we must mention the following:

Marmaduke Williams (1774–1850), lawyer; member of Congress; member of Constitutional Convention of 1819; judge; brother to Robert Williams, governor of Mississippi Territory; married Agnes Payne, first cousin of Dolly Madison; many prominent descendants in Alabama.

Thomas Fearn (1789–1863), physician and surgeon; Gen. Andrew Jackson's personal physician in Creek War, 1813; member of Alabama "Secession Convention," 1861; member of first Confederate Congress.

John Brown, a soldier of the Revolutionary army; pensioned as such March 15, 1833.

Bartholomew Labuzan, a leading merchant of his day.

Constantine Perkins (1792–1836), lawyer; elected attorney-general of Alabama 1825; was under Andrew Jackson in Creek War of 1813.

Horatio Gates Perry (1795–1834), lawyer; served in both branches of the Legislature; circuit judge.

Gabriel Moore (1785–1845), lawyer; speaker of first Territorial Legislature of Alabama; member of Constitutional Convention of 1819; president of State Senate, 1820; member of Congress, 1822–29; governor, 1829–31; U. S. senator, 1831–37.

David Moore (1789–1845), family physician of Andrew Jackson; elected to Legislature thirteen times; State Senate, 1822–25; speaker of the House, 1841; extensive planter.

Clement Comer Clay (1789–1866), lawyer; congressman; governor; U. S. senator; served in Creek War of 1813; member of Territorial Legislature and of Constitutional Convention of 1819; author of Clay's *Digest*, 1843.

Frederick Weeden, distinguished physician and surgeon; soldier.

George Washington Owen (1796–1837), lawyer, studied in the office of Felix Grundy; partner of Governor John Gayle; speaker of the House, 1820; in Congress, 1823–29; mayor of Mobile, 1836.

John Murphy (1785–1841), lawyer; planter, governor, member of Congress; clerk of South Carolina Senate for ten years; member of Constitutional Convention of 1819.

Thomas Owen, lawyer; son-in-law of Marmaduke Williams and grandfather of Thomas McAdory Owen, founder and director of the Alabama Department of Archives and History.

Israel Pickens (1780–1827), member of North Carolina Senate, 1808–10; in Congress from that State, 1811–17; register of U. S. Land Office at St. Stephens, Alabama; member of Constitutional Convention of 1819; governor, 1821–25; U. S. senator, 1826.

Masonic membership in Alabama has been no less distinguished since 1821

than it was in that year and prior thereto. The names mentioned in this sketch, coupled with a reasonable familiarity with the history of Alabama, demonstrate what a large share Masonry has had in the settlement, founding, and building of the State. Nearly all of its leading men have been Masons.

In recent years the Masonic membership in Alabama has shown a marked decline. There are two main causes for this, the depressed financial conditions and the unwise facility afforded unworthy profanes for initiation during and following the World War.

CAPITULAR MASONRY

On March 21, 1823, a Grand Chapter of Royal Arch Masons was formed at Mobile by two Chapters. The Chapters participating were those at Tuscaloosa and Mobile. Two other Chapters then in the State, one at Cahaba and one at Claiborne, held aloof. This organisation had a precarious existence until September 1826, when the General Grand Chapter declared it irregular and recommended that another Grand Chapter be formed. Identified with this abortive attempt were prominent Masons of the day, among them Dugald McFarlane, Israel Pickens (then governor), and Nimrod E. Benson, as Grand High Priests.

On June 2, 1827, representatives of the four Chapters then in the State, working under the General Grand Chapter, to wit, Tuscaloosa, No. 1, at Tuscaloosa; Alabama, No. 2, at Cahaba; Mobile, No. 3, at Mobile; and Monroe, No. 4, at Claiborne, met in Mobile and formed a new Grand Chapter, adopted a Constitution and elected Officers. John Murphy (then governor) was the first Grand High Priest under this organisation. The Grand Chapter was not prosperous; it held meetings till July 8, 1830, and then went to sleep for more than seven years. There is no doubt this result was caused by the Morgan excitement.

Apparently under the stimulus of John C. Hicks, then Grand Master, on December 8, 1837, a meeting of Officers and representatives of the subordinate Chapters convened in the Masonic Lodge room at Tuscaloosa, at which it was resolved that a Grand Chapter be formed, " the former Grand Chapter of this State having failed to hold its constitutional meetings for the last seven years." The Grand Royal Arch Chapter was, thereupon, opened with John C. Hicks as Grand High Priest, and in this capacity he served for three years. He was succeeded on December 7, 1840, by Companion A. B. Dawson, of Wetumpka.

The period of 1823 to 1841 may be counted as marking one era in the history of Capitular Masonry in Alabama. Another is that from 1841 through the Civil War period, and the third and last is that from, say, 1866 to date. The first period was characterised by doubt and uncertainty. The earlier portion of the second period was one of prosperity, but during the latter portion of this second period Royal Arch Masonry in Alabama was shattered like everything else by the tragic shock of war. The third period has been one of varying but continuous success and prosperity. The latest complete statistics show nearly 10,000 members.

On December 8, 1869, a Council of Anointed High Priests for Alabama was constituted at Montgomery. George D. Norris was chosen President; Daniel Sayre, Recorder; Richard F. Knott, Master of Ceremonies. The Council has had a continuous and successful existence, though meetings were not held in 1882 to 1891, inclusive; 1894, 1897, 1898, 1900, and 1901. Since the latter date its Convocations have been held regularly and are well attended during each Annual Communication of the Grand Lodge.

CRYPTIC MASONRY

The Grand Council of Royal and Select Masters of the State of Alabama was formed at the Masonic Hall, Tuscaloosa, on the evening of December 13, 1838, by twenty-eight Royal and Select Masters, Gerard W. Creagh presiding, with F. C. Ellis as Recorder.

The others present were John C. Hicks, then Grand Master of Masons in Alabama; R. A. Baker, Charles Bealle, L. S. Skinner, E. W. Esselman, William Hazlett, Z. B. Snow, James Rather, J. D. Bears, Doric S. Ball, Carlo De Haro, Jacob Wyser, J. C. Van Dyke, Armand P. Phister, Walker K. Baylor, Major Cook, James G. Blount, James L. F. Cottrell (the successor in Congress of William L. Yancey), W. R. Ross, G. T. McAfee, John Cantley, A. B. Dawson, Rev. James H. Thomason, J. B. Norris, Carter R. Harrison, and William H. Payne. The proceedings are silent as to whence hailed these companions, though we know from other sources that most of them resided in and around Tuscaloosa.

A Constitution was adopted and Companion Creagh was elected " Thrice Illustrious General Grand Master." (The word " General " was eliminated from the nomenclature in 1846.) Of those participating, John C. Hicks, Armand P. Phister, and Walker K. Baylor were already prominent in the Masonic life of Alabama. To the well-known Bro. John Barker, of Scottish Rite fame, is accorded the honour of first sowing in Alabama the seeds of Cryptic Masonry.

The Grand Council held its Annual Assemblies regularly (except 1840) to and including 1860. The decline about 1840 was doubtless due to the Morgan excitement. The growth of the Grand Council during the period from 1840 to the Civil War was slow but steady. The records show one active subordinate Council in 1838; four in 1841; twenty-four in 1850, and sixteen in 1860. Other distinguished Masons who appeared in Grand Council during this period were James Penn, father of the Masonic " Work " in Alabama; David Moore, William Hendrix, William C. Penick, Lewis E. Parsons (subsequently governor and elected United States senator in 1865 but not seated), Sterling A. M. Wood, J. McCaleb Wiley, David Clopton (subsequently a justice of the Supreme Court), Nimrod E. Benson, James M. Brundidge, Alabama's greatest ritualist; Felix G. Norman, David P. Lewis (subsequently governor), Daniel Sayre (long Grand Secretary of the Grand Lodge), Rufus Greene, Lewis B. Thornton, John A. Loder, distinguished lawyer, and others.

On the roll of members of Central Council, at Marion, was the name of

the accomplished minister and writer Eugene V. Levert, and on that of Tuscaloosa Council the name of the distinguished educator, Frederick A. P. Barnard, subsequently president of Columbia College (now University), and the founder of Barnard College for Women.

The regularity of the formation of the Grand Council seems never to have been challenged. At the 1841 Assembly ministers of the gospel were exempt from dues, and " the original members of the Grand Council " were allowed to vote in the election of Officers. In 1843, 1845, and 1847 the Grand Council expressed its disapproval of the proposed transfer of the Cryptic Degrees to the Royal Arch Chapters. This question agitated the Grand Chapter for many years, the latest echo being heard in 1880. Alabama has at all times stood firmly for the independence of the Cryptic Degrees.

At the 1845 Assembly that master ritualist, James Penn, exemplified the Cryptic Degrees before the Grand Council and it was resolved that the subordinate Councils be enjoined to practise the same. Thus, Bro. Penn appears as the father of the Cryptic " Work " in Alabama, as he was of that of the Symbolic Degrees. In 1848 Dispensations were issued for Louisiana Council, No. 15, at New Orleans, and for Columbus Council, No. 16, at Columbus, Mississippi. These were never Chartered and ceased existence in 1851.

In 1849 it developed that an Officer acting under the authority of the Grand Consistory of Charleston, South Carolina, had conferred the Cryptic Degrees on Masons residing in Alabama, and that these companions had applied to and obtained from the Grand Council a Dispensation to form a subordinate Council, Izabud, at LaFayette. On discovering these facts the Dispensation of Izabud Council was withdrawn and demand made on the Consistory that the fees collected by its Officer be returned to the Brethren paying them. This demand was repeated several times, but never with any result.

Being unable even to get a reply from the Consistory, at the 1855 Assembly the Grand Council discharged its Committee and adopted a resolution that it had " exclusive jurdisiction over all subordinate councils in Alabama and over the degrees of Royal and Select Masters and that any attempt by the Grand Consistory of South Carolina, or any officer thereof, to establish Councils in Alabama or to confer these degrees will be regarded as an act of usurpation and unwarranted by Masonic usage." This was but another phase of the long controversy over the position of the Cryptic Degrees in the Masonic system.

In 1850 the *New Masonic Trestle Board*, by Moore, was adopted " for the government of the Grand and Subordinate Councils." The use of the term " adjourned " was disapproved and " assembly " instead of " meeting " was recommended.

At the 1852 Assembly, the distinguished ritualist and author, Companion J. W. S. Mitchell, was present and installed the Officers.

In 1854 the Grand Council adopted as the uniform of the Cryptic Degrees " a collar and apron of Tyrian purple, trimmed with gold."

In the 1857 proceeding it is noted that at the last Triennial of the General

Grand Chapter an effort had been made to form a General Grand Council but that the movement failed because several of the Grand Councils, among them that of Alabama, had no one present authorised to participate. At the next Annual Assembly, the Committee on Foreign Correspondence, through Companion Lewis B. Thornton, reported adversely.

In 1858 the Grand Puissant granted a Dispensation to form California Council, No. 38, at San Francisco.

At the 1859 Assembly a resolution was offered that no Council can be opened or work with less than nine Royal and Select Masters, and that those receiving said Degrees in a Council of less than that number would not be recognised. No action was ever taken upon the resolution, but Alabama has always adhered to the quorum of nine.

The history of the post-Civil War period of the Grand Council is quickly told. On December 8, 1864, the Civil War had nearly spent itself and on that date the Grand Council again convened at Montgomery with nine Councils represented. Only three of its Officers, however, appeared: James B. Harrison, Grand Puissant; Daniel Sayre, Recorder; and Thomas McDougal, Grand Sentinel.

By December 6, 1865, the war had become history; the Grand Council met with thirteen Councils represented and five of its regular Officers in place. The Recorder reported that Cryptic Masonry was reviving in Alabama, and expressed his hope that " our future should be steadily onward and upward."

This hope has been fulfilled with one marked exception. In 1880 the General Grand Council was formed and, in the same year, the Grand Council of Alabama ratified the general Constitution and became a member. Soon, however, a decline set in and by 1886 the state of Cryptic Masonry was so low that no Annual Assembly was held. At the 1887 Annual, the Grand Master reported to the Grand Council that " our numbers are now reduced to the minimum," and that all but three of the Councils in the State were dormant, and that these three were in a " very feeble condition." The Grand Master recommended that the Grand Council be dissolved and that the subordinates hold under the General Grand Council. This action was not taken, but, at the 1888 Annual, connection with the General Grand Council was dissolved, the resolution reciting that it was " detrimental to be subordinated longer to the General Grand Council." For the next seventeen years the Grand Council was an independent body.

In 1892 it was resolved that the Degree of Super-Excellent Master be conferred without charge on all Royal and Select Masters, members of Councils in Alabama.

Not till 1894 did the languishing condition of Cryptic Masonry show signs of reawakening. Conditions were further improved in 1895 and " hard times," incompetent presiding Officers in the Councils, and the scramble for advancement without knowing anything about the Cryptic Degrees were assigned as the causes of the low state of this branch of Masonry.

In 1898 the Annual Assembly met in the new Masonic Temple on Perry Street, Montgomery, where it has ever since been held.

By 1899 the country and Cryptic Masonry were again prosperous, and the latter has continued so in varying degrees ever since, though it is again feeling the effect of the present world-wide depression in business.

In 1905 the Grand Council renewed its membership in the General Grand Council and this relation has since been maintained to the advantage of both. From 6 Councils in 1904 with 357 members, the increase has been to 22 Councils with about 3000 members.

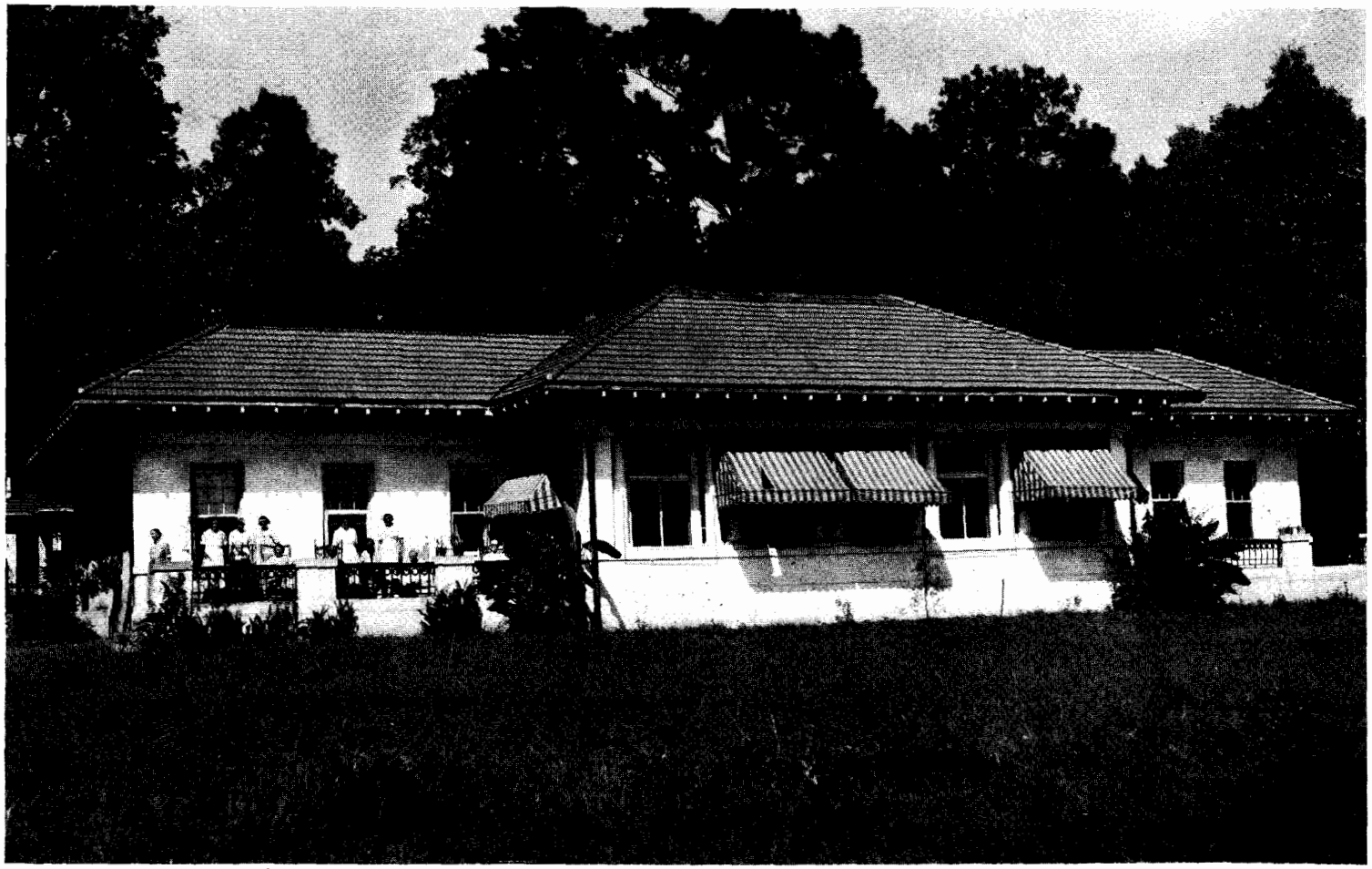
KNIGHTS TEMPLAR

This Concordant Order, though not technically a part of Freemasonry, will be briefly treated.

In the year 1860 there were five Commanderies in Alabama, all chartered by the Grand Encampment of the United States. They were Washington, No. 1, at Marion; Mobile, No. 2; Tuscumbia, No. 3; Montgomery, No. 4; and Selma, No. 5, with a total of about 150 members.

Charter for the first of these, Washington, No. 1, was refused in 1841 by the Grand Encampment, but was granted on September 12, 1844; then came Mobile, Tuscumbia, and Montgomery, and finally the Charter for the last, Selma, No. 5, was issued September 16, 1859. At the 1847 Triennial of the Grand Encampment there was authorised the issuance of a Charter to " Barker Encampment," at Claiborne, Alabama, as soon as it complied with the requirements of the General Grand Constitution, made proper returns, and paid all dues. This movement must have fallen through as no such body is shown on the roster for 1850 or any subsequent year of the Grand Encampment. This name affords evidence, however, of the popularity in Alabama of Bro. John Barker.

On December 1, 1860, in the Asylum of Montgomery, No. 4, the "Grand Commandery of Knight Templar and Appendant Orders of Alabama " was formed, under warrant from the Grand Encampment of the United States. Richard F. Knott, one of the most distinguished Masons of his day, was elected Grand Commander, a position he held for eight years. Washington, No. 1, then in a moribund state, did not participate. So the Order of Knights Templar had a brief but uneventful history in Alabama of about sixteen years before the formation of the Grand Commandery. The Grand Conclave of 1860 was held in regular course, but by 1862 the disruptions resulting from war had become so great that a quorum could not be obtained. It was not represented at the Triennials of 1862 or 1865 for the same reasons. Its history has been undisturbed except by the difficulties of the Civil War and Reconstruction periods, and its growth in numbers and influence has been steady. Able men have presided over it and served on its Committee on Foreign Correspondence. Their addresses and reports make the printed proceedings of great interest and value. On December 9, 1861, the Grand Commandery and its subordinates were incor-



From a photograph by Sexton's Studio.

Eastern Star Hospital Building, Montgomery, Alabama.

porated by Act of the Legislature of Alabama. From its small beginning in 1860, with 5 Commanderies and only about 150 members, it now boasts 35 Commanderies with over 5000 members. Despite the present general financial depression, its future is bright.

THE SCOTTISH RITE

In 1865, Grand Commander Albert Pike reported the Scottish Rite membership in Alabama as " exceedingly limited," with no organisation of the Rite and no Inspector-General. In his allocution of May 1870 he said of Alabama:

In this State no attempt was made to propagate the Ancient and Accepted Rite, until, in December 1867, Ill. Bro. Batchelor established in Mobile the several bodies of the degrees up to the Kadosh. I have no report from Ill. Bro. Knott, Deputy for the State, of the establishment of bodies or of any initiation, nor have I had any communications from him for quite a year and half. I hoped to hear long ago of the establishment of the Rite at Montgomery, the capital of the State; and it ought not to be difficult, among the great number of intelligent Masons in Alabama, to find many worthy of initiation into the higher mysteries.

The 1872 *Transactions of the Supreme Council* show Mobile Lodge of Perfection, No. 1, with thirty-seven members; Mobile Council of Princes of Jerusalem, No. 1, with fifteen members; Mobile Chapter, Knights of Rose-Croix, No. 1, with ten members; and Mobile Council of Kadosh, No. 1, with eleven members. These were the earliest bodies of the Rite to be established in the State. In 1874 there were no reports from Alabama and in 1876 Grand Commander Pike reported the Bodies at Mobile as " lifeless and extinct."

On April 13, 1874, Alabama Lodge of Perfection, No. 1, at Montgomery, was Chartered, but in 1876 Grand Commander Pike reported it as giving " no signs of vitality." However, this body is still on the Roster of the Supreme Council and at present has 1109 members. It and the other Scottish Rite bodies now at Montgomery have erected there a magnificent temple. The other bodies of the Rite at Montgomery were chartered as follows:

Hermes Chapter of Rose-Croix, October 20, 1899, present membership 939; Mitchell Council of Kadosh, October 22, 1915, present membership 813; Holbrook Consistory, October 20, 1917, present membership 803.

The other Scottish Rite bodies in Alabama were Chartered as follows:

Birmingham Lodge of Perfection, October 20, 1897, present membership 3199; Birmingham Chapter of Rose-Croix, October 20, 1899, present membership 2811; Birmingham Council of Kadosh, October 20, 1899, present membership, 2691; Alabama Consistory, Birmingham, October 20, 1899, present membership 2642; Mobile Lodge of Perfection, October 24, 1901, present membership 2110; Mobile Chapter of Rose-Croix, May 21, 1903, present membership, 1802; Mobile Council of Kadosh, October 23, 1907, present membership 1692;

Mobile Consistory, October 23, 1907, present membership 1688; Dothan Lodge of Perfection, October 19, 1927, present membership 114.

The foregoing tables show that the Scottish Rite in Alabama is flourishing. The Birmingham and Dothan bodies are also housed in splendid temples.

Alabama has furnished two of the Grand Commanders of the Rite in the Southern Jurisdiction, viz.: James C. Batchelor and George Fleming Moore.

CONCLUSION

Masonry in all its branches is firmly established in the State. On the whole its course here has been peaceful and prosperous. Like everything else, the Grand Lodge and Masonry in general in the State have suffered during the past few years on account of bad business conditions and other causes, but it is confidently believed that the bottom has been reached and soon the Craft will be experiencing another era of prosperity. It is not Masonic to be pessimistic; Hope is one of the guiding principles of Freemasonry. Masonry has passed through these valleys many times and has always emerged wiser and stronger than before.

FREEMASONRY IN ARIZONA

HARRY ARIZONA DRACHMAN

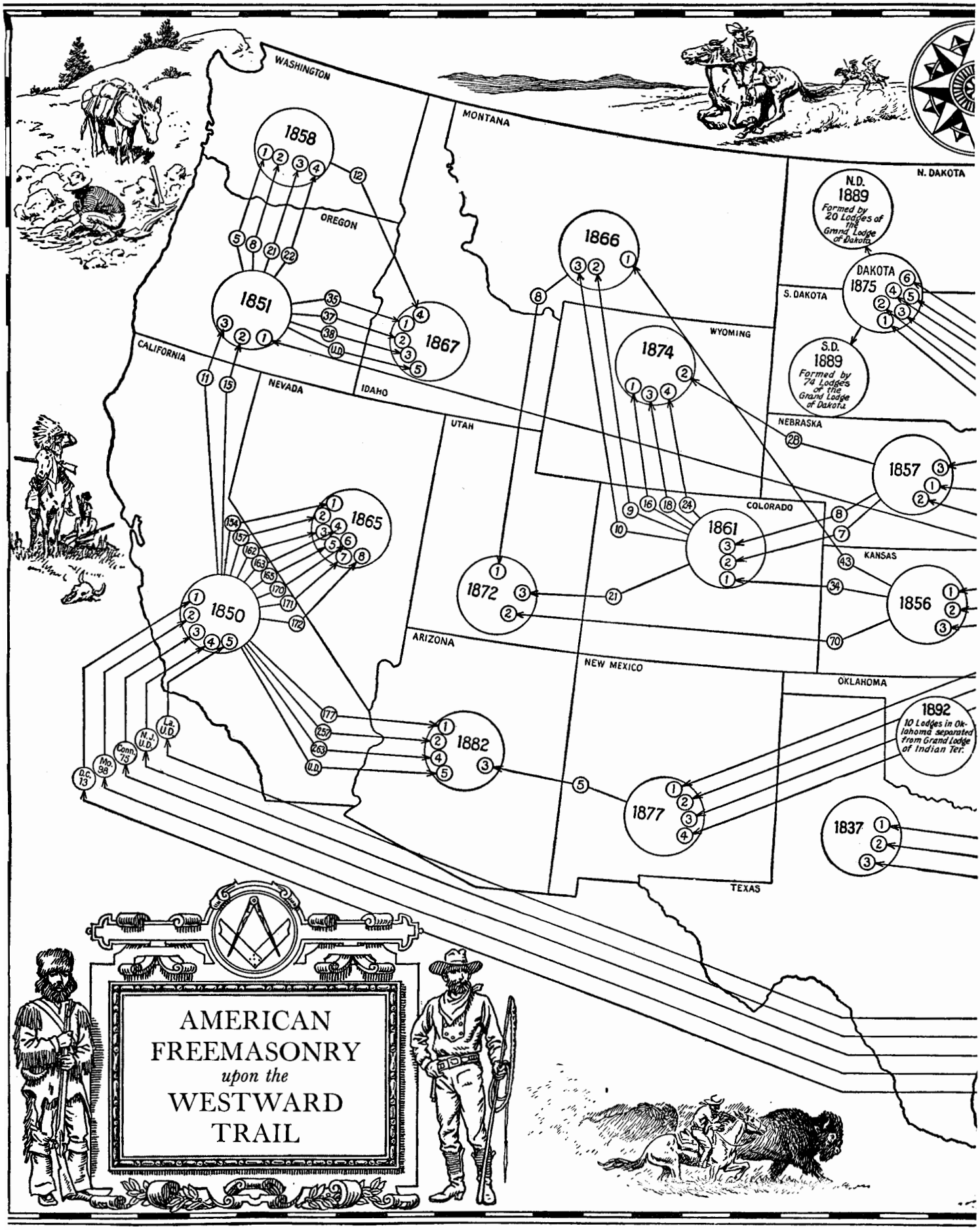
ORGANISED Masonry came into existence in the Territory of Arizona on April 22, 1865. It was on that date that a Dispensation was issued by the Grand Lodge of Free and Accepted Masons of California to form Aztlan Lodge at Prescott, Arizona. At the Annual Communication of the Grand Lodge of California, held on October 15, 1865, the Committee on Charters made the following report of interest to all Arizona Masons: " Your Committee has had under consideration the application of Aztlan Lodge for a continuance of its Dispensation until the next Annual Communication of the Grand Lodge. This Lodge is located at Prescott, in Arizona Territory, and the great distance between us and that locality, and the uncertain and slow means of communication, afford a sufficient reason why the Lodge's Records and Returns have not yet been received. Bro. Alsap, the Master of the Lodge, well says in his application: ' This is a small community, far removed from others, an advance post of the army of civilisation, fighting against barbarism, with a hostile and savage foe around, and depending upon our own armed hands for safety of life and property. I say it proudly, nowhere are the Constitutions of Masonry more cherished and loved, or its principles better or more nobly illustrated. The worthy distressed Brother here has ever found a friendly word and helping hand.' " With all this in mind, the Grand Lodge of California did continue the Dispensation of the Prescott Lodge until the former's next Annual Communication. The first three Officers named under the Dispensation were John T. Alsap, Worshipful Master; Hezekiah Brooks, Senior Warden; and Herbert Bowers, Junior Warden. Then, on October 11, 1866, the Grand Lodge of California having found that the Records of Aztlan Lodge had been creditably kept, granted it a Charter and assigned it as No. 177. The Officers who had been named in the Dispensation continued under the Charter.

The next Lodge to organise in the Territory was Arizona Lodge, at Phœnix, to which a Dispensation was issued by the Grand Lodge of California on August 9, 1879. Then, on October 16 of the same year, a Charter was granted to

the Lodge and it was registered as No. 257. The first three Officers of this Lodge were John T. Alsap, Worshipful Master; Francis A. Shaw, Senior Warden; and Newell Herrick, Junior Warden.

Arizona Lodge was followed by White Mountain Lodge, at Globe, Arizona, the third Lodge to be organised in the Territory. This Lodge was issued a Dispensation from the New Mexico Grand Lodge on July 1, 1880. Because there was no two-story building in the town of Globe at the time, the Grand Lodge of California had refused to issue a Dispensation to form a Lodge there. For that reason the Brethren there petitioned the Grand Lodge of New Mexico, which allowed Lodges to meet on ground floors, provided they were safe from intrusion and properly tiled. The Altar, Pillars, Pedestals, Columns, and other Lodge furniture used by the Lodge were designed and put together by local carpenters. The Jewels were made of tin, from which they had been neatly cut by the local tinsmith, Bro. Jacob Abraham. Suspended on collars of blue ribbon, they presented a unique appearance. During the time the Brethren were awaiting news of the Dispensation from the New Mexico Grand Lodge, John Kennedy was induced to erect a two-story building. This was then readily accepted by the Masons, and leased by them for five years. In order that the Officers might familiarise themselves with the Ritual of the Grand Lodge of New Mexico, they occasionally met in lonely cabins on the high hills that surround Globe, or in the wilderness near by. The first meeting of this Lodge held under Dispensation took place on August 2, 1880, with the following Officers officiating: A. H. Morehead, Worshipful Master; Alonzo Bailey, Senior Warden; and Jacob Abraham, Junior Warden. Then on January 18, 1881, a Charter was granted to the White Mountain Lodge, Free and Accepted Masons, by the Grand Lodge of New Mexico. It was registered as No. 5.

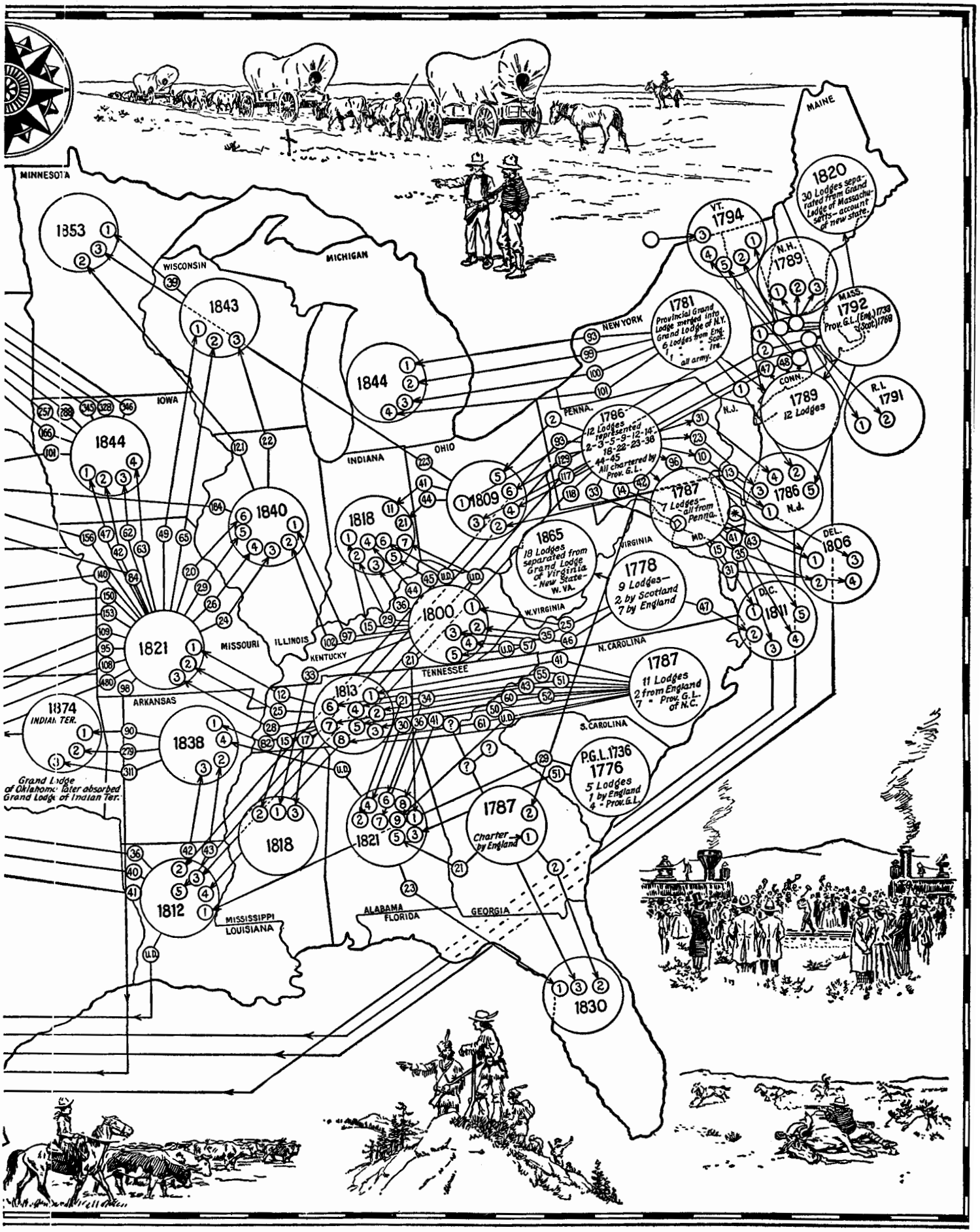
The first quasi-Masonic organisation in Tucson was a Masonic Club which was organised on April 11, 1875. This, however, ceased to exist on February 3, 1876. Then, on October 19, 1879, the Tucson Masonic Relief Association was organised, the purpose of which was " to relieve distressed worthy Brother Masons, their wives, widows, and orphans, and to encourage social and fraternal intercourse among the Brethren." This organisation was also short-lived, for it lasted only until December 7, 1879. A few months later, on February 6, 1880, to be exact, the Masonic Association of Tucson was organised, with George J. Roskruge as President. On February 17 of the next year, this organisation became Tucson Lodge, under a Dispensation issued by the Grand Lodge of California. Its Charter was granted October 15, 1881, and the number 263 was assigned to it. The first three Officers of the Lodge were: Ansel M. Bragg, Worshipful Master; George J. Roskruge, Senior Warden; Abraham Marx, Junior Warden. The next Lodge to be formed in Arizona Territory was Solomon Lodge, at Tombstone, for which a Dispensation was granted by the Grand Lodge of California on June 14, 1881. The first Officers were: William A. Harwood, Worshipful Master; Benjamin Titus, Senior Warden; and Thomas R. Sorin, Junior Warden.



ourtesy of "The Masonic Outlook."

The Paths Followed by Freemasonry in Its Journeyings Across the

The covered wagon carried the pioneers who carved a great empire out of the West.



Continent Through the Organization of Grand Lodges.

These pioneers establishing at the same time free government and Freemasonry.

On February 5, 1882, Tucson Lodge, No. 263, sent the following letter to the four other Lodges in the Territory:

Hall of Tucson Lodge No. 263
Free and Accepted Masons
Tucson, Arizona
February 5, 1882

To the Master, Wardens, and Brethren
of _____ Lodge No. ____
Free and Accepted Masons
_____, Arizona

Brethren:

On Tuesday the 21st March next we will dedicate our new Masonic Hall, now in course of construction, and we extend a cordial invitation to the Officers and members of your Lodge to participate with us on that occasion.

We would also suggest the idea of forming a Grand Lodge at that time, there being now five Lodges in the Territory. If this suggestion meets with your approval, will you elect Delegates to attend for that purpose; and should the Grand Lodge be formed, Tucson Lodge will pay Delegates fees same as in California. At all events we will be happy to see any and all members of your Lodge present at the opening of the hall.

We have extended the same invitation and suggestion to all Lodges in the Territory.

Fraternally yours
Ansel Mellen Bragg, Master
George James Roskruge, Senior Warden
Abraham Marx, Junior Warden

All the Lodges, excepting only Aztlan Lodge, No. 177, of Prescott, sent Delegates to the Convention. The following communication from Aztlan explains why that Lodge did not also sent Representatives to Tucson:

Hall of Aztlan Lodge No. 177,
Free and Accepted Masons
Prescott, Arizona
March 21, 1882

To the Master, Wardens, and Brethren
of Tucson Lodge No. 263
Free and Accepted Masons
Tucson, Arizona

Brethren:

The Committee appointed by this Lodge at their last regular meeting to fully investigate the advisability and necessity of establishing a Grand Lodge in the Territory of Arizona and severing our connection with the Jurisdiction of the Grand Lodge of California, have been in daily consultation and deliberation over the subject-matter in question and have come to the conclusion not to send anyone from this Lodge to represent us in the Convention to assemble

at Tucson; that we do not believe in the " advisability and necessity " of forming a Grand Lodge in Arizona at this time; that the expense attending such a move will not be for the good of Masonry in this Territory; that it will cause a falling off of membership in all the Lodges in consequence of additional expense, and ultimately result in bankruptcy and the surrender of a majority of the Charters of the several Lodges now existing; that we believe it ill advised and premature.

Trusting you may fully realise your highest anticipations in your coming dedication and festivities, we are, Brethren,

Very fraternally yours,
Geo. D. Kendall, Past Master
Chairman of the Committee

Nevertheless the Representatives of Arizona Lodge, No. 257, at Phœnix, of Tucson Lodge, No. 263, at Tucson, and of White Mountain Lodge, No. 5, at Globe, met at Tucson on March 23, 1882. Representatives of Solomon Lodge *U. D.*, of Tombstone, were also invited to take part in the deliberations of the Convention. Alonzo Bailey was elected Chairman, and George J. Roskruge was appointed Secretary. A Constitution was then adopted by the Convention, a Lodge of Master Masons was opened, and the following Grand Officers were elected and appointed: Ansel M. Bragg, Grand Master; John T. Alsap, Deputy Grand Master; Alonzo Bailey, Senior Grand Warden; William A. Harwood, Junior Grand Warden; Abraham Marx, Grand Treasurer; George J. Roskruge, Grand Secretary; Charles M. Strauss, Grand Chaplain; James A. Zabriskie, Grand Orator; Joseph B. Creamer, Grand Marshal; Josiah Brown, Grand Bible Bearer; James D. Monihon, Grand Standard Bearer; Thomas R. Sorin, Grand Sword Bearer; Francis A. Shaw, Senior Grand Deacon; Charles A. Fisk, Junior Grand Deacon; Benjamin Titus, Senior Grand Steward; William Tucker, Junior Grand Steward; William Downie, Grand Pursuivant; Solon M. Allis, Grand Organist; and James M. Elliott, Grand Tyler. The Master Mason's Lodge was then closed, and the Convention, having completed the business for which it assembled, was adjourned *sine die*.

The M.·.W.·.Grand Lodge, Free and Accepted Masons, of the Territory of Arizona was then opened in ample form on March 25, 1882. A resolution was passed that the M.·.W.·.Grand Master and V.·.W.·.Grand Secretary should endorse the Charters of the Lodges represented. Since Aztlan Lodge, No. 177, was not represented at the Convention, the following resolution regarding it was passed: " *Resolved*, That it should be properly represented to the Grand Master during the recess of the Grand Lodge that Aztlan Lodge now holden at Prescott, Arizona Territory, was a duly constituted Lodge, the Grand Master is hereby authorised to adopt the same course and make a similar endorsement on its Charter as on the Charters of the other Lodges in the Territory."

Upon receipt of the engrossed *Proceedings* of the Grand Lodge Communication of March 25, 1882, the M.·.W.·.Master of Aztlan Lodge wrote to the Grand

Secretary. He referred to the resolution passed by the Grand Lodge regarding the endorsement of Aztlan Lodge's Charter, and objected to sending the Charter out of his control for that purpose. A second interesting letter to the same effect is also found in the Grand Lodge archives. It reads as follows:

Prescott, Arizona Territory
June 3, 1882

George J. Roskruge,
Grand Secretary of the Grand Lodge
Free and Accepted Masons of Arizona
Tucson, Arizona Territory

Dear Sir and Brother:

Yours of the 31st May received to-day, and I hasten to reply so as to delay your work as little as possible.

Before I wrote my letter of the 29th I had read the Proceedings of the Grand Lodge, and judging from them that the Grand Master would want to see our Charter I used the language that you quote. I am still of the opinion that it would not be right for me to send you by express or otherwise our Charter. Comparing dates, it seems as if six days were the least number it could possibly take to send it to you and return, if all worked well. During this time we could not examine distressed Brethren who might apply for relief nor open our Lodge even for the burial of a Brother, should it unfortunately be our duty to do so.

I do not know of any section of the California law which bears on the case, and so I quote to you the words of Mackey: " I have no doubt that the Grand Master cannot demand the delivery of the Warrant into his custody, for having been intrusted to the Master, Wardens, and their successors by the Grand Lodge, the Master who is the proper custodian of it has no right to surrender it to anyone, except to that Body from whom it emanated."

It seems to me that the Grand Master can easily satisfy himself as to our being a regularly constituted Lodge, without seeing our Charter, and can then send us a copy of the endorsement under the Grand Seal and attested by you. With this we could work until such time as we might be able to present our Charter under the care of the Master or Warden.

I am desirous of facilitating your labours by all proper means, but the more I consider my duty under the circumstances the less I am inclined to send the Charter out of my control.

I enclose you therefore the Petition drawn in accordance with the Resolution of our Lodge, which please present to the Grand Master for his action.

With assurances of fraternal regard,

I am yours truly,
Morris Goldwater
Master of Aztlan Lodge No. 177

Although the Records do not show just how the Grand Master succeeded in endorsing the Charter, we do know that on June 14, 1882, the proper endorsement was made, and Aztlan Lodge, No. 177, being the oldest Lodge in the Territory, was registered as No. 1 in the list of Arizona Lodges.

The year 1882 was a time of hardship and danger in Arizona. The Territory had a small white population living in widely scattered communities. Although the Southern Pacific Railway had recently completed its main line across the southern part of the Territory, it was of little help to the inhabitants, since most of them lived in remote districts. Roads were little more than trails, and due to heavy mountain snows and summer storms, they were impassable much of the time. At all times there was also constant danger from roving bands of stage-coach robbers and Apache Indians. Travel on the main roads was done in either four- or six-horse Concord stage-coaches or in buckboards; on the mountain trails it was done by horseback or muleback. Danger of attack by marauding Indians made it necessary to do much of the travelling between twilight and dawn. And, of course, few comforts for the weary traveller were to be found at the journey's end. Therefore, it was under such trying conditions as these that the early Masons of Arizona managed to perfect the organisation of the Grand Lodge and to attend the regular meetings of their local Lodges. Indeed, it was not until 1895 that northern and southern Arizona were connected by rail, thus making possible a steady increase in Masonic membership and in the number of Chartered Lodges throughout the Territory.

At the first Annual Meeting of the Grand Lodge, held in November, 1882, Bro. Morris Goldwater introduced a resolution for the appointment of a Committee of three to present to the Grand Lodge at its next Session the most feasible method of creating a widow's and orphan's fund. This was done and the Committee reported in November 1883, proposing the following plan for the creation of the fund: That each Lodge pay for each Master Mason borne upon its Rolls the sum of fifty cents per annum. The plan was adopted, and the first year's record of the fund shows that there was a membership of 350, and the sum of $175 in the fund. To-day, with a membership of 6685 there is to the credit of this fund $118,794. In 1918 the Grand Lodge created an endowment fund which now amounts to $161,459. The purpose of the funds was the erection and maintenance of a Home for aged and needy Masons, their widows and orphans. Although the Home has not yet been built, the aged and needy are generously taken care of with money from these funds. In 1922 a large Home with extensive grounds, located at Oracle, Arizona, was offered to the Grand Lodge on condition that it be used for the care and treatment of tubercular patients. The offer was accepted and the Grand Lodge has since maintained the Home for ambulatory tubercular patients, the large majority of whom come from sister Grand Jurisdictions. Although the Home is not now equipped with hospital facilities for the care of advanced cases, it is hoped that in the near future, with the aid of sister Grand Jurisdictions it may be made a permanent national Masonic tubercular sanitarium.

Of the early pioneer Masons, none undertook greater responsibility for the success of Masonry than Bro. George J. Roskruge, known as "Father of Masonry in Arizona," and Grand Secretary for forty-five years. Never discouraged by the great handicaps of adverse opinions and scant funds, he worked tire-

lessly and advanced money liberally to promote the growth and success of the Fraternity in Arizona.

Another eminent Mason was Marcus A. Smith, a member of Tucson Lodge, No. 4, who was for years delegate to Congress from Arizona Territory, and later United States Senator for a number of years until his death. Among those prominent in the Masonic Fraternity of Arizona to-day is Bro. George W. P. Hunt, a member of White Mountain Lodge, No. 3, of Globe, who has served as governor of the State for seven terms and was minister to Siam by appointment of President Wilson. Still other prominent Arizona Masons are Ralph Cameron, Past Master of Flagstaff Lodge, No. 7, a former United States Senator; Carl Hayden, Past Master of Tempe Lodge, No. 15, who was once a representative in the national Congress and is now a United States senator; Ygnacio Bonillas, Past Master of Nogales Lodge, No. 11, who was ambassador for the Republic of Mexico to the United States during President Carranza's term; and Dr. Andrew E. Douglass, Past Master of Flagstaff Lodge, No. 7, now a member of Tucson Lodge, No. 4, who is internationally known for his scientific work in astronomy and tree-ring research.

Since the formation of the Grand Lodge in 1882, with 5 Lodges, a membership of 274, and no cash resources, it has grown to 38 Lodges, having 6685 members and cash resources of $326,778.

Alexander G. Abell, Very Worshipful Grand Secretary of the Grand Lodge of California for years, did much to promote the order in Arizona. Hon. John Howard was largely instrumental in helping to organise the first Masonic Lodge in Arizona, which was at Prescott. The first recorded minutes of a meeting are without date. This, however, was in the year 1864, the Secretary being Lieut. Charles Curtis, of the United States army.

The meeting was held at the house of John N. Goodwin, then governor of the Territory, Mr. Goodwin being the presiding officer.

It was resolved to apply to the Grand Lodge of California for Dispensation to open a Lodge at Prescott. The name selected was Aztlan. John T. Alsap was chosen Worshipful Master; Joseph Ehle, Senior Warden; and H. Brooks, Junior Warden. Bro. John T. Alsap was afterwards the second Grand Master of the Grand Lodge of Free and Accepted Masons of Arizona. The petition was signed by nine Master Masons. As it was necessary to have a recommendation from the nearest Lodge, Joseph Lemon was selected to carry the petition to Santa Fe, New Mexico.

At the next meeting, which is also without date, $300 were subscribed for the purpose of procuring and furnishing a hall. Upon the return of John Lemon from Santa Fe, John N. Goodwin was chosen to present the petition to the Grand Master of California. This was done April 22, 1865, and the petition was granted.

Owing to the inability of Mr. Ehle to secure a demit from his Lodge, H. Brooks was named Senior Warden and Herbert Bowers, Junior Warden.

The first to apply for Degrees was Lieut. Samuel L. Barr, a Fellow-craft. The first named as affiliating members were N. L. Griffin, A. W. Adams, and

Ned Pierce. September 30, 1865, the first regular Work was done. A. C. Noyes and J. G. Mitchell receiving the Entered Apprentice Degree and Lieut. Samuel L. Barr being raised to the Sublime Degree of Master Mason.

The first Lodge funeral held was on January 2, 1866, Stephen Lea, a member of an Oregon Lodge being the deceased.

On August 1866 the last meeting under Dispensation was held. The debts of the Lodge were all paid; the books, papers, and Dispensation were forwarded to California by Bro. Samuel L. Barr, and by a vote of the Lodge the Grand Lodge of California was asked to change the name of the Lodge from Aztlan to Arizona Lodge and to grant a Charter. January 21, 1867, the Charter arrived, but the name of the Lodge remained as Aztlan Lodge, No. 177. The Charter was brought from San Francisco, California, to La Paz by Charles N. Genung, and from La Paz to Prescott by Joseph R. Walker.

[The above is taken from an address delivered at Prescott, Arizona, June 24, 1891, by Morris Goldwater, Past Grand Master, upon the twenty-fifth anniversary of the Masonic Order in Arizona.]

FREEMASONRY IN ARKANSAS

ANDREW J. RUSSELL

ALTHOUGH Arkansas is rich in Masonic lore, any one attempting to write or compile a comprehensive history of Freemasonry during its more than one hundred years of organised existence in the State is greatly handicapped by a lack of Records. The loss of the Grand Lodge's library by fire at three different times has made it impossible for the historian to be sure that his statements are absolutely authentic. In fact, much of the Arkansas Masonic history that does exist is based on tradition rather than on written records chronologically arranged. In order to offset this lack of documentary evidence, the Grand Lodge of 1871, realising the need of gathering and preserving Masonic data, appointed a History Commission for that purpose. During the next two years this Commission made reports on its findings, and by the time of the Session of 1873 it seems to have caught up with its work. The gist of its reports was, however, merely a recital of important features of the organisation of the Grand Lodge in 1838, supplemented by biographical sketches of Past Grand Masters.

Again, in 1927, the task of bringing such data up to date was undertaken. At the Session held that year, another History Commission was created. This second Commission has, with the assistance of the Grand Secretary, succeeded in restoring a complete file of all *Proceedings* except those for the years 1839 and 1840. Some of the earlier *Proceedings* were obtained only by making copies of data preserved in the libraries of other Grand Jurisdictions. Still other data that were gathered and are still being gathered give facts regarding the early history of the 730 Lodges (511 of which are still active), which have been Chartered by the Grand Jurisdiction. The task of procuring portraits of all Past Grand Masters was also undertaken. With only a few exceptions, that task is now complete. The *collection* of historic mementoes which has recently been brought together includes bound volumes of *The Trowel*, a Masonic publication edited by Past Grand Master George Thornburgh from 1886 to 1922, as well as many Masonic histories and encyclopædias in which references to Freemasonry in Arkansas are made. From those and the writer's own memories and associations, gained from attending every Session of the Grand Lodge held since 1886, he has gathered material for this brief sketch.

The tradition that Symbolic Masonry was introduced into Arkansas by the Spaniards in 1770, as suggested by one writer, is vague and independable. It is an historic fact, however, that following the expeditions of Hernando de Soto in the sixteenth century several Spanish settlements were made in that

part of the Missouri Territory from which Arkansas Territory was afterwards carved. The first of those was at Arkansas Post. In the minds of many it is not improbable that Freemasonry existed in some form among the early pioneers of those first settlements, but the belief cannot be substantiated by authentic records.

Beginning with the indisputably authentic records, we, however, find that in 1819, Andrew Scott, a resident of Potosi, Missouri, was appointed by President James Monroe to serve as judge of the Superior Court of the Territory of Arkansas. After removing to Arkansas Territory and locating there, he and other members of the Fraternity in that region petitioned the Grand Lodge of Kentucky for Arkansas Lodge, to be located at Arkansas Post, then capital of the Territory. The Charter naming Robert M. Johnson as Worshipful Master was issued on November 30, 1819. Upon Judge Scott's departure from Potosi, the Officers and members of his Lodge there had deemed it advisable to surrender their letters of Dispensation, and in so doing they had requested the Grand Lodge of Kentucky to permit Judge Scott to retain the Jewels of the Potosi Lodge for the purpose of presenting them to the first Masonic Lodge to be established in the Arkansas Territory. The request was granted, and accordingly, upon the institution of Arkansas Lodge U. D. the Jewels which had formerly been used by his old Lodge in Missouri were presented by Judge Scott to the first Lodge in the new Territory.

Later, in 1821, when the seat of government was removed from Arkansas Post almost all members demitted from Arkansas Lodge, for they too were removing to the new seat of government. This made it necessary for the Lodge there also to surrender its Dispensation to the Grand Lodge of Kentucky, and again Judge Scott retained the Jewels for the purpose of presenting them to the next Lodge to be established in his adopted Territory. However, a period of fifteen years, from 1821 to 1836, appears to have elapsed before any further movement looking toward the establishment of new Lodges was undertaken. This was probably due to the " anti-Masonic excitement " which was raging with intense fury at about that time. In 1836, however, the year of the admission of Arkansas into the Union, the Grand Lodge of Tennessee was Petitioned for a Dispensation for a new Lodge to be located at Fayetteville, in Washington County. The Dispensation was granted, and the Lodge was called Washington Lodge. It was later Chartered as Lodge No. 82, with Onesimus Evans acting as its Master, James McKisick as Senior Warden, and Matthew Leeper as Junior Warden. Upon the establishment of this Lodge, Judge Scott again made good his promise concerning the Jewels. When the Charter was granted, however, it was accompanied by proper Jewels, and, at the suggestion of Judge Scott, the new Lodge presented the Jewels which he had brought with him from Missouri to Clarksville Lodge, No. 9, which meantime had been Instituted by the Grand Lodge of Arkansas. Then, in 1845, when the Charter of Clarksville Lodge, No. 9, was taken up, the Jewels were placed in the keeping of Franklin Lodge. Two years later they were placed in the archives of the

Grand Lodge of Arkansas, where they were later unfortunately destroyed by fire.

In September, 1837, the Grand Lodge of Louisiana granted a Dispensation for Western Star Lodge, at Little Rock, designating Edward Cross as Master, Charles L. Jeffries as Senior Warden, and Nicholas Peay as Junior Warden. The Charter for this Lodge was issued on February 12, 1838, as Western Star Lodge, No. 43. Before January 6, 1836, a second attempt to establish Masonry at Arkansas Post had been authorised by the Grand Lodge of Louisiana, and a Charter had been issued to Morning Star Lodge, No. 42, of that place. But the attempt to revive Masonry there was almost futile, for as time passed the historic village, itself the first point of settlement and the first capital of the State, began gradually to disappear, leaving little trace of its Masonic activities.

The next Lodge to be established in Arkansas was granted a Dispensation by the Grand Master of Alabama on November 21, 1838. It was called Mount Horeb Lodge and was located at Washington, in Hempstead County. Soon after its establishment this and the other Chartered Lodges of the State called a Convention, which met in Little Rock on November 21, 1838, and after a six days' Session adjourned *sine die*. The total membership of all the Lodges in Arkansas at that time was about one hundred. The following copy of the Record, or rather, abstract, of the Convention's *Proceedings* was obtained by the Arkansas History Commission from the files in the archives of the Grand Lodge in Missouri.

NOTICE OF THE PROCEEDINGS OF THE CONVENTION THAT FORMED THE CONSTITUTION OF THE GRAND LODGE OF ARKANSAS A.D. 1838 (A.L. 5838)

The Convention of the Ancient York Rites met in the city of Little Rock, Arkansas, in the month of November, in the year of Christ, 1838 (A.L. 5838), was composed of the following Delegates:

From Washington Lodge, No. 82, working under authority of the Grand Lodge of Tennessee, Onesimus Evans, Past Master, Washington L. Wilson, Robert Bedford, A. Whinnery, R. C. S. Brown, Samuel Adams, and Williamson S. Oldham.

From Western Star Lodge, No. 43, working under authority of the Grand Lodge of Louisiana, William Gilchrist, Past Master, Charles L. Jeffries, Past Master, Nicholas Peay, Past Master, Edward Cross, Past Master, Thomas Parsel, Alden Sprague, and John Morris.

From Morning Star Lodge, No. 42, working under authority of the Grand Lodge of Louisiana, John W. Pullen.

From Mount Horeb Lodge, working under a Dispensation from the Grand Lodge of Alabama, James H. Walker, Allen M. Oakley, Joseph W. McKean, and James Trigg.

Which Convention, on the 21st day of November, A.D. 1838, by unanimous consent of all Delegates, adopted a *Constitution* for the government of the Grand Lodge of Arkansas: Whereupon a Grand Lodge was opened in due and ancient

form, and the Officers thereof were elected and installed according to the most ancient usages and customs of the Fraternity: When on the 27th day of November, aforesaid, the Convention adjourned *sine die*.

Attest: Grand Secretary of the Grand Lodge of Arkansas

Judging from this account the Convention must have resolved itself into a Grand Lodge, but if any Minutes were kept other than the above " Notice of Proceedings," they have been " lost in the rubbish of the Temple."

Elbert H. English, noted as a jurist as well as a Masonic scholar, served as Grand Master from 1849 to 1850. After an interim of nine years he was again elected in 1859. From that time on he was re-elected from Session to Session until November 1869, when he retired. Thus he served in that high Office during the entire period of the War between the States. Although his addresses to the Grand Lodge during his incumbency are models of excellence in diction and fraternalism, some of them are highly coloured with the bitterness which was fairly general at that time. Feeling impelled to espouse the cause of Secession it was only natural that he should employ his beautiful flow of English in its support. Although he ever eschewed the idea that he could be actuated by his political views, in his address delivered at the Grand Lodge Session of November 1861 he said in part: " I refer to these matters not in a political sense, or as mere political events, for Masonry does not interfere in affairs of a strictly political character—but I refer to them as great civil events—stern historical realities overwhelming in their immediate consequences and deeply affecting our entire people in all their relations, civil and social as well as political. . . . There are no voices to respond for a number of subordinate Lodges. Why are these Brethren absent? The answer is in every mouth, with all its thrilling and momentous associations! They have laid aside the gavel, the trowel, and the plumb-line, and taken up the sword. And this night their tents whiten many a plain, and their patriotic breasts help to form a living wall to protect eleven States of a once-glorious Union from the invasion and desolation of a man—if he may be called such—who now desecrates the seat first occupied by the good and great Washington. And who, as the fit representative of the party that placed him in power, has trampled in the dust the Constitution framed by the purest and best men that ever sat in council to organise a government. And may I be permitted to say that, if there is weeping in Heaven, Washington and his associates have wept over the ruin which his degenerate successor and his black-Republican confederates in crime and guilt have wrought!"

When the smoke of battle had finally cleared away, however, when victory had come to the other side and the domicile of the Grand Lodge had been returned to Little Rock, whence it had been removed to the Confederate seat of State government at Washington, in Hempstead County, Grand Master English seems to have had a different attitude. In his address made at the November Session of the Grand Lodge in 1865, a marked contrast in the tone of his words was very noticeable, for he at that time evinced his own resigna-

tion to the fate of war in the following words: " The terrible storm of war is over, the last faint echoes of its awful thunders are hushed, its angry clouds are drifting away, and the sun of peace once more smiles upon our desolated country. Many of our Brethren who met with us in former years and whose faces are familiar to us now sleep the long sleep of death, in their quiet resting-places, and their homes are left in mourning. They may have erred, but to err is incident to the frailty of human nature, and to forgive is not only Masonic but Divine. Let the broad mantle of Masonic charity be thrown over their errors, whatever they have been, and let their virtues be cherished in the memory of those of us who survive them. The unfortunate and deplorable civil commotion, which for four gloomy years afflicted our country, fortunately for Masonry it has no schism. The Masons of the United States now, as before the national troubles, constitute one great individual Fraternity. Leading Masons from every section of our extensive country have assembled at Columbus, Ohio, in the General Grand Chapter and the General Grand Encampment, since the close of the war, and, as in years gone, they treated each other as Brothers and Companions, transacted their Masonic business in peace and harmony, renewed their social and fraternal obligations around a common Altar, and have thus demonstrated to the world that Masons are bound together by ties which cannot be severed by civil strife or political conflicts. . . . There stretches from the stormy coast of the Atlantic to the calm and peaceful shore of the Pacific a fraternal chain of strong links, which, though unseen by the world, will do more than all else to reunite and strengthen the bonds of union between the Northern and Southern people, who during the last four years were unhappily at war about sectional questions."

In another address, made at the Grand Lodge Session of 1866, Bro. English said: " At the close of the war, no class of our population returned more readily, quietly, and cheerfully to the peaceful pursuits of life than did the Masonic Fraternity. . . . I repeat now, in writing, substantially what I said to the last Grand Lodge orally: In considering the claims of applicants for initiation, advancement, or affiliation, the physical, moral, and mental fitness of the applicant must alone be regarded. In other words, none other than the old and well-defined Masonic tests should be applied. No inquiry should be made whether he was born North or South, or was on one side or the other in the late war."

As a sequel, the significant fact remains that such a spirit of toleration exists among the members of the Craft in Arkansas as is not to be found in any other civic and moral institution of the State. Although the spirit of the Old South still exists there in legend and in song, no Mason attempts to use it to further his political ambitions. There is hardly a community or section of the State, however, that was not greatly affected by the great strife. Tales about thrilling experiences and narrow escapes from death have been handed down from father to son. Even now there are men still living who witnessed the mysterious freeing of certain prisoners of war after they had been condemned

to death, the secret being that the prisoners were Masons. Some of their captors, having seen the Masonic sign of distress, immediately released the prisoners while their comrades were executed in accordance with the rules of war. It is also an historical fact that many men prominent in Arkansas politics have also been prominent in Masonry, but no governor, congressman, or United States senator of Arkansas has ever occupied the office of Grand Master. It may not be improper also to observe that while Arkansas has not elected a Republican to State office since Reconstruction Days, yet Republicans, and even veterans of the Union Army, have frequently been elected as Grand Masters of the Masonic Fraternity in this Jurisdiction.

The following historical highlights of Arkansas Masonry were gleaned from the *Annual Proceedings* now in the Grand Lodge Library of the Albert Pike Memorial Temple at Little Rock. They incidentally introduce the names of prominent Masons, whose complete biographies would indeed give a comprehensive history of Freemasonry in Arkansas. As has been said, following the third loss of the Grand Lodge library by fire, the Grand Secretary, Fay Hempstead, and the present History Commission have succeeded in restoring all *Proceedings* except those for the years 1839 and 1840. Those covering the period from the time of the organisation Convention held in 1838 up to 1851, have been supplied mainly by bound copies entitled *Proceedings of the Grand Lodge of Free and Accepted Masons of Arkansas: 1838-1851*. The originals of these *Proceedings* are to be found in the libraries of the Grand Lodges of Alabama, Maine, Massachusetts, and Missouri.

The Session of 1841 convened at the Masonic Temple in Little Rock, which was, perhaps, the Hall of Western Star Lodge, No. 2, where it seems likely that all subsequent Sessions were held up to the time of the outbreak of the War between the States. During that period, meetings were held at Washington, the Confederate capital of the State. The Session of 1841 was presided over by Alden Sprague, Grand Master pro tempore. At that meeting Bro. Sprague was elected Grand Master for the ensuing year. Returns were then made from Washington Lodge, No. 1, at Fayetteville; Western Star Lodge, No. 2, at Little Rock; Morning Star Lodge, No. 3, at Arkansas Post; Mount Horeb Lodge, No. 4, at Washington; Clarksville Lodge, No. 5, at Clarksville; and Van Buren Lodge, No. 6, at Van Buren. During the Session it was also " *Resolved*, That Brother Edward Cross be and is hereby appointed a Delegate from this M.·.W.·. Grand Lodge, and is hereby requested and authorised to attend the Convention of the several Grand Lodges in the United States proposed to be held in Washington, D. C., in March next."

After recording a list of the Officers present at the next Session, which convened on November 7, 1842, this entry follows: " The Grand Lodge was opened in ample form, continued in Session until the sixth day of February, A. L. 5843, when the same was closed in ample form, during which Session the following elections, appointments, et cetera, took place." Two Charters were granted at that time. It was also ordered that the Grand Secretary should cause to be pub-

lished an abstract from the Minutes, and that a copy of it should be sent to the several States " and to Texas." One copy of it was also to go to each of the several Lodges of the Grand Lodge of that republic.

At the Session of 1843 a Committee which had been appointed at the previous Session reported that it had " settled the difficulty said to exist in Van Buren Lodge, No. 6, to the great satisfaction of all concerned and in accordance with the ancient usages and customs of the Fraternity." Thus, apparently, an end was made of what appears to have been the first trouble within the Grand Lodge. Several Communications from other Grand Jurisdictions were then read and filed.

The 1845 Session of the Grand Lodge took further note of a matter that had been discussed during the 1842 Session, namely the death of the Grand Jurisdiction's first Grand Master, William Gilchrist. At that time it was requested that subscriptions be taken " to erect a suitable monument over his remains." At that same Session the Committee of Foreign Correspondence submitted an extensive review of the *Proceedings* of the Grand Lodges in Alabama, Florida, Georgia, Illinois, Iowa, Louisiana, Maryland, Mississippi, Missouri, New York, North Carolina, Tennessee, Texas, and Wisconsin.

The next Annual Session, held on November 5, 1846, authorised " a Committee of three to prepare an act of incorporation for this Grand Jurisdiction and to present it to the legislature during its present session." It appears that the Committee carried out its instructions, and that the Grand Lodge authorised the Act to be included in its printed *Proceedings* of that year. Such incidents as this explain, perhaps, the reason for the long-drawn-out Sessions of this period, some of which lasted several weeks. The State Legislature was also in session during the same period. Those present at this Session levied a tax of one dollar on each non-affiliated Mason living in the State, and ordered subordinate Lodges to collect the tax and to report on it at the next Session. The money thus raised was to be spent " for charitable purposes." This Session also endorsed the idea of a General Grand Lodge. Early in the Session of the Grand Lodge of 1847, a resolution introduced and promptly passed on the second day repealed the " tax edict " of the previous Session. Thus it is clear that the non-affiliate, who is still a problem to almost every Masonic Jurisdiction, was a concern to the Grand Lodge of Arkansas even in those early days.

Previous to the Session of 1848 it may have been the custom for Grand Masters to deliver opening addresses, but if such had been the case it had not been customary to include the addresses in the Record. The Record of the 1848 Session, however, gives a complete version of Grand Master D. J. Baldwin's address, which was prefaced by these words: " Obedient to the custom, salutary in its tendency, which has obtained in the sister Grand Lodges of this nation, it is a duty incumbent on us at the opening of this Grand Communication to render thanks to the Great Jehovah for his wonderful goodness and enduring mercy to us and our Brotherhood during the past year, and to bring to your notice such matters as imperiously demand your special attention. Chosen and

sent here for your sagacity, virtue, and wisdom, to adorn the great Masonic edifice within our bounds, your constituencies look to you for that result of your Labours which your capacity warrants and your disposition so fully guarantees." In this introduction Grand Master Baldwin dealt with the problems of the times, and seemingly with great understanding. Like Banquo's ghost that would not down, the Grand Master reported that "Van Buren Lodge, No. 6, has, for a peculiar local reason, ceased to exist, and its Charter, Jewels, and furniture are in the hands of our Grand Secretary." However, this Lodge is now a very lively corpse.

It was at this Session of 1848 that the Grand Lodge first advocated the establishment of a school for the blind in Arkansas. At that time steps were taken to provide for raising funds for the purpose. It is significant that the Arkansas Legislature soon thereafter established a school for the blind which is to-day one of the leading eleemosynary institutions in this commonwealth. Twenty-one Lodges were represented at this Session, which lasted twelve days.

Without any Minute of explanation, neither the Grand Master, P. P. Pullen, nor the Deputy Grand Master, George B. Hayden, was present at the opening of the 1849 Session. However, both were listed as being present at later sittings. Bro. E. H. English is recorded as having acted as the Grand Master pro tempore. Although Bro. English's name does not appear among those who were possible candidates for the Office of Grand Master, he was elected to that high position for the succeeding Session. Thus began in the Grand Lodge of Arkansas the career of one of the State's most illustrious Masons. At the next Annual Communication, thirty-two subordinate Lodges were represented. In his opening address Grand Master English stressed the need for education and advocated the establishment of a Masonic school. He also proposed that a uniform *Code of By-Laws* be adopted. The establishment of St. John's College was then recommended by the Educational Committee, and another Committee was named to apply for a Charter for the school. This Session also provided for a Grand Lecturer, and Bro. W. H. Sutton was unanimously named to fill the newly created Office. The *Proceedings* of this Session also contain a list of the names of members of the thirty-four subordinate Lodges in the State. The next year, at the Session of 1851, Grand Master E. H. Whitfield suggested that it would be expedient for the Grand Lodge to divide the State into four or more Districts. Thus was established the District system and the appointment of the District Deputy Grand Masters. The Committee which had been appointed to obtain a Charter for St. John's College also reported at this time and presented a Charter which had been granted by an Act of the Legislature. It had been approved on December 31, 1850.

Since the Session of 1852 celebrated the hundredth anniversary of the Initiation of George Washington into Freemasonry, it was ordered that "a block of marble of suitable size, with appropriate device and emblems, should be prepared and forwarded to the national capital to be placed in the Washington Monument just then being erected there." At the next year's Session, Bro. E.

H. English, Chairman of the Committee on Foreign Correspondence, submitted a report, at the conclusion of which he pointed out some of the leading subjects that had recently been engaging the attention of the Craft throughout the United States. Among those topics mentioned were the matters of appropriately celebrating the Initiation of George Washington, of erecting a monument to Henry Clay, of providing relief for the Brethren in California, of settling the disputes existing among the Brethren of New York, and of creating a General Grand Lodge. Commenting on these matters in general, the Chairman said: " In these important enterprises, it is to be hoped that Arkansas will not be an idle spectator, but that she will keep her lamps trimmed and her lights burning, and actively employ her growing energies in the great field of Masonic charity spread out before her."

At the 1854 Communication the Library Committee reported the purchase of thirty-five volumes of Masonic literature at a cost of $153. It is also interesting to note that Albert Pike was quite active in the Sessions of this period. Another interesting feature of the Session was the great amount of attention which was given at the time to the maintenance and progress of St. John's College. Indeed, more than passing notice should be given to the establishment of St. John's College. For years this college flourished under Masonic management. It was made possible by funds contributed by the Grand Lodge. State educational facilities not having yet been provided, it was the alma mater of many men who contributed much to the educational development of the State. Like many other pioneering projects, however, it went out of existence with the coming of endowed colleges and the establishment of State schools. The founding of this college is perhaps the outstanding contribution of Arkansas Masonry during the first fifty years of its Grand Lodge. Next year Grand Master Nathaniel G. Smith expressed his attitude toward the library in the following words: We have laid the foundation for a good library. This is a good work. Let us pursue it by adding to the collection of books and increasing it annually until we have such a library as our wants demand, one that comports with our standing as a Grand Lodge. The Bible says, ' give thyself to reading ' and ' study to show thyself a workman that needeth not to be ashamed.' " Later in the Session of that year (1855) an appropriation of $200 was made for the library fund.

An interesting question has been raised regarding the address of the Grand Orator, George A. Gallagher, which was made at the Annual Communication of 1856. Since he began a most scholarly and able address by saying, " Ladies and gentlemen, Brethren," we to-day wonder how the " ladies " happened to be present, for the Order of the Eastern Star had not yet been introduced into Arkansas. The outstanding event in the *Proceedings* of 1857 was discussion of the codification of the *By-Laws* governing subordinate Lodges and a copy of the *Constitution* and the *By-Laws* governing the Grand Lodge.

The first substantial effort to establish a Masonic Widows' and Orphans' Home seems to have culminated in 1858, when Grand Master Luke E. Barber

reported having held an Emergent Communication of the Grand Lodge at Pine Bluff, on June 24 of that year. At this Session it was appropriately noted that the Grand Lodge was then twenty years old, and that the number of Lodges had increased from 4 subordinate Lodges to 128. During the Session of 1859 Albert Pike was introduced as the representative to the Grand Lodge of Minnesota and the Grand Lodge National of the Spanish Republic of Santo Domingo. He delivered an address, which was perhaps his first active participation in the Grand Lodge of Arkansas. Another interesting event of this Session was the attitude expressed toward duelling. Despite the fact that duels were quite common and were still regarded as being the proper way for prominent men to settle their difficulties, the Grand Lodge of 1862 " *Resolved*, That no Mason who shall knowingly challenge or accept a challenge from a Mason shall sit in this Grand Lodge." Perhaps the outstanding feature of the *Proceedings* of 1863 was the record that a number of Travelling Lodges had been granted Dispensations to meet the exigencies of the war. Past Grand Master J. W. Sorrels has told the author of this article that he received the Masonic Degrees stationed in Madison County, Arkansas, with the Confederate Army, and that he was only nineteen years old at the time. The impressive event of the Session of 1869 was the retirement of Grand Master English after ten years of continuous service. A Past Grand Master's Jewel was presented to him at that time.

At the Session George Thornburgh, afterwards Grand Master and for years editor of the *Masonic Trowel*, made his appearance. From then on he attended every Session of the Grand Lodge until his death. George Thornburgh may be called the pioneer advocate of prohibition in Arkansas, for at the 1886 Session he urged the adoption of a resolution making it a Masonic offense punishable by expulsion for a member to keep a saloon for the sale of intoxicating liquors. At this Session a Committee on History was also appointed. Dr. E. R. Duvall was Chairman. This Committee made very interesting reports at subsequent Sessions in 1872, 1873, 1874, and 1875. They consisted mainly of short biographies of Past Grand Masters.

The main feature of the Past Grand Master's address delivered at the Annual Communication of 1873 referred to the national panic, brought about by the appearance of a cholera epidemic in the early summer and the outbreak of yellow fever in the autumn, which was climaxed by " one of the worst droughts ever known anywhere." Another event of this Session worthy of more than passing attention was J. R. H. Scott's presenting to the Grand Lodge the Apron worn by his illustrious father, Judge Andrew Scott.

A few days after the adjournment of the Grand Lodge of 1875, the Masonic Hall burned down, and much valuable property, unpublished Records, and many historic articles belonging to the Grand Lodge were destroyed. An interesting feature of the Session of 1875 was the Lodge's refusal to allow the Grand Treasurer $400 to reimburse him for that amount which he had lost through the failure of a bank. The reason given was that the Officer had deposited the money in his own name and not in the name of the Grand Lodge.

A spirit of optimism and rejoicing characterised the Session of 1876, America's centennial year. However, the Grand Master, Bro. M. L. Bell, spoke as follows in his address made at that time: " While we can but rejoice at the material prosperity of our State, the abundant crops and general peace and prosperity that reign through the land, can we congratulate ourselves upon equal progress in education and refinement, goodness and purity, among the people? . . . Amid our congratulations on our general prosperity as a State and a people, can we also rejoice in the success and prosperity of our work as Masons? "

Again, soon after the adjournment of the Session of 1877, the Masonic Hall was destroyed by fire and a valuable Masonic library as well as all Records, books, and papers pertaining to the Grand Secretary's Office were among the losses. One of the features of the Session of 1879 was the conferring of the Degrees on Arthur McArthur by special request of Magnolia Lodge, No. 2. At the time a captain in the United States Army stationed at Little Rock, Bro. McArthur afterwards became famous as a Brigadier-General of the Confederate Army, and as one of the principal generals in the Spanish-American War. He was a native of Little Rock.

The Session of 1888 featured the celebration of the fiftieth anniversary of the organisation of the Grand Lodge. John P. Karns was the only Brother present who had attended the Convention of 1838. Among the prominent visitors at this celebration was Joseph Eichbaum, Grand Master of Pennsylvania, and Michael Nisbet, the Grand Secretary of that Jurisdiction. The author of this article was also present, being only twenty-three years of age at the time.

The Session of 1892, presided over by Bro. C. A. Bridewell, was the first to be held in the Grand Lodge Temple that had been erected at the corner of Fifth and Main Streets in Little Rock. For the first time in the history of the Grand Lodge, it was able to meet in its own home. This was an occasion of much felicitation. This Session marked the beginning of the long and faithful service of John M. Oathout as Grand Lecturer. Bro. Oathout served from 1892 till his death in 1912. He was succeeded by Bro. Clark, who is still serving in that capacity, having already exceeded the record of Bro. Oathout in point of time.

As has already been pointed out, Arkansas has been favoured with a great deal of unusually fine Masonic material. The State has, indeed, produced some of the outstanding Masons of the world. If records had been preserved the history of Freemasonry in Arkansas would compare favourably with that of any other Grand Jurisdiction.

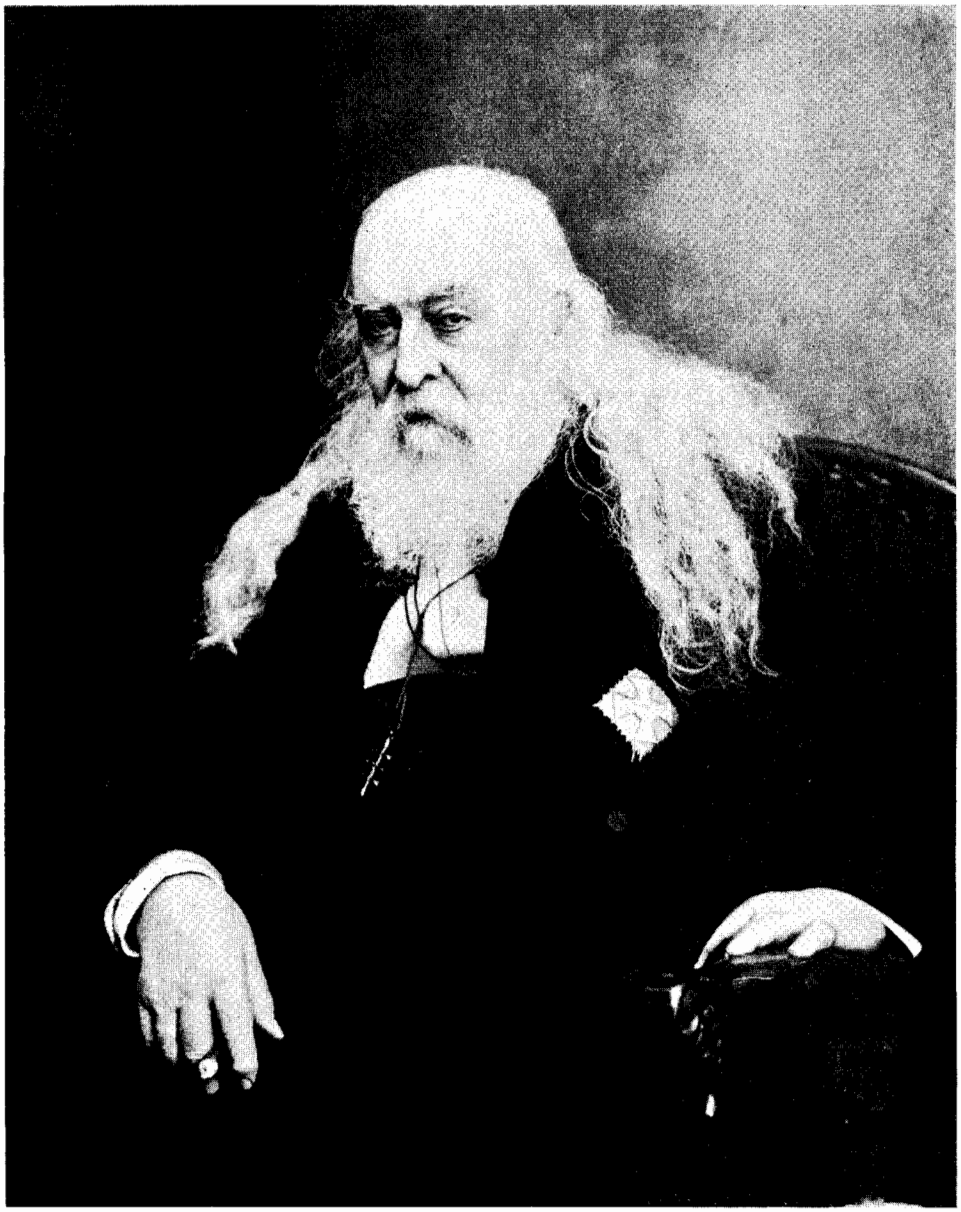
However, the limitations, both of authentic Records as well as space, are such that biographical sketches can be given for only a few of Arkansas's most distinguished members of the Craft. First, let us sketch the life of that great Arkansas Mason—Albert Pike.

Pike was born in Boston, Massachusetts, on December 29, 1809. In 1822 he attended Harvard University, and afterwards he taught school in Massachusetts for seven years. In 1832 he joined a trading party and made an expedi-

tion through Kansas, Missouri, New Mexico, and the Indian Territory. He reached Fort Smith, Arkansas, on December 10 of that year. There he resumed his profession as a teacher. Later he married Miss Mary Ann Hamilton at Arkansas Post. He also engaged in newspaper work at Van Buren and at Little Rock, and was admitted to the bar in 1836. Afterwards he was admitted to the bar of the Supreme Court of the United States. He received that advancement just when Abraham Lincoln and Hannabal Hamblin did. In 1846, during the war with Mexico, Pike raised a company of Arkansas cavalrymen and served as its captain under Archibald Yell, the Arkansas governor who resigned office to enter his country's military service. Bro. Yell, a Mason, was killed at the battle of Buena Vista, in 1847. Pike's account of the action at Buena Vista, as published throughout the State, aroused the ire of Colonel John S. Roane, who thought the report reflected unjustly on the Arkansas regiment. In consequence Colonel Roane challenged Captain Pike to a duel, and although neither was a "fire-eater," public opinion was such that Pike felt himself honour bound to accept the challenge. The duel was fought at a spot in the Indian Territory, just across the Arkansas River from Fort Smith, in August, 1848. Two shots were exchanged by each of the duelists, fortunately without injury to either. Their seconds refusing to interfere, personal friends who were present brought about a reconciliation. Pike and Roane afterwards became friends and companions. When Captain Pike was mustered out, he returned to Little Rock and resumed his law practice.

Bro. Pike was made a Mason in Western Star Lodge, No. 2, in July 1850. In 1859 Albert Pike became Grand Commander of the Scottish Rite of the Southern Jurisdiction. He also assisted in establishing the Scottish Rite Council in Arkansas, in 1853. That same year he was made Grand High Priest of the Royal Arch Chapter, and in 1865 he was chosen Grand Orator of the Grand Lodge. The fact that he never attained the position of Grand Master was perhaps due to his activities in legal and military pursuits. In 1853 Pike removed from Little Rock to New Orleans, probably with a view to practising law there. Apparently he did not secure an extensive practice, however, for he maintained himself by translating the *Code Napoleon* from the French, a translation which is still in use in Louisiana. Pike is rated as one of the most learned lawyers of his time. After residing in New Orleans for about five years, Pike returned to Little Rock, where he maintained his residence until 1868. Then he removed to Washington, District of Columbia, where he could be in closer contact with his Masonic duties. He resided there until his death on April 2, 1891.

Pike's thrilling yet disappointing career as a soldier during the war between the States is worthy of historical reference. Like many another Easterner who had cast his lot in Dixie Land, Albert Pike found himself in a dilemma when it became necessary to choose between his country as a whole and his State. As a boy he had heard of the glory of the Union, but as a man he was faced with the "sovereignty" of his State. Although he hoped against hope that Arkansas would not secede, when it did so he finally cast the die in its



Albert Pike.

favour by saying, " Whatever I am, I owe it to my State." During the war he reached the rank of brigadier-general, and was put in command of a brigade composed largely of Cherokee, Chickasaw, and Choctaw Indians from the Indian Territory. When General Van Dorn ordered those troops to be taken into Kansas, Pike protested, for he did not think that the Indians should be required to fight except in their own Territory. But about that time the Federal troops under General Curtis invaded western Arkansas, and General Pike was required to join General Van Dorn. He did so just in time to participate in the battle of Pea Ridge, or Elkhorn, in Washington County, Arkansas. That battle was fought contrary to Pike's judgment and against his advice. It terminated unsuccessfully for the Confederates, who lost two of their ablest leaders, General McIntosh and General McCulloch.

This was the beginning of a very sad and disappointing period of Pike's life—due chiefly to a quarrel which arose between him and other Confederate commanders with whom he was associated. So serious did the differences of opinion become that Pike was ordered arrested. Finally, the disagreement culminated in Pike's retirement from the service during the early years of the war. To add to his troubles, Pike's large property holdings were confiscated by the Federal Government. At one time property of his valued at $20,000 was sold on the auction block. As a result he was almost penniless at the close of the war. But with the dauntless courage characteristic of the man, Albert Pike resumed his literary and legal pursuits and again amassed quite a fortune. In 1879 he relinquished the practice of law in order to give his entire time to his Masonic pursuits and literary productions. " Every Year " is his best known poem.

Among the many magnificent tributes which have been paid to Bro. Pike's memory, the following from Colonel Patrick Donan, of Fargo, North Dakota, is one of the most interesting. Colonel Donan said of him:

Albert Pike was a king among men by the divine right of merit. A giant in body, in brain, in heart, and in soul. So majestic in appearance that every passerby turned to gaze upon him and admire him. Six feet, two inches tall, with the proportions of a Hercules and the grace of an Apollo. A face and head massive and leonine, recalling in every feature some sculptor's dream of a Grecian god; while his long, wavy hair, flowing down over his shoulders, made a strikingly picturesque effect. The whole expression of his countenance told of power combined with gentleness, refinement, and benevolence. . . .

His legal practice brought him several fortunes . . . but his ear and heart and purse were ever open to the appeal of the needy or distressed and his benefactions were beyond enumeration. His bounty was reckless in its lavishness. In all the rush of his busy and eventful career, he found time to counsel and assist every worthy man or woman who came to him. He was peculiarly kind and considerate toward young people.

Glorious record of a glorious man! Great enough to succeed in nearly every line of human effort and ambition. A patient and faithful teacher, a brilliant editor, a lawyer of eminent ability and skill, an eloquent and impas-

sioned orator, a gallant soldier, a profound scholar, a poet whose verses tingle with pure Promethean fire that comes from heaven alone, a prolific author, a wise counselor, a patriot, and a philanthropist whose charity was broad enough to take in all mankind. God never made a gentler gentleman, a better citizen, or a truer man! He was in himself the highest and grandest embodiment of the virtues and graces of Freemasonry, a living exemplification of the exalted and exalting principles of our great world-embracing Brotherhood! He ran the whole gamut of earthly honours. He climbed Fame's glittering ladder to its loftiest height, and stepped from its topmost round into the skies. . . .

As had already been indicated, another of Arkansas' famous Masons was Elbert Hartwell English. A native of Alabama, Bro. English was reared on a farm. His education was such as he could obtain from the primary schools and academies of his day. He was admitted to the bar in 1838 and had some experience as a legislator. In May 1844 he removed to Little Rock, and soon thereafter was appointed reporter of decisions of the Supreme Court. In 1854 the General Assembly elected him chief justice of the Supreme Court, an office he held until his death excepting only a short period during the war between the States. Bro. English was made a Mason in Athens Lodge, No. 18, in Alabama, on August 25, 1842. Afterwards he affiliated with Western Star Lodge, No. 2, at Little Rock. In 1849 he was elected Grand Master. Following his reelection in 1859, he served for ten consecutive years, the longest period any one Grand Master has ever served. The founding of St. John's College was the outstanding accomplishment of his administration. Bro. English received all the Degrees of both the York Rite and the Scottish Rite.

Charles E. Rosenbaum, another distinguished Arkansas Mason, was born in St. Louis, Missouri, on January 1, 1855. He was educated in the public schools of his native city, and then in 1883 he moved to Little Rock, where he entered business. He was an active participant in both the York Rite and the Scottish Rite Bodies. He served as Grand Master from November 1914 to November 1915. His most distinctive service to Masonry came perhaps through his connection with the Scottish Rite Bodies, wherein he became a pioneer in the work of dramatising and adapting for presentation, with elaborate stage equipment and effects, Degrees which had hitherto, for the most part, been communicated only. For nearly forty years he was the directing genius of the Bodies of the Ancient and Accepted Scottish Rite in the Jurisdiction of Arkansas, and in 1911 he was made one of a Committee to superintend the construction of the House of the Temple. He served as the Chairman of the Committee until 1915, when that wonderful structure was completed and dedicated in Washington, District of Columbia. Few men have devoted so much time to the work of Masonry or achieved positions of such prominence in all its branches as did Bro. Rosenbaum. His Masonic record is, indeed, an impressive one. February 25, 1931, closed the unblemished record of a long useful life crowned with joys of friendships and honours well bestowed.

A biographical sketch of Bro. Fay Hempstead forms the essential nucleus

about which the history of the Masonic Fraternity in Arkansas has been builded during the past threescore and more years. Fay Hempstead came from a talented lineage, both paternal and maternal. While his father was a member of the Supreme Court of Arkansas, he wrote of its most widely quoted decisions on the law of descent and distribution.

Fay Hempstead was born in Little Rock, on November 24, 1847. He was educated in private schools and in St. John's (Masonic) College. Later, he studied law at the University of Virginia. In 1868 he entered upon the practise of his profession at Little Rock, a vocation from which he retired only in 1881, upon his election as Grand Secretary of the Grand Lodge of Arkansas. From then on he gave his entire time to his official duties and to literary pursuits.

On May 6, 1869, Bro. Hempstead was made an Entered Apprentice in Western Star Lodge, No. 2, at Little Rock. Step by step, he received all the Degrees of both the York Rite and the Scottish Rite, including the Thirty-third Degree. On November 23, 1901, he was coroneted as Honorary Inspector General. Bro. Hempstead's preferment placed him in the Chairs of almost all the local Bodies. For years he was also prominent in the Order of the Eastern Star. His service in all the Grand Bodies was distinctive. In addition to his record as Grand Secretary, he also served as Grand High Priest of the Grand Chapter of Royal Arch Masons in 1891, and as Most Illustrious Grand Master of the Grand Council in 1890. From 1899 he served as Grand Recorder of the Grand Council, of the Order of the High-Priesthood, and of the Grand Commandery. In 1906, Bro. Hempstead was elected Grand Steward of the General Council of North America. He also served as Most Puissant General Grand Master from 1921 to 1924. His address made in 1878, when he served as Grand Orator of the Grand Lodge of Arkansas, is to be found in the collection entitled *Masonic Jewels*.

Perhaps the highest honour within the gift of Masonry was conferred upon Bro. Hempstead at Chicago on October 8, 1908, when he was crowned Poet Laureate of Freemasonry, an honour which had up till then been bestowed upon only two others, Robert Burns and Robert Morris. Hempstead's literary, musical, and historical works are extensive. His poems have passed through several editions, and his essays and addresses have found a place in Masonic literature. His large collection of historical and biographical works includes volumes that touch upon all subjects of state.

The Session of the Grand Lodge held on November 17 and 18, 1931, was the occasion of the completion of Bro. Hempstead's fifty years of service as Grand Secretary. Grand Master Andrew J. Russell took special note of the Golden Jubilee, and appointed a Committee to prepare a programme to be given on that occasion. Among distinguished Masons of other Grand Jurisdictions present were M.·. W.·. E. E. Sykes, Grand Master of the Grand Lodge of Louisiana, R.·. W.·. Milton W. Boyland, Grand Junior Warden of the Grand Lodge of Louisiana, and R.·. W.·. Isaac Cherry, Grand Secretary of the Grand Lodge of New Jersey. Telegrams and letters of felicitation came from several foreign Grand Jurisdictions and from almost every State in the Union.

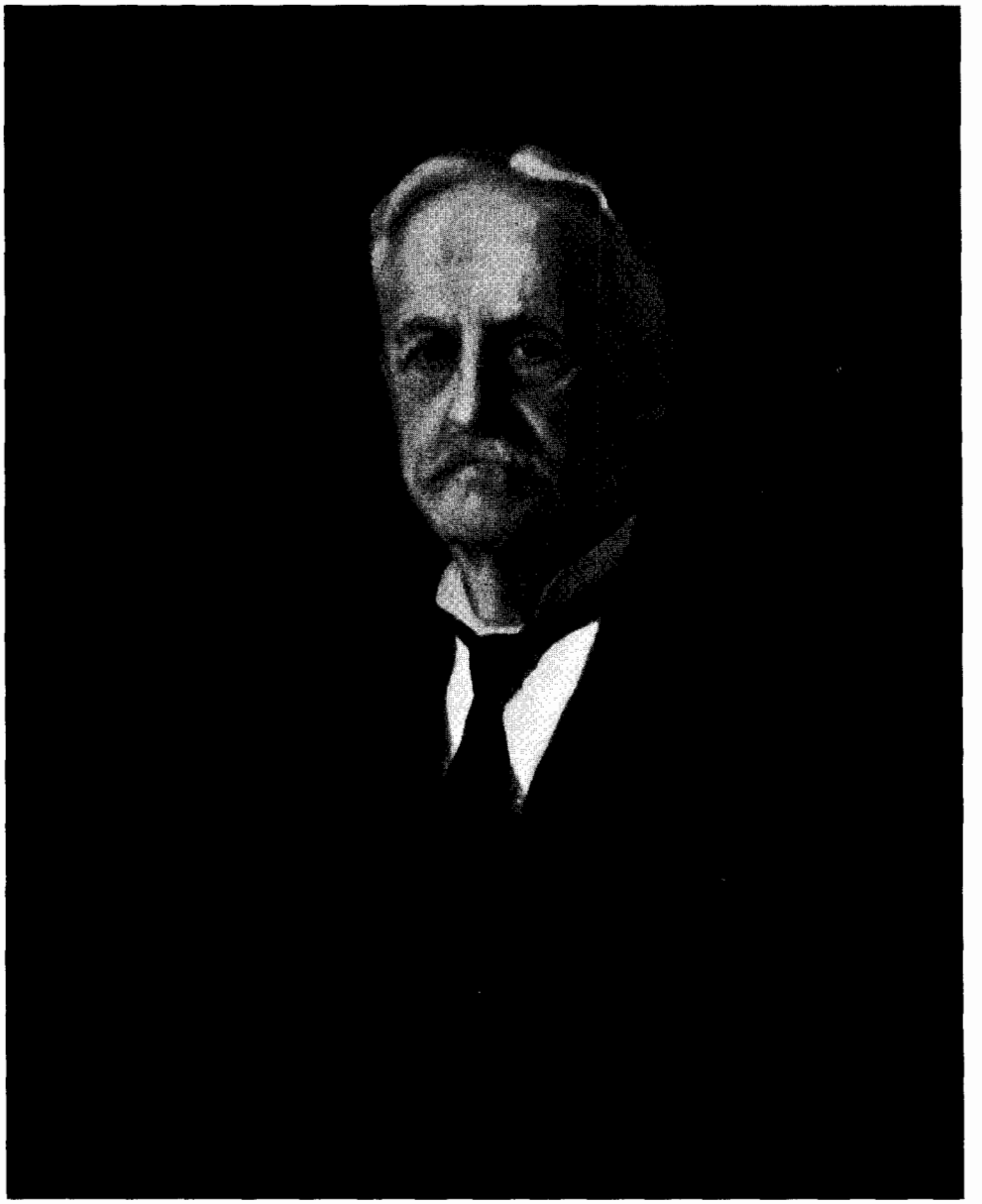
Bro. Hempstead's response on this occasion, made without reference to notes or manuscript, is a classic piece of Masonic literature that really gives a bird's-eye view of the Craft in Arkansas during the last fifty years. It is quoted here because no one now living is more capable of drawing such a picture:

Most Worshipful Grand Master and Brethren of the Grand Lodge, Sisters, and Brothers:

I find myself utterly incapable of expressing the deep emotions which fill me on this wonderful occasion. I wish that I might find the words necessary to express to Bro. Harry H. Myers my appreciation of the kind things he has said to me, and to you, Most Worshipful Sir and Brother, and to the other Grand Lodge Officers for having projected this Jubilee Celebration, and to the Committee for having made this great occasion possible. I also feel deeply honoured to know that Brethren from other Jurisdictions are present, having made long journeys to attend this event. I can only express to them my pride and appreciation of their presence, and extend a word of welcome to them for their being in our midst.

When I give one glance at this magnificent assembly, I realise that you have assembled to celebrate an unusual event, the service of fifty years as Secretary to the Grand Lodge of Arkansas. When I look back upon the initial incident of entering upon this Office, it seems incredible to me that a half century of time has passed away. It seems so recent, as if it were yesterday, last week, last year, and yet I know that between that date and this, time with his velvet-shod feet, treading lightly, has rolled a half-hundred years into the abyss of the past.

A friend has said to me, " This is a far different world, no doubt, from what it was when you began in this Office." Yes, indeed! It is a far different world, and a far better one. In that fifty years the genius of man has simply run riot in the field of invention and advance. He has invaded the eagle's home and fashioned for himself the semblance of a bird. He soars into the sunlight and the clouds until the eagle becomes but a tiny speck beneath him, and having gained dominion of the upper air, he girdles the earth with his ventures! And men and women are daily vying with each other for newer records in altitude and speed. He has covered the earth with swift-moving vehicles which make transportation a plaything and travel an unceasing delight. He has plunged into invisible ether and seized upon sound waves through which, with the aid of electricity, in the telephone, the long-distance call, the wireless, and the radio, he sends his communications to far continents, as friend would speak with friend, and from aerial towers he broadcasts the human voice into millions of homes so that a man may sit in his home and listen to the king of England talking to his Parliament in London; a song sung in New York and a concert given in San Francisco. He has flooded the world with light, making darkness into daylight with the magic of the electric lamp. He has imprisoned the voice of music in a whirling disc that rivals the nightingale with floods of melody and song. He has put upon the screen, shadows that move and talk as if they were human and clad in the colours of natural life. These and countless other marvels and miracles have come to pass in that half-century flown, and possibly



Fay Hempstead.

Most Puissant General Grand Master, 1921–1924.

the end is not yet. Each year finds something new where all seems old. Each spring new verdure and fresh flowers crown the hills that have stood from everlasting.

All the years invent.
  Each month is various to present
The World with some development;

And men, through novel spheres of Thought,
  Still moving after Truth, long sought,
Will find new things when we are not.

And how has Masonry in Arkansas fared while these great features were in the making? Let us recall a few items by way of comparison. Then her Lodges numbered three hundred and forty-two; to-day they are five hundred and ten. Then her membership was approximately fifteen thousand; now it is approximately forty thousand. Then her revenue was around ten thousand dollars; now it is above sixty thousand dollars. These are material things, but they show through the light of comparison that in that time the Grand Lodge of Arkansas has not stood still or gone backward, but that her advance, if slow and creeping on from point to point, has been always forward.

And what have been the achievements of the Grand Lodge of Arkansas during those eventful years? Let us recall those which come readiest to the mind. First, we have established at Batesville a home for orphan children of Masons, which is the pride and glory of the Grand Lodge. Then, we have built in the State's tuberculosis sanitarium at Booneville, purely as a matter of charity, a ward for the more ample accommodation of children smitten with that disease. We have created a bureau for the payment of pensions to widows and indigent, aged Masons, which every month sends a measure of relief to numerous cases of need. We have created a Board of Finance, composed of able financiers who wisely conserve and administer our invested funds. A generous Bro., J. P. Hall, of Conway Line Lodge, No. 373, in Arkansas, but himself living at Bakersfield, Missouri, just across the line, has made a wonderful donation to the cause of higher education of which boys graduating from the Home are the beneficiaries, and which stands as a perpetual endowment for that noble cause. It is with the deepest sorrow that we relate that Bro. Hall departed this life within the past fortnight. For a time and in a limited way we furnished hospital service for the sick. We furnish lecturing for the Lodges. The Grand Lodge has been liberal in making donations for monuments to deceased Past Grand Masters. Since we have come into this splendid building, we have been more suitably housed than ever before, overcoming the disasters of three fires that have occurred within my knowledge. Here in this building, for the first time in our history, we are able to maintain an adequate library, which is gradually filling up with valuable and interesting books. Two features that have come into this library during the past year are specially worthy of note. One is a large album which I have had manufactured and beautifully bound, which I call a *Portrait Gallery of Past Grand Masters;* into which is gathered the portraits of all Past Grand Masters of the Grand Lodge, as far as obtainable, only a few of the earlier ones being lacking; and these being conveniently indexed

so that reference to the portraits can be easily made, form a condensed history of the Grand Lodge as reflected in the portraits of those who have been its leaders. The other feature to which I refer is the gathering and having suitably bound memorial circulars issued by Grand Bodies of Arkansas for those who passed on into the Silent Land. And then, although it is not a subject which originated in the Grand Lodge, but is a subject to which she has made liberal donations of her funds, sons and daughters of members of our Lodges receive the benefit of our Educational Loan Fund projected by the Order of Knights Templar, the object of which is to aid young men and young women in making their way through college. The Grand Lodge of Arkansas did her part in the building of the George Washington National Masonic Memorial which is being erected at Alexandria, Virginia; and which will be dedicated in 1932. She did her part toward relieving cases of distress in the flood waters of 1927. She did her part in relieving cases of distress in the drought disaster of 1930; and in all of these features she has had the cordial coöperation and assistance of that noble band of workers, whose assisting hand the Grand Lodge of Arkansas gratefully acknowledges.

Not any of these features are of overwhelming greatness, but when put together, all are units in an united structure of achievements which furnish a fair exhibit of the aims and purposes of Masonry as carried out in these ways, of which, we have no cause to feel ashamed. I cannot claim to have had any direct connection with their origin and inception; but only that I have gone along with them step by step from the beginning.

The one feature of distress in contemplating these buried years is recalling the long list of those who were of us and with us, who walked and worked with us, who have passed on into the Silent Land. May it be that their spirits in the Vast, share with us the emotions of this hour.

> Oh, if it be, that souls which once we knew,
> Have prescience in them of the things we do,
> Then may we think that from their realms of day
> They look upon us in approving way;
> And though their tongues are hushed forevermore,
> They silent watch us from the other shore.

Brethren and Friends, in this supreme hour of my life I seem to be as one who stands on the tip of a mountain crest and looks pensively down upon the long valley beneath him. Valley once filled with roseate hopes which have now grown ashen and grey! Valley once filled with the glow of Youth and the fire of Ambition, which have now become chilled by the frosts of Age. But I do so with a calm serenity which makes me feel that I can adopt the words of our nation's chief poet when he said:

> Time has laid his hand upon my heart gaily;
> Not smiting it,
> But as a harper lays his open palm upon his harp
> To deaden its vibrations.

I assure you, Brethren and Friends, that he who stands in the sunset of life and sees the shadows lengthen, sees the sun descend below the slanting

hills, may yet find sweet solace in dwelling upon " the days that are no more." And such I trust may be the case with me to the end.

As the day dies out in a golden gleam,
  And the red West glows with its parting beam,
So would I, Friends, when it comes my lot,
  Wish to depart thus calmly; and not
As the Old Year passes, sad and slow,
  Wrapped in the shroud of the Winter's snow;
But rather in the starlight, fair and clear,
  Where the quivering discs of the stars appear.

He died in the spring of 1934.

In 1841 the General Grand High Priest of the United States issued his Dispensation to Far West Chapter of Royal Arch Masons, at Fayetteville, in Washington County, Arkansas. The petitioners for that authority were the Rev. Joel Haden, Samuel Harris, William Shoman, Onesimus Evans, Thomas J. Pollard, Richard P. Pulliam, Alfred A. Stirman, Thomas Bean, and Abraham Winnery. The next year a Charter was granted to Far West Chapter, No. 1, by the General Grand Chapter of Royal Arch Masons. And thus Royal Arch Masonry was inaugurated in Arkansas.

On June 21, 1844, Union Chapter, of Little Rock, was established by a Dispensation issued by Joseph K. Stapleton, the General Grand High Priest of the United States, to George P. Lemmon as High Priest, Joseph Grubb as King, and C. J. Krebs as Scribe. On the following September 13, the Charter to Union Chapter, No. 2, was granted. Then followed the organisation of Friendship Chapter, No. 3, of Union County, and of Whitfield Chapter, No. 4, at Camden. On April 28, 1851, a Convention of the Chapters was convened for the purpose of organising a Grand Chapter for the State of Arkansas. These representatives were present:

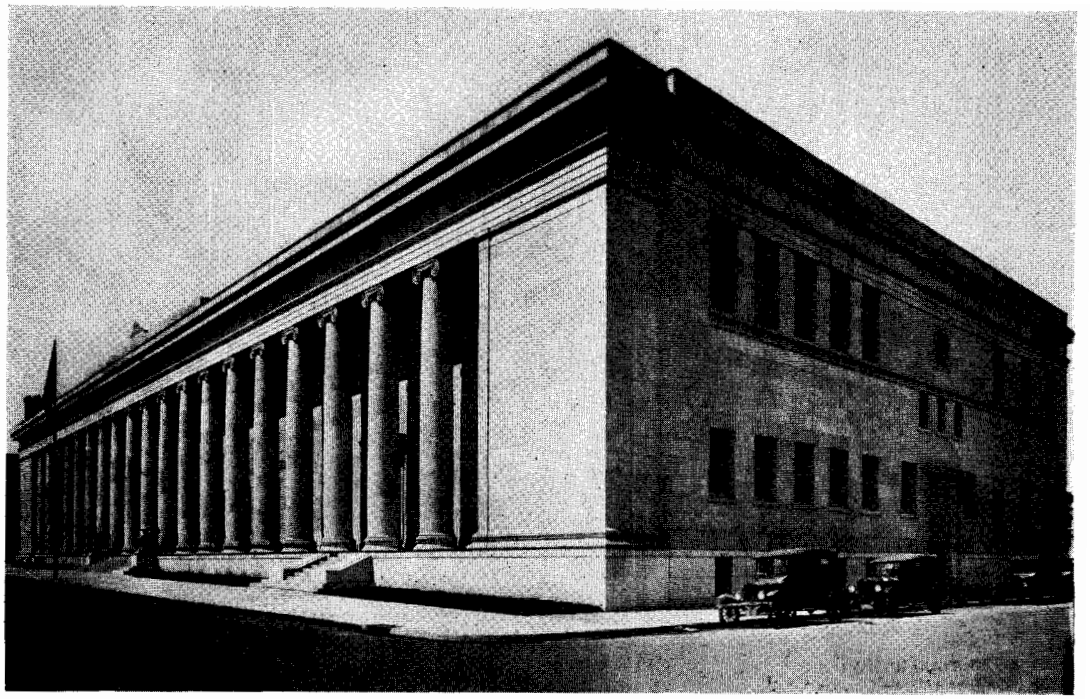
Union Chapter, No. 2, represented by E. H. English, High Priest, A. Pike, King; C. J. Krebs, Scribe; Friendship Chapter, No. 3, represented by F. Courtney, High Priest, D. J. Baldwin, proxy for King, and W. H. Hines, Scribe; Whitfield Chapter, No. 4, represented by E. H. Whitfield, High Priest, C. C. Scott, King, and Jas. A. Warren, Scribe.

The Convention elected E. H. English to be Grand High Priest; Franklin Courtney, Deputy Grand High Priest; C. C. Scott, Grand King; A. Pike, Grand Scribe; L. E. Barber, Grand Secretary; and R. L. Dodge, Grand Treasurer. The Officers were installed by E. H. Whitfield. A Constitution was then adopted and Far West Chapter was then invited to unite with the Grand Chapter of Royal Arch Masons. The Convention then adjourned, and after one day's Session the Grand Chapter closed until its next regular Convocation. Since that time it has met annually, except during the years 1863 and 1864, when no meeting could be held because of the War between the States. Since the close of that conflict the Grand Chapter's Labours have been zealous and harmonious.

The growth, although slow, has been gradual. There are now 30 Chapters, having an affiliated membership of over 7000.

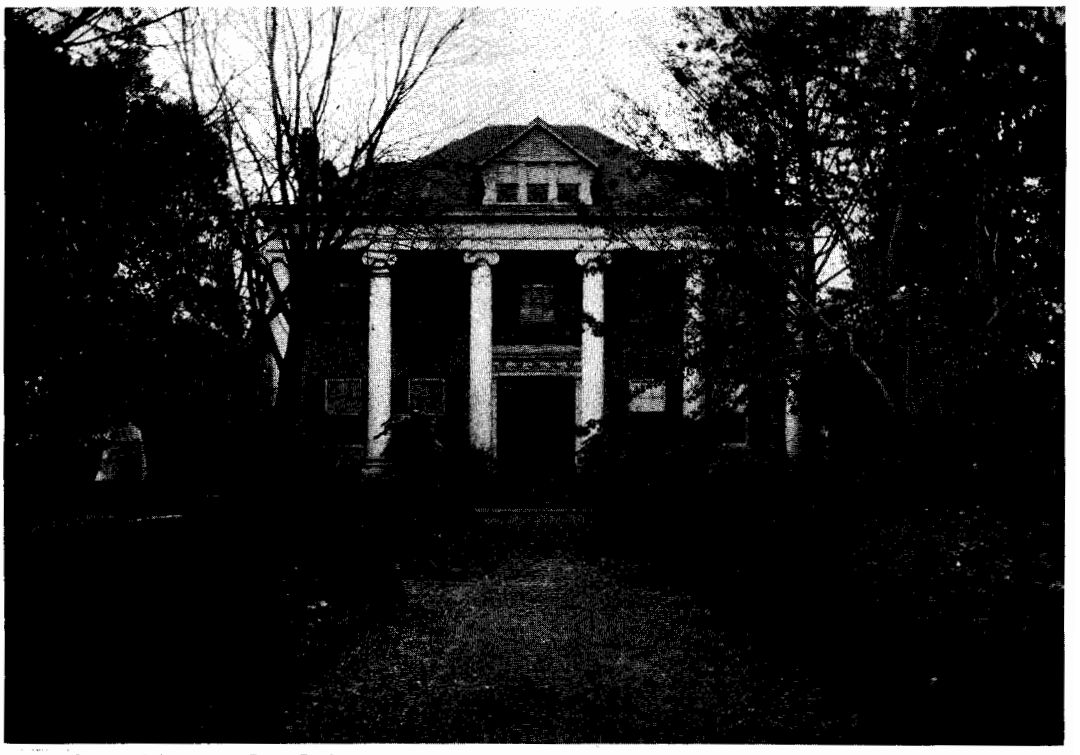
The first Council of the Order of High Priesthood in Arkansas was held at Little Rock on January 17, 1853. It was presided over by Samuel Reed, who served as President; William H. Field, who acted as Vice-President; and A. W. Webb, who served as Recorder. At that time, Companions English and Merrick were consecrated and anointed. The next Council convened on February 16, 1853. At that meeting Companion Barber was consecrated and anointed. The Councils continued to hold Special Sessions until the beginning of the War between the States, when they were discontinued. Then, on November 6, 1867, a Convention of High Priests was held at Little Rock. At that time Companion Barber acted as Chairman and Companion M. L. Bell Secretary. A *Constitution* was then formed, and a Council of High Priests for the State of Arkansas was organised. Companion L. E. Barber was elected President, with a full corps of Officers, as provided by the *Constitution*. As Royal Arch Masonry flourishes, so flourish the High Priests. The evening following the closing of the Grand Chapter of Royal Arch Masons is given over to the conferring of this Degree.

Council Masonry was introduced into Arkansas on April 25, 1853, by a Dispensation issued by Albert Pike, Deputy Inspector General of the Supreme Council of the Southern Jurisdiction, to R. L. Dodge, Luther Chase, and W. H. Sutton, all of Little Rock. The newly organised body was named Occidental Council. Then, on the Thirty-third Degree of Charleston, South Carolina. The next Councils organised were Adoniram Council, No. 2, of Camden; Cephas Council, No. 3, of Monticello; Friendship Council, No. 4, of Seminary, and Osiris Council, No. 5, of Fort Smith. On November 6, 1860, a Convention was called to meet at the Masonic Hall in Little Rock, on invitation of the Supreme Council of the Thirty-third Degree for the Southern Jurisdiction of the United States, for the purpose of forming a Grand Council of Royal and Select Masters. The following Councils were represented: Occidental Council, No. 1, of Little Rock, Luke E. Barber, Thrice Illustrious; R. L. Dodge, Illustrious Deputy; Thomas Parsel, P. C., and members, William G. Sutton, Henry H. Hays, and J. B. Groves. Adoniram Council, No. 2, of Camden, Edmund H. Whitfield, Thrice Illustrious. Friendship Council, No. 4, of Seminary, Samuel H. Bayless, Thrice Illustrious. Osiris Council, No. 5, of Fort Smith, R. M. Johnson, Representative. The Convention resolved itself into a Committee of the Whole, and proceeded to form a *Constitution* for the Most Puissant Grand Council of Royal and Select Masters of Arkansas. Then, after consultation, a *Constitution* was adopted. The Convention next proceeded to elect Officers. Those chosen were: Companion L. Barber, Grand Master; Companion E. H. Whitfield, Deputy Grand Master; Companion S. H. Bayless, G. I. M.; Companion W. H. Sutton, G. P. C. of W.; Companion R. L. Dodge, Grand Treasurer, and Companion E. H. English, Grand Recorder. There are now 1169 Council Masons in Arkansas. The Grand Council meets annually, immediately after the closing of the Grand Chapter of Royal Arch Masons.



From a photograph by Harris, Little Rock.

The Albert Pike Memorial Temple, Little Rock, Arkansas.



From a photograph by Harris, Little Rock.

The Albert Pike Residence, Little Rock, Arkansas.

Organised Templar Masonry was first introduced into Arkansas by a Dispensation to Hugh de Payens Commandery, dated December 20, 1853, and issued by W. B. Hubbard, Grand Master of the Grand Encampment of the United States, to Sir Albert Pike, Sir Percy C. Brockus, Sir John McDaniel, Sir H. H. Heath, Sir H. F. Loudon, Sir B. B. French, Sir A. W. Webb, Sir W. S. Brown, Sir John W. Sketo, and Sir Samuel Mitchell.

Sir Albert Pike was made Eminent Commander; Sir A. W. Webb, Generalissimo; and Sir J. W. Sketo, Captain General. Then, in October, 1856, a Charter was granted to the Commandery, which was known as Hugh de Payens Commandery, No. 1. The next Commandery organised was Bertrand du Gueselin Commandery, No. 2, at Camden. The date of its Dispensation was April 13, 1866. Its Charter was issued on September 18, 1868. This was followed by Jacques de Molay Commandery at Fort Smith. The date of its Dispensation was December 30, 1868, while the date of its Charter was September 22, 1871. The next Commandery to enter the field was Baldwin Commandery, No. 4, at Fayetteville. Its Dispensation was issued on April 28, 1871, and its Charter on September 22, 1871.

On March 23, 1872, pursuant to a call for a Convention to be held in Fort Smith, the Grand Commandery was organised. At that meeting the following Commanderies were represented: Hugh de Payens Commandery, No. 1; Bertrand du Gueselin Commandery, No. 2, and Jacques de Molay Commandery, No. 3. Sir L. E. Barber was elected President, and Sir Edward J. Brooks, Recorder. The *Constitution* was then framed, and the following Officers were elected: Sir Luke E. Barber, of Little Rock, Right Eminent Grand Commander; Sir Edward J. Brooks, of Fort Smith, Very Eminent Deputy Grand Commander; Sir Raphael M. Johnson, of Fort Smith, Eminent Generalissimo; Sir Samuel W. Williams, of Little Rock, Eminent Captain General; Sir William A. Sample, of Fort Smith, Eminent Prelate; Sir Walter O. Lattimore, of Fayetteville, Eminent Senior Warden; Sir Caleb H. Stone, of Camden, Eminent Junior Warden; Sir Roderick L. Dodge, of Little Rock, Eminent Treasurer; Sir J. W. Rison, of Little Rock, Eminent Recorder; Sir R. S. Crampton, of Spadra, Eminent Standard Bearer; Sir J. S. Looney, of Fayetteville, Eminent Sword Bearer; Sir Robert E. Salle, of Camden, Eminent Warden, and Sir James Tunnah, of Little Rock, Eminent Captain of the Guard. The Grand Commandery meets annually in May, and now has a membership of over 2500 in the 28 Commanderies.

FREEMASONRY IN CALIFORNIA

JOHN WHICHER

IT is quite impossible to write the story of pioneer Masons and Masonry in California in small compass, for it is interwoven with romance and fiction. Masons and Masonry were known in the Golden State long before the discovery of gold by John Marshall in January 1848. The pioneers were lured there not altogether by a desire for gold, but rather because of highly coloured stories told by returning trappers, who lauded California's genial skies and fertile lands that were to be had for asking. A few Masons came in the 1830's, but the trek to the new country did not fully begin until about May 1840. Then John Bidwell, of whom more will be told later in this sketch, organised a party in Platt County, Missouri, and the adjacent region, and presently he and his companions started on the long and perilous journey to the Pacific Coast. From that time until the discovery of gold in California in 1848, emigration from the East was constant. It was never again so spectacular, however, as during the decade immediately following the discovery.

So far as records disclose, the first Master Mason to make a permanent residence in California was Abel Stearns, who came from Salem, Massachusetts, and settled at the pueblo of Los Angeles in 1833. He had the distinction of shipping to the Philadelphia Mint, in 1842, the first gold mined in California. The dust and nuggets were purchased from miners who discovered and worked the mines in Placerito Canyon, near the San Fernando Mission in Los Angeles County. Singularly, the discovery of gold there in sufficient quantity to warrant shipment to the United States mint caused no interest at all beyond the locality where it was found. Pioneers were hungry for land, not for gold.

Besides Abel Stearns, there were, indeed, other pioneer Masons of pre-Grand Lodge days. Among them was Christopher Carson, the noted trapper and scout better known as " Kit " Carson, who carried the first overland mail from Taos, New Mexico, to military headquarters at Monterey, California, in 1842. Carson was born in Kentucky on December 24, 1809, and died at Fort Lyon, Colorado, on May 23, 1868. He spent many years of his life in California, having made his first visit there in 1829. He was with General John C. Fremont at the capture of Sonoma in 1846. Carson's last trip to California was made in 1853. Then he returned to Taos, New Mexico, where he was appointed Indian Agent, a post he held until the beginning of the war between the States in 1861. During the war he was first a colonel of the First New Mexico Cavalry, then later breveted brigadier-general. In 1854 he received his Masonic Degrees in Montezuma Lodge, No. 109, of New Mexico.

Associated with Carson was George Yount, a pioneer of 1831, who was the first American settler in Napa Valley and builder of the first fort in California, erected in 1841. He received his Degrees in 1850 in Benicia Lodge, No. 5, was Grand Bible Bearer from 1854 to 1864, and died on October 5, 1865.

Hillard P. Dorsey, at the time a Past Master, came to California from Mississippi in 1849. In 1855, as the first Master of Los Angeles Lodge, No. 42, he was expelled by the Grand Lodge for fighting a duel, something that was contrary to the Masonic regulations as well as the civil law of the Jurisdiction.

Benjamin D. Wilson, known as "Don Benito," came to California from New Mexico in 1841 and settled on a ranch on which the city of Riverside was subsequently established. He was one of the first initiates of Los Angeles Lodge, No. 42, and was mayor of the city in 1851. Mount Wilson is said to have been named in his honour.

Myron Morton, a captain in Colonel Stevenson's famous New York regiment, was a member of California's first Constitutional Convention. To him was delegated the task of phrasing the document.

In 1846 Robert Semple edited *The Californian*, the first newspaper published in the State. Having received his Degrees in Kentucky, he came to California in 1845 as secretary of the Bear Flag Party. Semple was president of the first Constitutional Convention, a body that not only formed the State government but also prevailed upon the United States to accept the former Mexican territory as a sovereign State. That took place on September 9, 1850.

Commodore John D. Sloat received his Degrees in 1800 in St. Andrew's Lodge, No. 3, of New York City. From 1844 he was in command of the Pacific Squadron of the United States Navy, and on July 7, 1846, he raised the American flag and took possession of California, in the name of the United States Government. A monument to his memory, standing in the presidio of Monterey, was dedicated by the Grand Lodge of California on June 14, 1910. Commodore Sloat died on November 28, 1867, at Staten Island, New York.

James Frazier Reed, organiser of the Reed-Donner party of emigrants at Springfield, Illinois, on April 15, 1846, and a comrade of Abraham Lincoln throughout the Black Hawk War, was an outstanding character among the early Masons of California. As first lieutenant of Captain Charles M. Weber's company of United States Rangers, of the Pueblo of San Jose, he helped to defeat the insurgent Californians at the battle of Santa Clara, on January 2, 1847, while he was on his way to procure relief for the starving Donner party near Truckee. He rescued thirteen persons, including three members of his own family, and later escorted them to Sutter's Fort at Sacramento. Reed donated six public parks to the city of San Jose in 1851. He was born in County Armagh, Ireland, on November 14, 1810, and died at San Jose on July 24, 1874. His Masonic Degrees were conferred in 1840, in Springfield Lodge, No. 4, at Springfield, Illinois.

Joseph Warren Revere, grandson of Joseph Warren and Paul Revere, was young lieutenant in the squadron commanded by Commodore Sloat, already

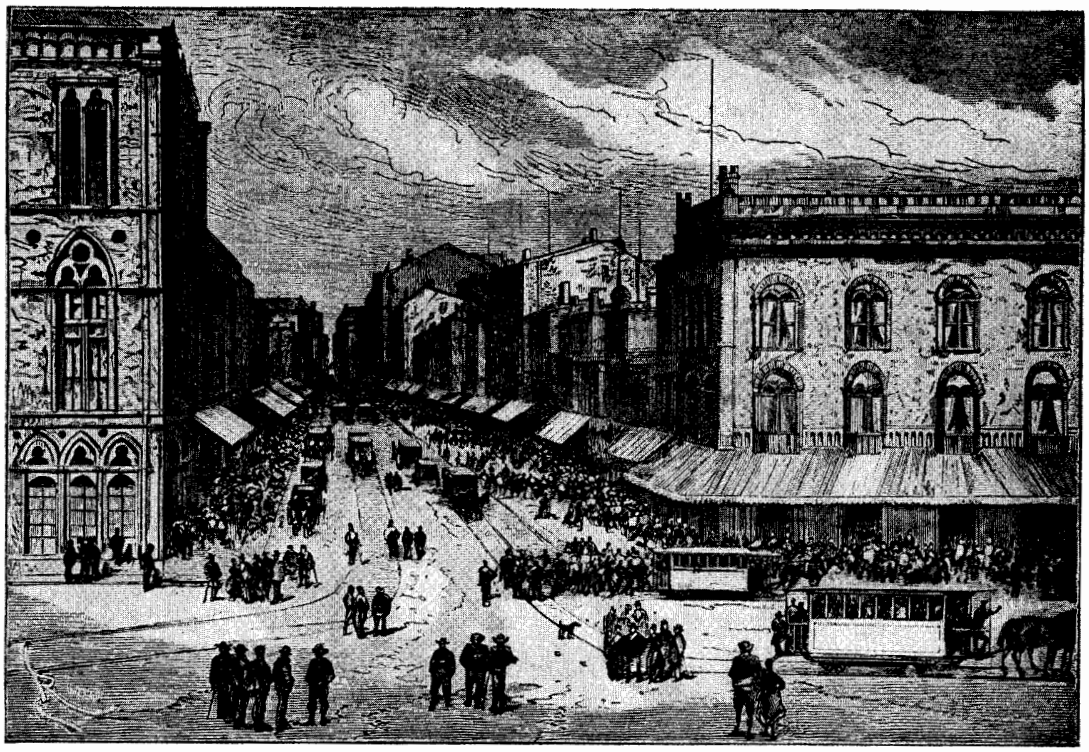
mentioned. By order of the Commodore and Commander John B. Montgomery, of the sloop of war *Portsmouth*, he had the honour of lowering the *Bear* standard and raising the American flag at Sonoma, California.

John A. Sutter, famous as the builder and owner of Sutter's Fort, was elected to receive the Degrees in Marysville Lodge, No. 9, on September 1, 1853, though so far as is known he was never initiated.

Serving as a purser in the squadron of Commodore Sloat was a Mason named Rodman Price who afterwards became a member of California's first Constitutional Convention. Later he was elected governor of New Jersey.

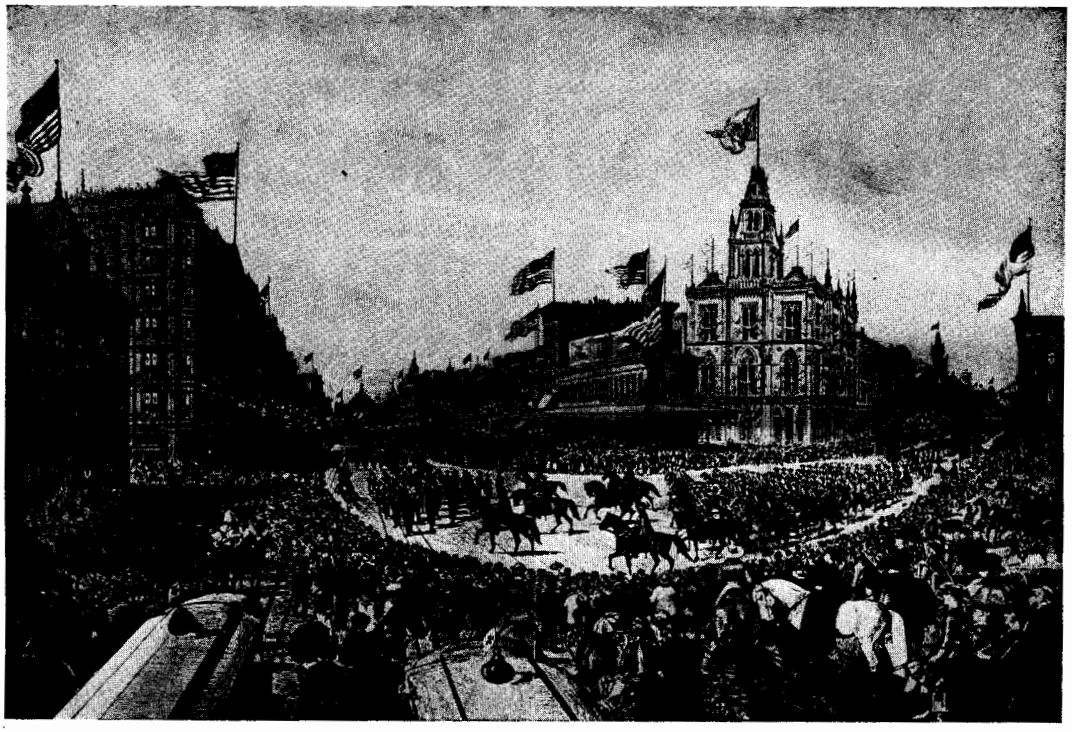
One of the most interesting of the pioneer characters among early Masons of California was Colonel John W. Geary. After being discharged from service in the Mexican War, he came to California on the ship *Oregon* in 1849. When he landed at San Francisco on April 1 of that year he carried a commission granted by President Polk and making him postmaster of the town. Geary filled the place only fourteen days and then resigned. Since establishment of orderly government in San Francisco was just then being seriously considered by the citizens, Geary was elected as first alcalde, or mayor, at an election held the following August 1. He served as mayor until 1851, and then returned to his native State of Pennsylvania. Five years later President Pierce appointed him governor of Kansas Territory. There Geary had the unpleasant task of administering his office during the troublous days incident to discussion of the slavery question in that blood-stained Territory, and when James Buchanan was inaugurated as President he resigned and again returned to his old home. At the outbreak of the war between the States in 1861, he entered the Northern Army as a colonel. During the war he was wounded several times, and eventually he was given a commission as brigadier-general for gallantry in action. As commander of the Second Division of the Twentieth Army Corps, he took part in Sherman's memorable march to the sea, and upon the arrival of the Northern troops at Savannah, in 1864, he was appointed military governor of that city. Geary, who was elected governor of Pennsylvania in 1866, was probably the only American who ever had the distinction of having been governor of two States, in this instance, Kansas and Pennsylvania. Bro. Geary received his Masonic Degrees in St. John's Lodge, No. 219, of Pittsburgh, on January 4, 1847. Because he was just on the point of leaving for Mexico with his regiment, the three Degrees were conferred in one evening by Dispensation. In California, where he was active in Masonic Work, he assisted in formally organising California Lodge, No. 13, then under obedience to the Grand Lodge of the District of Columbia. He was its first Secretary.

The Brother to whom California Masonry is most indebted was Charles Gilman, who presided at the Convention which launched the Grand Lodge of California. In the spring of 1849 he came to San Francisco from Baltimore, and at once commenced active work among the Masons scattered throughout the city. He had been Grand Master of New Hampshire in 1830, and Grand Master of Maryland from 1842 until 1848. He was an active Inspector General Thirty-



San Francisco, California, 1870.

Intersection of Market and Post Streets. The Masonic Temple on the left and the Hibernia Bank on the right. From an old print, courtesy of Michael Williams.



Grand Parade of the Knights Templar, Triennial Conclave, San Francisco, August 20, 1883.

The procession leaving Montgomery Street, passing the Masonic Temple and marching southward on Market Street. On the left is the Grand Hotel, beyond is the Palace. From an old print, courtesy of Michael Williams.

third Degree of the Scottish Rite Masons. From 1835 to 1849 he was Secretary General of the Royal Arch Masons and Grand Recorder of the Grand Encampment of Knights Templar of the United States. Not only was he learned in the civil law, but he was also familiar with Masonic law and custom. As presiding Officer of the Convention that formed the Grand Lodge, his knowledge of procedure was invaluable. Though he was logically the Mason to be selected as first Grand Master, he declined the honour in favour of his law partner, Colonel Stevenson, because his own Bro. Gilman died at Baltimore sometime in September, 1861.

The man to whom California Masons assigned the duty of administering the affairs of the Grand Lodge in 1850, Jonathan Drake Stevenson, was a colourful character. On January 1, 1800, he was born in New York City; he died at San Francisco on February 14, 1894. In 1821 he was made a Mason in Phœnix Lodge, No. 40, of New York City, and he became the Lodge's Master the following year. For many years he was private secretary to Vice-President Daniel D. Tompkins, who was a justice of the New York Supreme Court, and was governor of New York from 1807 until 1817. Bro. Tompkins was Grand Secretary of the Grand Lodge in New York in 1806 and Grand Master in 1820. At the outbreak of the Mexican War in 1846 Bro. Stevenson, who had long been identified with the New York National Guard, was commissioned colonel of the First New York Volunteers, a regiment known as the New York Legion. He sailed for California with his regiment in September 1846, and arrived at San Francisco on March 5, 1847. There his troops were first to hoist the American flag over the old Mexican presidio. Colonel Stevenson established his headquarters at Los Angeles, and after the signing of the Treaty of Hidalgo, in 1848, his command was mustered out. As an officer he was a rigid disciplinarian, honest and just in all his dealings with his men. At his death he was buried not far from the place where nearly half a century before he had entered the Golden Gate with his soldiers, and where the Pacific chants a ceaseless requiem in honour of the first Grand Master of California.

Before the East heard of the discovery of gold at Sutter's Mill, in January 1848 one Charter and one Dispensation approving the formation of Masonic Lodges in Alta California had been issued. After 1848 and before the formation of the California Grand Lodge, others were issued as follows: (1) Western Star Lodge, No. 98, at Benton City, whose Charter, dated May 10, 1848, came from the Grand Lodge of Missouri. (2) San Francisco Lodge, empowered by a Dispensation from the Grand Lodge of Massachusetts granted sometime in 1848. This Lodge was never formed. (3) California Lodge, No. 13, at San Francisco, whose Charter was issued by the Grand Lodge of the District of Columbia on November 9, 1848. (4) Pacific Lodge, at Benicia, established under a Louisiana Dispensation dated June 5, 1849. (5) Davy Crockett Lodge, at San Francisco, established under a Louisiana Dispensation dated sometime in 1849. (6) Connecticut Lodge, No. 75, established under a Connecticut Charter dated January

31, 1849. (7) New Jersey Lodge, at Sacramento, established under a New Jersey Dispensation dated March 1, 1849. (8) Sierra Nevada Lodge, at Centerville (now Grass Valley), established under an Indiana Dispensation dated May, 1848. (9) San Francisco Lodge, whose Indiana Dispensation was dated sometime in May 1848, did not organise. (10) Pacific Lodge, at Long's Bar, established under an Illinois Dispensation dated sometime in October 1849. (11) Laveley Lodge, at Marysville, established under an Illinois Dispensation dated sometime in October 1849. (12) Richmond Travelling Lodge, whose Dispensation was issued by the Grand Lodge of Virginia sometime in 1849, was never organised. (13) La Fayette Lodge, No. , at Nevada City, held a Charter from Wisconsin dated sometime in 1850. (14) A Lodge to be established somewhere "in the mining district of California" was empowered by a Dispensation issued by the Grand Master of Ohio on March 5, 1850. Nothing at all is known about the fate of this Lodge. (15) Gregory Yale Lodge was empowered by a Dispensation issued by the Grand Lodge of Florida in 1849.

Peter Lassen is sometimes credited with having brought the first Masonic Charter to California, the Charter of Western Star Lodge, No. 98, but that distinction really belongs to Bro. Saschel Woods. Bro. Lassen was a pioneer of California who arrived here in May 1840. In 1847 he returned to Missouri for the express purpose of urging immigrants to come to his large estate in Alta California. Among the men who agreed to go with him were several Masons. They applied for a Charter from the Grand Lodge of Missouri, and that was granted as of May 10, 1848. In this Charter, Bro. Woods was named as Master and Bro. Lassen as Junior Warden. The Lodge was to be located at Benton City, on Lassen's ranch. Bro. Lassen was said to have been a member of Warren Lodge, No. 74, at Keytesville, Missouri, but he was neither versed in Masonic lore or Ritual, nor did he take any part in the organisation or subsequent Work of the Lodge. Bro. Saschel Woods, on the contrary, was active in Masonic Work. He was legal custodian of the Charter from the day it was issued, he presided at the first meeting of the Lodge held on October 30, 1849, he issued the first invitation to the California Lodges to hold a Convention for forming the Grand Lodge of California, he was California's first Junior Grand Warden, and he continued his Masonic activities until overtaken by ill health and financial reverses. Bro. Woods, who was a native of Kentucky, removed from there to Missouri in 1834. A minister of the Cumberland Presbyterian Church and a forceful public speaker, Bro. Woods warmly espoused the anti-Mormon cause. He took a conspicuous part in the Mormon war in Missouri. It was he who accepted the Mormon commander's sword at the time that leader surrendered. This sword Bro. Woods afterwards presented to Wakanda Lodge, No. 52, at Carrollton, Missouri, of which he was a Charter member and the first Chaplain, and it is still in possession of the Tyler of Wakanda Lodge. Saschel Woods died at Crescent City, California, on April 26, 1854. A monument erected by the California Grand Lodge marks his grave.

On the California Register, Western Star Lodge, No. 98, was made No. 2.

In May 1851, it was granted permission to remove to Shasta, where it still carries on. All that is left of what was once Benton City is a stone monument that marks the site where the Lodge was first opened. This stands along the State highway, seventeen miles north of Chico.

Though the further Masonic history of Peter Lassen has no place here, his activities as a promoter are so interesting as to merit relating. In 1851, with Isaac Roop, a Past Master of Western Star Lodge, No. 98, and others, Lassen removed to the Honey Lake Country, in the region that now forms northeastern California. Lassen was a bachelor; Roop, a married man having a daughter named Susan. In honour of Roop's daughter, Lassen gave the name Susanville to the town that the pioneers established. There the settlers took up land without any formality except law of their own making, and in 1856 they established a new territory and called it the Republic of Nataqua. With Lassen as president and Roop as secretary of the newly established State, a code of laws was adopted whose first section declared that " in as much as Honey Lake Valley is not within the limits of California, the same is hereby declared a new Territory," and fixed boundaries that enclosed a region extending 150 miles north and south and some 200 miles east and west, into Utah Territory, now the State of Nevada. Each settler was allotted 640 acres of land and one town lot. The western boundary of the new " Republic " was 35 miles east of the headquarters of Lassen and Roop. Settlers in the Carson and the Washoe valleys, whose lands were included within the paper survey, never knew they were a part of the new State. Nataqua had its own courts and peace officers and functioned as an independent government for several years. Finally, however, about 1859, it passed out of existence. Roop then went to western Utah, and later he became the first provisional governor of Nevada. Lassen continued to reside in Honey Lake Valley until he was killed—supposedly by Indians—in 1859. His memory is perpetuated by Mount Lassen, the only active volcano in the United States proper, by Lassen County, California, and by a granite monument near the huge pine tree under which he camped on his arrival in Honey Lake Valley.

James W. Marshall's discovery of gold in California, on January 19, 1848, set the world ablaze with excitement, and soon the great plains and mountains west of the Missouri River became the site of trails for seekers after the yellow metal. Masonic Lodges throughout the Eastern States were besieged with applications for Degrees made by those whose hearts were set upon going to the new El Dorado by the sunset sea, there to satisfy their greed for wealth. Like grist at the mill, Masons were ground out, so to speak, to meet the demands for human brotherhood, aid, and assistance on the journey to the wondrous new land. Grand Lodges and Grand Masters in the Eastern States issued Charters and Dispensations for Travelling Lodges so that Masons might be made en route. They were to organise Lodges after they reached their destination. The first Charter upon which a Lodge was established in California was granted by the Grand Lodge of the District of Columbia, and dated November 9, 1848.

This Lodge, known as California Lodge, No. 13, was to be located at San Francisco, with Samuel At Lee as Master, William Van Voorhees as Senior Warden, and Bedney F. McDonald as Junior Warden. Van Voorhees held a commismission from President Polk that made him Assistant Postmaster General for California. At Lee was appointed postmaster of San Francisco. Lee, however, resigned his commission and did not leave Washington. John W. Geary was appointed in his place. Before leaving Washington, District of Columbia, Levi Stowell was installed as Master of the Lodge.

California Lodge, No. 13, was organised on October 17, 1849, with Levi Stowell as Master and John W. Geary as Secretary. Fees for the Degrees were fixed at $115, the charge for affiliation was $15, the dues were $4 a month. The Lodge held its first meetings in an attic at 726 Montgomery Street, San Francisco, a room so low at the sides that the Brethren had to move towards its middle when they arose, to keep from striking their heads on the roof timbers. The improvised Lodge Hall was lighted only by candles. Chairs were provided for the Master and Wardens, but all others present sat on boxes and benches. The Master's Pedestal was a pine box. A wooden shoe box, draped with an American flag and bearing the usual great lights of Masonry, served for an Altar. The lesser Lights were afforded by candles supported on wooden uprights. This Lodge, which participated in the formation of the Grand Lodge, is now Lodge No. 1 on the California Register.

The third Charter known to have been used in California was issued by the Grand Lodge of Connecticut at a called Communication held on January 30, 1849. The Lodge was named Connecticut Lodge, No. 76. Caleb Fenner was Master; James W. Goodrich, Senior Warden; and Elizur Hubbell, Junior Warden. When the Grand Lodge was organised, the name of Connecticut Lodge, No. 76, was changed to Tehama Lodge, No. 3. The room first occupied by the original Lodge was an attic at the corner of Fifth and J Streets. The second story of the building served as lodgings for persons whose sex and lack of morals made them ineligible for the privileges of Masonry. Naturally, the Lodge soon removed to more congenial quarters at a lower rental. Tehama Lodge, No. 3, now meets in the dignified Masonic Temple, of which it is part owner.

The fourth Lodge of California, known as La Fayette Lodge, held a Charter granted to J. F. Halsey, as Master, by the Grand Lodge of Wisconsin in the early months of 1850. Halsey and some other Masons from La Fayette County, Wisconsin, first settled at Nevada City. There the Lodge was organised and there it Worked until March 1851, nearly a year after the formation of the Grand Lodge of California. In May 1851 the Wisconsin Charter was surrendered. Members of the Lodge were then granted a Charter by the Grand Lodge of California. Known as Nevada Lodge, No. 13, this Lodge has had a continuous existence.

Besides the four Chartered Lodges already mentioned, several other Lodges operated before April 1850 by virtue of Dispensations issued by Grand Masters.

The earliest of these Lodges was New Jersey Lodge, whose Dispensation, dated March 1, 1849, bore the signature of Edward Stewart, Deputy Grand Master of New Jersey. Thomas Youngs, as Master, opened the Lodge at Sacramento on December 4, 1849. Immediately after the formation of the Grand Lodge, on April 19, 1850, the Brethren of New Jersey Lodge were granted a Charter as Merryman Lodge, No. 4, and two weeks later the name was changed to Jennings Lodge. Berryman Jennings, in whose honour the Lodge was named, withdrew his membership early in 1851, removed to Oregon, became Master of Multnomah Lodge, No. 1, at Oregon City, and at the organisation of the Grand Lodge of Oregon, on September 14, 1851, was elected its Grand Master. In October 1830, Jennings opened the first school in Iowa. In 1923 a bronze tablet commemorating the man and the circumstance was erected near Galland, some six miles from Keokuk, the site of the school. Bro. Jennings received his Degrees in Des Moines Lodge, No. 1, at Burlington, Iowa, in 1845. He withdrew in 1847, and when he arrived at Sacramento, in 1849, he affiliated with New Jersey Lodge. He continued as a member until his death, which took place in Oregon in 1888. Jennings Lodge, No. 4, surrendered its Charter on February 14, 1853.

The second Dispensation for a Lodge in California was issued by the Grand Master of Louisiana under date of June 5, 1849. This authorised D. B. Hyam, and others, to open a Lodge of Ancient York Masons at Benicia. The Brethren held their first meeting on March 6, 1850, and formally organised two days later, choosing the name Benicia Lodge. Benicia Lodge received a Charter from the Grand Lodge of California in 1850 and held its first meeting as a California Lodge on May 9 of that year. In May 1852 Hyam was elected Grand Master, and the following June he conferred the Degrees of Masonry without the sanction of a Lodge and in a house not devoted to Masonic uses. Then he pocketed the fees he had received. To this the Grand Lodge took exception at a special Communication held on August 17, 1852. Hyam's defense was that it was an inherent right of a Grand Master to make Masons at sight, and that he, as such an Officer, was above the law of Masonry and could do no Masonic wrong. The result of the deliberations of the Grand Lodge was that the doctrine claimed by Hyam was disavowed. In testimony of its position, the Grand Lodge adopted the following Regulations:

> The Grand Master has no power to make Masons at sight, or at will, except in a regular Lodge by unanimous consent of the members present. . . . He is but the creature of the Grand Lodge, with no implied powers. It is competent for Grand Lodge to try its Grand Master for a misdemeanor in office, and deal with him as the nature of the offense may require.

A few years after this event took place, Hyam left California. He was last heard of in England as a discredited Mason.

Benicia Lodge, which still flourishes, has included among its members

many makers of California history who have ranked high in the good work of upholding law and order and resisting evils incident to the gold rush of early days.

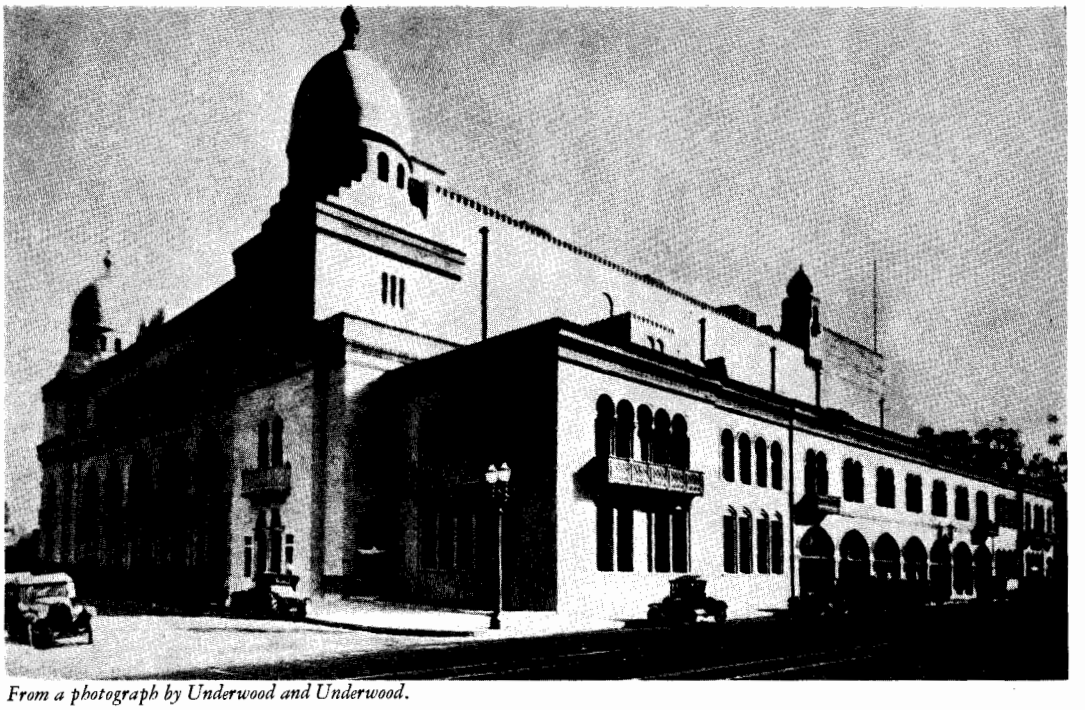
Davy Crockett Lodge was organised in San Francisco in the fall of 1849 by virtue of a Dispensation issued by an irregular Grand Lodge of California. The Brethren of this Lodge renounced their allegiance to the Louisiana Grand Lodge and Petitioned for a Charter under California obedience. This was granted on November 27, 1850, and the Lodge was known as Davy Crockett Lodge, No. 7. In August 1852, the Lodge's name was changed to San Francisco Lodge. Its Charter was revoked in 1859.

Sometime in May 1848 the Grand Master of Indiana issued a Dispensation for a " Travelling Lodge for California to be known as Sierra Nevada Lodge." The members of this proposed Lodge were residents of La Fayette, Indiana. They opened their Lodge at Centerville, now Grass Valley, California, in 1849, and there the Lodge continued in active operation until May 1852. It was then transferred to California obedience with the name of Madison Lodge, No. 23, and as such it is still Working.

Another early Lodge that expected to Work in California was to bear the name San Francisco Lodge. Proposed in Wayne County, Indiana, in 1848, the Lodge was to be located at San Francisco. But so far as is known, it never organised. The Officers named in the Dispensation were Henry R. Hannah, Master, John Prichett, Senior Warden, and Absalom Cunningham, Junior Warden. The only member of this proposed Lodge whose record can be traced was Henry R. Hannah, whose name appears on the Roster of Ophir Lodge, No. 33, at Murphy's Camp, Calaveras County, California.

Two Lodges, about whose activities little is known, operated by virtue of Dispensations issued by Grand Master Lavely, of Illinois, and dated March 1849. One Dispensation was for Pacific Lodge, in which Past Grand Master Nelson D. Morse, of Illinois, was named as Master, Alexander Ewing, as Senior Warden, and L. D. Montgomery, as Junior Warden. The Brethren opened the Lodge at Long's Bar, Butte County, in 1850, where it continued until the fall of 1851. In 1852 Bro. Morse represented Butte County in the California Legislature. Later he returned to his home at Henderson, Illinois, where he died on February 9, 1854.

Among the distinguished men who were made Masons in Pacific was John Bidwell, a pioneer of 1840. Bro. Bidwell described the early home of this Lodge as being a log house rising some four feet above ground, whose dirt floor had been excavated deeply enough to permit one to stand. Altar and Pedestals were stumps of trees, the Lights were candles, and the Jewels were cut from tin cans. Bro. Bidwell's record looms large in the early history of California. Born in New York in 1819, he emigrated to Pennsylvania and Ohio with his parents. After teaching school in Ohio and Iowa, he went from Missouri to California in 1840. There he was grantee of the Colus (Colusa) Ranch in 1845, since he had become a naturalised Mexican citizen. In 1846 he ranked as major, under



From a photograph by Underwood and Underwood.

Mystic Shrine Temple, Los Angeles, California.

From a photograph by Acme.

Representatives of Eleven Temples of the Mystic Shrine, in Western States, Assembled at the San Diego, California, Fair on June 7, 1935, for a Great Outdoor Ceremony.

Stockton, in the California Battalion. Later Bro. Bidwell became a miner on Feather River, at Bidwell's Bar. He acquired the Arroyo Chico ranches, and there made his permanent home as a man of wealth and one of the foremost agriculturalists of the State. In 1849 Bro. Bidwell served as State senator in the first California Legislature. He was a delegate to the Democratic National Convention held at Charleston, South Carolina, in 1860, a delegate to the National Union Convention held in 1864, and a member of Congress from 1864 to 1867. As anti-monopoly candidate for governor of California, he was defeated in 1875. In 1890 he was again an unsuccessful candidate for governor, this time on the Prohibition Party ticket. In 1892 he became the first candidate of the Prohibition Party for President of the United States. In this campaign Bro. Bidwell's total expenses were only $300, that amount having been paid to Rev. E. B. Barnes, who went to the party's St. Louis convention in Bidwell's interest. Bro. Bidwell died at Chico, California, on April 5, 1900.

In March 1849 Grand Master Lavely, of Illinois, also issued a Dispensation to Past Deputy Grand Master John R. Crandall as Master, and others, to form and open a Travelling Lodge in the Territory of California, to be known as Lavely Lodge. The Lodge was organised at Marysville early in 1850, and continued in operation until the formation of the Grand Lodge the following April. Lacking a suitable hall, Lodge meetings were held in a tent. Bro. Crandall, of Lavely, was Senior Grand Warden of the Grand Lodge of California in 1853, and for many years was active in the State's Masonic and civic affairs.

The antecedents of Gregory Yale Lodge, of Stockton, California, reach back into Florida Masonry. In his address to the Grand Lodge of that State, on January 14, 1850, Grand Master Thomas Brown reported that since the last annual Communication he had granted a Dispensation to W∴ Bro. Gregory Yale, Master of Solomon's Lodge, No. 20, of Jacksonville, East Florida, to establish a Lodge in California. The Lodge thus provided for was organised at Stockton early in 1850, and continued to operate until about the time that San Joaquin Lodge, No. 19 was organised, some two years later. Then it ceased Work. No report on this Lodge was ever made to the parent Grand Lodge from which it sprang. Gregory Yale, original holder of the Dispensation, was a lawyer who removed to San Francisco in 1850 and there became associated with Albert Nunes, whose office was in Adobe B, on the Plaza. Bro. Yale joined with others to organise Occidental Lodge, No. 22, of San Francisco, in May 1852, though he withdrew from that Lodge on January 24, 1859.

The Dispensations and Charters thus far mentioned include all those for Lodges whose opening in California was proposed up to the time of the formation of the California Grand Lodge. As has been explained, some few of the proposed Lodges materialised. The Brethren of other proposed Lodges, who started to the new land of gold with high hopes of finding riches, may have been diverted to Oregon. Some may have perished from the privations that beset those who undertook the long journey across desert and sierra. On the whole, however, the hardy Masons who did reach their destination and set

up Lodges became towers of strength in building here a decent civilisation. To them succeeding generations indeed owe much.

It is not generally known that representatives of some of the Lodges operating in California in 1849 and 1850, by virtue of Dispensations, formed a Grand Lodge early in the latter year. It seems that D. B. Hyam, whose Masonic reputation would stamp him as a sort of climber on the fraternal social ladder, was the guiding spirit in a Convention which met at Sacramento, in March 1850, solemnly organised "The Grand Lodge of Free and Accepted Ancient York Masons of California," and adopted a *Constitution*. Immediately the Lodges Working under Charter protested, and the Delegates to the irregular Body promptly rescinded their action.

Soon after the irregular organisation passed out of existence, proceedings were begun anew and publicly in regular Masonic manner for the formation of a Grand Lodge. In behalf of the Lodges holding Charters, a call for a Convention to be held at Sacramento on April 17 for the purpose of forming a Grand Lodge "in the State of California" was published by Saschel Woods, Master of Western Star Lodge, No. 98, under date of April 5, 1850. It should be borne in mind that although the Constitution of the new State had been adopted on October 10, ratified by the people of the Territory on November 13, and proclaimed on December 20, 1849, Congress did not formally accept California as a part of the Union until September 9, 1850. In response to Woods's call, a Convention was held on the day fixed, in the Red House at Sacramento. It was attended by accredited representatives from the following Chartered Lodges: California Lodge, No. 13, of the District of Columbia; Connecticut Lodge, No. 75; Western Star Lodge, No. 98, of Missouri. The Leader in that Convention was Charles Gilman, who represented California Lodge, No. 13. Bro. Gilman was peculiarly well equipped to take a leading part in the work of forming a Grand Lodge, and to him was committed the preliminary work of organisation. The Delegates selected him to be the Chairman of the Convention. A *Constitution* consisting of only nine articles, and containing only basic Masonic law, was adopted, and on April 19, 1850, the Grand Lodge was formed and opened regularly, in strict accordance with Masonic law and usage. In this Grand Lodge Bro. Jonathan Drake Stevenson, of California Lodge, No. 13, was Grand Master; Bro. John A. Tutt, of Connecticut Lodge, No. 75, was Deputy Grand Master; Bro. Caleb Fenner, of Connecticut Lodge, No. 75, was Senior Grand Warden; Bro. Saschel Woods, of Western Star Lodge, No. 98, was Junior Grand Warden; Bro. John H. Gihon, of California Lodge, No. 13, was Grand Secretary. Petitions for Charters were received and granted that same day. A Charter was granted to the Brethren of New Jersey Lodge, of Sacramento, which was from then on known as Berryman Lodge, No. 4. Benicia Lodge, of Benicia was Chartered as No. 5. The Grand Lodge was then closed in ample form, to meet semi-annually on the first Tuesday in May and in November.

From the humble beginnings of organised Masonry in California just recounted, the Grand Lodge now boasts nearly 150,000 members. The pioneer

Brethren brought order out of chaos, and by following the dictates of and by stern Masonic morality they laid deep and strong foundations for stable government. One of the first standing resolutions the Grand Lodge adopted was against duelling; it provided for the expulsion of all who should use that method to settle personal disputes. Another resolution declared " that the stern morality of Masonry is practicable, that we pledge the influence of this Grand Lodge in sustaining it, and recommend that the members exemplify the same in their lives and conduct."

When the Grand Lodge was formed, the three Lodges under Charter had a combined membership of only 103. By November, 1850, seven additional Charters had been granted and the combined membership had increased to 304. At that time the fees exacted by the Grand Lodge were $100 for a Dispensation to form a Lodge, $50 for a Charter, $25 to the Grand Secretary for engrossing a Charter, $1.50 for each Degree conferred, $2 for each affiliate, and $2 semi-annually for each contributing member. Five dollars was fixed as the fee for a diploma, and for a copy of any document required of the Grand Secretary, a charge of 50 cents for each hundred words was charged. During the next ten years the number of Lodges increased to 128, the membership to 5055. All those Lodges except three were in the northern part of the State.

Because of the shift in population and the rapid decline of some of the mining camps, thirteen Lodges had surrendered their Charters before 1860, two others had been transferred to the Oregon Jurisdiction, and two other Charters had been revoked for cause. Since the organisation of the Grand Lodge, 678 Lodges have been formed, while 98 have become extinct by revocation or surrender of Charter, consolidation with other Lodges, or surrender of Jurisdiction. In November 1851 two Lodges were transferred to assist in the formation of the Grand Lodge of Oregon. Eight Lodges were transferred to Nevada in July 1865. Three Lodges were transferred to Arizona in March 1882, and in December 1912 three Lodges were transferred to form the Grand Lodge of the Philippine Islands. The three Lodges located in the southern part of the State during the early career of the Grand Lodge were San Diego Lodge, No. 35, organised in 1851; Los Angeles Lodge, No. 42, organised in 1853; and Lexington Lodge, No. 104, organised in 1855 at El Monte, a town at the end of the Old Santa Fé Trail. By 1870 the population of the southern counties of the State had begun to increase, and at that time many Lodges were formed. There are now 235 Lodges in the region south of the Tehachapi River, and of those 160 are located in Los Angeles County alone.

Of the many early mining camps, one only need be mentioned. Known as Columbia and located in Tuolumne County it was the largest in the State. It was popularly called the " Gem of the Southern Mines." Gold was discovered there in the spring of 1850, and within a month the rush of miners from nearby camps brought in a population of some 6000 gold-seekers. Every week brought more treasure hunters, and at times as many as 30,000 men madly dug for gold in the hills roundabout. As many as 15,000 miners lived within limits of the

town. By the year 1865, however, Columbia was a dead settlement. In its heyday Columbia had 40 saloons, a long street where fandangoes were danced to the music of hurdy-gurdies, 4 English language theatres, 1 Chinese theatre having a stock company of 40 native actors, 3 jewelry stores, a bull ring, 143 faro banks having a combined capital of some $2,000,000, 4 hotels, 2 military companies, 2 fire companies, 3 express offices, 4 banks, 4 newspapers, 2 churches, a Sunday school, a division of the Sons of Temperance, and Columbia Lodge No. 28 of Masons. The principal bank, a building whose steps were of white Columbia marble and having mahogany counters, belonged to D. O. Mills. The bank's capacious scales could weigh $40,000 worth of gold dust and nuggets at one time. The mines, lying within a radius of three miles, produced and shipped a hundred and a quarter million dollars worth of gold before they were exhausted. In Columbia, the Masonic Lodge was a power in maintaining order and decent government. After the gold fever had died down and the mines were exhausted, however, the membership of the Lodge fell to a low mark. In 1891 the old Lodge, which had been established in July 1852, consolidated with Tuolumne Lodge, No. 8, at the historic town of Sonora. There it still carries on. In the annals of the Grand Lodge of California are to be found stories of many mining towns long since vanished. Of them all, Columbia was indeed most notable.

ILLUSTRIOUS MASONS OF CALIFORNIA

Though names of all distinguished California Masons cannot be mentioned in this short sketch, in addition to those which have been noted the following are of consequence. Alexander G. Abell. Born in New York City on June 29, 1818. He arrived in San Francisco on November 6, 1847, from Honolulu, where he had served as United States Consul since 1844. Made a Mason in Federal Lodge, No. 1, at Washington, District of Columbia, in 1852. Affiliated with California Lodge, No. 1, on January 5, 1853. Master of that Lodge from 1855 to 1857. Grand Secretary of the Grand Lodge of California from May 19, 1855, until his death on December 26, 1890. Bro. Abell was known in Masonry both as a Warwick and a Bismarck. During his long years of service he was the dominating character of the Grand Lodge.

George W. Baird. Admiral in the United States Navy. Affiliated with Naval Lodge No. 87, at Vallejo, in 1870. Withdrew to Washington, District of Columbia, in 1872. Died in 1931.

Lawrence Patrick Barret. Distinguished as an actor. Raised in Oriental Lodge, No. 144, at San Francisco, on July 19, 1870. He continued his membership in that Lodge till his death in 1891.

John Mills Brown. Surgeon General of the United States Navy. Master of Naval Lodge, No. 87, in 1871. A Grand Master from 1875 to 1878. Died at Washington, District of Columbia, on December 7, 1894. He was surgeon aboard the U. S. S. *Kearsage* in its memorable battle with the Confederate cruiser *Alabama*.

Luther Burbank. Born in Massachusetts. World famous horticultural experimentalist. Made a Mason in Santa Rosa Lodge, No. 57, in 1921. Died on April 11, 1926.

Thomas Hubbard Caswell. Born on August 10, 1825, at Exeter, Otsego County, New York. Lawyer. Settled in Nevada City in 1849. Made a Mason in Nevada Lodge, No. 13, in June, 1851. Master of the Lodge from 1868 to 1869, and from 1870 to 1871. Grand Lecturer in 1873. Grand Commander of the Supreme Council of Scottish Rite Masons, Southern Jurisdiction of the United States in 1895. Died November 13, 1900.

Samuel Langhorne Clemens, known to the world as "Mark Twain." Made a Mason in Polar Star Lodge, No. 79, at St. Louis, Missouri. Was in California during the 1860's, and on February 8, 1865, acted as Junior Deacon of Bear Mountain Lodge, No. 67, at Angels Camp. Angels Camp is the scene of Mark Twain's famous story of "The Jumping Frog of Calaveras County."

Joseph B. Coghlan. Admiral in the United States Navy. Received much unfavourable renown through newspapers and magazines for his recitation of a poem entitled "Me und Gott," which ridiculed Emperor William II of Germany. Master of Solano Lodge, No. 229, at Vallejo, in 1887. Died on December 5, 1908.

James G. Fair. Of "Comstock Bonanza" fame. Received his Masonic Degrees in 1858 in Bear Mountain Lodge, No. 76. Secretary of that Lodge in 1861. Treasurer from 1862 to 1864. Withdrew from the Lodge in 1869 and ceased all further Masonic activities.

William D. Fair. Junior Warden of California Lodge, No. 1, in 1850. Lawyer. At the opening of the war between the States, Bro. Fair was a strong supporter of the Confederacy. Because this attitude caused a decline of his law practice, he committed suicide on December 27, 1861. On November 3, 1870, Bro. Fair's widow, Laura D. Fair, shot and killed Alexander Crittenden, a prominent lawyer. Her acquittal on the ground of "emotional insanity" introduced a new type of defense into criminal practice.

Stephen J. Field. Raised in Corinthian Lodge, No. 9, at Marysville, in 1850. In 1866 he was made a life member of the Lodge because of his liberal donations. A brother of Cyrus West Field, projector of the first cable to be laid across the Atlantic Ocean. A member of the first California Legislature, in 1850. Prepared a code of mining, civil, and criminal laws which was generally adopted by Western States. Justice of the Supreme Court of California in 1857 and chief justice in 1859. In 1863 he was appointed to be an associate justice of the United States Supreme Court. He resigned that post in April, 1897. Born at Haddam, Connecticut, on November 4, 1816, and died at Washington, District of Columbia, on April 9, 1899.

James Clair Flood. Member of the "Comstock Bonanza" banking firm of Flood and O'Brien. Made a Mason in Golden Gate Lodge, No. 30, in 1852. Died in 1889.

John Hays Hammond. World famous mining engineer. Raised in Oriental Lodge, No. 144, at San Francisco, on June 20, 1893.

James William King. Member of California Lodge, No. 1. Banker. Editor of *The San Francisco Bulletin*. Shot by James P. Casey on May 14, 1856, and a week later died. Casey was hanged by the San Francisco Vigilance Committee immediately after the burial of King.

Thomas Starr King. Born at New York City on December 16, 1824. Died at San Francisco on March 4, 1864. Received his Master's Degree on August 17, 1861, in Oriental Lodge, No. 144. Pastor of the First Unitarian Church of San Francisco from April 1860 until his death. By his zeal and eloquence Thomas Starr King was foremost among those who succeeded in keeping California in the Union at the time of the war between the States, and in stimulating subscriptions to the funds of the Sanitary Commission during that war. He was instrumental in raising $566,000 from citizens of San Francisco. Upon hearing of Bro. King's death, the California Legislature of 1864 adjourned for three days, after resolving " that he had been a tower of strength to the cause of his country." A bronze statue of the patriot in Golden Gate Park, at San Francisco, and a statue in the Hall of Fame, at Washington, District of Columbia, memorialise his devotion to humanity and to the Union. He was at one time Grand Orator of the Grand Lodge of California. His best epitaph is written in the hearts of his Brethren.

John William Mackey. Of " Comstock Bonanza " fame. Made a Mason in Forest Lodge, No. 66, at Alleghany, California, in 1858. In 1862 he withdrew to Escurial Lodge, No. 7, of Virginia City, Nevada. Born on November 28, 1831, at Dublin, Ireland. He died in 1903.

Nelson A. Miles. General in the United States Army. Raised in February, 1888, at the age of forty-seven, in Southern California Lodge, No. 278, of Los Angeles. Died on May 15, 1925, at Washington, District of Columbia.

William Smith O'Brien. A member of the famous gold-mining and banking firm of Flood and O'Brien, of the " Comstock Bonanza." With John W. Mackey he made a fortune out of his interest in the Comstock mines. Made a Mason in Golden Gate Lodge, No. 30, in 1852. Was Secretary of the Lodge in 1853. Died in 1878.

Lester A. Pelton. Member of Gravel Range Lodge, No. 59, at Camptonville. In 1879 he invented the Pelton water wheel, a successful innovation in hydraulic engineering, since adopted by engineers throughout the world. In 1929 a monument having the form of a water wheel was erected at Camptonville in his honour.

Leland Stanford. Received his Masonic Degrees in Ozaukee Lodge, No. 17, at Port Washington, Wisconsin. Withdrew, and removed to Cold Springs, near Placerville, California, in 1852. From 1853 to 1855 he was at Michigan Bluff. He was at Sacramento from 1855 till 1874, when he took up his residence at San Francisco. Leland Stanford was the chief political agent and one of the incorporators of the Central Pacific Railroad. He was governor of California

From a photograph by Morton.

Passion Cross Formation, as Executed by the Grand Commandery of Knights Templar of California at the 39th Triennial Conclave of the Grand Encampment of Knights Templar of the United States of America at San Francisco, July 10, 1934.

from 1861 to 1863 and United States senator from California from January 1885 till his death on June 21, 1893. He founded Leland Stanford Jr. University as a memorial to his deceased son.

William G. Walker. Made a Charter member of Texas Lodge, No. 46, at San Juan Bautista, on October 25, 1853. Withdrew from the Lodge in 1855. Organised the Walker invasion of Nicaragua in 1855, and became president of the republic he established there. In November 1853, he seized the town of La Paz and proclaimed the Republic of Lower California. Walker's aim was generally believed to be the conversion of the border states of Mexico into a slave-holding republic. In May 1854 Walker and his " cabinet " returned to San Francisco. There he was indicted by a grand jury, tried, and acquitted. In May 1855 Walker embarked on his Nicaragua enterprise, but after two years he was compelled to leave that country. He went to New York, and subsequently made another invasion of Central America. This time he fell into the hands of the Honduras military authorities, was tried, condemned, and shot on September 25, 1860. Edmund Randolph, then a resident of Sacramento, was associated with Walker in his unsavory escapades.

THE CALIFORNIA RITUAL

One of the first matters to engage the attention of the Grand Lodge of California in 1850 was Ritualistic uniformity. The Officers of the several Lodges having come from different Jurisdictions, naturally held divergent views and were jealous of the infringements of others. At the first Communication, a Committee was appointed whose members were instructed to compare their knowledge and " report the proper mode of Work." The result was that, in 1853, Isaac Davis, who had learned his Work in Ohio, was appointed Grand Lecturer. Undoubtedly he used the Barney Work, since Barney had been Grand Lecturer of Ohio from 1836 to 1843. Bro. Barney was an enthusiastic Ritualist, who, while living in Vermont in 1817, went to Boston and there learned the Preston Work as taught by Bro. Gleason. In 1843 Barney attended a conference at Baltimore, and on his return home the Grand Lodge of Ohio adopted the Work as approved by the Baltimore Conference. In the main, California has adhered to the old Barney Ritual.

MASONIC RELIEF IN CALIFORNIA

Masonry in California has fairly justified its claims as an upholder of the principles of Brotherly Love and Relief, and in these matters its record is worthy of the best traditions of our Institution. Before the organisation of the Grand Lodge, the Brethren of the pioneer Lodges were actively engaged in relief work rendered necessary in the years 1849 and 1850 by the poverty and sickness following the rush of gold-seekers to the new El Dorado. In the wake of those lured by tales of wealth, came deadly Asiatic Cholera. In Sacramento as many as a 150 new cases of cholera a day were reported, and to the credit of our pioneer Brethren, all these were cared for, irrespective of the affiliation of the stricken.

In the fall of 1849 and during the following spring, members of Sacramento Lodges, who numbered only 69, contributed $32,000 towards the support of a local hospital and gave of their time and funds for general relief besides. Tuolumne Lodge, No. 8, of Sonora, which had been Chartered in November 1850, and had only 41 members, expended $4500 in two years, not a dollar of which went to its own members. A survey made in 1852 showed that in only one case had relief been demanded by, or paid to, a member of a California Lodge. During its formative years, the Grand Lodge adopted a law, which is still part of its *Constitution*, stipulating that "the funds of a Lodge are trust funds set apart for the payment of its necessary expenses and for the special calls for charity for which it was instituted," and that "each Lodge shall see to it, even if it require all its funds and property, that the needy Brethren of its own membership and neighbourhood are not suffered to want or to be made a burden to others." And this law applies equally to distressed widows and orphans.

Our Masonic treasuries have never been avaricious. No Lodge may charge less than nine dollars a year for dues, most of them do charge twelve dollars. Each initiate must pay twenty-five dollars toward the support of the two Homes maintained by the Grand Lodge—one Home, at Covina, for the care and education of dependent children, the other, at Decoto, for the care of aged dependent Masons, their widows and mothers. These Homes represent a capital expenditure of some $2,000,000 for buildings, and a yearly maintenance cost of some $200,000. In a single year 230 children and 368 aged men and women were cared for out of these funds. A clubhouse for young men and women attending the State University is maintained at Berkeley, and another at Los Angeles. In California there are 14 organised Boards of Relief, which in a recent year expended $95,520. Of this amount the Lodges composing the Boards and California recipients contributed $58,140. Though unobtrusively carried on, this work of relief is a monument to Masonry. It is known only to those whose sorrows and distresses have been assuaged by the helping hand and open purse. An Endowment Fund for the benefit of the Masonic Homes was created in 1910. Although this fund increases only slowly, it now amounts to some $700,000. Only the interest accruing to this fund may be used.

FREEMASONRY IN COLORADO

HARRY L. BAUM

LIKE most of the rest of the West, Colorado was settled as a result of the discovery of gold. The existence of the precious metal in what is now Colorado was definitely determined in August 1849, but no deposits of consequence were discovered until April 1858, when a party of traders led by O. O. Cantrell brought to the outside world evidence of the presence of gold in washings from the sands of the South Platte River, near the present site of Denver. Further confirmation was furnished by O. O. Russell and O. O. McFadden, who at about the same time found gold in the sands of Cherry Creek, also near the present site of Denver. Reports of those discoveries, gradually made known through the newspapers, resulted in the westward migration of many venturesome persons who were in quest of riches. Fairly substantial numbers of them began to reach Colorado during the latter part of 1858. As was usually the case in such circumstances, town sites were laid out near several places where gold had been discovered, but only two of those towns ever developed. They were Auraria, on the west bank of Cherry Creek, and Denver City, on its east bank. The two were rivals for supremacy in size and population. In the spring of 1859 those towns began to grow rapidly, and in April 1860 they were united under the name and government of Denver City. Transportation from the eastern centres of population was, of course, only by means of ox-cart or wagon, on horseback or on foot. Those pretentiously styled cities, which were the first objectives of gold-seekers, consisted of only a few straggling log cabins—without windows, with dirt roofs and floors—the rudest of furniture, and none of the comforts common to those settled regions from which the adventurers had so recently departed.

One hardly can fail to be impressed with the importance of the Masonic Lodge in the life of such communities. And, indeed, we find pioneer Freemasonry to have possessed unique characteristics and to have been filled with a wealth of the best of Masonic attributes. Here, in a vast wild country hitherto unpopulated by white settlers, were gathered persons totally unknown to one another, untrammelled by any tie of home or family, unrestrained by the civilising influences to which they had been accustomed. They found themselves completely thrown upon their own resources—for food and shelter, for protection, for government, and for social intercourse.

It was natural that under such circumstances people should look about them for others whose preferences were like their own. How human it was and how very indicative of the values of fraternity, that many of those men

found themselves congregating as Masons almost as soon as they arrived at the scene of their intended activities. At first they met informally without Warrant or Dispensation. Later, they went through the form of opening Lodge and examining applicants for admission to their meetings. Occasionally a burial was conducted with Masonic rites, though the historian wonders where Jewels, Columns, Aprons, and other paraphernalia were obtained for the purpose. It must be assumed that at least a Bible was to be found among the Brethren assembled on such solemn occasions! Since those pioneer Brethren were holding forth without even a vestige of regular authority, it is conceivable that they may have considered one of the Great Lights sufficient for their purpose. Of course, no Degrees were conferred at any of those meetings, such foregatherings having been mainly an expression of the Brethren's desire to see once more the form of the Lodge, to listen to the familiar words of the Ritual, to prove and to know one another Masonically, and to be able to afford relief to distressed and needy who found themselves amidst such strange surroundings. Thus the Lodge of those days was a social and fraternal centre of great value to the community and to the men who participated in the fellowship it had to offer. Here, through Masonry, and without the trials which in such circumstances must ordinarily be used to prove worthiness, men came to know each other as trustworthy, dependable citizens. Here too, along with others of like persuasion, might men renew in spirit the obligations taken before a common altar.

The first such meeting of which there is record was held in Auraria on November 3, 1858, in the cabin of Henry Allen, which stood on the west bank of Cherry Creek. It is best described by one of the participants, Bro. J. D. Ramage, in a letter he wrote in 1896, nearly forty years later.

On the evening of the 3d day of November, 1858, the first informal meeting of Masons was held in the cabin, I think, of Henry Allen. I arrived in Pike's Peak, as it was then called, on the 2d of November . . . and having heard that I was a Mason, they invited me to attend.

I accompanied Bro. Allen to his abode, and there found Bros. W. M. Slaughter, Charles Blake, Dr. Russell, Andrew Sagendorf, and, I think, George Lehow. These Brethren, together with Bro. Allen and myself, made the first seven Masons, according to my knowledge and belief, who ever met in Colorado having in contemplation the application for a Charter, and a seven who stuck together, as Masons should do, through thick and thin. . . . In the meantime we decided to form an informal Lodge for mutual fellowship, and for the purpose of practising Lodge Work, so that when we received our Charter we would be able to take hold properly. We agreed to meet every Saturday night, and as our object in locating in Colorado was to get gold . . . we decided that any ideas concerning the country we were in, news of any mines we should discover, or any information which might be beneficial to the Brethren, Masonically or financially, would, at the next meeting, be given to the Masons there assembled. We had some very pleasant meetings.

From time to time we increased our membership. On the 27th of December, St. John's Day, we concluded to have a supper in honour of the festival—a work of no small difficulty. We had flour, pork, coffee, beans, and so on, and a scarcity of even some of those things. Those who were so disposed went out hunting, and returned with some game in time to prepare it for the feast. . . .

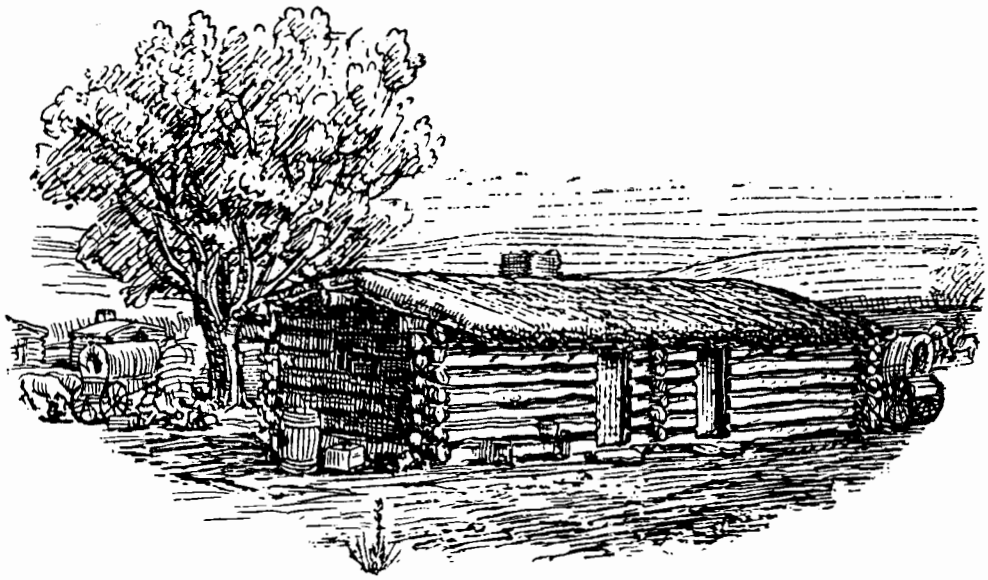
We had great difficulty in finding something to cover our festal board with. Somebody informed us that a Mormon, his wife and daughter, had lately come to town, and taking for granted that where there were women (a scarce article in that country in those days) there we would surely find tablecloths, we called on the old lady and she informed us that, while she did not possess what we desired, she had some nice, clean bed sheets, and we were welcome to them.

We were now provided, and ready for the supper. We accordingly met. There were in all twenty-six in number, and notwithstanding our hurried preparations, there probably never was a happier or pleasanter meeting of such a Body of Masons.

The meetings of this group of devoted Masons finally resulted in the submission of an application to the Grand Lodge of Kansas for a Dispensation to form a new Lodge to be called Auraria Lodge U. D. In the meantime, on May 6, 1859, O. O. Gregory's discovery of rich deposits of placer gold started a veritable stampede to the region of the Gregory diggings. Those were situated high in the mountains, in what is now Gilpin County, some forty miles northwest of Denver. Three towns were immediately laid out in Gregory Gulch, as the locality had been called in honour of the discoverer. Of those, Mountain City was the settlement adjacent to the Gregory discovery. Central City was situated somewhat above it, and Black Hawk just below it. In the course of their rapid growth, however, the three became one populous settlement, straggling down the gulch and extending up the mountain slopes for some distance on either side. There the remains of those towns still stand, almost depopulated. They are reminders of the glories of other days and of the fame that once was theirs. In early days, though, a population of more than 20,000—almost exclusively male—was crowded into a few square miles of terrain almost vertical. And all were bent upon finding gold or profiting from others' discovery of it. Here, during the frantic rush for treasure, the Masons, many of whom had participated in the meetings at Auraria, conceived the idea of building a Masonic Temple. Its construction is best described in a letter written by Bro. William M. Slaughter, in which he recounts the experience as he remembered it in 1896.

About the first day of June, 1859, there had assembled in and around Gregory Gulch, where Central City and Black Hawk now stand, fully twenty thousand men, and it was decided that there ought to be a rallying-place for Masons, hundreds of whom were to be found among this vast crowd. A consultation of those known to each other as Masons was held at Slaughter and Sopris's cabin, and it was resolved to build a Lodge Room. The word was passed about among all those claiming to be Masons, and about the 15th of June a site was

selected for the Lodge Room, which was on the south side of Gregory Gulch. . . . Work was begun immediately, and the ground leveled for the building, and from fifty to one hundred men with horses and ox-teams were cutting and dragging logs for the new Temple, which, as near as I now remember, was about thirty feet square. . . . Within two or three days the walls were up, and chinked and plastered with mud inside and out. A pole roof covered with pine boughs, and this covered with several inches of earth, completed the Lodge Room building. The three Stations were made of pine logs, sawed the proper height, hewn and sunk into the ground, with a shorter block of the same material planted by it for a seat. The Secretary's desk was the end gate of a wagon-



Gregory Gulch, Colorado, 1859.
[Drawn from contemporary descriptions.]
The first building erected for Masonic purposes between the Missouri River and the Pacific coast.

box, nailed on top of a post set in the ground and covered with a piece of wagon-cover canvas, with a block of wood for a seat. I do not remember the exact date of the first meeting in the new Lodge Room, but I think it was about the twentieth of June, 1859. I shall never forget that first meeting on the mountain side.

Word had been passed about among the Masons of the several camps that a Masonic meeting would be held that night at dusk, and as the hour arrived the trails and paths leading towards the Temple began to be lined with Masons, gathering together to meet each other, from distant States and countries, for the first time in this wild place amid the pine woods on a lone mountain side. Four men (Masons) armed with rifles and revolvers stood on guard, one at each corner of the Temple, and one at the outer door also. At the outer door there was also a Receiving Committee, to whom each visitor was introduced, or made himself known if he was unacquainted with anyone. If he desired ex-

amination as to his standing as a Mason, he was at once placed in the charge of an Examining Committee, of whom there were not less than ten or more appointed to wait on visiting Brethren who were unknown to any known Mason. Scores of visitors were known or had proved themselves Masons, and of course were vouched for. There were over two hundred visiting Brethren whose names were entered upon the *Journal*, or *Roll of Visitors*, as it was called at that first meeting. A meeting was held once each week for over three months. These meetings were of course informal, and were held for the purpose of forming acquaintance with each other.

As an interesting sequel to the account given in Bro. Slaughter's letter, we add here the transcript of an entry in *Book A*, at page 59, of the *Records* of Gregory Mining District, Arapahoe County, Kansas Territory, now Gilpin County, Colorado.

Know all men by these presents that we, Wm. M. Slaughter, John Hughs, and Joseph Casto, a building committee appointed by the Free and Accepted Masons, do this day preempt one block for the purpose of erecting a Masonic Temple, June 12, 1859.

Wm. M. Slaughter
John Hughs
Joseph Casto

The Temple proposed by those fervent pioneer Masons was probably never used for the meetings of a regularly Chartered Lodge. As testified by Bro. Slaughter, however, informal meetings were held there weekly for more than three months, from June 20, 1859, until the approaching bad weather compelled the members to return to Denver City and Auraria for the winter. At Auraria the first Lodge was formed, and there the first regular meeting was held when, on October 1, 1859, the members of the original group received their Dispensation from the Grand Lodge of Kansas, which authorised them to organise Auraria Lodge U. D. This they did on October 18, 1859, with Henry Allen as Worshipful Master. The Lodge's *Records*, still preserved, show that it met regularly from that date on.

Here, then, we have the record of the first Masonic Lodge and the first Masonic Temple in a region that included much more than merely the present State of Colorado. Really, this was the first permanent Lodge, still working as such, and the first Temple, in a vast territory that included nearly half the area of our county. Bounded by New Mexico on the south, it extended from a thin line of settlements along the Pacific Coast, where Lodges were first established in 1848, to the Missouri River, along whose banks some of the early Lodges of Kansas and Nebraska were situated.

Strangely, however, Auraria Lodge was not the first to be Chartered in the region, nor was it one of the three that later joined to form the Grand Lodge of Colorado. In February 1861 that part of Kansas Territory which later became Colorado was segregated. The Territory of Colorado was organised at the same

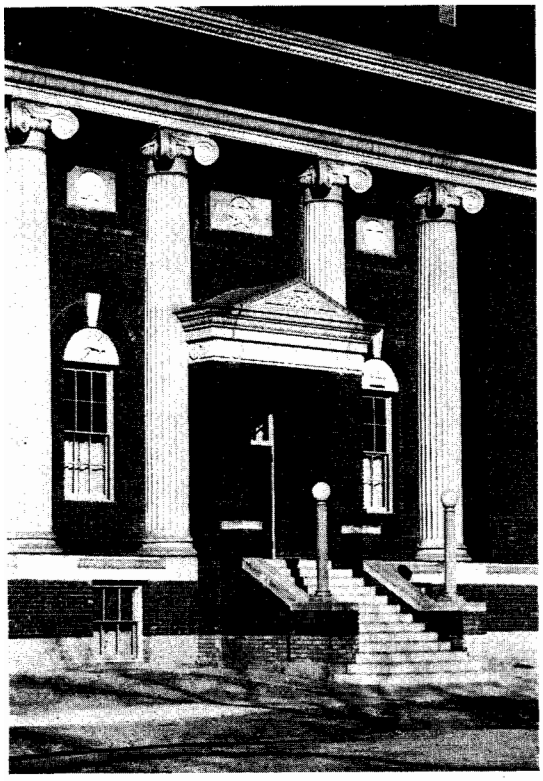
time. Since the procedure which usually followed under such circumstances was the organisation of an independent Grand Lodge, this action was promptly taken by the Brethren of Colorado. As had been explained after Gregory's discovery of gold was made known, the first objective of the gold-seekers was the region adjacent to Gregory's claim. The route there led from Denver City and Auraria across the Platte River, then due westward almost fifteen miles to a point where it entered the mountains just where Clear Creek flows out. Here Golden City was built, later to become the first capital of Colorado. And here, on February 18, 1860, Golden City Lodge U. D. was organised, under Dispensation from the Grand Lodge of Kansas. Bro. Isaac E. Hardy was Worshipful Master, Bro. Eli Carter was Senior Warden. These and the other Officers were installed by Bro. John Hughs, who was deputised for the purpose by Auraria Lodge U. D. Golden Lodge, which was Chartered by the Grand Lodge of Kansas on October 17, 1860, as Golden City Lodge, No. 34, became Lodge No. 1 on the Roster of the Grand Lodge of Colorado. The two other Lodges which joined with Golden City Lodge, No. 34, to form the Grand Lodge of Colorado were Summit Lodge, No. 7, of Parkville, and Rocky Mountain Lodge, No. 8, of Gold Hill, both of which had been Chartered on June 5, 1861, by the Grand Lodge of Nebraska.

On August 2, 1861, the following Brethren met in Golden City in the Hall of Golden City Lodge, No. 34: Bro. Eli Carter, Worshipful Master; Bro. I. E. Hardy, Senior Warden, and Bro. J. A. Moore, Junior Warden, of Golden City Lodge, No. 34; Bro. Charles F. Holly, Master, and Bro. John M. Chivington, Junior Warden, of Rocky Mountain Lodge, No. 8; Bro. James Ewing, Master; Bro. O. A. Whittemore, Senior Warden; Bro. S. M. Robins, Junior Warden, of Summit Lodge, No. 7. There they organised the Grand Lodge of Colorado with John M. Chivington as Grand Master, under " the name and style of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of Colorado." This name the Grand Lodge bore until the Annual Communication of 1875. At that time a revised *Constitution* was adopted and the name was changed to " The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Colorado."

Following the organisation meeting, the First Annual Communication was held at Denver City on December 10, 11, and 12, 1861, and at that time Bro. John M. Chivington was re-elected Grand Master. Six Lodges were represented, including, in addition to the original organisers, Nevada Lodge, No. 4, Denver Lodge, No. 5, and Chivington Lodge, No. 6. The former had worked under Dispensation from January 1861 until on October 15, 1861, it was Chartered by the Grand Lodge of Kansas as Nevada City Lodge, No. 36. The Lodge almost immediately surrendered its Kansas Charter, however, in order to become a member of the Colorado Grand Lodge. At the First Annual Communication of the Grand Lodge of Colorado it was Chartered as Nevada Lodge, No. 4, and at the time Andrew Mason was retained as Worshipful Master.

As has been said, Auraria Lodge U. D. did not participate in the formation

Cabin of Andrew Sagendorf and George Lehow in Auraria, now Denver, Colorado.
It was here that a group of Masons in 1859 formed the first Lodge in Colorado, Auraria Lodge, U. D.



Masonic Temple, Grand Junction, Colorado.

Highlands Masonic Temple, Denver, Colorado.

of the Grand Lodge of Colorado. Unfortunately, this Lodge lost its priority because it never received its Charter from the Grand Lodge of Kansas. That the Charter was authorised, and was to have been issued as No. 37 on the Roll of the Grand Lodge of Kansas, is apparent from the *Minutes* of the Annual Communication of that Grand Lodge in 1861. At that time it was voted to grant a Charter to Auraria Lodge upon receipt of its Dispensation and the necessary returns if the Grand Secretary of Kansas should find those correct. The returns were received in October 1861, after the Annual Communication of the Grand Lodge of Kansas had taken place, but at the time Auraria Lodge told of its intention to surrender its Dispensation and to apply to the Grand Lodge of Colorado for another. Thus, Auraria Lodge lost its priority on the Roll of the Grand Lodge of Colorado by failing to apply to the Grand Lodge of Kansas for a Charter in 1860, the year in which Golden City Lodge, No. 34, did apply and was Chartered. So far as the Records disclose, Auraria Lodge never did apply for a Charter. Instead, it continued to Work under Dispensation from the time of its organisation in October, 1859. Whether or not this failure to apply was due to carelessness, or what other reason there may have been, is not certainly known, but the fact remains that Auraria Lodge was still under Dispensation at the time the Grand Lodge of Colorado was formed. After that took place, Auraria Lodge applied for a Dispensation and received it under the name of Denver City Lodge U. D., with Charles H. Blake as Worshipful Master. At the First Annual Communication it was Chartered under the name and number of Denver Lodge, No. 5, with Paris S. Pfouts as Worshipful Master.

Chivington Lodge, located at Central City under Dispensation from the newly-elected Grand Master, John M. Chivington, was Chartered at the First Annual Communication as Chivington Lodge, No. 6, with Allyn Weston as Worshipful Master, and Henry M. Teller as Senior Warden.

Of the three Lodges which participated in the formation of the Grand Lodge of Colorado, only Golden City Lodge, No. 1, has enjoyed a continuous existence. It still flourishes with just pride in its priority and in a long and honourable career. Rocky Mountain Lodge, No. 3, lasted only a short while, having surrendered its Charter at the Second Annual Communication of the Grand Lodge in 1862, because nearly all its members had left the district. At the Fifth Annual Communication of the Grand Lodge, held in 1865, Summit Lodge, No. 2, also returned its Records and surrendered its Charter for like reason. Considering the circumstances of time and place such developments were not at all surprising, for during those years of frenzied gold digging whole towns often declined and practically disappeared within a few months. Whenever gold was discovered in any given locality, a town often sprang into being as though by magic, throve for a time, then as suddenly passed out of existence. The inhabitants rushed away as more promising gold fields were opened, or gradually drifted away as placer diggings were exhausted.

The three other Lodges which participated in the First Annual Communication and received their Charters at that time also merit mention here. Of

those, all are still in existence. Nevada Lodge, No. 4, maintains itself in a deserted city, the mere shell of what was once a thriving community. Perched high upon the sides of furrowed and barren hills, its stores and houses vacant, its streets covered with weeds, its wooden sidewalks rotted and broken, Nevada City shelters only one human being, a devoted Brother who is Treasurer of the Lodge. Of the other forty-odd members whose names remain on the Lodge's Roll, a dozen or more still live so near that with the aid of members of Central Lodge, No. 6, and Black Hawk Lodge, No. 11, they are able to continue holding Communications in the old Lodge Room that still stands on the main street of this ghostly city hidden away in a fastness of the Rocky Mountains. Thus do these Brethren keep alive the spirit of a Masonry that flourished in the gold camps of the old West, a Masonry of the frontier that antedated both church and school, and flourished long before the advent of other uplifting and refining influences.

The second Lodge of the original early group, Denver Lodge, No. 5, is a direct continuation of Auraria Lodge U. D., as has been explained. This Lodge carries on the tradition established by those seven Masons who were first to meet together as such in this region. It still meets regularly on Saturday night, as did the pioneers, and thus preserves its existence as a Lodge uninterrupted since 1859. A very active Lodge, Denver Lodge, No. 5, is now one of the largest in Colorado with approximately 1200 members.

The last of the historic original Lodges, Chivington Lodge, No. 6, lives on now as Central City Lodge, No. 6, its name having been changed in 1866. That year the town of Black Hawk, which lay just below Central City, in Gregory Gulch, became the home of Black Hawk Lodge, No. 11. It was Chartered by the Grand Lodge of Colorado on October 1, 1866. Thus during the first ten years following the organisation of the Grand Lodge of Colorado, the region in Gilpin County contiguous to the original gold diggings held Nevada Lodge, No. 4, Chivington Lodge, No. 6, and Black Hawk Lodge, No. 11, whose Rolls listed more than half the Masons in the Territory of Colorado. It is interesting to note that of the first twelve Annual Communications of the Grand Lodge of Colorado, half were held at Central City. Since that time the Annual Communications have been held in Denver, for with the decline of gold-mining activities the population of Gilpin County has shrunk and the Lodges there now include only a fraction of their former numbers. In spite of this, however, Central Lodge, No. 6, and Black Hawk Lodge, No. 11, continue to flourish and to perpetuate the traditions of the pioneer Masonry of Colorado. At present, Central Lodge, No. 6, has about 132 members who still meet in the Lodge Room in Central City that has been the Lodge's meeting-place since 1866. Black Hawk Lodge, No. 11, sister Lodge to Central Lodge, No. 6, and Nevada Lodge, No. 4, still continues an active existence. Each of these Lodges Works happily and efficiently with the assistance of co-operation of the other two.

After Chartering the original six Lodges, the Grand Lodge of Colorado

next Chartered Union Lodge, No. 7. According to the Records, a Petition for a new Lodge to be called Union Lodge, No. 7, and a prayer that a Charter be issued to it at once, were presented to the Grand Lodge at its Third Annual Communication, held on November 2, 1863. The prayer of the Petitioners was immediately granted. Those Brethren among whom was the militant Unionist, John M. Chivington, a Past Grand Master, petitioned for a new Lodge to be called Union Lodge, and asked that a Charter be given them without any period of Dispensation. Such a request was unusual, to say the least, but it was granted nevertheless. To-day Union Lodge is distinguished for having been granted a Charter directly, and having never worked under Dispensation.

This singular circumstance explains itself when one recalls the period during which it took place. In those days civil strife between two sections of the nation was disrupting families, separating friends, and causing brother to hate brother. Even Colorado was not immune to those conditions. Here, even in Freemasonry, there was sufficient feeling to bring about the formation of a Lodge made up exclusively of sympathisers with the North. The Records show that all those Brethren except Bro. Chivington came from Denver Lodge, No. 5, which was at that time strongly tinged by Southern sentiment, as it seems. Yet in the *Minutes* of Denver Lodge, No. 5 we find an entry saying that the Brethren of the new Lodge were to be permitted to use not only the Hall of Denver Lodge, No. 5, but also its paraphernalia. How significant was this of the toleration practised under the restraining influence of Masonry! For we of to-day can scarcely estimate the fierce feelings engendered by the terrible conflict then in progress.

Of the other early Lodges in Colorado, only No. 8, No. 9, and No. 10 remain to be accounted for. One of these, Empire Lodge, No. 8, was another example of an abortive attempt to form a Lodge in the face of difficulties inherent in a rapidly shifting population. Chartered in 1865, this Lodge throve for a time and succeeded in maintaining a precarious existence for ten years. Finally, in 1875, it surrendered its Charter. Lodge No. 9 and Lodge No. 10 are interesting because they were the first to be Chartered outside of Colorado Territory by the Grand Lodge of Colorado. They were properly Montana Lodge, No. 9, and Helena Lodge, No. 10, in Montana Territory. Later they surrendered their Charters and became, respectively, Montana Lodge, No. 2, of Virginia City, Montana, and Helena Lodge, No. 3, of Helena, Montana, on the Roster of Lodges under the Jurisdiction of the Grand Lodge of Montana. In precisely the same way, other Lodges in the State of Colorado also contributed to the formation of the Grand Lodge of Utah and the Grand Lodge of Wyoming, just as Kansas Lodges and Nebraska Lodges had earlier contributed to the formation of the Grand Lodge of Colorado.

When more gold, silver, and other metals were later discovered in the mountains of Colorado, other mining-camps sprang up, as before, and sometimes almost overnight. But no more Lodges were Chartered to die out with the towns that supported them. Instead, Colorado communities grew in sta-

bility as industries came in and the settlement of the State proceeded. Thus, the location of Lodges at an ever-increasing distance from original centres of population soon became the rule. First of those was Georgetown Lodge, No. 12, presently followed by El Paso Lodge, No. 13, at Colorado City, later removed to Colorado Springs. Then came Columbia Lodge, No. 14, at Columbia City, later removed to Boulder. Those were followed by Mount Moriah Lodge, No. 15, at Canyon City, and Pueblo Lodge, No. 17, at Pueblo. As time went on, many other Lodges were established. Most of the later Lodges throve, and maintained their places on the Roster of the Grand Lodge of Colorado as the communities grew and reached maturity. Some early Lodges, originally in the Colorado Jurisdiction, came to be listed on the Rosters of other Grand Lodges as new States and Territories were formed.

But difficulties other than those of a shifting population and the varying fortunes of boom communities beset the path of Masonry in Colorado throughout its formative period. Great distances and the risks of travel in wild and sparsely settled country interposed serious obstacles. It was nothing unusual for Brethren to travel from ten to twenty miles, or even more, along mountain trails, sometimes in very inclement weather, to attend Lodge. The Brethren who attended the Annual Communications of the Grand Lodge frequently travelled much greater distances on foot or horseback, much of the way along almost impassable roads or trails. At the Eighth Annual Communication of the Grand Lodge, held in 1865, the Grand Master, Bro. Henry M. Teller, reported that he had granted a Dispensation to Canyon Lodge U. D., at Canyon City. Before doing so he had visited Canyon City and found that though there were only a few Brethren there, they had the ability and disposition to support a good Lodge. He learned also that the proposed Master and Junior Warden regularly attended the Communications of El Paso Lodge, although doing that required them to ride some fifty miles through almost uninhabited country. This seems to be at least a fair indication of more than passing interest on the part of those worthy Brethren. At the same Annual Communication, Bro. Harper M. Orahood, Grand Lecturer, reported that he had visited nearly all the Lodges in the Jurisdiction. With the Grand Master, he had made preparations to visit the Lodges at Canyon City and Pueblo, both then under Dispensation, but the appearance of marauding Indians along the trail caused them to dismiss the visit as unsafe. It should be borne in mind that the proposed visit would have required a round trip horseback ride of some 400 miles through unsettled country. The intentions of the Grand Officers were undoubtedly good, even though the Indians unwittingly prevented carrying them out.

A somewhat darker picture shows that not the least of the difficulties of those pioneer Masons was the conduct of some of the Brethren. In those early times, as at others, this was the concern of the serious and constructive element in the membership. In the instance about to be cited, it is quite evident that the better element shrank neither from telling the wayward that their conduct was unbecoming their profession as Masons, nor from defining, in positive

Colorado Consistory, No. 1, Denver, Colorado.

Masonic Temple, Fort Collins, Colorado.

terms, the penalties to be exacted for further misbehaviour. At the Fifth Annual Communication of the Grand Lodge, held in 1865, the following resolulution was adopted: " *Resolved*, That it shall be and is hereby made the imperative duty of the subordinate Lodges in this Jurisdiction to restrain, as far as possible, the Masonic crime of intemperance by trial and suspension, or expulsion, as the case may require, and for the faithful performance of that duty the said subordinate Lodges will be held accountable to this Grand Lodge."

That the young Grand Lodge flourished from the very start is shown by the returns that came in year by year. There has been a steady growth in number of subordinate Lodges from the original three to an active list of 148 out of a total of 169 that have been Chartered since the beginning. From an original membership of not more than 150, at the time of organisation in 1861, the Grand Lodge has grown to a present membership of about 34,000 Master Masons. And this out of Colorado's total population of 1,035,791 people in 1930! It is a remarkable fact that in only one year, 1875, has there occurred a net loss in membership in the Lodges under the Jurisdiction of the Grand Lodge of Colorado.

Of the several concordant Masonic Bodies, the Royal Arch Masons first came to Colorado with Central City Chapter, No. 1. It received its Dispensation from the General Grand Chapter of the United States under date of March 23, 1863, and its Charter under date of September 8, 1865. The organisation of Central City Chapter, No. 1, was soon followed by that of Denver Chapter, No. 2. It received its Dispensation from the same source in April 1863, while its Charter was also dated September 8, 1865. Those first two Chapters were followed within ten years by the establishment of Pueblo Chapter, No. 3, Georgetown Chapter, No. 4, and Golden Chapter, No. 5, all of which participated in the formation of the Grand Chapter of Colorado on May 11, 1875, with William N. Byers as Grand High Priest. The list of Chapters then steadily grew until there are 51 active Chapters having a total of nearly 8000 members. It is significant that of the 53 Chapters of Royal Arch Masons thus far Chartered in Colorado all but one have survived. One other surrendered its Charter for the purpose of consolidation, when the towns of Colorado City and Colorado Springs were united under the latter name. At that time Euclid Chapter, No. 45, of Colorado City merged with Colorado Springs Chapter, No. 6, of Colorado Springs, under the latter's name and number.

The Commandery of Knights Templar was next in order of appearance in Colorado. Colorado Commandery, No. 1, was given a Dispensation under date of January 13, 1866, and was Chartered by the Grand Encampment of Knights Templar of the United States on September 18, 1868. Soon thereafter Central City Commandery, No. 2, was established with a Charter under date of October 24, 1868. These two Commanderies, joined by Pueblo Commandery, No. 3, formed the Grand Commandery of Colorado on March 15, 1876, with Henry M. Teller as Grand Commander. Thirty-six Commanderies out of a total of 37 originally established are still flourishing, with a total membership

of over 4500 Sir Knights. Two Triennial Conclaves of the Grand Encampment have been held at Denver since the organisation of the Grand Commandery. Both were highly successful. The first, held in 1892, attracted some 75,000 visitors, all kinds included. The second, held in 1913, remains outstanding among Triennial Conclaves for the impressively beautiful decorations that graced the city at the time. Colorado Knight Templary is proud to have supplied the Grand Encampment of the United States with one Grand Master, Most Eminent George W. Vallery, who filled that post during the Triennial period from 1925 to 1928.

Cryptic Rite Masonry was first established in Colorado when the Grand Council of Illinois Chartered Central City Council as No. 54. This Council terminated its existence in 1875. It was, then, not until 1892 that Denver Council, No. 1, was placed under Dispensation by the Grand Master of the General Grand Council of the United States. Its establishment was soon followed by the organisation of 6 other Councils. All those Councils were Chartered in 1894 by the General Grand Council, and the Grand Council of Colorado was formed on December 6 of the same year. There are at present 15 active constituent Councils under the Jurisdiction of the Grand Council of Royal and Select Masters of Colorado, with over 2300 members.

The Ancient Accepted Scottish Rite was established in Colorado when Delta Lodge of Perfection, No. 1, was Chartered in Denver on January 26, 1877, by Illustrious Bro. Albert Pike, Grand Commander of the Supreme Council, Southern Jurisdiction. Soon afterwards, on April 11, 1878, Mackey Chapter of Rose Croix, No. 1, was established. The next two Bodies of the Scottish Rite were not Chartered until ten years later—Denver Council of Kadosh, No. 1, on September 3, 1888, and Colorado Consistory, No. 1, on the following October 17.

The Ancient Accepted Scottish Rite has flourished in Colorado in a very gratifying way. Its growth, like that of the York Rite, has been fostered by the labour of many loyal and willing workers. With Bro. Henry M. Teller, Thirty-third Degree, who was the first Inspector General, the Ancient Accepted Scottish Rite carried on for many years under the usual handicaps of small membership and inadequate equipment. It had, however, one highly compensatory advantage. That was the inspiration afforded by the indefatigable industry of Bro. Lawrence N. Greenleaf, Thirty-third Degree, Deputy Inspector General under Bro. Teller. Due to Bro. Greenleaf's leadership and enthusiastic example, most early obstacles were surmounted. The present thriving condition of the Ancient Accepted Scottish Rite, which now has 3 Consistories and 2 magnificent Temples, has of late years been attained under the stimulating supervision of Bro. Stanley C. Warner, Thirty-third Degree, Inspector General in Colorado. The second set of Bodies was Chartered in Denver by the Supreme Council in 1918, and the third set in Pueblo the following year. All the Bodies have greatly prospered. Though the membership of Colorado Consistory, No. 1, was 53 in 1889, the year after it received its Charter, now its

membership is about 2400. The combined membership of the 3 Consistories of the Ancient Accepted Scottish Rite in Colorado is over 6000.

So far as concerns active charity, Colorado Masons have never yet been convinced that it is wise to establish Masonic institutions of a charitable nature to care for dependents. The Minutes of the Twenty-eighth Annual Communication, held in 1888, reveal that a Committee was at that early date appointed to " present to this Grand Lodge some plan for founding a Masonic ' Widows and Orphans ' Home." Since that time the subject has been exhaustively studied by various Committees of the Grand Lodge. The result of the investigations has been the adoption of the method now used in caring for dependents as the best under existing circumstances. Many subordinate Lodges have funds of their own which provide relief within certain limitations. In addition, and what is even more important, the Grand Lodge of Colorado has formed what is called the Colorado Masons Benevolent Fund Association. This Association is the repository of a steadily increasing fund, the income from which is used for all necessary charitable purposes. Known only to administrators of the fund, there comes to every dependent each month a check sufficient to meet his needs. Thus each recipient can continue to live as a respected resident of his community. He is adequately cared for, yet not publicly known as the recipient of charity. In such a fashion has Colorado Masonry been able to care for its widows, orphans, and dependent Brethren with satisfaction to all concerned and in an efficient and unostentatious manner.

Another organised activity, of a different nature, which has been carried on under the auspices of the Grand Lodge, is that of the Soldiers' and Sailors' Welfare Committee. It is engaged in the regular visitation and entertainment of sick and disabled Masonic war veterans who are being cared for in Government hospitals located within the State. The two such institutions—Fitzsimmons General Hospital, near Denver, and Fort Lyon Hospital, at Fort Lyon—together house some 2,000 patients, of whom about 200 are Masons, or dependents of Masons. Regular visitations are made to those men, and a wonderful service of sympathy, good cheer, and encouragement is rendered. Thus the welfare and happiness of these Brethren is looked after.

Names of distinguished men are almost always associated with the history of every Grand Lodge of Masons—names of men distinguished not only in Masonry but also in many other fields of endeavour. Of the many such which Colorado Masonic history records, that of John M. Chivington, outstanding Mason, preacher, warrior, first Grand Master of the Grand Lodge of Colorado, must head the list. Bro. Chivington was a Methodist preacher who came to Colorado after having had extensive experience in his profession in Ohio, Illinois, Missouri, Kansas, and Nebraska. That he was active in the Masonic work of those States is proved by the fact that he was at some time or other a member of a Lodge in each of them, that he was Master of a Lodge at Wyandotte, Kansas, and at one time Grand Chaplain of the Grand Lodge of Nebraska. Later in his career he was sent to Colorado Territory as presiding elder of the

Rocky Mountain District of the Methodist Episcopal Church. During the second year of this service, while he was Grand Master of the Grand Lodge of Colorado, he offered his service to his country and entered the forces of the North. Refusing a proffered commission as chaplain, he was made a major in the First Colorado Infantry. He distinguished himself chiefly in the celebrated Apache Canyon fight, known in history as the battle of Glorieta, when he led 500 men in a rear attack upon the Confederate troops of General O. O. Sibley, who was attempting to invade Colorado from New Mexico. Historians say that this battle saved Colorado and her great gold deposits to the Union. For bravery shown at the time, Major Chivington was made a colonel, a rank he held until his honourable discharge from the army, in 1865. Another of Colonel Chivington's exploits was his leadership at the battle of Sand Creek. In that engagement with Indians, several hundred of them were slain, and the massacre of 174 white men, women, and children was thus avenged. Indian depredations from which Colorado settlers were suffering at the time were effectually ended by this victory. The historian must surely be aware that this devout and warlike clergyman truly believed the biblical exclamation, " Vengeance is mine, saith the Lord."

Another Brother of early days to whom Colorado Masonry is deeply indebted was M.∴W.∴Bro. Allyn Weston, first Grand Lecturer and second Grand Master of the Grand Lodge of Colorado. Before removing to Colorado, Bro. Weston had for six years been editor and publisher of *The Ashler*, a Masonic magazine, of Detroit and Chicago. He was the first Master of Chivington Lodge, No. 6. Bro. Weston's greatest contribution to Colorado Masonry was emphasised by R.∴W.∴Bro. W. W. Cooper, formerly Grand Lecturer and in 1932 Grand Secretary of the Grand Lodge of Colorado, in his masterly analysis of the Colorado Work, its origin and descent. Bro. Cooper wrote as follows:

In the days we are considering, the Work used by a new Grand Lodge would be that which was known and favoured by some strong, forceful leader in the organisation, particularly if he possessed authority to regulate the matter. Allyn Weston was the outstanding leader in the Grand Lodge of Colorado in the first two years of its existence. Within four months after the organisation of the Grand Lodge, he was appointed its Grand Lecturer, whose duty it was to " cause the work of the several Lodges to be uniform," and he was the second Grand Master of Colorado. Past Grand Master Henry M. Teller, speaking in the Grand Lodge in 1910, said: " Weston was a remarkable man, a man of fine presence, fine education, and fine address, and a gentlemen in the best use of the term. I do not think it is an exaggeration to say that this man had great influence on the organisation, the upbuilding, and general character of Masonry in this Jurisdiction. He was a firm believer in the tenets of the Craft, a firm believer in the maintenance of strict order, and devoted to the great principles that underlie this Institution; and he impressed himself upon the Lodge for the year that he was Grand Master as I think no other man has ever done since."

When it is known that the first active Grand Lecturer and the second Grand Master of the Grand Lodge of Colorado was a man of the character above de-

scribed, there can be but one conclusion, and that is that Weston determined the system of Work that was required to be used by the Lodges under the Jurisdiction of the new Grand Lodge. And this conclusion is confirmed by a living and competent witness, an associate of Weston's and a participant in the Masonic affairs of the State since the year 1861. I speak of Most Worshipful Bro. Chase Withrow, who served as Grand Lecturer in 1864 and as Grand Master in 1866, and who, now in his ninety-first year, occasionally confers the Master Mason Degree. Brother Withrow has repeatedly stated in Grand Lodge and elsewhere that "the Work mostly used in the early days of Colorado Masonry was what was known as the 'Allyn Weston.'"

That this Work continued to be used after Weston left the State is shown by the Report of a Committee of the Grand Lodge upon a revision of the Work prepared by Grand Lecturer George E. Wyman, and adopted by the Grand Lodge in 1882, in which it was stated: "The Work presented by the Grand Lecturer is in its essential features the same as the 'Allyn Weston Work' so long used in this Jurisdiction."

Just which one of the many kinds of Work used in Michigan from 1844 to 1860, which Weston introduced into Colorado, it is probably now impossible to determine. Because of certain of its characteristics, there can be no doubt that it was a variety of the 'Barney Work' used in Michigan in the period mentioned."

In 1911 the Colorado Work was thoroughly and very competently revised by Bro. Cooper himself, the accomplished student of Masonic Ritual, whom we quote above. Of his own revision, Bro. Cooper has said: "Essentially, the Colorado Work remains as it was in 1861. No modern material was added in this revision, although some restorations were made that antedate in their origin Weston, Barney, the Baltimore Convention, and even Webb. Leaving out of consideration any Systems of Work in use in the United States prior to the year 1800, the line of descent of our Colorado Work appears to be fairly well defined. First we have Webb, then Gleason, then Barney, then some modified form of Barney as used in Michigan seventy-five years ago, then Weston, and finally the Colorado Work."

We must conclude, then, upon the most competent of modern testimony, that Bro. Weston was responsible for the purity and accuracy of the Colorado Work in its inception, whatever change it may since have undergone. We can trace the thread of influence of each unselfish worker who wove into the fabric of the future greatness of the Ancient Craft for which he laboured.

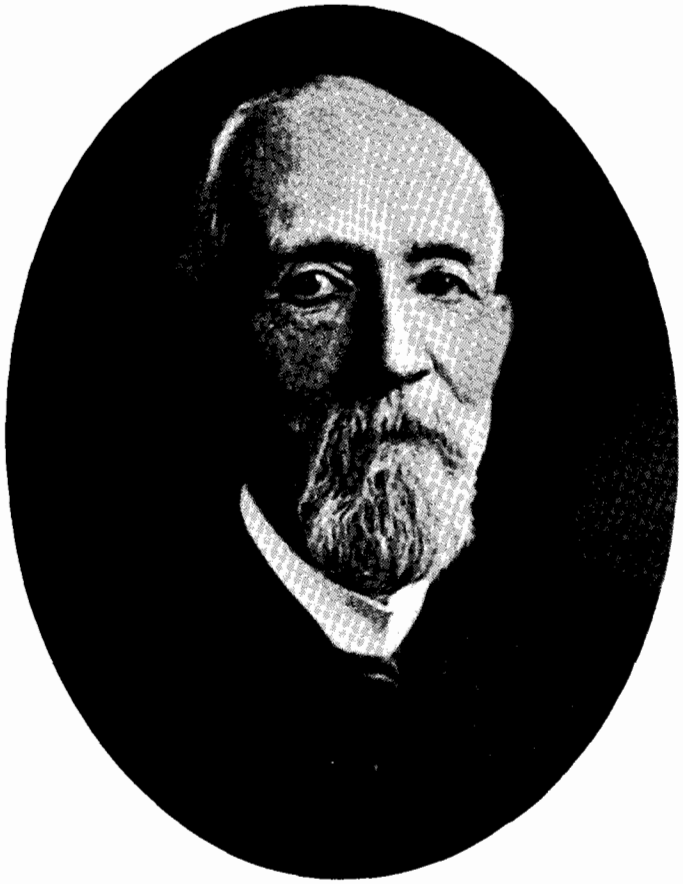
Among those other Colorado Masons who were great in civic life as well as great in Masonry, the name of Henry Moore Teller, third Grand Master of the Grand Lodge of Colorado, stands pre-eminent. Beginning in 1863, he at first held the office for one year. Subsequently he was elected Grand Master each year from 1867 to 1872, inclusive, and thus served his Grand Lodge as Grand Master for seven years in all. Aside from Bro. John M. Chivington, only one other Mason has had the distinction of being elected to the Grand East in

Colorado a second time. That honour was also conferred upon Bro. Webster D. Anthony, who followed Bro. Teller and served during the years 1873 and 1874. That Bro. Teller's associates in Masonry regarded him very highly is evident from his further Masonic record, which covered a period of more than fifty-four years. He was made a Mason in Illinois in 1858. In 1861, at the age of thirty-one, he came to Colorado. He was second Master of Chivington Lodge, No. 6, first Eminent Commander of Central City Commandery, No. 2, and first Grand Commander of the Grand Commandery of Colorado. He was coroneted Honorary Inspector General of the Thirty-third Degree in 1866. Appointed in 1882, he was the first active member in Colorado of the Supreme Council of the Southern Jurisdiction of the Ancient Accepted Scottish Rite. He occupied this post for nearly thirty-two years, and rose to the position of Grand Prior in the Supreme Council in 1913. From this brief review it is clear that Bro. Teller was a Mason of many activities. No adequate catalogue of them is possible here.

For many years Bro. Teller was also a distinguished figure in the nation's civic life. Upon his arrival in Colorado, he established himself as a lawyer in Central City and quickly became the leader of his profession in the Territory. Soon thereafter he organised the Colorado Central Railroad, which later became a part of the Colorado and Southern Railroad. During the first five years of its existence he was president of the former. Having been appointed major-general of militia during the Indian troubles of 1863, he served in that capacity for three years. Upon admission of Colorado to the Union in 1876 he was elected to the United States Senate, where he served until 1883. He was then appointed to the Cabinet as Secretary of the Interior under President Chester A. Arthur, and at the expiration of the latter's term Bro. Teller returned again to the Senate. Altogether, he served as senator from Colorado for thirty years. During that time his outstanding accomplishments were indeed many, and one at least merits specific mention. This had to do with stating our nation's aims at the outbreak of the Spanish-American War. At that moment, the position of our government in the conflict could easily have been misunderstood by other world powers, and trouble leading to serious consequences might easily have been precipitated. Realising this, and recognising the seriousness of the situation, Bro. Teller introduced into the United States Senate the following resolution, which was adopted, thus removing all doubt as to the intention of our government:

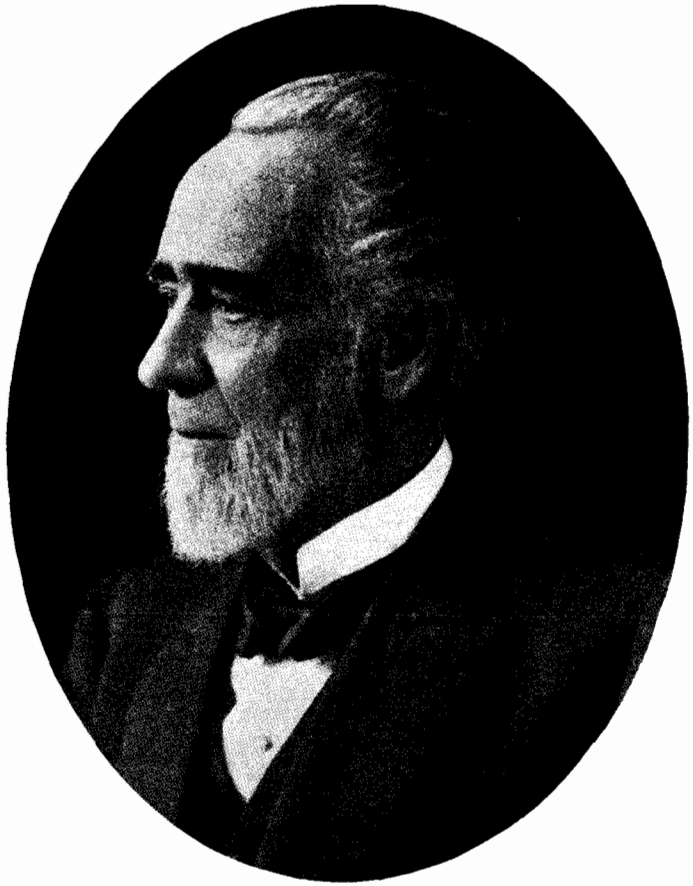
> "*Resolved*, That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island (Cuba), except for the purpose of pacification thereof; and asserts its determination, when that is accomplished, to leave the government and control of the island to its people."

Bro. Teller died in 1914. He had served his Lodge as Master, his Commandery as Eminent Commander for ten years, the Grand Commandery of



Lawrence Nicholls Greenleaf.

Deputy Inspector General from 1878 to 1914. Initiated the movement which led to the organisation of the Scottish Rite Bodies in Denver.



Henry Moore Teller, 33°, P. G. M.

Third Grand Master of the Grand Lodge of Colorado. First Sovereign Grand Inspector General of the Scottish Rite in Colorado. First Grand Commander of the Grand Commandery of Colorado.

Colorado as first Grand Commander, the Ancient Accepted Scottish Rite as Inspector General for thirty-two years, the Grand Lodge of Colorado as Grand Master for seven years. In addition, he had served his country in some form of national public service for thirty-three years. This was a truly remarkable record for one man to leave behind him—the record of a great citizen and a great Mason.

The fairest shrine that can be occupied by any of the Masonic great must, after all, be within the hearts and memories of their Brethren. None more surely occupies that place than Colorado's poet laureate of Masonry, Lawrence N. Greenleaf. Masonic poet, editor, and publisher, Bro. Greenleaf was, in addition, a tireless worker both in the ranks of Masonry and in high places. Receiving the Degrees of Ancient Craft Masonry in Boston, in 1863, he affiliated with Denver Lodge, No. 5, that same year, then served his Lodge as Master in 1866, 1868, 1869, 1877, and 1878. He was High Priest of Denver Chapter, No. 2, for two years, and Grand High Priest of the Grand Royal Arch Chapter of Colorado in 1885. He was Grand Master of the Grand Council of Colorado in 1907, and for eighteen years he was Recorder of Colorado Commandery, No. 1. Bro. Greenleaf was friend and associate of such other great Masons as Bro. Albert G. Mackey, Bro. Albert Pike, Bro. Henry M. Teller, and Bro. Henry P. H. Bromwell, whose monumental work on Freemasonry was published by the Grand Lodge of Colorado in 1905. The publication of this volume was undertaken after the death of Bro. Bromwell. The literary ability of Bro. Greenleaf made him an important member of the Committee that carried the work through to completion. Bro. Greenleaf was elected Grand Master of the Grand Lodge of Colorado in 1880, and served as Chairman of the Committee on Foreign Correspondence of the Grand Lodge from 1870 to 1878; again in 1882, and again from 1889 to 1917. In Denver, from 1893 until 1917, he published a Masonic magazine, *The Square and Compass*, while his writings, especially his poetry, gave him world renown in Masonic circles. To have written only one of his Masonic poems, "The Lodge Room over Simpkin's Store," would have been sufficient to assure him lasting fame among the Masons. It has been said of his writing, particularly of his poetry, that it expressed the very soul of Freemasonry. His correspondence reports, which extend over a third of a century, furnish the means for acquiring a Masonic education, since they touch upon nearly every phase of the Institution. Having received the Degrees of the Ancient Accepted Scottish Rite by communication from Bro. Albert G. Mackey, Bro. Greenleaf's interest in that Body never flagged. He initiated the movement that led to the organisation of the Scottish Rite Bodies in Denver, and was chiefly responsible for bringing that about. At some time or other he was the presiding Officer in each of the Bodies. He served as Deputy Inspector General from 1878 until infirmities forced him to reture in 1914. During the difficult days of the formative period of the Ancient Accepted Scottish Rite in Colorado, Bro. Greenleaf carried on through the era of indifference and small membership until he saw the fruition of his efforts in the magnificent

growth and prosperity of that Body in the early part of the twentieth century. Our distinguished Brother died in 1922. For years he had held a position of respect and loving regard in the hearts of his Brethren, an enviable honour which his long and unselfish service amply justified. Preserved in his writings, his spirit will long serve as an inspiration to many Masons in years yet to come.

Another Colorado Mason whose name will long be remembered was M.∴W.∴Bro. Roger W. Woodbury, who is credited with an accomplishment of which Colorado Freemasonry is justly proud. He held the Masonic Memorial Exercises at Mount Vernon, Virginia, on the centenary of the death of Worshipful Brother George Washington. In response to a recommendation in the address of Grand Master William D. Wright, made at the suggestion and request of Bro. Woodbury, those exercises were formally inaugurated by the Most Worshipful Grand Lodge of Colorado in 1893. The enormous task of initiating and carrying through the plan was entrusted to a Committee consisting of three Past Grand Masters, Bro. Woodbury, Bro. William D. Wright, and Bro. William D. Todd. After corresponding for three years, this Committee succeeded in interesting enough Grand Lodges of the United States to insure the national character of the project. Having concluded that the exercises could only properly take place at Mount Vernon, George Washington's Virginia estate, the Grand Lodge of Virginia was then formally invited to arrange all details of the celebration. That Grand Lodge accepted the invitation, and gave acknowledgment to the Grand Lodge of Colorado for its inception of the idea and for the service it had performed. On December 14, 1899, the Memorial Exercises were carried out under the auspices of the Grand Lodge of Virginia. Practically every Grand Lodge in the United States participated, and the Grand Lodge of Colorado was accorded the place of highest honor among them in recognition of its service. The honour was even increased by asking M.∴W.∴Bro. Alphonse A. Burnand, then Grand Master of the Grand Lodge of Colorado, to deliver one of the three addresses given on the occasion. The two other addresses were delivered by the Grand Master of the Grand Lodge of Virginia and by Bro. William McKinley, President of the United States, respectively. The events of the occasion were later fully described by Past Grand Master William D. Todd, a member of the Committee. As Grand Secretary of the Grand Lodge of Colorado, he named this as " the most interesting, impressive, and important Masonic event of the last century." Bro. Roger W. Woodbury's mind conceived the plan of that fitting centenary celebration, his industry carried it out. To him belongs the greater share of credit for successful accomplishment.

Two other Past Grand Masters of the Grand Lodge of Colorado must be mentioned even in this short sketch. They were M.∴W.∴Bro. Chase Withrow and M.∴W.∴Bro. Earnest Le Neve Foster. The former was a person of outstanding interest to the Masonic historian for many years because he was the only survivor of early Colorado Masonry. During his lifetime Bro. Withrow had personally known every Grand Master of this Grand Lodge. He had been inti-

mate and co-worker with Bro. Chivington, Bro. Weston, Bro. Teller, Bro. Greenleaf, Bro. Whittemore, Bro. Parmelee, and the other pioneers of the days when Colorado Masonry was founded. Bro. Withrow was first Master of Black Hawk Lodge, No. 11, in 1866, and at the same time he was Grand Master of the Grand Lodge of Colorado. In 1916, on the fiftieth anniversary of his Grand Mastership, he was re-elected Master of his Lodge. Again he sat in Grand Lodge as representative of Black Hawk Lodge, No. 11, just half a century after he first presided as Grand Master. The death of this distinguished Brother in 1931 severed the last link that for so long had connected Colorado Masonry of to-day with the pioneer Masonry of Colorado's earliest years.

M.∴W.∴Bro. Earnest Le Neve Foster was long distinguished among Colorado Masons because of the many years of service he rendered to the Craft in nearly every sort of way. His name will chiefly be remembered, however, as that of the founder of the Colorado Masons' Benevolent Fund Association, as that of a contributor to the fund, and as that of a faithful and successful worker in the service of the Association. Bro. Foster was Grand Master in 1890. For nine years he was Grand Lecturer, and in addition he served other branches of the Craft in many Offices. Nearly all the last twenty-five years of Bro. Foster's life were devoted to the service of the Benevolent Fund Association; there he laboured without pecuniary reward until the very hour of his death. It was fitting that this worthy Mason's life should end as it did: Death came to him while he was on an errand of mercy to a beneficiary of the Fund. Bro. Foster died as he had long lived—occupied with the work of the Craft for which he had chosen to labour.

Mention of some few of the many other great Masonic pioneers and workers whose lives have served as inspiration and example to Masons of Colorado must be made here before this short article is brought to a close. These few are the five who have served the Grand Lodge of Colorado as Grand Secretary during its seventy years of existence. The Colorado Grand Lodge has indeed been fortunate in its choice of Grand Secretaries. All have been able and distinguished workers in the field of Masonry, itself an abiding strength and support. First of the Grand Secretaries was R.∴W.∴Bro. Oliver A. Whittemore, one of the organizers of the Grand Lodge, and later Deputy Grand Master. Bro. Whittemore occupied the office until 1865, when he was succeeded by R.∴W.∴Bro. Edward C. Parmelee, who held the position for thirty-five years, a career distinguished throughout by faithful and efficient service. At the death of Bro. Parmelee, a Past Grand Master, R.∴W.∴William D. Todd, succeeded him. Bro. Todd held the Office only three years. He was followed by an outstanding Masonic writer, a capable orator and a tireless worker, R.∴W.∴Charles H. Jacobson, who served as Grand Secretary until his death in 1921, a period of more than sixteen years. Since the death of Bro. Jacobson, this important post has been occupied by R.∴W.∴Bro. William W. Cooper, whose standing among present-day Masonic students and authors is generally well known.

Of great names such as those that have been mentioned, Colorado has had

its full share. It stands indebted to those Brethren and to many living workers who to-day are ably serving the Craft with all their strength and will and heart. Though the historian cannot here mention all of those, he is nevertheless in duty bound to accord some words to the labourers in the ranks—no less worthy contributors to the success and prosperity of Masonry in this Jurisdiction. To them the Fraternity is often as deeply obligated as to those whose names shine forth more brightly from the pages of Masonic history. Without them the acknowledged great could have accomplished little. To them the debt can never be repaid, even in gratitude. They here receive posterity's tribute of honoured recognition—they who have been quiet and faithful workers in their day and generation.

Coming now to the present, we must not fail to say that the activities of Freemasonry in Colorado are to-day characterised by a perpetuation of all that is best of fraternal feeling, by a normal increase of numbers, and by steady advancement of the Craft's many interests. In the larger centres of population throughout the State, a number of beautiful buildings have been constructed for the housing of Masonic activities. Many worthy relief activities have been organised and carried on under the auspices of Masonic Bodies. Just as progress in any line of worthy endeavour is never without difficulty, however, so, too, Freemasonry in Colorado has not escaped its times of trial. Nevertheless it has thus far surmounted every obstacle. Accompanying the Craft's healthy growth there has been a widening and deepening of its power and influence for good. To the pioneer founders, credit for whatever progress has been made must first be accorded. Nothing could exceed the worth of their service. None could have sacrificed more freely or unselfishly than they. In days whose story now forms part of a great tradition, they were first to build. On the foundations firmly laid, they builded better than they knew. Since then, one well-formed stone after another has been slowly and carefully laid on others equally well formed, until now we can perceive a temple slowly rising on its firm and solid base. Truly this is an edifice not built by human hands. Rather, it is an imperishable monument to Faith, to Devotion, and to Love.

FREEMASONRY IN CONNECTICUT

WINTHROP BUCK

PREVIOUS to the year 1789 eighteen Lodges whose names and locations are known existed in Connecticut. Of those, eight received their Charters from the St. John's Grand Lodge situated in Boston, which was descended from the Grand Lodge of England. Six were Chartered by the Massachusetts Grand Lodge, also situated in Boston, which claimed authority from the Grand Lodge of Scotland. The remaining four, situated near the New York State line, obtained their Charters from the Provincial Grand Lodge of New York. The famous Army Lodge, known as American Union Lodge, had ceased operation, in 1783, and the authority of its Charter was not again used until Jonathan Heart reached Ohio with it. Although Chartered by the St. John's Grand Lodge, its membership was principally confined to Connecticut soldiers of the American line. There are traditions of one or two other Lodges, but they are only traditions.

The source from which the Charter members of those Lodges obtained their Degrees is in most cases difficult to ascertain. Masonic Lodges were frequently attached to British regiments that were on service in the struggle with the French for possession of this continent, and it is supposed that some men, like Israel Putnam, obtained their Light from such sources. A few Masons may have been initiated in England. A number of the members of American Union Lodge became Charter members of Lodges founded after the struggles of the War for Independence had come to a close.

In those days it was the custom among the Lodges to hold Conventions. Such a Convention met in New Haven in the house of Bro. Brown on April 29, 1783. Delegates were in attendance from Hiram Lodge of New Haven; St. John's Lodge, of Middletown; St. John's Lodge, of Fairfield; St. John's Lodge, of Hartford; St. John's Lodge, of Norwalk; King Solomon's Lodge, of Woodbury; St. John's Lodge, of Stratford; Compass Lodge, of Wallingford; Union Lodge, of Danbury; Wooster Lodge, of Colchester; St. Paul's Lodge, of Litchfield; and King Hiram's Lodge, of Derby. Twenty-one Delegates from those twelve Lodges were present. As a result of that Convention, regulations were adopted which were intended to make the proceedings of those Lodges more uniform and lead finally to the establishment of the Grand Lodge.

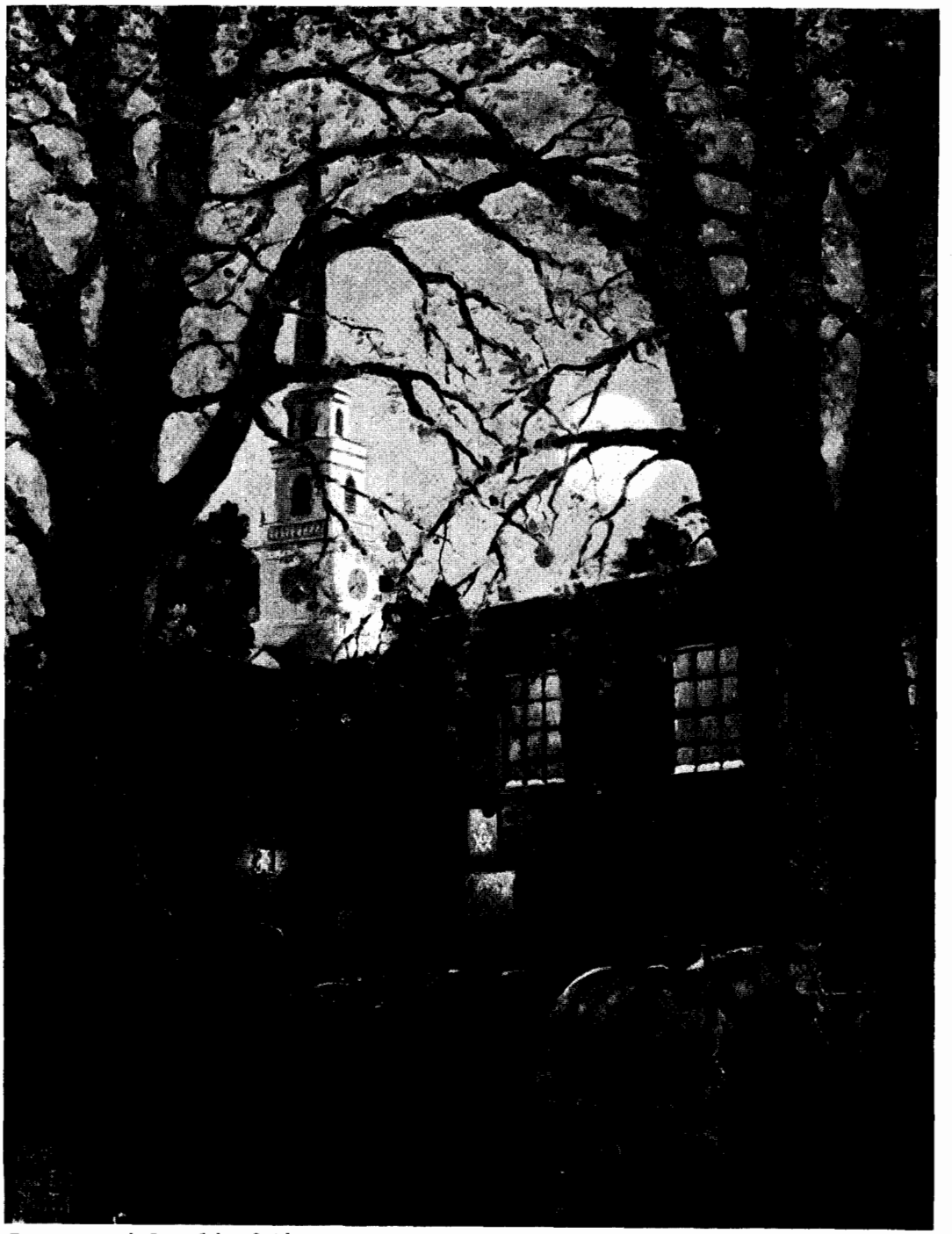
Other meetings were doubtless held in the succeeding years, but nothing further was accomplished until, at a meeting of Delegates held at Hartford on May 14, 1789, it was voted that the Committee of four there appointed prepare a systematic plan for forming a Grand Lodge, and that they report to a subse-

quent meeting to be held in New Haven on the following July 8. It is not stated what Lodges were represented at that meeting, or how many Delegates attended. We do know, however, that Frederick Lodge of Farmington, Hiram Lodge, of New Haven, and St. Paul's Lodge, of Litchfield, were among those represented.

On the date set, at least twenty-two Delegates met in New Haven. They represented Hiram Lodge, of New Haven; St. John's Lodge, of Middletown; St. John's Lodge, of Fairfield; St. John's Lodge, of Hartford; King Solomon's Lodge, of Woodbury; St. John's Lodge, of Stratford; Compass Lodge, of Wallingford; Union Lodge, of Danbury; Wooster Lodge, of Colchester; St. Paul's Lodge, of Litchfield; Frederick Lodge, of Farmington, and Montgomery Lodge, of Salisbury. Those twelve Lodges adopted a *Constitution* which, among other things, provided for semi-annual meetings. One such meeting was to be held in New Haven during October, and one was to be held at Hartford in May. Officers were chosen, and Pierpont Edwards, a Past Master of Hiram Lodge, became the first Grand Master. For some unknown reason St. John's Lodge, of Norwalk; Union Lodge, of Stamford; King Hiram Lodge, of Derby; Columbia Lodge, of Norwich, and St. Alban's Lodge, of Guilford, were not present.

With the institution of the Grand Lodge, Masonry seems to have begun to grow immediately. The first new Charter granted is thought to have been a result of the death of General Israel Putnam, which occurred on May 29, 1790. At that time many of his former companions in arms gathered to honour him with a Masonic funeral. After the ceremony they probably met around the refreshment table as usual, and there they may have discussed the advisability of having a Lodge nearer than Hartford or Colchester, fifty miles distant. At any rate, Moriah Lodge, No. 15, was Chartered at the October meeting of that year, with Jurisdiction in Windham County. At the next meeting, held in May 1791, all the original Lodges were represented except St. Alban's Lodge, of Guilford, and Columbia Lodge, of Norwich. In addition there were eight new members of the official family. In the May session of 1796, Grand Secretary John Mix announced that he had assigned numbers to the thirty-seven Lodges that had applied for Charters under the new Grand Lodge. Union Lodge, of Danbury, which was one of those that had taken part in the formation of the Grand Lodge, had not then applied. When it did apply, it was Made No. 40, a number that does not correctly indicate its age. By 1826 the numbers assigned had mounted to seventy, but no report was made at that time as to the number of members. No list of members was preserved by the Grand Secretary, and it is now difficult to trace membership in many of the Lodges of those days.

In no State where the political anti-Masons exhibited strength did the Masons afford a stronger resistance to those enemies than in Connecticut. Although there were seventy Lodges listed in 1826, as has been said the effect of " The anti-Masonic Excitement " was nevertheless soon felt. The records of the Grand Lodge Session held in May 1831 give no account of the number present, nor do they list the representatives. A quorum is merely acknowledged. The Officers, with the exception of the Grand Treasurer, R∴W∴Laban Smith,



From a painting by James Calvert Smith.
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Lodge Night in the Village.

who had held Office since 1822 and was to continue to do so until his death in 1841, refused re-election, and a new corps was selected. Dr. Thomas Hubbard, of Pomfret, was the courageous Brother who accepted the Office of Grand Master. In 1832 an anti-Masonic convention was held in the State, and in it Henry Dana Ward of New York City was conspicuous. At the Annual Communication of that year, the Connecticut Grand Lodge followed the example of that of Massachusetts by adopting and publishing not only in the Masonic *Proceedings* but also in the newspapers, a " Declaration " of principles. Thus those Principles, bearing the signature of many of the best citizens of Connecticut, were broadcast over the land. In a measure this declaration tended to allay the anti-Masonic feeling, but it did not heal the wound that had been inflicted. Work was reported in a very few Lodges during 1833, but in 1841 only twenty-five Lodges were represented and only thirty-one made returns. At every Session delinquency was a source of constant vexation that resulted in the surrender and revocation of many Charters. In 1845 the improvement was more marked. It continued until, in 1865, eighty Lodges were listed. The religious phase of the movement lasted longer than the political phase and brought forth such rabid leaders as the Rev. Daniel Dow, of Thompson, as well as such loyal defenders as Joseph Emerson, of Wethersfield. When his church council gave him the choice of renouncing either his church or his Lodge, Deacon Terry, of South Windsor, is said to have remarked that since he knew several kinds of religion, but only one kind of Masonry, he preferred to cling to the latter.

The history of the Grand Lodge of Connecticut from 1850 onward is too much like that of other Grand Lodges to require great attention here. At the Annual Communication held in February 1935, the Grand Secretary reported the membership as being 39,700 and the number of Lodges listed as being 128. Most of the Lodges own their own buildings and are in good financial condition.

Symbolic Masonry in this State has suffered little from clandestine troubles. In 1803 the Grand Lodge issued a warning against the activities of a certain Joash Hall. Three Lodges are known to have been formed by that imposter, but they soon passed out of existence. The McBain-Thompson trouble of recent years affected Connecticut Lodges very little. The old records reveal a very consistent attitude of opposition to a General Grand Lodge, although the matter has frequently been brought up for discussion.

A great deal might be written about the remarkable Army Lodge, known as American Union Lodge, previously mentioned. Chartered by Deputy Grand Master Richard Gridley, of St. John's Grand Lodge, of Boston, on February 15, 1776, by order of Grand Master John Rowe, it moved about with the Colonial troops during the War for Independence, conferred Degrees upon soldiers of every rank, and welcomed distinguished Brethren, among them George Washington. Jonathan Heart, Master of the Lodge during the greater part of its military existence, carried the Charter with him to Ohio, There, under the same name, the Work of the Lodge was continued. This Lodge, together with Erie Lodge, No. 47, and New England Lodge, No. 49, which were Chartered by the Grand

Lodge of Connecticut in 1803, was instrumental in forming the Grand Lodge of Ohio in 1808. Connecticut also had a hand in founding the Grand Lodge of Vermont, by Chartering Temple Lodge, of Bennington, in 1793, and Union Lodge, of Middlebury, in 1794. One Lodge having a Connecticut Charter obtained during the gold excitement of 1849 was among those that later formed the Grand Lodge of California.

On June 6, 1861, a Dispensation was granted to twelve Brethren belonging to the Fourth Connecticut Regiment of Volunteers, then about to leave for the seat of hostilities. The document, which was for a Lodge to be called Connecticut Union Lodge, No. 90, was signed by Howard B. Ensign, Grand Master. No returns were ever made, and no record of the Lodge's proceedings has ever appeared on the Minutes of the Connecticut Grand Lodge. The first meeting of that Army Lodge was held at Camp Ingalls, near Fort Richardson, Virginia, on Saturday evening, January 4, 1862. Then the Lodge was organized by the appointment of Officers, after which it proceeded to business. Three other Communications were held during that January, and the names of several candidates were proposed and accepted. One of them, George Ayer, was initiated as an Entered Apprentice at the Lodge's last meeting. That was the only Masonic Labour reported. One other petition for a Dispensation to organise an Army Lodge was refused. It was to be located with the Fifth Connecticut Regiment and to be known as Ensign Lodge, No. 91.

During those years of bloody strife which have become so notable in the history of the country, the Craft became exceedingly prosperous. It continued to be in a state of harmony largely because of the unusual activity in all departments of business which was stimulated by the immense military preparations and the reckless expenditure of public money. Hundreds were annually added to our numbers. This condition continued for several years after the cessation of hostilities, and at the close of the decade ending with 1870 there were a hundred Lodges on the Roll and a total membership of 13,072. This was a gain of 7,218 members in ten years.

Similar conditions were a result of the World War. Lodges were thronged with applicants and there were many requests to shorten the time of probation because our young men were going either to camp or abroad. Though honour rolls were erected in Lodge rooms and records were kept of the members' war service, no Travelling or Army Lodges were Chartered. The experience of Lodges throughout the country during the war between the States had taught Masons that on the whole the results of such Lodges were unsatisfactory.

In 1872, at the time of the great fire in Chicago, Connecticut Masonry extended charity in the form of funds for the destitute. When everything had been done that was deemed wise, there remained a balance in the fund contributed by the various Grand Bodies. This was distributed *pro rata* among the donors. Connecticut's share, which amounted to about sixty dollars, became a nest egg for the Masonic Charity Foundation. The fund grew, and in 1895 a large property was purchased in Wallingford and converted into a Masonic Home. During

the thirty years that have passed since then, the old building has been replaced by a fireproof structure and additions have been made to the plant. These additions include an infirmary known as the Eastern Star Hospital. Connecticut Masonry now finances a charitable project valued at more than $900,000. In 1930 the cost of this undertaking to the Craft was $203,000. During that year the Mason's Connecticut Foundation was caring for 251 people at the Masonic Home and for 163 others elsewhere.

Connecticut followed up her contribution of $500 made in 1826 toward a monument to George Washington at Mount Vernon, by joining wholeheartedly in the support of the George Washington Masonic National Memorial. The State was also one of the prime movers in *The Masonic Service Association*. It endeavoured to do its part in the educational work of that organisation. In addition the Masons of Connecticut contributed freely toward alleviating the distress of the sufferers in Charlestown in 1886, of those in San Francisco in 1906, and of those who were in the Florida and Mississippi disasters during recent years.

Many men of national importance have encouraged and promoted Masonry in Connecticut. Mention of Israel Putnam has already been made. Although his Lodge memberhsip is not certainly known, he was a Masonic resident of this State. Of like prominence was General David Wooster, Charter Master of Hiram Lodge, No. 1, of New Haven. This Brother was probably made a Mason in England about the year 1745. Upon his return to America, he obtained a Charter from R.∴W.∴Thomas Oxnard, Provincial Grand Master of St. John's Grand Lodge of Boston, under date of November 12, 1750. Thus he became the founder of duly constituted Masonry in Connecticut. All Masons regret that Benedict Arnold, of the same Lodge, did not always remain in as good standing as Bro. David Wooster. Oliver Wolcott held the office of Grand Master and Governor of the State at the same time. Of the first six Grand Masters, five have Revolutionary War records, and the sixth was the first chief justice of the Supreme Court of Connecticut. In more recent times such men as Gideon Welles, Secretary of the Navy under President Lincoln, Governor Thomas H. Seymour, Governor Morgan G. Bulkley, Governor John H. Trumbull, Senator Orville H. Platt, and Senator George M. McLean have been proud of their Masonic membership. It therefore behooves us to see to it that Connecticut Masons of the future will be proud that our names were upon the Records of the Lodge.

The Grand Chapter of Connecticut was organised in 1798. There is ample evidence to prove that even before that time semi-annual Convocations of the six Chapters then in existence were held to legislate for the good of the Craft. The first recorded Convocation was held in Hartford on July 5, 1796. On October 20, 1798, the six Chapters met in New Haven and organised the Grand Chapter of Connecticut. All but one of those Chapters had a Charter from Washington Chapter of New York City. It is likely that the other Charter also came from the same source, although this is disputed.

At a Convention held in Hartford on January 24, 1798, the Grand Royal

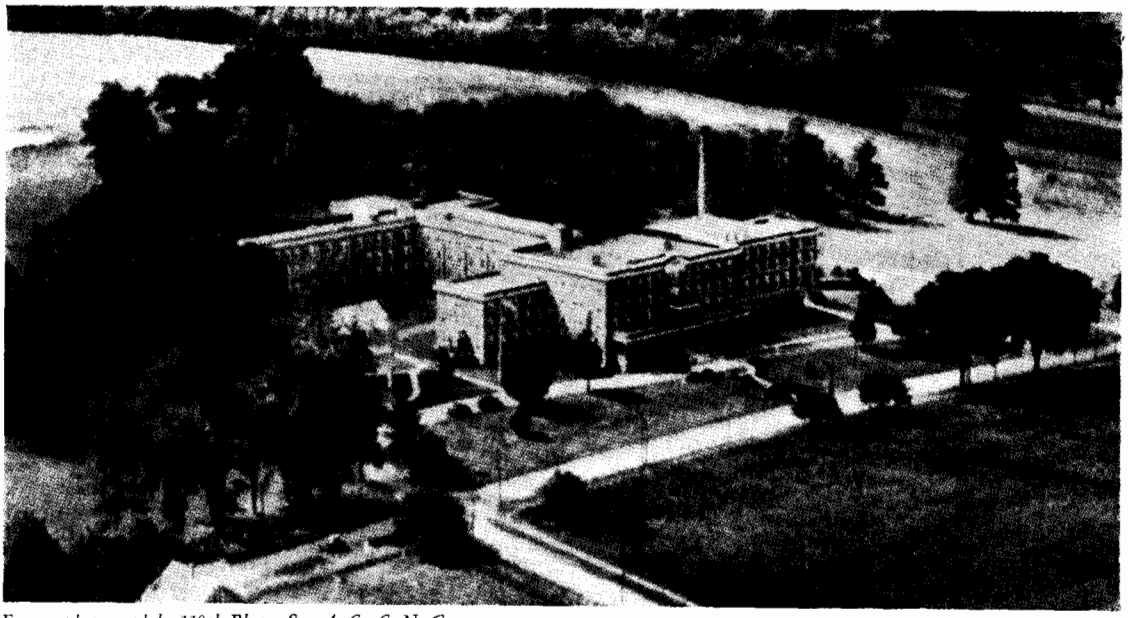
Arch Chapter of the Northern States of America was organised. It embraced the States of New Hamsphire, Massachusetts, Rhode Island, and Vermont, and later became the General Grand Chapter. Apparently the Connecticut Representatives at first stood aloof, but by tactful diplomacy they were led to join in the deliberations and to unite with the others. In 1827 an Act of the State Legislature incorporated the Grand Chapter as "The Grand Chapter of the State of Connecticut."

Although some Chapters fell into a state of apathy and forfeited their Charters during the anti-Masonic period, most of the Charters were later restored and the Grand Chapter continued to hold Convocations. Since that time Capitular Masonry has normally progressed onward and upward. On May 1, 1934, Connecticut had forty-six Chapters and 14,400 members.

In its organised form, Cryptic Masonry began in Connecticut in 1818. In that year Jeremy L. Cross, claiming authority from the Grand Chapter of Maryland, established Councils in Hartford, Ashford, Norwich, New London, Colchester, Stamford, Kent, New Haven, Middletown, and Canterbury. The first of those, afterward called Wolcott Council in honor of its Thrice Illustrious Master, was Chartered on February 7, 1818. The others were Chartered in the order in which they are named above. Those, together with the Council established at Newtown in February 1819, organised the Grand Council at a meeting of their Representatives held in Hartford on May 18 and 20, 1819. At the beginning of the anti-Masonic period the number of Councils had reached sixteen, but at the close of the Grand Council held in May 1840 only six were in good standing. That, however, seems to have been the low point. The next year a Charter was restored, and from then on new Councils were added. Membership in General Grand Council of the United States was debated a number of times, but Connecticut has never joined that organisation. Conferences were held for the purpose of making the Ritual uniform, and the present Ritual is the result of the Annual Meeting of 1915. The Super-Excellent Degree was adopted in 1864. The Grand Council of New York was the result of three Councils Chartered by Connecticut in that State. The same is true of the Michigan Grand Council. At present twenty-four Councils make up the Grand Council of Royal and Select Masters of Connecticut.

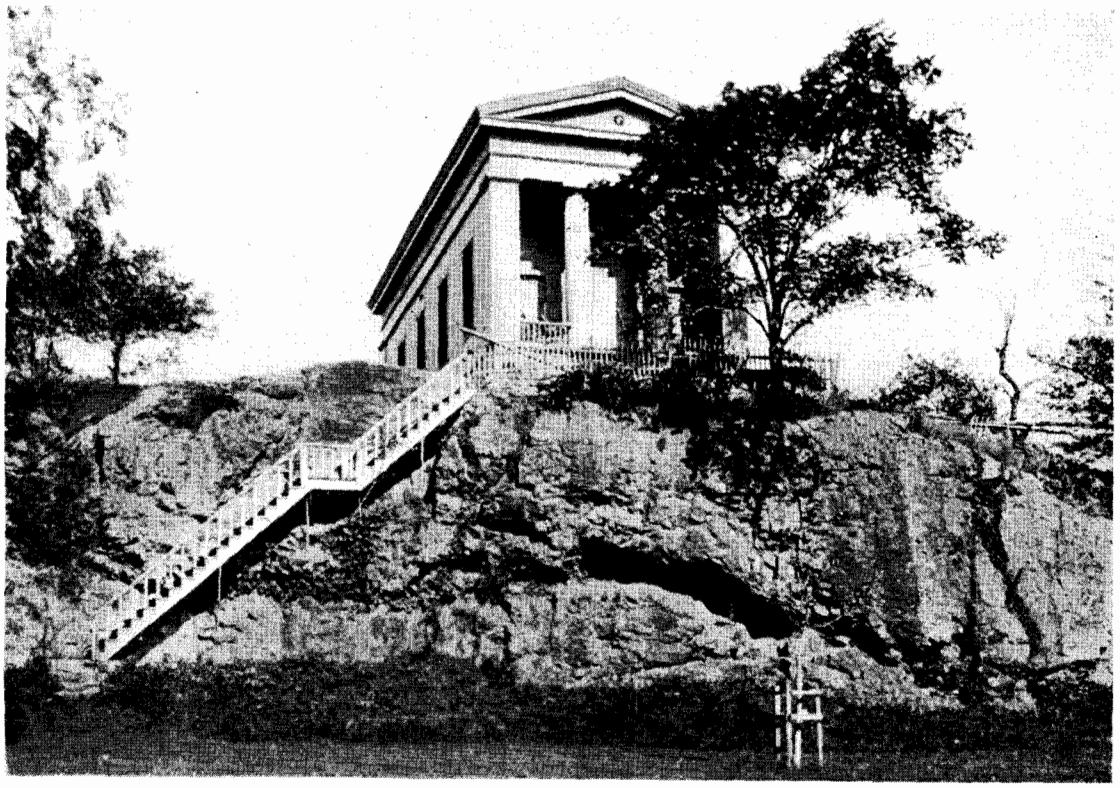
In 1858 a Lodge of Perfection Chapter of Rose Croix and a Consistory were Chartered in Bridgeport by the then so-called "New York Supreme Council." These were followed by a Council of Princes of Jerusalem established in 1859. In 1864 a Lodge, Council, Chapter, and Consistory were Chartered in Norwich by the "Boston Supreme Council." After the union of the two Supreme Councils in 1867, Connecticut was allowed to retain both Consistories, although the policy of that period was to allow but one Consistory to each State regardless of the State's area of population. Later, Bodies other than Consistories were formed in Hartford, New Haven, and Waterbury.

The total Scottish Rite membership in Connecticut is now about as follows: Lodges of Perfection, 4153; Councils of Princes of Jerusalem, 4116; Chapters of



From a photograph by 118th Photo. Sec. A. C., C. N. G.

The Masonic Home at Wallingford, Conn.



Masonic Temple, Woodbury, Conn. Erected in 1839 by King Solomon's Lodge.

From *Masonic Curios*, copyright by Dr. Charles A. Goldsmith.

Rose Croix, 4111; Consistories, 3979. In the Connecticut Council of Deliberation there are two Active Members of the Supreme Council of Thirty-third Degree Masons, and forty-two Honorary Members.

The history of Washington Commandery, No. 1, is the story of the beginning of the Templar Order in Connecticut. This Commandery claims to be the oldest Body of Knights Templar existing in the United States. It was the first organised at Colchester in July 1796 by virtue of that inherent right delegated to Knights Templar by ancient usage and conferred Degrees. Two meetings were afterward held by the same authority. On June 9, 1801, the members effected a permanent organisation and applied to the Knights Templar in London for a Warrant. That this was the first Encampment Chartered in this country is indisputably proved by the Charter. It was issued from the Grand Encampment of the United States over the signature of Thomas Smith Webb, then Deputy General Grand Master. The document recognises and establishes September 5, 1803, as the date of the London Charter. This is the only Encampment in the United States that ever received a Charter from the Grand Encampment of England. Meeting at various times in Colchester, New London, and Hartford, this Encampment finally became permanently located at the latter place in 1844.

The Grand Commandery of Connecticut was organised on September 13, 1827, having as its members Washington Commandery, No. 1, New Haven Commandery, No. 2, and Clinton Commandery, No. 3, the last situated in Norwalk. At that time there were only about a hundred members. Now there are 12 commanderies and over 6000 members.

FREEMASONRY IN DELAWARE

THOMAS J. DAY

THE first record of a Masonic Lodge in Delaware is that of Lodge No. 5, of and under the Jurisdiction of the Grand Lodge of Pennsylvania, of which R∴W∴Bro. William Ball was Provincial Grand Master. On June 24, 1765, the Grand Officers granted a Warrant for a Lodge to be held at Cantwell's Bridge, a small hamlet in New Castle County, where the post-road crossed the Appoquinimink Creek, about twenty-one miles southwest of what is now the city of Wilmington, or, as was said in those early times, " within five miles thereof." This Warrant was the first to be granted by the Provincial Grand Lodge (Ancients) of Pennsylvania, for a Lodge to be held beyond the bounds of that Province. The Warrant Officers were: Bro. William Bradford, Worshipful Master; Bro. Peter Wyatt, Senior Warden, and Bro. Duncan Beard, Junior Warden.

A copy of the Minutes of that Lodge, covering the period from June 23, 1770, to December 27, 1787, is now in the archives of the Grand Lodge of Pennsylvania. This Minute Book is of especial value to the Grand Lodge of Pennsylvania, for it also gives some information about the proceedings of that Grand Lodge, whose Minutes prior to July 29, 1779, are not known to exist. They were either lost or destroyed during the British occupation of Philadelphia in 1777 and 1778.

Lodge No. 5 was strictly a country Lodge, located in a sparsely settled agricultural region. Thus, in the entry made on the Minutes on June 23, 1770, it states that the " Lodge met this day on account of harvest, instead of the day in course! " The Minutes also show that Lodge No. 5 celebrated St. John the Baptist's Day in 1773, at Georgetown, Md., together with Lodge No. 6. Another entry states that on April 27, 1775, it was resolved to remove the Lodge to Bro. Thomas Sculley's, at Middletown.

During 1776 and 1777 quite a number of emergency Petitions were received from soldiers in the Continental Army. An item of the Minutes of September 27, 1777, says: " The confusion we were thrown into by the British Army landing at Elk prevented us from meeting on last month." Another item notes that Lodge No. 5 was one of the twelve Lodges represented on the memorable September 25, 1786, when it was decided to close forever the Grand Lodge then acting under the Warrant from the Grand Lodge of England, and to re-open it as an independent Grand Lodge of Pennsylvania. The Lodge No. 5 continued to be under the Jurisdiction of the Grand Lodge of Pennsylvania until January 30, 1816, when its Warrant was finally surrendered, five days before it had received a Warrant from the Grand Lodge of Delaware.

On December 27, 1769, another Warrant was granted by the Provincial Grand Lodge of Pennsylvania, this time for a Lodge to be held at Christiana Ferry, now Wilmington, Delaware. The Warrant was registered as No. 14. It named Bro. Hugh McConnell, Worshipful Master, Bro. Jonathan Jordon, Senior Warden, and Bro. Joseph McGarraugh, Junior Warden. Two old Minute Books of this Lodge, covering the period from November 18, 1779, to December 16, 1784, are also in the archives of the Grand Lodge of Pennsylvania.

During the early years of the American War of Independence, the Brethren of this Lodge suffered more or less. Their meetings were irregular, and the Records of the Lodge were either lost or destroyed. Meetings had to be held at various places. The house of Bezlin Bentley seems to have been used more than any other. At the meeting held on September 25, 1786, when the Provincial Grand Lodge of Pennsylvania ceased to exist and the Grand Lodge of Pennsylvania was organised, Lodge No. 14 was represented by Bro. Francis Robinson, of Wilmington, a Past Master.

Lodge No. 14 applied for a new Warrant under the Grand Lodge of Pennsylvania on November 29, 1788. This request was read before the Grand Lodge on the following December 15, whereupon it was ordered that the request be complied with. On January 20, 1789, the new Warrant was acknowledged by Daniel J. Adam, Secretary. Later, however, on September 15, 1806, the Warrant of this Lodge was vacated by the Grand Lodge of Pennsylvania because its proceedings during the establishment of the Grand Lodge of Delaware were considered to have been un-Masonic.

On August 26, 1775, still another Warrant was granted by the Provincial Grand Lodge of Pennsylvania for a Lodge to be held in the town of Dover. The Officers appointed for this new Lodge were Mark McCall, Master; George McCall, Senior Warden, and Henry Bell, Junior Warden. The first meeting of the Lodge took place on October 11, 1775. It was held at a tavern known as the "Sign of General Washington." Eleven Brethren were present. Alexander Rutherford, a Past Master of Lodge No. 2, of Pennsylvania, was on hand to install the Officers. On that occasion three Petitions were received from men who had previously been initiated into a clandestine Lodge. Since the Petitioners were well known, they were severally elected, entered, passed, and raised, and regularly made Master Masons. The second Tuesday of each month was then selected as the time for holding stated meetings. This Lodge seems to have been very active in initiating new members, many of whom were soldiers in the Delaware regiment of the Continental troops. In October 1786 the Roster of the Lodge contained the names of 106 persons. The old Provincial Warrant was surrendered and renewed on May 31, 1787.

Although the Records of the Grand Lodge of Pennsylvania do not state the day on which a Warrant was granted to Delaware Regimental Lodge, No. 30, the following memorandum is available:

The Warrant and Jewels on Hiram's Delaware Regimental Lodge were taken at the Battle of Camden, the 16th of August, 1780, by the British Troops,

and supposed by some of Colonel Tarlton's Legion, they being in a waggon brought into Camden the day after the Action.

George Purvis, Secry. to
Said Lodge & in Camden Col. David Hall, Master
When Ye Waggon came in

The endorsement on the back of the memorandum reads as follows:

"Letter respecting Jewels of Delaware Traveling Lodge, taken by the British 1780."

Bro. George Purvis, Secretary of the Lodge at that time, was a native of Delaware. He was commissioned as a second lieutenant in Captain Patten's company of Colonel Hall's Delaware regiment of the "Continental Establishment," on April 5, 1777. Later he was promoted successively, first to a first lieutenant, then to a regimental adjutancy and captaincy. He served till the close of the war and became one of the original members of the State Society of the Cincinnati. Judging from the Certificate granted him by Lodge No. 18, on June 11, 1782, Bro. Purvis was made a Mason at a meeting of St. John's Regimental Lodge, held in the American Army's camp near Morristown. This Certificate is now preserved in the archives of the Grand Lodge of Pennsylvania.

On June 23, 1800, a Warrant was issued by the Grand Lodge of Maryland to a number of Brethren at Laureltown, Delaware, for a Lodge to be known as Lodge No. 31. This Lodge took part in the organisation of the Grand Lodge of Delaware, and is now known as Hope Lodge No. 4.

At the Grand Quarterly Communication of the Grand Lodge of Pennsylvania, held on December 18, 1780, a Petition was received from some Brethren at New Castle, Delaware, members of Lodge No. 5, praying for a Warrant to hold a Lodge alternately at New Castle and at Christiana Bridge, both places being in New Castle County. This Petition was accompanied by a very warm recommendation in the Brethren's favor written by the Master of Lodge No. 5. This Petition was unanimously granted and a warrant was issued. The Officers named in the warrant were Bro. Joseph Israel, Worshipful Master, Joseph Kilkead, Senior Warden, and John Clark, Junior Warden.

Lodge No. 33, as the Lodge was called, was one of the twelve Lodges represented upon that memorable September 25, 1786, when the Grand Lodge of Pennsylvania declared itself independent of Great Britain and all other authority whatsoever. The complete Roster of the Lodge contains fifty names. Twenty-eight members were admitted, nineteen were initiated, and three names appear on the list without any designation. On September 15, 1806, the Warrant for this Lodge also was vacated for un-Masonic conduct.

At the Quarterly Communication of the Grand Lodge of Pennsylvania held on June 23, 1785, a Petition was received from several members of Lodge No. 18, praying for a Warrant to hold a Lodge at a place known as Duck Creek Cross Roads, about half-way between Wilmington and Milford. Later the name of the

place was changed to Smyrna by an Act of the State Assembly. The Petition was recommended by the Officers of Lodge No. 5 and Lodge No. 18. It was unanimously granted, and Bro. Daniel Cummings was named Worshipful Master, Bro. Samuel Freeman, Senior Warden, and Bro. James Berry, Junior Warden. At that time Bro. Rutherford paid £15 in full settlement for the Lodge's Warrant. The Officers were installed on July 21, 1785, by Bro. Mark McCall, Bro. Duncan Beard, and Bro. William Bradford, according to the instructions received from the Grand Lodge of Pennsylvania. This Lodge ceased to exist about the year 1791.

At a Communication of the Grand Lodge of Pennsylvania held on May 28, 1794, a Petition from a number of Brethren was read. They prayed for a Warrant to hold a Lodge in the town of Lewes, in the County of Sussex, State of Delaware. The Petition being recommended, agreeably to the regulations of the Grand Lodge, it was unanimously granted, and the following Brethren were named as Officers: Bro. David Hall, Worshipful Master; Bro. John Clark, Senior Warden, and Bro. James Willey, Junior Warden. Bro. Jesse Green, Past Master of Lodge No. 10, at Georgetown, was then authorised to open a Lodge at Lewes and to install the Officers. This ceremony took place on June 24, 1794. The Lodge does not seem to have been very successful, and on April 7, 1806, its Warrant was declared vacated for delinquency.

On Friday, June 6, 1806, Representatives of a majority of the Lodges in Delaware met in the town hall, in the Borough of Wilmington. On that occasion four Lodges were represented: Lodge No. 31, of Laureltown, in Sussex County, under the Grand Jurisdiction of Maryland, was represented by Bro. Jesse Green, Past Master, while Lodge No. 14 of Wilmington, was represented by Thomas Stockton, Worshipful Master; Bro. John Sellars, Past Master: Bro. John Patterson, Past Master, and Bro. James Tilton, Junior Warden. Delegates from Lodge No. 33 of New Castle were Bro. John Crow, Worshipful Master; Bro. Evan Thomas, Past Master, and Bro. Maxwell Bines, also a Past Master. Lodge No. 96, of Newark, was represented by Bro. James Snow, Worshipful Master. Of the Lodges represented at this meeting, all except Lodge No. 31 were then under the Grand Jurisdiction of Pennsylvania.

The Communication was opened in due form, with Bro. Jesse Green acting as Worshipful Master and Bro. Thomas Stockton as Secretary. It was then resolved unanimously that the several Lodges of Ancient York Masons in the State of Delaware, there represented by Deputies properly authorised, considering it would prove generally beneficial to Masonry, ought to form a Grand Lodge within the State. This they did. Thus the Grand Lodge of Delaware came into being.

A Committee of Five having been appointed to prepare a set of Regulations for the government of the Grand Lodge, the meeting adjourned to meet at the same place at nine o'clock next morning. At that time all the Delegates who had been present at the first day's meeting, excepting only Bro. Bines, were in attendance. In addition the following Brethren attended: Bro. Isaac Stevenson,

Past Master; Bro. Edward Roche, Past Master; Bro. John Hendrick, Senior Warden of Lodge No. 14, and Bro. William Pluright, Secretary of Lodge No. 14. The following Brethren served as Officers at that time: Bro. Jesse Green, Worshipful Grand Master; Bro. Evan Thomas, Senior Grand Warden; Bro. James Snow, Junior Grand Warden; Bro. Edward Roche, Grand Secretary; Bro. Thomas Stockton, Senior Grand Deacon; Bro. John Crow, Junior Grand Deacon, and David Robinet, Grand Tyler.

Thereupon the Grand Lodge of Delaware was opened in due form and with due solemnity, according to the ancient usages of Masonry. The Committee appointed to form a set of Regulations submitted its report, which, after being somewhat amended, was unanimously approved.

Warrants for the Lodges which organised the Grand Lodge were authorised as follows. The original number of each Lodge mentioned below was that inscribed on the Register of the Grand Lodge of Pennsylvania. Lodge No. 14, at Wilmington, became Washington Lodge No. 1; Lodge No. 33 became St. John's Lodge No. 2, of New Castle; Lodge No. 96 became Hiram Lodge No. 3, of Newark; and Lodge No. 31, formerly under the Jurisdiction of the Grand Lodge of Maryland, became Hope Lodge No. 4, of Laureltown, Sussex County, Delaware.

The first Grand Officers were then elected: Bro. Gunning Bedford, Jr., was elected to be Grand Master; Bro. Jesse Green, Deputy Grand Master; Bro. Joseph Israel, Senior Grand Warden; Bro. John McBeath, Junior Grand Warden; Bro. Thomas Stockton, Grand Treasurer; Bro. Edward Roche, Grand Secretary; Bro. John Sellers, Grand Marshal, and Bro. David Robinet, Grand Tyler.

The first Dispensation granted by the new Grand Lodge was issued on November 14, 1806, to William Huston, Ralph McConnell, and Thomas Harlin, for the purpose of holding a Lodge to be known as Hiram Lodge No. 6. This was at the Buck Tavern. A Charter was issued to this Lodge on June 24, 1807. At this Communication of the Grand Lodge, the Deputy Grand Master reported that he had conferred with the Grand Lodge of Maryland and found that the establishment of a Grand Lodge in the State of Delaware was well approved by them, and that they were eager to maintain friendly intercourse and correspondence with the new Grand Lodge.

The Returns from the five Lodges which were made on June 24, 1808, showed a total membership of 118. The amount due the Grand Lodge at that time was $135.52.

Gunning Bedford, Jr., the first Grand Master of Delaware, was a man of great distinction. Born in Philadelphia in 1747, he was educated at Nassau Hall, New Jersey, from which institution he graduated in 1771. He then studied law in Philadelphia, and later practised his profession in Delaware. He received his commission as colonel of the Continental Army from George Washington, with whom he was closely associated during the Revolutionary struggle of 1776. He was attorney-general of the State, and a member of the General Assembly of Delaware from 1783 to 1787, as well as a member of the Convention

Gunning Bedford.
Grand Master, 1806.

which framed the Constitution of the United States. He was a signer of that epoch-making document. It was largely through Bro. Bedford's efforts that Delaware, Rhode Island, and the other smaller States were put upon an equality with the larger States as far as concerned numerical representation in the United States Senate. Bro. Bedford was distinguished for his eloquence. In 1789 President Washington appointed him a judge of the United States Court for the District of Delaware, an office which he held until his death.

Bro. Bedford was a member of Lodge No. 14, under the Grand Jurisdiction of Pennsylvania. He received the Entered Apprentice Degree on March 21, 1782, the Fellow Craft Degree on August 10, 1782, and the Master Degree on September 11, 1782. His Lodge afterwards became Washington Lodge, No. 1, of Delaware. Bro. Gunning Bedford was elected most Worshipful Grand Master of the Grand Lodge of Delaware on June 7, 1806, at the time of that Body's organisation and was re-elected in 1807 and 1808. Upon his death a Special Communication of the Grand Lodge was held, on March 31, 1812, for the purpose of attending his funeral. The Lodge assembled at the town hall in the Borough of Wilmington at four o'clock in the afternoon of that day, and proceeded from thence, by Lodges and according to Juniority, in procession to Market and Second Streets. Thence the procession preceded the hearse until the funeral cortege reached the Upper Presbyterian Church, where services were held. After that the Masonic Bodies went to the grave in the cemetery adjoining the church, and there Masonic funeral services were performed by the Deputy Grand Master and Grand Chaplain. The Masonic Honours were given by the Brethren.

Due to the growth and expansion of the city of Wilmington, this cemetery was later vacated; at the time the remains buried there were removed to other places. Since there were no relatives of Past Grand Master Bedford living at that time, the Grand Lodge of Delaware took charge of the remains of its first Grand Master, and on March 31, 1921, a hundred nine years after interment, the Grand Lodge held an Emergent Communication in the town hall, the very building in which that Body had been organised in 1806. From thence the Grand Lodge proceeded to the Masonic Home grounds, where the remains were re-interred. On that august occasion the solemn Masonic burial service was again followed. The monument that marked the first grave was then removed and re-finished. Again it marks the resting-place of the earthly remains of Bro. Gunning Bedford.

At an Adjourned Communication held on September 10, 1813, the following Resolution was adopted: "*Whereas*, the Grand Lodge, being duly impressed with a high sense of merits of the late worthy Brethren Captain James Lawrence and Augustus C. Ludlow, of the late American Frigate *Chesapeake*, Therefore be it *Resolved*, That an oration be delivered, commemorative of the character of those Brethren and in honor of their memories, and that there be a procession on the occasion, formed by the Grand Lodge and the several subordinate Lodges under its Jurisdiction." This event took place on September 25, 1813. The Grand

Lodge led the procession, which was composed of members of the subordinate and visiting Lodges, together with Commodore Angus and other officers and seamen of the navy, a group of military men having arms reversed, men from the cavalry and the artillery, and citizens. They proceeded to the Hanover Presbyterian Church, where the oration was delivered by Bro. George Read, Most Worshipful Grand Master *pro tempore*. After leaving the church, the procession then returned to the town hall, where the participants partook of refreshments provided for the occasion.

On October 6, 1824, a Special Communication was held for the purpose of uniting with the citizens of New Castle County in escorting General the Marquis de Lafayette to Wilmington. At that time the distinguished Frenchman was making a tour of America. The Grand Lodge, escorted by the Brethren, proceeded to a point known as Prospect Hill, about two miles from Wilmington. There they joined the procession that had met the General at the State line. Returning in the procession to a point near the town hall, the Brethren opened ranks to the right and left, facing inward, and as Bro. Lafayette passed between them they gave him the Grand Honours. Entering the town hall, the distinguished guest was then greeted in an eloquent address made by the Most Worshipful Grand Master, Bro. J. Gordon Brinckle. In reply, Bro. Lafayette said in part: " Freemasonry is distinguished for the enlightened liberality of its principles, its inculcated toleration of religious opinions. And although, as a Society, Masons do not interfere with politics, they consider every member as a Brother and as standing on the same natural level." The members of the Grand Lodge were then severally introduced to Bro. Lafayette.

Later, on June 27, 1825, at the Communication held in Wilmington, General Lafayette was unanimously elected a member of the Grand Lodge of Delaware. At a Special Communication held on July 25, of that year, he visited the Grand Lodge and was there presented with a box made from an oak tree that had grown on the battle-ground of Brandywine. The box, containing Bro. Lafayette's Certificate of Membership, was presented by M.∴W.∴ Bro. Arnold Naudain, Grand Master. In accepting the gift Bro. Lafayette said in part: " Of all the high gratifications I have experienced in my progress through my adopted country, my receptions by the twenty-four Grand Lodges of the United States have afforded me the greatest gratification. Accept, Most Worshipful Grand Lodge, my thanks for the honor you have conferred by enrolling me among your members." At this Communication General Lafayette, his son, George Washington Lafayette, and his secretary, M. Levasseur, signed the Charter of Lafayette Lodge No. 14.

On June 25, 1816, a Committee was appointed to visit the several Lodges of the State for the purpose of ascertaining their mode of Working, and of directing them in the Work. The Committee was also instructed to address a circular letter to the Lodges, enjoining promptness in the punishment of all un-Masonic misconduct, carefulness in the admission of new members, and the

passage of such general regulations relative to the premises as they should think proper. Bro. James Rogers, Bro. James Dirickson, and Bro. William Hall formed this Committee.

" It appears to this R.∴W.∴Grand Lodge that the tickets for the said election, which took place in the said Hiram Lodge, No. 6, on June 15, 1816, were formed and written out in the Lodge. The Grand Lodge considers this to be un-Masonic, and that every election so conducted ought to be considered void, and the above election is void."

On January 18, 1819, it was " *Resolved*, That a petition to the Legislature be drawn by J. Gordon Brinckle, and signed by Bro. James Millechop, Senior Grand Warden and Worshipful Grand Master *pro tempore*, on behalf of the Grand Lodge, praying the Legislature to strike out certain names from the list of Managers of a Lottery, authorised by the Legislature, for raising the sum of Fifteen Thousand Dollars for the purpose of erecting a Grand Masonic Hall in the Borough of Wilmington, and to substitute in their room the names of others."

On January 25, 1825, a Special Communication was called for the purpose of attending the funeral of M.∴W.∴Grand Master Joshua Gordon Brinckle. The Grand Lodge, together with the visiting Brethren present, proceeded to the house of the deceased Brother, and from thence to the grave in Trinity churchyard, where the body was interred in Masonic form.

On June 27, 1840, a Stated Communication was held at Wilmington, with M.∴W.∴Alexander Porter acting as Grand Master pro tempore. The three Lodges represented were Lodge No. 9, Lodge No. 1, and Lodge No. 14. The total expenses were $47.50, and the receipts $72.00. At that time James P. Lofland was elected Grand Master.

A Special Grand Communication was held on October 26, 1850, with M.∴W.∴Bro. William T. Read acting as Grand Master. The object of the Communication was " the interment of the remains of Bro. Commodore Jacob Jones." The Minutes of the meeting read as follows:

At the request of a Committee of Arrangements, the M.·.W.·.Grand Master appointed Bro. George W. Claytor, Grand Scribe, to be Grand Marshal pro tem.

At High Noon, the Grand Marshal, accompanied by William Hemphill Jones, proceeded to the Railroad Depot to receive and escort the Grand Lodge of Pennsylvania to the Masonic Hall.

At half past High Noon, the Grand Lodge of Delaware received the Grand Lodge of Pennsylvania in due form, after which they were escorted by the Grand Marshal Pro Tem to the Delaware House, where they partook of a dinner provided for them. The Grand Lodge consisted of forty Members present.

At two hours past High Noon, the Brethren were formed in due Masonic order and proceeded under charge of the Grand Marshal to their place in the Procession, and thence to the cemetery, and there performed the usual Ceremony prescribed for the burial of a deceased Brother, after which they returned to the Hall, and the Grand Lodge was closed in Ample form.

From the day of the organisation of the Grand Lodge in 1806, up to the year 1828, eighteen Lodges were Chartered. The force and the effect of the blow given to Masonry throughout the Country by the anti-Masonic frenzy, which lasted for several years, affected the Grand Lodge of Delaware to the extent that the Charters of seven of the Lodges were surrendered, while the remaining Lodges merely existed and that was all. Since 1840, when Freemasonry took on new life, the Craft has continued to grow. Altogether thirty-three Charters have been granted, and twenty-two of those are in healthy condition, with a total membership of over 6000.

At the Annual Communication held in Wilmington, on June 27, 1866, a Resolution was adopted that provided for a Communication of the Grand Lodge to be held. At that time the Grand Lecturer of Maryland was authorised to appear before the Grand Lodge and exemplify the Work, as transmitted in his own Jurisdiction. At the Annual Communication held in October 1886, Bro. Thomas Davidson, Grand Master, called the attention to the lack of uniformity in the Work, and suggested that a Committee, of three members, should be established. The Grand Lodge approved the recommendation and increased the Committee to five, designating the M.∴W.∴Grand Master as Chairman. The other Committee members were then appointed, but for some reason very little was accomplished. In 1889 the regulation was changed and by adding to it the words, "who shall establish a Work for this Jurisdiction." In his address delivered in 1890, M.∴W.∴Grand Master James S. Dobb said in part: "We now have completed the opening and closing in all Degrees, and the Work of the first two Degrees, and have communicated the same to the Lodges in this city, and they are substantially proficient in the revised Work. The Work was completed in 1891, and to-day it is the same in all of the Lodges in the Jurisdiction. It is kept uniform through the efforts of a Grand Instructor. The Worshipful Master, Wardens, and Senior Deacon are required to pass an examination in the Work assigned to them before they can be installed into their respective Offices."

A notable event in the history of Delaware Masonry occurred at Wilmington on June 7, 1906, when the Most Worshipful Grand Lodge celebrated its one hundredth anniversary. With M.∴W.∴Levin Irving Handy acting as Grand Master, the Grand Lodge was opened in Special Communication at high noon. Distinguished guests from several other Grand Jurisdictions were first introduced and cordially welcomed, then, at two o'clock that afternoon, the Brethren assembled in the auditorium of the Masonic Temple where they were entertained with interesting and instructive addresses by Bro., the Honorable Jonathan P. Dolliver, United States Senator from Iowa, R.∴W.∴John L. Kinsey, District

Deputy Grand Master of Pennsylvania, and M.∴W.∴Bro. Levin Irving Handy, Grand Master of Delaware. At seven-thirty that evening the members of the Grand Lodge and the visiting Brethren assembled at the Masonic Temple. Then, under the direction of the Grand Marshal, they marched in a body to Turn Hall, where a sumptuous banquet was served. The M.∴W.∴Grand Master of the Delaware Grand Lodge acted as toastmaster, and many eloquent toasts were given.

At the time of its one hundredth anniversary the Grand Lodge of Delaware had under its Jurisdiction twenty-two Chartered Lodges having a total membership of 2772.

The Grand Lodge of Delaware was represented at the preliminary meeting held at Alexandria, Virginia, on February 22, 1910, for the purpose of organising The George Washington Masonic National Memorial Association. The Grand Lodge of Delaware has also been represented at every subsequent annual meeting of the Association. It has always been among the leaders in raising funds for this magnificent testimonial to " George Washington, the Mason," and to the Masonic Fraternity throughout the United States. At present it is second in the list for contributions per capita, having raised 222.8 per cent on the quota of one dollar per member.

The M.∴W.∴Grand Master of Masons of Delaware, Bro. Harold W. T. Purnell, granted a Dispensation to Lafayette Lodge, No. 14, to hold a Special Communication of the Lodge in May 1934 in this Memorial Temple, the request for this privilege having been granted by M.∴W.∴Bro. William Moseley Brown, Grand Master of Masons of Virginia; M.∴W.∴Bro. Harry Galbraith, P. G. M., and R.∴W.∴Bro. Harry W. Lowe and Harry F. Newlin, P. G. S. Wardens were appointed by the Lodge a Committee to make the necessary arrangements. May 15, 1934, was selected for this Special Communication. It was decided to confer the Master Degree upon a Candidate of the Lodge by a Degree Team composed of Past Masters. More than 250 of the Brethren from Wilmington and other parts of Delaware made the special trip, and an equal number from Washington, District of Columbia, and Alexandria, Virginia, were present. Both Grand Masters were in attendance. This was the first time the Master Mason Degree had been conferred in the Memorial Temple.

The question of providing a Masonic Home in Delaware, where indigent Brethren and their wives or widows might be well and comfortably cared for, was agitated for several years. At the Annual Communication held on October 5, 1910, M.∴W.∴Grand Master Edward B. Mode recommended that a Committee, to be known as the Masonic Home Committee, should be appointed, " with power to procure a Masonic Home for this Grand Lodge, at any time in their judgment they feel justified in so doing, provided they have sufficient funds pledged to pay for same in full, without placing any debit for purchasing such Home upon this Grand Lodge." This recommendation was approved by the Grand Lodge, and a Committee of Nine was then appointed to act, but little was accomplished during the year. Then, on October 5, 1911, the Grand Lodge

appropriated all the Grand Reserve Fund and three-fourths of the Grand Charity Fund, a total sum of $3236, for the purpose of procuring a Home. Eight days later, at the Stated Communication of Du Pont Lodge, No. 29, a voluntary subscription was started. The other Lodges in the Jurisdiction immediately took similar action, with the result that at the next Annual Communication of the Grand Lodge, a Home situated about two miles from the city of Wilmington was dedicated. At that time it was announced that the Home would be ready for guests on November 1, 1912. Of the $16,932 which had been received by the Home Committee, $12,833 had been expended for the property and in making the necessary alterations. The Report made on October 1, 1913, states that there were at that time eight residents in the institution, four men and four women, and that the total valuation of the resources of the Home was $28,291. There were no liabilities. The total membership of the Grand Lodge at that Communication was 3358.

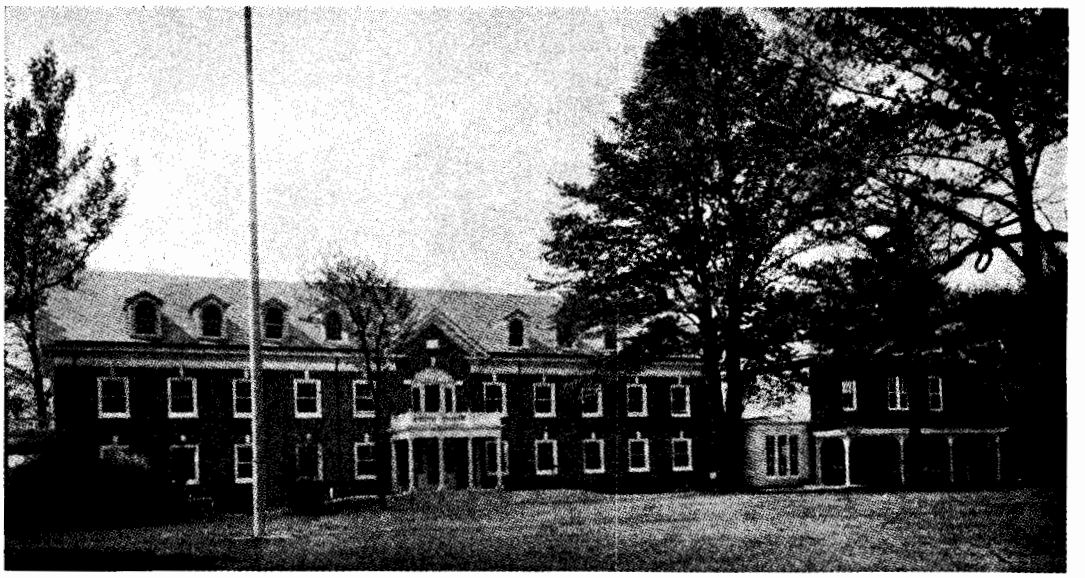
In 1921, upon the recommendation of M.∴W.∴Grand Master William J. Highfield, it was resolved to raise a fund of $50,000 to build additional quarters at the Masonic Home. A period of two years was allotted in which to raise this amount, and contracts amounting to $79,662 were negotiated to carry out the proposed additions and alterations. The new building was dedicated with appropriate ceremonies on May 30, 1923. The attendance at the dedication was estimated to be more than 5000 persons. More than $22 per member has been contributed by the Fraternity in Delaware to provide a Home for those members and their dependents who are unable to care for themselves

The annual dues for the maintenance of the Home from its opening until the Annual Communication of the Grand Lodge, held in October 1933, were two dollars per member. At this Communication, owing to the increasing receipts from the Permanent Endowment Fund, an amendment to the by-laws was recommended by the Board of Managers of the Home reducing the annual dues for maintenance to one dollar per member. This amendment was approved by Grand Lodge and a refund of one dollar per member was made to the several Lodges for the year 1933.

The first guests were admitted in 1913. Since then over 100 guests have been cared for. Of those two have left to reside with relatives, and more than 60 have passed away. The average length of time that each guest has spent at the Home is four and a half years. One of the guests lived there more than fourteen years. The total valuation of the Home, including the Trust Fund, is $284,093.

With one exception only, all Delaware Lodges were represented in the military or naval service of the United States during the Great War. Of a total membership of 4250 in 1918, 352 were in the different branches of military service. Three of those were killed in France, and five died of illness.

Upon the recommendation of M.∴W.∴Grand Master William J. Highfield, made on October 5, 1921, a Resolution was adopted organising what is known as the Gunning Bedford, Jr., Memorial Masonic Scholarship. Its object is to



Two Views of the Masonic Home of Delaware at Wilmington.

assist Masons or their descendants who are financially unable to get a college education. Since the establishment of this scholarship, twenty-three young men and six young women have been assisted. The Grand Lodge levies an annual assessment of fifteen cents on each member in the Jurisdiction for the maintenance of this fund.

The first record of a Chapter of Royal Arch Masons in Delaware is found in the Minutes of Washington Royal Arch Chapter of Super-Excellent Royal Arch Masons. These Minutes tell of a meeting held on January 24, 1809, in the borough of Wilmington, under the authority of a Warrant from the Grand Lodge of Delaware for holding a Lodge in that borough under the name and title of Washington Lodge, No. 1. The Lodge was convened by special agreement. Six Companions present " having conferred, examined and approved each other and found to agree, proceeded to open, and did open, the Royal Arch Chapter with due form and solemnity." David Robinette was the first candidate. Chapters were later formed in the several Lodges, and on June 24, 1817, a Convention of Delegates assembled in the town hall at Wilmington for the purpose of organising a Grand Royal Arch Chapter. Six Chapters were represented. A Committee was then appointed. It reported " that it appears to the Committee necessary and expedient to form a Grand Royal Arch Chapter in this State," and recommended that a Committee be appointed whose duty it should be to report a *Constitution* at a future time. The Report was adopted and the Committee was at once appointed. The Convention then adjourned to meet at Dover on January 19, 1818. At that meeting the Committee reported a *Constitution*, which was adopted. Thereupon the Convention adjourned *sine die*, and the Grand Chapter of the State of Delaware was opened in due form with Companion J. Gordon Brinckle presiding. The Grand Chapter then elected its Officers for the ensuing year. Alexander Hamilton was elected Most Excellent Grand High Priest, and J. Gordon Brinckle Excellent Grand Secretary.

From then till 1833 the Grand Chapter held regular Stated Communications. There was then an intermission from 1833 until 1848. Nor are there any Records of any Convocations having been held between 1859 and 1868. In 1868, however, a Convention was held at Dover. The Grand Chapter was recognised on January 20, 1869, the General Grand High Priest of the General Grand Chapter installed the Officers, and on January 30, 1869, the Grand Chapter was enrolled under the Jurisdiction of the General Grand Chapter.

The centennial anniversary of the introduction of Capitular Masonry into Delaware was celebrated on January 16, 1918, at which time an interesting programme was given. The principal address was delivered by the Hon. Thomas R. Marshall, Vice-President of the United States. The Report of the Grand Secretary at that time showed four Chapters and a total membership of 1371. The Report for 1934 showed five Chapters and a membership of 1685.

The first Council of Royal and Select Masters, known as Gunning Bedford Council, No. 1, was organised at Wilmington in 1918. In 1933 a Council was also organised at Dover and at Georgetown.

On February 20, 1926, a Convention was held in Wilmington for the purpose of organising a Grand Council for Delaware. At that meeting Most Illustrious Companion Warren S. Seipp, personal representative of General Grand Master Bert S. Lee, presided. Representatives of the three Councils were present. A Committee on *Constitution* was appointed. It later reported that a *Constitution* had been adopted. At the first election held under this *Constitution*, Companion Harvey W. Bentley was elected Most Illustrious Grand Master, and Marshall M. Carpenter, Right Illustrious Grand Recorder. At the time of the organisation of the Grand Council the three Councils reported a membership of 225 Companions.

Early in 1868 several Sir Knights made application to Eminent Sir H. L. Palmer, Grand Master of the Grand Encampment of the United States, for a Dispensation to form a Commandery in Wilmington. The Dispensation was granted on March 10, 1868, and on September 18, 1868, a Charter was issued. The present membership is 700.

The first Body of the Ancient Accepted Scottish Rite to be Chartered in Delaware by the Supreme Council of the Northern Jurisdiction of the United States was Wilmington Lodge of Perfection, which was Chartered on May 27, 1910. Then on February 24, 1911, Wilmington Council of Princes of Jerusalem was Chartered. The Chapter of Rose Croix received its Charter on March 24, 1911, and the Delaware Consistory was Chartered on March 20, 1912. Since the organisation of the Consistory, 25 members have received the Thirty-third Degree. The present membership is over 2000.

FREEMASONRY IN THE DISTRICT OF COLUMBIA

CARL H. CLAUDY

CREATED in 1790 by being carved from Maryland and Virginia, the District of Columbia, originally ten miles square, was divided by the Potomac River. In 1846 the Federal Government ceded back to Virginia the area originally taken from that State. Freemasonry came into the District of Columbia from those two States, but the influence of Virginia Masonry upon that of the District of Columbia was of less importance than was that of Maryland. Maryland Masonry was derived from Massachusetts (Moderns), England (Moderns), and Pennsylvania (Ancients). Unsubstantiated tradition also couples Masonry from Scotland and Germany to the Maryland Craft.

Of what may be termed Apocryphal Masonry in the District of Columbia, there are vestiges, but they rest at only a point or two upon any real evidence and are mainly supported by tradition. A Masonic Bible in possesion of Potomac Lodge, No. 5, is inscribed, " A present from Mr. Colin Campbell to St. Andrew's Lodge, the 30th January, 1773, Bladensburg." Tradition credits a Rev. Bro. Thomas Balch, of Georgetown (District of Columbia), with possession of a diploma showing that his great-grandfather, Colonel James Balch, was made a Mason in " St. Andrew's Lodge " in 1737. No written evidence can be adduced, however, that any " St. Andrew's Lodge " ever existed in the territory which later became the District of Columbia. Nor has the Grand Lodge of England or of Scotland any records of a Lodge having been Chartered in Maryland as early as 1740.

Nevertheless, a certain weight must attach to this Masonic tradition, even though it is unsupported by a diploma or by records in the Grand Lodge of England or of Scotland. Certainly, Lodges existed in the Colonies in 1733. It is noteworthy, for example, that in 1931 the Grand Lodge of Pennsylvania celebrated the two hundredth anniversary of Masonry in that State, though upon what evidence it is not necessary to inquire here. Early Lodges met by " immemorial custom " with no better authority than that of a number of Brethren getting together, tiling, opening, and meeting as a " Lodge." Fredericksburg Lodge, No. 4, of Virginia, then " The Lodge of Fredericksburg," did not procure a Charter until long after it was formed and had Worked—indeed, not for several years after it initiated, passed, and raised George Washington, in 1752–53.

That no Grand Lodge Records exist showing an early " St. Andrew's Lodge " in Maryland is no proof that such a Lodge did not exist. Indeed, the

documentary evidence of the inscribed Bible is far stronger proof of the existence of a " St. Andrew's Lodge " than absence of other records is proof to the contrary. Masonic history in this country is replete with instances of " occasional Lodges," meeting under " immemorial custom," which later accepted Charters from newly formed Grand Lodges, or which, like " The Lodge at Fredericksburg," asked for and received Charters many years after the Lodge's formation. It is thus possible that " St. Andrew's Lodge " did exist and Work.

However this may be, Freemasonry not only existed in the District of Columbia when the District was created in 1790, but it was also even intimately and actively concerned with bringing the Federal reservation into being. The corner-stone of the District of Columbia—a real stone marker—was laid by Alexandria Lodge, No. 22. This Lodge was originally Chartered as No. 39 by the Provincial Grand Lodge of Pennsylvania. Later it was known as Alexandria Lodge, No. 22, under a Charter from the Grand Lodge of Virginia. Still later, it became known as Alexandria-Washington Lodge, No. 22. after the death of George Washington. Washington had been its Charter Worshipful Master. The Masonic laying of the corner-stone of the District of Columbia occurred on April 15, 1791. The following contemporary newspaper account of the ceremonies, dated April 21, 1791, is both short and quaint enough to quote in full:

Alexandria, April 21, 1791.

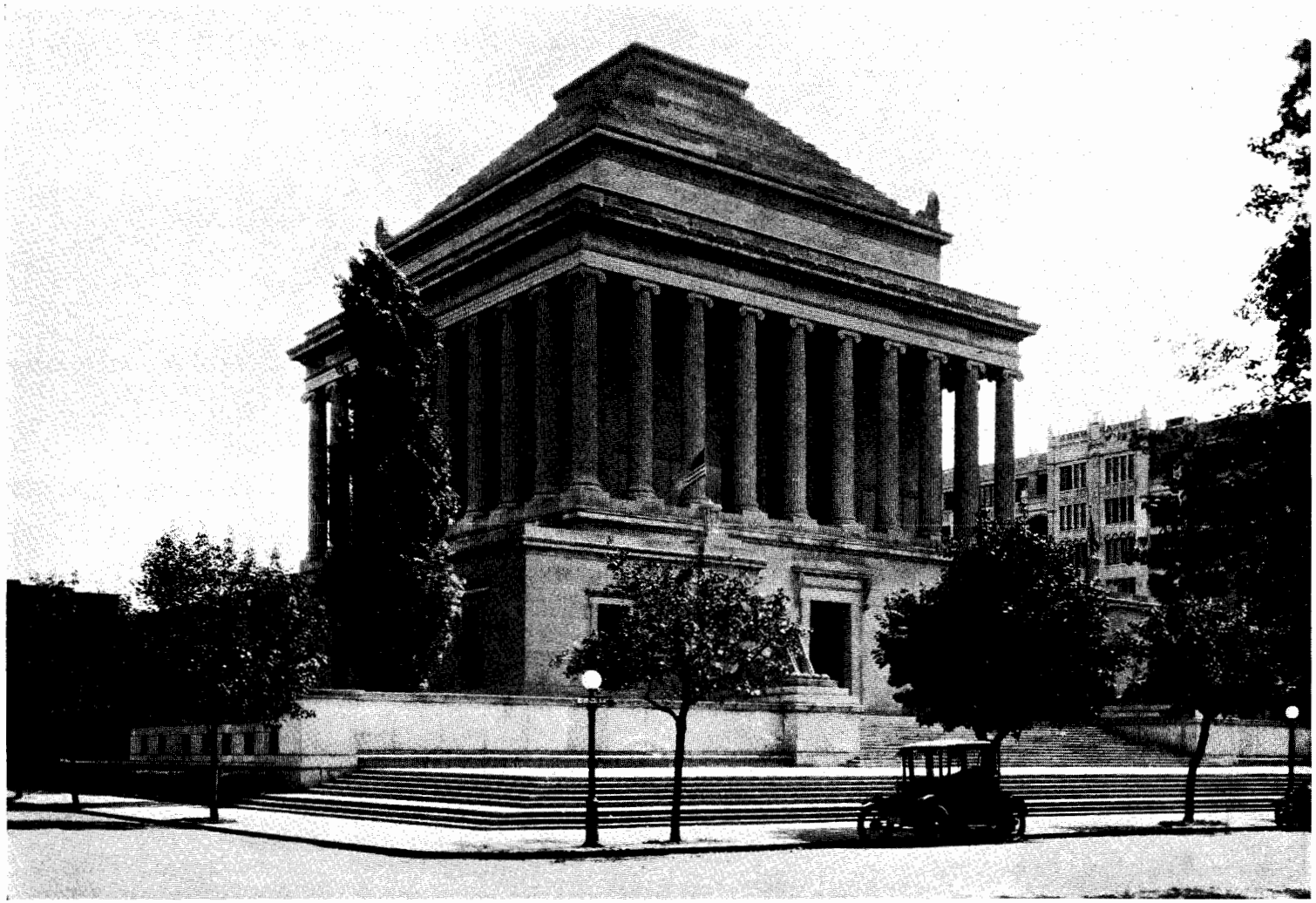
On Friday, the 15th inst. the Hon. Daniel Carroll and Hon. David Stuart arrived in this town to superintend the fixing of the first cornerstone of the Federal District.

The Mayor and the Commonalty, together with the members of the different Lodges [?] of the town, at three o'clock, waited on the commissioners at Mr. Wise's, where they dined, and, after drinking a glass of wine to the following sentiment, viz.: " May the stone which we are about to place in the ground, remain an immovable monument of the wisdom and unanimity of North America," the company proceeded to Jones Point in the following order:

1st. The Town Sergeant. 2d. Hon. Daniel Carroll and the Mayor. 3d. Mr. Ellicott and the Recorder. 4th. Such of the Common Council and Aldermen as were not Freemasons. 5th. Strangers. 6th. The Master of Lodge No. 22, with Mr. David Stuart on his right, and the Rev. James Muir [for many years an active Mason] on his left, followed by the rest of the Fraternity, in their usual form of procession. Lastly, the citizens, two by two.

When Mr. Ellicott had ascertained the precise point from which the first line of the District was to proceed, the Master of the Lodge and Dr. Steuart, assisted by others of their brethren, placed the stone. After which a deposit of corn, wine, and oil was placed upon it, and the company partook of some refreshments, and then returned to the place from whence they came, where a number of toasts were drank; and the following was delivered by the Master of the Lodge [Dr. Dick], and was received with every token of approbation:

" Brethren and Gentlemen: May jealousy, that green-eyed monster, be buried deep under the work which we have this day completed, never to rise again within the Federal District."



From a photograph by Underwood and Underwood.

The Scottish Rite Temple, Washington, D. C.

In what is now the territory of the District of Columbia (north of the Potomac River), the first Lodge to receive a Charter was " Lodge No. 9," Chartered by the Grand Lodge of Maryland on April 21, 1789, to be held at " George-Town, Maryland." This Lodge lived only a few years. It committed suicide, so to speak, by a very unusual method. "The Worshipful Lodge of Ancient York Masons, No. 9, in George-Town " issued a Dispensation to some of its members to form a Lodge at Port Tobacco, Maryland. Such an irregular proceeding, even if excused by difficulties of transporation and communication, was frowned upon by the Grand Lodge of Maryland, yet that Body confirmed the Dispensation by granting a Charter to St. Columbia Lodge, No. 11. The heavy loss in membership to " Lodge No. 9," due to the removal of its members to Port Tobacco to form the St. Columbia Lodge, No. 11, resulted in the death of " Lodge No. 9 " in 1794. Before it ceased to exist, however, it was presided over by W∴Bro. Valentine Reintzel, later to become the first M∴W∴ Grand Master of Masons of the District of Columbia. W∴Bro. Reintzel was to be further immortalised by receiving from the hands of W∴Bro. George Washington, then President of the United States and Past Master of Alexandria Lodge, No. 22, of Alexandria, Virginia, the gavel he had used at the laying of the corner-stone of the United States Capitol. This gavel is still the prized possession of the successor of " Lodge No. 9 "—Potomac Lodge, No. 5, Free and Accepted Masons of the District of Columbia.

In the 1790's, Georgetown, District of Columbia, now and for many years quite as much part of the city of Washington as so-called Greenwich Village is part of the city of New York, was distant a long, hard journey from almost anywhere inside the limits of the present District. Actually, the eastern limits of the old town are within three miles of the United States Capitol. In terms of a bad road, wooded hills, and lack of illumination, the little town was in those days at least an hour's journey. These conditions, coupled with the near prospect of the laying of the corner-stone of the Capitol, resulted in certain Brethren desiring a Lodge nearer home. On September 6, 1793, they made formal Petition to the Grand Lodge of Maryland for a Charter. The Petition was granted and Federal Lodge, No. 15 (now Federal Lodge, No. 1, of the District of Columbia), came into being. Bro. Clotworthy Stephenson, one of the petitioners, and Senior Warden of the new Lodge, acted as Grand Marshal at the Masonic corner-stone laying of the United States Capitol on September 18, 1793. Bro. Collin Williamson, a Charter member of the Lodge and master stonemason of the Capitol building, in full Masonic regalia, personally superintended the laying of the stone by W∴Bro. George Washington, who acted as Grand Master of Maryland *pro tempore*.

History records a curious sidelight upon Ancient Craft Masonry of the early days in records of Bro. James Hoban, devout Romanist and ardent Freemason! He was the architect of the Capitol, an influential man in civic affairs, and an enthusiastic and potent force in the spread of Freemasonry in the District of Columbia in those formative days.

Brooke Lodge, of Alexandria, Virginia, was Chartered by the Grand Lodge of Virginia on November 29, 1796. Later it was to become Lodge No. 2 of the District of Columbia. " Two " is now a vacant number, Brooke Lodge having ceased to exist in 1833 during the anti-Masonic wave of " The Morgan Excitement."

Next on the list of *pre*-District-of-Columbia Grand Lodge Lodges is Columbia Lodge, now known as No. 3, though it was Chartered as No. 35 by the Grand Lodge of Maryland on November 8, 1802. Its early history is enriched by the fact that it joined with Federal Lodge, No. 15, in erecting the first Masonic Temple in the District of Columbia. This was the old Union Lodge Hall, long since torn down. Columbia Lodge's first Worshipful Master, Bro. Charles Jones, became the first Grand Secretary of the Grand Lodge of the District of Columbia.

Washington Naval Lodge, No. 41, Chartered by the Grand Lodge of Maryland on May 14, 1805, is now Naval Lodge, No. 4, on the District Grand Lodge register. This very active and vigorous old Lodge is justly proud of the fact that during its century and a quarter of life it has never suffered either a suspension or an arrest of its Charter. During " The Morgan Excitement " this Lodge held regular meetings, though they were unduly secret.

Potomac Lodge, No. 5, is naïvely proud of the fact that it has had four different dates of Warranty, three different names, and four different numbers! This statement can only be considered correct if it is admitted that continuous existence of a Lodge can be interrupted by periods of slumber, coma, and even death! " Lodge No. 9 " was its first appellation and number, as already explained. As " Columbia Lodge, No. 19," many of the original members of " Lodge No. 15 " received a Charter from the Grand Lodge of Maryland in 1795. This Lodge passed quietly out of existence in 1797, but the records it left have ever been precious material for this historian. Nine years later, in 1806, the Grand Lodge of Maryland—which certainly showed exemplary patience with the Brethren of George-Town—granted a Charter to Potomac Lodge, No. 43, with some reluctance.

This, then, is the present Potomac Lodge, No. 5, of the District of Columbia Grand Lodge, an organisation with historic traditions and one of the leaders in the movement for a District of Columbia Grand Lodge.

FORMATION OF THE GRAND LODGE

Agitation for the formation of a Grand Lodge in the District of Columbia was probably coincident with the setting aside of the area as a Federal reservation. It came to a head in 1810. On December 11 of that year, delegates from Federal Lodge, No. 15; Alexandria Brooke Lodge, No. 47; Columbia Lodge, No. 35; Washington Naval Lodge, No. 41, and Potomac Lodge, No. 43, met in Union Lodge Room on 11th Street, Northwest, the first Masonic Temple of the District, to consider the formation of a Grand Lodge. Alexandria-Wash-

ington Lodge, No. 22—of which, as Alexandria Lodge, George Washington was the Chartered Worshipful Master—was invited, since that Lodge was at the time within the then District of Columbia. But that old Virginia Lodge, though friendly and interested, refused to join in the movement. It was satisfied with its historic Charters from the Provincial Grand Lodge of Pennsylvania and from the Grand Lodge of Virginia, and did not wish to sever the ties, rightly considered as being almost hallowed, which bound it to Washington's home State. The delegates who were present did, however, determine that a Grand Lodge should be formed but, cautious, they returned to their several Lodges for further instructions and to await the appointment of delegates having power to act.

Authorised delegates met again at the Union Lodge Room, on January 8, 1811, and elected the first Officers of the Grand Lodge of the District of Columbia Free and Accepted Masons. Those were: Bro. Valentine Reintzel of Potomac Lodge, No. 43, Grand Master; Bro. John Kinkaid of Brooke Lodge, No. 47, Deputy Grand Master; Bro. Alexander McCormick of Federal Lodge, No. 15, Senior Grand Warden; Bro. Joseph Cassin of Washington Naval Lodge, No. 41, Junior Grand Warden, and Bro. Charles Jones of Columbia Lodge, No. 35, Grand Secretary.

The Grand Lodge actually came into being on February 19, 1811, for at that Communication the Officers who had been elected were installed. Bro. John Richards of Brooke Lodge, No. 47, was installed as Deputy Grand Master, however, in place of Bro. John Kincaid, who had died since the earlier meeting. Bro. John Davis, of Abel, a member of Washington Naval Lodge, No. 41, was installed as Grand Treasurer. The Roster was increased by the appointment of Bro. Daniel Kurtz of Potomac Lodge, No. 43, as Senior Grand Deacon; Bro. William O'Neale of Federal Lodge, No. 15, as Junior Grand Deacon, and Bro. Thomas Summers of Brooke Lodge, No. 47, as Grand Tiler. Warrants were also issued at this Communication. Federal Lodge became No. 1; Brooke Lodge became No. 2; Columbia Lodge became No. 3; Naval Lodge became No. 4, and Potomac Lodge became No. 5. The one other important act of the Grand Lodge at this Communication was the recommendation that the respective Lodges pay their dues to the Grand Lodges under which they had previously held Charters, and that a committee be formed to inform the Grand Lodges of Maryland and of Virginia that the Grand Lodge of the District of Columbia had been formed.

The official line was completed on May 21, 1811, by the election of Bro. Andrew T. McCormick as Grand Chaplain; of Bro. Thomas Arbuckle as Senior Grand Deacon; of Bro. Thomas Holliday as Junior Grand Deacon; of Bro. Nicholas L. Queen as Grand Marshal; of Bro. Francis Clark as Grand Steward; of Bro. Ninian Beall as Grand Sword Bearer, and of Bro. John McGill as Grand Pursuivant. Bro. Barney Parsons was then elected as Grand Tiler to take the place of Bro. Thomas Summers who had resigned. At this meeting, also, the "Committee on Communication and Correspondence" was authorised.

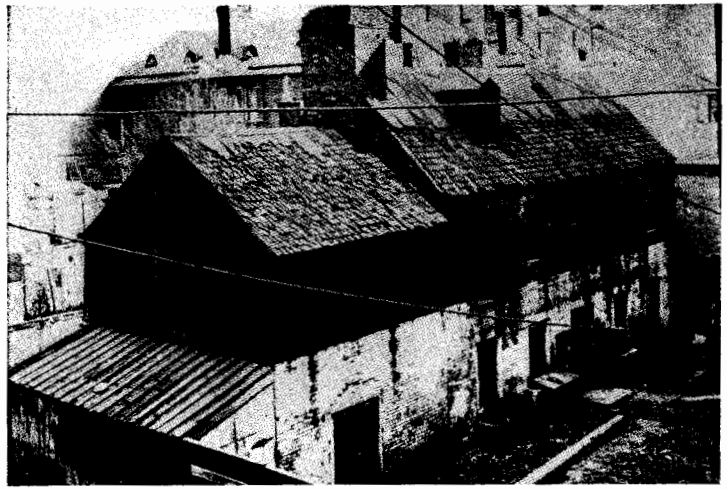
The *Constitution* was adopted on July 9, 1811, and a hundred copies were ordered to be printed. A Communication from the Grand Lodge of Maryland was read. It courteously and fraternally recognised the new Grand Lodge and permitted the Lodges formerly of its own obedience to retain their Charters. Between these two Grand Bodies this warm-hearted action cemented bonds of union which have ever since been of the closest and most fraternal character.

The Grand Lodge of the District of Columbia presently received good wishes from those of New York, New Jersey, Maryland, Virginia, North Carolina, South Carolina, Ohio, Kansas, Tennessee, and England. The Grand Lodge of Pennsylvania was not satisfied at the time, however, and more than ten years were needed to complete the correspondence which finally resulted in full fraternal relations with the Grand Lodge of the Keystone State.

At present forty-five Lodges in the District of Columbia owe obedience to the Grand Lodge. The most recently Chartered is Semper Paratus Lodge, No. 49. There are, though, four vacancies in the list of Lodges; they are No. 2, No. 6, No. 8, and No. 13. Lodge No. 2 was Alexandria-Brooke Lodge; Lodge No. 6 was Union Lodge; it having been the first Lodge to receive its original Charter from the newly-formed Grand Lodge. Union Lodge No. 6 expired in 1835 after twenty-four years of existence. Lodge No. 8 was Evangelical Lodge, of Alexandria, Virginia, which had been Chartered on May 4, 1824. Unable to survive the anti-Masonic excitement of the period from 1826 to 1840, this Lodge died in 1843.

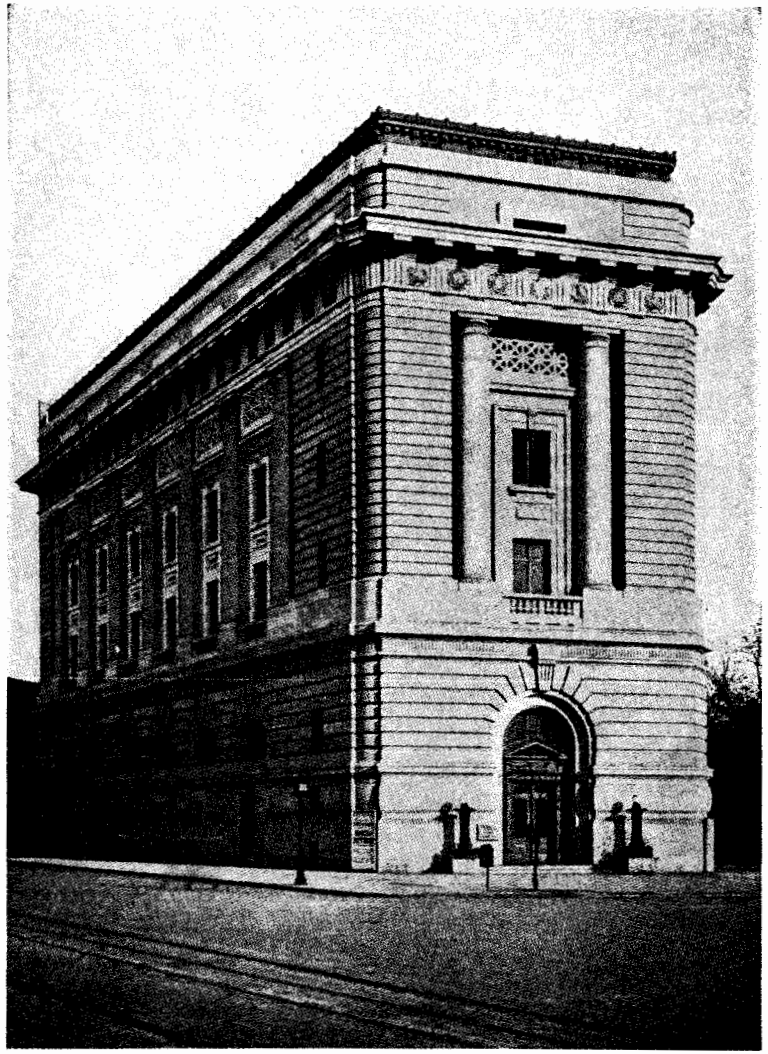
Lodge No. 13 on the register of the Grand Lodge of the District of Columbia was "California Lodge," which was Chartered on November 9, 1848, "to be held in the Town of San Francisco, Upper California." As may be imagined, this Charter was granted to an adventurous company of Masons who desired to carry Freemasonry with them to the far and unknown West during the gold rush of 1849. California Lodge, No. 13, adhered to the Grand Lodge of the District of Columbia until 1850. Then it united with other Lodges to form the Grand Lodge of California, on whose register it became Lodge No. 1. It furnished the first Grand Master and the first Grand Secretary of that great Jurisdiction. The Grand Lodge of the District of Columbia bade its daughter Lodge Godspeed in the new allegiance, and has ever since been proud that the magnificent Freemasonry of California first came to the Golden Gate from the District of Columbia.

Space does not permit a detailed history of the formation of the many daughter Lodges of the Grand Lodge of the District of Columbia. It must be related, however, that although the Grand Lodge had its early troubles, its periods of depression and discouragement, and its time of slow growth, especially during "The Morgan Excitement" and the decade immediately following, none the less it never ceased to meet nor did it ever suspend activities or become dormant. When, finally, it began really to grow and to prosper, it started a career of Masonic activity, high in its standards and unswervingly devoted to Masonic ideals, which was nothing less than fitting for the Grand



Above: Home of Federal Lodge, No. 1, 1796–1804.
Rear 1417 F Street N.W. Once known as "The Little Hotel."

Below: First Home of Columbia Lodge, No. 3, 1802–1804.
Pennsylvania Avenue near Fifteenth Street N.W. Once Lovell's Hotel.



The Masonic Temple at Thirteenth Street and New York Avenue, Northwest.

Lodge of the Nation's Federal District in which stands the Capital City of the Republic.

CORNER-STONE LAYINGS

The corner-stone of the United States Capitol was laid September 18, 1793, by W.∴Bro. George Washington, who was Charter Worshipful Master of Alexandria Lodge, No. 22, and then President of the United States. Lodge No. 9, of Georgetown, played an important part in the procession and ceremonies on that occasion, and as has been noted, its successor, Potomac Lodge, No. 5, now treasures the gavel used by President Washington that day.

The corner-stone of the Washington Monument was laid July 4, 1848, by the Grand Lodge of the District of Columbia. M.∴W.∴Bro. B. B. French officiated. But this Grand Lodge was, figuratively, much more bound up with the great shaft to Washington's memory than the mere ceremonial deposit of the corner-stone implied. As early as 1825 the Grand Lodge of the District of Columbia had initiated the movement that looked to the erection of the mighty memorial. It had encouraged the building of the monument and had been intimately concerned with settling the troubles into which this project eventually fell. It is hardly too much to say that the Washington Monument would never have been constructed had it not been for the loyal encouragement and staunch support of the Masonic Fraternity throughout the United States of America.

There is a tradition that the corner-stone of the White House, home of the Presidents of the United States, was laid by Masons of the District of Columbia, but no contemporary accounts of any such event are to be found. Therefore it cannot be affirmed as a fact. In view of President Washington's interest in Masonry, however, and the fact that the corner-stone of the Capitol was laid by Masons only a year later, it is not unlikely that laying the corner-stone of the White House was also a Masonic affair.

Other important corner-stones laid by the Grand Lodge of the District of Columbia were that of the Smithsonian Institution; that of the House Office Building, upon the occasion of which Bro. Theodore Roosevelt uttered the famous phrase—" muck-raking "; that of the War College, and that of Continental Hall, home of the Daughters of the American Revolution. The participation of the Fraternity on the last-named occasion was highly appropriate, in view of the many patriots of the War for Independence who were Freemasons.

The Grand Lodge of the District of Columbia has laid the corner-stones of many Masonic Temples. The laying of that of the old Temple at 9th and F Streets, Northwest, still standing although no longer used by the Fraternity, must be especially noted, however, since at that ceremony Bro. Andrew Johnson, President of the United States, marched in the Masonic procession from start to finish in his character as a Master Mason.

GRAND VISITATIONS

A practice peculiar to the District of Columbia is the Grand Visitation annually paid to each Lodge in the Jurisdiction by the Grand Master and the

Officers of the Grand Lodge. The District of Columbia is small enough to permit what would be impossible in a larger territory. Each Lodge is notified well in advance of the Visitation, which occurs in October or November. The Grand Master and his Officers are received with a colorful ceremony in which they take part. They then assume the stations and places of the Officers, and the Grand Secretary and Grand Treasurer review the Work of the Lodge Secretary and Treasurer. The Grand Master thereupon comments upon the Work of the Lodge as a whole. Another interesting ceremony then marks the retirement of the Grand Master and his Officers. Then, following an old custom, the Grand Master returns to the Lodge, closes it "in ample form," and remains as the guest of the Lodge for an evening of entertainment. The increased number of Lodges has made this pretty custom difficult, and in consequence several attempts have been made to abandon it. The Grand Lodge, however, has insisted upon continuing it. Because of the time required for these functions, the Grand Visitations are now often paid to two or more Lodges at once. The Lodges meet and open separately, then receive the Grand Visitation jointly.

MASONIC AND EASTERN STAR HOME

The corner-stone of this institution was laid May 17, 1905, by M.∴W.∴ Bro. Lurtin R. Ginn, Grand Master, who used Washington's gavel, loaned for the occasion by Potomac Lodge, No. 5. A recent report of the President of the Home listed as guests thirty-seven women, seventeen men, twenty girls, and twenty-eight boys. The Home is supported by *per capita* contributions from Masons and ladies of the Eastern Star Chapters, by donations of money and other gifts, by interest on securities, and so on. The yearly income has exceeded $86,000. The Home possesses an endowment fund exceeding $167,000, most of which came from the proceeds of a yearly baseball game and field day. This method of creating an endowment fund was started in 1914 by Harmony Lodge, No. 17, at the suggestion of W.∴Bro. Robert H. Young, son of "Uncle Nick" Young, a famous baseball player and president of the National Baseball League. Through his efforts Harmony Lodge, No. 17, challenged the Lodges of the entire Jurisdiction to select a competing team. The challenge was accepted, and on June 20, 1914, the team of Harmony Lodge, No. 17, was soundly beaten. From this field day the first contribution of $2942 was made to the endowment fund of the Masonic and Eastern Star Home. The field day was continued for fifteen years, during which the proceeds reached the substantial sum mentioned above.

THE SCHOOL OF INSTRUCTION

The Grand Lecturer, assisted by the Committee on Work and Lectures, conducts a weekly school of instruction during ten months of every year, in the Grand Lodge Temple at 13th Street and New York Avenue. Although especially designed for Officers of Lodges, this school is free to all Masons. An Emergent Lodge is opened and closed at every school session. Following that, all three

From a painting by Stanley M. Arthurs. Courtesy of the Acacia Mutual Life Insurance Co.

A Notable Ceremony, W∴ Bro. George Washington Laying the Corner-stone of the United States Capitol, September 18, 1793.

President Washington used a gavel now treasured by Potomac Lodge, No. 5.

Degrees are conferred in each of three Lodge rooms of the Temple. The cast is made up of Officers who desire instruction in the various parts. Only school instructors who hold a certificate of proficiency may rehearse the Degrees or give private instruction in the Esoteric Work. The certificates are held by very few persons. They are difficult to obtain, since a candidate applying for one must pass a practically perfect examination in all the Esoteric Work of the Jurisdiction. He is allowed error only to the extent of one one-hundredth of a per cent. As a result of this training the Work of the Lodges in the District of Columbia is of a carefully preserved uniformity. This is true of all Lodges except Naval Lodge, No. 4, which retains its old forms of Work in the Master Mason Degree, according to an agreement made when it came into the Grand Lodge. The differences between a Naval Lodge, No. 4, Third Degree and the Third Degree of the other District of Columbia Lodges are not many, but nevertheless they are jealously guarded by the Brethren of Naval Lodge, No. 4. A Regulation of the Grand Lodge provides that the lecture pertaining to any Degree must be given at the Communication during which the Degree is conferred.

MASONIC TEMPLES IN THE DISTRICT OF COLUMBIA

Ancient Craft Masonry in the District of Columbia is housed in fourteen Masonic Temples. The Temple at 13th Street and New York Avenue, an imposing though somewhat ill-arranged building, contains three Lodge rooms, two auditoriums, a Commandery room, a Chapter room, and a basement banquet hall. Several particular Lodges own their own Temples, since the neighbourhood Lodge idea is popular in the District of Columbia. Some of the smaller Temples rent the first floor for commercial purposes and so are self-supporting. Others depend entirely upon Masonic use for their upkeep. The Southern Jurisdiction of Ancient and Accepted Scottish Rite Masons owns the magnificent House of the Temple at 16th and S Streets, Northwest, one of the most beautiful existing structures devoted exclusively to Masonic purposes. Local Bodies of Scottish Rite Masons own and occupy the original House of the Temple at 433 3d Street, Northwest, an edifice hallowed by memories of Albert Pike, who lived and worked in it for so many years.

TEMPLE HEIGHTS

At the corner of Florida and Connecticut Avenues, Northwest, the Grand Lodge owns a tract of some nine acres on which it intends to erect a Masonic Temple in keeping with the dignity and beauty of Government buildings in the Nation's capital. The beautiful site is elevated and wooded. At the top of the hill is an old mansion, and right at hand is the so-called " Treaty Oak." Beneath the branches of this oak, so it is said, early settlers and Anacostia Indians, primitive inhabitants of what is now the District of Columbia, signed a treaty of purchase for the land on which the city of Washington was later built. During the summer non-denominational religious services are held in

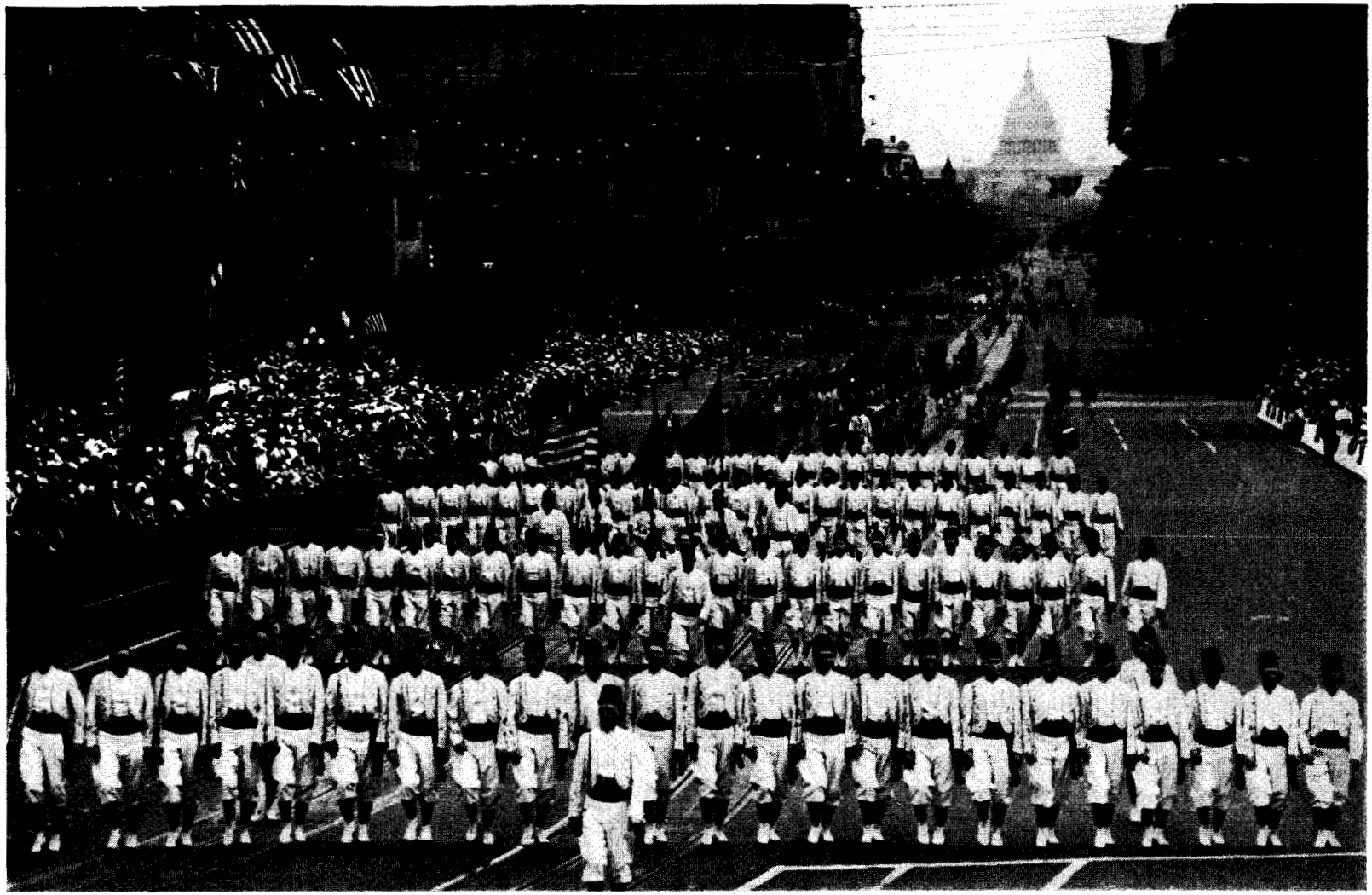
the shade of this mighty oak tree. Chairs are placed about the lawn, piano and pulpit stand on the porch of the mansion, and a different minister addresses the congregation each Sunday. Services are held under the auspices of some one Masonic Body or under the auspices of a group of Masonic Bodies. There is a Commandery Day, for example, a Scottish Rite Day, a Royal Arch Mason's Day, and so on. All services are conducted by the Grand Chaplain, with the approval and co-operation of the Grand Lodge.

DISTINGUISHED BRETHREN IN THE DISTRICT OF COLUMBIA GRAND LODGE

The long Roster of distinguished Masonic leaders in the District of Columbia includes the names of many men famous in literature and science, and in governmental, political, and social activities. To list all those names would be only to catalogue persons prominent in many lines of work who have lived and laboured in Washington for the past century and a quarter. A few names stand out so distinctly in the annals of the Craft, however, that even an account so brief as this must be considered incomplete without them.

Benjamin Brown French, Grand Master of Masons in the District of Columbia from 1847 to 1853 and again in 1868, left his mark on national as well as local Masonry. To the many high positions to which his Brethren called him he brought scholarship, culture, an easy style of writing, marked executive ability, active citizenship, and a reverent Freemasonry. Before becoming Grand Master of the District of Columbia—a position he finally relinquished only because he refused further service—Bro. French was District Deputy Grand Master of New Hampshire and later (1832–33) Grand Marshal of that Grand Lodge. From 1850 to 1855 he was Grand High Priest of Maryland and the District of Columbia. He finally refused to serve again. In 1850 he was Grand Recorder of the Grand Encampment of Knights Templar of the United States and General Grand Secretary of the General Grand Chapter of the United States. He held these offices until 1859, when he left them to become Grand Master of Knights Templar of the United States, a position he retained for six years. During this period he made a powerful impression upon Templary. All with whom he came in contact were inspired by his vigour and vision. In 1859 he received the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction. He was an active Inspector-General of the Supreme Council. Later he became the Grand Chancellor. In 1870, a few months before his death, he became Lieutenant Grand Commander. Bro. French's sane outlook, his masterly knowledge of Masonic law and precedent, and his ability as a leader, have never ceased to inspire. His name is perpetuated in the Jurisdiction he so well served, not only by his distinguished services but also by the title of Benjamin B. French Lodge, No. 15, which received its Charter from the hands of that Grand Master whose name it bears.

Any Jurisdiction having even the slightest vestige of a right to do so would like to claim Albert Pike, since that great poet, scholar, mystic, and Freemason



From a "Wide World" photograph.

The Opening Parade of Shriners, June 11, 1935, on Pennsylvania Avenue, Washington, D. C. The 61st Annual Session of the Imperial Council, A. A. O. N. M. S.

In the foreground are Nobles of the Medinah Temple, Chicago.

left an indelible impress upon all branches of the Ancient Craft. The District of Columbia needs no better claim to Bro. Albert Pike than is given by his long residence there, by his intense interest in local Masonic affairs, and by the pride and veneration which the Jurisdiction has for the Mason who "found Scottish Rite Masonry in a hovel and left it in a palace." But Washington Commandery, No. 1, Knights Templar, has on its Roll the name of the great leader as one who was there Knighted on January 12, 1853, who acted as Recorder and remained in that position until January 9, 1856. In 1860 Bro. Pike handed to R∴E∴Sir Benjamin B. French the historic sword which the Grand Encampment presented to him after nine years service as its Recorder.

From the point of view of the Freemasons in the District of Columbia, what is of even greater importance is the fact that for three years Bro. Albert Pike was a member of Pentalpha Lodge, No. 23. He affiliated with this splendid Lodge on October 4, 1880, having come to it from Magnolia Lodge, No. 60, of Little Rock, Arkansas, of which he was a Charter member. As is well known, Bro. Pike received his Degrees in Western Star Lodge, No. 2, of Little Rock. He twice served Magnolia Lodge, No. 60, as Worshipful Master (1853–54) and later returned to it from Pentalpha Lodge, No. 23. He dimitted from the latter Lodge on January 1, 1883. Bro. Pike died a member of Magnolia Lodge, No. 60.

As Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States, Bro. Pike was a familiar figure in Craft Lodges during his long residence in Washington. His striking beard, long and white, the hooked pipe that he rarely laid aside, his kindliness, his benignant bearing, and his vast learning made him a venerated and beloved visitor wherever he might elect to spend an evening. During his later years Bro. Pike visited less and less, for it was then that he devoted himself to the preparation of those treatises on Freemasonry and Masonic philosophy which are his monuments.

The death of Bro. Pike, in 1891, was felt keenly by Masons of the city which had so long been his home. It was, indeed, keenly felt by Masons everywhere, for he belonged to the whole Masonic world rather than to any one Jurisdiction. Members of the Craft in the District of Columbia were privileged to have this great man and Mason among them for many years. As fellow townsman and as fellow Mason he was sincerely and truly mourned by all Brethren of all Bodies of the Ancient Craft.

Like the great Pike, Albert Gallatin Mackey, whose influence upon Craft Masonry has probably been more profound than that of any other Mason, was a resident of Washington for the eleven years that preceded his death. Bro. Mackey affiliated with Lafayette Lodge, No. 19, on January 5, 1871, after spending nearly twenty-five years as Grand Secretary of the Grand Lodge of South Carolina, during which time he was General Grand High Priest (1859). He was Past Master of Landmark Lodge, No. 76, in the Jurisdiction he served so long. During his membership in Lafayette Lodge, No. 19, he served the

Grand Lodge in many unofficial ways. He was an honoured and venerated Chairman of its Jurisprudence Committee. On September 13, 1871, he affiliated with Washington Commandery, No. 1. Bro. Mackey was a habitual visitor of all Masonic Bodies. His capacity for Work was as enormous as his scholarship was profound. Any of his larger Masonic treatises might well be regarded as of sufficient scope to occupy one man for a lifetime. Yet Bro. Mackey produced a series of Masonic books of such quality that for many they are an authority of last resort.

As was Albert Pike, so, too, Albert Gallatin Mackey was intimately identified with the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction. He served it as Secretary General for many years. Rooms of the old House of the Temple, now the Cathedral for the local Bodies of the Scottish Rite, in which Bro. Pike and Bro. Gallatin so long worked together, still breathe of those two great leaders, scholars, and constructive geniuses. The District of Columbia claims Albert Gallatin Mackey not only because of his membership in Lafayette Lodge, No. 19, and in Washington Commandery, No. 1, but also because of his intense interest in all local Masonic matters.

No account of Masons of the District of Columbia who have reached national prominence would be complete without mention of R.∴W.∴Bro. George E. Corson, General Grand High Priest of the General Grand Chapter from 1915 to 1918. In 1880 he was Junior Grand Warden of the Grand Lodge of the District.

M.∴W.∴Bro. Harrison Dingman, Grand Master of the District of Columbia in 1889, received many distinguished honours from the Craft he loved and served. In 1896 he was elected Imperial Potentate of the Ancient and Accepted Order of the Nobles of the Mystic Shrine of North America. He became a life member of the Imperial Council of that Body.

Admiral George W. Baird, Grand Master of the District of Columbia in 1896, was probably better informed about Freemasonry throughout the world than any other man who ever served a Grand Lodge as Chairman of its Committee on Foreign Correspondence. M.∴W.∴Bro. Baird had travelled widely and made it a point to visit and investigate Masonic conditions in many foreign lands. This interest was undoubtedly an outcome of the fact that when a young man he had been initiated, passed, and raised in Lodge Tolerancia, No. 4, of Lisbon, Portugal. Following Bro. William R. Singleton as Fraternal Correspondent, Bro. Baird had a difficult task. Mourning throughout the Masonic world, particularly among Fraternal Correspondents, at the death of Bro. Baird in 1930, was testimony as to how well he had filled his difficult position. Bro. Baird's reviews were filled with homely wisdom and sound common sense. He was unyielding in his refusal to recognise sporadic and doubtful Grand Lodges, and his acumen, knowledge, and first-hand acquaintance with the Masonry of many lands served not only his own Grand Lodge but also all other Grand Lodges throughout the world.

Less well known to the Masons of this generation than his attainments

and merit should have made him, Bro. William R. Singleton, Grand Secretary of the Grand Lodge of the District of Columbia from 1875 to 1901, was a Mason pre-eminently distinguished. No other person who has filled so important a position in Masonry for so long a time has ever been more noted for gentleness of character and for tolerating the opinions of others. With these qualities Bro. Singleton combined real Masonic scholarship. His collaboration with Bro. Albert G. Mackey and with Bro. O. O. Hughan were often praised by those Masonic scholars. Though Bro. Singleton's writings are perhaps little known to Masonic students of the present day, they have nevertheless left a profound impress upon the body of Masonic knowledge of his own time.

Few Brethren have rendered more valuable service to the Grand Lodge of the District of Columbia than did Bro. Kenton N. Harper, the distinguished historian. His monumental *History of Freemasonry in the District of Columbia* was published by the Grand Lodge as part of the celebration of its one-hundredth anniversary in 1911. Records of to-day that seem so secure to-morrow become data which are scattered and hard to find. Bro. Harper's tireless energy and resourcefulness, his patient delving into old records, his scholarship, and his marked ability as a writer, enabled him to produce a history of Freemasonry in the District of Columbia, and of the Grand Lodge, which must inevitably increase in value as the years go on. Bro. Harper twice served Naval Lodge, No. 4, his Mother Lodge, as Master (1896–97). He was elected Secretary in 1900 and a Life Member in 1905.

No Brother of to-day is better known to the Masonic world than is M.∴ W.∴ Bro. J. Claude Keiper, present Grand Secretary and Past Grand Master (1911) of the District of Columbia. As fifty-seventh Grand Master of the District of Columbia, he supervised the plan for celebrating the one-hundredth anniversary of the birth of the Grand Lodge. Further, he played a leading part in the celebration. Scarcely less important in the minds of all who witnessed the ceremony is the fact that, as Grand Master, he laid the corner-stone of the imposing and beautiful House of the Temple, home of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction. He was editor and reviser of the *Code* of the Grand Lodge of the District of Columbia, a *Code* that has served as a model for many Jurisdictions. Since 1921 Bro. Keiper has served the George Washington Masonic National Memorial Association as Secretary-treasurer. He was one of the great driving forces behind the magnificent memorial that stands on Shooter's Hill near Alexandria, Virginia. Since 1927 Bro. Keiper has served as Secretary to the Conference of Grand Masters of the United States which meets annually in Washington, District of Columbia. He is the author of *History of Washington Commandery No. 1: Knights Templar*. Into this work he has woven a fascinating story of Templary in the District of Columbia.

Bro. Keiper's reputation rests upon more than his distinguished service to the Craft as business man and as Masonic leader. He not only has personal acquaintance and active communication with practically every Masonic leader

in the United States, but he is also noted for his deep learning in Craft customs, precedents, and Jurisprudence. A speaker of note, his gracious language, sympathetic voice, and good articulation are embellishments of that wise counsel and inspiration contained in his addresses.

FREEMASONRY IN FLORIDA

WALLACE R. CHEVES AND ELY P. HUBBELL

FOR many years doubt and uncertainty overshadowed the origin of Freemasonry in Florida. Mackey's *Encyclopædia of Freemasonry*, in an edition as late as that of 1920, lists St. Fernando Lodge, at St. Augustine, Chartered by the Grand Lodge of Georgia in 1806, as the first Lodge. A previous American edition of Gould's *History of Freemasonry* mentions an earlier Lodge, and says that its origin is unknown though it may be the East Florida Lodge Chartered by the Grand Lodge of Scotland in 1768, " of which there is now no trace." Nevertheless there was long-persistent tradition to the effect that a Lodge of Masons Worked at Pensacola during the English occupation from 1763 to 1781. Happily all doubt about this matter was removed and all uncertainty respecting the origin and history of early Masonry in Florida was cleared up in 1898. Early that year there came into the hands of the late M.∴W.∴James M. Hilliard, then Grand Master, a rare old copy of Preston's *Illustrations*, a gift to the Grand Lodge of Florida from Bro. F. F. Bond, M.D., of Thorncliff, Brighouse, England. On the title-page of the book was this inscription:

> The gift of James Murray to St. Andrew's
> Lodge, No. 1, West Florida, June 27, 1776.

When this priceless old relic came to the attention of M.∴W.∴Bro. Hilliard, he appointed the late M.∴W.∴Silas B. Wright, then Deputy Grand Master, " as a special committee to prepare and report at this Grand Lodge (1899) all matters pertaining to this particular subject." This was the first quasi-authentic information that such a Lodge had ever existed in Florida. It was eagerly seized upon as a lead in unravelling the mystery of early Masonry in this State.

Knowing that the Grand Lodge of Pennsylvania had Chartered many Lodges outside its own domain during the Colonial period, Bro. Wright sought the help of W.∴Charles E. Meyer, Past Master of Melitia Lodge, No. 295, of Philadelphia, one of the Board of Editors of *The History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders*, but without avail. Having made this failure, and being still unsatisfied, Bro. Wright appealed to the Grand Secretary of the Grand Lodge of Pennsylvania. There he met with success beyond his fondest hopes. Some two years before that time, R.∴W.∴John S. Perry had uncovered some long-lost original documents dating back to the earliest history of organised Masonry in Pennsylvania, and probably to the earliest history of organised Masonry on the American continent. Concerning this happy incident we quote the following from *Old Masonic Lodges of*

Pennsylvania: Moderns and Ancients: 1730–1800, compiled by the Library Committee of the Grand Lodge of Pennsylvania.

Heretofore it was believed that at the burning of the Masonic Hall in Philadelphia . . . on the night of March 9, A.D. 1819 (A.L. 5819), that all the old records of the Provincial Grand Lodge . . . and the records of the present Grand Lodge, were destroyed. . . . Many of these old records and papers were saved on that eventful night, however, by the then Grand Secretary, R∴W∴George A. Baker, Jr., . . . and were listed and securely locked and sealed in six strong wooden boxes by R∴W∴Bernard Dahlgren, Bro. Baker's successor, in February, 1824. . . . These boxes were removed from Hall to Hall through the years . . . and lastly stored in one of the vaults of the new Masonic Temple at Broad and Filbert Streets in 1873. Here these boxes remained for years, unknown and forgotten . . . until 1896, when it occurred to Bro. John A. Perry, Deputy Grand Secretary, to open them and investigate their contents.

Among the old documents found in those boxes was a certified copy of the original Charter of St. Andrew's Lodge, No. 1, of West Florida, and other Florida Masonic records of the period between 1768 and 1783.* Bro. Perry kindly loaned all those Florida records and papers to Bro. Wright for examination, copying, and filing. That was done and the documents are now filed in the archives of the Grand Lodge of Florida. Together with Bro. Wright's exhaustive report they were published in the *Proceedings* of 1899.

The Charter of St. Andrew's Lodge, No. 1, of West Florida, dated May 3, 1771, was issued by the Provincial Grand Lodge of the Southern District of North America. It was signed thus: "James Grant, G. M.; William Drayton, D.G.M.; p.t.; Alexr McKenzie, S.G.W.; Fredk. Geo. Mulcaster, J.G.W.: David Yates, G.S. and John Faley, G.C." In this Charter it was set out that the Petitioners for a new Lodge at Pensacola were members of "Lodge No. 108 of the register of Scotland, attached to the Thirty-First Regiment of Foot of the British army, lately stationed at Pensacola, but recently transferred."

Since this was the first authentic information of the existence of St. Andrew's Lodge, as well as of the Grand Lodge that Chartered it, and since both documents were of undoubted Scottish origin, Bro. Wright applied to the Grand Lodge of Scotland for authoritative data. His request brought the following letter from R∴W∴D∴Murray Lyon, Grand Secretary, under date of March 17, 1898:

In searching our Grand Lodge records I find under date of 15th March 1768: "Having read a petition from James Grant, Esq., Governor of the Province of East Florida, Henry Cunningham, late Senior Warden of the Grand Lodge of Scotland, and many other brethren residing in the province aforesaid,

* The original letters and other papers coming from the Grand Lodge at St. Augustine were kept by the Lodge at Charleston, since the papers that were sent to the Grand Lodge at Philadelphia were certified as being true copies by John Troup, Notary Public. The facsimile of the Charter, now on file in Philadelphia, is so certified.

From a photograph by Spottswood, Jacksonville, Florida.

Grand Lodge, F. and A. M., Florida.

The Masonic Temple, Jacksonville, was dedicated January 20, 1909.

craving a Charter for holding a Lodge there by the stile and title of *Grant's East Florida Lodge*, and also entreating the Grand Lodge would appoint the said Governor James Grant Provincial Grand Master over the Lodges in the Southern District of North America, the Grand Lodge granted the desire of that petition, and authorised a Charter to be made out accordingly, and likewise a Commission appointing Governor James Grant, Provincial Grand Master over the Lodges in the Southern District of North America.

Aside from the Charter of St. Andrew's Lodge, these old documents include much other interesting matter that reflects the scrupulous care and attention which were given to the Masonic Institution in those early days.

When the Brethren of St. Andrew's Lodge were driven out of Pensacola in 1781 by the Dominican priests who accompanied the Spanish victors that occupied Pensacola by force of arms, most of them fled to Charleston, South Carolina, then occupied by the British. They took pains, however, to take their Lodge's Charter, together with all other records, including the Minutes of every Communication that had been held since the Lodge was organised. From Charleston, under date of February 9, 1782, their Master, W.∴ Thomas Underwood, the Junior Warden, H. Beaumont, the Past Master, John Simpson, and Bro. Thomas Pashley, Steward, communicated the fact of their plight to the Grand Lodge in St. Augustine. The Grand Lodge at St. Augustine acknowledged receipt of this communication under date of March 14, 1782, and authorized the writers to constitute and hold a Lodge at Charles Town, South Carolina, " under your Charter until it shall please God to restore you to the ancient seat of your lodge in West Florida, provided you have the Master and a sufficient number of members of the same to form a Lodge." This Dispensation was signed by " John Forbes, D.G.M.; David Yeates, S.G.W.; Henry Young, J.G.W.; and John Naley, G.S."

Before constituting themselves into a Lodge of Masons, however, those conscientious Brethren " summoned all the Masters of ancient lodges of Free and Accepted Masons, constituted and warranted in Charles Town," to examine into their regularity and their right to Work as Masons. This meeting brought a Clean Bill of Regularity signed by John Kenniburg, Master of Lodge, No. 106; George Carter, Paster Master of Lodge, No. 190; H. J. Rushworth, Master of Lodge, No. 90; Alexander Smith, Past Master of Lodge No. 190, and Jeremiah Wright, Master of Lodge No. 535. The Brethren then proceeded to meet in Charleston, South Carolina, and Work as a regular Lodge under a Florida Grand Lodge Warrant until, in the language of their special Dispensation, " it shall please God to restore you to the ancient seat of your lodge in West Florida." This was not to be, however, for by the Treaty of Versailles, made the next year, both the Floridas were ceded back to Spain by England. When the Spaniards again occupied St. Augustine, Masonry was driven out, as it had been from Pensacola in 1781. The Florida Grand Lodge then became extinct.

True to their steadfastness of purpose and unyielding devotion to the Ma-

sonic Fraternity, however, the Brethren of St. Andrew's Lodge turned to the Grand Lodge at Philadelphia for succor when they found themselves without a head. They surrendered their Florida Charter and all other records to it, and prayed to be re-Chartered under their original name and title. After careful inquiry the Philadelphia Grand Lodge granted their prayer. It did not Charter them as " St. Andrew's Lodge, No. 1, late of West Florida," as had been requested, but as Lodge No. 40.

Thus the first chapter of Florida's Masonic history closes. Masonry came with the English in 1768 and passed out with the return of the Spanish in 1783. But not for long, as time is measured. Several attempts were made to revive it during the four decades between 1783 and 1825. None of them was successful, however, until Florida became a territory of the United States. Bought from Spain in 1819 for $5,000,000, it was the best bargain our country ever made!

In 1825, Warranted by the Grand Lodge of Alabama, Masonry returned to Florida as a permanent institution. Confident, inspiring, and enduring, then took its proper place in the affairs of men and in the ranks of advancing civilisation. As has been said, the history of early Freemasonry in Florida, and Florida's lack of Masonic history contemporary with that of other early settlements in the New World, are inseparably interwoven with prejudice and antagonism. The Floridas and Cuba were settled by the Spaniards. A settlement was made at Baracoa, Cuba, in 1511, and another at 1519. The first settlement in Florida was made at Pensacola on August 14, 1559, by 2000 Spaniards led by Don Tristam de Luna. Spanish explorers were nearly always accompanied by ecclesiastics and fortune-seekers, and it was they who decided the fate of Pensacola's first settlement. The latter did not find the gold of their dreams, and the former found the Indians more ready to lift their scalps than to listen to their sermons. Discontent soon spread and the settlement was abandoned in 1562. The first permanent settlement in Florida was made at St. Augustine in 1565. The first permanent settlement at Pensacola was made in 1696 by 300 Spanish soldiers and settlers led by Don Andres Arriola. He first built a " square fort with bastions " and named it Fort San Carlos. Afterwards it was called Fort Barrancas.

Except for a short period between 1719 and 1723, when Pensacola was occupied by the French, Spain uninterruptedly ruled and controlled both the Floridas and Cuba until 1762. Then the English led by Lord Albemarle took Havana. This incident gave rise to the introduction of Freemasonry into Florida. By the Treaty of Paris, made on February 10, 1763, Spain ceded both the Floridas to England. With the coming of the English, that same year, came Masonry. Its tenure, however, was not to be continuous until many years after its first advent. The Treaty of Versailles, made on January 28, 1783, reconstructed the political map of North America, the Floridas again became a Spanish possession. Since Masonry had come with the English occupation, so now it went when the Spanish reoccupation took place. Masonry awaited a more propitious season.

" Grant's East Florida Lodge, No. 143, on the Scottish register," located

at St. Augustine, was Florida's first Masonic Lodge. It was Chartered by the Grand Lodge of Scotland on March 15, 1768. James Grant, its Master, was also commissioned Provincial Grand Master of " The Provincial Grand Lodge over the Lodges of the Southern District of North America," as it is attested by a copy of a letter from the Grand Secretary of the Grand Lodge of Scotland. The letter, sent to Bro. Silas B. Wright, is reprinted elsewhere in this article. So far as is known, that Grand Lodge Warranted only two Lodges. J. Hugo Tatsch's *Freemasonry in the Thirteen Colonies* says:

Its first warrant was issued to brethren who were members of St. George's Lodge No. 108, held in the Thirty-first Regiment of Foot, Pensacola, West Florida. The brethren founded St. Andrew's Lodge No. 1, at Pensacola, by authority of a charter dated May 3, 1771. The second warrant was issued in 1779 to Mount Moriah Lodge in the Thirty-fifth Regiment of Foot, stationed at St. Lucia, one of the Windward Islands. St. Andrew's Lodge was suppressed at Pensacola in 1781 by the Dominican Priests who came with the Spanish victors, but was revived at Charleston, South Carolina, two years later i.e. the next year.

By the vicissitudes or war and the machinations of European diplomacy, the whole of Florida again came under the control of Spain and the Roman Catholic Church in 1783. Masonry was then interdicted at St. Augustine, as it had been at Pensacola in 1781. Grant's East Florida Lodge No. 143 and the Grand Lodge of the Southern District of North America were suppressed. All records of both Lodges were lost. When this happened, St. Andrew's Lodge No. 1, of West Florida, then Working at Charleston, South Carolina, under special Dispensation from the Florida Grand Lodge, found itself without a head. In consequence it memorialised the Grand Lodge at Philadelphia to re-Charter it, as has been explained. On July 12, 1783, it was duly Chartered as Lodge No. 40, thereby severing the last link that joined the Masonic citadel to the Floridas. St. Andrew's Lodge, however, continued to function for more than a century after severing its connection with early Florida Masonry. Under the Philadelphia Grand Lodge it was known as Lodge No. 40. Later, in 1787, together " with Lodge No. 38 and Lodge No. 47, of Pennsylvania, and with Lodge No. 190 and Lodge No. 236, of the Athol Grand Lodge of England, it formed the Grand Lodge of South Carolina. . . . At the union of the Grand Lodges of South Carolina in Charleston in 1817, St. Andrew's Lodge No. 40, became St. Andrew's Lodge No. 10. It continued to Work until 1890, when it became dormant and was dropped from the Roll.

Thus the fledgling of Florida Masonry, after one hundred nineteen years of life, wrote " Finis " at the conclusion of its name and record.

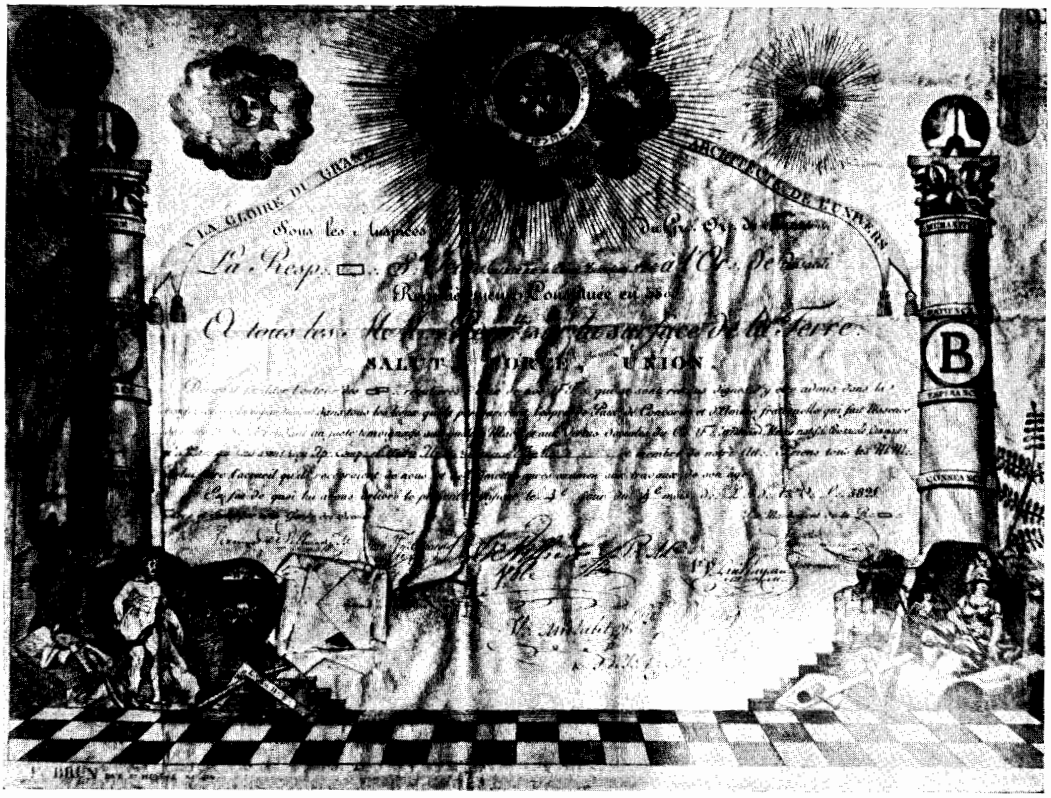
There were several attempts to revive Masonry in St. Augustine, and one attempt to revive it at Pensacola, between the withdrawal of St. Andrew's Lodge, No. 1, in 1783, and the institution of Jackson Lodge, in 1825. None of them, however, was enduring. St. Fernando Lodge was Chartered at St. Augustine in 1806 by the Grand Lodge of Georgia. It became defunct in 1811. Floridian Virtue Lodge, No. 28, was established at St. Augustine in 1820 by

the Grand Lodge of South Carolina. After a very short life it ceased to exist. Esperanza Lodge, established at St. Augustine in 1824 by the Grand Lodge of South Carolina, died the same year. Montgomery Lodge, No. 30, was Chartered at St. Augustine in 1824 by the Grand Lodge of Georgia. Though one cannot be certain when this Lodge became defunct, that must have taken place prior to 1829, for the following appears in the *Proceedings* of the Grand Lodge of Georgia for the year 1829 under the caption, " Districts ": " District No. 9: Meridian Lodge, No. 30, Bainbridge; Washington Lodge, No. 1, Quincy, Florida; and Harmony Lodge, No. 2, Jackson County, Florida. Good Intention Lodge, No. 56 was established at Pensacola in 1809 by the Grand Lodge of South Carolina. It became defunct in 1827. And so, St. Augustine, the oldest settlement on the Atlantic seaboard, the birthplace of Florida Masonry, was not destined to be the home of the Mother Lodge of this Grand Jurisdiction. That distinction and honour was to go to Tallahassee, the home of Jackson Lodge, No. 1, which was Chartered by the Grand Lodge of Alabama in 1825."

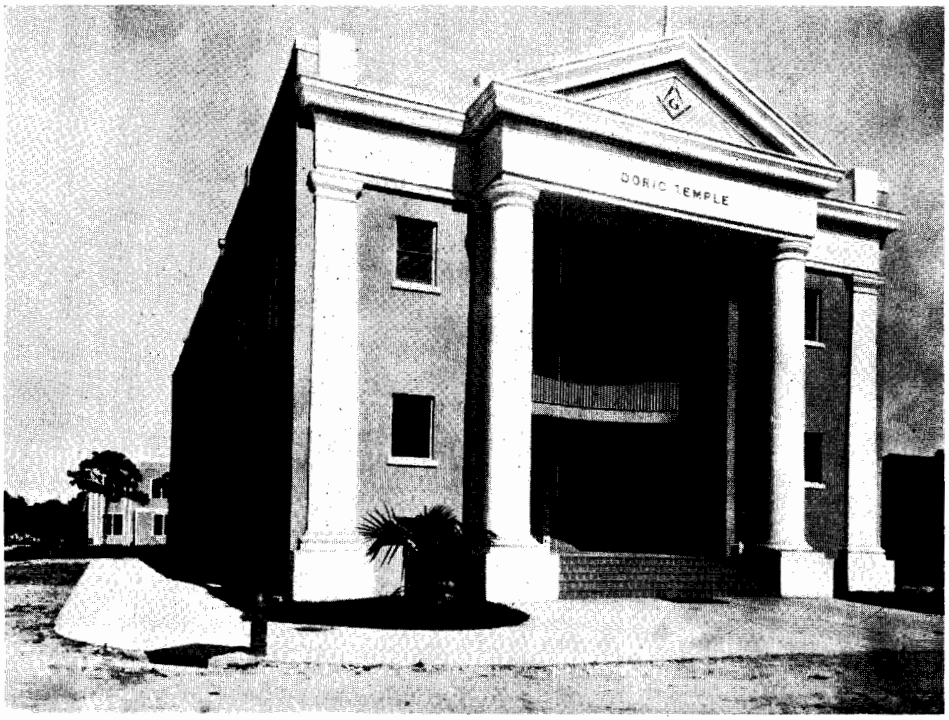
The varied history of St. Augustine's Lodges and their resolute perseverance against recurring vicissitudes is of compelling interest. Their record may be without a parallel in the annals of the Masonic Institution. The first Lodge in St. Augustine was Chartered in 1768. The last Lodge, that is, the present Lodge, was Chartered in 1888. In the interim the town witnessed one Provincial Grand Lodge, and it saw twelve Particular Lodges come and go. Not one of them was able to withstand the process of change incident to the fortunes of war and of nations, or the legacy wrought by those mutations, until Ashlar Lodge, No. 98, came into being. It was Chartered by the Grand Lodge of Florida on January 18, 1888, and is now one of the ranking Lodges of this Grand Jurisdiction.

Such, in brief, is the chronicle of early Masonry in Florida. It was intermittent and unenduring, but in time it was to sweep aside every barrier and take its proper place in the scheme of social and moral uplift in a growing nation. And now we make our bow to the three Mother Lodges of this Grand Jurisdiction. They are Jackson Lodge, No. 1, originally Lodge No. 23, Chartered by the Grand Lodge of Alabama; Washington Lodge, No. 2, originally Lodge No. 1, and Harmony Lodge, No. 3, originally Lodge No. 2. The last two were Chartered by the Grand Lodge of Georgia.

A list of Officers and original Petitioners for Washington Lodge and Harmony Lodge, U. D., are not available. The Grand Secretary of Georgia says that those documents cannot now be found. The Minutes of the Grand Lodge of Georgia do record, however, that those Lodges were duly Chartered by the Grand Lodge of Georgia. The first was Chartered as Washington Lodge, No. 1, at Quincy, Florida, on December 2, 1828; the second, as Harmony Lodge, No. 2, of Jackson County, Florida, on December 8, 1829. Of Jackson Lodge, however, there is a complete record of the original Petition for a U. D. Lodge at Tallahassee, as well as a record of its being Chartered by the Grand Lodge of Alabama on December 19, 1825. These records were attested by R.∴W.∴



A Masonic Diploma in French Found in Pensacola, Florida.



From a photograph by Underwood and Underwood.

Masonic Temple, Fort Lauderdale, Florida.

George A. Beauchamp, Grand Secretary of the Grand Lodge of Alabama, under date of October 26, 1931.

The original petitioners for a U. D. Lodge at Tallahassee were Robert Butler, Robert W. Williams, Isham Green Searcy, Ede Van Evvier, E. R. Downing, R. D. Jourolmon, David Thomas, William P. Duval, and B. D. Wright. The first three of those mentioned were named in the Dispensation as Worshipful Master, Senior Warden, and Junior Warden, respectively.

Jackson Lodge, U. D., was organised on June 3, 1825. It was Chartered on December 19, 1825, as Jackson Lodge, No. 23. When constituted, the following persons were installed as its first Officers: Robert Butler, Worshipful Master; Robert W. Williams, Senior Warden; Isham Green Searcy, Junior Warden; Romeo Lewis, Secretary; Samuel R. Overton, Treasurer; David Thomas, Senior Deacon; Robert D. Jourolmon, Junior Deacon; Edward Vanevour, Tyler. This Lodge, with Washington Lodge and Harmony Lodge, still carries on in unbroken continuity. The three formed the nucleus around which the splendid Masonic system in this State was erected. As measured by to-day's standard, their membership was small, but what they lacked in numbers they more than made up in courage, determination, and resourcefulness.

The movement to form an independent Grand Lodge in the Territory of Florida originated with Jackson Lodge, then Lodge No. 23. At the regular Communication of May 1830, Jackson Lodge passed a resolution inviting Washington Lodge and Harmony Lodge to appoint Delegates from each to meet with Delegates from Jackson Lodge on the first Monday of the following July for the purpose of forming a Grand Lodge. Accordingly, the Delegates of those three Lodges met in the Hall of Jackson Lodge, on July 5, 1830, and proceeded to the business for which they were called. Altogether the Delegates numbered twenty-seven. The following nineteen came from Jackson Lodge: Isham Green Searcy, David M. Sheffield, John Laudaman, William P. Duval, Robert Butler, Richard K. Call, Romeo Lewis, Lewis Willis, Thomas Monroe, John P. Duval, Robert W. Williams, Justinian F. Davis, James Hughes, James Bryan, Jr., Burr H. Duval, Thomas Brown, James G. Ringgold, William G. Burgess, and Richard C. Allen. The five Delegates from Washington Lodge were Henry Gee, Francis A. Cash, John Lines, James A. Dunlap, and Isaac Nathans. The three Delegates from Harmony Lodge were James W. Exum, William J. Watson, and Jacob Robinson. " The oldest Past Master present, John P. Duval, was elected to the Chair, and Thomas Monroe was appointed Secretary of the convention."

After calling the Roll the Convention proceeded to the business in hand with the decorum and punctiliotechnique peculiar to that day. Not a jot of precedent or " Ancient Landmarks " was overlooked or transcended by those pioneer Brethren.

Resolved. (First), That it is expedient for the convenience, interest, and prosperity of the Craft in the Territory of Florida, that a Grand Lodge be constituted. (Second), That three regularly warranted Lodges of Ancient York

Masons are fully represented in this Convention, and, according to precedent and authority, they have a right to establish a Grand Lodge for the Territory of Florida. (Third), That a committee be appointed to draft a form of Constitution for the Grand Lodge of Florida and suitable by-laws and rules for the government of the same.

The Constitutional Committee was composed of Bro. Robinson, Bro. Searcy, Bro. Gee, Bro. Brown, Bro. Exum, Bro. Watson, Bro. Nathans, Bro. Lines, Bro. Butler, Bro. Call, and Bro. Duval, President of the Convention. The Convention then adjourned. It was to meet from time to time and day to day, until the Constitutional Committee should report. That occurred on Friday, July 9, 1830. With a few amendments, the report was adopted, and Bro. Brown, Bro. Searcy, and Bro. Dunlap were appointed to have the report, as amended, enrolled, certified, and signed by the Chairman.

Pursuant to adjournment, the Convention met on the following day and proceeded to the election of Grand Officers. The Grand Officers so elected and appointed were " installed according to ancient usage," and having completed its labours the Convention stood adjourned *sine die*. The Grand Lodge was then opened in ample form and on motion of Bro. Thomas Brown the rules and by-laws of the Grand Lodge of Alabama were adopted, " so far as they are applicable to the proceedings of this Grand Lodge." Bro. Cash, Bro. Searcy, Bro. Dunlap, Bro. Call, Bro. Butler, and Bro. Duval were appointed a Committee to prepare rules and a code of by-laws for the government of the Grand Lodge. Their action was to be reported to the next Annual Grand Communication. Warrants were ordered to be issued to the " subordinate " Lodges represented and to be numbered as follows: Jackson Lodge, No. 1; Washington Lodge, No. 2, and Harmony Lodge, No. 3. Those Lodges were directed to surrender their old Warrants to the Grand Secretary so that he might return them to the Grand Lodges from which they had been obtained. The Grand Secretary was directed to procure a Grand Lodge seal having " suitable devices," and to " draw on the Grand Treasurer for the amount of same." " The Grand Lodge was then closed in ample form, to meet again on the second Monday after the Annual Session of the Legislative Council of the Territory of Florida, as provided by the Constitution of the Grand Lodge." Thus was the Grand Lodge of Free and Accepted Masons of the Territory of Florida, afterwards the State of Florida, started upon its way. It was a bulwark of strength for good, and a potential addition to the social and moral fabric of an advancing civilisation. Except for a few Indian trading-posts, the interior of Florida was at that time an unreclaimed wilderness, inhabited by savages and runaway slaves. The fringe of settlements along its northern border comprised the southern outposts of advancing American civilisation. Into this environment came the Grand Lodge of Florida, an outgrowth of Jackson Lodge, Washington Lodge, and Harmony Lodge, and of the towns where they were located. Imbued with energy and vitality, this Grand Lodge entered upon its beneficent career.

The beginning of the Florida Grand Lodge was humble and its numbers were few. There were only three Composite Lodges having a total membership of 76. Now after over a hundred years of unbroken activity and service it enters upon its second century with an enrollment of 251 Lodges and a total membership of over 31,000. The Annual Grand Communication for 1930 was held in Tallahassee, by special action of the 1929 Grand Lodge. The chief object was to celebrate in a fitting manner the one hundredth anniversary of the Grand Lodge.

The unveiling exercises were participated in by the mayor of the city of Tallahassee, by the president of Stetson University at DeLand, and by the governor of the State together with many of his cabinet. Justices of the Supreme Court and Delegations from the Grand Lodge of Georgia, the Grand Lodge of Alabama, and the Grand Lodge of Louisiana also attended.

Appropriate historical tablets were erected in honour of the occasion as a memorial to deceased Past Grand Masters. Tablets contained the names of the first Grand Lodge Officers, Representatives of first Grand Communication from Jackson Lodge, No. 23, Washington Lodge, No. 1, Harmony Lodge, No. 2, and the names of present Grand Lodge Officers. On another tablet were the names of deceased Grand Masters.

The Grand Lodge met in the Hall of Jackson Lodge, No. 1, at Tallahassee, from 1830 to 1869, inclusive. Then it removed to Jacksonville and met in the Hall of the local Jacksonville Lodges until that was destroyed by fire in 1891. This left the Grand Lodge as well as the local Bodies without a home, but fortunately, during the preceding year, the Grand Lodge had authorised the purchase of a lot and the erection of a four-story Masonic Temple at Forsyth and Bridge Streets, in Jacksonville. This was to be used by both the Grand and local Masonic Bodies. The Temple was completed in 1892. The Grand Lodge held its first Annual Grand Communication in the Temple from January 17 to 19, 1893. In this structure the Grand Lodge and the local Bodies remained until January, 1909. Then they all removed to the present Grand Lodge Temple at Main and Monroe Streets. The sixth and seventh floors of this seven-story structure are used exclusively for Masonic purposes and are very well adapted to the purpose.

Until 1912 there was in Florida no organised system of administering Masonic relief. Each Lodge administered its own relief from its treasury. If that was inadequate, it called for help from other Lodges. At the Annual Grand Communication of 1912 a resolution was passed which forbade among the Lodges any solicitation for assistance, and which provided for a *per capita* tax of twenty-five cents upon each dues-paying member, the money thus raised to be administered by a Grand Lodge Relief Committee. This Committee still functions. From year to year it is provided with a supplementary appropriation.

In 1892 the Grand Lodge inaugurated a movement to provide a permanent home for indigent Masons, their widows, and their orphans. This was realised in 1918 by the purchase of suitable grounds and building at St. Petersburg. The

establishment opened for guests the following year, and has been in continuous operation since that time. It is financed by a special *per capita* assessment against the membership of the Grand Jurisdiction. There are at present in the Home more than 130 children and adults. All are splendidly cared for, all seem contented and happy. The children are given a high-school education in the schools of St. Petersburg, and vocational training at the Home.

In connection with their work for the Masonic Home and other outstanding Grand Lodge activities, it is fitting to dwell briefly on the services of our two oldest and greatly beloved Past Grand Masters, M.∴W.∴Marcus Endel, Grand Master in 1893, and M.∴W.∴Elmer E. Haskell, Grand Master in 1907 and 1908. M.∴W.∴Bro. Endel enjoys the rare distinction of having attended fifty-five consecutive Annual Grand Communications of the Grand Lodge of Florida. In all that time he has ranked high in the Grand Lodge's Councils. He has served on the Masonic Home Board of Trustees since its creation in 1903. He has served on the Grand Lodge Committee on Work since it was created in 1879. Under his tutelage Florida's present system of Esoteric Work has grown up. We believe no similar Work is superior to this and that it has few equals. M.∴W.∴Bro. Haskell has seen nearly fifty years of service in the Grand Lodge. Always he has been at the forefront of every constructive movement. For many years he has been Chairman of the Board of Trustees of the Temple. For many years he was President of the Masonic Home Board of Trustees, and until 1929, when he had to resign because of ill health. Both Bro. Endel and Bro. Haskell are known, loved, and revered by the entire Craft of this Grand Jurisdiction.

Among the organisers of the Grand Lodge of Florida were persons of first rank in the political organisation and development of Florida Territory and the State of Florida. The Floridas were ceded to the United States by Spain on January 22, 1819, but the exchange of flags did not take place until 1821, at Pensacola on July 17, and at St. Augustine on July 10. General Andrew Jackson, Past Grand Master of Tennessee, who was later elected to honorary membership in the Grand Lodge of Florida, was the first and only provisional governor of the region. He resigned when the civil government was established by an Act of Congress on March 30, 1822. The two Floridas were united by that law.

William P. Duval (1784–1854), who was then United States judge for East Florida, was appointed as first civil governor by President Monroe. He served four terms, from 1822 to 1834. Bro. Duval, brother of our first Grand Master, was a Charter member of Jackson Lodge, No. 23, and one of the Petitioners for Jackson Lodge, U. D. As a Representative of Jackson Lodge, No. 23, he was also one of the Delegates to the Convention that formed the Grand Lodge of Florida. The Indian situation was troublesome and threatening when Bro. Duval assumed his duties as governor. All over the Territory the Indians were restless, surly, and bitterly resentful of the constant encroachment on their wild domain and the announced purpose of the whites to segregate them beyond the Mississippi River. Nevertheless, by means of tact, fairness, and square dealing with the wild men of the forest, Bro. Duval succeeded in maintaining friendship

between them and the settlers. Not once during Bro. Duval's administration of twelve years was there a serious outbreak. Sadly enough, however, his regime was followed by years of bloody war.

Richard Keith Call (1791–1862), Grand Master in 1850, was the third civil governor of the Territory of Florida. He served two terms, from 1836 to 1839 and from 1841 to 1844. Bro. Call succeeded to the governorship at a troubled time. Since Indian outbreaks overshadowed all else, most of his first term was spent in military campaigns against the redskins. He was strongly attached to the Union, as his many letters show, " but when Florida seceded he bowed his head and went with his State." As a Representative of Jackson Lodge, No. 23, he was a Delegate to the Convention that formed the Grand Lodge of Florida.

Thomas Brown (1785–1867), Grand Master in 1849, was the second governor of the State after Florida was admitted to the Union in 1845. He served one term as governor, from 1849 to 1853. Bro. Brown was " widely known for the charity and hospitality he exercised, "and his administration has been called an " era of good feeling." He represented Jackson Lodge, No. 23, as a Delegate to the Convention that formed the Grand Lodge of Florida.

Robert Butler (1786–1860), Grand Master in 1832, was Worshipful Master of Jackson Lodge, U. D., and the first Worshipful Master of Jackson Lodge of Florida. In political life he was for a time Adjutant General of the Southern Division of the United States Army, and surveyor-general in charge of the land survey of the Territory of Florida. " Bro. Butler, while not first Grand Master, might justly be considered the founder of the Grand Lodge of Florida." Bro. Butler's grandson, R.∴W.∴W. E. Lewis, has been a lifelong member of Bro. Butler's old Lodge, Jackson Lodge, No. 1. He is a Past Master of that Lodge, and for many years he has been R.∴W.∴District Deputy Grand Master of his Masonic District. Like his illustrious grandfather, he is loved and revered by all who know him.

Samuel Pasco (1834–1917), Grand Master from 1870 till 1872, was twice United States senator from Florida, from 1887 till 1899. He was president of the State Constitutional Convention of 1885 that drafted the Constitution under which Florida functions to-day. When he retired from the Senate, President McKinley appointed him counsel for the Isthmian Canal Commission. The opinions which he rendered in that capacity have been recognised and cited from then till now as being sound judicial utterances. Bro. Pasco's son and namesake, M.∴W.∴Samuel Pasco, of Pensacola, in 1931 was Grand Master in this Jurisdiction, a worthy son of an illustrious sire.

Albert W. Gilchrist (1858–1926), Grand Master in 1912 and 1913, was noted for his benevolence and charity. He was the prime mover in establishing a Masonic Home in this State. He headed the list of voluntary contributors with a donation of a thousand dollars, and gave much of his time and money toward instituting this philanthropic venture. At his death in 1926 he bequeathed to the Masonic Home almost his entire estate, appraised at that time as being worth considerably more than $100,000. He was an outstanding po-

litical figure in this State. He served four terms in the Legislature, was speaker of the House in 1905, and governor of the State from 1909 to 1913.

Dr. John Gorrie (1803–1855), whose statue in the Hall of Fame at Washington, District of Columbia, is one of Florida's contributions, was a Charter member of Franklin Lodge, No. 6, at Apalachicola. He wrote the Minutes of that Lodge as Secretary pro tempore. He was Treasurer of the Lodge during the first two years after it was organised on December 5, 1835. This old Minutes Book is now one of the prized possessions of the Florida Lodge, which received it as a gift from Apalachicola Lodge, No. 76. The neatness and diction of the old Minutes in the handwriting of Dr. Gorrie reflect the culture of the man. He was a practising physician, a contributor to medical journals, and the inventor of artificial cooling out of which have grown the ice-making and cooling systems that mean so much to the world to-day.

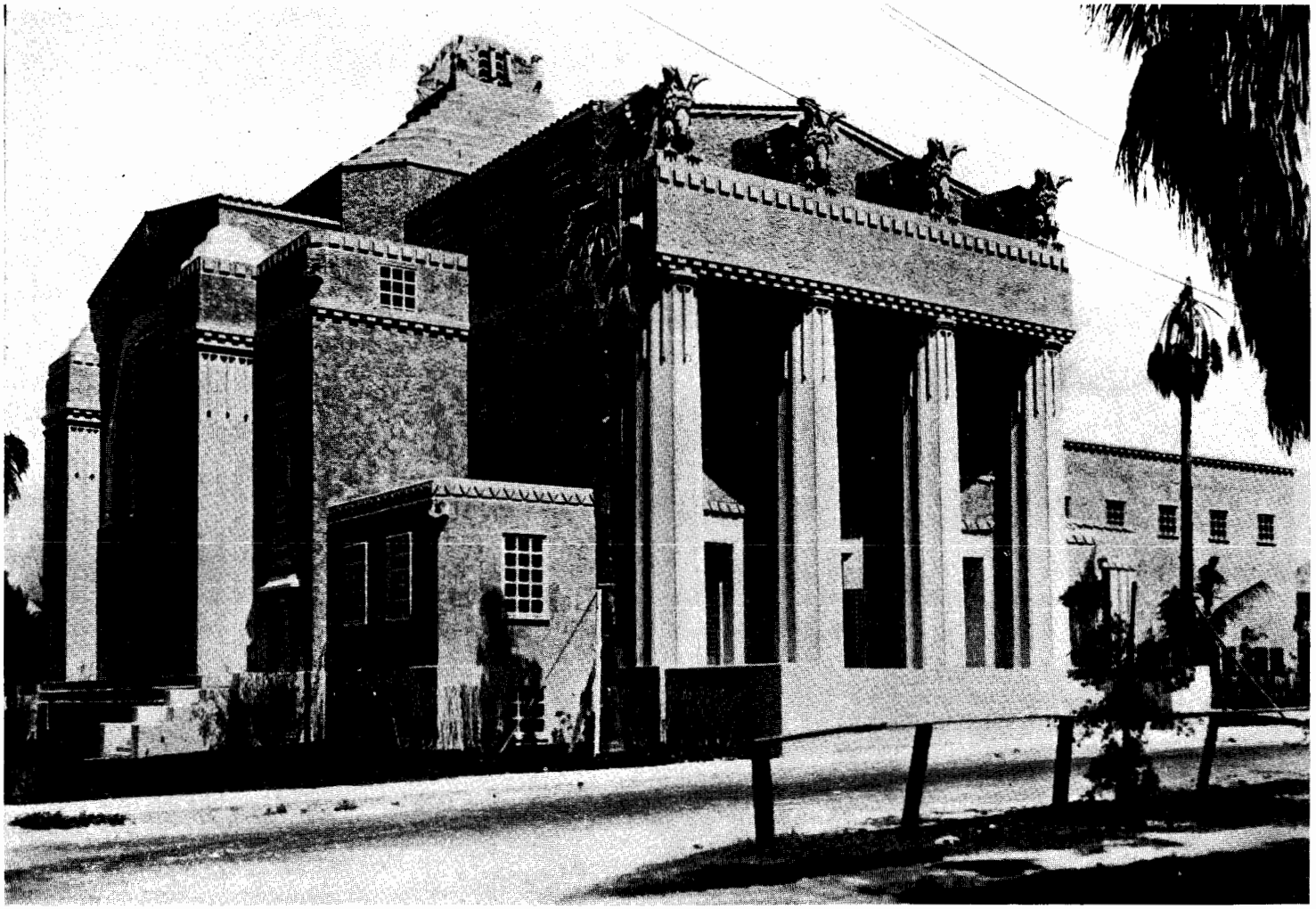
John P. Duval (1790–1855), first Grand Master of Florida, left a rich legacy to immortalise his name. He headed an altruistic institution of boundless possibilities and started it on its way down the centuries.

Stafford Caldwell, sixty-first Grand Master of Florida, left an equally rich legacy. He stabilised the business administration of the Grand Lodge and by means of his constructive financial policies he rounded out that Institution's first century of life. It would not be fair to the Masonry of this Grand Jurisdiction were not mention made here of the long, continuous, and efficient service rendered to the Craft by Wilber P. Webster. In 1890 he was made a Mason in Duval Lodge, No. 18, which no longer exists. He was a Charter member and first Worshipful Master of Temple Lodge, No. 23. At the Annual Grand Communication of 1896 he was elected Grand Secretary and served as such continuously up to 1934.

In 1926 after the destructive hurricane which devastated a portion of the East Coast and Lake Okeechobee region Cary B. Fish, who was Grand Master, took personal charge of distributing Masonic funds for immediate relief and rehabilitation and received and disbursed $114,236.97 at a cost of less than one per cent. In 1928 Leroy Brandon was Grand Master at the time of the hurricane on the East coast and in another part of the Okeechobee Lake region, and he delegated Past Grand Master Cary B. Fish to proceed to the stricken districts and take charge of the relief work. This time, Bro. Fish disbursed $107,622.14 at a cost of less than one-half of one per cent.

List of Grand Masters from 1905 to date:

1905 and 1906.	Charles W. Johnson, Jacksonville
1907 and 1908.	Elmer E. Haskell, Palatka
1909 and 1910.	Louis C. Massey, Orlando
1911 and 1912.	Albert W. Gilchrist, Punta Gorda
1913.	George B. Glover, Monticello
1914 and 1915.	Cephus L. Wilson, Mariana
1916.	James E. Crane, Tampa
1917.	A. S. York, Live Oak



From a photograph by Underwood and Underwood.

The Scottish Rite Temple, Miami, Florida.

1918 and 1919.	T. Picton Warlow, Orlando
1920.	Reginald H. Cooper, Palatka
1921 and 1922.	Charles H. Ketchum, Key West
1923.	John L. Hall, Jacksonville
1924.	T. T. Todd, Pensacola
1925.	Lamar G. Carter, Gainesville
1926.	Cary B. Fish, Sarasota
1927.	Benjamin E. Dyson, St. Augustine
1928.	Leroy Brandon, Clearwater
1929.	Stafford Caldwell, Jacksonville
1930.	Wallace R. Cheves, Newberry
1931.	Samuel Pasco, Pensacola
1932.	J. S. B. Moyer, Jacksonville
1933.	B. W. Helvenston, Live Oak
1934.	Fred W. DeLaney, Miami
1935.	Harry G. Taylor, Miami

To make special mention of all members of the Craft who have distinguished themselves in business, and in professional, political, fraternal, and religious life would in itself require a volume. Limited space precludes a more extended account of these interesting details.

ROYAL ARCH MASONRY

The Grand Chapter of Royal Arch Masons of the State of Florida was formed at Tallahassee on January 11, A.D. 1847 (A. L. 2377), by Florida Royal Arch Chapter, No. 4; Magnolia Royal Arch Chapter, No. 16, and Florida Royal Arch Chapter, No. 32, when Companion Thomas Douglass was installed as Grand High Priest by Companion John P. Duval, Past High Priest. The following elective and appointive Officers were also installed on that occasion: Companion John P. Duval, Deputy Grand High Priest; Companion Harry R. Taylor, Grand King; Companion George W. Macrae, Grand Scribe; Companion John B. Taylor, Grand Secretary; Companion Edwin D. Nash, Grand Treasurer; Companion the Rev. Edwin T. L. Blake, Grand Chaplain. The Order of Priesthood was conferred upon Companion Thomas Douglass, Most Excellent Grand High Priest, and the Grand Secretary was directed to communicate with the General Grand Chapter of the United States and to seek membership. The Grand Chapter is now composed of 51 Subordinate Chapters having a total membership of nearly 7000.

ROYAL AND SELECT MASTERS

The Grand Council of Royal and Select Masters of Florida was formed at Tallahassee on January 12, 1858, by Mackey Council, No. 1; Columbia Council, No. 2, and Douglass Council, No. 3, all of which had been previously Working under authority from Charleston. The following Officers were elected and duly installed: Thomas Hayward, Grand Puissant; E. R. Ives, Deputy

Grand Puissant; George F. Baltzell, Grand Thrice Illustrious; D. P. Holland, Grand P. C. of Work; Rev. C. E. Dyke, Grand Treasurer; J. B. Taylor, Grand Recorder; Rev. J. Penny, Grand Chaplain. There are now 21 Councils, having a total membership of about 1700.

KNIGHTS TEMPLAR

The Grand Commandery of the State of Florida was organised at Jacksonville on August 15, 1885, by Cœur de Lion Commandery, No. 1; Damascus Commandery, No. 2, and Olivet Commandery, No. 4. The election of Grand Officers resulted as follows: R.∴E.∴Sir William A. McLean, Grand Commander; V.∴E.∴Sir Charles McKenzie-Oering, Deputy Grand Commander; E.∴Sir Wilber P. Webster, Grand Generalissimo; E.∴Sir James W. Boyd, Grand Captain General; E.∴Sir Charles R. Oglesby, Grand Prelate; E.∴Sir William S. Ware, Grand Senior Warden; E.∴Sir Thomas L. Watson, Grand Junior Warden; E.∴Sir Irving E. Baird, Grand Treasurer; E.∴Sir John D. Sinclair, Grand Recorder; E.∴Sir Bingham H. Chadwick, Grand Standard Bearer; Sir James R. Keller, Grand Sword Bearer; Sir Charles A. Clark, Grand Warder; Sir Thomas B. Davis, Grand Captain of the Guards. Sir Knights W. P. Webster, Charles McKenzie-Oering, and J. W. Boyd were appointed as a Committee to frame a *Constitution* and By-Laws. Their report was unanimously adopted. There are now 36 Commanderies having a total membership of nearly 5000.

ANCIENT ACCEPTED SCOTTISH RITE

The first organised Bodies of this Rite in Florida were a Lodge of Perfection and a Council of Princes of Jerusalem, opened at Alligator, now Lake City, in April 1853, under Grand Commander John Henry Honour. In 1859 Edward Rutledge Ives, of Lake City, was crowned an active member of the Supreme Council. He organised a Lodge of Perfection, a Council of Princes of Jerusalem, and a Chapter of Rose Croix in that city. Those Bodies did not long survive, for it states in the Records of the Session held in South Carolina in 1874 that the Rite was yet to be planted in North Carolina and Florida. DeWitt C. Dawkins was crowned an active member of the Supreme Council in 1877, Judge William Allen McLean in 1895, and Dr. Olin Seamore Wright in 1917. The first permanent Lodge of Perfection was Chartered in 1892 at Ocala. Scottish Rite Degrees were first conferred in 1912, when Grand Commander James Daniel Richardson brought Workers to Jacksonville, and conferred the various Degrees from the Fourth to the Thirty-second. There is a Lodge of Perfection, a Chapter of Rose Croix, a Council of Kadosh, and a Consistory at Jacksonville, Tampa, Pensacola, Key West, Miami, and Lake Worth. In Ocala and in St. Augustine there is a Lodge of Perfection only. From a Body having only sixteen members in 1880, the Ancient Accepted Scottish Rite in Florida has come to have some 7500 members.

FREEMASONRY IN GEORGIA

WILLIAM BORDLEY CLARKE

PRIOR to the year 1924 the early record of the Craft in Georgia was practically unknown. The result of failure to establish facts concerning the beginnings of Masonry in this State was the prevalence of traditions and assumptions and assertions, confusing and disconcerting to the seeker after dependable data. Article I of the *Constitution* of the Grand Lodge of Georgia adds to this confusion because it contains conflicting statements that cannot logically be reconciled with facts. For the guidance and satisfaction of the historian, documents relating to salient points of this early history have fortunately been discovered in the archives of the Grand Lodge of Georgia and of several early Lodges. With unvarying consistency concerning fundamental data these reveal facts and establish dates heretofore wanting. The documents have remained in the hands of the original owners since they were written, but the full value of their content has until now been overlooked and never before given to historians of the Craft.

Many valuable documents were lost because of the sieges of Savannah during the War for Independence. Other causes that contributed to the loss of valuable papers were the British surrender of the city to Americans, the removal of many British sympathisers to other parts of the country, and the fire of 1792 that destroyed the greater part of the town in which Georgia Masonry had its birth and where the Grand Lodge of Georgia met for many years after its organisation. Facts contained in the few remaining documents were not published until 1924. At that time, Solomon's Lodge, No. 1, of Savannah, the first Lodge of Georgia, issued a book entitled *Early and Historic Freemasonry of Georgia*. The publication of this work gave the first opportunity to learn facts about the beginning of the Craft in this State. At the Session of the Grand Lodge in 1927, the appearance of this book was followed by the distribution of a pamphlet entitled *The Beginning of Constituted Freemasonry in Georgia*. This made public for the first time facts concerning the organisation of the Grand Lodge in this State. These publications were the first attempts of Georgians to make known important facts of Georgia's Masonic history in any proper manner.

The first attempt to give an outline of the history of the Grand Lodge of Georgia was contained in the *Ahimon Rezon*, compiled in 1857 by Committees authorised by the Grand Lodge, the Grand Chapter, and the Grand Council. In this book is a chapter entitled *Memoranda of the Early History of Freemasonry in Georgia*, written by M∴W∴William S. Rockwell, Grand Master of Georgia

at the time. Those *Memoranda*, appearing in a volume issued with the sanction of the Grand Lodge of the State, have been accepted by the Masonic world as the official point of view of that organisation. A study of the statements made by M.∴W.∴Bro. Rockwell, and a companion of those statements with recently discovered documents, would immediately convince the student, however, that the author did not know that the contents of documents in the archives of the Grand Lodge of Georgia refute many of his assumptions, statements, and conclusions. Since the recent publication of these documents, Masonic historians have utterly rejected M.∴W.∴Rockwell's statements as being unsupported by facts.

Article I of the *Constitution* of the Grand Lodge of Georgia, which not only repeats the statements of M.∴W.∴Bro. Rockwell but also omits several fundamental facts concerning the organisation of the Craft and of the Grand Lodge, has been the object of much study by Masonic historians because it states that the Grand Lodge of Georgia has existed since 1733 by virtue of a Warrant issued in 1735. Masonic historians find it impossible to reconcile these two statements. In view of this, the present writer has attempted to determine the date of adoption of this Article of the *Constitution*, and has found that the *Minutes* of the Grand Lodge do not contain any record of the adoption of the Article. It appears to have been adopted in 1857, at about the time of the publication of the *Ahimon Rezon*, and the historical record it contains appears to have been largely based upon the assumptions M.∴W.∴Bro. Rockwell sets forth in his *Memoranda*. The documents since discovered do not confirm the dates or other statements contained in the Article, and Masonic historians generally have challenged the statements contained in Article I of the *Constitution* of the Grand Lodge of Georgia upon the ground that they are largely incorrect assumptions not based upon facts or otherwise supported by evidence. Since the publication of the documentary evidence which consistently establishes the facts, steps have been taken by the Grand Lodge to reconcile the statements in Article I with the actual facts.

In this article it is not possible to state the various claims that have been made or to show the errors of them. Rather, the facts are merely presented so that they may speak for themselves. These facts alone reveal the complete story of Freemasonry in Georgia. Assumptions and unwarranted conclusions must be dismissed until such time as newly discovered evidence may furnish some grounds for considering them.

For many years it was believed that the first Lodge in Georgia had been organised in 1733. The ground for this erroneous notion was doubtless the change of calendar which occurred in 1752. Until then the year had ended on March 24, January, February, and March having been the last three months of the year. According to the old calendar, the Colony of Georgia was established with the landing of the colonists at Savannah on February 1, 1732. When the calendar was changed in 1752, February became the second month of the year instead of the eleventh month. Thus, according to the new calendar, the date

of the founding of the Colony of Georgia was reckoned as February 12, 1733. After 1752 a novel method of showing the change of calendar came into use. Any date that fell in January, February, or March of a given year that preceded the change was indicated by showing that year and its immediate successor. The date of the establishment of the Colony of Georgia, for example, was written as February 12, 1732–3. This shows that the event occurred in 1732 according to the old calendar, but in 1733 according to the new one. This change of calendar and consequent method of recording dates, which has caused much confusion in Georgia, is responsible for the belief that the Masonry of Georgia came into existence in 1733. On the contrary, however the existence of documents showing the occurrence of important events in 1733–4 furnishes ample proof that Georgia Masonry was established in 1734.

The earliest reference to Masonry in Georgia is contained in the records of the Grand Lodge of England. At its meeting held on December 13, 1733 (new style), the following resolution was adopted:

Then the Deputy Grand Master opened to the Lodge the Affairs of Planting the new Colony of Georgia in America, and having sent an Account in print of the Nature of such Plantation to all the Lodges, and informed the Grand Lodge That the Trustees had given to Nathaniel Blackerby, Esq., and to himself Commissions under their Common Seal to Collect the Charity of this Society towards enabling the Trustees to send distressed Brethren to Georgia, where they may be comfortably provided for.

Proposed, that it be strenuously recommended by the Masters & Wardens of regular Lodges to make a generous Collection amongst all their Members for that purpose. Which being seconded by Brother Rogers Holland, Esq. (one of the said Trustees), who opened the Nature of the Settlement, and by Sr. William Keith, Bart., who was many years Governour of Pensilvania, by Dr. Desagulier, Lord Southwell, Brother Blackerby, and many others, very worthy Brethren, it was recommended accordingly.

This resolution is apparently responsible for the oft-quoted statement that Masonry existed in Georgia in 1733. Nothing in the resolution, however, indicates that there was a Lodge in Georgia at the time. The first colonists had not yet arrived. The resolution is clearly the first step in a movement to send distressed Brethren at some later time, after the Colony had been established. It is a historical fact that, because of conditions in the Colony after its establishment, any Brethren who might have been sent over with the first expedition would have found themselves seriously embarrassed because of lack of support. This is clearly shown by a resolution adopted by the Grand Lodge of England on March 18, 1734 (new style), which reads as follows:

Resolved, That all the Masters of all regular Lodges who shall not bring in their contributions to charity, do at the next quarterly communication, give the reasons why their respective Lodges do not contribute to the settlement of Georgia.

This resolution makes it seem probable that no Brethren had yet been sent to Georgia by the Grand Lodge of England. It is known, of course, that there were Masons with the first expedition of colonists, but it is also known that those Brethren came from that stratum of English society which permitted them to maintain themselves in their proper estate without help from private or public sources.

It is plain that nothing in the action of the Grand Lodge of England furnishes any basis for assuming that Masonry existed in Georgia in 1733. That the first Lodge of Masons in Georgia was organised at Savannah on February 21, 1734, is fully proved by documentary evidence. The present writer has discovered that evidence and brought the facts to light.

The following resolution appears in the Minutes of a meeting of Solomon's Lodge, No. 1, of Savannah, held on December 21, 1858:

As tradition has informed us that a Masonic Lodge (now Solomon's) was first organised in this city by General Oglethorpe February 10, 1733, we do dedicate Solomon's Lodge New Hall on the 10th of February next, being the 127th anniversary of the organisation of Masonry in Georgia.

This tradition had already existed in Savannah and in Solomon's Lodge for almost a hundred years before it was written into the Minutes of Solomon's Lodge. In fact the origin of it can be traced to a time before the calendar was changed in 1752. When the New Hall was dedicated on February 10, 1859, Mrs. Perla Sheftall Solomon presented Solomon's Lodge with a gavel made from a fragment of the oak under which General James Edward Oglethorpe opened the first Masonic meeting in Georgia. That took place where the town of Sunbury, in Liberty County, later sprang up. The meeting was held while General Oglethorpe was on a scouting expedition along the banks of the Altamaha River. Some two weeks later he returned to Savannah and Solomon's Lodge was organised there at that time.

In one of her letters Mrs. Solomon states that she received the information from her uncle, Sheftall Sheftall. He had obtained it from his father, Mordecai Sheftall. The records of Solomon's Lodge show Sheftall Sheftall to have been a member. Mordecai Sheftall was a member and Past Master of Solomon's Lodge, and Senior Grand Warden of the Provincial Grand Lodge. His father, Benjamin Sheftall, was among the first colonists who came to Georgia in 1733. In 1758 Benjamin Sheftall became Master of Solomon's Lodge. Where Mordecai Sheftall obtained his information may readily be conjectured. Undoubtedly he got it from his father, who was in Georgia at the time when General Oglethorpe organised the Lodge. Further, it is known that for more than forty years Mordecai Sheftall was next-door neighbor to Moses Nunis, who received his First Degree in the Lodge within three weeks after it had been organised by General Oglethorpe. It is hardly likely that, in the course of his Lodge visits and his daily life, Past Master Mordecai Sheftall would have failed to discuss Masonic matters with his father, Past Master Benjamin Sheftall, and with his friend and fellow Lodge member, Moses Nunis. Certainly, during those forty years, Mordecai

Major General James Edward Oglethorpe.

After a miniature given to James Hobersham by General Oglethorpe.

Founder of the Colony of Georgia, 1733, and founder of Freemasonry in Georgia in 1734.

George Walton.

After the portrait in the Superior Court, Augusta.

Member of Solomon's Lodge, No. 1, of Savannah, and signer of the Declaration of Independence.

Noble Jones.

After a miniature in the possession of J. A. P. Crisfield, Esq.

The first man made a Mason in Georgia.

Sheftall must have got from them some information concerning the organisation of Solomon's Lodge and the beginnings of the Craft in Georgia.

That Moses Sheftall was convinced of the truth of the information he had received, which he in turn gave to the Lodge, is further proved by his actions during the War for Independence. He was captured by the British during the first siege of Savannah and with other Masons confined in a British prison camp near Sunbury, where General Oglethorpe held the first Masonic meeting. During Sheftall's imprisonment, the day of the annual meeting of the Union Society fell out. This was a charitable organisation which maintained Bethesda Orphanage at Savannah. This orphanage, established by Rev. George Whitefield, co-worker with John Wesley, the founder of Methodism, is still maintained by the Union Society, and is the oldest institution of its kind in America. In order to preserve the charter of the Union Society its members had to hold the annual meeting on the prescribed date. Through the mediation of Masons among the British officers, Sheftall and his fellow colonial Masons requested and obtained permission to be escorted to Sunbury on the appointed date. There they held the annual meeting of the Union Society under that same great oak tree where Georgia Masonry had its birth. All these facts are matters of Georgia history.

According to the above account, the actions of those Brethren furnish convincing proof of the truth of the tradition they gave to Solomon's Lodge that its first meeting was held by General Oglethorpe among the great trees of the primeval forest along the banks of the Altamaha River, and that Solomon's Lodge was actually organised on February 10, 1733. It must be remembered that the colonists landed at Savannah on February 1, 1732 (old style), that is, on February 12, 1733 (new style). The problem is to determine whether or not the tradition refers to dates reckoned according to the old calendar or the new.

If February 10, 1733, refers to the new calendar, one year and eleven days must be subtracted from that date in order to reconcile it with the old calendar. When this is done, the date becomes January 30, 1732, which is two days before the date when General Oglethorpe landed at Savannah with the first group of colonists. Plainly, then, the date of the tradition must have been reckoned according to the old calendar. Since this is the case, allowance must be made for the difference between the two calendars. Thus, February 21, 1734, becomes the date upon which Masonry came into existence in Georgia. The Lodge organised by General Oglethorpe at Savannah, on that date, did not take a name until 1776. In that year it became Solomon's Lodge, a name under which it still exists. It is to-day generally recognised by Masonic historians as being the oldest of the remaining original English Lodges in America, since it has never discontinued or lost its original identity. While investigating the beginnings of Masonry in Georgia, the writer discovered some of the Minutes of Solomon's Lodge in the Library of Congress. The British had removed the documents from Savannah when they occupied that town during the War for Independence. When the Americans captured Savannah, towards the close of the war, the fleeing British refugees carried the Minutes to New York. The papers were later found

in a collection of manuscripts that the United States Government purchased from Peter Force, a collector.

At a meeting of Solomon's Lodge the writer introduced a resolution identifying the Minutes as the property of Solomon's Lodge and requesting the United States Government to restore them to the rightful owner. Through efforts made by Bro. Walter F. George, United States senator from Georgia and a member of Vienna Lodge, No. 324, and by Bro. Charles G. Edwards, congressman from the First District of Georgia and a member of Landrum Lodge, No. 48, a joint resolution of Congress authorised the return of the Minutes to Solomon's Lodge. This resolution was approved by the House and Senate Committees on the Library and by the Librarian of Congress.

The documents include a Roster of members of Solomon's Lodge in 1757, the year when the Minutes were written. This bears the names of all members from 1733–4 to 1758, and gives the dates when each received his Degrees. The first initiates of the Lodge, that is, the first men to be made Masons in Georgia, are shown to have received the Entered Apprentice Degree in 1733–4. The way in which the dates are written proves conclusively that the Degrees were received during the months of January, February, or March 1733 (old style), 1734 (new style). This, then, is documentary proof that the traditional date of organisation—February 10, 1733—recorded on the Minutes of Solomon's Lodge, refers to the old calendar. According to the calendar now in use, the actual date of organisation was February 21, 1734.

The first name on the Roster is that of Noble Jones, a man of unusual ability, many of whose descendants still live in Savannah. One of the original colonists of Georgia, distinguished alike as the first doctor of medicine and the first man to be made a Mason in the Colony, a devoted patriot, and a prominent figure in early Georgia history, it is fitting that some outstanding facts about him should be set forth here.

An intimate friend of General Oglethorpe, Bro. Jones was naturally active in the military affairs of those days. In 1757 the General made him colonel of the first Georgia militia regiment to be organised, a command that still exists as the Georgia Hussars of Savannah. Nor was military leadership the only position of consequence to which Bro. Jones was appointed. Shortly after the colonists landed, General Oglethorpe commissioned him to oversee the construction of the settlement's first lighthouse, located on Tybee Island, at the mouth of the Savannah River. Bro. Jones further showed his interest in the Colony's welfare by tactfully negotiating with the Indians, in those dark days a constant menace to the colonists, and by building a fort as a protection against invading Spaniards coming from the south. Ruins of that ancient edifice still stand in Wormsloe Plantation, on the Isle of Hope, near Savannah, a tract originally granted to Noble Jones by the King of England and to-day the property of his descendants. As a colonial leader, Bro. Jones was a member of the King's Council during the governorship of Reynolds, of Ellis, and of Wright, and once he was the Council's president. When the original Colony was erected into a

Province, he became judge of the first General Court and the first chief justice.

Sometime during the first three months of 1734, when General Oglethorpe was organising Solomon's Lodge, No. 1, of Savannah, Noble Jones was initiated into the Craft. Upon the General's departure from the Colony at the time of his final return to England, Bro. Jones succeeded him as Master of the Lodge, then the only one in Georgia. This position he held in 1756, as fragmentary records of the Lodge show. Since he was succeeded by Bro. Benjamin Sheftall in 1758, it seems reasonable to assume that he also continued as Master throughout 1757. In recognition of his service to the Craft, Lord Petre, Grand Master of England, appointed Bro. Jones to be Provincial Grand Master in 1774, as successor to Gray Elliot, who had left the Province to become Benjamin Franklin's associate at the Court of Saint James. No record indicates, however, that Bro. Jones ever received his Warrant. If he did so, then at least he never used it or even presented it to his Georgia Brethren at the time, for already his health was failing. He died on November 3 of the following year and his body was interred in beautiful Bonaventure Cemetery at Savannah.

Many Brethren do not understand how Lodges came into existence before the first Grand Lodge was organised. Before the days of the Grand Lodge of England the method of forming a Lodge without either Charter or Dispensation is now known as the "Old Customs." Until 1717 no Grand Lodge was in existence to grant Charters. Lodges then existing were (1) remnants of earlier operative guilds of Craftsmen; (2) voluntarily organised groups in military commands; or (3) a group organised wherever a minimum of seven Masons desired to form a Lodge. Any man regarded by the members of such a Lodge as being worthy to receive the Degrees was granted them without undue formality. No such thing as a demit existed. Lack of acquaintance with these facts has long confused many Brethren in Georgia.

When General Oglethorpe and a few of his officers were stationed along the banks of the Altamaha River, some of them desired to form a Lodge. They then did so without further ceremony. Upon their return to Savannah they definitely organised the Lodge, on February 21, 1734, and began conferring Degrees. Since at this time the Grand Lodge of England had already been organised, it was against the laws of that Body to organise a Lodge in such fashion. Nevertheless, the Grand Lodge of England invariably granted a Charter to a Lodge organised under such circumstances. Thus it was that the first Lodge in Georgia was organised according to the Old Customs.

General Oglethorpe himself seems to have been made a Mason in one of the Military Lodges of the British Army before the Grand Lodge of England came into being. He probably received his Degrees while an officer in the army of Prince Eugene, because in those days many British officers came from aristocratic families and were made Masons in the old guilds.

In the early days of the Grand Lodge of England engraved lists giving the name and location of the Lodges constituted under its authority were issued annually. The list for the year 1736 was the first to mention the Lodge at

Savannah. Called the Lodge at "Savannah in the Province of Georgia," it is listed as No. 139. This Lodge, later known on the Roll of the Grand Lodge of Georgia as Solomon's Lodge, No. 1, was the second Lodge in America to appear upon such a list. On the list for the year 1737 the Lodge at Savannah continues as No. 139, though the date on which it was constituted is not mentioned. And on the list for 1737, Lodge No. 138 is mentioned as having been constituted on October 30, 1735, Lodge No. 140 as having been constituted on March 1, 1736. The date that appears on the list is March 1, 1735, but since this is according to the old calendar, the date really signifies one year later. Since the date of the founding of the Lodge at Savannah appears on the list between the two dates mentioned above, this indicates that it was constituted between October 30, 1735, and March 1, 1736. Here we have interesting proof of the truth of an old tradition concerning Solomon's Lodge. From the earliest days of Solomon's Lodge there has been a persistent tradition that General Oglethorpe obtained the Lodge's Charter from Viscount Weymouth in 1735, and brought it back to Savannah with him upon returning from his first visit to England after the establishment of the Colony. General Oglethorpe left Savannah on a visit to England on March 23, 1734. He sailed from Charleston, South Carolina, on April 7, 1734. Thus it is clear that he left Savannah somewhat more than a month after organising the Lodge which later became Solomon's Lodge. The records of the Grand Lodge of England do show that the Charter of the Lodge was granted in 1735 by Viscount Weymouth, Grand Master of England. Nearly two years elapsed between the organisation of the Lodge and the date when its Charter was granted. The laws of the Grand Lodge of England required the presence of the Master of the Lodge at the time it was constituted. It would seem that the delay of the Lodge in waiting for the return of General Oglethorpe must have been due to the fact that, being Master of the Lodge, it was necessary for him to be present when the Lodge was constituted. Here, then, is evidence that seems to corroborate another of the Lodge's traditions, namely, that General Oglethorpe was its first Master. On February 5, 1736, General Oglethorpe returned to Savannah. This date coincides with that shown on the 1737 list of the Grand Lodge of England as the date of constituting Solomon's Lodge. It also proves that the Lodge did receive its Charter upon the return of General Oglethorpe, and that it was duly constituted sometime between February 5 and March 1, 1736.

The action of the Lodge in applying to the Grand Master of England for a Charter seems to be conclusive proof that there was no Provincial Grand Master in Georgia from whom a Charter could be obtained. Thus, the action of the Lodge itself clearly refutes the statement in Article I of the *Constitution* of the Grand Lodge of Georgia that it has "existed since 1733." Had a Provincial Grand Lodge existed in Georgia before Solomon's Lodge applied for its Charter in 1735, the Provincial Grand Master would have granted a Charter to the Lodge. For the existence of a Lodge in the Colony does not at all prove that a Provincial Grand Master was also there. The present writer is convinced that

the Grand Lodge of Georgia believed it necessary for a Provincial Grand Master to organise the first Lodge, and on that account states in Article I of its *Constitution* that the Grand Lodge has " existed since 1733 by virtue of a Warrant issued in 1735." This seems to be a reasonable explanation to account for the statement made in Article I, for it has been shown that the Lodge was organised according to the Old Customs and without semblance of " due constitution."

It will later be proved by documentary evidence that the first Provincial Grand Master of Georgia, Roger High Lacey, was granted his Warrant by Viscount Weymouth on December 2, 1735. This was eight days before General Oglethorpe left England with the Charter for Solomon's Lodge at Savannah. This seems to indicate that General Oglethorpe went to the Grand Master of England and asked that a Provincial Grand Master be appointed in Georgia in order that that Officer might constitute Solomon's Lodge under its Charter, which had been issued a short time before. The correct conclusion seems to be that the Charter and the Warrant of the first Provincial Grand Master of Georgia were issued at the same time by the Grand Master of England.

It is often said that the first Lodge in Georgia was Savannah Lodge. The name " Savannah Lodge " must have originated from designating the first Lodge on the English lists as " the Lodge at Savannah in the Province of Georgia." No record shows that a " Savannah Lodge " existed anywhere in Georgia.

The Lodge at Savannah did not take a name until 1776. Until 1774 it was the Lodge in Georgia, and consequently needed no name to distinguish it. In 1774 Unity Lodge was organised in Savannah, and thus the first Lodge was no longer " the Lodge at Savannah in the Province of Georgia." There were then two Lodges at Savannah, so the first Lodge took the name " Solomon's Lodge " in 1776, and has continued under that name until now.

Solomon's Lodge owns an interesting relic of the days of its organisation. This is a Bible presented to it by General James Edward Oglethorpe, the man who founded the Colony and organised the Lodge. The donor himself wrote on the flyleaf, " Presented by General Oglethorpe, 1733." Oglethorpe left Savannah for England on March 23, 1734 (new style), which was March 12, 1733 (old style). The fact that he wrote " 1733 " is evidence that the Bible was presented at the time the Lodge was organized and shortly before he left for England, since at that time the old year ended on March 25.

Although the autographed flyleaf of the Bible is missing, the Lodge has affidavits that it was stolen while the book was on exhibition at the Atlanta Exposition in 1881. That the Bible is a historical relic is attested by Robert Wright's *Memoir of General James Oglethorpe*, published in London in 1867, fourteen years before the autograph was stolen. Wright says that General Oglethorpe gave the book to the Lodge and that it is one of three existing relics of the General, all others having been lost when his English home, Cranham Hall, was destroyed by fire.

Solomon's Lodge owns a fine oil portrait of General Oglethorpe executed by Bro. Richard West Habersham from a miniature given by the General to his friend, James Habersham, a member of the Lodge and the painter's great-grandfather. The portrait has been reproduced to accompany this article.

Now that the circumstances surrounding the organisation of the first Lodge in Georgia have been reviewed, facts concerning the organisation of the Grand Lodge of Georgia, previously unknown, can now be brought to light to reveal a clear record for the first time.

All evidence that has been presented proves that Roger Hugh Lacey, the first Provincial Grand Master of Georgia, was not appointed for the purpose of organising or granting a Charter to the first Lodge in Georgia. The organisation of the first Lodge on February 21, 1734, does not indicate that Lacey was given a verbal Warrant prior to 1734, or that the Warrant was later confirmed by writing in 1735. This assumption was made by M.∴W.∴Bro. Rockwell in *Memoranda*, and is also implied in Article I of the *Constitution* of the Grand Lodge of Georgia, which says that the Grand Lodge of Georgia has existed " since 1733 by virtue of, and in pursuance of, the Warrant granted in 1735."

This assumption appears to be based not only upon the conclusion that Bro. Lacey organised the first Lodge in 1733 (old style) but also upon an error that appeared in the third edition (1805) of Thomas Smith Webb's *Monitor*. This book says that Masonry in Georgia dates from 1730. M.∴W.∴Bro. Rockwell quotes this statement in his *Memoranda*. Bro. Webb corrected the next edition of his *Monitor* and gave the correct date of Bro. Lacey's Warrant as 1735. M.∴W.∴Bro. Rockwell apparently did not see the corrected edition of the *Monitor*, and consequently laboured under a wrong impression.

In the light of all the facts that have been presented, historians generally refuse to accept as correct the statement contained in the *Memoranda* of M.∴W.∴Bro. Rockwell in Article I of the *Constitution* of the Grand Lodge of Georgia. The year 1735 is accepted as the time when Bro. Lacey received his Warrant.

The *Colonial Records of Georgia* contain no reference to Roger Lacey before the year 1736. In that year he was sent to the town of Augusta, Georgia, to establish a trading-post. He held a commission as captain of the Georgia militia. His death took place on August 3, 1738, and his body was interred with full military honours at Thunderbolt, near Savannah.

The records of the Grand Lodge of England do not show the appointment of Roger Lacey as Provincial Grand Master of Georgia. Since the appointment of a Provincial Grand Master was a prerogative of the Grand Master of England, which did not require the sanction of the Grand Lodge, the Grand Master of England often failed to report his appointments to the Grand Lodge.

What powers were granted to Bro. Lacey by his Warrant is not known. Apparently he had authority to name the Officers of his Provincial Grand Lodge, though he did not have power to name his own successor or to grant his Officers the power to name his successor. Later events clearly indicate that

Bro. Lacey's powers were limited so that the Grand Master of England alone could name a successor to him. The exact date of the Warrant issued to Roger Lacey was long unknown because the document itself was thought to have been lost. Although it has remained in obscurity for about a hundred fifty years, the document bearing the date has all that time lain in the archives of the Grand Lodge of Georgia, unknown and unidentified.

While in the Office of the Grand Secretary of the Grand Lodge of Georgia searching for a document bearing an impression of the seal of the Provincial Grand Lodge, the present writer was asked to examine the seal of another document. Knowing the names of early members of the first Lodge in Georgia, and having knowledge of facts surrounding the principal events in the early history of the Craft in this State, enabled the writer to identify the document at once, and to explain the conditions that surrounded the writing of it. The preamble of the document, an unused Charter, reads as follows:

KNOW YE that we the Honorable Sir Samuel Elbert Esquire Right Worshipful Grand Master of all Masons in the State of Georgia and of all Lodges therein of the most Ancient and Sublime Degree of Royal Scotch Masonry of the Holy Lodge of Saint Andrew, and invested with the order thereof, Past Master of Solomon's and Unity Lodges in Savannah and Member of the Assembly of High Priests of the Royal Arch Brotherhood AND Sir William Stephens Esquire Right Worshipful Deputy Grand Master of all Masons in the State and of all Lodges therein of the like most ancient and sublime degree of Royal Masonry of the Holy Lodge of Saint Andrew and invested with the order thereof, Past Master of Solomon's Lodge aforesaid, Knight of the Red Cross and member of the Assembly of High Priests of the Royal Arch Brotherhood, AND by the concurrence of the Right Worshipful Sir Mordecai Sheftall, Senior Grand Warden of the State, Past Master of Solomon's Lodge aforesaid, Member of the Assembly of High Priests of the Royal Arch Order and Knight of the Red Cross and the Right Worshipful Sir James Jackson Junior Grand Warden of the State, Past Master and Master of Solomon's Lodge, Temporary High Priest of the Assembly of High Priests of the Royal Arch order and Sublime King of the degree of the most Noble order of Knights of the Red Cross in pursuance of the right and succession legally derived from the Most Noble and Right Worshipful Sholto Charles Douglass Lord Aberdour Grand Master of Scotland for the years of our Lord one thousand seven hundred and fifty-seven and one thousand seven hundred and fifty-eight and then Grand Master of England as will appear by his warrant bearing date the tenth day of October in the year one thousand seven hundred and sixty directed to the Right Worshipful Grey Elliott Esquire and renewing the warrant of the Right Worshipful and Most Noble Thomas Thynne Lord Viscount Weymouth the Grand Master of England dated the second day of December in the year one thousand seven hundred and thirty-five directed to the Right Worshipful Hugh Lacey, . . .

This Charter was issued on July 11, 1786, by the Provincial Grand Lodge of Georgia, to George Handley, for the organisation of a Lodge in Augusta. Ex-

cept for the signature of the Grand Master, Major-General Samuel Elbert, the Charter is complete. Signatures of the other Grand Officers and the seal of the Provincial Grand Lodge are properly affixed to it. The authenticity of the signatures may be established by comparing them with signatures of the same Brethren on the Charter of Solomon's Lodge and on that of Hiram Lodge. Those Charters were granted one year later, after the Grand Lodge had cast off the Provincial *Regulations* of England and had thus become an independent Body.

The names of the Officers of the Provincial Grand Lodge of Georgia, and the Offices they held during this period, appear on the Minutes of Solomon's Lodge. They are as follows: Major General Samuel Elbert, Grand Master; William Stephens, Deputy Grand Master; Mordecai Sheftall, Senior Grand Warden; Brigadier-General James Jackson, Junior Grand Warden; James Habersham, Grand Secretary; George Handley, Grand Treasurer; Samuel Stirk and John Martin, Grand Stewards.

Minutes of Solomon's Lodge for 1785 show that George Handley, former Grand Treasurer, to whom the Charter was issued, removed to Augusta that year. He had been a member of the Lodge for several years. The Minutes also show that in 1787 he returned to Savannah and visited Solomon's Lodge, for he is designated as Master of Columbian Lodge in Augusta. Thus it appears that George Handley had written to the Provincial Grand Lodge of Georgia asking for a Charter for a new Lodge in Augusta, and that the Charter had been issued. For some reason or other, the Grand Master did not sign the Charter.

The Minutes of Solomon's Lodge for 1785 show that steps were just then being taken to have the provincial *Regulations* of the Grand Lodge of England set aside and to organise a new and independent Grand Lodge of Georgia. A reasonable explanation of Samuel Elbert's failure to sign the Charter is that he suggested to George Handley a delay in organising the new Lodge until the reconstitution of the Grand Lodge of Georgia should be completed. A Charter could then be obtained from an American Grand Lodge rather than from an English Grand Lodge. It must be remembered, however, that the War for Independence had just ended and that patriotic fervour was intense. That George Handley later obtained a Charter and organised the Lodge is proved by his appearance in Solomon's Lodge in 1787 as Master of Columbian Lodge, a new Lodge in Georgia.

This unused Charter is valuable to the Craft of Georgia since it is the only known document which says that the Warrant of Roger Lacey, first Provincial Grand Master of Georgia, was issued on December 2, 1735, by Viscount Weymouth, Grand Master of England. Also it is the only known document that gives the date of the Warrant of the second Provincial Grand Master of Georgia, Gray Elliott. That date is October 10, 1760.

This Charter is ample evidence that as late as 1786 there were documents in the archives of the Grand Lodge of Georgia which stated these important dates. The dates in the Charter differ in handwriting from the body of the document.

This would seem to indicate that James Habersham, the Grand Secretary, had to consult original documents to refresh his memory of the dates. The documents he consulted must have been the original Warrants of Roger Lacey and of Gray Elliott, or copies of those Warrants in the records of the Provincial Grand Lodge. Most of those documents seem to have been destroyed in Savannah's great fire of 1792, since only a few fragments remain.

Some have believed that there is a break in the historical record of the Grand Lodge of Georgia, due to a possible implication of the 1786 Charter of Solomon's Lodge. It might seem that the second Provincial Grand Master of Georgia, Gray Elliott, obtained his Warrant from Lord Aberdour while the latter was Grand Master of Scotland. Such an implication seems to be further strengthened by the fact that the exact date of the Warrant issued to Gray Elliott is not mentioned. The facts are established, however, by the Charter issued to George Handley, which gives the date of Gray Elliott's Warrant as October 10, 1760. Lord Aberdour was Grand Master of England at that time.

In Article I of the *Constitution* of the Grand Lodge of Georgia, the name of Major-General Samuel Elbert is omitted from the list of Provincial Grand Masters. This might seem to imply that Samuel Elbert was never legally made Provincial Grand Master of Georgia. Not one fact can be presented, however, to show that the name of Samuel Elbert should be omitted from the list of Provincial Grand Masters of Georgia.

Bearing in mind that many Provincial Grand Masters in America received Warrants containing a provision that empowered the Brethren to elect successors to Provincial Grand Masters in event of their removal from the Province or their inability to serve for some other reason, it is clear that Gray Elliott was given such a Warrant by Lord Aberdour. The Charter issued to George Handley proves this by the statement that " we, the Honorable Sir Samuel Elbert, Esquire, Right Worshipful Grand Master of all Masons in the State of Georgia and of all Lodges therein . . . in pursuance of the right and succession legally derived from the Most Noble and Right Worshipful Sholto Charles Douglass . . . Grand Master of England as will appear by his Warrant . . . directed to the Right Worshipful Gray Elliott, Esquire." This shows that Samuel Elbert was legally elected Grand Master under the authority contained in Gray Elliott's Warrant. It may readily be seen that when Gray Elliott left Georgia in 1774 to join Benjamin Franklin in representing the colonies at the Court of St. James, Bro. Elbert was elected by the Brethren as his lawful successor according to the authority contained in Bro. Elliott's Warrant, a method almost universal in America at the time.

It is true that in 1774 Lord Petre appointed Noble Jones to become Provincial Grand Master of Georgia, but the death of Bro. Jones in 1775, and his failure to use his Warrant, indicates either that he did not receive the Warrant before his death, or that illness prevented his taking the Chair. Bro. Elbert continued legally in office, while the outbreak of the War for Independence seems to have kept the Grand Master of England from making another appointment. It is

unfortunate that the omission of Bro. Elbert's name from the list of Provincial Grand Masters in Article I of the *Constitution* of the Grand Lodge of Georgia has placed a blot upon the record of one so devoted to the service of the Craft. He was an intimate friend of General Washington, and a member of Washington's little Masonic staff in whose members so much faith and trust was placed. After serving with distinction through the bloody battles of the campaigns of the South, he was with General Washington at Yorktown as Quartermaster-General of the Continental troops.

In 1786 when Bro. Elbert surrendered the permanent appointments under the Provincial *Regulations* of the Grand Lodge of England, to organise the present Grand Lodge of Georgia, the Craft gave him the Jewel of a Past Grand Master and the honoured title, " Father of Independent Masonry in Georgia." At that time the Brethren did not question the legality of Bro. Elbert's position.

All facts thus far considered deal with the history of the Provincial Grand Lodge of Georgia from 1735 to 1786. In 1774 circumstances rapidly tended to develop a situation which was to have its bearing upon the history of the Grand Lodge. The War for Independence was at hand. The records of Georgia Masonry show that at that time and during the period of the war the Brethren tended to break away from the authority of the Grand Lodge of England, just as the patriots resolved to sever relations with the mother country. The scanty Masonic records of the Revolutionary period show that no definite break took place until the close of the War of Independence. In the December 21, 1786, issue of *The Gazette of the State of Georgia*, a colonial newspaper published at Savannah, a short article says that on the preceding Saturday representatives of the Lodges in the State met the Grand Lodge at their room in the coffee house. At that meeting permanent appointments under the Provincial *Regulations* of England were voluntarily abolished, and annual elections were decided upon. Major-General Samuel Elbert resigned the Chair, and William Stephens was elected Grand Master. Other Officers elected were: Brigadier-General James Jackson, Deputy Grand Master; Sir George Houstoun, Senior Grand Warden; Thomas Elfe, Junior Grand Warden; James Habersham, Grand Treasurer; Samuel Stirk, Grand Secretary. The newspaper article, with its statement that permanent appointments under the Provincial *Regulations* of England had been abolished, is further evidence that the Brethren had elected Bro. Elbert to succeed Gray Elliott. The Provincial *Regulations* in his Warrant authorised the election of his successors until the Warrant should be revoked by the Grand Master of England.

Subsequent to the meeting of December 16, 1786, at which the present Grand Lodge of Georgia was organised, it is clear from the Charter issued to Solomon's Lodge a few days after the meeting, that no final step in the re-organisation of the Grand Lodge was taken until 1796. In that year a Petition for the incorporation of the Grand Lodge was presented to the General Assembly of Georgia. The Act incorporating the Grand Lodge of Georgia was signed by the governor on February 6, 1796. In their Petition to the General Assembly, the Officers of the Grand Lodge stated that " there have existed, and still exist, in

this State, divers Lodges or Societies of Freemasons on an ancient establishment, since the year 1735." Here, then, once more and finally, Officers of the Grand Lodge state authoritatively that no Grand Lodge or constituted Lodge of Masons had existed in Georgia before 1735. They knew that neither the first Lodge in Georgia nor the first Grand Master of Georgia had received any form of authority previous to that year. Details have been set forth in this article to show that an unbroken historical record from February 21, 1734, until the present time is based upon facts. In the past, Masonic histories have given small space to Georgia Masonry, for very little was known about it. This sketch first presents to students and historians of Masonry recently discovered facts which give Georgia a prominent place in the history of the Craft in America.

GEORGIA MASONRY IN HISTORY

Groups of Quakers, Lutherans, Puritans, Jews, Roman Catholics, and some few English high churchmen were to be found in the American Colonies during the early days. Those people had come to America to find that religious and political freedom denied them at home. In America each group largely continued the customs and living standards of the mother country. Because of religious and political differences among those groups, it was hardly to be expected that their interests could be so subordinated that the people would fuse into one body having a common interest. Nevertheless this thing was done. The story of the accomplishment is a highly interesting episode of American history. Though histories of the United States tell the story, they do not name the medium that brought about the fusion. The student of history should turn to the record of Freemasonry in America if he would find what he seeks. Freemasonry made possible the establishment of the United States as a great melting pot for the people of the world.

During the Colonial Period, Lodges were formed under the authority of the Grand Lodges of England and Scotland. Men of every faith were in them. Jews, Roman Catholics, Quakers, Anglicans, Lutherans, and Puritans were banded together. An abiding belief in a Creator was the foundation of their faith. The fact that all were bound together by a common faith, and that all had been persecuted for their belief, naturally encouraged in them a desire to practise the principles of religious tolerance. The only instrument offering them the opportunity to meet and encouraging the growth of their desires was Masonry.

Though it was not then permitted, and still is not, to argue religious questions in Masonic Lodges, nevertheless Masonry furnished the only opportunity these men had for gathering sympathetically about one Altar to express a common faith. In early taverns and about early Masonic banquet tables religious differences and religious ideals were often discussed informally. Since nearly all who met at such times had been persecuted, that made them friends and brothers in a common cause. The principles and teachings of Masonry aided and encouraged them in seeking tolerance and personal liberty. The universal desire to worship

God according to the dictates of conscience was found to be one of Masonry's foundation stones.

At a later date the English Government's unjust attitude toward the Colonies became a topic of discussion. Since, as Masons, these men met to lay aside religious differences, there slowly developed a demand for the establishment of a nation founded upon the principles of personal liberty and religious freedom which they enjoyed in Masonic Lodges. So it came about that when the War for Independence began, the leaders in that great struggle were largely Masons. Further, the great pronouncements which established the right of this people to govern itself, to have free thought and speech, and to worship God as conscience dictates were largely products of Masonic minds. Masonry was the instrument that welded apparently unrelated groups into a nation having a single purpose, namely, the establishment of a country built upon Masonic principles and Divine truth as Masonry teaches it.

Of all the American Colonies, none was more influenced by Masonry than was Georgia. The establishment of the Colony was a direct outgrowth of Masonic influence. A Mason, General James Edward Oglethorpe visualised a Colony where honest though unfortunate men might have opportunity to start life anew. Though the trustees of the enterprise laid down rules which barred Jews and Roman Catholics from the Colony, the Masonic heart of Oglethorpe persuaded him to disregard that restriction. Immediately after the establishment of the Colony those persecuted people were freely admitted. From that first group of Jews have come many prominent citizens of the State.

In any review of Georgia history it is impossible to separate the factors that influenced the growth of the State from those that directed the growth of the Craft. Men active in developing Colony and State were also guiding lights of Masonry. From the time when the first Board of trustees for governing the Colony was organised in England, that has been true until this present day. As soon as the Colony was established, two of the trustees, Bro. Holland and Bro. Blackerby, called upon the Grand Lodge of England to aid in sending worthy and distressed Brethren to the Colony. Bro. Desagulier, who contributed so much to the Ritual of the Craft, added his support to the movement. General Oglethorpe, who was responsible for the details of colonial organisation, openly gave aid and encouragement to the Craft.

Less than a year after the Colony was organised, Oglethorpe's Masonic character became evident. Through his efforts and leadership the first Lodge was organised in Georgia. To this Lodge the General gave the Great Light of Masonry. Just as the Psalms are the voice of those ancient Jews who through David thanked the Great Creator for His blessings, for releasing His people from bonds of oppression, for leading them into a new country where they might begin life anew, so, too, the Psalms reflect the condition of the first Georgia colonists. Through the efforts of James Edward Oglethorpe, the Mason, they had been released from the debtors' prisons of England and given a new chance in a new world. Thus it was that in Georgia Masonic effort laid the ground

work for an expression of Wisdom, Justice, and Toleration, words that later came to be a motto on the Great Seal of the State.

That the early Georgia Brethren were not unmindful of their obligation to the Supreme Architect is shown by their actions in public. Willie Stevens, secretary to General Oglethorpe, says in his journal that in 1736 the first Lodge held a procession on St. John's Day and publicly paraded to the church in Savannah. Some twelve Brethren, wearing Masonic regalia, were in line. Another interesting account of the first Lodge in Georgia is to be found in the diary of the great preacher, Rev. George Whitefield, co-worker with Rev. John Wesley, founder of the Methodist Episcopal Church. Whitefield says that on June 24, 1738, he was invited to preach to the Freemasons of Savannah and was cordially entertained by them. Under date of 1739, William Stevens again says in his journal that members of the Lodge in Savannah attended service at Christ Church and that they were addressed by Rev. Mr. Norris, who followed his predecessors' custom of addressing the members of the Craft once each year. From this it seems that Rev. John Wesley must have set the precedent, since he was the only predecessor of Rev. Mr. Norris. From the time of the arrival of John Wesley, Georgia's first preacher, members of the Craft in Georgia faithfully observed the customs of the Fraternity and dutifully paid public homage to God, the Supreme Architect.

Religious differences did not affect the Craft in Georgia. Among names of the first members of Solomon's Lodge appear those of Jews, Roman Catholics, Lutherans, and Episcopalians. Roman Catholics continued to become Masons until Pope Pius IX published an encyclical in 1857 which prohibited them from uniting with the Fraternity. Though few in number, Masons of colonial Georgia nevertheless laid a firm foundation upon Divine principles.

From 1740 till 1760 the Colony of Georgia passed through trying times. Historians seem to set small store by the fact that Georgia was the only buffer between the rich colonies of New England and the Spanish settlements of Florida. Prior to 1740 Spain had for some time been massing troops preparatory to making a determined attempt to destroy the settlements to the north. Fear and uncertainty beset Georgia colonists. They were fully aware that they would receive the first and strongest attack. Since at that time the colonists could obtain no labourers to work their farms, holdings were restricted to a size that a man and his family could work. Little profit could be made. Acts of the Colony's trustees in England were used by unscrupulous people for fomenting dissension. Even General Oglethorpe's character was assailed. Too, the warlike Indians were a constant menace. Merchants of South Carolina eager for the trade of Georgia colonists unjustly made false statements, and spread discord that caused the Colony's growth to suffer severely. During this period the Masonry of Georgia was also severely affected by conditions. Though fewer than ten names appear on the rolls of the Craft, the loyalty of that little group is indicated by the fact that during all those trying times they made regular reports to the Grand Lodge of England and regularly paid their dues to that Body.

The turn for the better came in 1749. During that year the Spanish menace reached a climax. In one of the bloodiest and most critical battles of early American history, a band of some 400 colonists and loyal Yamacraw Indians, under the inspired leadership and military genius of General Oglethorpe, met several thousand well-equipped Spanish troops at Bloody Marsh and annihilated them. This battle looms large in the military history of America.

As has been explained, warlike Indians were subdued by men directed by the military and diplomatic skill of Bro. Noble Jones, commander of Oglethorpe's militia. Imported slaves furnished labour for agriculture. Bro. James Habersham aided Rev. George Whitefield to build Bethesda Orphanage, now the oldest in America. Bro. Habersham also succeeded in getting the trustees of the Colony to pass laws requiring that slaves be humanely treated. When the first Provincial governor, Sir John Reynolds, arrived in 1751, he chose Bro. James Habersham, Bro. Patrick Houstoun, and Bro. Noble Jones to be members of his King's Council for the government of the Province. Bro. Henry Parker and Bro. John Graham had governed the Province prior to the arrival of Provincial Governor Reynolds. So soon as Governor Reynolds had started the machinery of Provincial government, new responsibilities fell upon members of the Craft in Georgia. Bro. Noble Jones became judge of the first General Court, as has been said. Bro. James E. Powell became judge of the first Admiralty Court; Bro. William Spencer became register of that Court; Bro. John Graham was lieutenant governor of the Province; Bro. Sir Patrick Houstoun was register of grants and receiver of quitrents; Bro. Charles Pryce was a leading lawyer; Bro. Charles Watson was a leader at the bar; Bro. John Graham, Bro. Gray Elliott, Bro. William Wright, Bro. James Edward Powell, and Bro. John Baillie were among the founders of the Presbyterian Church in Savannah. The Province became fully developed under Governor Ellis, who succeeded Governor Reynolds in 1757. Governor Ellis was received in state by members of Solomon's Lodge. They paraded to his home, where a public address was delivered. They had ships in the harbour fire a three-gun salute when they started from the Lodge Hall, another when they arrived at the governor's house, and still another when they left. Governor Ellis reported this celebration to the King of England. The Minutes of Solomon's Lodge carry a detailed record of the affair.

Sir James Wright, Past Grand Master of South Carolina, became Provincial governor in 1760. A man of exceptional ability, he furthered every opportunity for the progress of the Province. He appointed Bro. James Habersham to be president of his Council, and he made the following Masons members of it: Bro. John Graham, Bro. John Morel, Bro. James Parker, Bro. Benjamin Goldwire, Bro. Charles Watson, Bro. Gray Elliott, Bro. Sir Patrick Houstoun, Bro. Noble Jones, and Bro. James Edward Powell.

In Georgia, as in many of the other Provinces, the " Sons of Liberty " was organised at about that time. The organisation was led by Bro. Noble Wimberley Jones, Bro. Joseph Habersham, Bro. George Walton, and Bro. John

Houstoun. This group banded together to guard the best interests of the Province against the unjust laws of the mother country. Steps which they took included protests against the Stamp Act, support of the Massachusetts Colony, whose " circular " voiced the grievances of all Colonies against the acts of England, and finally agreement to forbid the importation of taxed products into the Province. This group of patriots obtained the support of the Provincial Assembly, and thus aroused Governor Wright's wrath.

According to the usual procedure, the Assembly chose a speaker in 1770. Bro. Noble Wimberly Jones was elected. Because he was a leader of the " Sons of Liberty," Governor Wright refused to accept him and forthwith ordered another election. Again Jones was elected, this time unanimously, and again the governor refused to accept him. The Assembly's refusal to elect a speaker other than Bro. Jones and dissatisfaction with the English Government throughout the Province, led Governor Wright to dissolve the Assembly and go to England for a rest. Bro. James Habersham, president of the Council, directed the affairs of the Province during the governor's absence.

At the time events in Georgia were fast shaping themselves towards the outbreak of the War for Independence, and the majority of Masons in the Province were openly and actively sympathising with the patriots. Just after Governor Wright returned from England, the Boston Port Bill was passed by the English Parliament. Then the famous speeches of Edmund Burke and Lord Chatham awakened echoes in Georgia. On July 29, 1774, Bro. N. W. Jones, Bro. John Houstoun, and Bro. George Walton called a meeting of the citisens of Savannah to discuss the situation. Despite dire threats made by Governor Wright, citisens met, approved the Boston Tea Party, and endorsed the actions of Massachusetts patriots. Those present even agreed to contribute 500 barrels of rice to the Boston patriots. Among Masons who were active on the occasion were Bro. John Morel, Bro. H. Bourquine, Bro. Joseph Habersham, Bro. George Walton, Bro. N. W. Jones, and Bro. John Houstoun.

Following the meeting, Governor Wright circulated a protest throughout the Province. In it he belittled the action of the citisens. Because Georgians were apart from events that were inflaming northern patriots, because they were only slightly affected by those events, they showed little interest. Many Georgians who became ardent patriots as soon as they learned the facts even signed Governor Wright's protest at the time.

When news of the battle of Lexington reached Savannah, Bro. Joseph Habersham, Bro. N. W. Jones, Bro. George Walton, and Bro. James Jackson waited till nightfall and then broke into the powder magazine of the English. The powder was carried to a hiding place and later sent to Boston, where it was used by the Colonists at the battle of Bunker Hill.

During that troubled time many posts of honour and responsibility were held by the Masons of Georgia. Bro. James Habersham, Bro. John Graham, Bro. Gray Elliott, and Bro. J. E. Powell were counsellors. Bro. Noble Jones, Bro. Sir Patrick Houstoun, Bro. John Simpson, Bro. Thomas Vincent, Bro.

Edward Barnard, and Bro. N. W. Jones were members of the General Assembly. Bro. Charles Watson and Bro. Matthew Roche were provost marshals. Bro. Charles Pryce was notary. Bro. William Stephens, later Grand Master of Georgia, was clerk of the Assembly. Bro. James Whitfield was quartermaster. Bro. George Walton and Bro. John Houstoun were solicitors. Bro. Sir Patrick Houstoun was justice of the peace. Bro. Charles Pryce was deputy register and examiner in chancery. Bro. John Simpson was clerk of the House. Bro. Moses Nunis was searcher for the Port of Savannah. Bro. Samuel Elbert, Grand Master of Georgia, Bro. Joseph Habersham, Bro. George Houstoun, and Bro. William Stephens were captains of militia.

On June 17, 1775, at the meeting of those Savannah citisens who had decided to stand with the other colonists, Bro. John Simpson, Bro. N. W. Jones, Bro. Josiah Tattnall, Bro. John Graham, Bro. George Houstoun, Bro. J. E. Powell, Bro. Francis Courvoisie, and Bro. William O'Bryan were participants. The first Council of Safety, organised five days later, included the Grand Master of Georgia, Samuel Elbert; Bro. Joseph Habersham, Bro. George Walton, Bro. George Houstoun, and Bro. John Morel.

The first Provincial Congress met in Savannah on July 4, 1775, with Bro. George Walton as its secretary. The Congress took over the government of the Province and ordered the arrest of Governor Wright. Among the members of this Congress were Bro. N. W. Jones, Bro. Joseph Habersham, Grand Master Samuel Elbert, Bro. John Houstoun, Bro. Oliver Bowen, Bro. George Houstoun, Bro. John Martin, Bro. William O'Bryan, Bro. Matthew Roche, Bro. George Walton, Bro. John Morel, and Bro. William Maxwell. Bro. N. W. Jones and Bro. John Houstoun were two of the four delegates sent to the Continental Congress. There those delegates voted to make Georgia one of the Original Thirteen States.

Governor Wright, whose arrest had been ordered by the Provincial Congress, was taken into custody by Bro. Joseph Habersham of the Georgia militia. An interesting sidelight to this incident was an occurrence that took place after the governor had been made a prisoner in his own home. Since Wright had been the Grand Master of Masons in South Carolina, and since he was acquainted with Georgia members of the Craft, it was only natural that the Savannah Brethren should desire that the governor escape to the British forces. In order to encourage him to do so, they casually fired shots through his house until he became fearful for his safety. Presently he made a break to escape, and no attempt was made to detain him as he made his way to an English ship in the river. Thus the patriots were rid of a liability.

On July 10, 1775, a British ship laden with gunpowder was captured by American forces commanded by Bro. Oliver Bowen and Bro. Joseph Habersham when it arrived at the mouth of the Savannah River. This was the first naval capture of the War for Independence. Early the next year, on February 28, 1776, two English men-of-war and a transport sailed up the Savannah River and attempted to capture some colonial rice ships lying there. During the night,

300 English soldiers landed on an island in the river, then boarded and took possession of the rice ships. At once all adult males in Savannah were called to arms. Presently one of the British ships went aground in the darkness. Before it could be floated clear, it was fired upon by troops under command of Bro. Joseph Habersham, and many of its crew were killed or wounded. Then a rice ship was manned by troops under command of Bro. Oliver Bowen, Bro. James Jackson, and Bro. John Morel, and floated down past the rice ships that had been captured by the British. Set afire, this vessel drifted toward the British ships. The outcome of this little plot and counterplot was that six British-held rice ships were burned, three were captured, and two were set adrift by the American attack. Americans captured during the fight were at once released when the British learned that the patriots of Savannah had arrested all members of the King's Council and were holding them as hostages. Those arrests were ordered by the Council of Safety at the order of Grand Master of Masons, Samuel Elbert.

Bro. John Houstoun had by this time been elected first governor of Georgia by the newly formed Provincial Congress. With Bro. George Walton, Bro. Button Gwinnett, and Bro. Lyman Hall he attended the meeting of the Continental Congress at which the Declaration of Independence was written, and there the three men signed that immortal document. Bro. John Houstoun who was also in attendance at the meeting of the Continental Congress, was called back to Georgia just before the document was ready for signatures.

The year 1776 saw the beginning of actual warfare in Georgia. British troops in Florida began a movement northward, and although the Americans were greatly outnumbered they engaged the British at Midway Church, in Liberty County, and there fought a bloody but losing battle. In this engagement Bro. James Jackson and Bro. John Habersham distinguished themselves.

The British siege of Savannah took place on December 27, 1778, the Americans being commanded by General Howe, who failed to take the advice of Bro. George Walton, one of his colonels, that he should defend the rear guard of his troops. Colonel Samuel Elbert, Grand Master of the Masons of Georgia, was in command of the line troops. Although greatly outnumbered, the Americans ably defended the city until the British crossed an unprotected marsh in the rear and surprised them. The battle would have been a rout for the Americans had it not been for the courage of Bro. Samuel Elbert, Bro. George Walton, and Bro. Joseph Habersham. Bro. Elbert held his troops on the left until the right and centre had retreated safely. Bro. Habersham kept his guns in action until every one of his men was either killed or wounded. Bro. Walton kept his troops in line and so protected the retreating Americans. All three of these Brethren were severely wounded, and Bro. Walton carried a grape shot in his thigh until the day of his death, some years later.

After the capture of Savannah the British published a list of leading rebels on which appeared the names of Grand Master Samuel Elbert, Bro. John Houstoun, Bro. N. W. Jones, Bro. Mordecai Sheftall, the "Great Rebel" and Senior Grand Warden; Bro. William O'Bryan, Bro. George Walton, Bro. William

Stephens, Deputy Grand Master and later Grand Master of Georgia; Bro. John Habersham, Bro. Sheftall Sheftall, Bro. Benjamin Lloyd, Bro. Samuel Stirk, later Grand Secretary; Bro. Oliver Bowen, Grand Steward; Bro. Joseph Habersham, and Bro. Sir Patrick Houstoun. Tradition tells that Bro. Sir Patrick Houstoun kept the Oglethorpe Bible hidden in his home to prevent its being carried away from Solomon's Lodge Hall by British looters.

A year later, with the aid of the French fleet, the Americans attempted to recapture Savannah. One of the bloodiest battles of the War for Independence was a result of this attempt. In this battle nearly all the Brethren named above again served loyally. After the disastrous siege of Savannah had been abandoned by the Americans, but only after thousands of men had been sacrificed, the patriots of Georgia joined forces with General Nathanael Greene and General "Mad Anthony" Wayne. Throughout the guerilla campaigns of those two leaders, whose troops bit steadily into the strength of the British in the South, Masonic Brethren served with distinction. The Minutes of Solomon's Lodge of Savannah contain references to meetings of the Lodge while its members were with the Continental troops. Largely through the military skill of Bro. General James Jackson, Junior Grand Warden, the city of Augusta was taken from the British. Letters and diaries still available tell of attempts on the life of this Brother by British spies. He it was who maintained the spirit of Georgia patriots during those dark months of privations and suffering. Bro. Jackson brought his troops into lower Georgia and struck telling blows at the British, who firmly held that part of the State. Using guerilla tactics, his men burned the property of the British governor, and so successful was this campaign that Governor Wright soon sought peace. The governor originated a clever scheme to sow discord among the ranks of the weary and starving patriots. He proposed to make peace on condition that the British retain property held by them, the Americans also to hold the property they occupied. This was tempting bait for the ragged patriot troops. Bro. George Walton destroyed the effectiveness of the proposal, however, by circulating a pamphlet he had prepared, which disclosed the cunning of the enemy. Governor Wright's peace offer was flatly refused.

By this time General Nathanael Greene had begun a campaign that was to result in clearing the South of the British. One of his most dependable commanders was General Samuel Elbert, Grand Master of Georgia Masons. General Greene's little army met the British at Briar Creek. In the ensuing battle the right and centre broke, but the left wing, under General Elbert, held firm until every one of his men was out of the action through capture, wounds, or death. Bro. Elbert himself was severely wounded, and while lying on the battlefield he gave a Masonic sign that was recognised and answered by a British officer, who dragged him to safety. Bro. Elbert was later released in an exchange of prisoners. He then went North and joined his friend, General Washington, who placed him in command of the central ammunition depot at Yorktown.

The patriots having cleared the State of British forces and being then in

control of the situation, the British decided to evacuate Savannah in 1782. General Anthony Wayne selected Bro. Major John Habersham to enter the city and arrange the terms of surrender. The American troops voted for the officer whom they wanted to represent them and to receive the formal note of surrender, and this honour was given to Bro. General James Jackson, later Grand Master of Georgia Masons. After the surrender took place, command of the city was given to him by General Wayne.

Now that a Nation and a State had come into being, the activities of Masonic Brethren in the events that came with the establishment of government upon a sound basis forms an interesting episode. Bro. William Pierce, Bro. William Houstoun, Bro. George Walton, and Bro. Nathaniel Pendleton were delegates to Congress during the drafting of a Constitution for the newly formed United States. The Convention called in Georgia for ratifying the Constitution included Bro. William Stephens, Bro. Joseph Habersham, Bro. James Powell, Bro. George Handley, and Bro. Henry Osborne. Bro. John Houstoun became the first mayor of Savannah in 1790, and the eight mayors following him were also Masons.

George Washington visited Savannah in 1791. On the committee appointed to receive him on behalf of the people were Bro. N. W. Jones, Bro. John Houstoun, and Bro. Joseph Habersham. Bro. Habersham as Postmaster General of the United States, was a member of the Cabinet of the first President. The Grand Lodge of Georgia visited the President in a body to deliver their address of welcome. President Washington cordially received them and then spoke to them. The Master's chair of Solomon's Lodge Hall was in use at that time, and in it the President sat during the ball held in his honour.

To the glory of Georgia Masons they have served their State and Nation well. As servants of the Commonwealth they have rarely failed to impress the public with their pride in Masonic membership. Publicly acknowledging themselves as Masons, they have furnished the great majority of those who have given the State of Georgia its being. Aware of the intimate relationship between the history of the State and the history of the Craft, all citisens to-day recognise the two as inseparable.

To continue with the record of the Colony, Province, and State would be only to repeat an account of the way in which the members of the Craft have intimately written their names into our glorious history. A great majority of men who in later years have fought to lead our people in the path of right, who have died upon the field of battle, who have served ably and creditably in all the public activities of Georgia, have been loyal and interested members of the Craft. Nearly 70,000 of them now labour in the places of those few who made the beginning. They have not failed to uphold the record of the Fraternity in teaching Georgians the great principles of Brotherly Love, Relief, and Truth.

FREEMASONRY IN THE HAWAIIAN ISLANDS

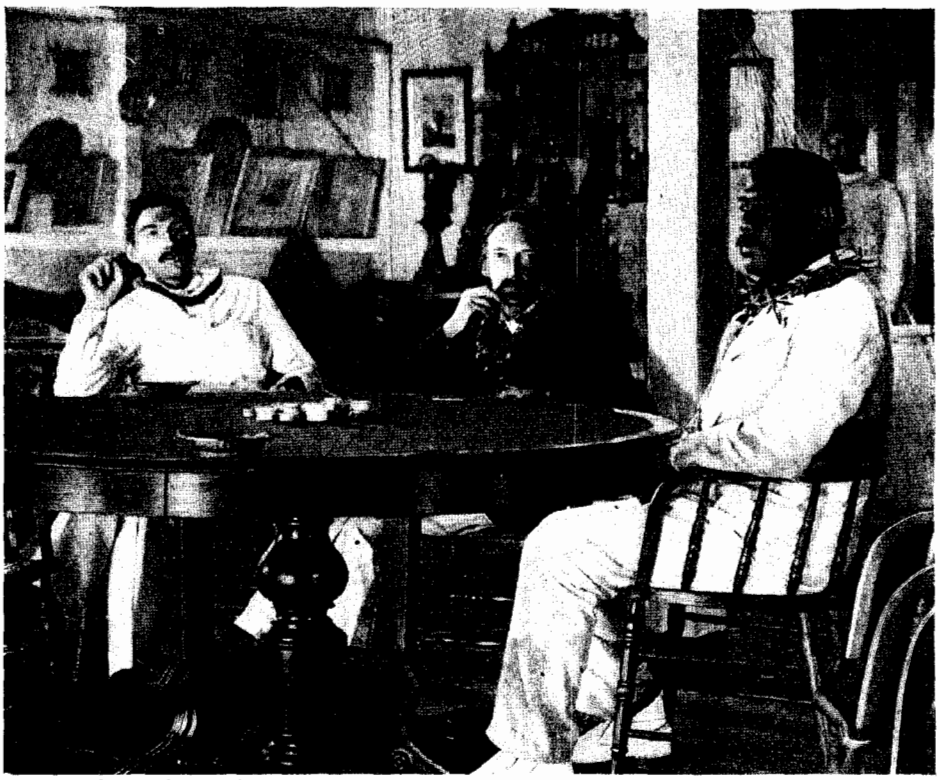
JOHN WICHER

THE oldest Lodge west of the Missouri River is Le Progrès de l'Océanie Lodge, located at Honolulu, Island of Hawaii. It was organised in 1841 on the whaling bark *Ajax*, then lying in the harbour of Honolulu, Sandwich Islands, by Captain Le Tellier, master of the ship, who held a Commission from the Supreme Council of France " to set up Lodges in the Pacific Ocean and elsewhere in his voyages; to issue Warrants; to call upon the Supreme Council for Charters; to make Masons at sight; to forever be given the Grand Honours upon his appearance in any Lodge of his creation." The membership was originally composed of American, English, Irish, Scotch, French, German, Italian, Central American, and South American Masons, and the Work was restricted to the three Craft Degrees. The Lodge was granted a Charter bearing the date of April 8, 1842, and the title Le Progrès de l'Océanie Lodge, No. 124. The Lodge continued under French obedience until October 1905, when its original allegiance was surrendered to the Grand Lodge of California. It is still flourishing as Lodge No. 371. In 1916 the Grand Lodge of California gave formal permission to the Lodge to retain a part of the old French Ritual in the Third Degree.

During the early days of the kingdom of Hawaii, royalty was active in Masonic affairs. King Kamekameha IV received the Degrees of Masonry in Le Progrès de l'Océanie Lodge during January and February 1857. He was Master of the Lodge in 1858, in 1860, and in 1861. He died on November 30, 1863. His successor, King Kamekameha V, was also an active member, as was Prince Leleiohoka. David Kalakaua received his First Degree on March 25, 1859, on which occasion King Kamekameha IV acted as Master. The Third Degree was conferred upon him, on July 28, 1859, and he was elected Master of the Lodge on November 29, 1875. This Brother was crowned as King Kalakaua I on February 12, 1883. His Masonic Brethren were special guests at the coronation ceremony. He died in 1891. John Dominus, " Prince Consort," the husband of Queen Liliuokalani, was made a Mason in 1858 and served as Master of the Lodge in 1862, 1863, and 1867. Prince David Kawananakoa of the Kalakaua dynasty was made a Mason in 1900.

In September 1848, the Grand Lodge of Massachusetts issued a Dispensation for a Lodge at Honolulu, but the Lodge was never organised. Fire having destroyed many old archives of the Massachusetts Grand Lodge, nothing can now be learned concerning the final disposition of this Dispensation.

The first Lodge to be formed in the Hawaiian Islands by the Grand Lodge of California was Hawaiian Lodge, No. 21, at Honolulu. The Charter is dated May 5, 1852. The Lodge has had a continuous existence.



From "Scribner's Magazine."

Lloyd Osbourne. Robert Louis Stevenson. King Kalakana.

At the King's Boat-house, Honolulu.

Stevenson wrote in January, 1899: ". . . H. M. [King Kalakana] (who is a gentleman of a courtly order and much tinctured with letters) is very polite; I may possibly ask for a position of palace doorkeeper."

At Wailuku, Island of Maui, a Lodge was formed on July 10, 1872, by Dispensation from the Grand Master of California, and a Charter was granted making it Maui Lodge, No. 223. The Charter was surrendered in 1877. In 1904 the Brethren on the Island of Maui secured a Charter from the Grand Lodge of Scotland and established the meeting-place of their Lodge at Kahului. This Lodge continued active until 1918, when, by permission of the Grand Lodge of Scotland, it transferred its allegiance to the Grand Lodge of California. Like all the other Lodges of the Hawaiian Islands, Maui Lodge, No. 472, is generous in its relief work.

Pacific Lodge No. 822 was organised in January 1895, by Dispensation from the District Grand Lodge of Queensland, Scottish Constitution, and was granted a Charter by the Grand Lodge of Scotland on August 1, 1895. In 1909 the Brethren reorganised as Honolulu Lodge, No. 409, under a Charter from the Grand Lodge of California. The next Lodge to be formed in the " Paradise of the Pacific " was Kilauea Lodge, No. 330, located at Hilo, Island of Hawaii. Its Charter is dated October 15, 1897.

The largest United States military reservation, Schofield Barracks, on the Island of Oahu, boasts of a splendid Lodge, Schofield Lodge, No. 443, under obedience to the Grand Lodge of California. Its Charter is dated October 14, 1914. The membership is almost exclusively composed of men in the armed service of the United States, and the meetings are very enjoyable. It is the only place on the reservation where the husbands of " Judy O'Grady and the Colonel's lady " can meet socially. It is true there as it was in Kipling's Mother Lodge; " *Outside*: Sergeant! Sir! Salute! *Inside:* Brother."

At Lihue, on the " garden isle," Kauai, is located Kauai Lodge, No. 589, Chartered by the Grand Lodge of California on October 15, 1924.

The last Lodge formed in the Hawaiian Islands was Pearl Harbour Lodge, No. 589, whose Charter is dated October 15, 1924. It meets at Honolulu, on the Island of Oahu.

The membership of the eight California Lodges in the group of islands comprising the Territory of Hawaii aggregates 1900, all masters of the peculiarly cordial hospitality for which the islanders are noted. Of rare beauty and infinite in its attractions, the land is aptly called the " Paradise of the Pacific." Though the social and economic problems there are difficult of solution because of the diverse interests of the polyglot population, the Territory's people generally are of the salt of the earth and its Masonry is honourable and influential for good.

FREEMASONRY IN IDAHO

JOHN H. MYER

JURISDICTION of the Grand Lodge of Washington, organised in 1858, at first covered the region now known as Idaho. Since it was easier to communicate with Oregon than with Washington Territory, the Masons of Idaho Territory found it preferable to act with Oregon Masonry rather than with that of Washington when they desired to organise Lodges. Consequently, upon the recommendation of Wasco Lodge, No. 10, of Oregon, and after the usual preliminaries, a Charter was issued on June 21, 1864, for the formation of a Masonic Lodge at Bannock, later known as Idaho City. This was called Idaho Lodge, No. 35. On June 20, 1865, the Grand Lodge of Oregon also issued a Charter to the Masons of Boise City for a Lodge to be known as Boise Lodge, No. 37, and on the same day it granted a Charter to the Masons of Placerville, Idaho, for a Lodge to be known as Placer Lodge, No. 38. On September 21, 1867, the Grand Lodge of Washington issued a Charter to the Masons of Pioneerville for a Lodge to be known in that Jurisdiction as Pioneer Lodge, No. 12. The Masons of Silver City, Idaho, received a Dispensation from the Grand Lodge of Oregon on July 21, 1866, and in 1867 they were operating under that Dispensation.

On December 16, 1867, at two o'clock in the afternoon, a Convention of the Free and Accepted Masons delegated by the several Lodges in the Idaho Territory assembled at the Masonic Hall in Idaho City. Their purpose was to establish a Grand Lodge for the Territory. George H. Coe, a Past Master, was called to the Chair, and P. E. Edmondston, Worshipful Master of Idaho Lodge, No. 35, was appointed Secretary. Acting upon a motion made by Bro. L. F. Cartee, a Committee on Credentials was appointed. It consisted of the following Worshipful Masters of Lodges represented in the Convention: P. E. Edmonston, G. W. Paul, George T. Young, and S. B. Connelly. On December 17 the Committee on Credentials found that Representatives of Lodge No. 35, Lodge No. 37, and Lodge No. 38, which were under the Oregon Jurisdiction, and the Representative of Lodge No. 12, which was under the Jurisdiction of Washington Territory, were entitled to seats in the Convention. The Committee also recommended that Bro. L. P. Mikkelson, Worshipful Master of Owyhee Lodge, then under Dispensation, be admitted to a seat in the Convention and to a vote, as an act of courtesy. At that same meeting, Bro. L. F. Cartee offered three resolutions that were adopted. The first of these was to the effect that the four Lodges were empowered to organise a Grand Lodge. The second to the effect that a Lodge of Master Masons be called for the purpose of organising the Grand Lodge. The

third to the effect that an election of Grand Officers be held. The following Officers were then chosen: M.∴W.∴George H. Coe, as Grand Master; R.∴W.∴ G. W. Paul, as Deputy Grand Master; R.∴W.∴A. Haas, as Senior Grand Warden; R.∴W.∴George T. Young, as Junior Grand Warden; R.∴W.∴S. B. Connelly, as Grand Treasurer; R.∴W.∴P. E. Edmonston, as Grand Secretary; R.∴W.∴I. B. Curry, as Senior Grand Deacon; R.∴W.∴John Merrill, as Junior Grand Deacon. The *Constitution* of the Grand Lodge of Oregon, with necessary modifications, was adopted for the use of this new Grand Lodge. Thus the greater part of four days was devoted to laying the foundation of the structure which was to grow and mature as the years passed.

Just 200 Masons were enrolled in the 5 Lodges, and of those 70 belonged to Idaho Lodge, No. 1. The non-affiliate was early given attention by the adoption of a resolution to the effect that failure to contribute an amount equal to the regular dues of a member would deprive him of all rights and privileges of membership.

The second session of the Grand Lodge was held on June 22, 1868. Because all correspondence had been destroyed by a fire, the address of the Grand Master was very brief. All Officers except Bro. Jonas W. Brown were retained in their original positions. He was elected to be Senior Grand Warden. The fee for affiliation was abolished, but the non-affiliate was requested to contribute an amount equal to the dues of a member.

In 1869 the Session of the Grand Lodge was held on October 4. The first Roster, published that year, showed an increase of seventy-nine members and recorded only two deaths. At this Session the most momentous legislation ever enacted by the Grand Lodge of Idaho was put upon the records. It was the result of a resolution offered by Bro. L. F. Cartee that the sum of one dollar be collected annually from each member and placed in a fund to be known as "The Grand Lodge Orphan Fund." Payments were "to provide an irreducible fund, the interest of which is to be applied to the support and education of orphans of deceased Brethren or children of indigent Masons whom this Grand Lodge may deem worthy of said Masonic assistance." The resolution was unanimously adopted. Two years later (1871) the Grand Master stated that he thought the measure premature, and suggested that the plan be abandoned. The Committee to which this matter was referred reported that the fund even then amounted to $432. Joseph Pinkham, Chairman of the Committee, insisted that the fund be maintained and that was done. At the end of another two years (1873), the Grand Master suggested in his address that the "Orphan Fund" be merged with the "General Fund." Again Bro. Joseph Pinkham saved the day. This time he showed that the "Orphan Fund" was not at all needed for other purposes. As long ago as 1906 the annual levy for this fund was reduced from one dollar to fifty cents per member. Now Idaho's "Grand Lodge Orphan Fund" amounts to more than $158,000.

Though temperance, first named of the Cardinal Virtues, should properly apply to all manner of excess, nevertheless, in Idaho, as elsewhere, it usually

refers chiefly to the use of alcoholic drinks. In early days, when the main pursuit of Masons and others in Idaho was placer gold mining, conditions were favourable to the prevalence of the habits of gambling and liquor drinking. George H. Coe, Idaho's first Grand Master, was a wholesale liquor dealer. Jonas W. Brown, the second Grand Master, sometimes played cards and had also been known to drink some. Later in life, however, he became a total abstainer who wanted all others to refrain from drinking. In his annual address as Grand Master in 1872, Bro. Brown touched upon the topic of Masons as saloon keepers. The Grand Lodge supported his contention that a professional gambler and saloon keeper should not have been elected to the office of Junior Warden in any Lodge, though that had already been done. Then Bro. Brown issued an order stating that Masons engaged in the saloon business should dispose of their establishments or suffer the consequences of their failure to do so. The feeling caused by this order was general and pronounced. Many contended that, if a man were acceptable when made a Mason, then, regardless of his business, his status as a Mason was definite. Further, it was contended that the matter of putting a man out of the Fraternity, and keeping him out of it in the first instance, were two entirely different propositions. Many held to the theory that if a man had been good enough to be taken into the Fraternity, then he was also good enough to stay in it. The final result of all this discussion was that saloon keepers were gradually eliminated. Some sold their establishments then and there. Eventually death removed from the Order those who had seen fit to continue in the liquor business.

During the early years in Idaho Territory, the commonest medium of exchange was gold dust. This varied in value from one locality to another. It could be manipulated to personal advantage by the adept. Gold coin was difficult to obtain, and gold bars, though satisfactory for larger transactions, were useless in small ones. In consequence of these conditions, at the Session of 1874 it was " on motion ordered that the United States currency be the basis of account with the subordinate Lodges, and that the accounts of the Grand Lodge be kept in accordance therewith."

As early as the second Session of the Grand Lodge (1868), it was resolved " that the Most Worshipful Grand Master of this body be required to have a life-sized photograph of himself, as soon as practicable after Installation, for this Grand Lodge; and the Grand Treasurer is authorised to pay for the same upon presentation of an order by the Grand Secretary, who is hereby authorised to draw the same." The resolution has been faithfully complied with. The walls of the Masonic Temple in Boise, Idaho, now display portraits of the fifty-seven Brethren whom the Grand Lodge of Idaho has seen fit to honour.

In earlier days there was a rule that a Master or Warden of a subordinate Lodge might not enjoy a Grand Lodge elective office while holding one of the chief offices in his own Lodge. This custom was largely responsible for Bro. Stevenson's being four times elected Grand Master. When Grand Master in 1886, Bro. George H. Davis decided that the Masters and Wardens of Blue

Lodges were eligible to hold office in the Grand Lodge, and that their election to the higher office vacated their tenure of office in the local Lodge. For the last thirty years promotion to elective offices has been customary. So, too, has advancement from the appointive offices. There is, however, no hard and fast rule about these matters. Until 1895 the office of Deputy Grand Master was appointive. At that time the *Constitution* was amended so as to make the office elective.

In 1917 the Grand Lodge adopted a uniform code of By-Laws for the use of its constituent Lodges. These By-Laws provide that a man who continues to be a non-affiliated Mason for a period of six months cannot sit in Lodge more than three times, unless he contributes an amount equal to the monthly dues of the Lodge which he visits. Nor can he appear in any Masonic procession or be entitled to Masonic charity. Nor shall he have Masonic burial. Further, if he continue to be unaffiliated, or refuse to contribute, he shall be deemed a drone in the hive of Masonry, a useless member of society, and unworthy of our protection as Masons. The By-Laws also decree that no Grand Officer, Past Grand Officer, or Past Master shall be represented in the Grand Lodge by proxy. No Mason except one who has attained to the Degree of Past Master, and is at the time a member of some Lodge in this Jurisdiction, shall be eligible to any elective Office in the Grand Lodge except that of Most Worshipful Grand Master. He may be elected from the Body of the Craft. Although this provision is as old as Idaho Masonry, the Office of Grand Master has always been filled without looking for material in the Body of the Craft. The By-Laws also stipulate a year's residence in the Jurisdiction before a candidate is permitted to petition for Degrees, and membership is restricted to a single Lodge.

In the early history of Idaho Masonry there was entire lack of uniformity in the Work. Among the various Lodges this was especially the case so far as pertained to the conferring of Degrees. In 1887 Bro. Davis, then Grand Master, submitted a resolution calling for an exemplification of a particular Work on the first day of the following Session. When the next Session met the Committee reported but no exemplification took place. It was some ten years later that Bro. Anderson, Grand Lecturer of California, visited Idaho and gave instructions which led to the establishment of uniform Work and the publication of a monitor. Since that time the office of Grand Lecturer has been maintained. It has been filled by eleven different Brothers, some of whom have served only a single term, though one of them, Bro. William B. Goodheart, has served thirteen years.

IDAHO'S GRAND MASTERS

George H. Coe, first Grand Master of Idaho Freemasonry, died of a cancerous infection on December 17, 1873. The record does not give the date of his birth. In an address of 1874 Grand Master Kennaly in part said: "It is the nature of our common humanity that, one by one, we should yield to the

mandate of relentless death and enter upon the final rest. Not one of us may go forth from this meeting and not feel that, ere another, we may be summoned to join the innumerable caravan that moves to that mysterious realm where each shall take his chamber in the silent halls of death. In sadness I announce the death of our beloved brother, Past Grand Master George H. Coe, who died in the city of San Francisco on the 17th day of December, 1873. Bro. Coe, the first Grand Master of this Grand Lodge, served this Body faithfully for two terms. He possessed a generous heart that overflowed with kindness to his fellow men. As a presiding Officer he was dignified and impartial. His urbanity and gentlemanly manner endeared him to a host of friends. Green be his memory. You will need no incitement from me to place upon your records such a tribute as shall show your appreciation of his many sterling qualities as a man and Mason."

Jonas Warren Brown was elected Grand Master in 1879. He died on September 15, 1916, less than one day after the close of the annual session of the Grand Lodge for that year. The Committee appointed at the next session after Bro. Brown's death reported the following as having been written by him on July 11, 1916: " My father and mother, named Samuel Brown and Lydia Brown, were of North Danvers, Massachusetts. They moved to Roscoe, Coshocton County, Ohio, about the year 1841. They lived at Keokuk (Iowa), until the spring of 1853. I crossed the plains with an ox team in 1853, and stopped at Shasta for about one year. I then moved to Deadwood (California), near Yreka, and the following year I worked at mining. In 1855 I was elected county clerk of Siskiyou County, on the ' Know-Nothing' ticket. I was an old-line Whig in politics. I served as under sheriff under F. C. Horsley. I paid out $11,000 in surety notes, got broke, went to Sacramento Valley, and then to Florence, Idaho, to try again. A man who knew nothing about the business was elected county clerk, so he appointed me deputy with the understanding that he would go mining and would divide with me. I was afterwards appointed under sheriff. The treasurer got tired and appointed me deputy-treasurer, so I had charge of the whole thing. I ran the business of the county, and in the fall closed up the business of the county, having all debts paid and $400 in the treasury for the next year. My record for that year was very highly praised by courts and attorneys. Of that I am quite proud. I came across the country to Idaho City and arrived there on August 13, 1863. I lived in Idaho City nineteen years. Then, on October 2, 1882, I came to Boise. Here I have lived ever since. I united with the Methodist Episcopal Church when I was thirteen years of age. I am an acceptable member of it now."

Bro. Brown was born on June 27, 1825, at Roscoe, Ohio. In January 1849, he was made a Master Mason in Eagle Lodge, No. 12, of Keokuk, Iowa. Later he affiliated with St. John's Lodge of Yreka, California. Demitting from St. John's Lodge, he became a Charter member of Howard Lodge, No. 96. His membership in Idaho was first in Idaho Lodge, No. 37, under the Oregon Jurisdiction, then in Idaho Lodge, No. 1, and later in Boise Lodge, No. 2, both

under Idaho Jurisdiction. In 1857 he received the Council and Chapter Degrees in Yreka, California, and the next year he received the Degree of Knight Templar in Sacramento. Later he helped organise Idaho Commandery, No. 1 at Boise. Space will not permit the inclusion of many other interesting facts that might be related about this extraordinary man and Mason.

John Kennaly, who was born at Niagara Falls, New York, on August 29, 1833, died December 13, 1918. Fifty-five of his sixty-two years in Masonry were passed in Idaho. In 1856 he was made a Mason in Milwaukee Lodge, No. 3, of Milwaukee, Wisconsin. Later he belonged, successively, to Prairie du Chien Lodge, of Prairie du Chien, Wisconsin; to Willamette Lodge, of Willamette, Oregon; and to Boise Lodge, No. 37, of Boise, Idaho. He was Master of the Boise Lodge while it was under Dispensation. He received the Degrees of Royal Arch Masonry in Wisconsin Chapter, No. 7 during October 1856, and took the Orders of Knighthood in Idaho Commandery during 1883. Bro. Kennaly was a genial gentleman, who delighted to regale the Brethren with the story of his life and experience. He was well versed in the Work of the Blue Lodge.

Lars P. Mikkelson, who in 1874 was elevated to the Office of Grand Master, died on May 28, 1876. Since he had been born in distant Scandinavia, Grand Lodge records are extremely deficient in facts regarding his early career. The Committee appointed at the time of his death referred to the words of Grand Master Kennaly as befitting the subject, and recommended that a memorial page in the *Transactions* of the Grand Lodge be set apart to Bro. Mikkelson's memory. That was done. In his annual address, Grand Master Griffin, a very close friend of Bro. Mikkelson's, said this, in part: " Bro. L. P. Mikkelson, my immediate predecessor as Grand Master of Idaho, died on May 28, 1876. He was so well known as a zealous and kind-hearted man, and as an upright citisen, that any attempt of mine to eulogise him at this time would be superfluous. We must all deplore the circumstances under which he died. Let us cherish the charitable hope that the rash act which terminated his earthly career was the devious fancy of a disturbed and distracted mind, and a muscle raised obedient to its impulse, rather than an act of premeditation and reflection."

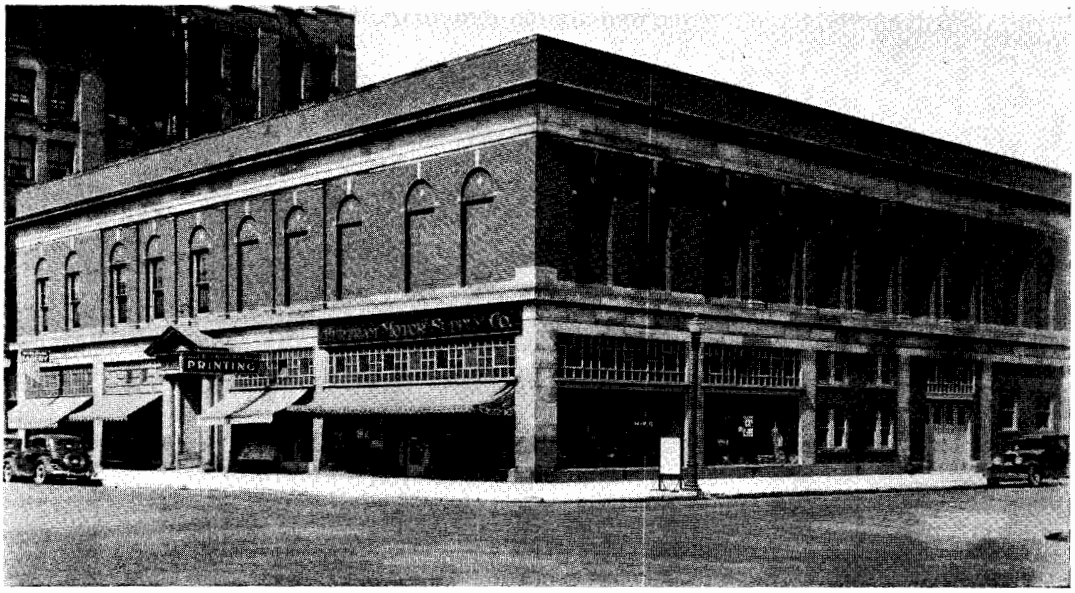
James W. Griffin, who was elected Grand Master in 1875, was born at Sebec, Maine, on August 29, 1830. He died on July 27, 1885. The sea had an attraction for Bro. Griffin early in life, and before attaining manhood he was master of a vessel. In 1842 he was married, and for more than twenty years his wife was the companion of his voyages. In 1849 he sailed round Cape Horn, and the following year he retired from the sea. Bro. Griffin came to Idaho in 1864 and was for many years owner of the Overland Hotel in Boise. About 1850 he was made a Mason in Brooklyn Lodge, No. 285, of Brooklyn, New York. He became a member of Boise Lodge, No. 2 in 1868, and was its Master in 1870. He was Grand Treasurer for a period of five years.

Edward Augustus Stevenson, born on June 15, 1825, at Lowville, New

York, lived for a time in Michigan. In 1849 he went to California by way of Cape Horn. There he was at different times alcalde, sheriff, Indian agent, and speaker of the House of Representatives. In 1863 he came to Idaho and followed the work of placer mining. He was twice elected to each house of the Territorial Legislature, and served four years as Territorial governor, having been appointed to that office by President Grover Cleveland. Bro. Stevenson's Masonic career began in California. He received the First Degree in Vesper Lodge, No. 84, at Red Bluffs, in 1857. Early in 1869 he received the Second and Third Degrees in Pioneer Lodge, No. 4, of Idaho, and in this Lodge he served as Secretary, as Junior Warden, as Senior Warden, and as Master. In 1874 he was appointed as Deputy Grand Master. He was elected Grand Master in 1876, 1877, 1878, and 1887. For many years Bro. Stevenson was Chairman of the Board of Trustees of "The Grand Lodge Orphan Fund." He was a member of Idaho Chapter, No. 1, Royal Arch Masons, and at the time of his death he was a member of Boise Lodge, No. 2, of Boise. It is said that Bro. Stevenson's funeral was the largest ever seen in Boise.

Charles Himrod, who was born at Burdett, New York, on November 4, 1842, came to Idaho in 1864, after crossing the plains on a mule. As a Mason he was raised in Shoshone Lodge, No. 7, on January 24, 1872. Later he became a member of Boise Lodge, No. 2, of Boise. He was Senior Grand Warden of the Grand Lodge in 1874. For four years he was Grand Secretary, and in 1879 he was elected Grand Master. From 1889 until 1917 he was Grand Treasurer. Then the infirmities of years compelled him to resign. Bro. Himrod had an unbroken record of forty-four years' attendance at the Grand Lodge. This record was surpassed only once in all the history of the Grand Lodge of Idaho. He had been High Priest of Boise Chapter, No. 2, Eminent Commander of Idaho Commandery, No. 1, and he was a life member of El Korah Temple of the Mystic Shrine. In civil life Bro. Himrod's career was varied and honourable. He served as mayor of Boise, Idaho, for four terms; as treasurer of Ada County for two terms, and as treasurer of Idaho Territory for two terms. He was a member of the seventh session of the House of the Territorial Legislature, and of the fourteenth session of its Council. For four years he was register of the United States Land Office, and county commissioner of Ada County for an equal length of time. At the time of his burial, on January 28, 1920, the Grand Lodge held an Emergency Session. There it was said, "We reverently laid his body in the grave, depositing therein the Masonic symbol of immortality, there to rest in the silent city where dwell so many of his old-time friends. There we left him until the day breaks and the shadows flee away."

Henry E. Prickett, who was born on February 1, 1829, in Fernshaw, County of Kent, England, arrived in the United States in 1836. In 1860 he started West and reached Idaho during the early days of the gold rush. Being a lawyer by profession, he became judge of the District Court at a time when the district judges composed the Supreme Court. He was Grand Secretary, Grand Orator, and Grand Senior Warden, before his elevation to the Office of Grand Master



From a photograph by Williams, Boise, Idaho.

Masonic Temple at Boise, Home of the Grand Lodge.

Masonic Hall, Idaho City.

Building in which the Grand Lodge of Idaho, A. F. and A. M., was organised, December 16, 1867. The building was still standing in 1935 and kept in repair by Idaho Lodge, No. 1.

in 1885. He was buried with Masonic honours at Boise, Idaho, on July 16, 1885. " Brother Prickett was made a Mason in Jackson County, Wisconsin, about the year 1854. He was able, zealous, and conscientious in every office he held, whether it was political, judicial, or Masonic. His qualities gave him preference among his fellows."

Francis Edward Ensign, commonly known simply as Frank Ensign, was born in Painesville, Ohio, on March 4, 1829. He was made a Mason on May 1, 1853, in Wayne Lodge, No. 35, of Fort Wayne, Indiana. Bro. Ensign was in California as early as 1854. From there he came to Idaho in 1886. As a Chapter and Commandery Mason he helped organise Idaho Commandery, No. 1, of the Knights Templar. A lawyer by profession, Bro. Frank Ensign was highly esteemed by all who knew him. He died at his home in Hailey, Idaho, on May 5, 1908. " He was generous. His integrity, and the other sterling qualities of his character, will ever be cherished by his Brethren of the mystic tie. He was buried at Hailey, Idaho, under the auspices of the Masons, by Hailey Lodge, No. 16.

Lafayette Cartee was born on December 2, 1823, at Syracuse, New York. He died on September 2, 1891. This Brother was indeed an argonaut of California in 1849, and of Idaho in 1863. By profession a civil engineer, he was for fourteen years surveyor-general of Idaho Territory. He was a pioneer in the fruit growing industry of this State. On April 6, 1867, he affiliated with Boise Lodge, No. 37, of Boise, and in December of that year he was one of the leaders who formed the Grand Lodge of Idaho. Bro. Cartee was the Grand Lodge's first Grand Orator. He served as Grand Secretary for two years and as Deputy Grand Master for one year. In 1882 he was elected Grand Master. The Committee appointed by the Grand Master, at the Session of the Grand Lodge held a few days after Bro. Cartee's death in 1891, embodied this tribute in their report: " Noble Brother, we have laid you in the tomb, there to sleep under the fragrant acacia until the trumpet of the eventful morn shall summon us all into the presence of the Grand Architect of the Universe. Until then, dear Brother, until then, farewell."

Chester P. Coburn was born on May 3, 1832, at Rochester, Vermont, and died on October 17, 1911, at Lewiston, Idaho. Having travelled to the Pacific Coast by way of Panama, after ten years of life in California Bro. Coburn came to Idaho. He was one of the pioneers of 1862. In 1875 he joined the Masonic Fraternity and received his Degrees in Nez Percé Lodge, No. 10. Later he became a member of Boise Lodge, No. 2. He was a Royal Arch Mason and a member of Lewiston Consistory of the Scottish Rite. In 1883 he was Deputy Grand Master, and in 1884 he was elected Grand Master.

John A. Post, Grand Master, in 1885, and for a number of years postmaster at Boise, Idaho, ended his life in a sudden and untimely manner during the very year when he held this high Masonic office. In his first annual address, Grand Master Davis spoke as follows about the death of Bro. Post: " On the 8th day of August just passed, John A. Post, Past Grand Master, was instan-

taneously killed by the discharge of a gun in his own hands. A most careful investigation by a coroner's jury resulted in a verdict of accidental death. We mourn the demise of one who was endeared to us by many virtues. Bro. Post was possessed of many estimable traits of character. He was an earnest and devoted Mason, a kind husband, a loving father, a generous friend, and an honoured citisen."

At the Session of the Grand Lodge in 1882, the Deputy Grand Master announced the presence of Bro. George H. Davis, R.∴W.∴Deputy Grand Master of the Grand Lodge of Minnesota. The distinguished Brother was cordially welcomed and was escorted to a position in the East. In 1884 Bro. Davis affiliated with Boise Lodge, No. 2. He was an Episcopalian minister and a man of signal ability. He was elected to the Office of Grand Master of Idaho in 1885, and re-elected the following year, thus holding the Office two terms without having held previous Office in the Grand Lodge. He demitted from Boise Lodge, No. 2, on July 6, 1889. After fulfilling his mission in Idaho Bro. Davis travelled in an easterly direction on his life's journey, and on January 9, 1907, he crossed over the river to that land whose beauties he had for years praised in many delightful sermons. The world is better for his having lived.

Born in Booneville, Missouri, on October 30, 1838, George Ainslie received his early education in Scotland and later attended St. Louis University. The year 1860 found him in Colorado. Two years later he was in Idaho. Having been educated in the law, Bro. Ainslie mingled law with politics early in his career. He filled the office of prosecuting attorney efficiently. He served two terms in Congress as a delegate from Idaho before the Territory was admitted to Statehood, and he was one of the most prominent members of the convention that framed a constitution for the State of Idaho. On January 29, 1868, a few weeks after the formation of the Grand Lodge of Idaho, Bro. Ainslie was made a Mason in Idaho Lodge, No. 1. He served his Lodge as Warden and as Master. In 1889 he filled the position of Deputy Grand Master, and he was elected Grand Master in 1890. He was a Royal Arch Mason and a member of Columbia Commandery, No. 2, of Washington, District of Columbia. For fourteen years he was one of the trustees of "The Grand Lodge Orphan Fund." Bro. George Ainslie was a fluent talker, a good reasoner, a devoted Mason, and a loyal friend. It were well if there were more like him.

Isaac C. Hattabaugh, who was born on an Indiana farm on December 24, 1851, died on December 11, 1927. When only twenty-three years of age he was made a Mason in Indiana, in Middle Fork Lodge, No. 304. In 1879 he was a member of Nez Percé Lodge, No. 10, of Lewiston, Idaho. He was Deputy Grand Master in 1887 and Grand Master in 1882. Bro. Hattabaugh was a Royal Arch Mason and a member of the Commandery at Moscow, Idaho. He was also a member of the Independent Order of Odd Fellows, of the Woodmen of the World, and of the United Artisans. In addition, he was a Charter member of the Elks Lodge at Moscow. He held his Shrine membership with Katif Temple, of Spokane, Washington.

James Alonzo Pinney was born on September 28, 1835 and died on February 4, 1914. In 1850 he was in California, twelve years later he was in Idaho, and from 1864 to 1872 he served as postmaster in Idaho City. For forty years Bro. Pinney was zealous in working for the interests of the people of Boise City, where he resided after leaving the mining regions of Boise Basin. He built the first modern theatre building in Boise and was five times elected mayor of the city. Originally an Iowa Mason, Bro. Pinney early identified himself with Masonry in Idaho. He filled both the Warden stations in Idaho Lodge, No. 1, and was Master of Boise Lodge, No. 2. He was a York Rite Mason, a member of the Scottish Rite, and a Past Potentate of El Korah Temple of the Mystic Shrine. In the Grand Lodge he was a Junior Warden, a Deputy Grand Master for one year, and Grand Master in 1893. In 1894 he was elected to be one of the trustees of "The Grand Lodge Orphan Fund," a post he retained until his death. Genial and generous, Bro. Pinney was loved and respected both as man and Mason during the full period of his eventful career.

Adelbert B. Clark was elected Grand Master in 1894. In 1901 the Appeals and Grievance Committee reported that they approved the action of Elmore Lodge, No. 30, with regard to the case of a certain Bro. Howie, but that they disapproved of the Lodge's action so far as concerned Bro. Clark. The report of the Committee read in part as follows: "In the matter of said Lodge *versus* Bro. A. B. Clark, wherein said Clark was found not guilty, we must say that we cannot agree with the conclusion arrived at by said Lodge. In our opinion, Clark was guilty of un-Masonic conduct as charged, and is rather entitled to punishment than was Bro. Howie. The evidence is certainly conclusive as to his guilt. It is another instance of the perversity of human nature, that one should be found guilty and the other not guilty, when the latter is proven guilty by his own letters and subsequent conduct, violating not only his written word but his contract with a Brother Mason. If it were possible, we should recommend some action be taken as to Clark, but as no appeal was taken on behalf of Elmore Lodge, No. 30, from the judgment in Clark's case, and we are informed that Clark has not only removed from the Jurisdiction of said Lodge, but from the Jurisdiction of the Grand Lodge, and that he demitted from Elmore Lodge, No. 30, we do not see that we now have any Jurisdiction over him, as we learn that he is now a resident of the State of Washington."

Isidor Samuel Weiler, known to nearly everybody as Sam Weiler, was born on October 1, 1851. He died on July 1, 1898, and was buried two days later in the Masonic cemetery of Boise, Idaho. Bro. Weiler's earliest years were spent in New York City, but as a young man he came to Placerville, Idaho, and there spent his early manhood. Amid such surroundings he developed many of those touches of character which seem to distinguish the denizens of a placer mining camp. He went much among the gold diggers, for as a mere lad he worked at distributing meat among the mining camps at the behest of his guardian uncle, Mark Schmidt, a butcher. With wares loaded upon a pack mule's back, Sam Weiler visited every mining party in the region. One of the most genial

of men, Bro. Weiler attracted many friends. He was not only a member of the ninth Territorial Legislature, but also a member of the first State Legislature. After being made a Mason in Placer Lodge, No. 3, at Placerville, Idaho, he demitted and joined Mount Idaho Lodge, No. 9. He was a Royal Arch Mason and attained the Thirty-second Degree of Scottish Rite Masonry. In 1895 he was elected Grand Master. Bro. Sam Weiler had the proverbial " host of friends," both Masonic and non-Masonic.

George Dickson Golden, a native of England, was elected Grand Master in 1900 and died on May 17, 1901, while occupying that Office. The Grand Lodge was convened to officiate at his burial, which took place on Sunday, May 26.

Joshua M. Cowan was born in Massachusetts on March 23, 1851. In 1875 he came to Atlanta, Idaho, where he engaged in mining. Later he removed to Mountainhome, Idaho. The year of his departure from the " Old Bay State," Bro. Cowan was made a Master Mason of Pythagoras Lodge (Massachusetts). Later he affiliated with St. Johns Lodge, No. 15 (Idaho). In 1901 he was Senior Grand Warden, and in 1903 he was elected Grand Master. Bro. Cowan's funeral was held at Mountainhome on Sunday, August 10, 1919, the Grand Lodge having been convened for the burial rites. Bro. Arch Cunningham, acting as Grand Master, officiated on the occasion.

Albert W. Gordon, who was born at Marysville, California, was made a Mason in Ruby Lodge, No. 36, at Granite Mountain, Montana, in the year 1887. Bro. Gordon's Lodge membership was held in different Lodges. He was at one time affiliated with Kendrick Lodge, No. 29, of Kendrick, Idaho. He was a member of State Lodge, No. 68, at Tacoma, Washington, and later of Hiram Lodge, No. 36, at Nez Percé, Idaho. In 1904 he was elected Grand Master of Idaho. Bro. Gordon died at Spokane, Washington, on June 12, 1926, and that same day the Grand Lodge of Idaho conducted burial services at Hope, Idaho, with full Masonic honours.

William Carroll Whitwell, who was born in Tennessee in 1850, came to Idaho at the age of thirty-seven to be official physician at the Lemhi Indian Agency. While yet in his home State, Bro. Whitwell had become identified with the Masonic Fraternity. He was elected a Grand Master of Idaho in 1907, and three times he represented Lemhi County in the State Legislature. Yet throughout his whole life the honour which he most highly prized was his long service as a Master Mason. In 1918 Bro. Whitwell died at Salmon City, Idaho. Since the Grand Lodge was not notified of his death with sufficient timeliness, burial rites were conducted by the local Lodge of Salmon City.

Ezra A. Burrell was elected Grand Master in 1912. At the 1930 session of the Grand Lodge the following report was made: " On June 5, 1930, I received a message from Bro. F. N. Dryden, Worshipful Master of King Solomon Lodge of Montpelier, saying, ' I am advised that Past Grand Master Ezra A. Burrell died in California to-day.' Not having Bro. Burrell's address, I made further inquiry of Bro. Dryden as to particulars of address, death, and burial of the demised. I learned the address, but other particulars were not available. Two

days later I received a message from the Masonic authorities of Los Angeles saying that Bro. Burrell was buried on June 7 with a private funeral."

John D. Bloomfield was elected Grand Master in 1916, after having successively filled the office of each of the Wardens, and after having been Deputy Grand Master in the Grand Lodge. Born in Peoria, Illinois, in 1870, Bro. Bloomfield came to Idaho in 1898 and was made a Mason in Nampa Lodge, No. 29, on September 12, 1903. For three successive years he served his Lodge as Master, and for seven years he was its Secretary. His Masonic record was a splendid one. Marked by ability and devotion, he was a Mason true and trusty, one of God's noblemen who left behind him an influence that will not soon die.

Andrew Lounsbury, who was born in Bangor, Maine, on November 1, 1845, was elected Grand Master of Idaho in 1918. Having enlisted as a soldier in the war between the States, he was present when General Robert E. Lee finally surrendered. As an upstanding citisen of his community, Bro. Lounsbury was the proud parent of three sons and three daughters. He served his county as sheriff and as treasurer. In 1886 he was made a Mason and five times he was Master of Cassia Lodge, No. 14. He was a member of the Scottish Rite and a Shriner as well. While still Grand Master, Bro. Lounsbury died on June 16, 1919. The Grand Lodge was convened by Bro. Arch Cunningham, Deputy Grand Master, on August 10, 1919, and on that occasion the death of Bro. Lounsbury was commemorated with full Masonic honours.

George Laird Shoup was born in Pennsylvania on June 15, 1836. After being educated in the public schools, he came into the West where he led a long and distinguished career as citizen, as soldier, and as Mason. He reached Colorado some time in 1859. During the war between the States he was in the military service of the North. At the conclusion of hostilities he was commissioned as colonel of the Third Colorado Cavalry. In 1864 he was a member of the Colorado Constitutional Convention, and later he was a member of the eighth and tenth sessions of the Idaho Territorial Legislature. He became a governor of Idaho Territory and later a governor of the State. At one time he was United States senator from Idaho. Bro. Shoup was made a Mason in Denver Lodge, No. 2 (Colorado), in 1863. Later he was a member of Lemhi Lodge, No. 11, of Salmon City, Idaho. Though he had not previously held any Office in the Grand Lodge, Bro. Shoup was elected Grand Master in 1889, since a ruling of the Grand Lodge of Idaho makes it possible to select the Grand Master from the Body of the Craft. Past Grand Master Shoup died on December 21, 1904, at Boise, Idaho. The Grand Lodge over which he had so ably presided conferred the funeral Rites.

George M. Waterhouse, a physician who had an extensive experience in general practice and hospital work, was born on October 7, 1860, at New Lebanon, Ohio. In all civic affairs, especially in those connected with medical and educational matters, he had an active interest. For four years he was treasurer of his county, and he served one term as regent of the State University at Moscow. Bro. Waterhouse was the first candidate elected in Weiser Lodge,

No. 23, having been raised on December 23, 1887. He was elected Junior Grand Warden in 1892; Senior Grand Warden in 1894; Deputy Grand Master in 1895, and Grand Master in 1897.

William R. Hamilton was born in Brant County, Province of Ontario, Canada, on July 16, 1866. He was made a Mason in Silver City Lodge, No. 13, of Silver City, Idaho, on June 9, 1900. In 1905 he was elected Junior Grand Warden, and in 1907 he became Deputy Grand Master. The next year he was chosen Grand Master. Bro. Hamilton's worth as a citisen was shown by his election as mayor of his home city for a third time.

Francis Jenkins, a native of South Wales, was born on March 12, 1850. He was made a Master Mason in Deadwood Lodge, No. 7 (Dakota Territory) on August 28, 1881, and later a member of Paradise Lodge, No. 17, of Moscow, Idaho. In 1912 he was elected Junior Grand Warden, and the next year he was made Senior Grand Warden. He became Deputy Grand Master in 1914, Grand Master in 1915. Bro. Jenkins was a York Rite Mason, a member of Cyrus Chapter, No. 2, of Silver City, and a member of Moscow Commandery, No. 3, of Moscow, Idaho. He was associated with the State University of Idaho, at Moscow, for many years.

Of the Past Grand Masters now living, the oldest in point of service is John Hunter. All his predecessors are deceased. Bro. Hunter was born in Paisley, Scotland, on July 5, 1850, and was made a Mason in Evanston Lodge, No. 4, of Evanston, Wyoming. In 1886 he was the first Worshipful Master of Portneuf Lodge, No. 18 (Idaho). He was the Senior Grand Warden of the Grand Lodge in 1887, and in 1888 he was elected Grand Master. Since 1883 he has been a Scottish Rite Mason of the Utah Jurisdiction. As a boy of thirteen years John Hunter accompanied his father, who in 1863 removed from St. Joseph, Missouri, to Salt Lake City, Utah. Since then he has passed his life in the Inter-Mountain Country, first in the transportation work of the United States Government, and later with the Union Pacific Railway. Bro. Hunter was still living in Salt Lake City, Utah, where he had resided for many years.

John H. Myer was born at Sing Sing, New York, on June 5, 1848. His family removed to Illinois in 1855. Having reached his majority, he set out for Idaho in 1870. In July of the next year, Bro. Myer was made a Master Mason in Placer Lodge, No. 3, of Placerville, Idaho. He is still (1931) a member of that Lodge. He became a Royal Arch Mason on March 7, 1873, and a Knight Templar on the same day of the same month ten years later. He is also a Charter member of El Korah Temple of the Mystic Shrine. In 1886 Bro. Myer was elected Senior Grand Warden, in 1890 he was appointed Deputy Grand Master, and in 1891 he was elected Grand Master. In civil life Bro. Myer has been a postmaster, a member of the Territorial Legislature, a prosecuting attorney, and a member of the Constitutional Convention. From among the original sixty-five members of the last-named body, Bro. Myer is to-day among some half-dozen survivors. Of a company of forty-two men who enlisted in the Nez Percé Indian War of 1877, he is now one of the two survivors.

Fred G. Mock was born in Cumberland County, Illinois, on November 24, 1861. On October 4, 1890, he was made a Mason in Burlington Lodge, No. 77, of Burlington, Colorado. He is still a member of Nampa Lodge, No. 29, of Nampa, Idaho, having been a member of that Lodge since the day it was Chartered. Of all Idaho's Past Grand Masters, Bro. Mock is probably the most widely travelled. He went around the world in 1926. In 1929 he travelled in South America, Africa, and northern Europe. He was elected Grand Master in 1896, having previously been Grand Lecturer.

George Hiram Storer was born in Nottingham, England, on February 17, 1860. He was initiated, passed, and raised in the Lodge at Corinne, Utah, in October 1884, and there received all three Degrees within a single month. The next year he became a member of Eagle Rock Lodge, No. 19 (Idaho). Bro. Storer, who is a York Rite Mason and a member of Lewiston Commandery at Lewiston, Idaho, was elected Junior Grand Warden in 1896, Senior Grand Warden in 1897, and Grand Master in 1898. This well-known Past Grand Master first reached Idaho in 1879. For a while he lived in Blackfoot, then in Idaho Falls. In earlier years he was first in the lumber business and later in the real-estate business. In 1896 he was elected treasurer of the State of Idaho. At present Bro. Storer resides in Southern California.

John Charles Muerman was born in Deerfield, Ohio, in 1865. He was made a Mason in Paradise Lodge, No. 17, of Moscow, Idaho, on June 22, 1893. In 1895 he was appointed Senior Grand Deacon, in 1896 he was elected Deputy Grand Master; he filled that Office again in 1898, and in 1899 he was elected Grand Master. Recognition of Bro. Muerman as a Mason of sterling worth was shown by his reaching the topmost round of the ladder within six years after becoming a Mason. He is a member of the Royal Arch Chapter at Moscow, Idaho, and of Washington Commandery, No. 1, and Alma Temple of the Mystic Shrine at Washington, District of Columbia. Bro. Muerman is a specialist in rural education, associated with the Federal Bureau of Education. Though his work has taken him to the Orient and elsewhere in distant lands, in all his travels he has never failed to remember his Masonic duties and obligations.

Jeremiah William Robinson was born in McLean County, Kentucky, on July 18, 1860. He was made a Mason in Carson Lodge, No. 132, of Elk City, Kansas, in 1886. Since 1892 he has been a member of Boise Lodge, No. 2, and he is, besides, a Thirty-third Degree Mason and a Knight Templar. Bro. Robinson was elected Junior Grand Warden in 1902, Senior Grand Warden in 1903, Deputy Grand Master in 1904, and Grand Master in 1905. Since 1910 he has filled the position of trustee of " The Grand Lodge Orphan Fund " with credit to himself and benefit to the Fraternity.

Victor Peterson was born in Sweden on April 16, 1880. That same year he came with his parents to the United States. He arrived on the Pacific Coast in 1905 and from then till now he has been at one time and another school teacher, placer miner and grain dealer. In 1902 he was made a Mason in Magnolia Lodge, No. 220, of Emerson, Nebraska. He is now a York Rite Mason,

a member of Lewiston Commandery, No. 4, a Scottish Rite Mason, and a member of Lewiston Consistory, No. 1. He was elected Junior Grand Warden in 1920; Senior Grand Warden in 1921; Deputy Grand Master in 1922, and Grand Master in 1923. As an ardent Mason Bro. Peterson has always been active in Lodge Work.

Frank Knox, a native son of Idaho, was born in Boise, on June 1, 1878. He received the Third Degree on July 21, 1910, in Butte Lodge, No. 37, of Emmett, Idaho. Having held the Office of Grand Steward and of Deacon, he was elected Junior Grand Warden in 1921, Senior Grand Warden in 1922, Deputy Grand Master in 1923, and Grand Master in 1924. Bro. Knox is securely anchored to Masonry by his own acts and by inheritance, so to speak, his father, Douglas Knox, being at this time a Mason with a record of more than fifty years of activity. Bro. Frank Knox is a Scottish Rite Mason and a member of El Korah Temple of the Mystic Shrine. He has been absent from the regular meeting of his Lodge only once in the last fourteen years, and even on that occasion he was in attendance at the Grand Lodge.

David C. Chase was born in Johnsville, Ohio, April 26, 1853. After starting life as a newsboy, he later became a telegraph operator, and was active in the service of the Union Pacific Railroad during the early history of that company, at the town of Payette, Idaho. For many years he has been a merchant and fruit grower in the Payette Valley. Having been made a member of Washoe Lodge, No. 28, in 1892, Bro. Chase twice became Master of his Lodge. He was elected Grand Master in 1901, having already served one term as Senior Grand Warden.

Byron Defenbach, who was born at Rome, Wisconsin, on December 5, 1870, spent his early life in Kansas. He became a member of the Masonic Fraternity as soon as he attained his majority, and after holding membership in several Lodges, and serving the Grand Lodge of Idaho as Senior Grand Warden and as Deputy Grand Master, he became its Grand Master in 1910. Bro. Defenbach places himself in Masonry with these words: " I am a progressive in Masonic affairs and usually classed as an insurgent. I am opposed to Masonic interference and Masonic activity so far as concerns political or religious affairs. I hold that the Masonic field is exclusively the elevation, improvement, and refinement of the character of man himself."

I. Edgar Meek, who made the overland trip to Idaho with a team in 1882, was born in Philadelphia, Indiana, on February 16, 1859. He grew to manhood in Indiana and Kansas. Bro. Meek was made a Mason in Hope Lodge, No. 155 (Kansas). After being affiliated with several Lodges in Idaho, he became Grand Master in 1920, having filled the Office of Deputy Grand Master and of Senior Grand Warden during the years immediately preceding. He is now a member of Mount Moriah Lodge, No. 39, of Caldwell, Idaho.

Born on a farm in Madison County, Illinois, on July 29, 1860, Curtis F. Pike was educated in the country school of his neighbourhood, and later in the University of Illinois. As a young man he taught school for several years

in Illinois, Colorado, and Idaho. On May 12, 1900, he was made a Master Mason in Vulcan Lodge, No. 103, of Hooper, Colorado. The following September he transferred his membership to Boise Lodge, No. 2, of Boise, Idaho, and since then he has been a member of that Lodge. In 1906 and again in 1917 Bro. Pike served as Worshipful Master of Boise Lodge, No. 2. He was elected Senior Grand Warden in 1911, Deputy Grand Master in 1912, and Grand Master in 1913. From 1918 to 1922, inclusive, he served as Grand Treasurer. He was elected Grand Secretary in September 1922. He is a Scottish Rite Mason.

Jay Glover Eldridge, who was born in Janesville, Wisconsin, on November 8, 1875, is a graduate of Yale University and is now Dean of the State University of Idaho, at Moscow. In 1918 he was with the American Expeditionary Force in France. Bro. Eldridge was made a Master in 1910, and elected Master of his Lodge, Paradise Lodge, No. 17, of Moscow, only five years later. As a York Rite Mason he is a member of Moscow Commandery, and as a Scottish Rite Mason he belongs to Calam Temple of the Mystic Shrine. He has served in the Grand Lodge as Junior Grand Steward, as Senior Grand Warden, and as Deputy Grand Master. In 1930 he was elected Grand Master. Since the inception of the Grand Lodge of Idaho, the Office of Grand Master has been filled by some who came from the one-room schoolhouse, and by some who have been graduated from the most renowned temples of learning in our country. Bro. Eldridge, of course, is to be numbered among those at the very forefront of the latter group.

By means even of those slight observations that the least mindful of us makes with the passing of the years, we are constantly reminded how the wisdom of sages and seers has throughout the ages crystallised into apothegms still pregnant with meaning though trite with century-old use. One such is the well-known phrase, "Tall oaks from little acorns grow." And indeed they do, figuratively as well as actually. On a December day of 1867, the Grand Lodge of the Free and Accepted Masons of Idaho came into being at Idaho City. Then it consisted of only 5 subordinate Lodges having a total membership of some 200 Master Masons. After the lapse of a short span of little more than half a century, this same Grand Lodge of Idaho numbers 10,396 Master Masons, 2469 Royal Arch Masons, 1482 Knights Templar, 2350 Scottish Rite Masons, and 2304 members of the Mystic Shrine. Time has indeed worked wonders with Freemasonry in Idaho. And certainly the end is not yet!

FREEMASONRY IN ILLINOIS

EVERETT R. TURNBULL

A DESCRIPTION of Kaskaskia, capital of the Illinois Country, written in 1810, said that it was then " a port town, and the chief one of Randolph County," that it contained " forty-five houses, many of them well built, several of stone, with gardens and large lots adjoining," and that it boasted " 467 inhabitants, of whom 47 were slaves." From here, on March 9, 1805, seven Brethren of Kaskaskia and vicinity sent the following letter to the Grand Lodge of Pennsylvania—a letter which shows the sentiments that actuated those Brethren of pioneer days.

To the R.∴W.∴Grand Lodge of Pennsylvania, Greeting:

The subscribers, and many others of our Brethren in the counties of St. Clair and Randolph, beg leave to approach your Worshipful Body and state to you that they are far removed from those social enjoyments which they once as Masons have experienced; that from the growth of population many worthy and respectable Brethren have settled, and many more will soon come to this country; and that your suppliants, from a sense of duty incumbent on them as Masons and as men, to promote their mutual happiness, the happiness of their neighbours, and as far as in their power lies, humanise society; and furthermore, to impress on their memory what has long ago been written on their hearts.

Wherefore, your suppliants thus presume to approach your Worshipful Body and request that, if in your councils you think it expedient, your Worshipful Body will grant to your suppliants a Warrant, or if that can't be obtained, a Dispensation, authorising them to hold a regular Lodge in the town of Kaskaskia, appointing such of your suppliants to preside therein as may seem proper to your Worshipful Body, sending with the said Warrant your Constitution, all other necessary instructions, and the amount of expenses attending the same, which will be duly remitted by your suppliants, etc. etc.

Robert McMahan
Stanton Lodge, No. 13 (Virginia)
Wm. Arundel
St. Andrew's Lodge, No. 2 (Quebec)
James Edgar
Lodge No. 9 (Philadelphia)
Michael Jones
Lodge No. 45 (Pittsburg)
James Galbreath
No. 79 (Chambersburg)
Rufus Eaton
Roman Lodge, No. 82 (New York)
Robt. Robinson
Stanton Lodge, No. 13

Return of the Members of the Western Star Lodge No 107 Ancient York Masons held in the Village of Kaskaskia in the Indiana Territory, under the Authority of the Right Worshipful Grand Lodge of Pennsylvania, and of their Institutions, admissions, Passings, Raisings &c. From the commencement of the said Lodge, Being the 14th December 1805 and of Masonry 5805 to St John Day December 1806 — By —

Names	What Degree	When Initiated or admitted	When Passed	When Raised	Members Expelled When	Members withdrawn When	Remarks Deceased When
James Edgar	P. M.	14 Decr. 1805					
Rufus Easton	M. M.	14 Decr. 1805					was Called to the Worshipful Master's Apartment at the Commencement but had Signed —
Michael Jones	M. M.	14 Decr. 1805					
Robert Robinson	P. M.	14 Decr. 1805					
William Arundel	P. M.	14 Decr. 1805					
Alexander Anderson	P. M.	14 Decr. 1805				24 March 18	
James Galbraith	P. M.	14 Decr. 1805					
Charles Quirey	M. M.	3 Feby. 1806	4 Feby. 1806	5 Feby. 1806			
Doctr Walter Fenwick	F. C.	17 Feby. 1806	1 March 1806	—			
George Bullitt	M. M.	17 Feby. 1806	1 March 1806	6 Decr. 1806			
John Rays	M. M.	18 Feby. 1806	19 Feby. 1806	10th March 1806			
John Ray	M. M.	18 Feby. 1806	19 Feby. 1806	10 March 1806			
Francois Valle	M. M.	1 March 1806	16 March 1806	24 March 1806			
Louis Labowy, alias Morse	M. M.	1 March 1806	16 March 1806	24 March 1806			
Stephen Foster	M. M.	1 March 1806	16 March 1806	17 March 1806			
Andrew Henry	M. M.	24 March 1806	24 March 1806	24 March 1806			
James Moore	Ent. A.	1 Novr. 1806	—				
Henry Dodge	Ent. A.	6 Decr. 1806	—				
Thomas Oliver	Ent. A.	6 Decr. 1806	—				

I James Edgar Worshipful Master of the Western Star Lodge No 107 Ancient York Masons do hereby Certify to the Right Worshipful Grand Lodge of Pennsylvania that the foregoing is a Just and true Return of the Members of the Western Star Lodge No 107 and of the Institutions, admissions &c. in the said Lodge, as above Stated during the time above mentioned —

In Testimony whereof I have hereunto set my hand and affixed my Private Seal. there being no Seal of the said Lodge, at Kaskaskia 27th day of December 1806 and in the Year of Masonry 5806 —

J. Edgar (Seal) Worshipful Master W. S. Lodge No 107

Attest William Arundel, Secretary of W. S. Lodge No 107 —

P.S. On the 13th September 1806 this Lodge was Instituted and the Officers Installed in Conformity with Warrant and Dispensation Granted for that Purpose By the Right Worshipful Grand Lodge of Pennsylvania Dated 2d June 1806 and of Masonry 5806 as will appear by the Return heretofore made —

J. Edgar

In response to this request, the Dispensation was granted on the following September 24, and James Edgar was named first Master, with power to appoint the Wardens and other Officers. Bro. Edgar then appointed Rufus Eaton to be Senior Warden, and Michael Jones to be Junior Warden, and directed the two of them to select a name for the new Lodge. They reported " Western Star Lodge " to be their choice and the name was adopted. The first three petitions which the new Lodge received were from residents of Ste. Genevieve, a small town across the Mississippi River, in Louisiana Territory. Indeed, so many were the Petitions received in those days that the new Lodge was compelled to hold special meetings to take care of them. The Minutes record those meetings as " extra Lodge."

The Charter for Western Star Lodge was issued on June 2, 1806, and the Lodge was constituted on the following September 13 by Robert Robinson. The return for the year 1806 is now in possession of the Grand Lodge of Illinois. Although only nineteen names are entered on it, eighty-four members affixed their signatures to the By-Laws, which were adopted on June 24, 1808. This first Lodge in what is now Illinois was instituted, and frequently held its meetings in the first brick building erected for public purposes in the Mississippi Valley. The building, built in 1792, served first as a town hall, then as the meeting-place of the Territorial Legislature, and later of the State Legislature. Finally it was used as a court house until the removal of the county seat in 1848.

On December 27, 1806, a Petition signed by several Brethren of Western Star Lodge asked that Lodge to recommend the organisation of another Lodge at Ste. Genevieve, Louisiana Territory. The recommendation was granted although the formation of a second Lodge meant the loss of about half the membership of Western Star Lodge. The Dispensation for the new Lodge, known as Louisiana Lodge, No. 109, was granted on July 17, 1807, by the Grand Lodge of Pennsylvania, and James Edgar, Master of Western Star Lodge, was named proxy to institute the Lodge at Ste. Genevieve. Bro. Edgar performed that ceremony on November 14. The Wardens of the new Lodge were two of the first three Petitioners to Western Star Lodge. Likewise, when the Petition to organise St. Louis Lodge, No. 111, was circulated, three of the signers had also been members of Western Star Lodge.

The first Masonic funeral held in Illinois occurred on October 16, 1811. On that date, Robert Robinson, who had Constituted Western Star Lodge, was buried. Six years later, on November 2, 1817, James Edgar, the first Master, was also buried with Masonic ceremonies. As a token of mourning, the Brethren were directed to " wear a piece of black ribbon through the second and third button-holes of their coats for three months." On October 2, 1819, the Lodge suffered another loss when Bro. Michael Jones demitted. The Lodge passed resolutions of regret over losing such an active member. Since Bro. Jones had removed to Shawneetown, his attendance at Lodge in Kaskaskia entailed a journey of about a hundred miles across an unsettled region. Inasmuch as a Lodge had recently been organised at Shawneetown and he could meet the

Brethren there without undergoing the hardship of the long journey, it was not surprising that Bro. Jones should demit.

Although there are no Records of the activities of Western Star Lodge from December 2, 1820, until its new Charter as Lodge No. 1 was granted, we know that it continued to exist and that it was represented in the first Grand Lodge of Illinois every year of its existence. We also know that the first Grand Master of Illinois was a member of Western Star Lodge, even though the Lodge was unable to sever its connection with the Grand Lodge of Pennsylvania until November 30, 1826.

On February 14, 1827, the Grand Lodge of Illinois issued a Charter to Western Star Lodge as No. 1. Under that Charter the Lodge was Constituted on June 24, 1828, by Thomas Reynolds, Deputy Grand Master. But the Lodge was destined to disappear. The immediate cause of its closing was the failure of the Grand Lodge to acknowledge its *Constitution* and the installation of its Officers. The Record of the last nine meetings, those held bewteen June 24, 1828, and February 7, 1829, discloses the truly pathetic struggle of a few faithful Brethren against overwhelming odds. Some nights only three members were present at the Lodge meetings. In one instance, a Brother was recorded as having served at one meeting as Treasurer, Senior Deacon, Junior Deacon, and Tyler. On February 7, 1829, the Lodge was closed forever, but it left its impress on Illinois nevertheless. That little band of Brethren furnished the State its first governor, one United States senator, two Supreme Court justices, four State senators, twelve national representatives, and many other State and Federal officers. In addition one member became attorney-general and congressman from Missouri, while still another served as Territorial governor and as United States senator for Wisconsin. Indeed, the record of Western Star Lodge is an example for all time. It always celebrated St. John's Day with a public procession, a banquet, an oration, and the Installation of Officers. The call of the widow was always answered, and the destitute were cared for. Western Star Lodge was the forerunner, the inspiration, the beacon light for the Masons of the Mississippi Valley. Its Temple is destroyed and even the site of it is unknown, but the Work of that pioneer Lodge still lives to point the way for thousands of later Lodges of the Middle West.

For ten years Western Star Lodge was the only Lodge in Illinois, but as Masons began congregating in other settlements they asked for Dispensations and other Lodges came to be Chartered. The early Lodges were Western Star Lodge, No. 107, at Kaskaskia, Chartered on June 2, 1806, by the Grand Lodge of Pennsylvania; Lawrence Lodge, No. 34, at Shawneetown, Chartered in September, 1815, by the Grand Lodge of Kentucky; Libanus Lodge, No. 29, at Edwardsville, Chartered on October 6, 1820, by the Grand Lodge of Tennessee; Olive Branch Lodge, No. 5, at Upper Alton, Chartered on April 3, 1822, by the Grand Lodge of Missouri; Vandalia Lodge, No. 8, at Vandalia, Chartered on October 8, 1822, by the Grand Lodge of Missouri; Sangamo Lodge, No. 9, at Springfield, Chartered on October 9, 1822, by the Grand Lodge of Missouri;

Courtesy of Illinois State Historical Society.

Shadrach Bond.

First governor of Illinois and first Grand Master

L. L. Emmerson.

Governor of Illinois and Grand Master.

Union Lodge, No. 10, at Jonesboro, Chartered on October 24, 1822, by the Grand Lodge of Missouri; Eden Lodge, No. 11, at Covington, Chartered on October 8, 1822, by the Grand Lodge of Missouri; Albion Lodge, No. 9, at Albion, for which the Grand Lodge of Indiana issued a Dispensation on March 12, 1822, and Hiram Lodge, at Brownsville, concerning whose Charter we have no record. Temple Lodge, No. 25, at Belleville, received a Dispensation from Tennessee on June 28, 1820, but its organisation was not perfected, and no meetings were ever held.

The first reference to the organisation of a Grand Lodge in Illinois is found in the Minutes of Western Star Lodge under date of November 16, 1820, at which time the Lodge concurred in a resolution from Libanus Lodge, No. 29, that it was expedient to organise a Grand Lodge. A Committee was then appointed to correspond with the other Lodges. An active correspondence was then carried on between the Lodges, and as a result a Masonic Convention was held at Vandalia, on December 9, 1822. This meeting was held at the same time as the Session of the State Legislature. Eight Lodges were represented, and twenty-four Delegates were present. The Presiding Officer was Thomas C. Browne, a Supreme Court justice, who was a Delegate from Lawrence Lodge, No. 34. Sangamo Lodge and Hiram Lodge were not represented. Hiram Lodge later became a member, however, but Sangamo Lodge never affiliated with the Grand Lodge. The following day a *Constitution* for the " Grand Lodge of Illinois Ancient Free and Accepted Masons " was adopted. Then, on December 11, the election of Grand Officers was held. Officers elected at that time were as follows: Shadrach Bond, Grand Master; John Y. Sawyer, Grand Senior Warden; William M. Alexander, Grand Junior Warden; Richard T. McKinney, Grand Secretary, and James O. Wattles, Grand Treasurer. From then on the Grand Lodge held its Communications at Vandalia, then the State capital, at the same time as the sessions of the Legislature were convened there. This was especially convenient, since many of the Lodge members were connected with the State government. The Grand Lodge Communications were held in the Senate chamber, and resolutions thanking the Senate for the use of the room were usually adopted. The Grand Lodge held its first meeting during December 1823. At that time it was formally organised, and its Officers were Installed by George C. Melody, Deputy Grand Master of the Grand Lodge of Missouri. The complete reprints of the *Proceedings* for 1824–1826 are in existence. The Returns of January 1, 1825, from seven Lodges show that they had a total of 128 members. The other Lodges made no Returns at that time.

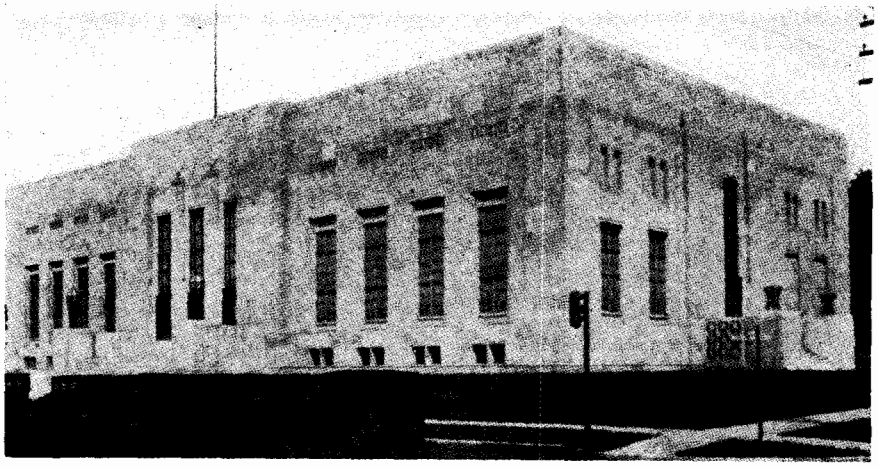
This first Grand Lodge of Illinois Chartered the following Lodges: Palestine Lodge, No. 10, at Palestine, on December 14, 1824; Greene Lodge, No. 11, at Carrollton, by Dispensation on December 14, 1824; Illion Lodge, No. 12, at Carlyle, on January 10, 1826; Frontier Lodge, No. 13, at Lewiston, on January 10, 1826; Strangers' Union Lodge, No. 14, at Fever River, now Galena, on January 1, 1827; Lafayette Lodge, No. 15, at Atlas, on January 7, 1826, and Cincinnatus Lodge, No. 16, at Shawneetown, on January 1, 1827.

The last-known Session of the first Grand Lodge of Illinois was held on January 3, 1827, for it, too, was destined to disappear. Just what caused its dissolution is not known, but it is supposed that the anti-Masonic wave that swept the country reached Illinois about that time. Nevertheless, that Grand Lodge numbered among its members many distinguished persons. A check of membership shows that it included two governors, one attorney-general, one State auditor, two secretaries of State, two State treasurers, seventeen representatives, six State senators, and several secretaries and clerks in the State Legislature. There were also among them two United States senators, two Supreme Court judges, and two Circuit Court judges.

After the closing of Western Star Lodge, Strangers' Union Lodge, No. 14, was the only one left in the State. Then, on June 11, 1829, this Lodge voted to return its Charter and to apply to the Grand Lodge of Missouri for a new Dispensation, "further proceedings on which is postponed until Thursday the 18th inst. at 4 P.M., when the Brethren are requested to give general attendance." With this action, Illinois became for a time a place of Masonic darkness. Nevertheless, there remained in the State many faithful members who waited patiently for the time when they could once more assemble about a Masonic Altar.

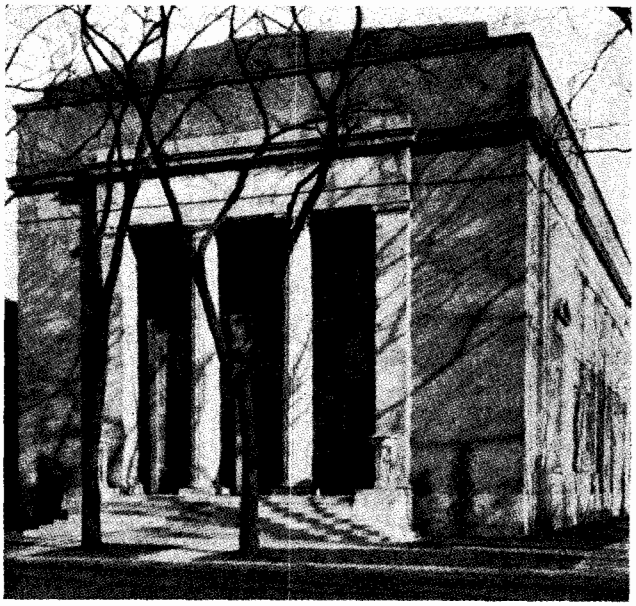
Masonic darkness continued in Illinois until December 6, 1834, when seventeen Brethren met at Quincy and Petitioned the Grand Lodge of Kentucky for a Dispensation to open and hold a Lodge. Accordingly, the Dispensation for Bodley Lodge was granted on August 31, 1835, and Bro. H. H. Snow was delegated to Institute it. Bro. Snow had been Deputy Grand Master of the first Grand Lodge. Dispensations for other Lodges rapidly followed, and Freemasonry again began to spread throughout the State. During the next five years the following Lodges were established, all by Dispensation: Franklin Lodge, No. 22, at Alton (November 9, 1836, Missouri); Equality Lodge, No. 102, at Equality (1836, Kentucky); Harmony Lodge, No. 24, at Jacksonville (October 4, 1837, Missouri); Temperance Lodge, No. 27, at Vandalia (June 30, 1838, Missouri); Columbus Lodge, No. 20, at Columbus (June 3, 1839; Missouri); Far West Lodge, No. 29, at Galena (March 23, 1839, Dispensation read in Lodge, Missouri); Mount Moriah Lodge, No. 33, at Hillsboro (August 17, 1839, Missouri); Springfield Lodge, No. 26, at Springfield (February 25, 1839, Missouri); Ottawa Lodge, No. 114, at Ottawa (December 19, 1839, Kentucky), and Friendship Lodge, at Dixon (November 6, 1840, Kentucky), Dispensation read in Lodge.

The first corner-stone laid by the Masonic Fraternity in Illinois was laid in Shawneetown on February 24, 1838. During the 1830's Shawneetown was the most active business centre on the Ohio River. Since an army post was located there, the government took charge of the river front and paved several blocks southward from the northeast corner of the town. This improvement was known as the "Public Works." Equality Lodge, No. 102, was invited to lay the corner-stone of this pavement. The ceremony was in charge of the



Above: Decatur Masonic Temple.

Dedicated February 8, 1929.

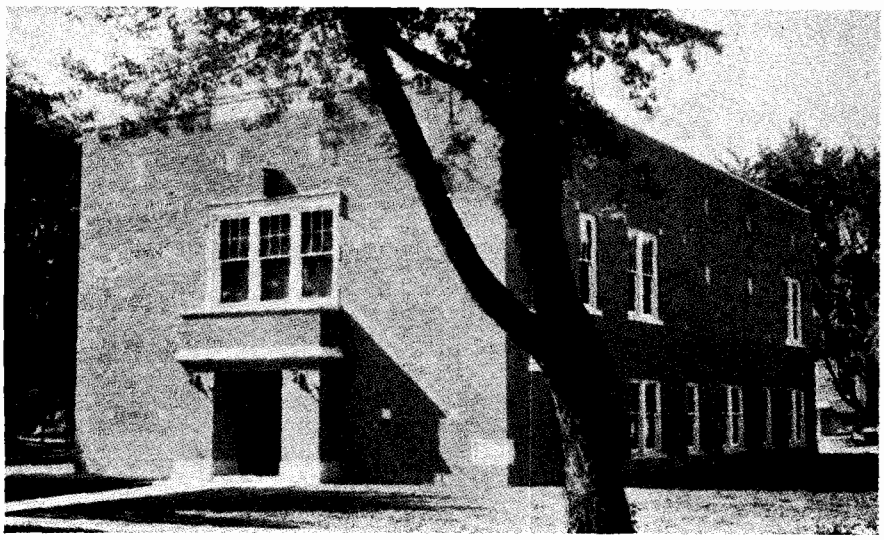


Centre: Evanston Masonic Temple.

Dedicated December 17, 1927.

Below: Marshall Masonic Temple.

Dedicated March 5, 1928.



Lodge's Master, Bro. Arnold B. Dake, a nephew of Benedict Arnold, who acted as proxy for the Grand Master of Kentucky. The stone was of sandstone and measured thirty-two inches by twelve inches by sixteen inches. Only one face of the stone was dressed, and on it a crudely chiselled inscription reads as follows:

C.S.
LAID BY
EQUALITY
LODGE
NO. 102
FEB. 21, 1838
A.L.
5838

The date on the stone is three days earlier than that given in the Record of the ceremony. Sometime during the 1880's this corner-stone was removed and placed in the Lodge Room of Warren Lodge, No. 14, where it still remains. The following year Equality Lodge, No. 102, laid the corner-stone of the Bank of Illinois at Shawneetown.

Early in 1839, Harmony Lodge, No. 24, sent a circular to the other Lodges in the State, asking for a Convention to organise a Grand Lodge in Illinois. The first Convention was held in Jacksonville, on December 27, 1839, and a second one met on January 20, 1840, at which time it was deemed advisable to meet again on April 6 of that year, and then formally to organise a Grand Lodge. In response to the invitation, " a Convocation was held in Masons' Hall " at Jacksonville, on the date stipulated. The Representatives present at that meeting were James Adams, of Springfield Lodge, No. 26; H. Rogers and H. Dills, of Bodley Lodge, No. 29; W. D. McCann, of Columbus Lodge, No. 20; John T. Jones (proxy) of Equality Lodge, No. 102; D. Rockwell, of Far West Lodge, No. 29, and W. B. Warren and A. Dunlap, of Harmony Lodge, No. 25. The object of the meeting having been fully considered, it was unanimously " *Resolved*, That the several subordinate Lodges of Ancient Free Masonry in the State of Illinois here assembled, represented by Delegates and proxies properly authorised, consider it as a matter of right and as conducive to the general benefit of Masonry that a Grand Lodge be established in the State of Illinois, and that they now proceed to establish, organise, and locate the same accordingly, to be known and designated by the name of the Grand Lodge of Illinois."

The Committee appointed to draft a *Constitution* and *By-Laws* then reported that it had performed that duty. After amendment, the *Constitution* and *By-Laws* were adopted, and Jacksonville was designated as the location of the next Grand Lodge. The ballot for Officers resulted in the election of Abraham

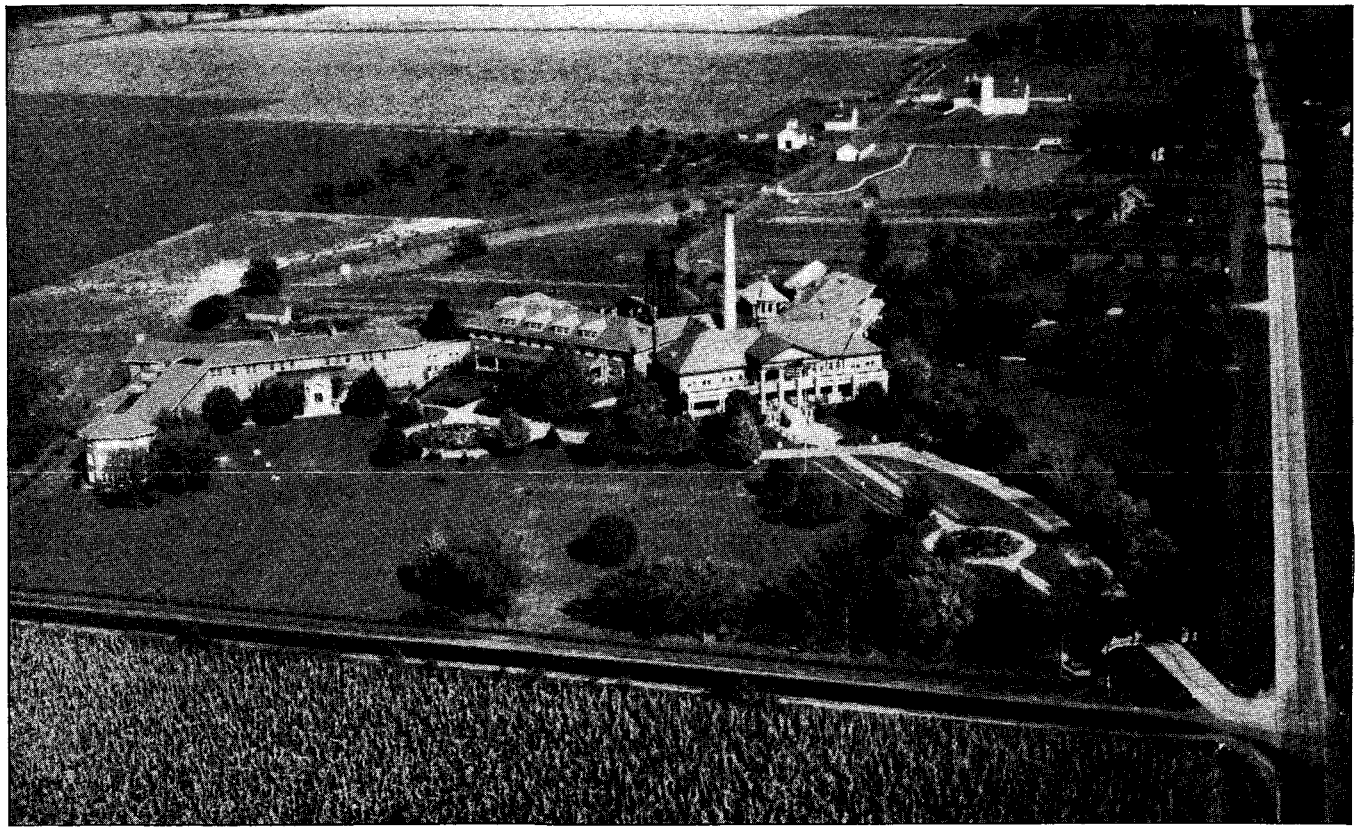
Jonas, of Columbus Lodge, No. 20, to be Grand Master; James Adams, of Springfield Lodge, No. 26, Deputy Grand Master; W. S. Vance, of Harmony Lodge, No. 24, Grand Senior Warden; H. Rogers, of Bodley Lodge, No. 29, Grand Junior Warden; W. B. Warren, of Harmony Lodge, No. 24, Grand Secretary, and A. Dunlap, also of Harmony Lodge, No. 24, Grand Treasurer. The Grand Secretary was then ordered to procure a seal, and the Grand Lodge was called to Refreshment until April 28. On that date, Labour was resumed and, "all but Past Masters having retired, a Convocation of Past Masters was declared and the M∴W∴Grand Master was installed by proxy and the Grand Honours paid him agreeably to Ancient Form and Usage. The Convocation was then dissolved, and the M∴W∴Grand Lodge was called from Labour to Refreshment until to-morrow morning at eight o'clock."

On the following morning the other Grand Officers were Installed. Jacksonville and Springfield Lodges then surrendered their Charters and received new ones, which were registered as No. 3 and No. 4, respectively. The Grand Secretary was also directed to issue Charters to Bodley Lodge as Lodge No. 1, to Equality Lodge as Lodge No. 2, to Far West Lodge as Lodge No. 5, and to Columbus Lodge as Lodge No. 6. Temperance Lodge, No. 27, received a Charter as Lodge No. 16, on December 10, 1842; while Friendship Lodge became Lodge No. 7 on October 6, 1841. Franklin Lodge became Lodge No. 25 in 1843. Although Ottawa Lodge, No. 114, received permission to unite with the Grand Lodge of Illinois in 1841, there is no further Record of it. There is, however, a Record of the Chartering of Occidental Lodge U. D. (Kentucky), on October 7, 1841.

On February 20, 1847, the Legislature of Illinois granted the Grand Lodge a special Charter under which it still operates.

When the Grand Lodge was only a year old, an event occurred that caused serious trouble. A Petition for a Dispensation to establish a Lodge was received from the Mormons in Nauvoo, Illinois. The Dispensation was issued on October 15, 1841, and the Lodge was Instituted on March 15, 1842. George Miller, Worshipful Master; Hyrum Smith, a brother of the Mormon "prophet," Senior Warden; and Lucius N. Scoville was Junior Warden. From the date when this Lodge was Instituted till August 11, 1842, when the Record was closed, 286 candidates were Initiated and 243 were Raised. The statement was made that "if this Lodge had been suffered to Work two years longer, every Mormon in Hancock County would have been Initiated."

The Lodge at Nauvoo refused to send its Records to the Grand Lodge for inspection, and since it was suspected of irregularities a special Committee was appointed to visit the Lodge and investigate its Work. Meantime the Grand Master had suspended all Work until the Report of the Committee should be received. Jonathan Nye, Past Grand Master of the Grand Lodge of Vermont, who was a visitor at the Illinois Grand Lodge at the time, was elected to honorary membership, and granted a seat in the Grand Lodge of Illinois, and then was made Chairman of the special Committee appointed to investigate the



Airplane View of the Illinois Masonic Home.

Nauvoo situation. Other members of the Committee were the Grand Secretary, and Bro. H. Rogers. After investigation, the Committee reported that it had found " much to regret, much to deplore," but it recommended that the Dispensation for the Nauvoo Lodge be continued until the next Annual Communication of the Grand Lodge. The Grand Master then divided the Lodge into four Bodies by issuing Dispensations for Nye Lodge and Helm Lodge at Nauvoo, and for Eagle Lodge at Keokuk, Iowa. But this action did not help matters, for all four Lodges refused to abide by the rulings of the Grand Lodge. They were therefore declared to be clandestine, and their members were put under suspension. We know that the Mormons continued to hold meetings, however, for in 1844, St. Clair Lodge, No. 24, preferred charges against a member for wearing his Regalia and marching in a procession at the dedication of a Masonic Hall at Nauvoo. Grand Master Helm reported to the Grand Lodge that the subject had " excited no little discussion both in and out of this Body, and the action of the Grand Lodge in reference to it has been made the object of much animadversion, criticism, and remark. Several communications from eminent and honoured names in Masonry have been addressed to me, calling in question the correctness of the course pursued by you in relation to this subject, and strongly protesting against the prudence and propriety of allowing a Masonic Lodge to exist in Nauvoo."

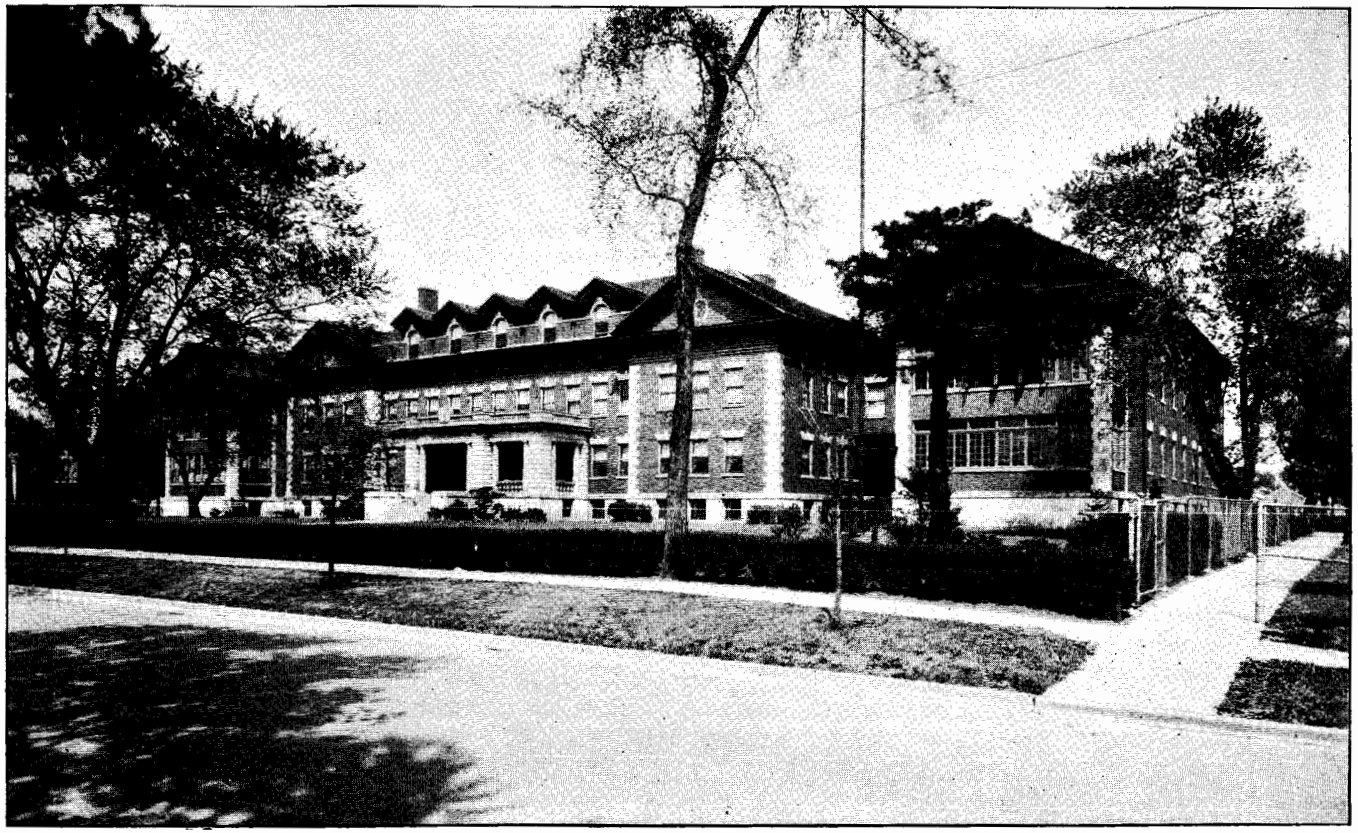
Then, in 1845, another event occurred that for a time almost disrupted the Grand Lodge. A man of mixed African-Indian blood, having a duly signed Diploma which certified to his membership in another Jurisdiction, was permitted to visit Chicago Lodges a few times. About the same time Apollo Lodge, No. 32, received the Petitions of two men of mixed Anglo-Saxon and African blood. Although it was reported that " the proportion of African blood " was " evidently small," and that the Petitioners were men " reputed ' freeborn,' certainly of good report, and one or two entitled to vote by the laws of the State," the Committee on Petitions was directed not to report until an expression regarding the advisability of accepting the Petitions could be obtained from the Grand Lodge. The Delegate sent to obtain such an expression, failing to get an expression from the Grand Lodge, the Committee then reported favourably on the Petitions, and the men were accepted. When the failure of the Delegate became known, however, a resolution was adopted authorising the withdrawal of the Petitions. These facts then became generally known, and eighteen other Lodges passed resolutions regarding the matter. Some called for a Convention to reorganise the Grand Lodge; others demanded the resignation of the Grand Master for permitting such an outrage. One Lodge called a Convention of Delegates to meet in Peoria during April to consider the course to be pursued. Then Springfield Lodge, No. 4, addressed a Communication to the Grand Master, asking for the facts in the case. It remained, however, for Piasa Lodge, No. 27, to still the tempest with a dignified letter which deplored the precipitate action of the Lodges, and ended by stating " that the Proceedings of Springfield Lodge, No. 4, at their meeting of February 2, A.L.

5846, meet our cordial approbation and concurrence, and that their course in first communicating the charges to the Brethren implicated, and hearing what they had to say in their defense, before proceeding to pass judgment upon them, is perfectly honourable, fair, and Masonic, and worthy of universal imitation in all similar cases."

The matter was thoroughly debated in the Grand Lodge, the offending Chicago Brethren were reprimanded, and the Report of the special Committee was adopted. This Report closed as follows: " *Resolved*, That this Grand Lodge is unqualifiedly opposed to the admission of Negroes or mulattoes into Lodges under its Jurisdiction." Again in 1851, however, a Negro asked permission to visit a Lodge in Chicago, and presented a Certificate showing that he had visited Lodges in Kentucky, Missouri, Wisconsin, and Ohio. Despite the ruling of the Grand Lodge, he was examined and admitted as a visitor. The action was reported to the Grand Lodge. This led to the passage of a second resolution to strengthen that of 1846. It read as follows: " *Resolved*, That all subordinate Lodges under this Jurisdiction be instructed to admit no Negro or mulatto as visitor or otherwise, under any circumstances whatever. And be it further *Resolved*, That if any Lodge under this Jurisdiction hereafter violates this expressed will of this Grand Lodge, it shall be the duty of the M∴W∴ Grand Master of this State at once to arrest their Charter."

In the year preceding the outbreak of the war with Mexico, the Grand Lodge had its first experience with Military Lodges. On October 4, 1847, seven Brethren, members of Company B, United States Mounted Volunteers for Mexico, Petitioned for a Dispensation for a Travelling Lodge. Although the Grand Lodge had authorised the Grand Master to issue such Dispensations, none was granted at that time. There was, however, an active Lodge connected with the First Regiment of Illinois Foot Volunteers, but it received its Dispensation from Missouri. John Ralls, Grand Master of Masons of Missouri, was colonel of the Third Missouri Volunteer Militia. On October 9, 1847, while in the field, he issued a Dispensation for Hardin Lodge, No. 87, and named Vantrump Turner as Master. This Lodge was named in honour of Colonel John J. Hardin, of the First Illinois Regiment, who had lost his life at the battle of Buena Vista. No Report of it was ever made, but the Dispensation is still in the archives of the Grand Lodge of Missouri. " It is on paper discoloured by age and bears evidence of considerable rough usage. How it came to be recovered, and the name of its custodian, will probably never be known."

Then, during the war between the States, fifteen Military Lodges were granted Dispensations by the Grand Lodge of Illinois. This action finally brought complaints from other Jurisdictions which objected to the Travelling Lodges accepting Petitions from soldiers who came from States other than Illinois. Consequently, at the Session of 1865 the Grand Master made the following report against the Travelling Lodges: " Most of our Military Lodges suspended Work, and, the War being closed, they ceased to exist—having done some good and much mischief." The Committee on the Grand Master's Ad-



The Illinois Masonic Orphans' Home at La Grange.

Front view, main building.

dress also said: " It is to be hoped that this experience will forever close the question of Travelling Lodges operating within regular foreign Jurisdictions." Thus ended an unfortunate phase of Masonry in Illinois.

Meantime, however, Illinois had some more experience in granting Dispensations to Lodges of a somewhat similar character. On March 17, 1849, the Grand Master of Illinois granted a Dispensation to Past Grand Master Nelson D. Morse, and six others, " to form and open a Lodge to be named Pacific Lodge, in any place in said Territory (California) where they may sojourn, or on the journey there where there is no Grand Lodge established." In discussing the Lodge which was finally established, Assistant Grand Secretary John C. Reynolds said: " Of the Labours, difficulties, and scenes which this Lodge went through, we have no Record, but the Dispensation, which now lies before us in three separate and distinct pieces, speaks of rough usage. The Lodge was in existence as late as October, 1851, at which time its last Return was made." We do know that twenty-seven Brethren were Initiated into the Lodge and that twenty-five were Raised. The last Return of this Lodge was made from " Long's Bar, Upper California." On the same date a similar Dispensation was granted for " Lavely Lodge." The Dispensation was given to John R. Crandall, Past Deputy Grand Master, and others, but there is no further Record of it. Shortly afterward, the Grand Lodge suffered a singular misfortune. On February 20, 1850, a terrific explosion, followed by a fire, destroyed all the Grand Lodge Records, including the *Minutes* of the 1849 Communication. Consequently, on April 8, 1850, the Grand Master convened a Special Session of the Grand Lodge for the purpose of restoring the Records. This meeting has since been known as the " Grand Lodge of the Recovery."

During the first ten years of the Grand Lodge's existence, the question of educating the children of Masons was seriously considered. At one time it was proposed that the Grand Lodge of Illinois should unite with that of Missouri in supporting the Missouri Masonic College, but the suggestion was never carried out. Nevertheless, Macomb Lodge, No. 17, purchased the property which had formerly belonged to McDonough College and offered to repair the building and donate it to the Grand Lodge, provided the Grand Lodge would maintain an institution of learning there. Franklin Lodge, No. 25, also maintained a school for girls. This school was held on the first floor of Franklin Lodge's building. No extensive educational plan ever presented was satisfactory to the Grand Lodge, and the enactment of the free-school law, in 1855, made such a plan unnecessary.

The Ritual adopted by the Grand Lodge of Illinois was that agreed upon at the Baltimore Convention of 1843—a Convention at which Illinois was not represented because of its recent organisation and lack of money to pay the expenses of a Delegate. Nevertheless, in 1844, the Grand Lecturer, Levi Lusk, was sent to St. Louis to perfect himself in that Ritual. The next year John Barney came to Illinois and taught the same Work. These lectures were rehearsed before the Grand Lodge in 1845 and unanimously approved. At the

Session of 1860, Past Grand Master Morris of Kentucky asked permission to lecture on Ritual. This was the beginning of the trouble with the Conservator's Association. In 1863 the true nature of this association was exposed by Grand Secretary Reynolds, who proved that its members were bound by an oath blindly to obey the orders of its head. The length to which it would go to carry out its purpose was shown in a letter to the Grand Secretary, which said: " Your position would be damaged by taking sides against us, and we don't need you for us." But threat to defeat him for re-election did not deter the Grand Secretary from defending the Standard Work, and the Grand Lodge sustained his position by adopting a resolution making expulsion the penalty for using the Ritual of the Conservator's Association. In fact, a signed agreement not to countenance the use of that Ritual was required of every Officer before Installation. So serious did the problem become that it was necessary to expel one Master and to suspend the Work of his Lodge for one year because the Lodge refused to obey the Grand Lodge resolution.

In 1870 the Grand Lodge, in company with the Committee for the Examination of Visitors, held three-day schools of instruction in several towns throughout the State. This was the beginning of a plan of instruction still in use. For more than sixty years now such schools have been the means of disseminating Ritualistic instruction. They are conducted by a Board of Grand Examiners, consisting of five members. To-day there are more than 500 commissioned Grand Lecturers in Illinois.

In 1887 the Grand Master was asked whether " charges could be sustained against a Mason who disbelieves the Bible and who does not believe in the God of the same." The Grand Master answered by ordering that a trial should be held and, if the charges were proved, the accused Brother should be expelled. The specifications included the charge of atheism, a disbelief in God on the part of the accused, and a denial of the Divine authenticity of the Bible, and accused the Brother on trial of ridiculing the Bible, of declaring some portions of it to be false, and of speaking contempuously of it. The accused was acquitted of all charges but that of having ridiculed the Bible and of having held it in contempt. Although he was found guilty of those charges the Lodge of which the accused was a member refused to fix a penalty. Thereupon, the Grand Master promptly suspended the Lodge and reported its action to the Grand Lodge. The stand taken by the Jurisprudence Committee, of which Joseph Robbins was Chairman, was that " there is nothing to be gained in inflicting punishment upon those who have broken the law, which is at all comparable to the mischief of continued agitation of a question so dangerous to the peace of the Fraternity. Your Committee, therefore, recommends that the whole proceedings be regarded in fact, as it is in law, void *ab initio*, leaving all parties enjoying the same status as before the mischievous proceeding was begun."

This ruling was severely criticised by many reviewers. For example, Josiah H. Drummond, of Maine, called it the " most dangerous attack upon Freemasonry that has ever come to our knowledge, and all the more dangerous

because it is made in the name of Masonry and by Masons who love Masonry."

In 1872 still another disaster seriously affected the Masons of Illinois. At that time the great fire in Chicago destroyed the property and halls of eighteen Lodges. But other Lodges came to the rescue, and contributions amounting to $90,000 were received from various Bodies to relieve the necessities of the Masons whose property had been damaged. Fortunately, the Grand Tyler was able to preserve the Grand Lodge Jewels, and by so doing won the thanks of the Grand Lodge, as well as a sum of money for his act.

At the time of the organisation of the Grand Lodge, there were only ten Lodges in Illinois. Their total membership was about 150. The Grand Lodge's financial weakness is shown in the following statement made at the time by Grand Master Jonas: "A Brother rather more able than the most of us generously loaned it a Hundred Dollars to enable it to get along."

Twenty-five years later there were 465 working Lodges, having more than 20,000 members, while at the time of its fiftieth anniversary, there were 675 Lodges and 43,930 members. By 1900 there were 837 Chartered Lodges and 139,271 members. The latest Report gives 1012 Chartered Lodges and a total membership of over 264,000.

In 1865 Grand Master Turner recommended that " steps be taken to found and establish a school for the education of the children of deceased and indigent Masons, and an asylum for aged, decrepit, and decayed Master Masons." For a time, however, nothing was done. Then, in 1874, a resolution was adopted to appoint a Committee to inquire into the wisdom of establishing a Masonic Widows' and Orphans' Home. Two years later the resolution was referred to the subordinate Lodges for a referendum vote. It was decisively rejected. Thus, then, the first organised Masonic charity was a private venture. On March 11, 1885, the Illinois Masonic Orphans' Home was incorporated " for the nurture and intellectual and physical culture of the indigent children of deceased Freemasons of the State of Illinois and a temporary shelter and asylum for the sick or indigent widows of such deceased Freemasons."

A four-story building surrounded by ample, well-shaded grounds was purchased in Chicago. The property was Dedicated by the Grand Lodge on October 7, 1886. It was managed by an Association, incorporated under the general laws of Illinois, whose membership was composed entirely of Masons. The funds were collected by membership fees and donations. In 1894 the Grand Lodge contributed a sum of $5000 to assist in the erection of an additional building. In 1900 the Finance Committee recommended an appropriation of $15,000 to this Home, but Past Grand Master Joseph Robbins, an opponent of organised relief, introduced a resolution to prorate all money in the treasury in excess of $30,000 back to the Lodges. The motion prevailed, and $85,344.22 was returned.

Then, on April 7, 1888, Robert A. Miller executed a will bequeathing 264 acres of land near Sullivan, to the Grand Lodge, upon condition that a suitable home for widows and orphans be erected upon it. He reserved a life-interest for

his wife, however, but upon Mrs. Miller's death, on August 20, 1901, the Grand Lodge took steps to secure the title to the farm. The following year a Board of Trustees was organised. During the same year the Trustees of the Illinois Masonic Orphans' Home deeded their property to the Grand Lodge on condition that the Home be maintained at or near Chicago. The Grand Lodge accepted the condition, sold the property in 1908, then purchased a tract of ground at LaGrange, Illinois, and erected new buildings there.

In 1909 the Grand Lodge directed the Trustees to erect a building at LaGrange, the cost of which should not exceed $100,000. The corner-stone of this building was laid on April 30, 1910. The children who were to be cared for there were moved into the building on the following March 15, but the dedicatory exercises were not held until June 24. The following year the city school board demanded tuition for all Home children attending the LaGrange city schools. This the Grand Lodge declined to pay, whereupon the school board brought suit. The Circuit Court held the Grand Lodge liable for tuition, but the case was appealed, and during October 1916, the Supreme Court reversed the decision. Having vindicated its right to use the public schools, the Grand Lodge has nearly every year since contributed largely towards the support of the LaGrange schools. In 1924 the Chapters of Chicago and vicinity contributed funds to build a wading pool at the LaGrange Home. This was to be a permanent memorial of the seventy-fifth anniversary of the organisation of the Grand Chapter. In July of that year, " a basket picnic was held on the Home grounds at LaGrange to celebrate the completion of the memorial, which consists of a circular wading pool, sixty feet in diameter, a sand pavilion twenty by forty feet, with roof, and a handsome four-cup drinking fountain, suitably inscribed, showing the purpose of the memorial and the donors on bronze tablets, on a keystone in the centre of the fountain."

Constantly increasing demands have required the construction of additional buildings. In addition to the original building, three dormitories and a power plant have since been built. The institution now has about ten acres of ground and buildings, the estimated value of which is $685,427. Children living there are given a regular course in Bible study as well as in the common branches of school study. There is a printing plant which turns out very creditable work.

When the Grand Lodge acquired title to the Sullivan farm, architects were employed to draw plans for a series of buildings, and the sum of $25,000 was appropriated to commence work on a dormitory. The first building was completed, and on September 8, 1904, the Illinois Masonic Home was dedicated to the purpose for which it was intended. At the Session of the Grand Lodge held in 1915, an additional 200 acres adjoining the Sullivan property was donated to the Grand Lodge by Edwin C. Swain, a brother-in-law of Bro. Miller, upon condition that he be given a life annuity of $800. Swain, who was not a Mason, had passed his seventieth birthday at the time of making his donation.

Hospital facilities at the Sullivan Home having been badly needed, the

From a photograph by Underwood and Underwood.

Masonic Temple, Randolph and State Streets, Chicago, Illinois.

Grand Chapter, in 1913, donated $50,000 to the Grand Lodge for the construction of a hospital. On October 3, of the following year, the corner-stone was laid by the Grand Lodge, and work proceeded rapidly thereafter. The building was dedicated on July 5, 1915, in the presence of perhaps the largest assemblage of Masons ever brought together in Illinois either before or since that event. The procession was more than two miles long, and many thousands witnessed the ceremony. In 1924 the Grand Lodge and Grand Chapter jointly provided $100,000 to pay for constructing an addition to the hospital. Every year the Grand Chapter has contributed $5000 for the upkeep of the hospital and has made, besides, several special donations to provide for needed facilities. The hospital is called the Royal Arch Memorial Hospital.

The property at Sullivan consists of the administration building, which is an imposing structure, two dormitories, and two hospital buildings. The whole is surrounded by beautiful lawns and flower gardens. Ten acres are used for lawn in which is planted a large collection of rare and beautiful flowers. The lawn is further beautified by shade trees, shrubbery, vines, flowerbeds, and a fountain. There is also a greenhouse, with hotbeds. The buildings are made of dark and light pressed brick, trimmed with Bedford stone and cement columns. They are three-story buildings, splendidly constructed, and are equipped with the most modern devices. The furniture and furnishings are the best that could be obtained for the comfort and pleasure of aged men and women. There is a five-acre fruit orchard. In the twenty-three acre garden berries, melons, and vegetables are raised for use in the Home. The Home owns as fine a dairy barn as there is anywhere in the State, and a herd of Holstein cattle which furnish milk and butter. It also possesses five libraries, containing more than 2000 books, which afford entertainment and relaxation for the Home guests.

The men living in the Home have formed a Masonic club which holds regular meetings twice a month, and which performs the Masonic funeral service for those who pass away. The average cost per member has been $32.10 per month. The appraised valuation of the property is $789.073. This sum does not include the value of the land.

The Illinois Masonic Hospital is a voluntary organisation composed of members of the Masonic Fraternity, of the Order of the Eastern Star, and of other allied Bodies in Chicago. The Association was Chartered on July 21, 1909, to provide free hospital service for members of the Fraternity and their families, who are without means to pay for such service. Donations were solicited, memberships sold, and picnics and other entertainments were promoted in order to raise money. At first the Association made other arrangements with hospitals to care for its patients. Thus the constantly increasing demands for service required all the funds of the Association, and the building of a hospital had to be deferred. On February 1, 1921, however, the Association accepted the offer of Chicago Union Hospital to purchase their property for $100,000. A campaign for funds was then started, and within six months' time a

sum of $130,000 was raised. In 1925 an addition which cost $500,000 was added. This raised the capacity of the hospital to 150 patients. The physical property has an approximate value of $750,000. Accommodations not needed for the Work of the Association are available to other members of the Fraternity and to the general public, as paying patients. In a single year 3414 patients were admitted, of whom 374 were treated gratis. Of 1764 operations performed, 211 were done at no cost to the patient.

The government of the hospital is vested in two Representatives from each Masonic Lodge, each Eastern Star Chapter, or each other Masonic Body in Cook County, which cares to send such Representatives. The management is in charge of a board of twenty-one trustees, and the annual meeting is held in November. This institution has received official recognition through generous gifts from the various Grand Bodies.

The Eastern Star and Masonic Home is located on the west bank of the Rock River, about one mile from the centre of the city of Rockford. It stands on a beautiful hill which rises about twenty feet above the water's edge. The Home was built in 1922 and was dedicated on September 28 of that year. The building is of yellow brick with stone trimmings. The cost of the building and furnishings was $140,000, all raised by voluntary donations from the Chapters. An addition which cost approximately $90,000 was built in 1925. There are 128 rooms. Ninety guests can be accommodated. At the present time all rooms are occupied, and there is a long list of those waiting for admission. The remainder of the space is taken up with the administrative offices, a sun parlor, a hospital section, and servants' quarters. The expense of management is paid by a twenty cent per capita tax and from donations by Chapters and individuals.

Every applicant for admission must have been a member of an Illinois Chapter of the Eastern Star for two years, must be sixty-five years old, possessed of not more than $500, able to care for herself, and have no relative capable of caring for her.

For their helpless members, the Grand Chapter maintains a sanitarium at Macon. At the present time this institution has sixty-seven guests. Each member has a room of her own. Every effort is made to care for these invalids and make their last days comfortable. Members of the local ministerial association conduct religious services for them every Sunday.

The most eminent of early Illinois Masons was Shadrach Bond, the first governor of the State. Born on a plantation in Fredrick County, Maryland, in 1773, he came to Illinois twenty-one years later. In 1812 he was elected as the first Illinois Delegate to Congress. There he was instrumental in securing the passage of the "Right of Pre-emption," which permitted settlers to secure title to their land and opened the new Illinois Country to settlement. This act was called "the keystone to the arch of the prosperity and growth of Illinois." At the expiration of his term in Congress, Bro. Bond was appointed receiver of public money at Kaskaskia. About this time he moved from Monroe County to Kaskaskia. On November 27, 1810, the date of his marriage at Nash-

ville, Tennessee, he manumitted 600 slaves he owned in Maryland. He was a captain in the military service against the Indians and in the United States Army during the War of 1812. When Illinois was admitted to the Union in 1818, Bro. Bond was unanimously elected governor. He was inaugurated on October 5, 1818, and served until December 5, 1822.

Bro. Bond was made a Mason in Temple Lodge, No. 25, of Reisterstown, Maryland. The date of his becoming a member is unknown, but we do know that the Lodge existed from 1797 to 1815. Bro. Bond's first visit to Western Star Lodge occurred on October 4, 1806, and at that time he Petitioned for affiliation. He was elected to membership on December 27 of the same year. He served as Junior Deacon in 1814, and as Master in 1815, 1817, 1818, and 1819. December 11, 1822, he was elected Grand Master, in which office he served until the installation of James Hall on December 1, 1824. Bro. Bond was a regular attendant at the Grand Lodge, and always took an active part in its affairs. When General Lafayette visited Kaskaskia, on April 20, 1825, ex-Governor Bond responded to the toast in the following words: " General Lafayette: May he live to see that liberty established in his native country which he helped to establish in his adopted country." Bro. Bond died April 15, 1832, and was buried in the family cemetery at Kaskaskia. Later, however, when the Mississippi River began to wash away the land on which the cemetery stood, the remains of the deceased governor and his wife were removed to Evergreen Cemetery, at Chester. A monument was there erected to their memory by the State of Illinois.

Another distinguished Illinois Mason was Richard M. Young. In 1816, at the age of eighteen, he was admitted to the bar in Kentucky. The following year he removed to Illinois, and early in 1818 he was enrolled as a member of the Union County bar. His public life began when he was elected a State representative from that county. At the age of twenty-two he was the leader of the movement to establish the State bank. The debate was " a contest of intellectual gladiators " who had " few equals in the State, and victory was won by Young." At the age of twenty-three he was commissioned as colonel of the tenth Illinois Militia. He was also a member of the committee appointed by the Legislature to welcome General Lafayette when the distinguished Frenchman visited Kaskaskia. During those festivities it was said that " no couple shone more resplendently than Judge and Mrs. Young." In 1837 Judge Young was elected to the United States Senate, where he served six years. While in the Senate he was appointed one of the Commissioners to visit England to attempt borrowing $4,000,000 to complete the Illinois and Michigan Canal. On his retirement, he was elected Supreme Court justice, a position for which his profound and far-reaching knowledge of law particularly fitted him.

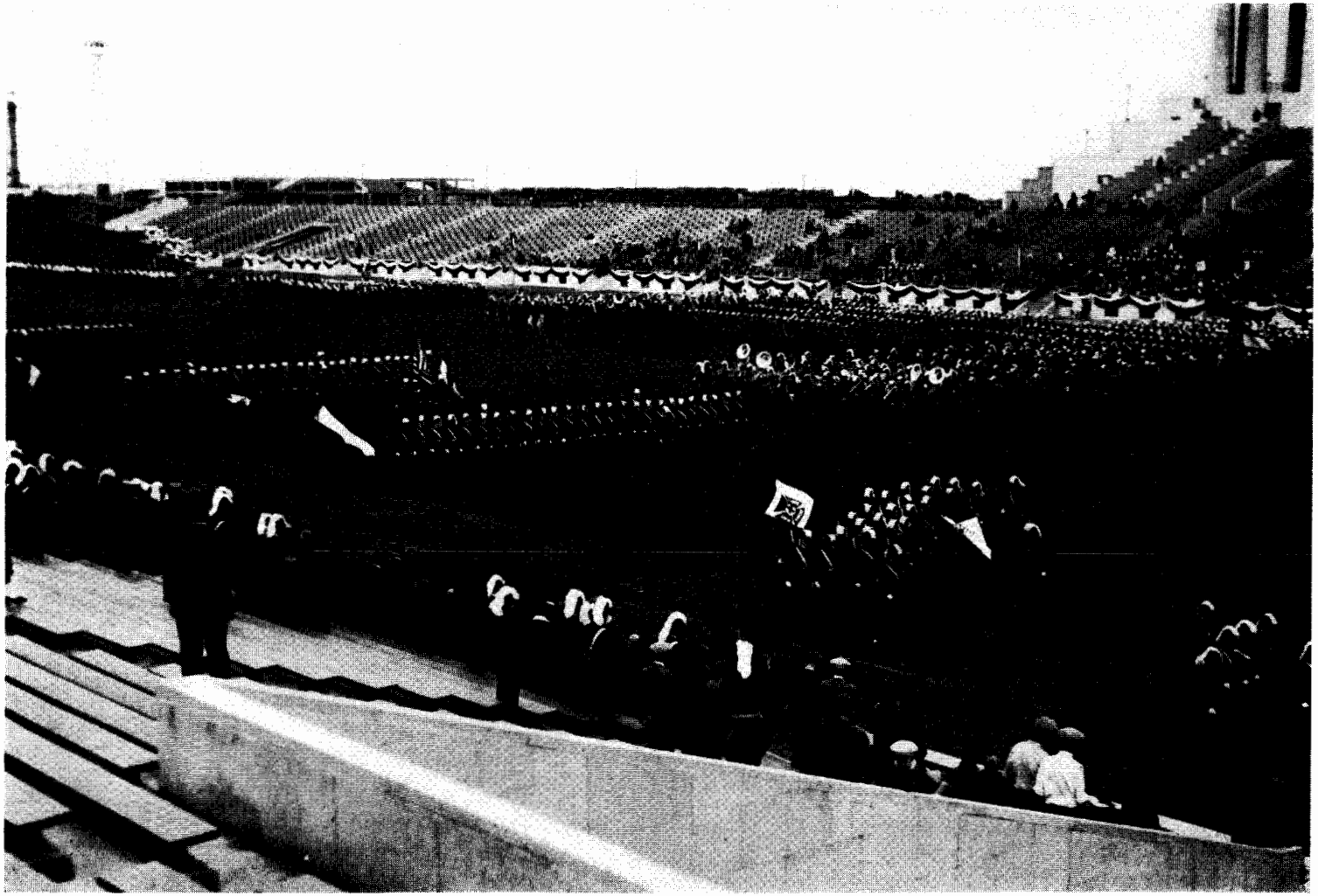
Bro. Young was raised on July 16, 1822, in Union Lodge (No. 10 Missouri; No. 8 Illinois). At the Constitution of Western Star Lodge, No. 1, under its Illinois Charter, on June 24, 1827, when the Lodge had returned to the " Court House and Lodge," he delivered an appropriate address. Then, in 1831, he re-

moved to Quincy, and although busily engaged as Circuit Court judge, he attended the meeting and signed the Petition for the Dispensation of Bodley Lodge, No. 29. He remained a member of that Lodge until 1846, when, on his removal to Washington, District of Columbia, he demitted. He died in 1861, and was buried in the Congressional Cemetery in Washington.

Although the facts regarding Stephen A. Douglas's life are too well known to need repeating here, it is appropriate that his Masonic record be told. On April 20, 1840, Bro. Douglas received the Degrees in Springfield Lodge, No. 26. On the following December 28 he was elected Junior Warden. He was a regular attendant until April 19, 1841, when he resigned, having changed his residence to Quincy. In 1840, Bro. Douglas was elected Grand Orator of the Grand Lodge, but he was unable to attend the following Communication. Nevertheless, while acting as Circuit Court judge, he was a regular visitor to the Lodge whenever possible. He received the Degree of Mark Master on August 22, 1842, in Springfield Chapter, No. 1, and was exalted in Quincy Chapter, No. 5, on September 3, 1847. His Petitions to the Springfield Lodge and Chapter now hang framed on the walls of the Masonic Temple there.

Bro. Douglas died on June 3, 1861. Three days later the Grand Master, Ira A. W. Buck, " convened an Emergent Grand Lodge at Chicago, to pay such last sad rites as were in our power to his memory. Accompanied by the Lodges and Brethren of Chicago and from abroad, we repaired to the Hall, where the body lay in state, when the public ceremonies were performed, an oration pronounced by Bro. H. A. Johnson, and a procession formed, which occupied over an hour in depositing the evergreen upon the body, singing all the while the burial dirge. It was, for its majesty, significance, awe, and solemnity, the most imposing funeral pageant I ever beheld. Every feature of the face was natural, majestic, and imposing, even in death, and one could hardly resist the solemn impression that his spirit hovered over, hushed, and awed the vast throng into a mournful silence, to sobs, grief, and tears. In the meridian of life he is gone; of his public career I will not speak, for I should only repeat what you all know; his manners, talents, and endowments it is unnecessary to describe, for who, in all Illinois, has not seen the people's tribune—Stephen A. Douglas? "

Another outstanding Mason of Illinois was Joseph Robbins. He was born in Leominster, Massachusetts, on September 12, 1834, and was made a Mason at that place. On December 16, 1859, he affiliated with Quincy Lodge, No. 296, and was Master of it from 1863 to 1869, inclusive. He was also Master again in 1880. He first attended the Grand Lodge in 1863, and with one exception only he attended forty-six consecutive Sessions of that Body. He was Grand Orator in 1869, and served as Grand Master in 1876-1877. He was Master of his Lodge when the Grand Lodge adopted the resolutions condemning the Conservators' Association and prohibiting the use of its Ritual under severe penalties. Bro. Robbins believed that the " privileges and prerogatives of an individual Lodge could not be controlled by the Grand Body," and refused to stop the use of the prohibited Ritual. In consequence he was called before the Grand Lodge and



From a photograph by Underwood and Underwood.

Knights Templar Grand Commandery of Illinois in the Stadium at Chicago, September 30, 1925, for their 69th Annual Conclave.

suspended for a period of twelve months " for contumacy and disobedience of the resolutions of the Grand Lodge and the lawful edict of the Grand Lodge." But after " suitable explanations and acknowledgments " had been made, the penalty was stricken from the Record. He was also a member of Chapter, Commandery, and Consistory.

Bro. Robbins's great record as an outstanding member of the Craft was made during the thirty years he prepared the Reports on Fraternal Correspondence. His writings on Masonic law and usage brought him a world-wide reputation as a master of Masonic jurisprudence. He died on July 19, 1909, at which time universal tribute was paid to him. The Grand Master of the Grand Lodge of Queensland said: " He was looked upon in the Masonic world as the greatest authority on Masonic jurisprudence, and who had contributed probably more than any other living Mason of his time towards the upholding of the Ancient Landmarks and good government of the Craft generally."

Illinois Masonry was also fortunate in having among its membership the famous General John A. Logan. Although he was made a Mason in Mitchell Lodge, No. 85, he demitted the following year to affiliate with Benton Lodge, No. 64. Lack of space prohibits any mention of his public life, but none is needed here. As commander-in-chief of the Grand Army of the Republic in 1868, he issued his famous order establishing Memorial Day. This he considered the most important act of his life. At memorial services held in his honour, F. M. Cockrell, ex-Confederate General and United States senator from Missouri, said: "Among all the great and distinguished volunteer officers during the late war, it is no disparagement of any of them to say that General Logan was the greatest and most distinguished. Courageous, fearless, energetic, untiring, generous, and dashing, he was the beau ideal of the American volunteer soldiery. As a representative and senator in the Congress of the United States he was incorruptible, faithful, diligent, and laborious, and was earnest in his convictions and forcible and aggressive in their advocacy." General Logan lived a stormy life and it seemed a fitting end to his career that his last journey with his old comrades should be made in a storm. His temporary resting-place was in a vaulted tomb in Rock Creek Cemetery, in Washington, District of Columbia. When the remains of General Logan were laid away, " the procession was more than a mile in length. The veterans of the Grand Army of the Republic made a superb appearance. Though the snow and water were ankle deep, the grief-stricken mourners marched through it with regular step, paying the last tribute to their illustrious departed comrade-in-arms." The body was later removed to the Soldiers' Home Cemetery, where Mrs. Logan had erected a granite mortuary chapel. He also held membership in Washington Chapter, Chevalier Bayard Commandery, and Oriental Consistory, all of Chicago.

One of the best known members of the Craft in Illinois is Louis Lincoln Emmerson. He was born at Albion, Illinois, on December 27, 1863. In 1886 he located in Mt. Vernon and began his business career. Five years later he organised the Third National Bank, and has since made banking his business.

He has also held several political offices. In 1916 he was elected Secretary of State for Illinois, an office to which he was re-elected twice. Then, in 1928, he resigned to serve as governor, an office he held till 1933. He received the Lodge, Chapter, and Council Degrees at Mt. Vernon, and was Knighted in Cyrene Commandery of Centralia. He has presided over Lodge, Chapter, and Commandery, having been the first Commander of Patton Commandery at Mt. Vernon. In 1913 he was elected Grand High Priest. Then, in 1919, he was made Grand Commander, and in 1927-1928 he served as Grand Master of Masons in Illinois. He is one of the Trustees of the General Grand Chapter and Treasurer of the Grand Encampment of Knights Templar. Since his retirement from Masonic Office, Bro. Emmerson has been Chairman of important Committees in all three Bodies. He is the only Mason who has been governor of the State and Grand Master at one and the same time. He was created a Sovereign Grand Inspector General, 33d Degree, on September 19, 1911, and was crowned an active member of the Supreme Council on September 18, 1928. He is still active in serving the Craft of his State.

Although space will permit the bare mention of several well-known members, the names of a number of other distinguished Illinois Masons should be given. George M. Moulton, Vincent L. Hurlburt, and William L. Sharp have each held the Office of Grand Master of the Grand Encampment of Knights Templar. Joseph E. Dyas and Charles C. Davis have served as General Grand High Priest. The list of Grand Orators of the Grand Lodge contains the names of Adlai E. Stevenson, first assistant post-master general and vice-president of the United States; John M. Palmer, governor, United States senator, and candidate for the Presidency of the United States, on the Gold-Democratic ticket; William E. Mason, James H. Lewis, and Lawrence Y. Sherman, all United States senators; Charles S. Deneen, governor and senator; Richard Yates, governor and congressman-at-large; and Frank O. Lowden, governor, and the only Honorary Member of the Grand Lodge. In addition to these there have been nine congressmen, one Supreme Court justice, three lieutenant-governors, one secretary of State, and one attorney general.

Many have asked what was the attitude of Abraham Lincoln towards the Masonic Fraternity. In answer to them we quote here the following statement, which was printed in the *Masonic Trowel*, on August 15, 1868: "About 1838 or 1839, Mr. Lincoln and James H. Matheny concluded to 'join the Masons.' Matheny did so and has been Deputy Grand Master and Standing Orator ever since. Before starting for Washington, the matter was broached by Judge Dubois and Grand Master Buck. He (Lincoln) declined them upon the ground that his motives would be liable to misconstruction. Much conversation was had between him and the present Grand Master French, and he was somewhat inclined to Petition, but did not. He was friendly to the Institution." Ira A. W. Buck was Grand Master of Masons of Illinois, in 1858, 1859, and 1860, while Grand Master French lived in Washington, District of Columbia.

FREEMASONRY IN INDIANA

Robert Archer Woods

FREEMASONRY came to Indiana by way of the South-gate. After the Grand Lodge of Kentucky was organised, in 1800, it issued Dispensations or Charters for the formation of eight Lodges in Indiana, as follows: Vincennes, August 27, 1807, renewed September 1, 1808, and Chartered October 31, 1809; Madison, by Charter, August 30, 1815; Charlestown, by Charter, April 1816; Lawrenceburg, Corydon, Rising Sun, and Salem, by Charter, August 1817; Vevay, by Charter, September 1818. Brookville Lodge received its Dispensation from Ohio, May 9, 1817. These nine Lodges were represented at the permanent organisation of the Grand Lodge, held at Madison, January 12, 1818.

On January 15, 1818, Vincennes, Madison, Charlestown, Lawrenceburg, and Corydon were given Charters numbered 1, 2, 3, 4, and 5, respectively. Brookville and Salem, for some cause, did not accept Charters, and Vevay and Rising Sun, working under Dispensation, were as yet ineligible. Rising Sun was Chartered September 14, 1818, as No. 6, and Vevay as No. 7, on September 14, 1819.

Alexander Buckner, Charlestown, was the first Grand Master; Alexander A. Meek, Madison, D.G.M.; John Tipton, Corydon, S.G.W.; Marston G. Clark, Salem, J.G.W.; Samuel C. Tate, Charlestown, G.T.; Henry P. Thornton, Madison, G.S.; Jeremiah Sullivan, Madison, G.Orator; Isaac Hawk, Charlestown, S.G.D.; Jonathan Woodbury, Lawrenceburg, J.G.D.; Alexander McCoskey, Madison, G.Stew. and Tyler. Most of these men were prominent in the political and legal arena of the State.

The first Lodge organised in Indiana, a decade earlier, was that of Vincennes. A Petition for a Dispensation was prepared by General W. Johnson, an able lawyer and an orator of no mean ability, a member of Abraham Lodge at Louisville, Kentucky. The Grand Lodge of Kentucky granted Dispensation August 27, 1807, to George Wallace, W.M.; James Adams, S.W. and General W. Johnson, J.W. Organisation failed thereunder and a new Dispensation was granted to the same Officers September 1, 1808. The Lodge was Instituted March 13, 1809; the Master and Senior Warden being absent, William Jones was installed Master and General W. Johnson as Junior Warden; the Office of Senior Warden was left vacant.

Johnson has been heralded as the Father of Masonry in Indiana, and a monument erected in the cemetery at Vincennes by the Grand Lodge to commemorate that event; but the record of Vincennes Lodge and the Grand Lodge does not

bear out this claim. His only claim to pre-eminence rests on his preparation of the original Petition for Dispensation and a large number of Masonic orations, which he delivered very extensively.

Gen. John Gibson, secretary of Indiana Territory, Fellow-Craft from a Lodge in Lancaster, Pennsylvania, was raised to the Sublime Degree of Master Mason, March 14, 1809. This was the first degree work done by the Lodge and makes Gibson the *first* to be " raised " in Indiana. William Prince and Parmenas Beckes presented their Petitions on March 17, 1809, the first meeting at which Petitions were received, and were elected, and the Entered Apprentice, Fellow Craft and Master Mason Degrees were all conferred upon them that same day; these two are therefore the first to have received all three Degrees of Freemasonry in Indiana. Prince was a major on General Harrison's staff at the battle of Tippecanoe, U.S. Indian agent, lawyer, judge, and died a member of Congress. He was a member of the commission that, in 1820, selected Indianapolis as the permanent capital of the State. The town of Princeton was named in his honor.

Elihu Stout, the editor and publisher of the first newspaper, excepting the *Cincinnati Gazette*, west of the Alleghenies, was the first member of this Lodge to become Grand Master, in 1827; then came John B. Martin, in 1835, and Mason J. Niblack, in 1897. Although General W. Johnson was twice Deputy Grand Master, he failed to become Grand Master, Brethren from the floor being passed over him.

The history of the Grand Lodge of Indiana has been rather uneventful, but it may be said that our ancient Indiana Brethren laid its foundations substantially and satisfactorily, for no Grand Lodge has existed so long with so little friction. Its record for the past century and more is one of which its members may well feel proud.

The most exciting and trying period the Grand Lodge ever passed through was in connection with the remodelling and new construction of Grand Masonic Temple, wherein the Building Committee, authorised to spend $75,000, really expended $115,500. Much bitterness arose, but the problem was solved by Biennial Communications and the raising of dues. During this period, from 1877 to 1885, the membership dropped from 28,101 to 22,548, a net loss of 5553. The present membership, in 555 Lodges, is 113,945.

Alexander Buckner, the first Grand Master, was born in 1785, presumably in Jefferson County, Kentucky. As early as 1812 we find him practicing law at Charlestown, Indiana. Directly after serving as Grand Master in 1818, he removed to Missouri, where he was a member of the State Constitutional Convention in 1820; he served several years as a member of the Missouri Legislature and was elected United States senator, serving from March 4, 1831, until his death at St. Louis, June 15, 1833.

Alexander A. Meek, second Grand Master, was a resident of Madison. He was elected Grand Master September 15, 1818, and served until September 14, 1820. He was born in Ireland, about 1786, from whence he came to America

Knights Templar Hospital, Knightstown, Indiana.

with his parents when quite young. Engaging in the practice of law, he afterwards became one of the most noted practitioners in Indiana. During the war of 1812 he served as lieutenant in the Regular Army of the United States. On the admission of Indiana into the Union in 1816, he became U. S. attorney for the first district, serving as such until his death in 1821.

John Tipton, third Grand Master, was born in Sevier County, Tennessee, August 14, 1786. In 1807 he became a resident of Indiana, and in 1811 served as captain of a company in the battle of Tippecanoe. He then settled at Corydon, which later became capital of the State and, by regular gradation, was promoted to the rank of brigadier-general, and given command of the militia in southern Indiana. He served in the State Legislature and was a member of the commission that, in 1820, selected Indianapolis as the permanent capital of the State. He was elected Grand Master September 14, 1820, while a resident of Corydon; and again November 28, 1828, serving one year each. He was elected United States senator in 1831, to fill a vacancy, and was re-elected in 1833. His latter years were spent at Logansport until his death, April 5, 1839. Tipton Lodge, at Logansport, was named in his honour, as was also the town of Tipton and Tipton County.

John Sheets, fourth Grand Master, of Madison, was elected Grand Master at Corydon, September 12, 1821, and again October 9, 1822.

Jonathan Jennings, fifth Grand Master, of Corydon, and later of Charlestown, the first governor of Indiana after its admission into the Union as a State, was elected Grand Master October 7, 1823; re-elected October 4, 1824; declined a third term, October 1825. He was born in Hunterdon County, New Jersey, in 1784. His father was a Presbyterian minister, and soon after Jonathan's birth removed to Pennsylvania, where the son received a liberal education; studied law, but before being admitted to the Bar he migrated to Indiana Territory. He became clerk of the Territorial Legislature at Vincennes, and while such was elected to Congress; re-elected in 1811, and again in 1813. Early in 1816, he reported a bill to Congress to enable the people of the Territory to take the necessary steps to convert it into a State. He was a member of the convention to form the State Constitution in 1816, was chosen to preside over its deliberations, and, in the election which followed, was elected governor by a good majority; he served six years as such. At the close of his term as governor he was elected representative in Congress and was chosen for four consecutive terms. He died July 26, 1834.

The few brief sketches above mentioned will serve to indicate the character of the foundation stones of Indiana Masonry. Their successors in office maintained the same high standard of intelligence and patriotism. To this we attribute the excellence of Masonic standards and customs in the Hoosier State.

The establishment of a Masonic Home in Indiana was considered by Grand Lodge May 26, 1909, upon receipt of a memorial from the Grand Chapter, Order Eastern Star. Voted, " That this Grand Lodge declare in favor of providing a home for dependent Master Masons, widows and orphans." A special Com-

mittee, to formulate and recommend plans, reported in 1910, recommending a tax of twenty-five cents on each of its 53,000 members, to be continued " until funds are sufficient to begin work." The Grand Chapter, Order Eastern Star, made the initial contribution of $25,000. By May 1913 contributions from all sources, Lodges, Chapters, Councils, Commanderies, Scottish Rite, and O. E. S., amounted to $79,750.19. The venture was named " Indiana Masonic Home." It is located at Franklin, twenty miles south of Indianapolis. The Grand Secretary of the Grand Chapter, O. E. S., is a member of the board of directors. To-day, the Home is one of the most complete and best arranged institutions of its kind in the country. Since its inception not one cent of indebtedness has ever been incurred. The Maintenance Fund is now $213,571.12; Endowment Fund, $571,897.09; a gain in the latter in a year of $27,000. The inmates are segregated in buildings of their own, men, women, boys, and girls. A print shop, band, orchestra, and other features for well-rounded development and enjoyment are fostered, besides a full school curriculum, including high school, for the children and youth.

The George Washington National Masonic Memorial early received Grand Lodge support and its contribution, when completed, will be on the basis of one dollar for each of its more than 100,000 members.

GRAND CHAPTER ROYAL ARCH MASONS OF INDIANA

The Grand Chapter of Indiana was organised in the city of Indianapolis, December 25, 1845. Preliminary thereto we find the following historical data:

1. MADISON, MADISON

Organised July 14, 1819, under Dispensation issued April 1, 1819, by D. Gen. Gr. H. P. Thomas Smith Webb; but Webb died without making official report of his action to Gen. Gr. Ch. The Chapter made no returns, believing it working under Charter as independent Body. Hence G.G.C., at its September 1819 meeting, having only hearsay evidence of its existence, took no action and no Charter was granted; but Chapter continued to work U.D. until 1829, when it suspended until July 19, 1842, when it resumed labour. In 1843 its irregularity was brought to G.G.C. attention by D.G.G.H.P. Stapleton, and it ceased labour and petitioned Gen. Gr. Chapter to heal and confirm its doings from September 1819, to date; this was done by G.G.C. September 12, 1844, and a Charter was granted, upon the Chapter healing the members by re-obligating them. This confirmation gives the Chapter an unbroken record since July 14, 1819.

BROOKVILLE, BROOKVILLE

Organised under Dispensation given by D.G.G.H.P. Thomas Smith Webb sometime during 1819, but Webb died before G.C. Chapter met in September 1819, and no official report was made of its formation; upon the hearsay evidence G.G.C. did not act, and no Charter was granted. G.G.C. gives the order of formation as Madison first and Brookville second. Brookville met with Madison

The Indiana Masonic Home (from the air) at Franklin, Indiana.

and Vincennes, at Madison, May 13, 1823, and organised a Grand Chapter, which never functioned thereafter; and Brookville Chapter passes out of existence, with no records left even of its brief career.

VINCENNES, VINCENNES

Organised June 16, 1820, under Dispensation issued May 13, 1820, by Gen. Gr. King John Snow. September 15, 1826, the Committee on Doings of Gen. Grand Officers reported " that charters have been granted to Vincennes Chapter on May 13, 1820, and the Jennings Mark Lodge at Vevay on May 4, 1821." This Chapter during its early years was very unstable, and aside from taking part in the formation of a Grand Chapter at Madison in May 1823, which went for naught, it suspended functions on four different occasions, viz.: from March 9, 1830, to December 29, 1834; from August 7, 1836, to May 2, 1838; from February 3, 1839, to February 28, 1842; and from November 16, 1842, to May 7, 1845. On this last date it resolved to participate in the approaching meeting at Indianapolis for the purpose of forming a Grand Chapter and, although five Delegates were named, not one was present at the formation. About this time the history of Vincennes Chapter was rather clouded. Whether it was working under Dispensation or Charter is not clear; for on May 22, 1848, Grand Chapter provided that " a charter or dispensation be issued in vacation by the G.H.P. and one other Grand Officer, which, although the Chapter met on June 30, 1848, to receive it, and the G.H.P., at the May 1849, Annual, reports that a Charter has been issued to Vincennes Chapter, No. 7, yet future developments reveal that it was never delivered, and that the Chapter really received a Dispensation granted in 1848, signed by the G.H.P., but not even attested by the G. Sec.," as reported by G.H.P. William Hacker in 1858, and upon Hacker's recommendation a Charter was granted on May 21, 1858.

FIRST GRAND CHAPTER

Madison Chapter, Brookville Chapter, and Vincennes Chapter met at Madison on May 13, 1823, and organised a Grand Chapter. From some cause, it never met afterwards, and was actually and legally dissolved by reason of its failure to comply with its own constitutional requirements to meet and elect Officers at the regular meeting in May 1824. Neither was Gen. Gr. Chapter advised of its existence, except hearsay; said Body therefore on September 12, 1844, declared it to have no legal existence or authority. This paved the way for the present *Grand Chapter* of December 1845.

2. LOGAN, LOGANSPORT

Organised October 7, 1837, pursuant to Dispensation issued October 7, 1837, by D.G.G.H.P. Poinsett; this Dispensation and Returns miscarried in the mails and failed to reach G.G.C. at its meeting in 1838, and the same thereupon renewed on March 12, 1839, by D.G.G.H.P. Stapleton, and Charter granted by G.G.C. on September 17, 1841. Charter arrested December 11, 1854, and

restored May 21, 1856. Logan Chapter and Vincennes Chapter occasionally conferred Degrees upon Sunday; and Logan Chapter and Madison Chapter conferred the Past Master Degree upon Masters-elect of Lodges.

3. LAFAYETTE, LAFAYETTE

Dispensation issued by D.G.G.H.P. Joseph K. Stapleton on August 17, 1843. Reported to G.G.C. at its meeting on September 10, 1844; but no record of granting of Charter. Stapleton organised fourteen Chapters, only one of them being granted a Charter, according to G.G.C. Proceedings. Lafayette Chapter, therefore, must have participated in the formation of the Grand Chapter in 1845, as a Chapter under Dispensation. September 13, 1844, is date of Charter, as claimed by Lafayette Chapter. Probably correct.

4. KING SOLOMON, RICHMOND

The Proceedings of the General Grand Chapter at its Session on September 14, 1838, reads: " The Committee on the Doings of General Grand Officers made a report in which they approved the granting of a Dispensation by M.E. Companion Stapleton for a Chapter at Richmond, Indiana, and recommended the granting of a Charter "; the recommendation was agreed to, and the Charter issued. This Dispensation was doubtless issued near the close of 1837, as the first entry upon King Solomon's Records, January 1, 1838, is a record of its organisation under said Dispensation. The Return of King Solomon gives the date of Charter as " May 21, 1838," which is at variance with the above record of Gen. Gr. Chapter. Their Records also show that on January 2, 1838, Officers were " installed " in pursuance of a letter of Dispensation from Companion Stapleton, General Grand Scribe. Their Minutes further show that the Charter was received on November 3, 1838; hence, we conclude the correct Charter date is September 14, 1838; as six weeks surely is ample time for delivery of mails even at that period, especially so, as G.G. Chapter only met in September of that year, as per its record.

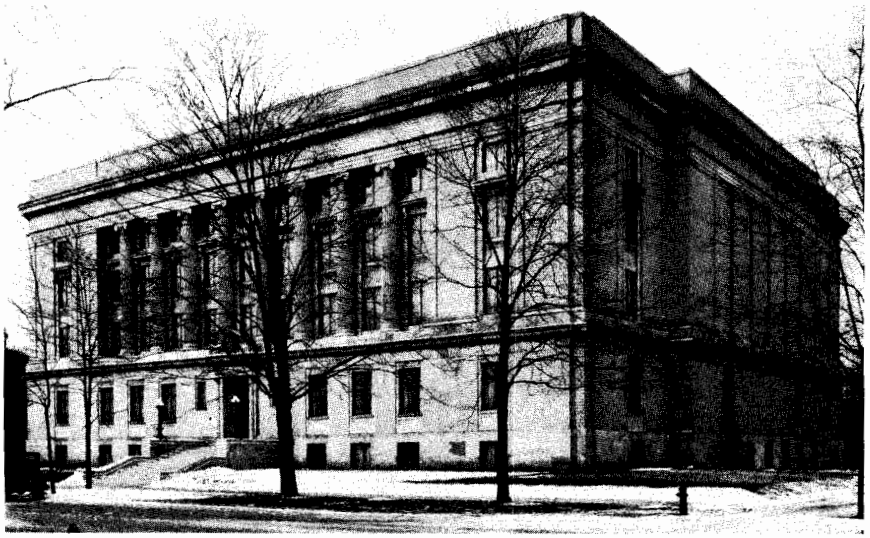
GRAND CHAPTER (1845)

The Grand Chapter of Indiana was organised under a Dispensation granted by Joseph K. Stapleton, D.G.G.H.P., under date of November 18, 1845. The organisation was effected December 25, 1845, by Madison Chapter, No. 1, Logan Chapter, Logansport, as No. 2, Lafayette Chapter as No. 3, and King Solomon Chapter, Richmond, as No. 4.

From the Record it would seem that King Solomon should have ranked at least Logan and Lafayette, and but for Madison's work being " healed " might have ranked that Chapter also. William B. Smith of King Solomon, Richmond, was elected the first Grand High Priest. King Solomon may have sacrificed her right to number one for the honour of office. Perhaps there was a bit of Indiana politics in that early formation.

It is also a matter of history, Proceedings of General Grand Chapter of 1826,

Masonic Temple, Indianapolis, Indiana.



Masonic Temple, South Bend, Indiana.

that John Snow, G.G.K., on May 4, 1821, granted a Charter to Jennings Mark Lodge at Vevay. The records of Madison Chapter, twenty-five miles away, a few years later show a number of candidates healed in the Mark Degrees, because they had received it " under the old constitution." This doubtless referred to some who had taken the Mark Degree in the Jennings Mark Lodge. No further record of this Mark Lodge is available.

INDIANA COUNCIL OF HIGH PRIESTHOOD

M.E. Companion William Hacker is authority for the statement that the origin of the Order of High Priesthood dates from January 10, 1799, when the General Grand Chapter became its sponsor and retained authority over it until the Triennial Convocation of September 19, 1853.

The Indiana Council was fathered by the Ohio Council, under the supervision of Companion John Snow, a business partner of Companion Thomas Smith Webb.

The first reliable account we have of the Conference of the Order in Indiana is that sometime in the year 1825, Companions James T. Moffett and Thomas Bishop conferred it upon the much celebrated Companion Lorenzo Dow, the High Priest-elect that year of what is *now* known as Vincennes Chapter, No. 7.

Moffett was a member of Vincennes Chapter, No. 2, in 1820, and the records show was Anointed at the home of David G. Cowan, G.H.P. of Kentucky, on June 16, 1820, the date he was Installed as the first High Priest of Vincennes Chapter, under Dispensation from John Snow, Gen. Gr. King.

Bishop is shown to have been a member of Vincennes Chapter on September 1, 1822, and to have affiliated with Vincennes Lodge, No. 1, on October 6, 1828. Bishop claimed to have been Anointed in Toronto, Canada, in the year 1818, but of this we have no proof.

It is further claimed that Companion Dow, with the proper assistance, subsequently conferred the Order upon others, names unknown. The Degree was conferred upon John Law, May 10, 1842, in Vincennes Chapter, doubtless at the hands of Thomas Bishop.

We have no further Record of the Order in Indiana until May 26, 1848, when a Council was convened in Indianapolis, with Samuel Reed, of Cincinnati, the Lecturer of the Ohio Council, acting as President; Elizur Deming, of Lafayette, Vice-President; Abel C. Pepper, of Rising Sun, Master of Ceremonies, and Isaac Bartlett, of Logansport, Conductor. When Deming, Pepper, and Bartlett got the Order we do not know, possibly from Companion Dow in 1825. At the Conference in 1848, four Companions were Anointed, Caleb Schmidlap of Madison, Alexander C. Downey of Rising Sun, Henry C. Lawrence of Lafayette, and C.S. Ramsay of Indianapolis.

Several Companions, whose names appear on the Roster as Officers of the Indiana Council, are without any record when Anointed or affiliated. One of these, Rev. William H. Raper, served as Chaplain in 1850. He may have

been Anointed by the Ohio Council, as he was pastor at Urbana, Ohio, at an early date. The Commanderies of Knights Templar at Urbana and Indianapolis take their names from him.

The Indiana Council was finally organised on May 20, 1853, and since that date the Record is full and complete.

On October 21, 1931, the *Constitution* was amended with the name and title of the " Council of High Priests of the State of Indiana " changed to that of " Grand Council of High Priesthood of the State of Indiana."

GRAND COUNCIL ROYAL AND SELECT MASTERS OF INDIANA

The Grand Council Royal and Select Masters of Indiana was organised in the city of Indianapolis on December 20, 1855. Many years previous to this Cryptic Masonry was practised in the State. The Council Degrees were first conferred outside of a Royal Arch Chapter of Indiana in the city of Richmond.

August 22, 1838, Companion John Barney, Grand Lecturer of the Grand Council of Ohio, visited Richmond and conferred the Degrees of Royal and Select Master upon Companions Francis King, Lynde Elliott, Benjamin Sayre, J. R. Mendenhall, W. S. Addleman, C. W. Appleton, Rees C. Jones, Thomas K. Peebles, William B. Smith, Samuel Fleming, and B. W. Addleman. On October 16, 1838, a Dispensation was granted to these Companions by the M.P. Grand Master of the Grand Council of Ohio, to organise Richmond Council, the Officers named being Francis King, T. I. Grand Master, Lynde Elliott, D.I. Grand Master, and Benjamin Sayre, P.C.W. This Council held irregular meetings for some three years, the last entry being June 18, 1841. After a lapse of four years, the Companions at Richmond received another Dispensation granted by the Grand Puissant of the State of Ohio, empowering Companion W. B. Smith and eight other Companions to form a Council of Select Masters, which was done on April 12, 1845. There is no evidence that this Council ever held any meeting thereafter. In 1853 the General Grand Chapter passed a resolution that Royal Arch Masonry had no rightful jurisdiction or control over the degrees of Royal and Select Master. This appears to have stopped the further conferring of these degrees by Chapters in Indiana, and soon thereafter the organisation of regular Councils began in this State.

The first Council thus organised in Indiana was Indiana Council, No. 21, at New Albany, under a Dispensation granted by the Grand Puissant of the Grand Council of Kentucky, under date of June 7, 1854, the Officers named being George W. Porter, T.I. Grand Master, George W. Bartlett, D.I. Grand Master, and L. L. Garner, P.C.W. Under that Dispensation New Albany Council held its first Assembly on June 17, 1854, at which time fourteen petitions were received and the petitioners duly elected. They then received the degree of Royal Master and were separately introduced and " exalted " to the degree of Select Master, after which the Council was closed " in silence." Nothing further appears in the Records of New Albany Council except petitions received and degrees conferred until September 3, 1855. Meantime a Charter was issued

Masonic Temple, Logansport, Indiana.

Masonic Temple, Marion, Indiana.

by the Grand Puissant of the Grand Council of Kentucky to Indiana Council, No. 21, which was dated at Frankfort, Kentucky, on September 4, 1854.

On July 16, 1855, a Dispensation was granted by the Grand Puissant of the Grand Council of Ohio for the formation of Indianapolis Council at Indianapolis, Indiana. It was so organised on July 24, 1855, with Andrew M. Hunt T.I. Grand Master, Francis King, D.I. Grand Master and L. R. Brownell, P.C.W. A Charter was duly issued October 18, 1855, at Mansfield, Ohio, by the Grand Puissant of the Grand Council of Ohio, under which it was constituted November 5, 1855.

On August 10, 1855, a Dispensation was granted by the Grand Puissant of the Grand Council of Ohio to Companion William Hacker, and eight others, to form Shelby Council at Shelbyville, Indiana. The Council was organised under Dispensation August 31, 1855. A Charter was granted by the Grand Council of Ohio under date of October 18, 1855, under which Shelby Council was constituted November 10, 1855, with William Hacker, T.I. Grand Master, Cyrus Wright, D.I. Grand Master, and Eden H. Davis, P.C.W.

From the Records it would seem that William Hacker immediately busied himself with the formation of a Grand Council, as appears from his letters to the several Councils in Indiana urging consideration thereof.

Grand Council was organised at Indianapolis on December 20, 1855, by Representatives of the three Councils then working in the State: New Albany, Indianapolis, and Shelbyville. The following Officers were elected and installed: George W. Porter, Grand Puissant Master, New Albany; William Hacker, Deputy Grand Puissant Master, Shelbyville; Andrew M. Hunt, Thrice Illustrious Grand Master, Indianapolis; L. L. Garner, Grand Principal Conductor, New Albany; Loring R. Brownell, Grand Captain of Guard, Indianapolis; Eden H. Davis, Grand Treasurer, Shelbyville; Francis King, Grand Recorder, Indianapolis; John W. Sullivan, Grand Chaplain, Edinburg, and Henry Colestock, Grand Steward and Sentinel, Indianapolis. Rank was distributed as follows: Indiana Council, No. 1, New Albany; Indianapolis Council, No. 2, Indianapolis, and Shelby Council, No. 3, Shelbyville. These Councils are still active. Between the formation of Grand Council on December 20, 1855, and its next Assembly in May 1856, five new Councils were organised, at Fort Wayne, Lafayette, Connersville, Aurora, and Terre Haute, to which Charters were granted in May 1856.

There is nothing of special interest to note in the annals of this Grand Council, except its rise and progress during the past eighty years. This may perhaps be best shown by a division into decades. In May 1855 there were three Councils with about 50 members. In May 1865 there were 16 Councils with a membership of 500. In May 1875, there were 44 Councils with a membership of 1803. The next decade was not a prosperous one. From 1875 to 1880 there was a loss of three Councils and nearly 500 in membership. This was the time of great dissatisfaction among the Masons of Indiana; because of the condition of affairs of the Grand Lodge in regard to the debt on the Masonic

Temple, when the Grand Lodge lost nearly 6000 Master Masons. The tide turned in 1881, and in 1885 Grand Council registered 1801, being a net loss of two in this decade. In 1895 there were 46 Councils with a membership of 2457. In 1905 there were 62 Councils with a membership of 4200. In 1915 there were 72 Councils with 9364 members. In 1925 there were 75 Councils with 19,850 members, second only to the Grand Council of Ohio. The latest figures show 71 Councils with 14,562 members.

During its history seventy-one Grand Masters and six Grand Recorders have served Grand Council. Of the latter, Francis King served from 1855 to 1865, William Hacker from 1865 to 1868, John M. Bramwell from 1868 to 1888, William H. Smythe from 1888 to 1901, Calvin W. Prather from 1901 to 1920, and Robert A. Woods, from 1920 to 1935.

Henry M. Mordhurst, Fort Wayne, was General Grand Recorder of General Grand Council from 1886 to 1929, inclusive, and Robert A. Woods, Princeton, was General Grand Master for the triennial term 1933 to 1936.

The history of Cryptic Masonry in Indiana is worthy of all praise. There has been nothing to detract from its high standing. It is the second largest *independent* Grand Council in this country. We trust the Companions of Indiana duly recognise its honourable record and their responsibility for its future, that it may pass down to their successors, pure and undefiled, through many generations to come.

GRAND COMMANDERY KNIGHTS TEMPLAR OF INDIANA

The initial steps in Chivalric Masonry in Indiana are due to Raper Commandery No. 1, of Indianapolis, instituted under Dispensation May 17, 1848. Rev. William H. Raper, an eminent Methodist Divine, of Dayton, Ohio, was a motivating agent. He was assisted by Sir Samuel Reed, Grand Lecturer of all the Ohio Bodies. The Dispensation was issued to Sir Knights Abel C. Pepper, James H. Pepper, and James Stirratt of Rising Sun; Isaac Bartlett and Frederick Fabel of Logansport; Richard Sopris and James W. Weaver of Aurora; Benjamin F. Kavanaugh and Francis King of Indianapolis; and Caleb Schmidlap of Madison. The Convention, at which the determination was made to apply for a Dispensation from the Grand Encampment, was held at the residence of Governor Whitcomb, in the city of Indianapolis. Sir Knights William H. Raper and Samuel Reed, of Ohio, were present at the institution.

The Encampment went at once to work, and upon May 20, conferred both Orders upon Governor Whitcomb, who was the first candidate. When the Conclave closed, thirty-one members composed the roll.

October 25, 1848, the Encampment participated in the laying of the cornerstone of Masonic Grand Hall. In 1849 the Orders were conferred upon M.∴ W.∴ Bro. Elizur Deming, Grand Master of the Grand Lodge.

September 10, 1853, Raper Encampment requested the General Grand Encampment to organise a Grand Encampment for Indiana, and on May 16, 1854, a Convention for such purpose was held in Indianapolis, and the Warrant duly

executed. The first regular Conclave convened at Lafayette, December 27, 1854, when the following Officers were elected: Henry Lawrence, Lafayette, Grand Commander; William Sheets, Indianapolis, Deputy Grand Commander; John S. Scobey, Greensburg, Grand Generalissimo; Solomon D. Bayless, Fort Wayne, Grand Captain General; Andrew Hunt, Grand Treasurer; Francis King, Indianapolis, Grand Recorder; John O. Barton, Lafayette, Grand Prelate; William Hacker, Greensburg, Senior Grand Warden; Henry Rudisill, Fort Wayne, Junior Grand Warden; Charles Case, Fort Wayne, Grand Standard Bearer; J. E. Houser, Greensburg, Grand Sword Bearer; Isaac Bartlett, Lafayette, Grand Warder; Henry Colestock, Indianapolis, Grand Sentinel. The Encampments (Commanderies) participating were: Raper of Indianapolis, Greensburg, Lafayette, Fort Wayne, and New Albany. In 1857 the word Encampment was changed to Commandery.

Raper Commandery of Indianapolis has ever been the outstanding member of the Grand Commandery of Indiana. Raper Drill Corps, under Sir Knight Nicholas R. Ruckle, since June 1875, became known throughout the land and its Asylum began to accumulate the magnificent trophies won in competitive drills at the triennials of Grand Encampment. A Libation service was awarded at Cleveland in 1877; a costly jewelled sword and banner at Chicago in 1880; a mounted knight in bronze at San Francisco in 1883; a bronze lectern at Denver in 1892; a clock at Saratoga in 1907; silver punch bowl and cups at Denver in 1913; watches at New Orleans in 1922; and a knight in armour at Seattle in 1925; and minor awards.

The Boys' Dormitory at the Masonic Home in Franklin, a substantial and elegant building, was the gift of the Templars of Indiana during the administration of R. E. Sir Eugene Vatet, of Muncie, Grand Commander.

The elevation of Past Grand Commander Leonidas Perry Newby, of Knightstown, to the head of the Grand Encampment, as Grand Master, in 1922, is Indiana's important contribution to Templary in the United States. The present Grand Recorder of Grand Encampment, R.E. Sir Adrian Hamersly, is another outstanding gift to Templary in general.

Since organisation in 1854 to date there have been seven Grand Recorders: Francis King from 1854 to 1865; William Hacker 1865 to 1868; John M. Bramwell 1868 to 1888; William H. Smythe 1888 to February 1901; Jacob W. Smith, February 1901 to April 1901; Calvin W. Prather, April 1901 to August 1920; William H. Swintz, August 1920 to 1935.

There are now 60 active Commanderies with a membership of 10,000.

ANCIENT ACCEPTED SCOTTISH RITE IN INDIANA

In May 1863 a number of Brethren in the city of Indianapolis were impressed with the idea of organising a body of the Scottish Rite in that city. Caleb B. Smith, a member of the Bodies at Cincinnati, Ohio, was the only one in possession of any of the Scottish Rite Degrees. On October 7, 1863, Brothers James M. Tomlinson, Edwin A. Davis, William John Wallis, Dr. Phineas G. C. Hunt,

John C. New, and Horace W. Smith went to Cincinnati to receive the Degrees in Lodge and Council. Brother Caleb B. Smith accompanied them to assist in the conference. These seven Brethren thus became the Charter members of the first Scottish Rite Bodies in the Valley of Indianapolis.

The period from October 1863 to May 15, 1865, constituted the formative period of the Rite in Indianapolis, and was fraught with great interest and activity among the Brethren.

At the first election of Officers, held October 15, 1863, Caleb B. Smith was chosen as Thrice Potent Master, James M. Tomlinson as Senior Grand Warden, William John Wallis as Junior Grand Warden, John C. New as Grand Treasurer, Horace W. Smith as Grand Secretary, Phineas G. C. Hunt as Grand Master of Ceremonies, and Edwin A. Davis as Grand Captain of the Guard. Sixteen Brethren were elected to receive the Perfection Degrees. The first quarters used was the upper story of the Yohn Block at the corner of Washington and Meridian Streets.

At the meeting held October 19, 1863, it was decided that the name of the Lodge should be Adoniram Grand Lodge of Perfection. Caleb B. Smith died January 7, 1864, and Edwin A. Davis was elected Thrice Potent Master to succeed him.

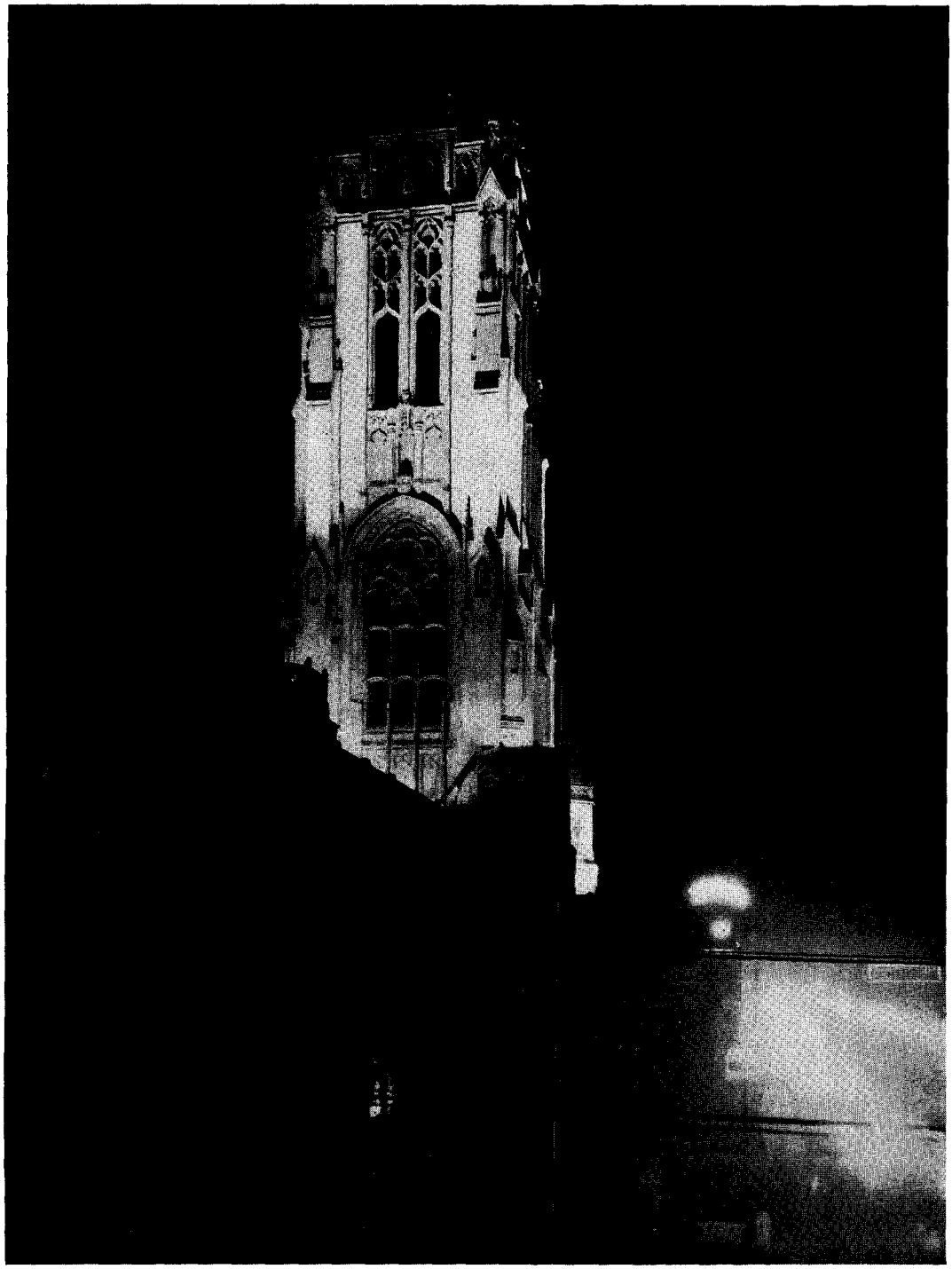
Both Lodge and Council were a part of the Division of Ohio, of which Bro. Enoch T. Carson, 33°, was Deputy. On April 26, 1864, Bro. Killian H. Van Rensselaer, Sovereign Grand Commander, was present and inspected the Work. During the year 1864, the number Initiated was thirty-nine, making a total membership with the six charter members of forty-five.

At the election of Adoniram Grand Lodge of Perfection on February 3, 1865, John Caven became Thrice Potent Grand Master, and on May 19, 1865, Charters were issued for the four Bodies, Adoniram Grand Lodge of Perfection, Saraiah Council Princes of Jerusalem, Indianapolis Chapter of Rose Croix, and Indiana Consistory.

The year 1866 brought much turmoil to Scottish Rite affairs in Indiana. It was then that the rivalry of the warring Scottish Rite Supreme Councils was carried into Indiana. Under the authority of the New York (Raymond) Supreme Council, a Grand Consistory had been established at Laporte, Indiana, with Ill. E. W. H. Ellis as Grand Commander. Bodies were Instituted at Laporte, Fort Wayne, Logansport, Anderson, Richmond, Cambridge City, New Albany, Terre Haute, and Lafayette; of these, Logansport had only a Lodge and Council, and Laporte, Anderson, and Cambridge City each a Lodge.

Elbridge G. Hamilton of Laporte was designated as District Deputy Inspector-General for Indiana (New York Supreme Council); and E. W. H. Ellis, of Goshen, George S. Seymour, of Laporte, and Thomas R. Austin, of New Albany, were elected to the Honorary Grade of Deputy Grand Inspector General, 33°.

This invasion was met with determined opposition by the Indianapolis Bodies. Besides the Bodies at Indianapolis, the Boston (Van Rensselaer) Su-



From a photograph by Underwood and Underwood.

The Carillon Tower of the Scottish Rite Cathedral, Indianapolis, Indiana.

The tower contains sixty-three bells with a range of four octaves. The bells were cast in Loughborough, England.

preme Council had a Lodge, Council, Chapter, and Consistory at New Albany, and were contemplating establishing others at Lafayette, Wabash, Kokomo, Greensburg, and Anderson. The Indianapolis Bodies issued this broadside: " It behooves us to be active, impressing upon Masons, not yet added to our numbers, that we have pre-empted this Jurisdiction, that we propose to hold it, and that ours are the only Bodies of the A. A. Scottish Rite having any true existence within the boundaries of the State of Indiana. ' The Grand Consistory of Sublime Princes of the Royal Secret for the State of Indiana,' located by circular at Laporte, lives only in that circular form; but its agents are active in spreading its literature through the mails and a cheaply purchased District Deputy Inspector General is meandering through the State, creating S.P.R.S. in innumerable quantities, with exceedingly little labor." This Ill. Bro., E. G. Hamilton, afterwards (1876 to 1884) served as Deputy of Supreme Council for Indiana, the Indianapolis Bodies being the sole Constituents!

On May 16, 1867, Indiana became a separate District and John Caven became the first Deputy.

On the following day, May 17, now memorable in the history of the Scottish Rite, the Grand Union between the Raymond and Van Rensselaer Supreme Councils was effected. Brothers Caven and Davis were present. Bro. Caven lived until he was one of five survivors of the " Roll of '67."

The New York Supreme Council had among its members many outstanding Masons, such as Josiah H. Drummond, Samuel C. Lawrence, and Henry L. Palmer. The same condition existed in Indiana, where we find such names as Elbridge G. Hamilton, E. W. H. Ellis, Sol D. Bayless, S. B. Richardson, Christian Fetta, E. D. Palmer, Thomas Newby, Thomas R. Austin, Robert Van Valzah, R. J. Chestnutwood, Martin H. Rice, and others. Most of these were in due time received into the Indianapolis Bodies and honoured as Sovereign Grand Inspectors-General, 33°. Shortly thereafter all the subordinate Bodies throughout Indiana, except those at Indianapolis, faded entirely out of the picture, and peace and harmony prevailed.

The Scottish Rite became prosperous through the years that followed in Indiana, and Bodies were formed in the Valley of Fort Wayne: Fort Wayne Lodge of Perfection, September 19, 1888; Darius Council Princes of Jerusalem, September 18, 1890; Emanuel Chapter of Rose Croix, September 20, 1906, and Fort Wayne Consistory, September 22, 1909. In the Valley of Evansville Bodies were formed as follows: Evansville Lodge of Perfection, September 21, 1911; Mordecai Council Princes of Jerusalem, September 18, 1913; Trinity Chapter of Rose Croix, September 23, 1915, and Evansville Consistory, September 19, 1918. In the Valley of South Bend Bodies were formed as follows: South Bend Lodge of Perfection, September 22, 1926; Zerubbabel Council Princes of Jerusalem, and John Hazen White Chapter of Rose Croix, September 21, 1927, and South Bend Consistory, September 18, 1929.

Nicholas R. Ruckle became Thrice Potent Master February 18, 1874, and the quarters of the Rite were moved to the Baldwin Block. From that time the Rite,

after several years of comparative inactivity, took on new life, and in 1877 the *old* Bodies at New Albany and Fort Wayne went out of existence, leaving the field entirely to the Indianapolis Bodies.

In 1905 the Supreme Council held its Annual Session at Indianapolis, and again in 1932, the latter Session being held in the new Cathedral at Meridian and North Streets, one of the finest specimens of Gothic architecture in the country.

Membership in the several Valleys of the Rite in Indiana is as follows: Indianapolis 8443; Fort Wayne 3832; Evansville 2559, and South Bend 1358; a total of 16,192.

The Deputies for the Supreme Council for the District of Indiana are as follows: Enoch T. Carson, of Ohio, October 1863 to May 1867; John Caven, May 1867 to August 1876; Elbridge G. Hamilton, August 1876 to October 1884; Nicholas R. Ruckle, October 1884 to May 1900; Joseph W. Smith, May 1900 to November 1901; William Geake, January 1902 to June 1927; and Gaylard M. Leslie, September 1927 to the present time.

The active members of Supreme Council for Indiana were Crowned as follows: John Caven, May 19, 1866; Elbridge G. Hamilton, April 12, 1867; Thomas R. Austin, May 16, 1867; Nicholas R. Ruckle, September 27, 1883; Phineas G. C. Hunt, September 17, 1885; Joseph W. Smith, September 16, 1896; William Geake, September 18, 1900; Samuel B. Sweet, September 17, 1902; Henry C. Adams, September 20, 1905; Roscoe O. Hawkins, September 21, 1911; Thomas R. Marshall, September 21, 1911; Winfield T. Durbin, September 20, 1917; Gaylard M. Leslie, September 22, 1927; Louis G. Buddenbaum, September 20, 1928; Eugene E. Vatet, September 18, 1930; Alfred M. Glossbrenner, September 28, 1933.

FREEMASONRY IN IOWA

CHARLES C. HUNT

AS is the case elsewhere, the history of Masonry in Iowa is contemporaneous with the history of the State. The Territory of Iowa was organised by authority of an Act of Congress, passed on July 3, 1838. In pursuance of this Act, President Van Buren appointed Robert Lucas, of Ohio, an ex-governor of that State, to serve as Territorial governor of the new Territory. Governor Lucas then appointed T. S. Parvin as his private secretary, and coming at once to the Territory of Iowa, he chose Burlington to be its capital. An election having been held, the first Territorial Legislature then convened on November 1, 1838. Both the new governor and his private secretary were Masons. It is not strange, then, that within two years after locating in their new home, they took an active part in organising the first Masonic Lodge in Iowa, at Burlington. Bro. Parvin, who was acquainted with the Officers of the Grand Lodge of Missouri, was appointed to make application to that Grand Lodge for a Dispensation. This he did, and it was issued without delay. This Dispensation, though dated November 20, 1840, was not received at Burlington until Sunday, November 29. Immediately upon its arrival, the Brethren were notified to assemble on the following evening. At the Communication then held, the Lodge was organised under the name of Burlington Lodge U. D. A Charter was granted to this Lodge on October 20, 1841, under the name of Des Moines Lodge, No. 41. On the same day a Charter was also granted by the Grand Lodge of Missouri to Iowa Lodge, No. 42, at Bloomington, now Muscatine, Dispensation for which had been issued on February 4, 1841.

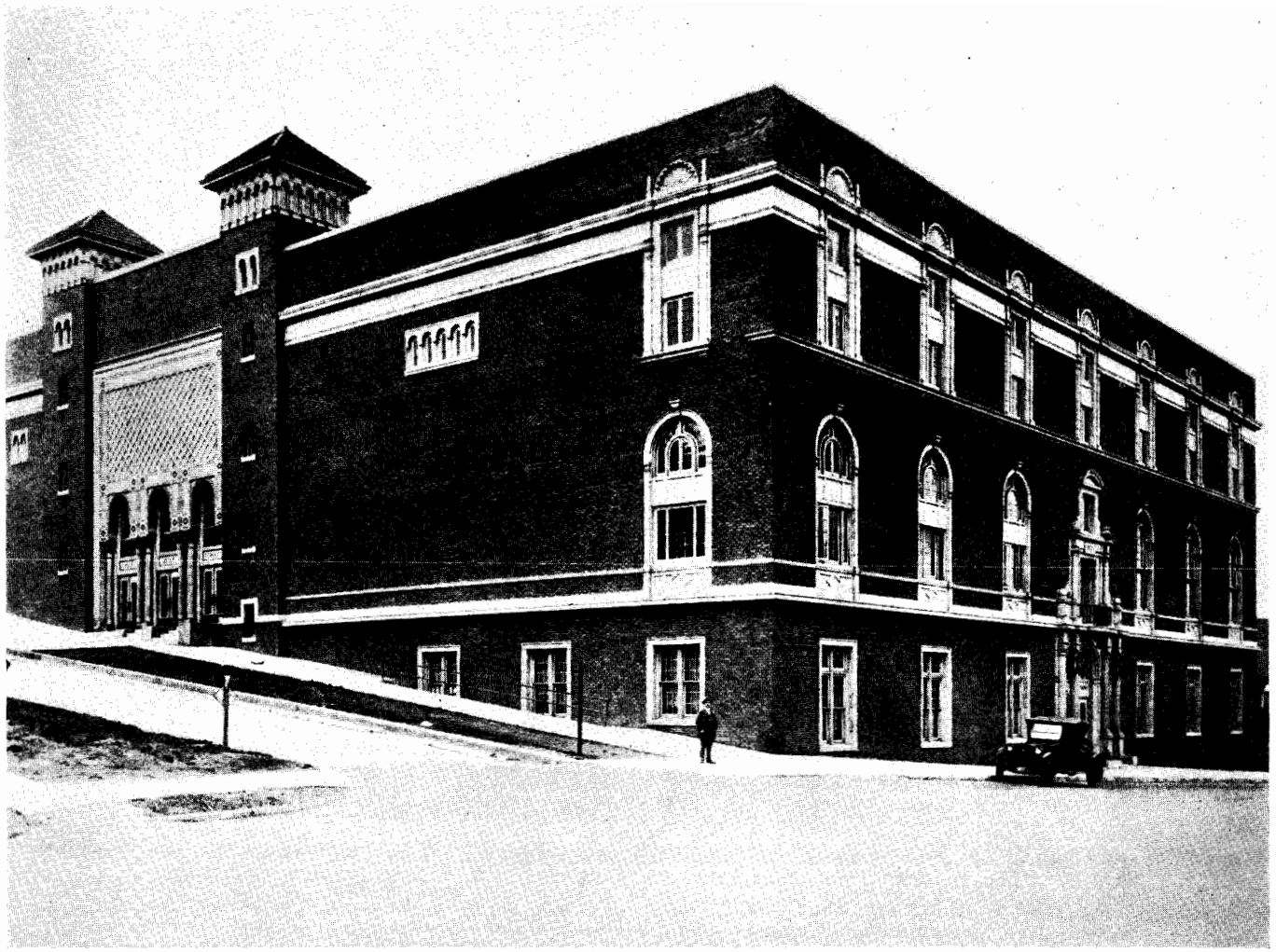
Two years later, on October 10, 1843, the Grand Lodge of Missouri granted Charters to Dubuque Lodge, No. 62, at Dubuque, and to Iowa City Lodge, No. 63, at Iowa City. While the two last named Lodges were still under Dispensation, preliminary steps for the formation of the Grand Lodge of Iowa were taken by all the Lodges then existing in the Territory. The first recorded suggestion to this end was made at a meeting of Des Moines Lodge, No. 41, held on October 31, 1842. At this meeting, Bro. Jonathan Nye, Past Grand Master of Vermont (1815-1817) and Past Grand Master of the Grand Encampment, Knights Templar, of the United States (1829-1832), being present, was requested to give his advice in regard to the formation of a Grand Lodge in Iowa. The advice was favorable and a Committee of Five was appointed to communicate with the other Lodges of the Territory. This was done. The Communication received from this Committee by Iowa Lodge, No. 42, at Bloomington, on November 21, 1842, was acted upon in the form of a resolution asking Iowa City

Lodge U. D. to name a time and place for holding a Convention to take steps towards organising a Grand Lodge of Iowa. The Lodges in Iowa holding Charters from the Grand Lodge of Illinois, and Far West Lodge, at Galena (Illinois), had also been urging the formation of an Iowa Grand Lodge. These Lodges, however, in difficulties with the Grand Lodge of Illinois, lost their Charters before the organisation of the Grand Lodge of Iowa and never became a part of the latter Grand Lodge.

Iowa City Lodge complied with the request made of it, and as a result a Convention was held at Iowa City on May 10, 1843. At that meeting it was decided that each Lodge should send three Delegates as Representatives to the Grand Lodge of Missouri at its Annual Communication to be held in October, 1843, and that those Representatives should fix the time and place for holding a Convention to complete the proposed organisation of the Iowa Grand Lodge. The Convention so called met at Iowa City on January 2, 1844. It then adopted a *Constitution* and elected Officers, but Oliver Cock, Grand Master-elect, being absent, the Convention adjourned until January 8, when the Representatives again met, and after completing all preliminary arrangements adjourned *sine die*. R.∴W.∴Ansel Humphreys, District Deputy Grand Master of the Grand Lodge of Missouri, then Constituted the Grand Lodge of Iowa and Installed its Grand Officers.

Thus the Grand Lodge of Missouri is the mother of the Grand Lodge of Iowa. In brief, the family tree of the Iowa Grand Body is as follows: The Grand Lodge of England (Moderns) Chartered Lodges in North Carolina. A few other Lodges were Chartered in that State by Provincial Grand Masters acting under authority from the Grand Lodge of England. These Lodges organised themselves into the Grand Lodge of North Carolina. At that time North Carolina also included what is now Tennessee. Although Tennessee became a separate State in 1796, the Grand Lodge of North Carolina continued to exercise Jurisdiction over both States, and in 1803 Representatives from Lodges in both States held a Convention and adopted the name "Grand Lodge of North Carolina and Tennessee." However, in 1812, the Lodges in Tennessee requested permission to withdraw and establish a Grand Lodge of Tennessee. Permission was granted, and the proposed Grand Lodge organised in 1813. The Grand Lodge of Tennessee then Chartered three Lodges in Missouri, and in 1821 those three Lodges sent Delegates to a Convention at St. Louis, at which meeting the Grand Lodge of Missouri was organised by the adoption of a *Constitution* and the election of Grand Officers. The Grand Lodge of Missouri in turn, Chartered four Lodges in Iowa. These then organised themselves into the Grand Lodge of Iowa, as has been stated above.

The four Lodges thus constituting the new Grand Lodge surrendered their Charters from the Grand Lodge of Missouri and took new Charters from the Grand Lodge of Iowa in the order of their seniority in the Grand Lodge of Missouri. Thus, Des Moines Lodge, No. 41, became Des Moines Lodge, No. 1; Iowa Lodge, No. 42, became Iowa Lodge, No. 2; Dubuque Lodge, No. 62, be-



From a photograph by Underwood and Underwood.

Masonic Temple, Sioux City, Iowa.

came Dubuque Lodge, No. 3, and Iowa City Lodge, No. 63, became Iowa City Lodge, No. 4. Throughout the history of the Grand Lodge of Iowa, these four Lodges have been very active. At the time of the organisation of the Grand Lodge, their combined membership was 101. It is now nearly 2000. The growth of each of these Lodges during this period is as follows: the membership of Des Moines Lodge, No. 1, has increased from 25 to 366; of Iowa Lodge, No. 2, from 20 to 536; of Dubuque Lodge, No. 3, from 28 to 369, and of Iowa City Lodge, No. 4, from 28 to 684.

The growth of the Grand Lodge since its organisation is well illustrated by the following table which shows the increase in the number of constituent Lodges and in membership:

YEAR	LODGES	GAIN	MEMBERS	GAIN
1844	4	...	101	...
1854	46	42	935	834
1864	169	123	4,549	3,614
1874	331	162	15,134	10,585
1884	413	82	19,715	4,581
1894	460	47	23,737	4,022
1904	504	44	33,181	9,444
1914	521	17	47,582	14,401
1924	552	31	83,871	36,289
1934	555	3	74,820	9,051 (Loss)

Four of the twelve Brethren who formed the first Communication of the Grand Lodge, Oliver Cock, T. S. Parvin, Ansel Humphreys, and J. R. Hartsock, afterwards became Grand Masters. Five of the twelve, or 42 per cent of their number, were proxies. At the present time the number of proxies at each Communication of the Grand Lodge is about 23 per cent of the representation.

To meet the expenses of the first Communication, each Lodge was required to pay the sum of ten dollars into the Grand Lodge treasury, which sum was then credited on its first year's dues. The amount of dues was fixed at one dollar per member. Of this sum the amount of twenty-five cents was paid into the Grand Charity Fund. This plan lasted, however, for only a short time, for the paying of twenty-five cents per member into the Charity Fund was abolished for several years. During that time it was ordered that each Lodge should attend to the charity requirements of its own members. When it was found that there were cases which the local Lodges could not care for, provision was again made for a Grand Charity Fund. At the present time the per capita tax for this purpose is the same as it was in the beginning. However, there is now a per capita charge of sixty cents each year to maintain a Masonic Sanitarium.

The administration of the Grand Lodge Charity Fund was at first temporarily placed in the hands of the Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer, and Grand Secretary. But at the second Communication, a Committee of five was appointed " to propose and digest a plan for the

disposition of the Grand Charity Fund, with the view of hereafter making it available for the purpose of establishing an Orphan School under the Jurisdiction and supervision of this Grand Lodge, and to report thereon at the next Grand Annual Communication." The Report of the Committee thus appointed was favourable to the proposition, and while recognising that the funds of the Grand Lodge and the subordinate Lodges were extremely limited, the Committee members stated that they believed funds could be accumulated to meet every emergency. They proposed " as a means of immediate relief, that every Lodge inquire after and furnish the means necessary for defraying the expenses of tuition, at least, of the orphan children of deceased Brethren residing in its vicinity, and present the bill to this Grand Lodge for payment."

Very few demands were made on this fund, however. In fact, the amount usually asked was about $20 or $25 a year. The largest amount was paid out in 1849, when items aggregating $92 were expended for charity. Probably since so little was required, it was again decided that each Lodge could take care of all demands within its own Jurisdiction, and in 1855 the provision for a Grand Charity Fund was abolished. Nevertheless, the Grand Lodge did not abandon charity work, for in 1864 an appropriation of $100 annually for a period of five years was made to the Iowa State Orphan Asylum. One hundred dollars in 1867 was also donated to the Iowa Soldiers' Orphans' Home. In 1871, $600 was appropriated for charitable purposes, and the proposal to build a Widows' and Orphans' Masonic Home was considered. This matter was referred to a Committee, and for several years the subject recurred, without being definitely acted upon. Then, in 1893, a Committee was appointed with definite instructions to make a thorough investigation of the entire subject and to report at the next Communication of the Grand Lodge. This Committee, after corresponding with every Lodge in the State and with every Grand Lodge in the United States, presented an extended Report in 1894. From the Reports from the various Lodges throughout the State it was ascertained that there were seventeen Master Masons, four widows, and nine orphans who might receive care at such a Home if it were established, and that the amount of money needed to care for those cases in their own homes was about $1700. It was also reported that the actual cost to the Grand Lodge and to the subordinate Lodges during the preceding year had been less than that amount; while the average cost of maintaining an inmate in the Masonic Homes of the United States during the same period was $318.45. It was, therefore, decided by the Grand Lodge that the " wants of our needy Brothers, their widows, and orphans, can be better relieved by their home Lodges, and with much less expense, than in a Masonic Home. In many cases a small amount of money added to what the relatives or friends of a distressed Brother would do for him would be sufficient to relieve his wants at his home, while if sent to a public home his whole support must necessarily be furnished him. We believe, further, that it would be much more satisfactory to a sick or needy Brother to remain among his friends and there receive such support as might be necessary, than to go to a public home where of necessity all the ties of relationship and

friendship formed by years of residence must be severed, and he must be compelled to live upon charity received at the hands of strangers."

It was, therefore, decided to provide a Grand Charity Fund and a permanent Board of Trustees to administer it. Provision was made for two funds, one to be permanent, the other temporary. It was further provided that the sum of $1000 should be added to the permanent fund each year by the Grand Lodge from its current funds. To the permanent fund all unexpended amounts in the temporary fund in excess of $1000 also were to be paid each year. The temporary fund was to be composed of the interest on the permanent fund, and 10 per cent of the receipts of the Grand Lodge. It was soon found, however, that the provisions for the temporary fund were insufficient to meet the demands made upon it, so the percentage of the Grand Lodge receipts was raised to 12½ per cent, and later to 25 per cent. In a recent year 317 Masons or their widows were assisted by means of this fund. This number does not tell the whole story, however, for many of those thus assisted had families. At least 132 minor children were supported in the families that were helped in this way, making a total of more than 449 persons supported in private homes at an average cost of $124 each. Of course, some of that number were partially self-supporting, but had they been cared for under the Institutional Home plan, all would have had to live in the Home. As for those assisted, the maintenance of their own self-respect and continued association with their old friends and neighbours is an advantage which cannot be measured in dollars and cents. Thus the amount of good accomplished by the Grand Charity Fund since its creation cannot be accurately estimated.

Iowa Masons, however, have found that some of their dependents need nursing and medical attention which cannot be adequately provided in a private home. To meet this need, they took steps to establish in 1925 a Sanitarium at Bettendorf, where such cases can be properly cared for. This was provided for by the annual payment of one dollar by each member in the State for a period of five years. The annual contribution per member for support of the Sanitarium is sixty cents. The average number of guests is 44. The total maintenance cost is $38,000, or an average of $864 for each guest.

Another great enterprise of the Grand Lodge, which had a small beginning at the time of its organisation in 1844, is the Iowa Masonic Library. In his first address, Grand Master Oliver Cock recommended that a small sum be set aside each year for the purchase of books for the Grand Lodge as the beginning of a Masonic Library. This recommendation was referred to a Committee of Three. Since the Report of this Committee, which was adopted, is of absorbing interest, when we consider the proportions to which the Library thus started has grown, it is given here:

Your Committee feel the subject to be of very great importance to the interest of Masonry, more so perhaps to us in the Far West, where the means of obtaining Masonic information are much more limited than in the older settled countries. We also believe that the only true method of disseminating Masonic Light and Knowledge, and of having the principles of our Order properly ap-

preciated and practised, is to create an interest in the study of the same, as laid down in the *Constitutions* of Masonry. Your Committee do not believe, however, that the state of the finances of this Grand Lodge will admit of making an appropriation sufficient to produce an extensive collection of Masonic information. Still, we believe something should be done, a commencement should be made, and additions made from time to time as the Grand Lodge shall be able, so that in time we may have a collection of Masonic information that will be an honour to us. In furtherance of this object, your Committee would recommend the adoption of the following Resolution, viz., That an appropriation of Five Dollars would be expended under the direction of the Grand Secretary for procuring such information as he may see proper.

This appropriation was expended for Masonic magazines and books. The following year the Grand Secretary requested that the appropriation be increased to ten dollars, and the request was granted. From this small beginning has grown the present Iowa Masonic Library, which consists of more than 40,000 volumes. Some of these books are so rare that they may not be taken from the building, but most of them may be borrowed by Masons who wish to read them in their own homes.

The Library is housed in a building erected for the purpose in 1884, at Cedar Rapids, and also uses an annex for additional space. The head of the Library is designated by the double title, Grand Secretary and Librarian, and performs the double duty designated by the title. During the more than ninety years of the Library's existence, three men have served in this capacity: Theodore Sutton Parvin, who served from 1884 until his death in 1901; his son Newton Ray Parvin, who served from 1901 until his death in 1925, and Charles Clyde Hunt, who has served from 1925 to the present.

One of the distinctive features of the Library is its system of travelling libraries, which have been in well organised operation since 1911. These consist of selections of books sent to Iowa Lodges for the purpose of being lent to their members. By means of these libraries an attempt is made to place the best Masonic literature within reach of every Mason in the Jurisdiction.

The *Grand Lodge Bulletin*, which has been issued since 1898, has a wide distribution throughout this country as well as abroad. Its chief purpose, however, is to interest the members of the Craft within the Jurisdiction, by whom it may be had upon request. In addition to material of local interest, the *Bulletin* contains a variety of material of general Masonic interest.

Another important feature of the Library is an extensive Museum, containing articles of both Masonic and general interest. Educationally it is a valuable supplement to the Library and a source of special interest to all who visit the building. The Library also maintains a Clipping Bureau of over 25,000 clippings taken from duplicate copies of various Masonic magazines. From these clippings it is possible to select articles on nearly every Masonic subject imaginable, which may be loaned to a Mason who wishes to study that particular subject.

In 1859 the Grand Lodge provided a permanent Board of three members, to be known as Custodians of the Work, whose duty it was to procure the "Ancient Webb Work" and provide for its dissemination. After investigation, this Board decided that Samuel Willson, Grand Lecturer of Vermont, had the "Ancient Webb Work" in its purest form, and on their recommendation this Work was adopted by the Grand Lodge of Iowa.

After trying many plans for the dissemination of the Work, the present plan of having District Lecturers was adopted in 1897. By this plan, the Board of Custodians was authorised to divide the State into Districts, in each of which schools of instruction are to be held each year. These schools are in charge of Brethren selected by the Custodians from those who have qualified themselves for the Work by passing a rigid examination in the entire Ritual. Each of those who pass the examination is commissioned as a Masonic Instructor, and if he retains his proficiency for three years and proves himself otherwise qualified in character and fitness he may receive a Certificate as a District Lecturer. It is considered a great honour to obtain one of those Certificates, but to do so requires hard work for a number of years, for the requirements are rigid. A Report of the Custodians lists 598 District Lecturers and 249 Masonic Instructors.

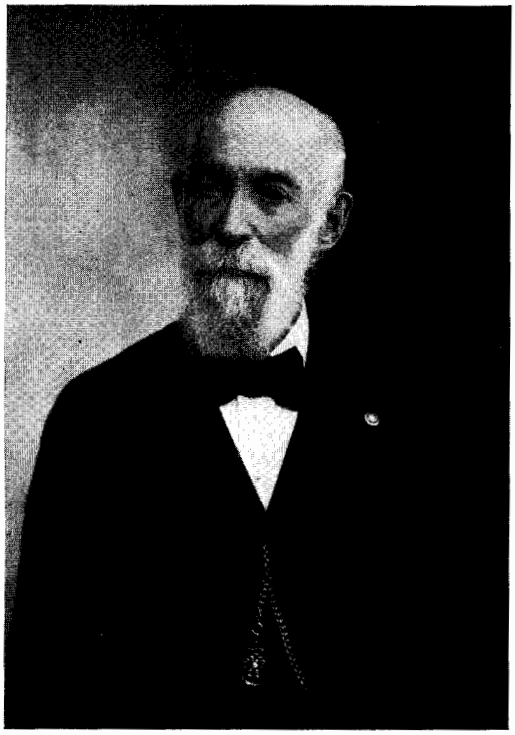
Another agency of the Grand Lodge, working with the Board of Instructors and the Grand Librarian to promote the cause of Masonic education, is the Service Committee. The *Grand Lodge Code* states that the province of this Committee "shall be to bring about among the Craft a better understanding and appreciation of Masonry and the application of Masonic principles to the life of the individual Mason." This Committee has a large list of speakers who have volunteered to prepare and present addresses to the Lodges on various Masonic subjects. It arranges for such addresses on request of any Lodge, and provides educational programmes for instruction in the meaning of the Ritual as applied to the teachings of Masonry and its practical application to everyday life. It also promotes fellowship and intervisitation among the Lodges.

When we consider the achievements of Masonry in Iowa during the more than ninety years of her history there, we are not surprised to find that the leaders in the Grand Lodge were also leaders in civil and political life. Mention has already been made of the first Territorial governor, Robert Lucas, and his secretary, T. S. Parvin. Governor Lucas took part in the organisation of the first Lodge and in the preliminary steps taken towards the organisation of the Grand Lodge. The work which Bro. Parvin accomplished for Masonry from the time of the organisation of the Grand Lodge in 1844, until his death in 1901, is too well known throughout the entire Masonic world to need any special mention here, but it may be well to remark his activities in other fields. He was private secretary to Governor Lucas from 1838 to 1840, secretary to the Territorial Council in 1840, county judge from 1840–1850, clerk to the United States District Court from 1847–1857, and registrar of the State Land Office in 1857 and 1858. For many years he was a trustee of the State University of Iowa, and for many more years he was connected with that institution as an

educator. Bro. T. S. Parvin, in speaking of secret societies in the early days of Iowa, once said: "The Masons, and they alone, permeated all and every rank and position in society; governors, judges, legislators, congressmen, senators, foreign ministers; all the learned professions and the bone and sinew of the State life, the agriculturist—among whom the Masons have been most efficient and distinguished workers."

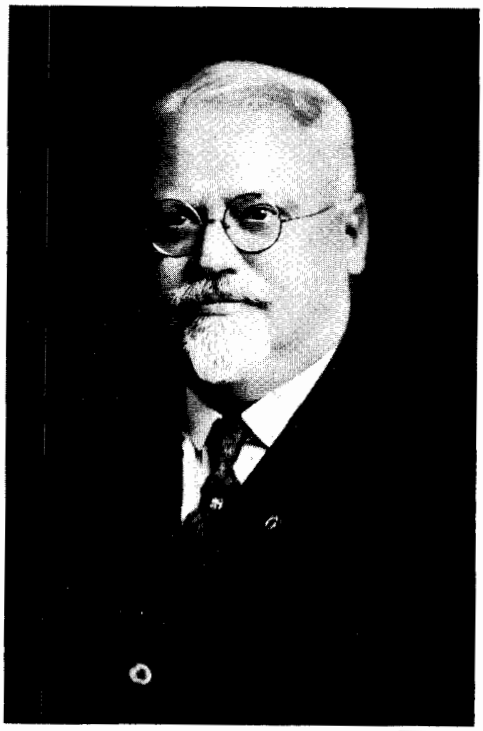
These words of Bro. Parvin are as true to-day as when they were first uttered in the early days of the Grand Lodge. In fact, it has always been true, as is proved by the following list of a few of the many distinguished Iowa Masons:

Henry Albert (1878–1930), a member of Iowa City Lodge, No. 4, of Iowa City, was head of the department of bacteriology at the State University of Iowa from 1903 to 1922, and a State Health Commissioner from 1926 to 1930. William Boyd Allison (1829–1908), a member of Mosaic Lodge, No. 125, of Dubuque, was United States senator from Iowa from 1872 to 1908. Thomas Arthur (1860–1925), a member of Chrysolite Lodge, No. 420, of Logan, was Grand Master in 1916, and chief justice of the Supreme Court of Iowa from 1920 to 1925. Thomas Hart Benton, Jr. (1816–1879), a member of Iowa City Lodge, No. 4, of Iowa City, and of Bluff City Lodge, No. 71, of Council Bluffs, was Grand Master in 1860, a brigadier-general during the war between the States, and State Superintendent of Public Instruction in Iowa from 1848–1854. William Robert Boyd (1864– ——), a member of Mount Hermon Lodge, No. 263, of Cedar Rapids, editor and banker, has for a number of years been chairman of the finance committee of the Iowa State Board of Education. Luther Albertus Brewer (1858–1933), a member of Crescent Lodge, No. 25, of Cedar Rapids, was for many years owner and editor of *The Cedar Rapids Republican.* His large collection of Leigh Hunt literature made him a well known figure among collectors. George Henry Carter (1874– ——), a member of Bluff City Lodge, No. 71, of Council Bluffs, has been public printer of the United States since 1921. Bro. Carter was at one time editor of *The Council Bluffs Nonpareil.* Edgar Erastus Clark (1856–1930), a member of Mount Hermon Lodge, No. 263, of Cedar Rapids, was at one time a member of the United States Interstate Commerce Commission, and for a while president of the Order of Railway Conductors. Lester Jesse Dickinson (1873– ——), a member of Prudence Lodge, No. 205, of Algona, and a well known lawyer, served as congressman from Iowa from 1919 to 1931, since which time he has represented this commonwealth in the United States Senate. He was for a time one of the trustees of Cornell College, at Mount Vernon, Iowa. Jonathan Prentiss Doliver (1858–1910), a member of Ashlar Lodge, No. 111, of Fort Dodge, was another of Iowa's distinguished members of the bar. From 1889 to 1900 he represented Iowa in the United States Congress, and from 1900 to 1910 he was this commonwealth's senator in Washington, District of Columbia. Harry Morehouse Gage (1878– ——), formerly a member of Clinton Lodge, No. 15, of Fairfield, now a member of Crescent Lodge, No. 25, of Cedar Rapids, has been president of Coe College, at Cedar Rapids, since 1920. In 1924–1925, Bro. Gage was Grand Chaplain of

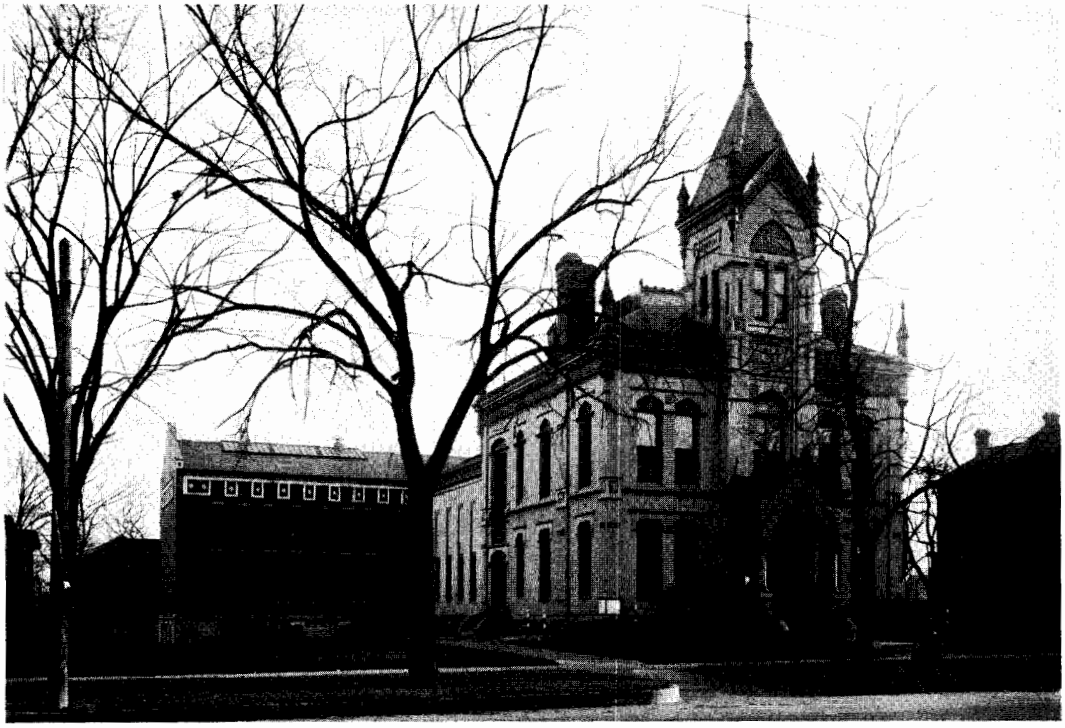


Theodore Sutton Parvin, LL.D.

Grand Secretary and Librarian, 1844–1901. Founder of the Iowa Masonic Library.



Louis Block, P∴G∴M.



Iowa Masonic Library, Cedar Rapids, Iowa.

the Grand Lodge of Iowa. David Bremner Henderson (1840–1906), a member of Mosaic Lodge, No. 125, of Dubuque, was a member of the House of Representatives from 1883 to 1903, and Speaker of that body in the Fifty-sixth and Fifty-seventh Congresses. William S. Kenyon (1869–1933), of Ashlar Lodge, No. 111, at Fort Dodge, represented Iowa in the United States Senate from 1911 to 1922. Thomas Huston MacBride (1848–1934), a member of Iowa City Lodge, No. 4, of Iowa City, was professor of botany at the State University of Iowa from 1884 to 1914, and president of that institution from 1914–1916. Hanford MacNider (1889– ——), member of Benevolence Lodge, No. 145, of Mason City, served as Assistant Secretary of War from 1925 to 1928, having already had a military career of distinguished service during the World War, receiving the Croix de Guerre and other military honours. John Hanson Thomas Main (1859–1931), a member of Hermon Lodge, No. 273, of Grinnell, was president of Grinnell College from 1906 to 1931. Anson Marston (1864– ——), a member of Arcadia Lodge, No. 249, of Ames, became dean of the Division of Engineering at Iowa State College in 1904, which position he still holds. Edwin Thomas Meredith (1876–1928), a member of Capital Lodge, No. 110, of Des Moines, owner and editor of the well-known journal, *Successful Farming*, served as Secretary of Agriculture in the cabinet of President Woodrow Wilson. William Edward Miller (1823–1896), a member of Iowa City Lodge, No. 4, of Iowa City, was a member of the Iowa Supreme Court from 1870 to 1875. Ernest R. Moore (1868– ——), a member of Mount Hermon Lodge, No. 263, of Cedar Rapids, was lieutenant-governor of Iowa from 1917 to 1921, and Grand Master of the Grand Lodge of Iowa in 1924–1925. George Douglas Perkins (1840–1914), a member of Tyrian Lodge, No. 508, of Sioux City, for many years editor and publisher of *The Sioux City Journal*, was a member of the United States Congress from 1891 to 1899. Charles Burton Robbins (1877– ——), a member of Crescent Lodge, No. 25, of Cedar Rapids, was Assistant Secretary of War of the United States in 1928 and 1929. Fred Wesley Sargent (1876– ——), was made a Mason in Tyrian Lodge No. 508, of Sioux City. Bro. Sargent, a lawyer by profession, in 1925 became president of the Chicago & Northwestern Railway system. Bohumil Shimek (1861– ——), a member of Iowa City Lodge, No. 4, of Iowa City, a distinguished scientist and writer on scientific subjects, was head of the botany department of the State University of Iowa from 1914 to 1919. In the latter year he became a research professor at that institution. Horace Mann Towner (1855– ——), a member of Instruction Lodge, No. 275, of Corning, was a member of the United States Congress from 1911 to 1923, and governor of Puerto Rico from 1923 to 1929. Joseph Williams (1801–1871), who was one of the organisers of Iowa Lodge, No. 2, of Muscatine, was for a number of years a member of the Iowa Supreme Court. Lafayette Young (1848–1928), a member of Home Lodge, No. 370, of Des Moines, well known as an orator, politician, and legislator, was editor of *The Des Moines Capital* from 1890 to 1926. James Wilson (1835–1920), a member of Hesperia Lodge, No. 340, at Traer, served as Secretary of Agriculture from 1897 to 1913, under Presidents McKin-

ley, Theodore Roosevelt, and Taft. Henry Cantwell Wallace (1866–1924), a member of Pioneer Lodge, No. 22, of Des Moines, was United States Secretary of Agriculture in the cabinet of President Harding. His son, Henry A. Wallace (1888–——), a member of Capital Lodge, No. 110, Des Moines, became Secretary of Agriculture under President Franklin D. Roosevelt.

As one may readily surmise, the foregoing list of distinguished Iowa Masons does not by any means exhaust the record of the Craft in this Commonwealth. Though lack of space forbids our mentioning many other Brethren of this Jurisdiction who have achieved distinction in one or more fields of activity, either public or private, we feel it incumbent upon us, nevertheless, to cite here the names of those Iowa Masons who have been governors of the State. First of those was Robert Lucas, a member of Des Moines Lodge, No. 1, of Burlington, and of Iowa City Lodge, No. 4, of Iowa City, who served as Territorial governor from 1838 to 1841. James Clarke, who was appointed Territorial governor in 1845, was also a member of Des Moines Lodge, No. 1, of Burlington. Stephen Hempstead, who served Iowa as governor from 1850 to 1854, was Initiated in Dubuque Lodge on June 21, 1843, while that Lodge was still under Dispensation from the Grand Lodge of Missouri. Samuel J. Kirkwood, governor of Iowa from 1860 to 1864, and again in 1876 to 1877, was a member of Iowa City Lodge, No. 4, of Iowa City. From 1864 to 1868 William M. Stone served the State as governor. He was a member of Oriental Lodge, No. 61, of Knoxville. From 1868–1872, Samuel Merrill was governor of the Commonwealth, being a member of Capital Lodge, No. 110, Des Moines. Cyrus C. Carpenter, a member of Ashlar Lodge, No. 111, of Fort Dodge, served as Iowa's governor from 1872 to 1876. John H. Gear, a member of Des Moines Lodge, No. 1, of Burlington, was governor of Iowa from 1878 to 1882. Buren Robinson Sherman was a member of Vinton Lodge, No. 62, at Vinton. He served Iowa as governor from 1882 until 1886. From 1894 to 1896 Frank D. Jackson served as governor, being a member of Capital Lodge, No. 110, Des Moines. Albert Baird Cummins, also a member of Capital Lodge, No. 110, Des Moines, was governor of Iowa from 1902 to 1908. From 1917 to 1921, William L. Harding was governor. He was a member of Morningside Lodge, No. 615, of Sioux City. The next governor of the State, Nathan E. Kendall, who served in the high office from 1921 to 1925, was a member of Astor Lodge, No. 505, of Albia. John Hammill, a member of Darius Lodge, No. 431, of Britt, was the State's chief executive from 1925 to 1931. Up to the time of writing this sketch of Iowa's Masonic history, the last member of the Craft to serve as governor was Daniel Webster Turner, a member of Instruction Lodge, No. 275, at Corning, the term of his service being from 1931–1933.

Since this is a Masonic history, however, it would not be complete without at least a brief mention of some of the men who are better known for their Masonic activity than for their accomplishments in civil and political life. It is to the unselfish efforts of those men who gave to Masonry unstintingly of their time and talents, often at the sacrifice of their own affairs, that we chiefly

owe the progress of the Institution. Among them was Theodore S. Parvin, whose unwearied zeal kept alive the sacred flame upon our Altars during the trying period of birth and adolescence. An educator himself, he inspired the infant Grand Lodge to promote the cause of Masonic education, and under his leadership the Great Masonic Library of the Grand Lodge of Iowa was established. Another who gave whole-heartedly to the cause of Masonry in Iowa was Ansel Humphreys, whose thorough knowledge of Masonic Law and Ritual prevented many a mistake that, through ignorance and prejudice, might otherwise have been made.

Still another member who devoted himself to the Craft was Charles T. Granger, of later years also well skilled in Masonic Law and Ritual, who systematised the heterogeneous laws and decisions hidden away in the various *Proceedings*, and gave to the Grand Lodge its first systematic *Code of Laws*. It was under Bro. Granger's direction, and that of Bro. Charles C. Clark, that the present system of instruction in the Ritual was inaugurated and carried on. Bro. Granger's work on earth is finished, and he has passed to the other shore, but Bro. Clark is still with us, carrying on the work as Chairman of the Jurisprudence Committee and a member of the Board of Custodians. Iowa Masons are also proud of Bro. Louis Block, well known throughout the Masonic world as the writer of their *Reports on Fraternal Review*. Unfortunately the space allotted for this article permits only a mere mention of these famous Masons, and makes it impossible to do more than name such distinguished members of the Craft as Brothers Rothert, Van Saun, Allen, Gamble, Fellows, Ball, the two Deweys, Bowen, Lambert, Eaton, Gardner, Norris, Cleveland, Hunter, Martin, Clements, Craig, Hutchinson, Moses, Arthur, Barry, Westfall, West, Alberson, Glaze, Gabriel, Moore, Wellington, Belt, Tripp, Gannaway, Percival, Hansen and Larson.

To all these Masons, whose love of Masonry has enriched us all, we owe an everlasting debt of gratitude.

While Iowa Masons may well be proud of the growth of the Order during its more than ninety years, from 4 Lodges having 101 members to 556 Lodges having nearly 75,000 members, they may profitably keep in mind the admonition of Bro. Parvin when he said: " The Institution does not rest its value upon the number of Lodges, nor yet upon the number of its members, but upon the strength which they embody within themselves and which they exemplify in their daily walk of life and experience with men. As men, they look upon their Institution and see what manner of men you are, and what are the works of your hands."

FREEMASONRY IN KANSAS

ELMER F. STRAIN

THE tide of immigration across the borders of the Territory destined to become the great State of Kansas brought men of strong conviction and earnest purpose to these broad prairies. They desired to build new homes and to have a part in shaping the governmental policy of this new commonwealth. The hardships of the early days and the associations of other years drew men together regardless of their views on statehood.

Men of Masonic faith longed for the helpful fellowship of organised Fraternity and the Lodge, where those principles so vital to right living are taught. The desire of these sturdy pioneers became a reality under the authority of the M∴W∴Grand Lodge of Missouri. The bane of bitterness and hatred yielded to the benediction and blessing of brotherhood, and the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Kansas was born.

Thus it is written. Dispensations from the M∴W∴Grand Lodge of Missouri were issued as follows:

Grove Lodge (now Wyandotte, No. 3) to meet at the house of Matthew Walker with Bro. John M. Chivington as Master, Bro. Matthew R. Walker as Senior Warden and Bro. Cyrus Garrett as Junior Warden, August 4, 1854. This first Lodge in Kansas held its initial meeting in the hall of the Sons of Temperance in Wyandotte, now Kansas City, Kansas, August 11, 1854.

Smithfield Lodge (now Smithton, No. 1) with Bro. John W. Smith as Master, Bro. E. H. Reinheart, Senior Warden, Bro. Daniel Vanderslice, Junior Warden, October 6, 1854. Their first meeting was held on a high hill overlooking the Missouri Valley in the northeast corner of the Territory. The Tyler performed his enlarged duties on horseback.

Leavenworth Lodge (now Leavenworth, No. 2) with Bro. Richard R. Rees, Master; Bro. Archibald Payne, Senior Warden, and Bro. Auley McAuley, Junior Warden, December 30, 1854. W∴Richard R. Rees, the Father of Masonry in Kansas, assembled this small group January 19, 1855, set them to Work with proper instruction. This meeting was probably held in the Master's office, as were many others.

At the meeting of the M∴W∴Grand Lodge of Missouri in May 1855 Charters were granted to these three Lodges, to be known respectively as Kansas Lodge, No. 153; Smithton Lodge, No. 140, and Leavenworth Lodge, No. 150.

Lawrence Lodge (now Lawrence, No. 6) received their Dispensation September 24, 1855, with Bro. James Christian as Master, Bro. Columbus Hornsby

as Senior Warden, and Bro. James S. Cowan as Junior Warden. Lawrence Lodge, No. 6, received its Charter from Kansas on the recommendation of the M.∴W.∴Grand Lodge of Missouri, which received and approved its Report under Dispensation. This Charter and all of the Lodge's property were destroyed Friday, August 21, 1863, by Quantrell and his band of outlaws. Five members of the Lodge were killed in this raid.

Kickapoo Lodge (now Kickapoo, No. 4) received their Dispensation November 5, 1855, with Bro. John H. Sahler, Master; Bro. Pleasant M. Hodges, Senior Warden, and Bro. Charles H. Gover, Junior Warden.

Charters having been issued to three Lodges and their organisation perfected, it was competent for them to organise a Grand Lodge. Action was promptly taken. At the Communication of Leavenworth Lodge, No. 150, September 15, 1855, Bro. Richard R. Rees introduced a resolution calling a Delegate meeting for November 14 next, to organise a Grand Lodge. The Convention of November 14 failed for want of a quorum and adjourned to meet again December 27 next. At the adjourned meeting Kansas Lodge, No. 150, was not represented but organisation was effected subject to the approval of that Lodge. Following the election of Grand Officers and the transaction of necessary business, the Convention adjourned to meet March 17, 1856. The Officers selected were: M.∴W.∴Richard R. Rees, Grand Master; R.∴W.∴John W. Smith, Deputy Grand Master; R.∴W.∴Matthew R. Walker, Senior Grand Warden; R.∴W.∴Daniel Vanderslice, Junior Grand Warden; R.∴W.∴Charles T. Harrison, Grand Secretary; R.∴W.∴Charles Mundee, Grand Treasurer.

On March 17, 1856, a small but zealous group of Brethren, representing all the Chartered Lodges in Kansas, met in the city of Leavenworth, unanimously confirmed the action of the Convention of December 27, 1855, formed and opened the M.∴W.∴Grand Lodge of Kansas. The principal business transacted at this Communication was the adoption of the *Constitution* and By-Laws, and the selection of a Committee to visit the M.∴W.∴Grand Lodge of Missouri and present the claim of the new Grand Lodge. Adjournment was taken to July 14, when Grand Master Richard R. Rees reported that his Committee visited the M.∴W.∴Grand Lodge of Missouri on May 30, 1856, and asked recognition for our infant Grand Lodge. Their request was met " with the magnanimity ever characteristic of true and noble Masons." Recognition was almost unanimously accorded. At this Communication Charters were authorised for Lawrence, Kickapoo, and Washington Lodges. While this doubled the number of Constituent Lodges, the total membership at that time was less than 200. Our Order grew and prospered with the settlement and development of the Territory. Each Annual Communication found progress, the addition of new Lodges, and a gradual increase in membership.

In 1860 and 1861 Dispensations were given to Brethren at Nevada City and Denver City in the Colorado Territory, but these were soon released to the new Grand Lodge of Colorado. The Civil War had its effect upon the Work of Masonry even to preventing and interfering with the regularity of Annual

Communications. In all the expressions of its Grand Officers and Acts of the M.∴W.∴Grand Lodge, consistent loyalty to the government was shown. Our *Proceedings* reflect our good fortune in having M.∴W.∴Jacob Saqui as Grand Master for the war period 1861 to 1865 inclusive.

Whatever depression came with the grasshoppers of the early seventies and the frequent crop failures, seems to have been offset by the extension of Lodges into the remotest part of the new State. Growth was steady and sure. Added to the hardships of frontier life, 150 miles or more from trading-posts with wagon transportation only, there were roving bands of Indians to prey upon the settlers. Fortunately, the government had taught these many lessons, and violence was scarce. Insolence was plentiful and food was insistently demanded. With the disappearance of the buffalo in the late seventies, the Indians withdrew to their Reservations and left their pale-faced neighbours to tame the West. Through the eighties and nineties, with their financial ups and downs, Masonry continued to offer the manhood of the West a faithful fellowship and opportunities for service. All of this contributed to soul growth, and the development of well-balanced men. Reviewing fifty years of usefulness, closing with the turn of the new century, we are proud of our contribution to the righteous leadership of the nation and the world.

The early years of the twentieth century have given us the mechanical age and scientific development beyond our fondest dreams. Inventors under pressure of the World War conquered distance, the air and the sea, and man's dominion over the things of the world has been well established. Notwithstanding the War's crystallising influence upon Masonic ambition and the great influx into our Lodges, the years of deflation and the generation's living standards have caused the tide to recede.

In this year (1935) we have 448 Lodges and our membership stands at 65,480, as against the high mark in 1928 of 83,708. Let us assure the reader that the apparent indifference is incident to the speed of the hour and the call upon men's time, and not disloyalty. Beyond question there are more believers in the fundamentals of Masonry and the Church to-day than the world has ever known.

The headquarters of the M.∴W.∴Grand Lodge of A. F. and A. M. of Kansas is in Topeka, the capital city, located at 320 West 8th Street, facing the State House Grounds and the Capitol Building.

In 1916 the Grand Lodge Office and Library Building was constructed. It is fireproof, two stories and basement, built and equipped particularly for our requirements. It contains suitable and adequate quarters for the M.∴W.∴Grand Lodge, the M.∴E.∴Grand Chapter of R. A. M., the M.∴ Ill.∴Grand Council of R. and S. M., and the Grand Commandery Knights Templar. The Library contains a large collection of miscellaneous literature, a considerable store of Masonic books and publications and a valuable collection of rare and old Masonic books. The Museum department contains a large and interesting collection of relics of the Fraternity covering its seventy-nine years

of existence, and also many interesting collections of State and national importance and interest.

The Annual Communications of the M∴W∴Grand Lodge are held on the third Wednesday and Thursday of February. For many years, these Communications have been held alternately in the cities of Wichita and Topeka. The following Grand Officers are serving the year, which will be concluded Thursday, February 20, 1936: M∴W∴Otto R. Souders, Grand Master; R∴W∴James H. Wendeorff, Deputy Grand Master; R∴W∴Charley B. Erskine, Grand Senior Warden; R∴W∴Henry S. Buzick, Jr., Grand Junior Warden; M∴W∴John McCullagh, Grand Treasurer; M∴W∴Elmer F. Strain, Grand Secretary; R∴W∴Albert K. Wilson, Grand Secretary Emeritus; Bro. Fred W. Condit, Grand Chaplain; W∴Claud F. Young, Grand Senior Deacon; W∴Benjamin F. Hull, Grand Junior Deacon; W∴William B. Penny, Grand Marshal; W∴Harvey S. McIntosh, Grand Sword Bearer; W∴Paul M. Martin, Grand Senior Steward; W∴Otto H. Rommel, Grand Junior Steward; W∴Homer T. Harden, Grand Pursuivant; W∴Lauren Dale Rigg, Grand Tyler.

Kansas Craftsmen are noted for, and have pride in, our strict adherence to the original plan of Masonry. Innovations of every character have been shunned. Participation in political, religious, or civic affairs has been discountenanced except by individual members in the performance of their duty as citizens. The Institution has busied itself in a sustained effort to strengthen the characters of its votaries, train them in the correct principles of manhood and point them to a just God for the wages due the honest and upright efforts of every life. It has neither repudiated nor encouraged those enthusiasts of later years who have built upon or clung to the structure of Freemasonry to propagate a new idealism. Satisfied with an effort to teach the Cardinal Virtues and those fundamental principles on which all men agree, it has turned neither to the right nor to the left, and finds happiness in the "Faith of our Fathers."

Outside of Masonry's effort to build character into the manhood it touches directly and indirectly and implant a vision of human brotherhood, its greatest effort has been for the orphan and the aged brother and sister.

In the year 1893 our *Constitution* was amended to permit the establishment of a Masonic Home. The original agitation is credited to the Order of the Eastern Star, and began at their Annual Session in 1881. After years of discussion, Committees from all Masonic Bodies met at Clay Centre on Thanksgiving Day, 1892, and prepared a definite plan of procedure. The first meeting of the Board of Directors was held May 8, 1893, but not until June 10, 1896, were the plans consummated in the purchase of the Robert E. Lawrence residence, and fifteen acres of ground in West Wichita. December 22, 1916, fire destroyed the Home but from the ashes arose plans for larger and better buildings. February 19, 1919, the new fireproof buildings were dedicated.

It was expected that these buildings would house our family for at least a generation. However, in 1928, the M∴W∴Grand Lodge began a five-year

programme to raise $450,000 for additional buildings, some of which were needed at once. The additional facilities doubling the capacity of the Home were completed at a cost of $415,000 and dedicated at the Annual Communication in February 1931. The plant is now valued at $1,000,000. At the close of 1934 the family Roll contained 362 names with 318 actually in the Home, about equally divided between men, women and children. Our membership has a genuine pride in this fine plant and the comfort they are thereby able to bring to brothers and sisters who have lost, but their great joy is our children. They come to us in the formative years of childhood and youth, are educated in the city schools and go out equipped to meet the battles of life.

The city of Wichita and its people have been very helpful in the handling of all of the Home problems. Our children are admitted to grade and high schools freely notwithstanding complete tax exemption. A most earnest effort to maintain this place as a Home in the truest sense, not as an Institution, has been very successful. The social atmosphere is therefore as comforting as the fine plant.

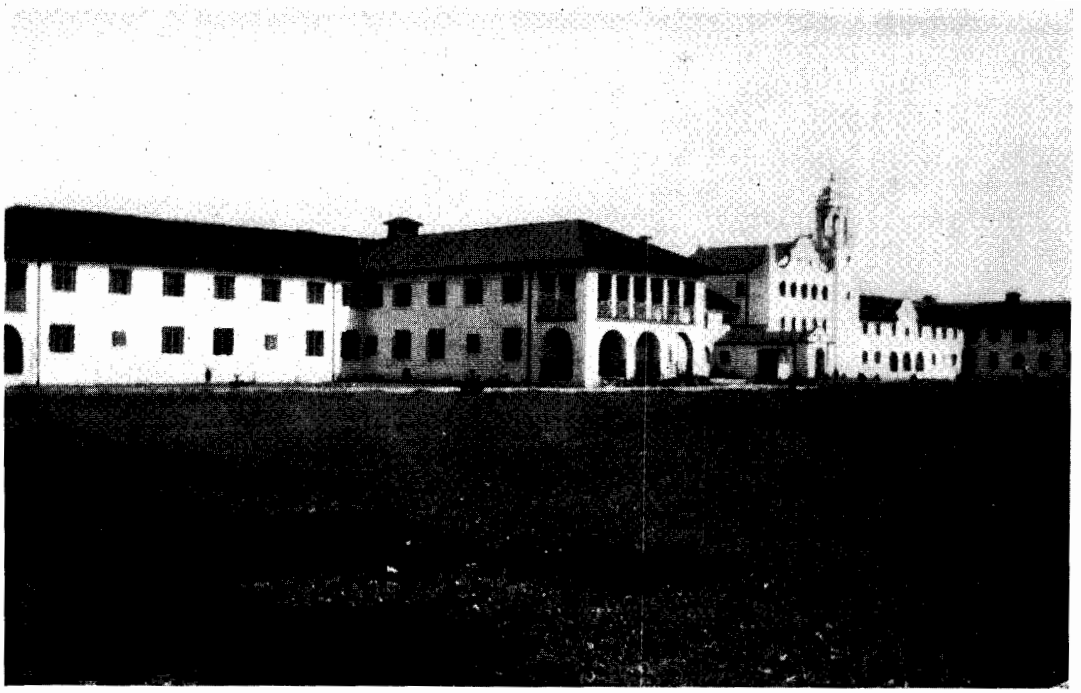
The Kansas Masonic Home is a corporation controlled by a Board of Directors. This Board is composed of the four members of the Council of Administration and five others elected by them, four from the Grand Lodge and one from the Order of the Eastern Star. The Grand Master is always President of the Board. The annual expenditure for maintenance is approximately $84,000. Practically all of the benevolences of the M∴W∴Grand Lodge are handled through the Masonic Home Board.

The formation of the M∴W∴Grand Lodge of Kansas gathered a group of faithful Brethren from many of the Grand Jurisdictions east of the Missouri River. Each was trained in the peculiar phraseology of the Ritual of his native State. It was not unusual that the Officers of a Lodge would have three or four versions of the Work. Complication, confusion, and disagreement were common. This situation grew and became more intolerable with the addition of new Lodges and Brethren from new Jurisdictions.

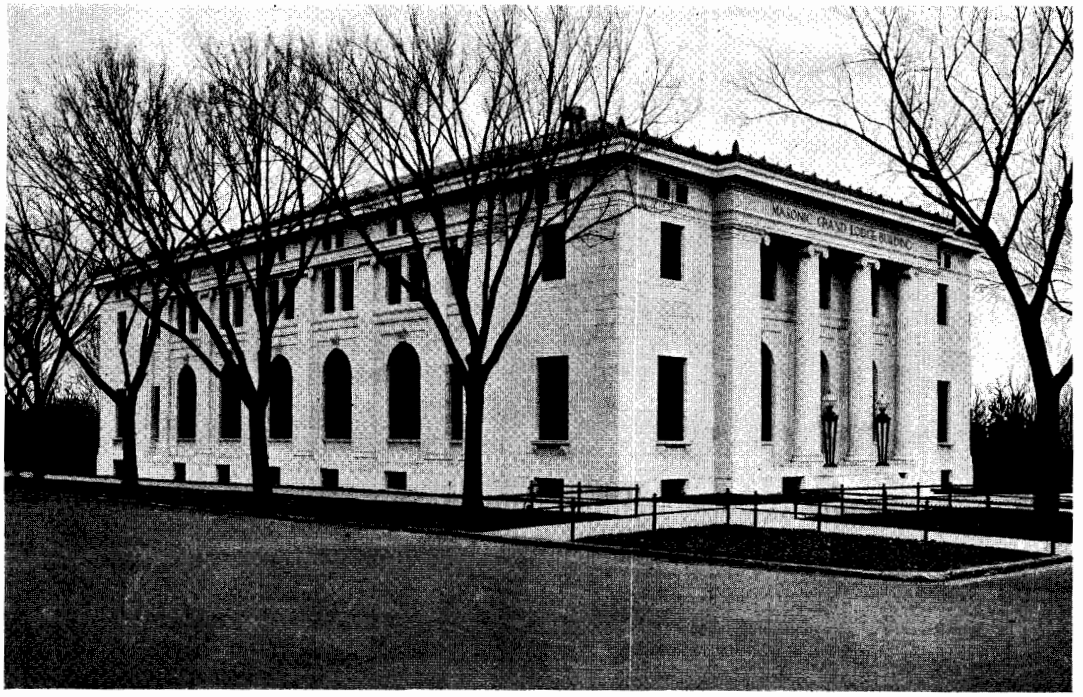
At the Annual Communication of the M∴W∴Grand Lodge in 1866, a Committee designated as the " Board of Custodians " was appointed to report the Webb Work.

At the succeeding Annual Communication the Custodians exemplified the Work: Bro. Owen A. Bassett of Acacia Lodge, No. 9, the First Degree; W∴ Edward A. Smith of Rising Sun Lodge, No. 8, the Second Degree, and M∴W∴ John H. Brown of King Solomon Lodge, No. 10, the Third Degree. The Work as thus exemplified was approved and adopted.

The task of teaching the correct Kansas Work to the Lodges was a long, laborious process, but in due time was accomplished, and for many years the Brethren of Kansas have taken much pride in the purity of their Work. In the years since this standardisation, there have been many to attack its verbiage, but like the Rock of Gibraltar, it still stands without the change of so much as a punctuation point.



Masonic Home, Wichita, Kansas.
The west front.



Grand Lodge Building, Topeka, Kansas.

The Board of Custodians continued until 1909 when it was abolished. At the same Annual Communication the Grand Master was authorised to appoint a suitable number of Lecturers to give all instruction. This system has been continued to the present time. The State was divided into Districts containing three to ten Lodges, and a district meeting or school is held in each at least once each year, with an authorised Lecturer in attendance. The results have been so thoroughly satisfactory in every particular that change is unlikely.

Many of the men who have been influential in the political life of Kansas were active patrons of Masonry. During the trying period from Territorial organisation to admission of Kansas as a State (1854–61) there were ten Territorial governors. Most of these were non-residents when appointed and left no Masonic record in this Grand Jurisdiction. Governor Wilson Shannon alone is shown as a member. No doubt many of the others were Masons, but felt it undesirable to affiliate here.

Of the twenty-five who have served Kansas as governor since its admission, all but nine were Masons.

Eleven of the twenty-three United States senators from Kansas were associated with our Fraternity. The most outstanding member of this group was the late John J. Ingalls, a member of our Washington Lodge, No. 5, Atchison. He was nationally known during his eighteen years as United States senator, and his contribution to the literature of the country insures the perpetuity of his memory. His poetry and prose writings are particularly appealing. Everywhere he was recognised as one of our greatest orators. His ready wit, keen satire, and forceful delivery were known and feared in the Senate. For a quarter of a century he had an important part on the stage of human events in our State and national life, and left a public and private record of which all men and Masons may be proud.

M∴W∴Richard R. Rees (1856–59), our first Grand Master, re-elected for four consecutive terms, was a prominent factor in the early life of the Territory of Kansas, and most worthily directed the laying of the foundation of Masonry in Kansas.

M∴W∴Jacob Saqui (1861–65), Grand Master during the five years of the Civil War, was a true descendant of our traditional first Most ExcellentGrand Master. He led with that wisdom which immortalised Israel's great King.

M∴W∴John H. Brown (1868–73), served with distinction in civil and Masonic life. Three years as Grand Master and twenty-three immediately following as Grand Secretary.

M∴W∴Owen A. Bassett (1873–74) served our country and Fraternity with honour. He had much to do with the construction of our law system. He is regularly quoted and the Bassett Notes in our *Code* are the last words in legal logic and clear-cut expression of the same.

M∴W∴William M. Shaver (1897) is held in loving remembrance for his service as Grand Master and for his labour in compiling the *Monitor* used in Kansas for many years, and which bears his name. His musical ability, both

organ and voice, so cheerfully given and so pleasingly adapted, and his true interpretation of our Work were the inspiration for many of the best workers of to-day.

M.∴W.∴Charles J. Webb (1900), a good example of deep water moving slowly, served faithfully as Grand Master and at his death a few years since made suitable provision for relatives, and left the residue of his estate, more than $100,000, to the Endowment Fund of the Masonic Home.

M.∴W.∴Perry M. Hoisington (1901), a Christian gentleman; banker by trade; a trained soldier; fearless and forceful, yet kindly and considerate; a man of broad experience and unquestioned integrity! Through his long service in the National Guard and the United States Army, he has contributed much to the general elevation of standards among our young men. The colonel was an outstanding servant to all branches of Masonry, particularly in the military affairs of the Grand Encampment. He was a Director of the Masonic Home Board from its organisation until his death in 1933.

M.∴W.∴Bestor G. Brown (1903), nationally and internationally known Mason, contributed much to the general advancement of Masonry in Kansas. With his happy disposition, forceful and pleasing expression, he was naturally a floor leader in Grand Lodge and a man of great influence outside. It was his logic and eloquence that brought about the building of our magnificent Grand Lodge Building. His death was truly untimely.

M.∴W.∴Thomas G. Fitch (1904), active in all the Grand Bodies for more than a generation; affectionately known as "Colonel Tom"; active head of the A. A. S. R. in Kansas at this time and for many years past. His great service has been as active Vice-President and Secretary of the Masonic Home Board for many, many years without fee or reward.

M.∴W.∴Ben S. Paulen (1921) served the State as governor for four years, during one of which (1925) he was Grand High Priest of the M.∴E.∴Grand Chapter R.A.M. He is a regular patron of Masonic meetings and a man of influence in State and Fraternal affairs.

R.∴W.∴Albert K. Wilson was Grand Secretary for thirty-five years (1894–1928); Reviewer for many years in all Bodies; founder of present system of Records and Accounts; Editor-in-Chief of all our literature. Has just finished writing a history of Masonry in Kansas.

M.∴W.∴Henry F. Mason (1908) served Masonry with pleasing efficiency and was for many years prior to his death (1927) a member of the Supreme Court of Kansas. He had an analytic mind, abundant, powerful and beautiful language, and could instantly adapt himself to any group or situation.

M.∴W.∴Wm. Easton Hutchison (1912), pioneer Mason and citizen of the great Southwest. Served his people as district judge for many years. Now a member of the Supreme Court of the State.

To close this sketch without acknowledgment of the value of precept and example in the lives of the great army of members not called to service in official capacity would be an injustice. No Work of any consequence is ac-

complished without qualified and consecrated leadership. Similarly, no satisfactory results can be attained unless there is an army of devoted followers and Workers. The truly great Mason is he who accepts Masonry as the exact science it is; puts its principles into his daily life and walks before the world according to its teachings, performing the service which comes to his hand, always endeavouring to produce Square Work for the Temple. The responsibility of men and Masons is in proportion to their ability, and the reward to the humblest is equal unto that of the exalted, faithfulness being the only measure.

FREEMASONRY IN KENTUCKY

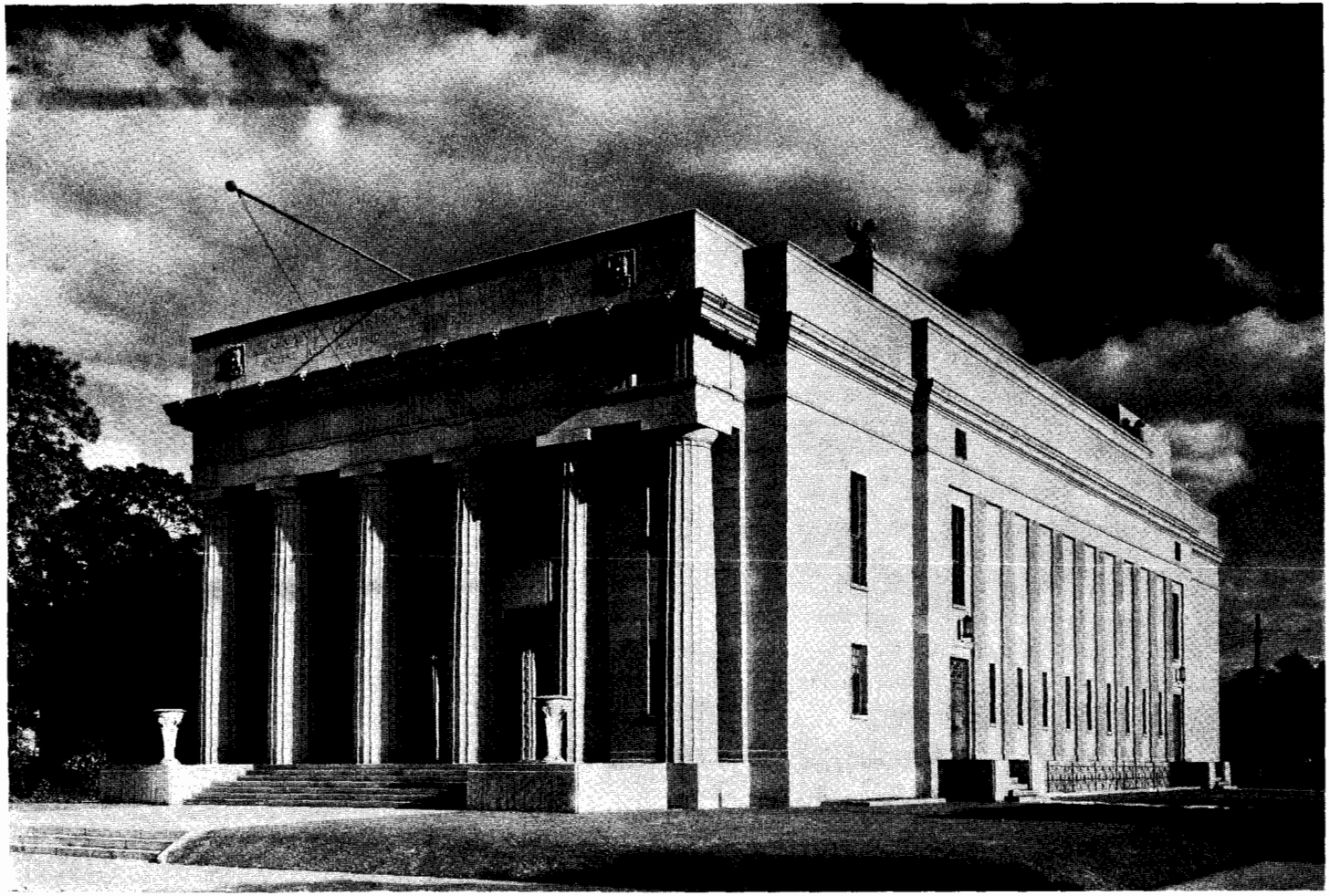
G. Allison Holland

THE Grand Lodge of Kentucky was organised at Lexington on September 8, 1800, by three Representatives from Lexington Lodge, No. 25; three from Paris Lodge, No. 35; two from Georgetown Lodge, No. 46; six from Frankfort-Hiram Lodge, No. 57; and one from Abraham's Lodge U. D., of Shelbyville. John Hawkins was elected Chairman of the original meeting and Thomas Bodley, Clerk. At that time it was decided that each Lodge should have one vote, and the following resolution was adopted: "*Resolved*, That it is expedient, necessary, and agreeable to the Masonic Constitutions that a Grand Lodge should be established in this State to be composed of the Representatives of such Lodges in the Western country as may find it convenient to attach themselves to its Jurisdiction."

Since the above-named Lodges were members of, and held their Charters under, the Jurisdiction of the Grand Lodge of Virginia, a Committee of one from each of these Lodges was, therefore, appointed to draft a respectful address to that Grand Lodge, giving the reasons for the separation of the Lodges from its Jurisdiction. It was also ordered that each Lodge should pay all it owed to the Grand Lodge of Virginia. That was done.

On the following October 16, pursuant to the resolution adopted at the Convention of September 8, 1800, the various Representatives assembled in the Masonic Hall at Lexington. James Morrison, the oldest Past Master present, was requested to take the Chair. The following Delegates were present: From Lexington Lodge, No. 25: A. McGregor, Master; Thomas Bodley, Senior Warden; John Bobbs, Junior Warden; James Morrison, Past Master; Hugh McIlvain, Past Master; and Bro. James Russell, Bro. James Bliss, and Bro. Nathaniel Barker; from Paris Lodge, No. 35: Thomas Hughes, Master; Nathaniel Williams, Junior Warden; Bro. Thomas Phillips and Bro. Joseph Duncan; from Georgetown Lodge, No. 46: William Sutton, Master; Samuel Shepherd, Senior Warden; John Sutton, Junior Warden, and Cary L. Clarke, Past Master; from Hiram Lodge, No. 57: William Murray, Master; Thomas Love, Senior Warden, and Isaac E. Gano, Junior Warden; and from Abraham's Lodge U. D.: Simon Adams, Master, and James Wardlow, Senior Warden.

A Lodge of Master Masons having been opened in due form, the Masters then produced their Charters and Credentials. They were careful to see that everything should be well, regularly, and lawfully done. Grand Officers were then elected: William Murray, of Hiram Lodge, No. 57, now Lodge, No. 4, was elected Grand Master, and immediately Installed. The Grand Master, waiving his right to appoint his Deputy, Alexander MacGregor of Paris Lodge,



From a photograph by Canfield and Shook, Louisville, Kentucky.

Building of the Grand Consistory of Kentucky (Scottish Rite).

No. 25, now Lodge, No. 1, was elected Deputy Grand Master. He also was Installed immediately. Simon Adams, of Abraham's Lodge U. D., now Solomon Lodge, No. 5, was elected Grand Senior Warden, and Cary L. Clarke, of Georgetown Lodge, No. 46, afterwards Lodge No. 3, was elected Grand Junior Warden. Both were at once Installed. Other Officers were then elected as follows: James Russell, of Lexington Lodge, No. 25, now Lodge No. 1, Grand Secretary; John A. Seitz, also of Lexington Lodge, No. 25, now Lodge No. 1, Grand Treasurer; Thomas Hughes of Paris Lodge, No. 35, afterwards Lodge No. 2, Grand Senior Deacon; Nathaniel Williams, also of Paris Lodge, No. 35, afterwards Lodge No. 2, Grand Junior Deacon; Samuel Shepherd, of Georgetown Lodge, No. 46, afterwards Lodge No. 3, Grand Pursuivant; and John Bobbs, of Lexington Lodge No. 25, now Lodge No. 1, Grand Tyler.

After the Installation of those Officers, the Grand Lodge met as a Committee of the Whole to consider matters regarded as being absolutely necessary for the good of the Craft. The Committee was then directed to make its Report to the Grand Lodge at seven o'clock that evening. At the night meeting the action of the Committee of the Whole was considered separately, ratified, and confirmed. A Committee consisting of Simon Adams, William Sutton, and Isaac E. Gano was also appointed to prepare a letter to all other Grand Lodges which gave in detail the reasons and purposes of the Kentucky Lodges in withdrawing from the Grand Lodge of Virginia. At the same meeting the Grand Master was instructed to appoint well-skilled Brethren to visit and inspect the Work of the various subordinate Lodges. It was then agreed that the following should be the order of numbers given to the subordinate Lodges under the Jurisdiction of the Grand Lodge of Kentucky: Lexington Lodge, No. 1 (No. 25 on the Virginia Register); Paris Lodge, No. 2 (No. 35 on the Virginia Register); Georgetown Lodge, No. 3 (No. 46 on the Virginia Register); Hiram Lodge, No. 4 (No. 57 on the Virginia Register); and Solomon's Lodge, No. 5 (Abraham's Lodge U. D. on the Virginia Register).

It was also agreed that the Seal of Lexington Lodge, No. 1, should be used as the Grand Lodge Seal until another could be procured, and that the Lodge Charters should be " delivered up " and temporary Charters issued to Lodges No. 1, No. 2, No. 3, and No. 4 at a cost of five pounds each and to Lodge No. 5 for ten pounds. The Lodges were to be credited with those amounts, respectively, on paying the Grand Secretary's fees in advance. It was then ordered that the Grand Secretary should prepare Charters for the Lodges, and that the Charters should be signed " by the Grand Masters," that is, we now suppose, by the Grand Master and the Deputy Grand Master. The Charters were to be attested by the Grand Secretary under Seal, then returned at the next Stated Communication, when others issued in due form would be given in lieu of them. Orders were also made that the Grand Master, the Grand Treasurer, and the Grand Secretary should prepare Regalia, Tools, Jewels, and other necessary equipment, and that the completion of the Seal be left to the Grand Secretary.

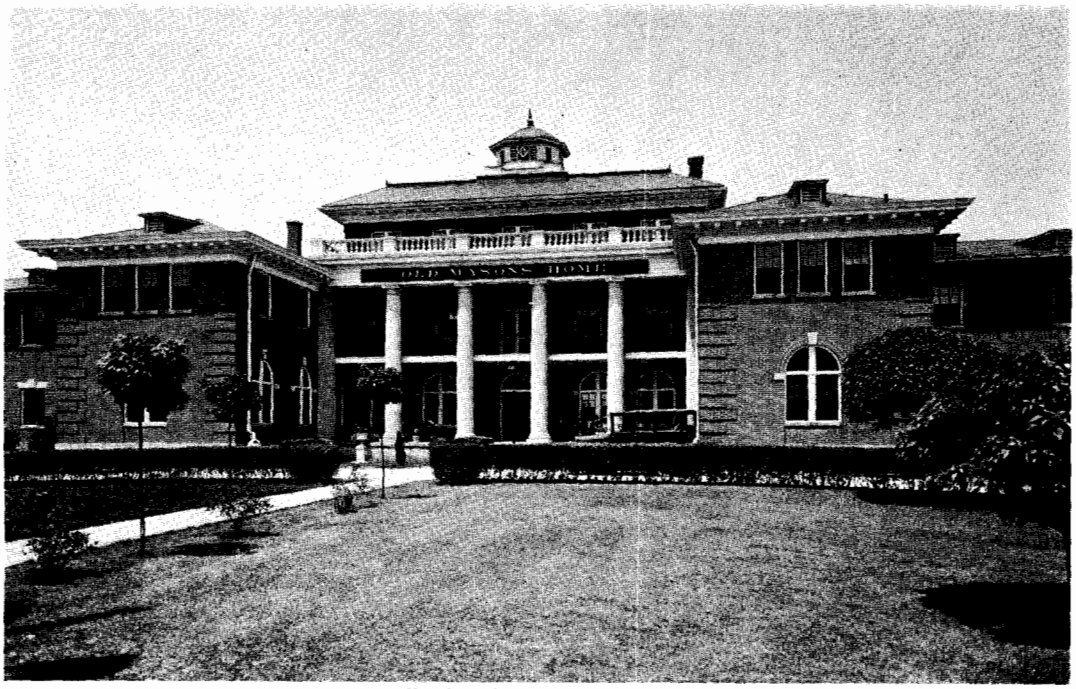
A Committee was then appointed to prepare a circular letter to be sent to all the other Grand Lodges. It was to advise them of the establishment and organisation of the Grand Lodge of Kentucky. The letter was then reported and signed by the Chairman, Alexander MacGregor. The Scotsman must have said to himself, " My feet are on my native heath," for he signed his name in big letters, thus: MACGREGOR, Chairman."

The Grand Lodge met again on February 9, 1801, in the Masonic Hall at Lexington, and having been opened it was adjourned again until the next day. At that time a Charter was granted to a Lodge in Bairdstown, to be known as Washington Lodge, No. 6. The name of that Lodge was subsequently changed to Duvall Lodge, No. 6. The name of the town was also changed to Bardstown. It is to-day a centre of great historic interest in Kentucky.

Members of the Grand Lodge of Kentucky were notably represented in the War of 1812. At the very beginning of that struggle, really in 1811, Joseph Hamilton Daviess, Grand Master of the Grand Lodge of Kentucky, stopped at Vincennes, Indiana, to visit the Lodge there. It was under the Jurisdiction of the Grand Lodge of Kentucky. Daviess was at the time on his way to join Gen. William Henry Harrison, and under him to participate in the battle of Tippecanoe. There he lost his life on a gallant occasion while in command of a body of courageous Kentucky troops. Gen. Harrison said of Maj. Daviess: " The Major's gallantry determined him to excute the order with a smaller force than was sufficient. . . . He joined me as a private volunteer, and on recommendation of the officers of that corps, was appointed to command the three troops of dragoons. His conduct in that capacity justified the choice. Never was there an officer possessed of more ardour and zeal in the discharge of his duties with propriety, and never one who would have encountered greater danger to purchase military fame."

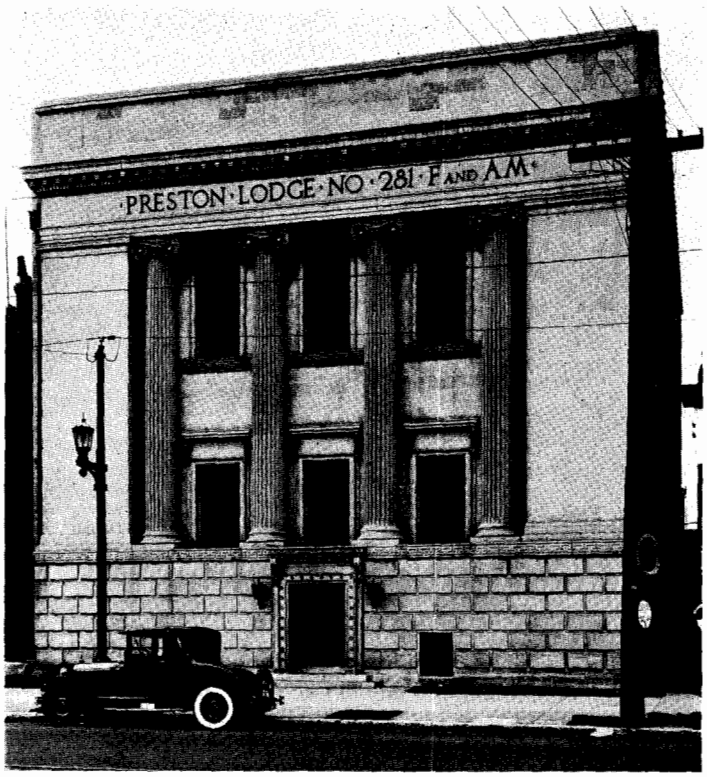
Daviess married Anna Marshall, a sister of Chief Justice John Marshall. He died on November 7, 1811, and on August 27, 1812, a funeral service in memory of him was conducted at Lexington by the Grand Lodge of Kentucky. On that occasion, eleven subordinate Lodges were represented. The coffin was borne by eight Master Masons, all members of Lexington Lodge, No. 1. The funeral sermon was preached by Dr. Caleb W. Cloud, and the Grand Lodge was presided over by Deputy Grand Master John Simpson, who also fought for his country alongside Past Grand Master Allen, as captain of a company in the regiment of which Allen was colonel. Both were killed at the battle of the Raisin.

The early history of the Grand Lodge of Kentucky mentions the names of many men prominent in other fields of endeavour in the State. At that time the Grand Lodge had an Office known as that of Grand Orator, which was filled by various distinguished Masons. Chief among them was Henry Clay, who later, in 1820, became Grand Master. The name of Henry Clay is so well known that it is not necessary to do more than mention it in this connection. Among the other distinguished Masons were: Colonel John Allen, George



From a photograph by Canfield and Shook, Louisville, Kentucky.

The Old Masons Home, Shelbyville, Kentucky.



From a photograph by Canfield and Shook, Louisville, Kentucky.

The Building of Preston Lodge, No. 281, Louisville, Kentucky.

M. Bibb, Daniel Bradford, and others whose names are regarded as household words throughout the old Commonwealth.

In later years John Speed Smith, Robert J. Breckinridge, Leslie Combs, Daniel Breck, and Samuel Daviess added luster to the distinguished line of early Kentucky Masons. The last named was a brother of Grand Master Joseph Hamilton Daveiss, mentioned earlier in this article. It might also be well to mention Robert Johnson here. He located claims for land in different sections of what afterwards became Scott and Jefferson Counties. There is now in the Henry County clerk's office a parchment United States Treasury warrant given to him. This warrant established Bro. Johnson's claim and authorised him to make a survey of land in that county, in 1786, when it was still a part of Jefferson County. Bro. Johnson was in command at Bryan Station. His wife, Jemina Suggett Johnson, led the women out of Bryan Station to the nearby spring in full view of the Indians who were being led by the notorious Simon Girty. That spring, near which have been placed names of the women who took part in that heroic event, is now memorialised by a tablet placed there by the Lexington Chapter of the Daughters of the American Revolution.

In 1829 James O. Harrison was the Grand Orator of the Grand Lodge. His grandson, James O. H. Simrall, now a prominent citizen of Lexington, has charge of business affairs of the public school system there.

In 1851 an appeal for aid in erecting the Washington Monument having been received, a Committee was appointed to prepare a block of Kentucky marble inscribed with the following words:

BY THE GRAND LODGE OF KENTUCKY
TO THE MEMORY OF WASHINGTON
THE CHRISTIAN MASON

The block, now a part of that celebrated memorial, bears the inscription given above.

In 1853 Thomas Todd, of Shelby County, became Grand Master. He was a distinguished Mason in Kentucky. Grand Master Todd's mother was Letitia Shelby Todd, daughter of Isaac Shelby, the first governor of Kentucky. During Bro. Todd's administration as Grand Master twenty-seven Lodges were granted Dispensations. Among those was Eminence Lodge, No. 282, the Charter for which was granted on August 31, 1854.

Robert Morris, a celebrated Masonic writer, Poet Laureate of Kentucky Masonry, was Grand Master of Kentucky in 1858. Bro. Morris wrote a book of Masonic poems and also a large and interesting work entitled *Freemasonry in the Holy Land*. While gathering information for his books he spent eight years in Palestine. Among his better-known poems are "The Level and the Square," "Our Vows," and "Galilee." The latter, set to music, is often sung in churches.

In 1866 a memorial was presented to the Grand Lodge asking for the estab-

lishment of a Masonic Home under the supervision of the Grand Lodge. This was the origin of our present Masonic Widows' and Orphans' Home and Infirmary. The meeting was held, as had been planned, and Articles of Incorporation were properly prepared. Bro. H. B. Grant, who was present at the first meeting, has written a brief statement naming others who were present at that time. Among them were Bro. Sadler, Bro. Richardson, Bro. C. Henry Fink, Bro. Harry Hudson, Bro. Cowling, and Bro. Monsarrat. Bro. Grant gives credit for the establishment of the Home to Dr. A. Given. It was established and built between 1st and 2d Streets in Louisville. It was the first Masonic Widows' and Orphans' Home ever established. To-day, similar Homes are to be found throughout the civilised world and especially throughout the United States.

In 1918 the Grand Lodge of Kentucky authorised the appointment of a Committee to raise $1,000,000 for buying a new site and constructing new buildings for this Institution. It was evident that the site and buildings in use at the time had long since been outgrown and that more land and more buildings were necessary. This matter was discussed at the Annual Communication of the Grand Lodge held in December 1918; then, in January 1919, Grand Master William Carson Black appointed the Committee which was to raise the necessary funds. It consisted of G. Allison Holland, Chairman; George C. Atkinson, Will Ward Duffield, H. M. Grundy, John F. Coldiron, A. R. Kimmerling, Secretary; and William Carson Black, Treasurer. A few months later, Coldiron having resigned, Bro. A. Gordon Sulser was made a member of the Committee. This Committee succeeded in raising the magnificent sum of $1,143,-491 for the purpose of providing the Home.

A tract of land consisting of 127 acres was then purchased at St. Matthews, just outside Louisville. On that tract 15 large and commodious fireproof buildings have been constructed for the purpose of taking care of more than 650 widows and orphans of deceased Brethren. After the Committee had raised the sum of money mentioned, an assessment was then made against the various Lodges of Kentucky. Those assessments and subscriptions amounted to about $2,000,000, all of which sum was invested in the new site and buildings. To-day Kentucky has one of the most magnificent Masonic Homes in the world, and there is not a dollar of indebtedness against it. All expenses of maintenance are met by the Masons of Kentucky. Judge James Garnett, Judge of one of the Chancery Divisions of the Circuit Court in Louisville and a man of high standing in the State, is now the President of the Home.

In addition to that Masonic undertaking, the Grand Lodge has also established what is known as the Old Masons' Home, at Shelbyville, Kentucky. It has there about 200 acres of fine bluegrass land, and a splendid three-story fireproof building equipped with all modern conveniences. In that Home, Kentucky Masons are caring for 81 aged Masons who have no home, and, except for the Masonic Fraternity, neither friends nor family to care for them. These two Homes stand as material proof of the thought, the care, and the

great-heartedness of Kentucky Masonry. They have been reared by a Fraternity that makes its deeds of love and duty a monument more durable than brass.

Kentucky Masons are proud of their line of Grand Masters. The names of those who have held that high Office from 1800 to the present are given here because memory of them is an indelible part of our history:

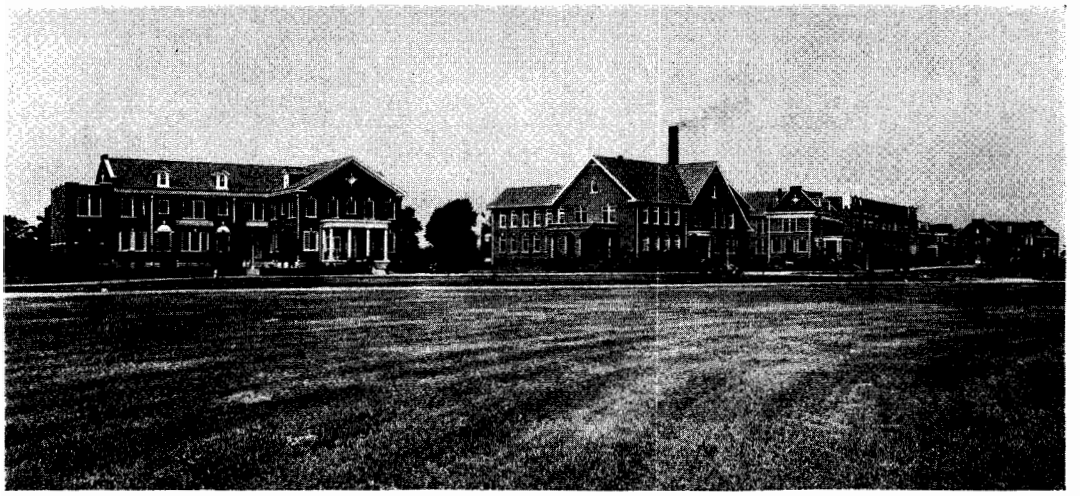
William Murray, 1800
John Morrison, 1801–1802
John Jordon, Jr., 1803
George M. Bibb, 1804–1807
John Allen, 1808–1810)
Joseph Hamilton Daviess, 1811
Anthony Butler, 1812–1813
James Moore, 1814
Daniel Bradford, 1815
William H. Richardson, 1816–17
Thomas Bodley, 1818–19
Henry Clay, 1820
John McKinney, Jr., 1821
David Graham Cowan, 1822
Asa K. Lewis, 1823
John Speed Smith, 1824
Thomas Hood Bradford, 1825
Samuel Daviess, 1826
Daniel Breck, 1827
Robert Johnson, 1828
William Wright Southgate, 1829
John M. McCalla, 1830
Levi Tyler, 1831
John Payne, 1832
Abraham Jonas, 1833
Richard Apperson, 1834
Willis Stewart, 1835
William Brown, Jr., 1836
James Rice, Jr., 1837
Derrick Warner, 1838
George Breckinridge, 1839
Abner Cunningham, 1840
Thomas C. O'Rear, 1841
Henry Wingate, 1842
Leander M. Cox, 1843
Bryan R. Young, 1844
William Holloway, 1845
William B. Allen, 1846
James H. Daviess, 1847
Charles Tilden, 1848
John D. McClure, 1849
John M. S. McCorkle, 1850
Charles G. Wintersmith, 1851
Thomas Ware, 1852
Thomas Todd, 1853
Marcus M. Tyler, 1854
David T. Monsarrat, 1855
T. N. Wise, 1856
Philip Swingert, 1857
Robert Morris, 1858
Harvey T. Wilson, 1859
Lewis Landrum, 1860
Hiram Bassett, 1861
John B. Houston, 1862
Thomas Sadler, 1863
J. D. Landrum, 1864
M. J. Williams, 1865
Isaac T. Martin, 1866
Elisha S. Fitch, 1867–68
Charles Eginton, 1869–70
Edward B. Jones, 1871
Edward W. Turner, 1872
Thomas J. Pickett, 1873
Henry Bostwick, 1874
John H. Leathers, 1875
Robert M. Fairleigh, 1876
Campbell H. Johnson, 1877
Thomas S. Pettitt, 1878
Jake Rice, 1879
W. Larue Thomas, 1880
W. H. Meffert, 1881
Garret D. Buckner, 1882
H. R. French, 1883
John G. Orndorff, 1884
Bernard G. Witt, 1885
James W. Hopper, 1886
J. Soule Smith, 1887
James D. Black, 1888
W. W. Clarke, 1889
Charles H. Fisk, 1890
James A. McKenzie, 1891
J. Speed Smith, 1892
James W. Staton, 1893
H. H. Holeman, 1894
F. C. Gerard, 1895
R. Frank Peak, 1896
R. H. Thompson, 1897
J. E. Wilhelm, 1898
John A. Ramsey, 1899
William C. McChord, 1900
Harry Bailey, 1901
John W. Landrum, 1902
Owen D. Thomas, 1903
R. H. C. Rhea, 1904
James Garnett, 1905
Samuel K. Veach, 1906
Henry P. Barrett, 1907
Virgil P. Smith, 1908
John H. Cowles, 1909
Robert R. Burnam, 1910
David Jackson, 1911
Joseph H. Ewalt, 1912
Orie S. Ware, 1913
George B. Winslow, 1914
T. J. Adams, 1915
James N. Saunders, 1916
Earl W. Weathers, 1917
William Carson Black, 1918
Henry S. McElroy, 1919
Fred Acker, 1920
Fred W. Hardwick, 1921
Emerson E. Nelson, 1922
A. E. Orton, 1923
H. M. Grundy, 1924
G. Allison Holland, 1925
C. S. Rankins, 1926
Hanson Peterson, 1927
John W. Juett, 1928
Frank D. Rash, 1929
John X. Taylor, 1930
Edwin C. Landberg, 1931
John L. Phillips, 1932
Richard Priest Dietzman, 1933
Hebbert Henderson, 1934
Hugh Moore, 1935

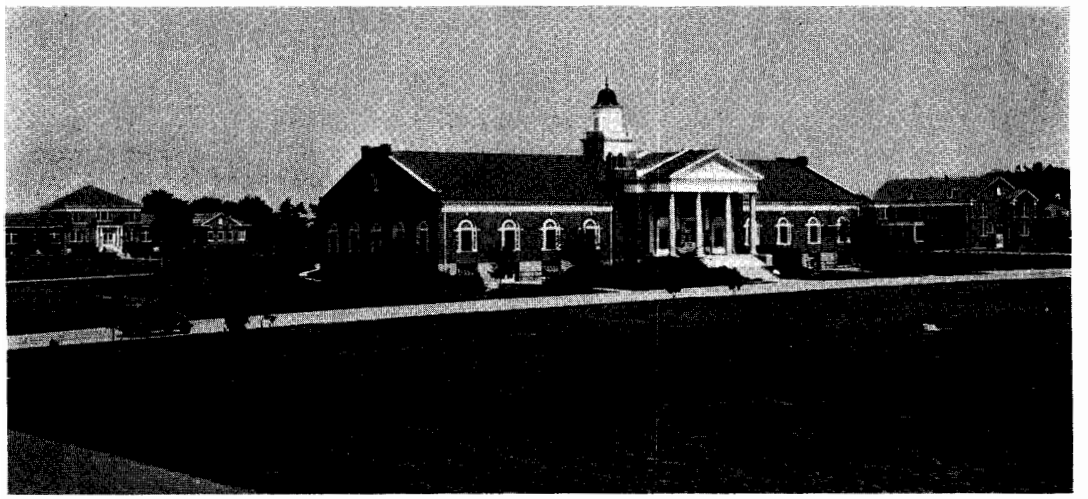
Kentucky has been the home of many distinguished men who have been members of the State's Grand Lodge. Among them are J. Proctor Knott, of Duluth fame; James A. McKenzie, who was responsible for the passage in Con-

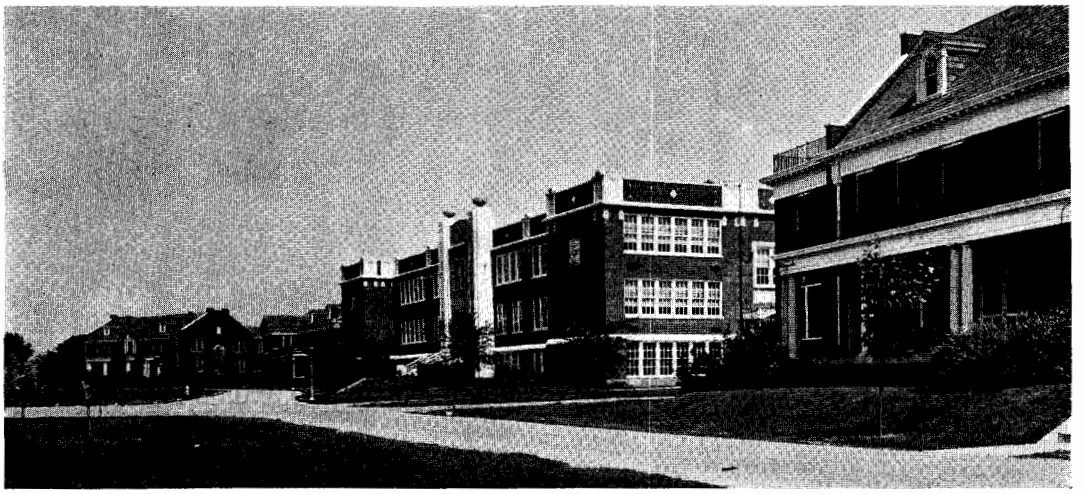
gress of the bill removing tariff from quinine; James B. McCreary, United States senator and twice governor of Kentucky; and Colonel W. C. P. Breckinridge, one of the ablest and most brilliant orators the Bluegrass State ever produced.

The Grand Chapter of Kentucky, Royal Arch Masons, established on December 4, 1817, celebrated its centennial anniversary at the regular Annual Convocation held in the fall of 1917. The interesting historical sketch given at that time was prepared by Past Grand High Priest George B. Winslow. It was in 1816 that the Grand Lodge authorised the Chapters working under Warrants or Dispensations to establish a Grand Chapter, provided that no Warrant should be issued to a Chapter without the permission of the Grand Lodge. At that time the Grand Lodge claimed Jurisdiction over Capitular Masonry in Kentucky, but since its reorganisation in 1817 that branch of Masonry has gradually grown till it is now a vigorous and splendid organisation of about 18,000 Royal Arch Masons. The first meeting was held at Frankfort in 1817, and the next at Shelbyville in 1818. From 1825 to 1834 meetings were held in Lexington, but in 1835 the meeting place was changed to Louisville. In 1857 the Grand Chapter withdrew as a constituent of the General Grand Chapter, but in 1873 it reunited with it. Kentucky has been honoured by the General Grand Chapter in having the late Bernard G. Witt carried through its lines until he finally became General Grand High Priest. One or two other Kentuckians have also been in line at various times, but in each case the record has been cut short by death. At present Past Grand High Priest G. Allison Holland occupies the position of General Grand Scribe of the General Grand Chapter of the United States of America.

For many years the Cryptic Degrees were under the control of the Grand Chapter, but on December 10, 1827, a Convention of Royal and Select Masters was held in Frankfort, and at that time a *Constitution* and a Code of Laws and General Regulations were adopted, Officers were elected and installed, and the Grand Council of Royal and Select Masters of the State of Kentucky was regularly established. At that Convention the following six subordinate Councils were represented: Washington Council, No. 1, of Lexington; Warren Council, No. 2, of Hopkinsville; Centre Council, No. 3, of Danville; Louisville Council, No. 4, of Louisville; Frankfort Council, No. 5, of Frankfort; and Versailles Council, No. 6, of Versailles. Although no Record shows just where these Councils obtained their Warrants or Dispensations, Louisville Council, No. 4, has in its archives an old-time Warrant, or Dispensation, from the Supreme Council of the Thirty-third Degree, which authorises its establishment. The Warrant, dated September 26, 1827, was signed by John Barker, Sovereign Grand Inspector General, 33 Degree, General Agent of the Supreme Council of the United States of America. There is also in existence some sort of Record which shows that Lexington Council obtained its Warrant on November 23, 1816, and that Shelbyville Council's Warrant was received on January 15, 1817. When the Grand Council of Kentucky was organised, the Council at Lexington was known as Washington Council, No. 1, but Shelbyville Council was not mentioned. Later, however, in 1870, a Council was established in Shelbyville. New







From photographs by Canfield and Shook, Louisville, Kentucky.

The Masonic Widows' and Orphans' Home and Infirmary, Louisville, Kentucky.

Recently completed at a cost of about two million dollars.

If the lower picture were put at the right of the centre one and the top one placed at the left of the centre picture it would give a panorama of the arrangement of the buildings.

Charters were granted and issued to these Councils in 1852. It seems that for some reason the General Grand Chapter was endeavouring to assert a form of control over the constituent Councils in Kentucky, and that formal objection was made in 1850 by the Grand Council of Kentucky. The result was that the Jurisdiction of Kentucky was that year extended over the States of Tennessee, Illinois, Missouri, Louisiana, Indiana, and Texas. The Jurisdiction terminated, however, with the organisation of Grand Councils in those States. During the 1870's arrangements were made to have the Grand Chapter take care of, and confer, the Degrees of Royal and Select Master, but in 1882 the Grand Council avowed its right to authorise the Grand Chapter to supervise those Degrees. The Grand Chapter then returned the trust, and since that time Councils have been requested to resume Labour and to make Returns, a duty which has since been vigorously performed. Kentucky now has a splendid Grand Council made up of forty-eight constituent Councils, all in good condition and doing real Work.

The Grand Commandery of Kentucky is an active Body of Knights Templar. Its roster includes a brilliant group of Past Grand Commanders. One of their number, W. Larue Thomas, was Grand Master of the Grand Encampment; another, Frank H. Johnson, was for many years Grand Recorder of that Distinguished Body.

Scottish Rite Masonry in Kentucky is more powerful just now than ever before in its history. There are two Consistories, the Grand Consistory of Kentucky, located in the Valley of Louisville, and Indra Consistory, located in the Valley of Covington. A member of the Grand Consistory of Kentucky, John H. Cowles, is the Sovereign Grand Commander of the Supreme Council of the Thirty-third Degree. Although now residing in Washington, District of Columbia, he is a Kentuckian and one of the most distinguished Masons in America. His Deputies in Kentucky are Fred W. Hardwick, of the Grand Consistory of Louisville, and H. G. Hightower, of the Indra Consistory at Covington.

In Kentucky the two Masonic Rites are working together valiantly, progressively, and successfully. Their theories are broad and substantial, their practices uplifting and patriotic, and their system of recondite symbolism inspiring and educational. The student of those Rites must of necessity accumulate historic values and traditional information leading into regions of impalpable azure and to the golden sunlight of intellectual accomplishment.

FREEMASONRY IN LOUISIANA

EDWIN F. GAYLE

AT the beginning, and during the first half century of its existence, Freemasonry in Louisiana was a curious blending of the York Rite; the Modern, or French, Rite, under the Grand Orient of France; and the Scottish, or Scotch, Rite. Sometimes those elements blended harmoniously; sometimes dissensions grew out of the struggle for supremacy of one or the other of the several Rites, which sprang up almost simultaneously in Louisiana.

Masonic historians do not agree on the relative merits of those Rites. Rather they seem to have been somewhat prejudiced in favour of one or the other. For instance, Folger's *History* is said to have been written in the interest of the Hayes-Atwood Supreme Council of New York and of the Foulhouze Supreme Council of New Orleans, but the Grand Lodge of Louisiana has approved the work of Bro. James B. Scot whose *Outline of the Rise and Progress of Freemasonry in Louisiana* was adopted by resolution as the true and authentic history of Freemasonry, at the Annual Grand Communication held in February 1911.

The first introduction of Masonry into Louisiana resulted from the insurrection in the French West India Islands in 1791. Several Freemasons, refugees chiefly from the Island of Guadeloupe, residing in New Orleans, met together and organised themselves into a Lodge which they named Parfaite Union (Perfect Union), and applied to the Grand Lodge of South Carolina for a Charter. This was granted, and they were duly Constituted under the York Rite as Loge Parfaite Union, No. 29. The following Officers were installed on March 30, 1794, by Jason Lawrence, deputed for that purpose: Laurent Sigur, Worshipful Master; Laurent Chouriac, Senior Warden; and Andrès Wackernie, Junior Warden.

During the same year, another group of refugees, also residents of New Orleans, of French, or Modern, Rite affiliation, met and formed a Lodge which they called Étoile Polaire (Polar Star), and applied to the Grand Orient of France for a Charter. But since that Grand Orient had suspended its Labours on account of political troubles, they then applied for a Charter to the Provincial Lodge " La Parfaite Sincérité," at Marseilles, France. A provisional Charter, or Dispensation, was granted them in 1796, and Dominique Mayronne was deputed to deliver the Charter and to Constitute the new Lodge. This he did. The following Officers were installed on December 27, 1798: Duprelong Petavin, Worshipful Master; Chev. Désilets, Senior Warden; and F. Marc, Junior Warden.

Subsequently, in 1804, the Grand Orient of France having resumed Labour the year before, it granted a Charter to Polar Star Lodge and deputed Charles

Tessier, a great-grandfather of the writer of this history, to deliver the Charter and to heal the Work. Accordingly, the Lodge was re-Constituted under this Charter on November 11, 1804, under the French, or Modern, Rite, as Polar Star Lodge, No. 4263, and the following Officers were installed by A. Pinard and A. Marmillion, deputed for that purpose by the Grand Orient of France: A. D. Chastant, Worshipful Master; A. Marmillion, Senior Warden; and J. Pinard, Junior Warden.

Those two Lodges, one working in the York Rite, the other in the French, or Modern, Rite, coming into existence about the same time and each claiming priority of organisation, became rivals. The rivalry between them became so strong at times that the two Lodges declined to have Masonic intercourse with each other.

It is claimed that even prior to the organisation of Perfect Union Lodge and Polar Star Lodge, a number of former members of Candor Lodge, No. 12, of Charleston, South Carolina, who were then living in Louisiana, had held Masonic meetings, though they did not apply for a Charter until 1801. This was granted on May 18, 1801, by the Grand Lodge of Pennsylvania, under the name of Candor Lodge, No. 90. The first Officers of that Lodge were N. Definiels, Worshipful Master; Gaspard Debuys, Senior Warden; and Pierre D. Berne, Junior Warden. There is no known record of this Lodge's ever having Worked, and it is believed to have merged eventually with Charity Lodge, No. 93, whose members applied to the Grand Lodge of Pennsylvania for a Charter. This was granted on March 1, 1802, but was not delivered until May 13, 1804, when the Lodge was duly Constituted by Eugène Dorsière, deputed for the purpose. The following Officers were installed in the York Rite: Nicholas Definiels, Worshipful Master; D. Baron, Senior Warden; and J. Carrick, Junior Warden.

At this time Masonry was proscribed by the Spanish Government. In consequence, during the Spanish domination of Louisiana, Masonic meetings were held outside the walls of New Orleans, which was then bounded by what are now known as Canal Street, Rampart Street, Esplanade Avenue, and river front.

Another source of early Masonic influence in Louisiana was Santo Domingo. From there came refugees, among whom were a number of Officers and members of " La Réunion Desirée Lodge, No. 3013, holding a Charter under the Grand Orient of France, which was dated April 16, 1783. This Lodge had been domiciled at Port au Prince. On February 15, 1806, a group of those Masons opened Lodge with the following old Officers officiating: Louis Casimir Elizabeth Moreau Lislet, acting as Worshipful Master; Louis Jean Lusson, as Senior Warden; and Jean Zanico as Junior Warden. They resolved to resume their Labours in New Orleans until they could return to their old home in Santo Domingo, and to apply to the Grand Orient of France for a duplicate Charter. A " provisional election " of Officers was held at the same time. This resulted in the election of Moreau Lislet, as Worshipful Master; J. Rice Fitzgerald, as Senior Warden; and Jean Zanico, as Junior Warden. The Grand Orient of France granted the Lodge a duplicate Charter dated February 17, 1806, and registered as No. 3829. This

Charter, delivered on July 20, 1807, seems to have been registered in the " Grand Symbolic Lodge " of the Orient of France on March 3, 1807, and in the " General Grand Chapter " of the Grand Orient of France on the following day. From this fact we must conclude that the Lodge had a Chapter of the Rose Croix attached to it. The Lodge worked in the French, or Modern, Rite until November 27, 1808, when it seems to have ceased Labour. It also seems that its members had already applied to the Grand Lodge of Pennsylvania for a York Rite Charter, which had been granted them on September 15, 1808, under the name of La Réunion Désirée Lodge, No. 112. It began its Labours with the following Officers: Louis Jean Lusson, Worshipful Master; Jean Zanico, Senior Warden; and Peter Ambrose Couvillier, Junior Warden. This Lodge was dissolved on March 23, 1812. The Records of La Réunion Désirée Lodge are now in possession of Perseverance Lodge, No. 4, which was Chartered by the Grand Lodge of Pennsylvania on October 7, 1810, as Perseverance Lodge, No. 118. Moreau Lislet, specially deputed to Constitute Perseverance Lodge, did so and installed the following Officers according to the York Rite on December 23, 1810: Jean Baptiste Pinta, Worshipful Master; Emanuel Gigaud, Senior Warden; and John Francis Giquel, Junior Warden.

There was no considerable influx of English-speaking Masons into Louisiana until several years after the acquisition of Louisiana Territory by the United States. Nevertheless, in 1806, a number of those Masons who had come into Louisiana from the Northern States applied to the Grand Lodge of New York for a Charter, which was granted on September 2, 1807, under the designation of Louisiana Lodge, No. 1. This was the first Lodge in New Orleans that Worked in English, and it is worthy of note that its first Worshipful Master was Edward Livingston, the celebrated jurist, who collaborated with Moreau Lislet in the compilation of the Civil Code of Louisiana.

The Grand Orient of France, upon the application of Polar Star Lodge, No. 4263, granted a Charter to open and hold a Chapter of Rose Croix under the designation of La Vertu Récompensée, No. 5001. This Chapter was regularly Constituted, and its Officers were installed on May 24, 1807. It is claimed that this was the first regularly Constituted Chapter of the Rose Croix in Louisiana. It was attached to Polar Star Lodge, pursuant to a custom of that time which permitted Bodies of the higher Degrees of the York, French, and Scottish Rites to be attached to Symbolic Lodges.

Among other Lodges organised by the refugees from Cuba and Santo Domingo was Concord Lodge, No. 88, originally located at St. Marc, Santo Domingo, and working under a Charter from the Grand Lodge of Pennsylvania. The members of this Lodge fled from Santo Domingo to Santiago de Cuba, and on August 6, 1805, they resumed Work under a Charter from the Pennsylvania Provincial Grand Lodge of Santo Domingo, then sitting at Baracoa. This Lodge continued to hold meetings until December 27, 1807.

Another Lodge, called Réunion des Cœurs, Working in the French, or Modern, Rite and holding a Charter from the Grand Orient of France, was Con-

stituted in Santo Domingo on October 2, 1788. The members of this Lodge also fled to Santiago de Cuba. There they were reorganised on November 18, 1805. They continued to hold meetings until May 22, 1808. The members of those two Santo Domingan Lodges subsequently took refuge in New Orleans, where they resumed their Labours in 1809. It being improper to continue their Labours under their old Charters, they applied to the Grand Lodge of Pennsylvania for a Charter, which was granted them on October 7, 1810. The new Lodge was Constituted, and the following Officers were installed according to the York Rite on January 27, 1811, by Moreau Lislet, who was specially deputed for that purpose by the Grand Master of Pennsylvania: J. B. Baqué, Worshipful Master; François Lavigne, Senior Warden; —— Rousselin, Junior Warden. Concord Lodge is still in possession of the Records of its two progenitors. When the Grand Lodge of Pennsylvania granted Charters to Concord Lodge and Perseverance Lodge, it also granted Charters for Royal Arch Chapters to be attached to each of them. Those two Chapters were Constituted at about the same time as were the Lodges; to be exact, on April 11, 1811. They were the first regularly organised Bodies of Royal Arch Masonry in Louisiana.

Another English-speaking Lodge Chartered by the Grand Lodge of Pennsylvania was Harmony Lodge, No. 122, whose Charter was granted on November 19, 1810. Its first Officers were Maunsel White, Worshipful Master; Christopher Robert Elliot, Senior Warden; and James Hopkins, Junior Warden. Worshipful Master White afterwards became a merchant prince of New Orleans, where he resided until his death in his eighty-eighth year, on December 18, 1863.

From the beginning to the present time, Louisiana Masonry has more or less recognised the cumulation of Rites. Thus, Polar Star Lodge, No. 4263, held its Charter from the beginning under the Jurisdiction of the Grand Orient of France, and in 1811 it applied to the Grand Lodge of Pennsylvania for a York Rite Charter. This Charter was granted on June 3, 1911, bearing the name Polar Star Lodge, No. 129. Moreau Lislet Constituted the Lodge and installed the following Officers on October 20, 1811: Jean Pinard, Worshipful Master; Noel Fournier, Senior Warden; and R. Pamar, Junior Warden.

From the Minutes of Polar Star Lodge, No. 4263, we learn that its purpose in applying for a York Rite Charter was to attempt to harmonise the conflicting ideas and prejudices of the York Rite Lodges towards French, or Modern, Rite Masons. Although Polar Star Lodge could Work in either Rite, nevertheless the Minutes show that the Work in the French, or Modern, Rite was indefinitely adjourned.

When Louisiana was admitted to Statehood, on April 30, 1812, conditions were ripe for the formation of a Grand Lodge. One Charter had been granted by the Grand Lodge of South Carolina, one by the Provincial Lodge Sincérité, at Marseilles, France, two by the Grand Orient of France, one by the Grand Lodge of New York, seven by the Grand Lodge of Pennsylvania, and one, to Bienfaisance Lodge, No. 1, by the Grand Consistory of Jamaica, on June 22, 1811. Bienfaisance Lodge, No. 1, Worked in the Scotch Rite, and later on May 27,

1812, it affiliated with Concord Lodge, No. 117. There were, then, at that time, seven Lodges in full activity, and all working in the York Rite. They were: Perfect Union Lodge, No. 29; Charity Lodge, No. 93; Louisiana Lodge, No. 1; Concord Lodge, No. 117; Perseverance Lodge, No. 118; Harmony Lodge, No. 122; and Polar Star Lodge, No. 129.

Perfect Union Lodge, No. 29, had the honour to initiate the movement for the organisation of a Grand Lodge. In response to a circular issued by P. F. Dubourg, Worshipful Master of that Lodge, a meeting composed of three Delegates from each Lodge was held in Perfect Union Hall at the corner of Camp and Gravier Streets, in what was known as the Suburb St. Mary, on April 18, 1812. The several Lodges were represented by the following Delegates: P. F. Dubourg, P. Pédesclaux, and Thomas Urquhart, of Perfect Union Lodge, No. 29; Dom. Rouquette, J. B. Déjan, and Cyprien Gros, of Charity Lodge, No. 93; J. B. Farrell, J. Watkins, and James Martin, of Louisiana Lodge, No. 1; J. B. B. Baqué, H. Mathieu, and G. Hubert, of Concord Lodge, No. 117; J. B. Pinta, N. Visinier père, and J. B. G. Veron, of Perseverance Lodge, No. 118; Maunsel White, James Hopkins, and David Wright, of Harmony Lodge, No. 122; and J. Pinard, Ch. Roche, and J. B. Modeste Lefebvre, of Polar Star Lodge, No. 129.

These Delegates organised themselves into a " General Masonic Committee of the State of Louisiana to provide for the establishment of a Grand Lodge in the City of New Orleans " and elected P. F. Dubourg, President, and J. B. G. Veron and David Wright, Secretaries. The second meeting of this Committee was held on May 16, 1812. At that time Charity Lodge, No. 93, was not represented, and Louisiana Lodge, No. 1, expressed the opinion that it was not yet expedient to organise a Grand Lodge. At this meeting the following resolution was unanimously adopted: " *Resolved*, That the W.∴ Master of the W.∴ Lodge Perfect Union, No. 29, the senior of the regular Lodges of this State, be requested to issue his summons to the Masters, Past Masters, and Officers of the several ancient and regularly Constituted Lodges in this State to meet in Convention, to take into consideration the interests of the true Craft and to deliberate on the necessity of establishing a Grand Lodge in this State."

Pursuant to the above resolution, the summons was issued, and the " Grand Convention " met on June 13, 1812, with the Masters, Past Masters, and Officers of the following Lodges present: Perfect Lodge, No. 29; Charity Lodge, No. 93; Concord Lodge, No. 117; Perseverance Lodge, No. 118; and Polar Star Lodge, No. 129. The two English-speaking Lodges, Harmony Lodge and Louisiana Lodge, withdrew from the Convention, and A. Guibert was appointed as Secretary to fill the vacancy occasioned by the resignation of David Wright, of Harmony Lodge.

June 20, 1812, was then appointed as the date for the election of Officers. At that time the " Grand Convention of Ancient York Rite Masons " met in Perfect Union Lodge Room and elected the following Officers: P. F. Dubourg, Worshipful Master of Perfect Union Lodge, No. 29, Grand Master; L. C. E. Moreau Lislet, Past Master of Polar Star Lodge, No. 129, Deputy Grand Master;

Jean Blanque, Worshipful Master of Charity Lodge, No. 92, Senior Grand Warden; François Pernot, Worshipful Master of Concord Lodge, No. 117, Junior Grand Warden; J. B. Pinta, Worshipful Master of Perseverance Lodge, No. 118, Grand Treasurer; J. B. Veron, Senior Warden of Perseverance Lodge, No. 118, Grand Secretary; Mathurin Pacaud, Past Master of Polar Star Lodge, No. 129, Grand Orator; Yves Lemonnier, Junior Warden of Charity Lodge, No. 93, Grand Pursuivant; Augustin Macarty, Junior Warden of Perseverance Lodge, No. 118, Grand Steward. The Officers were Installed on July 11, 1812. A Committee was also appointed to draft a *Constitution* and General Regulations. Each of the participating Lodges subscribed $100 towards the expense. Accordingly, a *Constitution* and General Regulations were adopted, and Charters were issued to each of the five constituent Lodges.

The following is a copy of the first Charter granted by the Grand Lodge of Louisiana. At the time, P. F. Dubourg was Grand Master; L. Moreau Lislet, Deputy Grand Master; J. Blanque, Senior Grand Warden; and François Pernot, Junior Grand Warden.

TO WHOM IT MAY CONCERN

The Grand Lodge of Louisiana, Ancient York Masons, established at New Orleans, in the State of Louisiana, the 20th day of June, in the year of our Lord 1812, and of Masonry 5812, according to the Old Constitutions revived by the Prince EDWIN, at York, in the Kingdom of England, in the year of our Lord 926, and of Masonry 4926, by the style and title of the Grand Lodge of Louisiana, Ancient York Masons, and its Masonic Jurisdiction, invested with full and sole powers and authority over all the Ancient Craft, and the Supreme Court of Appeal in all Masonic cases arising under its Jurisdiction, agreeable to ancient form and usage—Being assembled in Grand Communication in the City of New Orleans and State aforesaid

SEND GREETING:

Know ye, that We, the Grand Lodge of Louisiana, by virtue of the powers and authorities duly vested in us as aforesaid, do hereby authorise and empower our trusty and well-beloved Brethren, Peter Francis Dubourg, Master, Peter Pédesclaux, Senior Warden, and Augustin Macarty, Junior Warden, to open and hold a Lodge, designated by number One, and by the name Parfaite Union, under our Register and Jurisdiction, in New Orleans, in the State of Louisiana, or within three miles of the same; And We do likewise authorise and empower our said Brethren P. F. Dubourg, P. Pédesclaux and Augustin Macarty to admit, make, pass, and raise Freemasons according to the most ancient custom and usage of the Craft, in all ages and nations, throughout the known World, and not otherwise. And we do Further authorise and empower the said P. F. Debourg, Peter Pédesclaux and A. Macarty, and their successors, to hear and determine all and singular matters and things, relative to the Craft within the jurisdiction of the said Lodge number One, And Lastly, We do hereby authorise, empower and direct our said trusty and well-beloved Brethren P. F. Dubourg, P. Pédesclaux and A. Macarty to install their successors, after being duly elected

and chosen, to invest them with all the powers and dignities to their offices respectively belonging, and deliver to them this Warrant, and such successors shall, in like manner, from time to time, install their successors, and proceed in the premises as above directed: Such installation to be upon or near the Festival of St. John the Evangelist, during the continuance of the said Lodge forever; Provided Always, that the said above named Brethren, and their successors, do pay due respect and obedience to the Right Worshipful Grand Lodge aforesaid and to the ordinances thereof; otherwise, this Warrant to be of no force or virtue.

Given in Open Grand Lodge, under the hands of our Right Worshipful Grand Officers and the seal of our Grand Lodge at
(Seal) New Orleans, this Fifteenth day of August, in the year of our Lord one thousand eight hundred and twelve, and of Masonry five thousand eight hundred and twelve.

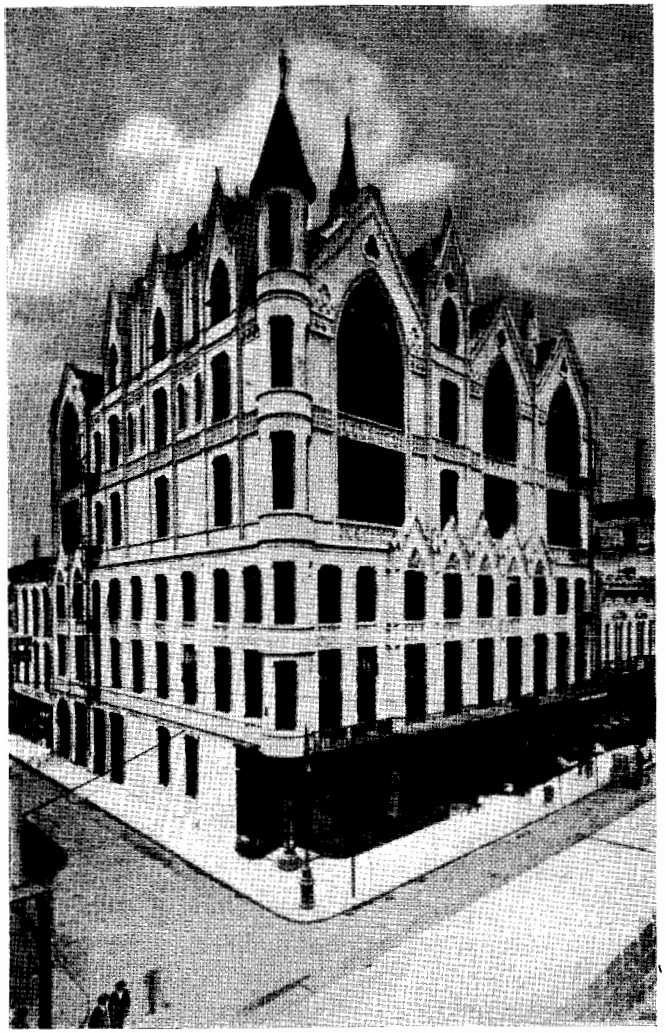
Attest:

VERNON, Grand Secretary J. B. PINTA, Grand Treasurer

From the preceding short synopsis of the beginning of Masonry in Louisiana, one may see that although some of the Lodges of Louisiana had Worked in the French, or Modern, Rite, and although at least one had Worked in the Scotch, or Scottish, Rite, nevertheless the Grand Lodge was organised and made up of Lodges which had obtained Charters under the York Rite. Consequently, the Grand Lodge of Louisiana was formed as a Grand Lodge of York Rite Masons. Nevertheless, many Louisiana Masons leaned strongly towards the French, or Modern, Rite, and some few advocated the Scotch, or Scottish Rite. To understand the vital influences at work during the development of Masonry in Louisiana, one must not forget that all three elements played an important part.

A Grand Chapter of Royal Arch Masons was formed on March 8, 1813, by Concord Royal Arch Chapter and Perseverance Royal Arch Chapter, Working under Charters from the Grand Chapter of Royal Arch Masons of Pennsylvania. The first Grand Chapter Officers were: P. F. Dubourg, Grand High Priest; Moreau Lislet, Deputy Grand High Priest; J. Soulie, Grand King; and Thomas Urquhart, Grand Scribe. At its first Session, the newly-formed Grand Chapter granted Charters to Perfect Union Chapter, No. 3, and Polar Star Chapter, No. 4.

On April 13, 1913, the Grand Lodge of Pennsylvania adopted resolutions extending recognition and fraternal correspondence to the Grand Lodge of Louisiana. This recognition was received with great satisfaction by Louisiana Masons as the first recognition emanating from the mother Grand Lodge of the majority of the Lodges which had formed the Grand Lodge of Louisiana. On June 19, 1813, pursuant to a Charter granted by the Cerneau Grand Consistory of New York, a Grand Consistory for the State of Louisiana was formed, its first Officers being Emanuel Gigaud, Jean Pinard, and Noél Fournier. This fact is mentioned at this point because of its influence upon the growth and development of York Rite Masonry in Louisiana, and because of the Consistory's attempt to assume Jurisdiction over the first three Degrees, thus infringing upon



Masonic Temple, New Orleans, Louisiana, at St. Charles and Perdido Streets.

Erected in 1890. Dedicated in 1892.

The New Masonic Temple, New Orleans, Louisiana.

the Jurisdiction of the Grand Lodge. When this question was brought directly before the Grand Lodge on June 27, 1818, the Grand Lodge of Louisiana adopted the following decree: " *Resolved*, That the Lodges of this Jurisdiction are forbidden to recognise any Grand or private Lodge of a Rite different from that of York, or any other Masonic Body, under whatever denomination it may be." This decree was the result of Communications from a society established at Havana under the title of Grand Consistory of the Havana.

While the Grand Lodge of Louisiana was resisting invasions of its Jurisdiction made by more or less authentic Scottish Rite Bodies, a number of Brethren applied to the Grand Orient of France for a Charter to Work in the French Rite. The Charter was granted, and the Lodge was Constituted at New Orleans on April 21, 1818, under the name of La Triple Bienfaisance, No. 7319. Its first Officers were C. Miltenberger, Worshipful Master; Spire Loquet, Senior Warden, and P. Caillou, Junior Warden. At the same time a Rose Croix Chapter was Chartered under the same name and registered as 7320. This was an invasion of the Jurisdiction of the Grand Lodge, and was one of the causes of the resolution of June 27, 1818, which forbade all intercourse with Lodges other than those of the York Rite. From the date of its organisation to the close of 1818, the Grand Lodge of Louisiana had granted nine Charters, three of which were located in Louisiana, and six elsewhere. The names of the Lodges Chartered during that period are as follows: Friendship Lodge, No. 6, at Mobile, Alabama, September 4, 1813; Réunion Fraternal de Caridad, No. 7, at Havana, Chartered on April 29, 1815; Los Amigos Reunidos, No. 8, at Vera Cruz, Chartered on April 30, 1816; Réunion a La Virtud, No. 9, at Campeachy, Chartered on April 12, 1817; L'Étoile Flamboyante, No. 10, at Baton Rouge, Chartered on August 11, 1817; El Templo de la Divina Pastora, No. 11, at Matanzas, Chartered on February 10, 1818; La Vérité, No. 12, at Donaldsonville, Chartered on February 10, 1818; Union, No. 13, at Natchitoches, Chartered on February 21, 1818; and La Rectitude, No. 14, at Havana, Chartered on May 16, 1818.

Thus there were at the time eight Lodges in Louisiana under the Jurisdiction of the Grand Lodge. Louisiana Lodge, No. 1, which had declined to join in the organisation of the Grand Lodge, had ceased to exist, but Harmony Lodge, No. 22, still holding its Charter under the Grand Lodge of Pennsylvania, was still active, and Feliciana Lodge, No. 46, holding a Charter under the Grand Lodge of Kentucky, was also in existence at this time. The latter applied to the Grand Lodge of Louisiana on March 9, 1828, asking for a Charter and stating that its Charter from the Grand Lodge of Kentucky had been surrendered. The Grand Lodge of Louisiana then granted a Charter designating the Lodge as Feliciana Lodge, No. 31. The Records of the Grand Lodge of Kentucky show that the original Charter granted by it to Feliciana Lodge, No. 46, was dated August 27, 1817, the Lodge having previously Worked under a Dispensation granted during the recess of 1816–1817 by William H. Richardson, Grand Master of Kentucky. The Records of the Grand Lodge of Kentucky also show that Feliciana Lodge, No. 46, was considered by its Committee on Delinquent Lodges

in 1834, and that upon the recommendation of the Committee, it had been discharged from paying its dues and from its allegiance to the Grand Lodge of Kentucky and advised to attach itself to the Grand Lodge of Louisiana. This it had already done, having been under the impression that its Charter had been duly surrendered. Thus, though the Grand Lodge of Louisiana had to contend with an invasion of its Jurisdiction, it was nevertheless maintaining itself in a dignified manner and was enforcing its decree of non-intercourse with Masonic Bodies holding Charters from foreign Jurisdiction.

In 1819 the Grand Lodge of Louisiana granted Charters for the following new Lodges: Columbian Lodge, No. 15, at Alexandria; Eureka Lodge, No. 16, at Blakesly; and Washington Lodge, No. 17, at Baton Rouge, all in Louisiana.

On September 4, 1819, the Grand Lodge adopted a new *Constitution*, the principal object of which was claimed to be to facilitate the representation of country Lodges, but which was, in fact, to insure the control of the Grand Lodge by New Orleans Masons. This it did by carrying a provision that each country Lodge should designate a member of a New Orleans Lodge to represent it at the meetings of the Grand Lodge. This system resulted in the gradual creation of a Masonic aristocracy in New Orleans which dominated the affairs of the Grand Lodge until its reorganisation in 1850.

At about that time, French influence began to make itself felt in Louisiana Masonry, due to the great influx of French Masons to Louisiana, after the downfall of Napoleon and the restoration of the Bourbons. Those French Masons affiliated with the several Lodges in New Orleans in such numbers as to bring about the reintroduction of the French Rite. Consequently, most Louisiana Lodges applied for Charters from the Grand Orient of France. These received, the Lodges then Worked under the same name, but with different numbers, in both the French Rite and the York Rite. Thus, Polar Star Lodge, No. 5, Worked in the York Rite under its Charter from the Grand Lodge of Louisiana, and Polar Star Lodge No. 4263 Worked in the French Rite under its Charter from the Grand Orient of France. This Lodge went even further, for it was also authorised to Work in the Scotch Rite under Charter No. 7474. Polar Star Lodge cumulated its Rites, and the Minutes of that Lodge for November 20, 1820 show that members of the York Rite Lodge, Polar Star Lodge, No. 5, had the privilege of affiliating with the French Rite Lodge of Polar Star Lodge, No. 4263 and with the Scottish Rite Lodge of Polar Star Lodge, No. 7474. The attitude of the Grand Lodge toward the cumulation of Rites is evidenced by the fact that it granted a Charter on December 24, 1820, to Triple Bienfaisance Lodge, No. 20, which already held a Charter in the French Rite registered as No. 7319. The first Officers of this Lodge were Louis Duhart, Worshipful Master; Joseph Calixte Cougourdan, Senior Warden; and Antoine Lamy Soalmon, Junior Warden. November 20, 1820, really marks the beginning of the cumulation of Rites in Louisiana. Consequently, dual membership in Lodges was necessarily recognised at that early period of Louisiana Masonic history.

Charity Lodge, No. 2, which had assisted in the formation of the Grand

Lodge, became extinct in 1821. Its Records cease after July 8 of that year. It is thought that the dissolution of that Lodge was caused by the influence of the French Rite, since none of its members seem to have belonged to that Rite, while Yves Lemonnier, a Past Master of the Lodge, who was Grand Master in 1820, became the Worshipful Master of a French Rite Lodge in December 1821. The French influence had now become so strong that at a special meeting of the Grand Lodge, held on November 16, 1821, resolutions were adopted recognising as regular the three Rites and authorising Lodges under the Jurisdiction of the Grand Lodge to receive as visitors or candidates for affiliation, members of French Rite or Scotch Rite Lodges, and receive deputations from, and appoint deputations to, the Lodges Working in the French and Scotch Rites.

Another example of this peculiar situation is that of the York Rite Lodge Triple Bienfaisance, No. 20, some of the members of which were granted a Charter from the Grand Orient of France on July 16, 1822, under the name of Loge des Amis Réunis, No. 7787. This Charter was received on February 16, 1823, and Officers were Installed on the following March 15, deputations from the Grand Lodge and from the city Lodges being present by invitation. Permission was granted all members of Triple Bienfaisance Lodge, No. 20, to visit once, at which time they could, if they desired, become members of the new Lodge.

Thus the Grand Lodge acquiesced in the cumulation of Rites, for the Grand Lodge was dominated by the New Orleans Lodges and the New Orleans Lodges were dominated by advocates of the French Rite. It was only natural, then, that the French Rite should be encouraged by Grand Lodge influences. In 1823, there were five Lodges in New Orleans Working in the French Rite, while there were seven Lodges in the country parishes, which, with the exception of La Vérité, No. 12, at Donaldsville, and L'Humble Chaumière, No. 19, at St. Landry, were Working in English and in the York Rite. However, the country Lodges were not fully informed regarding the Work of the city Lodges, because the annual *Proceedings* received by the country Lodges made no reference to French or Scotch Rite, whereas the annual *Proceedings* published and circulated in the city of New Orleans gave the French and Scotch Rite rank of the various Grand Lodge Officers.

On November 7, 1824, Lafayette Lodge, No. 25, was granted a Charter by the Grand Lodge, and the Charter was issued on the following November 24. The first Officers were: Auguste Douce, Worshipful Master; Vincent Ramos, Senior Warden; and Jean Colson, Junior Warden.

At about this time an incident took place in Louisiana Masonry which resulted in mutual recognition and representation with the Grand Orient of France. On August 14, 1824, Gilbert Motier, Marquis de Lafayette, landed in New Orleans as the guest of the United States. Later, when General Lafayette, in the course of his progress through the States, arrived in New Orleans, the Grand Lodge held a Special Communication on April 14, 1825. Lafayette was admitted to the Grand Lodge with much ceremony, the address of welcome having been delivered by Grand Master John H. Holland. That concluded,

General Lafayette, together with a large number of invited guests, adjourned to the banquet hall where a sumptuous repast had been provided.

This visitation of General Lafayette was an important episode in the history of Louisiana Masonry. There was at the time no Lodge in the City of New Orleans Working in English, for Harmony Lodge, No. 122, which had remained under the Jurisdiction of the Grand Lodge of Pennsylvania, had now become extinct. This state of affairs left English-speaking Americans practically without opportunity for Masonic affiliation. To supply this need, Alexander Phillips and several other Brethren, who had been members of Harmony Lodge, No. 122, met together on January 1, 1826, and resolved to apply to the Grand Lodge of Louisiana for a Charter. This was granted to them under the name of Harmony Lodge, No. 26. The new Lodge was then Constituted and the following Officers were Installed by Grand Master John H. Holland on March 4, 1826: Alexander Phillips, Worshipful Master; Eben Fiske, Senior Warden; and Cotton Henry, Junior Warden. The Charter of this Lodge was not issued, however, until July 25, 1826.

The Grand Lodge also granted a Charter to Numantina Lodge, No. 27, on September 25, 1826, with the following as its first Officers: Joseph Baratino, Worshipful Master; Bartholomew Lopez, Senior Warden; Nicholas Bertoli, Junior Warden.

From this time forward, active antagonism seems to have existed between English-speaking Masons and the adherents of the French Rite. The membership of Harmony Lodge, No. 26, was greatly augmented, and as the demand for membership in a Lodge Working in English greatly increased, some of the members of Harmony Lodge, No. 26, applied to the Grand Lodge for another Charter. This was granted on June 28, 1828. The new Lodge was called Louisiana Lodge, No. 32, and had the following Officers: Alexander E. McConnell, Worshipful Master; Eben Fiske, Senior Warden; and John W. Bigney, Junior Warden.

Thus there were then two Lodges in New Orleans Working in English, the members of which were prejudiced against the French Rite. This resulted in an open breach, when on Saint John's Day, June 24, 1828, Harmony Lodge, No. 26, refused to receive a deputation from Triple Bienfaisance Lodge, No. 7319. An effort was made to have the Grand Lodge discipline Harmony Lodge, No. 26, for its action, but to no avail. Then, on December 27, 1829, Harmony Lodge, No. 26, again refused to admit deputations from sister Lodges of the French Rite at the Feast of Saint John the Evangelist. This breach caused some of the Grand Lodge members to seek to force Harmony Lodge, No. 26, to receive visitations from Brethren of the French Rite. The odds were manifestly against Harmony Lodge, and it would certainly have been forced to recognise the French Rite had the Grand Consistory not thrown its influence on the side of Harmony Lodge. This new element wielded the balance of power, and while the Grand Consistory up to this time had not pretended to any Jurisdiction over the three first Degrees, in April, 1831, there were two Scotch Rite Lodges, Les Trinosophes, No. 1, and

La Libérale, No. 2. Attached to each of those was a Rose Croix Chapter, Constituted by the Grand Consistory. The source from which the Scotch Rite Lodges received their Charters is not known, but the injection of the Scotch Rite into a field already occupied by two other Rites resulted in the adoption of new Regulations which became effective December 1, 1832. The principal object sought was the establishment of a Grand Lodge government by three Chambers, that is, by (1) the Symbolic Chamber of the Ancient and Accepted York Rite; (2) the Symbolic Chamber of the Ancient Scotch Rite; and (3) the Symbolic Chamber of the French Rite.

The whole purpose of the establishment of the Grand Lodge Government by Chambers was to subvert the system of Masonic government which had existed from the formation of the Grand Lodge. However, there was no clause in these *General Regulations* which repealed former legislation; therefore the *Constitution* of 1819, with the Regulations adopted under it, remained in full force. Consequently, controversy and strife continued until 1844, when new *General Regulations* were adopted.

One phase of this controversy was the episode in Louisiana Masonic history commonly referred to as the "Concordat of 1833." Soon after its organisation, the Symbolic Chamber of the Scotch Rite attempted to have the Consistory recognised as possessing co-ordinate Jurisdiction with the Grand Lodge over the Symbolic Degrees. This was made possible by the strong influence of the Scotch Rite in the Grand Lodge. The so-called "concordat" consists of two letters, one sent to the Grand Consistory by the Grand Lodge through its Grand Secretary, Dissard, which recites that the Grand Lodge has Constituted in its bosom a special Chamber of the Symbolic Degrees of the Scotch Rite, and consequently that it begs the Grand Consistory to divest itself of its right to Constitute Scotch Lodges and to transfer this right to the newly Constituted Chamber, and so on. The other letter is that sent by the Grand Consistory to the Grand Lodge through its Secretary pro tempore, A. W. Pichot, signifying its willingness to have the Scotch Rite Lodges reconstituted by the Scotch Rite Chamber of the Grand Lodge. It was thought by some to be a conspiracy of the Scotch Rite Chamber and the Grand Consistory, which were composed of the same persons, to undermine the sovereignty of the Grand Lodge, a conspiracy in which the Grand Lodge Officers seem to have taken a prominent part.

Things drifted along in this manner until January 28, 1843, when the Grand Lodge appointed a Committee to revise the *General Regulations*. This Committee reported in April 1844, and the new *Code* was adopted on April 12 and 18, 1844. These *General Regulations* seem to have abolished the Symbolic Chambers created by the *Code* of 1832. However, there was still recognition and authorisation for the conducting of Masonic Work in the York, Scotch and French Rites. These Regulations also permitted the cumulation of Rites, but abolished dual membership. The *General Regulations* thus adopted were in the nature of a compromise, and were intended to quiet the dissatisfaction of adherents of the Ancient York Rite. This end was not attained, however, for dissatisfaction continued to grow

to such an extent that the discontented members of the Craft appealed to the Grand Lodge of Mississippi. The result was that the Grand Lodge of Mississippi determined to invade the Jurisdiction of the Grand Lodge of Louisiana, as was expressed in the resolutions adopted at its meeting held at Natchez on February 15, 1847. The resolution was as follows:

Whereas, In the opinion of this Grand Lodge, each distinctive Rite produces different powers which govern it, and is independent of all others; and whereas, no Grand Lodge of Scotch, French, or cumulative Rites, can legally assume Jurisdiction over any Ancient York Lodge:

Therefore, *Resolved*, That the Grand Lodge of Louisiana, being composed of cumulation of Rites, cannot be recognised by this Grand Lodge, as a Grand Lodge of Ancient York Masons.

Resolved, That this Grand Lodge will grant Dispensations and Charters to any legal number of Ancient York Masons, residing within the State of Louisiana, they making due application for the same.

Pursuant to this resolution, the Grand Lodge of Mississippi granted seven Dispensations for new Lodges in New Orleans and its suburbs. The Grand Lodge of Louisiana met this action by declarations of non-intercourse with the Grand Lodge of Mississippi and all Masons owing it allegiance. Thomas H. Lewis, Past Master of Humble Cottage Lodge, No. 19, and Fisher Rawson, Past Master of Poinsett Lodge, No. 39, and the Officers and members of George Washington Lodge, were then cited to show cause why they should not be expelled for tendering their resignations and accepting Charters from the Grand Lodge of Mississippi. Although this controversy between the Masons of Mississippi and the Masons of Louisiana attracted national attention, most Grand Jurisdictions refrained from entering into the quarrel. The Grand Lodge of New York, however, on September 7, 1847, adopted resolutions recognising the Grand Lodge of Louisiana as the sole, supreme, and legitimate authority for the government of the Symbolic Degrees in the State of Louisiana, and requesting the Grand Lodge of Mississippi to rescind and revoke the Dispensations granted by it to the Louisiana Jurisdiction. Nevertheless, in spite of protest, the Grand Lodge of Mississippi, on February 21, 1848, granted Charters to those six Lodges within the granted Dispensations.

Immediately after those Charters were received and the Lodges had been Constituted, a Convention was held on March 8, 1848, and the Louisiana Grand Lodge of Ancient York Masons was organised. Its Officers were elected and Installed, a *Constitution* was adopted, and new Charters were issued to the Lodges of which it was composed. This rival Grand Lodge continued in existence for two years, during which time it granted Charters to eighteen additional Lodges. It failed, however, to obtain recognition from any Grand Lodge except that of Mississippi.

To meet the situation thus created, and to supply a need created by the surrender of its Charter by Poinsett Lodge, No. 39, whose extinction left no

regular Lodge under the Jurisdiction of the Grand Lodge Working in English in New Orleans, Past Grand Master J. H. Holland, together with seven other Brethren, met on July 24, 1847, formed themselves into a Lodge, elected Officers, and Petitioned the Grand Lodge for a Dispensation. This was granted, and the new Lodge was named Friends of Harmony Lodge, No. 58.

During the period that has just been described, the country Lodges remained faithful to the first Louisiana Grand Lodge. Besides a great many foreign Jurisdictions, including those of Alabama, Connecticut, the District of Columbia, Georgia, New Hampshire, and South Carolina, joined New York in condemning the action of the Grand Lodge of Mississippi. On the other hand, Missouri and Florida declared for non-intercourse with Louisiana, and the Grand Lodge of Maryland was unwilling to say that the Mississippi Grand Lodge had done any wrong.

Meantime, the rival Grand Lodge, known as Louisiana Grand Lodge of Ancient York Masons, became firmly established. In January 1848, however, some prominent Masons who belonged to both the contending Grand Lodges came to realise the evil result of existing dissensions and sought to effect a reconciliation and union of the two Grand Lodges. Those active in restoring peace to the conflicting elements of Louisiana Masonry were Grand Master John Gedge, of the Louisiana Grand Lodge of Ancient York Masons, Bro. Perkins, Bro. Clapp, Bro. Howard, Bro. Claiborne, and Bro. Pierce, who represented the Ancient York Masons, and Grand Master L. Hermann, who was supported by Bro. F. Calonge, Deputy Grand Master; Felix Garcia, Past Grand Master, together with Bro. Foulhouze, Bro. Patten, and Bro. Adams of the Grand Lodge of Louisiana. After a number of Conferences, the following ultimatum was submitted as the basis of a mutual agreement:

1st. Remission of the sentences of expulsion and non-intercourse rendered by the Grand Lodge of the State of Louisiana against the members or subordinates of the Louisiana Grand Lodge of Ancient York Masons.

2d. Amendment of the *Constitution* so that the Grand Lodge be composed of, and grant Charters to, only one denomination of Masons, namely, Ancient, Free and Accepted Masons.

The movement was inaugurated by the Grand Lodge of Louisiana on January 29, 1849, and was responded to by the Louisiana Grand Lodge of Ancient York Masons on the following February 22.

A potent factor in bringing about this reconciliation was the Report submitted by James Foulhouze on January 29, 1849, upon the subject of the "Cumulation of Rites." Another factor was the Report submitted by Grand Secretary François Verrier, wherein he set out opinions regarding the existing schism that had been expressed by the Grand Lodges of the United States and Europe. Thus, by the end of 1849, the leading exponents of the two rival Grand Lodges were prepared for reconciliation. In order to pave the way to this, the

Grand Lodge, on December 20, 1849, suspended for sixty days all edicts of non-intercourse. On January 28, 1850, a Committee appointed for the purpose recommended that when the union should be effected, then the two Bodies " shall form one Supreme Masonic Body for the exclusive government of all the Masons of the first three Degrees of Masonry, in the State of Louisiana, forever, under its incorporated name and style of the Grand Lodge of the State of Louisiana of Ancient, Free and Accepted Masons, and all Charters and Dispensations which shall or may emanate from the said United Body, shall bear the same style and name." The articles contained in this Report were adopted by the Louisiana Grand Lodge of Ancient York Masons, subject to the ratification of the Grand Lodge of Louisiana, upon their being adopted by the Louisiana Grand Lodge. A Committee was then appointed to convey the articles to that Body, which was at that time in Session. On January 29, 1850, the resolution expelling Willis P. Coleman, John Gedge, and other members of Washington Lodge, was " rescinded and annulled " and a resolution was adopted incorporating the following principle into the basic law of the Grand Lodge: " Nor shall any Lodge be created or Constituted by the said United Body, under any other title than that of Ancient, Free and Accepted Masons."

The adoption of these resolutions paved the way for reconciliation. On February 20, 1850, the Louisiana Grand Lodge of Ancient York Masons accepted the proposed Articles of Union and adopted resolutions to carry them into effect. On March 4, 1850, the Grand Lodge ratified the union and declared it to date from that day. Then, on March 29, 1850, a Committee was appointed to draft a new *Constitution*. This was submitted to the Grand Lodge on April 19, 1850, and was ordered to be printed. On the following April 24, the Grand Lodge called a Convention of all the Constituent Lodges, to be held at Baton Rouge on the first Monday in June, 1850. At that Convention every Lodge in the State was represented, and a new *Constitution* was unanimously adopted.

The Grand Lodge resisted attempts made by the Supreme Council to assume Jurisdiction over Symbolic Lodges of Scotch Rite Masons, but in the controversy which followed, it was discovered that the New Orleans Supreme Council was itself an irregular Body. It was accordingly dissolved, and the Supreme Council at Charlestown was recognised as Supreme by the Concordat of February 6 and 17, 1855. Other attempts were made to incite Lodges to withdraw from the Jurisdiction of the Grand Lodge, but all failed. Peace and harmony has prevailed in the Grand Jurisdiction of Louisiana from that day forth.

The esoteric Work of Louisiana has been influenced somewhat by the Lodge's origin and history, for Louisiana Masonry sprung into existence out of the union of several diverse elements, as has been explained. Although the Lodge's first Charter was granted by the Grand Lodge of South Carolina, which was Working in the York Rite, its second Charter was granted by the Grand Orient of France, which Worked in the French, or Modern, Rite. Most of Louisiana's early Lodges held Charters under the Grand Lodge of Pennsylvania, which Worked in the York Rite, but the Work of those Lodges was conducted

in French and was largely influenced by a membership whose knowledge of Masonry was chiefly derived from the French Rite. At the time of the organisation of the Grand Lodge of Louisiana, there was also one Lodge in Louisiana Working in the Scotch Rite under a Charter from the Grand Consistory of Jamaica. The influence of those several elemental factors may be traced throughout the history of Masonry in Louisiana. The diverging views held by the adherents of the several Rites operating in Louisiana during the early period of the region's history caused strife, dissension, and recrimination. It might well have caused destruction. As a matter of fact, however, as we now view those contending elements in retrospect, we must be convinced that the divergent views entertained, the controversies engendered, and the sharp debates engaged in by the enthusiastic proponents of the several Rites, sharpened the wits, developed the minds, and stimulated the development of philosophic thought among the members of the Craft in Louisiana. Even the schism that was healed in 1850, and the animosity engendered by the unwarranted invasion of the Louisiana Jurisdiction by her sister Jurisdiction of Mississippi, seem in the end to have drawn the conflicting elements closer together in fraternal regard and friendship. It is remarkable that no two Jurisdictions in the United States are closer together in sentiment, in friendship, and in the exchange of expressions of Brotherly love and tender regard, than are those of Louisiana and Mississippi. Past animosities are forgotten, and the two Jurisdictions vie with each other to see which " can best work and best agree."

It is not surprising, however, that even after the adoption of the *Constitution* of 1850, whose principal article declared that henceforth there should be none other than Ancient, Free and Accepted Masons under the Jurisdiction of the Grand Lodge of Louisiana, some of the Lodges adhered to the forms of the Scotch Rite and some to the forms of the French, or Modern, Rite. But all the Lodges, irrespective of the Rite in which they Worked, called themselves and their initiates, Ancient, Free and Accepted Masons, and the York Rite was recognised as the only official Rite.

It is also remarkable that even to-day there are in New Orleans, Lodges that regularly Work in accordance with the forms of the Scotch Rite, and others that regularly Work in accordance with the ancient forms of the French Rite. But friction occasioned by the survival of this ancient practice no longer exists. An evening spent in a New Orleans Lodge Working in either the French Rite or the Scotch Rite is a source of much pleasure and intellectual diversion to visitors from this and other Jurisdictions.

Probably the most important factor in making the Louisiana esoteric Work uniform, was the activity of R.∴W.∴Dr. John C. Gordy, who was a member of the Committee on Work during the 1870's. The Ritual prepared by him, and approved by the Committee on Work, has practically become the Work of this Grand Jurisdiction; it is known as the " Gordy Work." Doctor Gordy visited thirty-three Lodges in one year. Until 1885, he was retained by the Grand Lodge to teach the Work to Lodges throughout the State. The Masons of

Louisiana will always cherish and revere the memory of him who is largely responsible for their beautiful system of esoteric Work.

From the period of its early history, the Masonry of Louisiana has been characterised by its readiness to help in times of sickness and distress. The yellow fever epidemics that formerly visited New Orleans from year to year afforded the Masons of that city an opportunity to exemplify the fundamental principle of the Craft. Masonry thrives on adversity. Thus we find Masons holding their Lodge meetings outside the walls of the City of New Orleans during the period of Spanish domination when the governing authorities were unfriendly to the Fraternity.

In 1820, Harmony Lodge, No. 122, proposed to the city Lodges that they erect a Masonic hospital for the care of Masons from other Jurisdictions. This proposal was cordially accepted by the Grand Lodge, and a Committee was appointed to solicit subscriptions for the purpose. The hospital was not built, so the money that had been collected for that purpose was turned over to an existing charitable institution.

As early as 1854 the distribution of Masonic relief was systematised by the organisation of a unique Masonic institution known as the Louisiana Relief Lodge. This is the only institution of the name and character in the world. It is, in fact, a Relief Committee organised on the plan of a regular Chartered Lodge, and is composed of the Masters and Wardens of all the New Orleans Lodges. It does no Degree Work, nor, in fact, does it do any esoteric Work. Like other Lodges, however, it elects its Master and Wardens, its Secretary, and Treasurer, and other Officers annually, and principally through its Master and Secretary or its Relief Committee it assumes control over relief for Brethren visiting New Orleans from the country Lodges or from other Jurisdictions. All such relief is referred to the Master and Secretary, or to the Relief Committee of the Louisiana Relief Lodge. The Grand Lodge and other Grand Bodies of this Jurisdiction supply this Lodge with funds by appropriating money for the purpose. An annual report of its activity is made to the Grand Lodge, and a monthly report is made to the Board of Grand Lodge Hall Directors. Thus there has never been a lack of funds for the relief of distressed Brethren from foreign Jurisdictions while they were sojourning in Louisiana. As must be apparent, the function of the Louisiana Relief Lodge is similar to that of a Board of Relief in other Jurisdictions.

To a remarkable degree, Louisiana Masons have exemplified the teachings of Masonry by building, or planning to build, a Temple. Soon after the war between the States, the Louisiana Grand Lodge purchased what was then known as the Masonic Temple property. It lay between Carondelet and St. Charles streets, near what was once called Tivoli Circle, but is now known as Lee Circle. After several abortive efforts to erect a Temple on that site, the property was eventually sold in 1890 for the sum of $50,000. The Grand Lodge then determined to build a Temple on its property located at the corner of St. Charles and Perdido streets. The corner-stone of this Temple was laid on March 25, 1891, and the

building dedicated on June 24, 1892. For many years the edifice was a landmark of New Orleans. At the time of its erection it was the most beautiful building on St. Charles Street, and one of the handsomest in the city.

In 1925 a movement for a new building was inaugurated by Grand Master Joseph Sinai. The corner-stone of this new Temple, erected on the site of the old one, was laid on January 31, 1926, by Grand Master Haney B. Conner. The new building was dedicated in 1927 during the incumbency of Grand Master J. Paul Haller, but it was not finally completed until the time of Grand Master Edwin F. Gayle. This building, erected at a cost of two and a half million dollars, is eighteen stories high, and besides having a beautiful auditorium in which to hold Grand Lodge meetings, it provides Lodge Rooms for some forty or more New Orleans Lodges, a Chapter Room for the Eastern Star Chapters of New Orleans, and a Royal Arch Chapter Room for the meeting of the city's Chapters and Councils. It also provides an asylum for the New Orleans Commanderies. Besides all this, the building affords commercial rental space sufficient to bring in an annual revenue of $150,000. The revenue from rentals to the various Masonic Bodies aggregates approximately $50,000 a year. This magnificent structure, unequalled in New Orleans for beauty of architecture, is a monument to Masonic endeavour. When this Temple is finally paid for, income from it will then afford a rich source for establishing Masonic charities and foundations.

But Masonic endeavour in Louisiana has not been expressed in the erection of Temples only. For a number of years a fund was accumulated for the erection of a Home for the children of deceased Masons. Established in 1906, the fund was increased by setting aside $10,000 a year, until it reached the aggregate amount of $150,000. Finally, in 1922, during the administration of Grand Master Hollis Bain, a resolution was unanimously adopted providing for funds for the building of the Home as well as for its maintenance.

Past Grand Master L. E. Thomas, Shreveport, was made Chairman of the Board of Trustees, and the first unit of the Masonic Home was erected under his watchful supervision. The Home stands near Alexandria, amidst spacious grounds shaded by beautiful and wide-spreading oaks. The corner-stone was laid on June 24, 1924, during the administration of Grand Master Prentice B. Carter. The edifice was dedicated on June 24, 1925, during the administration of Grand Master Haney B. Conner.

In 1925 the Order of the Eastern Star donated funds for the erection of an infirmary. This institution, which cost approximately $35,000, forms the second unit of buildings constructed at the Masonic Home for Children. The infirmary was dedicated on December 17, 1926. Affording accommodation to a hundred children, the Home has been operating practically to the limit of its capacity ever since its completion. The superintendent is R. A. Longman. Children of the Home who attend the public schools of Alexandria are a credit and an honour to the Craft. Various Lodges and other Masonic organisations are establishing funds for founding scholarships available to inmates of the

Home who have successfully completed the course of study in the Alexandria High School. This makes it possible for children of the Home to obtain a college or professional education after leaving the Institution. Caddo Lodge, No. 179, of Shreveport, Louisiana, was one of the first Lodges to undertake the higher education of students of the Home. This Lodge set aside $400 a year for the purpose of caring for the higher education of one student. Its example is being followed by other Lodges and individuals, so that eventually no child of a deceased Mason may lack a higher education.

Relief to sufferers from Mississippi floods, afforded under the auspices of the Grand Lodges of Louisiana, Mississippi, and Arkansas, assisted by the Masonic Service Association of the United States, stands out as one of the most remarkable examples of Masonic service in the history of this State. In 1927, during the administration of Grand Master Edwin F. Gayle, the States of Louisiana, Mississippi, and Arkansas were visited by a devastating flood caused by an overflow of the Mississippi River. The delta lands of the lower Mississippi River have been overflowed many times, but no flood in the history of that mighty stream has ever equalled that which took place in 1927. On April 26, 1927, a Conference composed of Edwin F. Gayle, Grand Master of Louisiana, Andrew L. Randell, Executive Secretary of the Masonic Service Association, Prentice B. Carter, Past Grand Master and Commissioner for Louisiana on the Board of the Masonic Service Association, John A. Davilla, Grand Secretary of Louisiana, George D. Riley, Thomas Q. Ellis, and Marsh Hainer, Past Grand Masters of Mississippi, was held in the office of the Grand Secretary of Louisiana at New Orleans. This Conference resulted in the designation of a Board of Control for Masonic Flood Relief and Rehabilitation, composed as follows: James H. Johnson, Grand Master of Mississippi, Chairman; Edwin F. Gayle, Grand Master of Louisiana, Vice-Chairman; H. D. Bowers, Deputy Grand Master of Arkansas; Prentice B. Carter, Past Grand Master of Louisiana and Executive Commissioner of the Masonic Service Association; Andrew L. Randell, Past Grand Master of Texas and Executive Secretary of the Masonic Service Association, Secretary; and John A. Davilla, Grand Secretary of Louisiana, Treasurer. Ernest E. Sykes, Grand Master of Louisiana in 1931, who was appointed Assistant Secretary, assumed charge of the executive offices of the Relief Board. A fund of $605,603 was collected and distributed at an expense of only 1.18 per cent. Relief was extended to 651 Brethren in Arkansas, 435 in Mississippi, and 1030 in Louisiana. A total of 2116 families in the flooded area of the three States received relief. The average amount of relief afforded to each of those families had a money value of $285.

For many years during the early history of Louisiana, membership in the Masonic Fraternity was confined to a small number. Among the names of the Lodge's founders in this State is that of Moreau Lislet, who was instrumental in organising and constituting the original Lodges, and was a member and Past Master of Polar Star Lodge, No. 129. At the organisation of the Grand Lodge of Louisiana on June 20, 1812, Bro. Lislet was named Deputy Grand

Master. Then in 1818 he was elected Grand Master. He collaborated with Robert Livingston, also a Mason, in compiling the Civil Code of Louisiana. In Louisiana, then, the leaders in Masonry have not been second to any in the organisation and development of the State and nation.

One of the most interesting and picturesque incidents in Masonic history was the Marquis de Lafayette's visit to Louisiana and to Louisiana Masons in 1825. The following extracts from *Le Courrier de la Louisiana*, one of the newspapers published in New Orleans at that time, may be of interest: " The Masonic Society had no sooner ascertained that the General had accepted the invitation made in the name of the city of New Orleans and of the State of Louisiana, than it resolved that a Masonic festival should be prepared to greet his arrival." The following Committee was appointed to direct the ceremonies of the banquet: Grand Master John H. Holland; Grand Senior Warden A. Longer; Grand Junior Warden Charles Maurin; Past Grand Master Y. Lemonnier; Past Grand Master D. F. Burthe; Past Grand Master J. B. M. Lefébre; Past Grand Master J. F. Canonge; Past Grand Treasurer G. W. Morgan; Grand Treasurer C. Miltenberger; and Bro. Denis, Bro. Verrier, and Bro. Miotin. An elegant invitation was extended by Past Grand Master J. F. Canonge, to which General Lafayette responded. From *Le Courrier de la Louisiana* we learn: " His answer breathed a spirit of Masonic affection, and he fixed the following Thursday, April 14, 1825, as the day on which he could attend."

Accompanying General Lafayette on this visit was his son, George Washington Lafayette. Among the remarks made by General Lafayette in response to the address of welcome, we quote the following: " Among the multiplied testimony of esteem and affection which I have received since my arrival in the United States, few have produced on my mind emotions as pleasing as those which I now experience. When I fought in the cause of independence, Louisiana was a Province of one of the European monarchies. The idea that it would, at a future period, become united to the American confederation, however pleasing to my imagination, did not appear likely to be realised. But it has pleased Heaven to prolong my life long enough to behold a country inhabited by a population composed, in great measure, of the descendants of my compatriots, enjoying the blessing of a free government and showing themselves worthy of the felicity they enjoy. Already has Freedom spread its happy influence over every institution, and we now behold, as one of her effects, the Masonic confederation, by which all our rights and privileges are maintained and preserved."

As in the case of Moreau Lislet and Robert Livingston, in the early history of Louisiana Masonry, so on down through the more than one hundred years of Masonry in this Commonwealth, names that have figured largely in the history of our State and nation have also figured in the Annals of Freemasonry here. When we come down to the present day, for example, we number among the outstanding Masons who are prominent or have been prominent in civil and political life, such men as George W. Bolton, who was Grand Master in 1893.

His life is typical of the lives of many others who have lived as upright men and Masons. He was Speaker of the Louisiana House of Representatives and a member of the Constitutional Convention of 1879 and of 1898. At his death, on August 2, 1931, he was chairman of the board of directors of the Rapids Bank and Trust Company, and had served as president of the Louisiana Bankers Association. While serving in the Confederate Army, he was wounded at the battle of Nashville. He was a lifelong member of the Baptist Church.

Another well-known Louisiana Mason is Past Grand Master Wynn G. Rogers, who has devoted his life largely to fraternal and civic duties. He is at present an associate justice of the State Supreme Court. Other members of the Fraternity who occupy places as judges of the Supreme Court of Louisiana are Justices Winston Overton, Harney F. Brunot, David N. Thompson, and Fred M. Odom. Percy Saint, attorney-general of Louisiana (1932), is also a member of the Craft and Past Master of his Lodge.

While it is not possible to give a complete list of those governors of the State of Louisiana who were also members of the Fraternity, we can say with certainty that the following were members: Bro. Newton C. Blanchard, Bro. Murphy J. Foster, Bro. Jared Y. Sanders, Bro. Henry L. Fuqua, Bro. Oramel H. Simpson, Bro. John M. Parker, and Bro. Luther E. Hall. These public servants have left their mark as statesmen and economists. Their administration of the affairs of the State of Louisiana has been uniformly efficient, honest, and progressive. Former Governor Bro. Murphy J. Foster and former Governor Bro. Newton C. Blanchard also served as United States senators, while the latter was a justice of the Supreme Court of the State besides. Former Governor Jared Y. Sanders, who is still living, was the pioneer roadbuilder of Louisiana. Former Governor John M. Parker, who is also still living, inaugurated the newer State institution which has developed the old Louisiana State University and Mechanical College into a seat of learning whose buildings and other equipment rank well alongside any other in the United States.

Past Grand Master Robert R. Reed, who was born March 12, 1865, was Grand Master in 1901 and 1902. He was elected and installed on the Supreme Bench of Louisiana on January 2, 1923, just before his death, which occurred only twelve days later. Judge Reed left his stamp upon the Masonry of Louisiana, which he so faithfully served for many years. To him is due the credit of introducing the 1906 resolution which created and set aside a fund for the relief of the orphans of Masons of the Louisiana Jurisdiction. The accumulation of this fund finally culminated in the building of the magnificent Orphans' Home, which has already been described.

Former Governor Murphy J. Foster, who was at one time also a United States senator, received his Degrees in Franklin Lodge, No. 57, during 1908. Until his death on November 1, 1922, he was a living exemplification of Masonic ideals. Governor Foster will go down in the history of Louisiana as the political leader who was able to destroy the notorious Lottery Company. Under his leadership the right-thinking citizens of Louisiana fought the great battle of

enlightened and honest government against that giant octopus, one of the largest gambling schemes that has ever existed in the United States. It had stretched its tentacles into every part of the State society, and dominated the social and political life of Louisiana by its corrupt practices. Thus we find Louisiana Masons ever fighting on the side of right, and participating in every social and political move that makes for the establishment of human rights and liberties. Always Louisiana Freemasonry has been intent upon the destruction of the blighting influence of ignorance, bigotry, and political and social corruption.

Another figure in Louisiana political and fraternal life was Past Grand Master Charles F. Buck, who at one time served the State as congressman. Among the other Masons who represented Louisiana in the United States Congress were Bro. J. Zack Spearing, Bro. Hall Maloney, Bro. Riley J. Wilson, Bro. J. N. Sandlin, Bro. John H. Overton, Bro. Breazzeale, Bro. Robert F. Broussard, and Bro. James B. Aswell. The latter also for many years was State Superintendent of Public Education, and Bro. Broussard was at one time a United States senator from this State.

Although space is too limited to permit of extended biographical sketches of all Louisiana Masons who have participated in the growth and development of our great State, it is enough to say that wherever duty has called, Masons have responded. For example, Past Grand Master Lee E. Thomas gave the city of Shreveport one of the most progressive, cleanest, and most honest administrations in its history, while he served that municipality as mayor for two terms. Bro. Thomas devoted the greater part of his life to the service of the Masonic Fraternity. The building of the Masonic Home for Children, at Alexandria, was largely due to his untiring efforts. He served as Chairman of the Board of Trustees from the opening of the Home.

Among other Masons who have made outstanding contributions to the Fraternity and to society in general are Colonel Frank P. Stubbs, of Monroe, who led a Louisiana regiment in the recent Great War; Bro. H. White, of Alexandria, who served the State as president of the State Board of Education; Past Grand Master Haney B. Conner, State treasurer and several times a member of the State Legislature; Bro. L. B. Baynard, State auditor; and Past Grand Master Prentice B. Carter, of Franklinton, who has rendered many years of efficient service as district judge of the district in which he resides.

A history of Masonry in Louisiana would not be complete without mention of the name of Past Grand Master Joseph Sinai. The most notable accomplishment of Bro. Sinai was the part he played in the erection of the New Masonic Temple building in New Orleans. Unfortunately, Sinai did not live to see the full accomplishment of his plans. At the time of his death, on February 21, 1925, he had just been elected a member of the Commission Council of the city of New Orleans. Bro. Sinai devoted much of his time and thought to the cause of public education, and was an earnest advocate of a National Department of Education.

One of the picturesque figures of Louisiana Masonry history is Past Grand Master John S. Thibaut, great-grandson of P. François Dubourg, first Grand Master of Masons in Louisiana. Dr. Thibaut was elected Grand Master of the Masons of Louisiana in 1910. He was chosen for that high Office again in 1911 so that he might officiate as Grand Master at the centennial celebration of the Grand Lodge of Louisiana, which was held in February 1912.

The history of the Grand Lodge of Louisiana is so intimately a part of my family history that the uppermost feeling in my heart at this moment is one of deep gratefulness to my Brethren of Louisiana for having gratified and crowned my highest ambition in elevating me to the distinguished Office held by my great-grandfather one hundred years ago to-day. With a family record of nearly three hundred years in America, in these United States for one hundred twenty years, I cannot claim a single drop of Anglo-Saxon blood. To my right is your Deputy Grand Master (E. H. Addington) whose sharp aquiline features are characteristic of his Yankee lineage. The Grand Senior Warden (Emil Sundberry) is a lineal descendant of Eric the Red, Viking discoverer of America. Our Grand Junior Warden (Brittain B. Purser) is Scotch-Irish. Our Grand Secretary (Richard Lambert), a pure unadulterated son of Erin. Our Grand Treasurer (A. G. Ricks) is German. The diversity of race and nationality continues down the line from the Grand Chaplain (Herman C. Duncan), who is Scotch, to the Grand Tyler (John A. Davilla) who claims Portugal as the native land of his fathers. It is this very cosmopolitanism of the Grand Lodge which blasts the way for its future usefulness, which indicates too its mission.

In 1931, E. E. Sykes was Grand Master. His administration was a marked success. Being a business man, the Craft was indeed fortunate in having him at the helm during a financial crisis superinduced by the world-wide depression. His wise administration carried the organisation safely over many obstacles. During his incumbency he visited more Constituent Lodges than any previous Grand Master, and was instrumental in breaking down the barrier between Ordinary Masons and a Grand Lodge Official. This was a real Masonic service that has since borne fruit.

In 1933, the Grand Lodge had its first real young man as Grand Master in the person of William David Haas, Jr. He was only thirty-four years of age when elevated to the high office of Grand Master. A natural born leader who knows no defeat, he was a most valuable asset to the organisation. His administration was the turning-point following the depth of the depression. An outstanding accomplishment of Mr. Haas was the rebuilding of the gas line at State expense for the Home for Children, at Alexandria. This act alone saved the Grand Lodge no less than $6000. His administration is looked upon by Louisiana Masons as one of the best, if not the best, in the history of the Grand Lodge in this State. Due to his fighting qualities, and his determination to win, once he gets behind a proposition, Mr. Haas has been dubbed " Dynamite Dave " by those who know him best. At the time Grand Master Haas held the

Chair, he was the youngest Mason holding the position in the world at that time, and one of the youngest Masons ever to hold the high honour.

In 1934 Milton W. Boylan, of New Orleans, was elected Grand Master. His administration was a successful one from many angles, and was the culmination of many things started under the administrations of Sykes and Haas.

FREEMASONRY IN MAINE

CHARLES B. DAVIS

NO authentic record shows when Masonic Light first beamed within the confines of the present State of Maine, but certainly it was some time before 1762. Scattered private diary entries tell of members of the Craft who later became interested Workers, who sat in Lodge meetings in Boston, in Portsmouth, and in other towns of New Hampshire and Massachusetts, but none of these may properly be considered as Masonic Records.

On March 20, 1762, St. John's Provincial Grand Lodge, of Boston, voted to grant a Charter, or "Constitution," as such documents were then called, to Alexander Ross. As Worshipful Master, it empowered him "to congregate with himself eight other Brethren whose names are given in the document and to form those into a regular Lodge of Masons at Falmouth (now Portland), taking special care in choosing two Wardens and other Officers necessary for the due regulation thereof, for one year." But the authority thus conferred on him was never exercised by Bro. Ross, for "his business being great, and his infirmities greater, prevented him opening a Lodge." Bro. Ross's death occurred on November 24, 1768, and no Record was left to show that he ever attempted to assemble his Brethren for the purpose of organisation.

In December, 1768, William Tyng and eleven others Petitioned St. John's Provincial Grand Lodge for a renewal of the Deputation, and on March 16, 1769, their prayer was granted. A Charter was issued, and on May 8, 1769, the first Lodge was opened in Maine. Eleven Brethren whose names are recorded in the early Records of Portland Lodge were present at the organisation meeting, so the Charter was read and accepted. That early Lodge of old Falmouth is to-day Portland Lodge, No. 1. It has kept an unbroken *Record of Proceedings* ever since its first meetings. The second Lodge within the Province of Maine was organised on September 10, 1778, at Machias, a small seaport town some 200 miles east of Falmouth. The third Lodge was established at Wiscasset, on June 1, 1792, the fourth at Castine, on June 9, 1794, and the fifth at Hallowell, on March 14, 1796. Thus, at the beginning of the nineteenth century, there were in Maine five established Lodges having a total of fewer than 200 members. Between 1800 and the date of the organisation of the Grand Lodge of Maine in 1820 Masonry within the Province was active. During that time twenty-five new Lodges were established. All those Lodges still hold their original Charters, except that the name of Falmouth Lodge, No. 1, was changed to Portland Lodge, No. 1, that of Belfast Lodge, No. 24, to Phœnix Lodge, No. 24.

John Rowe G. M.

To all and every Our Right Worshipful, Worshipful and Loving Brethren, Free and Accepted Masons, now Residing, or that may hereafter Reside in Falmouth in the County of Cumberland, within the Province of Massachusetts Bay in New England We John Rowe Esq.r Provincial Grand Master of the Antient and Honorable Society of Free and Accepted Masons for all North America, where no other Grand Master is Appointed

Sendeth Greeting

Whereas, Application hath been made unto us by several Brethren, Free and Accepted Masons now Residing at Falmouth aforesaid, setting forth; that a Deputation was Granted by the Late Right Worshipful Jeremy Gridley Esq.r Grand Master of North America, to the Late Alexander Ross Esq.r for Congregating all Free and Accepted Masons in Falmouth aforesaid, and to Form them into a Regular Lodge, But said Deputation never taking Effect, by reason of the many Avocations and Infirmities of the said Alexander Ross Esq.r Therefore Praying that a new Deputation may be Granted by us, to Constitute them into a Regular Lodge, and to appoint William Tyng Esq.r to be their first Master

Now therefore, Know ye, That we of the great Trust, Power and Authority reposed in us by his Grace, the Right Worshipful Henry Somerset Duke of Beaufort &c: Grand Master of Masons, have Nominated and Appointed our Right Worshipful and well beloved Brother William Tyng Esq.r to be the first Master of the Lodge at Falmouth aforesaid, and do hereby empower him to Congregate the Brethren together and form them into a Regular Lodge, he taking special Care that all and every Member thereof, and all transcient Persons admitted therein, have been or shall be Regular made Masons; and that he appoint two Wardens, and other Officers to a Lodge appertaining for the due Regulation thereof, for one Year, at the end of which said Lodge shall have Power to choose and appoint a new Master, who shall nominate the Wardens and other Officers for the ensuing Year, and so Annually: And we do hereby give to said Lodge all the Privileges and Authority of Stated Lodges; Requiring them to observe, all and every of the Regulations, contained in the Printed Book of Constitutions, (except such as have been, or may be, Repealed at any Quarterly Communication or other general Meeting of the Grand Lodge in London,) to be kept and observed; as also all such other Rules and Instructions, as shall be from Time to Time transmitted to them by us, or our Deputy, or the Grand Master or his Deputy for the Time being; And that they do Annually send an Account in Writing to us, or our Deputy, or either of our Successors, of the Names of the Members of said Lodge, their Place of Abode, with the Days and Place of Meeting, with any other Things they may think proper to Communicate for the benefit of their Lodge. And that they do send three Guineas for their Constitution, to be paid to the Grand Secretary in Boston, in Order that they may be enrolled in the List of Lodges in the Grand Lodge in London. And further that they do Annually keep the Feast of St John the Baptist, or St John the Evangelist, or both, and Dine together on Said Day, or Days, or as near either of them as shall be most convenient; And Lastly, that they do regularly Communicate with the Grand Lodge in Boston by sending to the Quarterly Communication such Charity as their Lodge shall think fit for the Relief of poor Brethren, with the Names of those that Contributed the Same, that in case any such may come to want Relief, that they may have the preference to others. Given under our Hand and Seal of Masonry at Boston this thirtieth Day of March Anno Domini One thousand Seven hundred and Sixty Nine, and of Masonry, Five thousand Seven hundred and Sixty Nine.

By the Grand Masters Command.

Abr.m Savage Gr. Sec.y.

Richard Gridley D. G. M.
Anth.y Wells S. G. W.
Jno Cutler J. G. W.

The Charter of Portland Lodge

On August 13, 1819, a circular letter was sent out by Portland Lodge, No. 1, to the Lodges within the Province inviting one or more Delegates from each Lodge to attend a Convention to be held in the Masons' Hall, at Portland, on October 14, 1819. The aim of the proposed meeting was " to consider the advisability of a separation of the Lodges of the District of Maine from the Jurisdiction of the Grand Lodge of Massachusetts, and the foundation of a Grand Lodge for the District." On the day appointed the Convention met at Portland. All Lodges of the District, except Eastern Lodge, of Eastport, were represented. Bro. Simeon Greenleaf, afterwards Grand Master, presided. A Committee of five was chosen to submit a plan to be observed in constituting the Grand Lodge of Maine " in the manner most consistent with our duty to the Grand Lodge of Massachusetts, and best calculated to promote the prosperity of the Craft." The Convention was finally adjourned to meet again on October 19, 1819. On that date the Convention met, the Committee reported a method of procedure, and submitted as a part of its Report a memorial to the Grand Lodge of Massachusetts. Another Committee was then appointed to present the memorial to that Grand Lodge. The Convention met as had been planned. At the time a Report of the Convention's acts was made, as also a Report of the action that had been taken by the Grand Lodge of Massachusetts. Full accounts of those meetings appear in the *Proceedings of the Grand Lodge of Maine*, Vol. I, pp. 8–11. It was voted that the organisation of the Grand Lodge should take place in Portland on June 1, 1820. Then, after voting that the cost of the meetings which had already been held, a total of some $200, should be apportioned among the Lodges, the Convention dissolved.

The good will and fraternal spirit of the Mother Grand Lodge of Massachusetts is well shown by the Record. Not only did it fully approve the new organisation in Maine, but it also voted to appropriate $10,000 from its charity fund to form the nucleus of a permanent charity fund for the Grand Lodge of Maine. It also voted to permit the District Deputies of the Province to pay into the treasury of the Grand Lodge of Maine all moneys for dues from the Lodges that remained in their hands at the time. It must be borne in mind that while plans for organising the Grand Lodge of Maine were progressing, proceedings aimed at separating the District of Maine from Massachusetts and forming a new State were also under way.

On the day designated for organising the Grand Lodge of Maine, all except five of the Subordinate Lodges were represented at the meeting. The Record of the meeting is brief: An opening prayer was followed by the selection of a Chairman for the meeting. A resolution was then proposed and agreed to " that we now proceed to the organisation of the Grand Lodge of Maine, by the election of such Officers, and in such a manner, as is required by the regulations of our late parent Grand Lodge of Massachusetts."

Hon. William King, who three days before had been inaugurated as first governor of the State of Maine, was unanimously elected first Grand Master of the Grand Lodge of Maine. A Committee appointed to notify Bro. King of

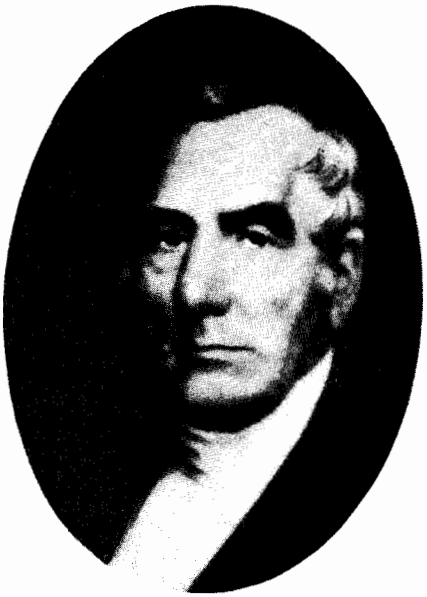
his election, presently reported that he had accepted the election with deep gratitude for the honour shown him, and that he would be present for the Installation on the following evening, June 2. On that day the Installation ceremony took place as had been arranged. As he entered the Lodge Room, Grand Master King was accompanied by the President of the Senate and the Speaker of the House of Representatives of the Maine Legislature, both of whom were Masons.

Special Communications were held on June 9 and again on June 23, 1820, and on June 25 the Grand Lodge of Maine was consecrated with an elaborate programme of events. The Grand Lodge of New Hampshire was present for the Consecration of the Grand Lodge and the Installation of its Officers. "At twelve o'clock a procession was formed of the new Grand Lodge and about 300 of the Fraternity which escorted the Grand Lodge of New Hampshire to Parson Payson's Meeting House, where the exercises were held."

Following the organisation of the Grand Lodge, special meetings were frequently held during the whole of 1820 because of the need to prepare the new organisation for business. A Seal was adopted, which the Committee's Report describes as follows:

The form, a circle, surrounded by the words, "Incorporated by the State June 16th, consecrated June 25th, A.L. 5820." Within this circle the words GRAND LODGE OF MAINE, upholding upon its three pillars the Bible, Square, and Compasses, supported on the right by a Scythe, and on the left by an Anchor, (part of the arms of the State,) having within the compasses, REGIT, ("the Bible rules and directs us,") irradiated by the Polar Star (emblem of Maine,) and having above the whole the All-Seeing Eye. "The following are some of the reasons which have led to this form and device. We are incorporated by the State, and by placing the Polar Star, which is the emblem of Maine, upon our seal, casting its rays upon the Bible, Square, and Compasses, which in this represent the Masonic family, we acknowledge our allegiance to the State. By placing the Scythe and Anchor as our supporters, they being also part of the arms of the State, we acknowledge our obligations for the support afforded us, not only by granting us an incorporation without a dissenting vote, but by other public acts expressive of their regard for the Institution. Above the whole we place the All-Seeing Eye, to remind us that all our actions, of a political as well as of a Masonic nature, are under Divine inspection. Those emblems being surrounded with the indented Tessel, resting upon a tessellated pavement, remind us of that variety of blessings with which we are surrounded by Divine Providence while passing through the chequered scenes of life. And as the whole rests upon pillars having their foundation in the Grand Lodge, the device reminds us that the State and Fraternity should always find a steady support in the patriotic and benevolent principles and labours of the Grand Lodge of Maine."

The Grand Lodge was incorporated on June 16, 1820, under the title "The Master, Wardens, and Members of the Grand Lodge of Maine." On January



William King, 1st Grand Master, 1820–1821.

One-time Governor of Maine.

Robert P. Dunlap, 6th Grand Master, 1830–1831.

Also once Governor of Maine.

Josiah H. Drummond, 22d Grand Master, 1860–1862.

Much quoted in the Masonry of the United States.

10, 1822, Bro. Simeon Greenleaf was elected to be the second Grand Master, at the Annual Communication. At that meeting the Grand Treasurer reported as in hand, $912.93, exclusive of the charity fund. In 1824 Bro. William Swan was chosen as third Grand Master. The principal event of his administration was the visit of " our illustrious Brother, General Lafayette." For that occasion the Grand Lodge appointed a Committee of Nine " whose duty it shall be on the arrival of General Lafayette in Portland to present to him an address expressive of the high sense entertained by this Grand Lodge of his great and disinterested services in the cause of humanity, of his pure and elevated character, and the deep feeling of reverence and fraternal affection which this Grand Lodge collectively and individually cherish for him."

The full text of this address, with Bro. Lafayette's reply, appears in the *Proceedings* of the Grand Lodge of Maine, Vol. I, pp. 121–123.

From 1820 until 1829, Masonry was very active and prosperous in Maine. Until 1831 the Grand Lodge held Quarterly Communications. During the period thirty-six new Lodges were organised, though Lodge Records show no abstract of returns from which we could determine increase in membership. Such abstracts first appear in the Records of 1849.

In 1828 the Grand Lodge adopted a plan of uniform Work and Lectures to be used by Subordinate Lodges. The State was divided into three Districts, and a Grand Lecturer was appointed for each. The Lecturer's duty was " to visit each Lodge in his District and devote three days to instructing the Officers in Ritual." Lecturers received a wage of a dollar and a half a day, and expenses. If more than three days were required, in any one Lodge, then the Lodge itself had to pay the Lecturer's expenses. By vote of the Grand Lodge it was removed from Portland to Augusta in 1831. There it remained until 1844, when it was returned to Portland, where it has since been located. During the next ten years the outlook for Masonry in Maine became ever more unpromising. An assessment of one-eighth of a dollar per member, levied on the Subordinate Lodges, remained unpaid, until at last a Committee said, in a Report, " If Subordinate Lodges consider Masonry to be worth anything, they will not object to paying their proportion of the charges which are necessary in order to keep the Institution in a healthful state. If they are satisfied that Masonry has become useless, and is not deserving the countenance and encouragement of the Brethren, it is time their Charters should be surrendered and the Grand Lodge be relieved from the discharge of its duties to such of the Subordinate Lodges." Nevertheless, the Grand Lodge continued to hold its Annual Communications, although the greater part of them were poorly attended. At not one of them, however, was a single Subordinate Lodge represented by Officers or proxy. Consequently, in 1836, the Grand Lodge ordered the collection of all debts due it. It also ordered that Charters and other property be taken from Lodges that had become inoperative or were disinclined to continue their labours.

At the Annual Communication held in 1838, the Committee on Foreign Correspondence said: " In some sections of the country, Masonry is evidently

fast awakening from the slumbers into which it has fallen by the unjust and iniquitous warfare waged against it. Public sentiment has in a great measure become tranquilised, and the demagogue spirit which for a time agitated and distracted one of the most pacific institutions of human origin, breathing ' peace on earth and good will to men ' is receiving the reprobation of the virtuous of all parties and denomination. The Committee can but indulge in the hope that the Lodges under the Jurisdiction of this Grand Lodge will be able, before the next Communication, to report that they are one and all in a perfect State of organisation and availing themselves of the benefit to be derived from frequently meeting together in the Lodge Room as in the days of ' auld lang syne.' " At this meeting, all dues owed by Lodges up to the third Thursday of January 1838 were remitted. Again in 1842 dues owed by Lodges were " remitted until further notice." At the same meeting a circular letter announcing a Convention to be held at Washington, District of Columbia, in March 1842, to consider uniformity of Work, was read. The Grand Lodge decided to send a Delegate to that meeting.

In October 1843, eighty members of the Fraternity, representing thirty-six Lodges, met in Portland and voted to celebrate the anniversary of the Consecration of the Grand Lodge on June 25, 1844. Just before that day, notice was given to other Masonic Bodies which purposed to join in celebrating the festival, that they should march to the Rev. Dr. Nichols's church to hear an oration to be delivered by R∴W∴John H. Sheppard, of Boston. Under the direction of the Marshal, the Grand Lodge headed the procession. It was followed by the Grand Chapter of Maine, by several Subordinate Chapters, by Portland Lodge, by Ancient Land-Mark Lodge, and by many other Brethren. After marching through the principal streets of the town, the procession at last reached the church and there the following service took place.

Organ Voluntary.
Anthem: " Glory Be to God on High."
Prayer by the Reverend Cyrus Cummings.
Scripture Reading by the Reverend William A. Drew.
Ode: " When Darkness Veiled the Hopes of Man."
Oration By R∴W∴Bro. John H. Sheppard, of Boston.

A full account of this service appears in the *Proceedings of the Grand Lodge of Maine* (Vol. I, pp. 347–384). In that Report it says, " This was truly a warm-hearted, cold-water celebration, and seemed unusually happy."

In 1845 the date for holding the Annual Communication was changed from January to the " twenty-third of June, except when that day comes on the Sabbath, in which case it shall be held on the twenty-fourth of June at 9 A.M." Another quotation from the *Proceedings* of that year, a Report of the Committee on Foreign Correspondence, says in part as follows: " The implements of our profession are resumed, and the Craft is set at work. It must be

the subject of sincere congratulation to every Brother that this martyr-like test of the Masonic integrity of our Fraternity adds another to the many guarantees that the Great Architect of the Universe has us in His Holy Keeping; that He permits no weapons formed against us to prosper; that He will set us to Work, give us proper instruction in our Labour, and perpetuate our glorious and time-honoured Institution to the end of time." On the 26th of July, of this year, the Grand Lodge met in Brunswick at the request of the president of Bowdoin College. There, under the escort of the Boston and Maine encampments of Knights Templar, it laid the corner-stone of King Chapel.

A list of the Subordinate Lodges on the Register of the Grand Lodge for the year 1846 shows an enrollment of fifty-six active Bodies. The Record of that year also shows that the Annual Communication was again changed, and that it was to be held " in Portland on the first Wednesday of May of each year." The Grand Lodge also adopted a resolution which provided that the expense of one Delegate from each Lodge who should attend the Annual Communication of the Grand Lodge was to be paid by the Grand Lodge, and that each Lodge was to pay a tax of one-eighth of a dollar per member to defray that expense. On July 4, 1846, the Grand Lodge took part in the ceremony of breaking ground for the construction of the railroad that was to be built from Portland, Maine, to Montreal, Canada.

At the opening of the Annual Communication in 1848 the M.∴W.∴Grand Master gave an address, the first to be reported in the *Proceedings*. In it he mentioned the attempted establishment of a General Grand Lodge, and told about the action taken by the Baltimore Convention of September 23, 1847. This part of the address was referred to a Committee, and after due deliberation it was " *Resolved*, That this Grand Lodge ratify and approve the *Constitution* for a Supreme Grand Lodge reported by the Convention holden at Baltimore on the 23rd day of September, 1847." Provision was then made for Delegates to attend that Convention. At this Annual Communication the Committee on Returns reported that the thirty-five Lodges which had made returns enrolled 994 members.

The *Proceedings* of the year 1850 give a full account of the contention among the New York Brethren, and show that the subject of a General Grand Lodge was being kept alive. At the Annual Communication, the first steps were taken that finally led to the establishment of the Grand Lodge library. The Grand Secretary was authorised to get copies of the *Proceedings* of other Jurisdictions that had established libraries.

At the Annual Communication of 1851, M.∴W.∴Bro. Joseph C. Stevens said in his address: " I had the honour of being elected your Delegate (to the General Lodge) and repaired to Washington at the appointed time, but I regret to inform you that no formal meeting took place. The cause of this failure I am unable to explain, unless it may be attributed to a general reluctance on the part of most of the States to form such an organised Body."

Though no definite progress had as yet been made in forwarding the cause

of a General Grand Masonic Body of national scope, nevertheless, there had of late been a renewal of Masonic interest in Maine. This was well described by Grand Master Bradford, who said in his annual address of 1854, " Brethren, it is a just cause of congratulation in tracing the progress of Masonry within our Jurisdiction for a few years past, and in comparing it with what it was only eight years ago. Then only eleven Lodges were represented at our Annual Communication. Now, our average representation is more than fourfold that number, and our persevering efforts have presented to us the cheering fact that but few Lodges within our extended Jurisdiction have fallen into irreparable decay." The year 1854 also saw the Institution of a new practice, namely, having some Lodge exemplify the Work of one or more of the Degrees before the Grand Lodge. By regulation this practice has been continued up to the present.

The years 1850 to 1859, inclusive, may well be considered as forming a period during which the Masonry of Maine was largely reconstructed. Lodges that had become dormant were revived. New Lodges were Chartered. At its Annual Communications the Grand Lodge was busied with legislation that arose from the increased interest in the Fraternity, and in constructing laws and regulations for the government of the Craft.

The routine *Proceedings* of the Grand Lodge held in 1860 vary very little from the *Proceedings* of Communications held to-day. That year, Josiah H. Drummond, one of the outstanding Masons of the whole country, was elected Grand Master. He wisely guided the course of Maine Masonry throughout the trying period of the War between the States. As the following paragraph shows, his address made in 1861 is very pertinent to present-day conditions: " But the chief source of danger to us is a too rapid increase in our numbers. We fear nothing from without. All our danger is from within. Masonry has withstood the test of ages, and the waves of persecution which have beat against her have only established her on a surer foundation. Her strength and support depend on the character of those who seek admission among us. Our strength depends not on the quantity, but on the quality of our members. One unworthy member casts a blot on the whole Fraternity. One misshapen stone mars the symmetry of the whole building. One defective pillar may cause the ruin of the whole edifice." At this same meeting, however, Reports showed that Masonry was flourishing in Maine. Eighty-eight Lodges (all except five) made Returns showing the total number of members to be 4319. The Grand Treasurer reported $721.88 as cash on hand, and $5800 in the charity fund.

In the year 1862 Bro. Drummond said: " I have granted more Dispensations the past year to receive Petitions at special meetings than I did the year previous. The cases have seemed more urgent in consequence of so many of our young men entering the army. It is very likely I have erred in allowing these cases to form exceptions to the general rule. But in times like these, when a young man has responded to the call of his country, and before he leaves home, if he desires to enroll himself among us, I have been perhaps too easily led to

believe that he possesses the qualifications to make a good Mason. It is true, every patriot may not make a good Mason. But it is equally true that every good Mason is a patriot."

Bro. Cyril Pearl, who had for seventeen years been the writer of Foreign Correspondence, died in the year 1865. The Grand Master said of him, in an address: " The present system of Foreign Correspondence, which has become a considerable feature in the policy of our Grand Lodge System, is indebted to him probably far more than to any one else for the present high place it holds in most of the Grand Lodges. He was a graceful and easy writer, and his Reports were looked for with a great deal of interest in other Jurisdictions as well as in our own." After the death of Bro. Pearl, Bro. Drummond took up the work. Since the death of Bro. Drummond, the *Maine Correspondence Reports* have been written by Past Grand Master Albro E. Chase and Past Grand Master Ashley A. Smith, D.D. As in the past, Maine correspondence continues to hold world-wide attention and to obtain favourable comment.

In 1869 Maine adopted the following Report and so established its position regarding the reimbursement of other Jurisdictions that pay out money for the relief of Maine Brethren: " As we are in the practice of assisting the sojourning Brother who calls on us, whether he is sick or in need, and consider it to be our duty to aid him as he may need, we do not deem it our duty to refund money paid for the relief of a Brother who is in misfortune away from us, and especially we have no knowledge whether he is in good standing among Masons or not. We have never called on any Masonic Body to remunerate us for expenses incurred in taking care of sojourning Brethren, nor do we understand that it is the practice of Lodges in other Jurisdictions."

A hundred fifty-four Lodges having 14,926 members formed the Masonic Body of Maine when the fiftieth anniversary of the founding of the Grand Lodge was celebrated, in May 1870.

In 1875 the *Constitution* of the Grand Lodge was revised, and the revision was then adopted. At the same Annual Communication, a proposal that should lead to the establishment of a "Home for Aged and Indigent Masons was referred to a Committee, which, in the following year, recommended that the proposition be postponed until a more favourable time."

Two years later, in 1877, the Grand Lodge finally adopted *The Maine Masonic Text Book.*

In 1878 the Grand Lodge voted that the word *Compasses* be adopted as authorised for use in Work and Lectures, and that the word *Compass* no longer be used.

Reports presented to the Grand Lodge in 1880 showed that its Register numbered 181 Lodges having a total of 19,303 members. At that time the cash balance was reported as being $4,311.41, and there was $19,345.04 in the charity fund.

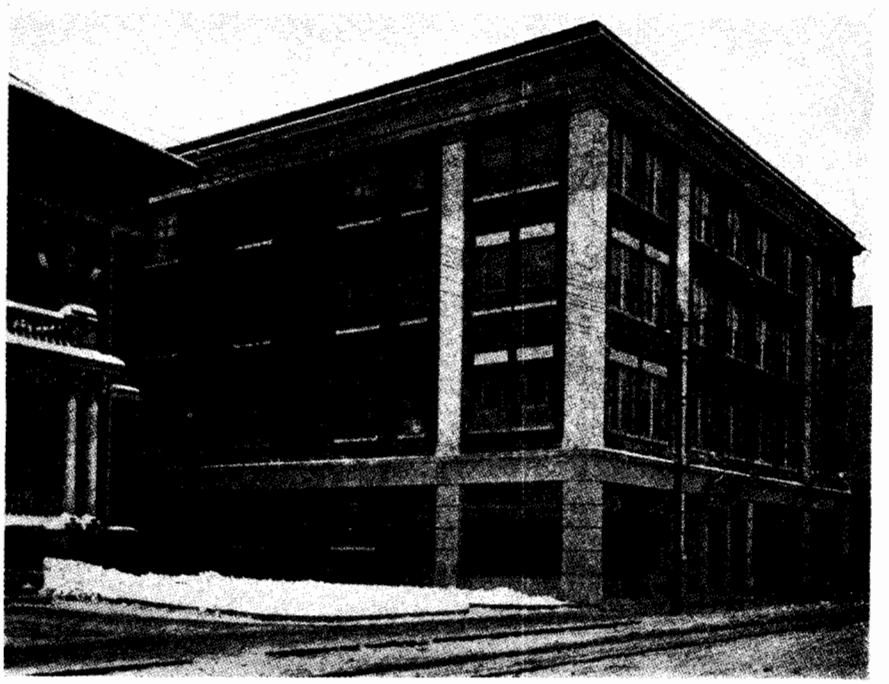
The period from 1880 to 1895 was one of steady progress. Only necessary changes were made in the organic Masonic law, and those were only such as

were of advantage to the Craft and conducive to harmony. The only debatable matter that arose in sister Jurisdictions during this period, which was of such nature as to excite the attention of the Grand Lodge of Maine, was the action of the Grand Lodge of Washington relative to the recognition of the Negro as a possible Mason. This matter was soon settled, however, and presently the customary usage again prevailed.

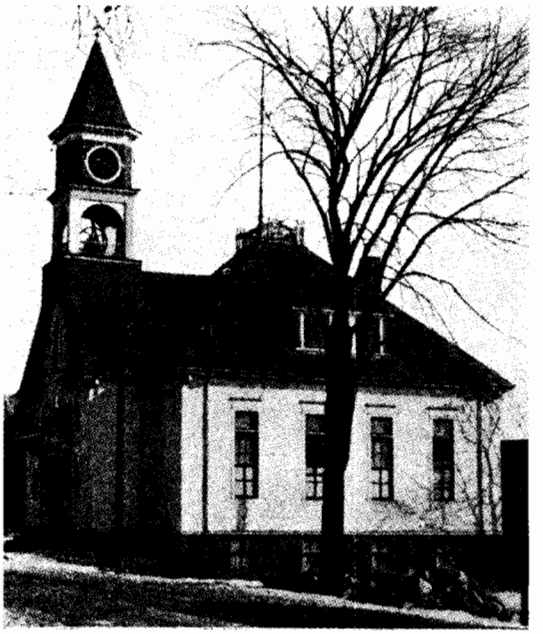
The seventy-fifth anniversary of the establishment of the Grand Lodge of Maine was celebrated on the second day of the Annual Communication held in 1895. In the concluding paragraph of the address which he delivered as Orator of the day, Bro. Josiah H. Drummond said: " Some of us have clasped hands in this Grand Lodge for almost a generation. This is the second anniversary in which we have participated. When the next shall come, we shall be but memories. You will have taken our places, and another generation will fill yours. May you be able to say to them then, as we say to you now, ' As you love Masonry, whatever betide, come prosperity or come adversity, adhere with unflinching tenacity to the ancient usages of the Craft.' " And well might the Maine Masons who heard those words, or read them, be proud of the progress of Masonry in the State. For in 1895 the Registry of the Grand Lodge numbered 192 Lodges, and listed 2 others as being under Dispensation. Those Lodges had a total membership of 21,809. The Grand Treasurer reported $13,-242.05 as cash on hand, and $26,093.47 as being in the charity fund.

During the period of twenty years from 1895 to 1915 the Fraternity in Maine moved along in that quiet fashion to be expected when one recalls the firm foundation on which it stood—a foundation built out of trials and disappointments, but also built out of success. During each of those twenty years, some few decisions were required of the Grand Body because at the time some Brethren differed as to the meaning of words, and because they were often unwilling to consult the law for themselves. There were also a few cases in which discipline had to be administered. Now and then a new Lodge was opened. And all the while there was a steady increase of members. Nothing striking occurred, however, until the outbreak of the Great War in 1914. And even the war did not much disturb the Masonry of Maine until 1917, when the United States entered the conflict. At that time questions similar to those that appeared from 1864 to 1870 cropped out. There was the question of establishing Army Lodges, of conferring Degrees by courtesy, of granting Dispensations in order to hasten the Work. At the time the handling of all those matters accorded with actions of the Grand Lodge taken more than fifty years before. And again the action taken was to be followed by the same trying period of reconstruction.

In 1920 the Grand Lodge of Maine celebrated its centenary with a programme of events that occupied the afternoon and evening of the second day of the Annual Communication. The Grand Masters of New Brunswick and of Massachusetts were present, while the Grand Master of Ohio was represented by the Grand Representative of Maine in his Jurisdiction. The address deliv-



Masonic Hall, Sanford, Maine.



Masonic Hall, Winthrop, Maine.

ered at the time by Past Grand Master Charles F. Johnson has since been designated as one of the present century's gems of Masonic oratory.

In 1931 returns from the 207 Lodges inscribed on the Register of the Grand Lodge that there were 43,885 Masons in the State. This was fewer than had been enrolled the year before. For the first time since 1899 a loss had been sustained.

Since 1820, when the Grand Lodge of Maine was organised with 30 Subordinate Lodges, the number of Chartered Lodges within the State has increased to 216. Of those, 9 have become extinct. Charters of 3 of those Lodges were voluntarily surrendered, 2 Charters were revoked by the Grand Lodge, while the 4 other Lodges gave up their Charters to consolidate. In 1931 the largest Lodge in Maine had 955 members, the smallest Lodge had 36. There were 27 Lodges each of which had a membership of fewer than 100. The average Lodge Roster inscribed 212 names. According to its population, Maine had a larger percentage of Masons than any other State in the Union in 1931.

Ever since the organisation of the Grand Lodge of Maine, the Masonic membership has included some of the most successful business men of the State, some of the most distinguished preachers, some of the most prominent political leaders, and many of those high in the professions. More than half the governors of the State have been members of the Fraternity. More than half the justices of the State Supreme Court and fully a third of those who have represented Maine in the national Congress have been members of the Craft who were guided by its teachings. To-day, the Masonry of Maine is on a more solid and secure foundation than ever before.

FREEMASONRY IN MARYLAND

GUSTAV A. EITEL

THE history of Maryland Freemasonry bears a strong resemblance to that of the State itself. Indeed, the introduction of the Order into the Colony even antedates the time when Baltimore became a metropolis. During the Colonial period Masonry was introduced into Maryland from three sources: From (1) the Grand Lodge (Moderns) of Massachusetts, (2) the Grand Lodge (Moderns) of England, and (3) the Grand Lodge (Ancients) of Pennsylvania. According to tradition, it was also introduced into this region from both Scotland and Germany.

Masonic *Calendars* published in England show that the Grand Lodge of England (Moderns) appointed two Provincial Grand Masters for Maryland. In the *Calendar* for the year 1778 appears the name of R. Moleson. This name continues to appear in the *Calendar* until the year 1783, when Henry Harford is named as "Provincial Grand Master for Maryland." Harford's name is continued in subsequent *Calendars* until as late as the year 1839. There is not the least evidence that either ever exercised any power as Grand Master in Maryland.

The first Lodge about which we have any trustworthy account was planted during the Colonial days at Annapolis, then the first city of the Province. From Schultz's *History* we learn that a Warrant was issued to this Lodge on August 12, 1750, by Thomas Oxnard, Grand Master of all North America. How long the Lodge had been in existence prior to the date of that Warrant is conjectural but that it was in successful operation two months before that date is shown by published reports of the celebration of Saint John's Day, June 25. Then the Lodge attended divine service in the church of St. Anne's Parish to hear a sermon delivered by the Rev. Bro. John Gordon, Rector of St. Michael's Parish. At that time the Officers of the Lodge were, Dr. Alexander Hamilton, R.∴W.∴ Master, the Rev. Alexander Malcolm, Senior Warden, and Edward Dorsey, Junior Warden.

On November 21, 1765, a Lodge designated as No. 1 was formed at Joppa, in Baltimore County, under a Charter from Lord Blaney, Grand Master of the Modern Masons of England. The Charter bore the date of August 8, 1765. This Lodge's first Officers were the Rev. Bro. Samuel Howard, Master; Richard Wagstaff, Senior Warden; and John Hammond Dorsey, Junior Warden.

According to tradition there were in Maryland other Lodges besides those mentioned. One, called St. Andrew's Lodge, was at Georgetown, now in the District of Columbia but at that time in Frederick County, Maryland. It had been formed by Scotch settlers some time before 1737. A branch of this Lodge seems to have been established at Joppa as early as 1751. Another Lodge seems

to have existed at Talbot Court House, now Easton, before 1763, and it is quite certain that a Lodge existed at or near Newmarket, in Frederick County, before the outbreak of the War for Independence. There are, however, no written Records of any of those Lodges. They were probably not Chartered by any authority, but were instead held on the " Inherent Plan " which continued in vogue for some time after the reorganisation of Freemasonry in England in 1717. At a meeting of the Lodge at Leonardtown in November 1761, the Secretary was ordered to write to Mr. James Mills for the Jewels belonging to the Port Tobacco Lodge. This instruction, of course, indicates that a Lodge had previously existed at Port Tobacco.

Just as Maryland suffered with regard to its extent of territory during Colonial days, because of the absence of the Lord Proprietary and the presence and superior vigilance of our northern neighbour, to use a courteous phrase, so, too, from a Masonic point of view, we were subordinated to Pennsylvania by the fact that her Provincial Grand Master was a resident of Philadelphia while our own remained in England.

In 1766 Charters were granted by Grand Master William Ball, of Pennsylvania, for the formation of two Lodges in Kent County. One was to be at Georgetown, on the Sassafrass River, and the other at Chestertown. They were designated as Lodges No. 6 and No. 7 respectively.

On June 28, 1770, a Warrant for Lodge No. 15, at Fell's Point, Baltimore, was issued by Bro. Ball. Upon the formation of our own Grand Lodge, this Lodge became Washington Lodge, No. 3. It is still in existence and is a large and flourishing Lodge, well known as the oldest in the Jurisdiction.

On September 21, 1770, Lodge No. 16, in Baltimore, was formed. This Lodge did not participate in the formation of the Grand Lodge of Maryland, nor did it come under that Grand Lodge's Jurisdiction until 1795, when it was Chartered as St. John's Lodge, No. 20. It also is still in existence and in flourishing condition. Thus, while Masonry was very slow in making its advent into the metropolis, when it at last did come, it came to stay.

On September 16, 1773, Bro. Ball issued his Warrant for the formation of Lodge No. 17, at Queenstown, Queen Anne's County. He named as the Lodge's first Master, Bro. John Coats, afterwards Deputy Grand Master of Pennsylvania and the first Grand Master of Maryland.

At a session of the Grand Lodge of Pennsylvania held on December 23, 1782, a Petition for a Charter was received from a number of Brethren of Somerset County who were recommended by Dodge Lodge, No. 29. This Petition was granted on the same day, for " Lodge No. 27," to be located at " Princess Ann." This Lodge's Officers were Bro. Levin Winder, Worshipful Master, Bro. John Waters, Jr., Senior Warden, and Bro. Francis J. Henry, Junior Warden. This was the ninth and last Lodge to be Chartered in Maryland by the Grand Lodge of Pennsylvania.

Fortunately there are preserved among the archives of the Grand Lodge of Maryland, the Books of *Proceedings* of three old Colonial Lodges. One was

located at " Leonardtown, St. Mary's County," in 1759, another at Joppa, Hartford, then Baltimore County, in 1765, and a third at " Queenstown, Queen Anne's County."

On June 17, 1783, two months after Congress had issued the peace proclamation which concluded the War of American Independence, the Lodges along the " Eastern Shore " of Maryland convened at Talbot Court House for the purpose of organising a Grand Lodge of Free and Accepted Masons for the State of Maryland. Five Lodges were represented by Deputies; this was one Lodge more than had participated in the formation of the Grand Lodge of England in 1717. This Convention had no precedent to guide its proceedings, for just such a condition had never before occurred in the history of Masonry. These Lodges had all been Warranted by the Provincial Grand Lodge of Pennsylvania, and so owed allegiance to it. It, in turn, owed allegiance to the Grand Lodge (Ancients) of England. There was present at this Convention, as Deputy from Lodge No. 27, of Chestertown, the Rev. Dr. William Smith, who was at the time Grand Secretary of the Grand Lodge of Pennsylvania, although he resided in this State. Bro. Dr. John Coats, Past Deputy Grand Master of Pennsylvania, a member of Lodge No. 3, of Philadelphia, was also present, though he too was then a resident of the Eastern Shore of Maryland.

At this Convention it was unanimously " *Resolved*, That the several Lodges on the Eastern Shore of Maryland consider it as a matter of right, and that they ought to form a Grand Lodge independent of the Grand Lodge at Philadelphia." When the Convention proposed to hold an election of Officers for a Grand Lodge, Bro. Smith, the Deputy from Lodge No. 7, stated that " he was not authorised to elect such Officers," whereupon the Convention adjourned until July 31, following. It was then determined to Petition the Grand Lodge in Philadelphia for a Warrant for a Grand Lodge to be held on the Eastern Shore of Maryland.

The Convention reassembled at Talbot Court House on July 31, 1783, agreeably to adjournment. The Rev. Dr. Smith being a Grand Officer, he took the Chair. The same Lodges were in attendance as at the former Session, with the exception of Lodge No. 37, of Somerset County. Lodge No. 6, of Georgetown, was represented, however, as were all the other Lodges. The Lodges were represented by their Masters and Wardens, and not by Deputies as had been the case at the former Sessions. The resolution regarding the right to form a Grand Lodge independent of the Grand Lodge of Pennsylvania, which had been adopted at the previous Session, was unanimously reaffirmed. It was further determined that the Grand Lodge should be a moving Lodge, " that is to say, it shall sit at different places at different times; also, that said Grand Lodge shall have Quarterly Communications." Those present then proceeded to ballot for Grand Officers. Bro. John Coats was elected Grand Master, and Bro. Charles Gardiner, Grand Secretary. Other Officers were also elected. The Convention adjourned to Assemble again at Chestertown on December 18, following.

On that date the Grand Lodge Assembled according to adjournment. The transactions at this meeting were unimportant, and the meeting adjourned to meet at Cambridge on June 17, 1784.

Although the Grand Lodge failed to meet at Cambridge according to agreement, the subordinate Lodges nevertheless maintained their organisation. They doubtless considered their allegiance to the Grand Lodge of Pennsylvania as severed, since they were not represented in that Grand Lodge from then on. This condition continued until April 17, 1787. Then, by a " consert of action." the Grand Convention of Deputies from the various Lodges again met at Talbot Court House. No extant Record shows who instituted this meeting or how the meeting was accomplished. The Deputies who assembled at this meeting reviewed the *Proceedings* of earlier Conventions. Then, in order " to give efficacy to what was heretofore transacted upon the subject, and, still observing the propriety and necessity of so important a measure," they agreed to establish a Grand Lodge and to appoint Grand Officers for that purpose. Bro. John Coats was re-elected Grand Master, Bro. Charles Gardiner was re-elected Grand Secretary, and the following other Grand Officers were elected: Bro. Peregrine Lethrbury as Deputy Grand Master; Bro. Thomas Bourke as Senior Grand Warden; Bro. John Done as Junior Grand Warden; and Bro. Samuel Earle as Grand Treasurer.

At the time of surrendering their Charters to the Grand Lodge of Pennsylvania, the existing Lodges received new numbers and were ranked thus: Lodge No. 6 became Lodge No. 1, of Georgetown, Kent County. This Lodge ceased in 1793. Lodge No. 7 became Lodge No. 2, of Chestertown, Kent County. It ceased in 1794. Lodge No. 15 became Lodge No. 3, of Baltimore. It subsequently became Washington Lodge, No. 3 and is still known by that name. Lodge No. 17 became Lodge No. 4. Although this Lodge was originally located at Queenstown, it was later removed to Chester Mill, in Kent County. It ceased about the year 1792. Lodge No. 29 became Lodge No. 5, of Cambridge, Kent County. It also ceased about 1792. Lodge No. 34 became Lodge No. 6, of Talbot Court House. It ceased about 1794. Lodge No. 37 became Lodge No. 7, of Princess Anne, Somerset County. It ceased about 1793.

At the Annual Communication of the Grand Lodge held at Talbot Court House on April 15, 1788, a Warrant was issued to Lodge No. 8, at Elk Town, now Elkton, in Cecil County. The first Officers of this Lodge were these: Bro. Henry Robinson, Worshipful Master; Bro. George Veazay, Senior Warden; and Bro. Samuel Thompson, Junior Warden. This was the first Lodge to be Chartered by the Grand Lodge of Maryland. It was never again represented after the Annual Communication of 1793.

On April 21, 1789, a Warrant was issued to Lodge No. 9, at Georgetown, on the Potomac River. Bro. Frier, whose first name does not appear in the Records, was Installed by the Grand Lodge as Worshipful Master, and Bro. Alexander Grier as Senior Warden. This Lodge ceased about May 1794.

A Warrant for a Lodge in Sussex County, Delaware, was issued on Sep-

tember 18, 1792. Its first Officers were Bro. Jesse Green, Worshipful Master; Bro. Thomas Lawes, Senior Warden; and Bro. Henry Hooper, Junior Warden. This Lodge, subsequently known as St. John's Lodge, is the first to be mentioned with a distinctive title. After 1796 it ceased to be represented in the Grand Lodge.

A Warrant was also granted to a number of Brethren, members of Lodge No. 9, of Georgetown, who had earlier migrated to Port Tobacco, in Charles County, and opened a branch Lodge there. Known as Lodge No. 11, it had as its first Officers these men: Bro. Alexander Grier, Worshipful Master; Bro. Robert Ferguson, Senior Warden; and Bro. Judson M. Clagett, Junior Warden. This Lodge was subsequently known as St. Columbia Lodge, No. 11. After the September Communication of 1798, it was not again represented.

Amanda Lodge, No. 12, located at Annapolis, was granted a Warrant with the following persons as the first Officers: Bro. Joseph Clark, Worshipful Master; Bro. William Pinkney, Senior Warden; and John Kilty, Junior Warden. The Lodge was not again represented in the Grand Lodge after May 1794.

At the Annual Communication held on April 13, 1793, a Warrant was issued to Concordia Lodge, No. 13, of Baltimore. Its Officers were: Bro. Henry Wilmans, Worshipful Master; the Rev. Bro. George Ralph, Senior Warden; and Bro. James Thompson, Junior Warden. At this same Annual Communication of the Grand Lodge, Bro. Henry Wilmans was elected Deputy Grand Master, and at the Grand Communication held a year later, on May 8, 1794, he was elected R∴W∴Grand Master. He filled the latter office one year. Concordia Lodge, the first in Baltimore to be Chartered by the Grand Lodge, has had a continuous existence up to the present. During the trying times of the anti-Masonic excitement from 1828 to 1838, Concordia Lodge, No. 13 maintained its course undismayed. To-day the Lodge is one of the most prosperous in the Jurisdiction.

The Grand Lodge issued a Warrant to Federal Lodge, No. 15, of Washington, District of Columbia, on September 12, 1793. Its Officers were: Bro. James Horan, Worshipful Master; Bro. C. Worthy Stevenson, Senior Warden; and Bro. Andrew Eustace, Junior Warden.

The ceremony of laying the corner-stone of the Federal Capitol, at Washington, District of Columbia, was delegated by the commissioners who had charge of building the edifice to the Masonic Fraternity. Joseph Clark, Master of Lodge No. 12 of Annapolis, Junior Grand Warden of the Grand Lodge of Maryland, acted as Grand Master pro tempore on that occasion. The Grand Marshal pro tempore was Bro. C. Worthy Stevenson, newly appointed Senior Warden of Federal Lodge, No. 15. The ceremony took place on September 18, 1793. General Washington, then President of the United States, who as a Mason joined in the ceremony, was honoured with the chief place in the Masonic procession. He took Square and Gavel in his hands and laid the stone according to the ancient form prescribed by Masonic Rites. A silver plate bearing the following inscription, was ordered to be read by the Commissioners:

This southeast corner of the Capitol of the United States of America, in the City of Washington, was laid on the 18th day of September, 1793, in the thirteenth year of American Independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial as his military valor and prudence have been useful in establishing her liberties—and in the year of Masonry 5793, by the President of the United States, in concert with the Grand Lodge of Maryland, several Lodges under its Jurisdiction, and Lodge No. 22, from Alexandria, Virginia.

THOMAS JOHNSON
DAVID STUART } Commissioners
DANIEL CARROLL

JOSEPH CLARK, Most Worshipful, Grand Master *pro tempore*
JAMES HOBAN
STEPHEN HALLATE } Architects
COLLIN WILLIAMSON, Master

Following the reading of the plate, it was delivered to the President. Then, attended by the Grand Master pro tempore and three Worshipful Masters, he descended to the cavazion trench and deposited it. He laid it on the corner-stone of the Capitol of the United States of America, upon which were also deposited corn, wine, and oil. Then the whole congregation joined in reverent prayer.

No organisation of Federal Lodge, No. 15, seems to have taken place on that momentous occasion. Potomac Lodge, No. 9, of Georgetown, a subordinate of the Grand Lodge of Maryland, and Lodge No. 22, of Alexandria, Virginia, were, however, in attendance with all their Officers. The Lodge from Alexandria came as guests of Potomac Lodge, No. 9 of Georgetown.*

On May 18, 1794, a Warrant was issued to Belle Air Lodge, No. 14, of Harford County. This Lodge is now located in Belair. The Lodge's first Officers were: Bro. Samuel C. Smith, Worshipful Master; Bro. Thomas Gibson, Senior Warden; and Bro. Michael McElkiney, Junior Warden. At the time of issuing the Warrant, it was ordered that Belle Air Lodge, No. 14, have precedence over Federal Lodge, No. 15.

The prosperous condition of Masonry in Maryland after the full and complete organisation of the Grand Lodge at Easton on April 17, 1787, may be judged from the rapid increase in the number of Lodges that were established in various parts of the State. Not fewer than twenty Warrants were issued by the Grand Lodge during the first thirteen years of its existence. It is probable, however, that this increase was too rapid, and that more Lodges were organised than could be properly sustained, since seven of the twenty Lodges became dormant prior to 1800. The removal of the Communications of the Grand Lodge from Easton to Baltimore, in 1794, seems to have sounded a death knell

*On page 4 of the *George Washington Bicentennial News* (No. 8) is an illustration that depicts the procession which took place on the occasion of laying the corner-stone of the Federal Capitol. An identical woodcut depicting this scene also appears in Schultz's *History of Freemasonry in Maryland*.

for the Lodges on the Eastern Shore. All the Lodges in that section of the State which had participated in the formation of the Grand Lodge became dormant and ceased to be represented soon after the removal. Naturally, a stimulus was given to Masonry in Baltimore by removing the Communications to that city. Four new Lodges were formed in the same number of years. Lodges were also formed in other parts along the Western Shore and in the District of Columbia.

The death of America's most honoured and most distinguished Mason—Bro. George Washington—occurred at Mount Vernon on Saturday, December 14, 1799. Although news did not reach Baltimore until the following Tuesday, December 17, so soon as they heard it members of the Masonic Fraternity there at once took steps to pay proper respect to the memory of their late distinguished Brother. As part of the memorial service that they held, the Brethren assembled in Washington Lodge Room at Fell's Point on Sunday, December 23. From there they proceeded in solemn procession to the Presbyterian Church. An address designed to give hearers a thorough understanding of the virtues of General Washington, their deceased friend and Brother, was delivered by a member of Amicable Lodge, No. 25.

The history of Freemasonry from 1800 to 1820 records a number of events which took place both in this country and in England, whose results have had an important bearing upon the subsequent history of Freemasonry. Most notable among these was the union of the two antagonistic Grand Lodges of England, known respectively as " Moderns " and " Ancients."

Until the year 1800, the Royal Arch Degree and other Degrees now known as the Chapter series were conferred under the sanction of Lodge Warrants. So, too, were several Orders of Knighthood. Just at the opening of the nineteenth century, however, all these Degrees were formulated and Worked under systems known respectively as " Chapter " and " Encampment." Afterwards they were placed under the Jurisdiction of State Grand Bodies which were in turn subject to General Grand Bodies. By the year 1817 the system was fully established in this country just as it now exists. During that short stretch of seventeen years, thirty-eight Lodges were Warranted by the Grand Lodge of Maryland. Of that number only ten were in existence in 1931.

The Grand Lodge of Maryland, attended by a great civic and military procession, laid the corner-stone of the Washington Monument in Baltimore on July 4, 1815. Levin Winder, governor of the State of Maryland, officiated as Grand Master on that occasion, which marked the erection of the first monument to the memory of this country's founder. For nearly fourteen years after this memorable event, work on the monument continued, until at last the structure was completed, a granite shaft towering to a height of 118 feet and surmounted by a colossal statue of Washington.

On October 8, 1824, the Grand Lodge held a special Communication for the purpose of extending fraternal greetings to a Masonic Brother, the Marquis de Lafayette, who was unanimously elected an Honorary Member of the Grand

Lodge of Maryland and presented with a Diploma of Membership on that occasion. Lafayette was accompanied by Colonel La Vasseur who acted as his private secretary and by his son, Bro. George Washington Lafayette. At a session of the State Legislature an Act was passed constituting the Marquis de Lafayette and his male heirs citizens of the State of Maryland.

The Grand Lodge convened on July 4, 1828, to participate in the inauguration of the greatest enterprise of the day, the laying of the first stone of the Baltimore and Ohio Railroad. This was the pioneer railroad of the entire country, and the first in the world for the transportation of passengers. The event caused great interest everywhere. The Grand Masters of the States of Pennsylvania and Virginia, whose legislatures had united with that of Maryland in chartering the enterprise, attended with their suites. Venerable Charles Carroll of Carrollton, last surviving signer of the Declaration of Independence, laid the stone after the three Grand Masters had tested it and found it to be "well formed, true and trusty." The procession on that day included Masonic Lodges, military bodies, and various trade displays. Some 70,000 people witnessed it and some 10,000 were present at the ceremony of laying the stone. On August 8 of the following year, a similar ceremony was performed at the opening of work on the Baltimore and Susquehanna Railroad, later called the Northern Central and incorporated into the Pennsylvania system. The date of this event marked the centenary of the act that incorporated the town of Baltimore.

The growth of Masonry in Maryland from 1820 to 1830 was more rapid than at any former time in the history of the State's Grand Lodge. During this decade eighteen Charters were issued for the organisation of new Lodges or the resuscitation of the dormant ones. At the beginning of the year 1830 there were thirty-six active Lodges in the Jurisdiction. Shortly after that date, however, great apathy was apparent among the membership, and much difficulty was had to get enough members at Lodge meetings to transact routine business. This indifference continued until one Lodge after another was compelled to surrender its Charter or to forfeit it for failing to be represented at the Communications of the Grand Lodge. By the end of the year 1839 there were only thirteen active Lodges in the Jurisdiction, and their membership was greatly diminished.

This great decline in the Masonry of Maryland, not so notable, certainly, as in some other Jurisdictions of the country, was due to what is known as the "Morgan Excitement," an anti-Masonic movement that was the upshot of a series of events which occurred in northern New York. The abduction of William Morgan is alleged to have taken place at Canandaigua, New York, in September 1826, in order to forestall the publication of a book purporting to disclose the secrets of Masonry, of which he was said to be an author. Fanatics and demagogues used the attendant uproar to further their own purposes. They formed a new political organisation known as the anti-Masonic party, which for more than ten years prescribed and persecuted members of the Masonic Fraternity. Only rack and stake were wanting to make the annoying activities

of this organisation the equal of those religious persecutions that darken and disgrace the pages of history. The National Convention of this anti-Masonic party was held in Baltimore on September 25, 1831. On the third day, delegates nominated William Wirt, of Maryland, and Amos Ellender, of Pennsylvania, as candidates for President and Vice-President of the United States. Mr. Wirt, an able and distinguished lawyer of Baltimore, was esteemed by all classes of citizens. Consequently, his acceptance of nomination by the anti-Masonic party had a depressing effect upon the Fraternity in Maryland. There were men of ability in the Convention whose addresses, published in the local newspapers, caused many of the weak Brethren to waver in their allegiance to the Fraternity. Some of them finally withdrew altogether. From that time on the defection from Masonry in this State was rapid. At the election held in November 1832, Mr. Wirt received only one electoral vote, that of Vermont. Bro. Andrew Jackson, Past Grand Master of Tennessee, was elected President of the United States.

Not until 1840 did the reaction from the " Morgan Excitement " fairly commence. It was no small matter, however, to reinvigorate and rehabilitate the dormant Lodges of Maryland. Ten years of dormancy had nearly resulted in the extinction of many. The Baltimore Convention of 1843, however, did much to revive Masonry, though it was necessary to exert persistent and zealous efforts in order to stimulate even feeble beginnings. Daniel A. Piper, Grand Lecturer, was a man well suited to the occasion. He applied himself industriously to disseminating the Work throughout the Lodges of the State. He visited them and laboured hard to restore them to activity.

On July 1, 1845, the Grand Lodge of Maryland and its constituent Lodges united to participate in the procession that formed a part of the funeral honours paid to the memory of General Andrew Jackson, late President of the United States and Past Grand Master of the Masons of Tennessee.

At about this same time the war with Mexico began, and again the membership of the Lodges was depleted to recruit the ranks of the army. Nor did the number of members again materially increase until after the close of that war in 1848.

During the decade from 1850 to 1860, Charters were granted for the formation of eighteen Lodges, of which fourteen are still (1931–1934) in existence.

With the outbreak of the war between the States, our Lodges were for a fourth time called upon to recruit the ranks of the army. Being a border State, we were this time required to furnish quotas for both armies of those who carried on the unhappy strife. At no period in the history of the Grand Lodge of Maryland was the truth of the ancient charge more fully realised. Then did Maryland Masons come to know that " Masonry hath always been injured by war, bloodshed, or confusion." In many instances social ties were broken, church relations were severed, lifelong friends were estranged, and even families were painfully divided. To the credit of our Fraternity, however, it may be truthfully recorded that however bitter the partisan spirit came to be among the Brethren as citizens, no contention entered within the portals of the Lodge.

From a painting by Stanley M. Arthurs, courtesy of the Baltimore and Ohio R.R.

Laying the First Stone of the Baltimore and Ohio Railroad, America's First Railroad, July 4, 1828, by the Grand Lodge of Maryland; Benjamin C. Howard, Most Worshipful Grand Master.

The man holding the spade, Charles Carroll, was the only survivor of the signers of the Declaration of Independence.

There, at least, animosities were buried and peace prevailed. The teachings of our beloved Institution were invoked at home, as in the field, to assuage the rigour of the conflict. The Work of the Lodges went on as usual. Not so briskly, it is true, for both workmen and candidates were on one or the other tented battlefield. Nevertheless, the stream of charity flowed on unbroken, and all the more freely by reason of increased need for its application. When, at last, the survivors of the conflict returned home, there was no bloody chasm over which to shake the hand of brotherly love and affection, for none such had been permitted to exist during the dark hours of the struggle. Despite the troublous four years of that ghastly conflict, the prosperous times that succeeded the war gave an impetus to Masonry. No fewer than thirty-four Lodges were Chartered by Grand Master Coates during his six terms.

At this juncture of the Grand Lodge's history the Temple on St. Paul Street, which had for some years been inadequate for the needs of the Fraternity in Baltimore, was abandoned in favour of another and newer edifice. The old building was sold and a new Temple was reared elsewhere. In 1865 the Committee reported the purchase of the site of the present Temple on North Charles Street, and on November 20, 1866, the Grand Lodge laid the corner-stone of the new Temple with imposing ceremonies.

Now that peace, with her soothing influences, had at last come to bless a reunited country, the Brethren of contiguous States—Virginia, West Virginia, Pennsylvania, Delaware, New Jersey, and New York—as well as Brethren from more remote Jurisdictions, accepted the earnest invitation of the Grand Lodge of Maryland, " to meet in the city of Baltimore, on the occasion of laying the corner-stone of a new Masonic Temple, for the renewal of those relations which, though estopped for a time, have never ceased to exist in the hearts of all true Masons.

At the Communication held in November 1797, it was resolved to Petition the General Assembly of the State of Maryland for an Act of incorporation. It is quite remarkable what difficulty attended this and other repeated efforts to procure a Charter. Time and again such endeavours were unavailing, nor was a Charter finally granted until 1822—a quarter of a century after the first application had been made. Forty-four years later—in 1866 an amendment was passed which enlarged the Grand Lodge's property-holding qualification and changed the title of the Grand Lodge from that of " Free and Accepted Masons " to that of " Ancient Free and Accepted Masons."

At the May Communication of 1869, Grand Master John Coates, Chairman of the Building Committee, reported that the Temple was completed and ready for occupancy. It is fortunate that such a splendid edifice could be made available to the Grand Lodge just then, for in 1870 there were seventy-four active Working Lodges in the Jurisdiction.

In September 1871, the Grand Encampment of Knights Templar and the General Grand Chapter, Royal Arch Masons of the United States, convened in Baltimore. An immense concourse, especially of Knights Templar, was present.

This gathering was the first complete and thorough reunion of Masons throughout the United States since the close of the war.

In 1872 a Charter was granted to Germania Lodge, No. 160, giving it permission to Work in the German language. This is still an active and flourishing Lodge.

The Trustees of the Charity Fund were Constituted as a Lodge under the name of " The Grand Steward's Lodge " in 1799. At first composed of eight Brethren appointed annually and presided over by the Deputy Grand Master, it afterwards included one Past Master from each Lodge in the State. This Lodge held its meetings monthly, or as much more frequently as occasion required. So, too, did this Lodge grow in influence and in power. It gradually became manager of the Grand Lodge's general finances. Jurisdiction was given to it in matters of discipline, and it was Constituted as an intermediate court of appeals. It became a powerful factor in all the affairs of the Grand Lodge. Indeed, it exercised nearly all the Grand Lodge's functions during recesses. It granted Charters, ordered processions of the Craft, framed programmes for the processions, and had the entire management of finances. On one occasion, when the retiring Grand Master had closed the Grand Lodge without Installing his successor, the Grand Steward's Lodge came to the rescue and filled the vacant Chair. After a time, however, the powers of the Grand Steward's Lodge were curtailed and confined solely to the management of finances and the hearing of trials and appeals. Its powers were usually exercised with great discretion and consideration, and in consequence it often relieved the Grand Lodge of many details incident to the latter's business. The Grand Steward's Lodge continued to exist until 1872. Then by an Act of the new Constitution which was adopted that year the management of the Temple and the finances of the Grand Lodge during recess was committed to the Board of Managers. This board, consisting of nine members, is elected by the Grand Lodge. The Grand Master, Grand Secretary, and Grand Treasurer are *ex officio* members of it. So soon as this change of organisation was effected, the Grand Steward's Lodge was dissolved.

The Centennial of the Grand Lodge of Maryland was celebrated at the Communication which was held on May 10, 11, and 12, 1887. Many prominent Masons from other Grand Jurisdictions were present to participate with Maryland in the ceremonies. On Thursday, May 12, the 77 Lodges of Maryland, together with the 22 Lodges from the District of Columbia and the Delegations from Lodges in Philadelphia, Harrisburg, and Pittsburgh, Pennsylvania, and from the Lodges in Alexandria, Virginia, formed in procession and paraded through the principal parts of the city. The procession concluded at the Academy of Music, where an historical address was delivered by Past Grand Master John M. Carter. Some 4700 Brethren were in that procession. At the time of this Communication, there were 77 active Working Lodges in the Grand Lodge of Maryland, having a total membership of 5080.

The Grand Lodge met in Special Communication in the Entered Apprentice Degree on May 2, 1889, for the purpose of receiving Bro. Hamilton Murrell,

E. A., of Leeds, England. As captain of the ship *Missouri*, bound for Baltimore, Bro. Murrell had gone to the rescue of the ship *Danmark*, which had lately foundered at sea. Every one of the latter's 758 passengers had been saved, due to the heroic efforts of Captain Murrell and his men. It was to present Bro. Murrell with a medal memorialising his gallant act that the Grand Lodge of Maryland held a " Special Communication at this time."

On Christmas Day, 1890, a disastrous fire destroyed the Masonic Temple in Baltimore. On New Year's night following, the Grand Lodge convened in the United States Courthouse which had only recently been abandoned by the government, and there all the Masonic Bodies resumed Labour. They continued to Labour there until the restoration of the Temple, two years and nine months later. Then on September 12, 1893, the restored Temple was dedicated with imposing ceremonies. Again on January 17, 1908, the Masonic Temple in Baltimore was destroyed by fire. When that fire was discovered, almost all the building was ablaze; at daybreak only the four walls remained. Following this disaster, the Grand Lodge resolved to restore the building in such fashion that it could defy henceforth the devouring elements. At the November Communication of 1909, the reconstructed Temple was dedicated with great rejoicing. Thirty Grand Masters and Past Grand Masters from twenty-five different States responded to the invitation and came to participate in the celebration. They literally came from Maine and California and most of the States lying between. At this Communication the second Conference of Grand Masters was held.

To commemorate the one hundred twenty-fifth anniversary of the founding of the Grand Lodge of Maryland, though the celebration really did not take place until a hundred twenty-nine years after the occurrence of that event, a Communication was held on May 14, 1912, at Easton, Maryland, where the State's Grand Lodge of Masons had originally been established. As part of the anniversary ceremonies, some 900 Brethren from all parts of the State proceeded to Spring Hill Cemetery, where the body of Dr. John Coats, first Grand Master of Masons in Maryland, lies buried.

The grave and monument having been decorated by the Brethren of Coats Lodge, No. 102, of Easton, Grand Master Thomas J. Shryock then placed a wreath of flowers upon the grave. Thereupon, Bro. John M. Carter, Past Grand Master, delivered an address on the life of Bro. Coats. Bro. Carter said in part as follows:

We are gathered here today to testify our great respect and veneration to the memory of our first Grand Master. In loving regard and gratitude for his services in behalf of our Craft and his fellow men, we place this wreath upon his grave.

Born in Philadelphia on July 11, 1751, Bro. Coats was reared in luxury. Liberally educated, he was graduated in medicine and had begun the practice of the profession before the Revolution. Upon the breaking out of the war, he enlisted as a soldier, and participated in Arnold's arduous campaign in Canada. He witnessed the death of Montgomery at Quebec in December 1775, and was

himself severely wounded. Undaunted and undismayed, upon his recovery he dedicated himself and his entire fortune to the renewal of the struggle, enlisting and equipping a company at his own expense. That his subsequent service was creditable is attested by the fact that at the close of the war he was enrolled among the Society of the Cincinnati.

Bro. Coats was made a Mason in Lodge No. 3, at Philadelphia, upon attaining his majority in 1772, and a year later he organised Lodge No. 17 (Pennsylvania Charter) at Queenstown, Queen Anne's County, Maryland. Six years later he was appointed Deputy Grand Master of the Grand Lodge of Pennsylvania, and one year later he resigned that Office for the purpose of residing permanently in Maryland. He was the organiser and moving spirit in all the five Lodges on the Eastern Shore that co-operated to form the Grand Lodge of Maryland, at Easton, in July 1783, as also in the completed organisation of four years later.

Upon the organisation of the Grand Lodge of Maryland, Bro. Coats was elected Grand Master. He served until April 1791, and then, after an interval of two years, he was again chosen to serve another year.

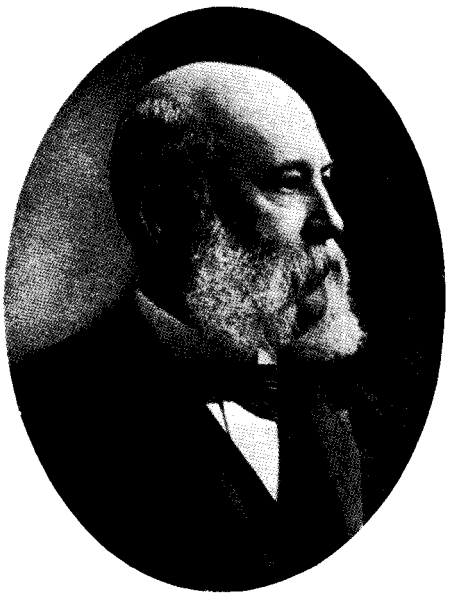
An accomplished surgeon and skilful physician, Doctor Coats' later life was spent in Easton in the practice of his profession. Prodigal in his benevolence, he never accumulated a fortune, but died poor on November 30, 1810.

At the close of Bro. Carter's address, the Grand Lodge then proceeded to the town hall, where the Semi-annual Communication was held. At that time Bro. Oswald Tilghman, of Coats Lodge, No. 102, delivered an oration commemorative of the anniversary Communication. The Grand Lodge Roster at this period of its history consisted of 15,000 members in 114 active Working Lodges.

During the first quarter of the century, death took a heavy toll from amongst us. Some of the most distinguished men and Masons in our ranks have been snatched away. In addition, many others of less rank but of no less worth as men and Masons have been called. Of our former Grand Masters, Dr. Charles H. Ohr, Charles Webb, John S. Berry, John H. B. Latrobe, and John S. Tyson have passed away. Those of our Deputy Grand Masters whom death has taken include the following Brethren: John A. Lynch, Woodward Abrahams, George L. McCahan, James H. Anderson, Sylvester Stockbridge, William H. Clark, Jacob E. Krebes, Robert K. Martin, Harry C. Larrabee, and James R. Brewer.

On March 11, 1913, Bro. Edward T. Schultz, widely known as the author of the *History of Freemasonry in Maryland*, died in his eighty-sixth year. He had been for many years Chairman of the Committee of Correspondence, although for some ten years prior to his death he had been blind and obliged to do his Work by means of an amanuensis.

The Masonry of Maryland experienced a great loss in the death of Bro. John M. Carter, Past Grand Master of the years 1878 and 1879, who passed away on July 3, 1915. Bro. Carter always took a leading part in the Masonic life of this Jurisdiction. His deep learning, sound judgment, and ripe experience were ever at the service of the Craft.



John M. Carter, P.·.G.·.H.·.P.·.
Honorary P.·.M.·.I.·.Grand Master.

General Thomas J. Shryock,
Grand Master, 1885–1917.

Edward T. Schultz, P.·.D.·.G.·.H.·.P.·.
Masonic historian of Maryland.

Grand Master Thomas J. Shryock died suddenly on February 3, 1918. (Elected 1885.) With the exception of his own family circle, nowhere else did his death leave a greater void than in the ranks of Maryland Masonry. Bro. Shryock was possessed of executive ability to an unusual degree and his knowledge of human nature was deep and broad. His judgment was quick, incisive, keen. He was slow in making friends, but when once given his friendship was sincere, self-sacrificing, unalterable. A man of tireless energy, fearless, and prompt, he was a natural leader of men. For nearly thirty-three years he was the guiding and controlling spirit of Maryland Masonry. When Bro. Shryock began his service as Grand Master in 1885, the finances of the Grand Lodge were in a chaotic condition; financial ruin was imminent. With an unwavering faith in Maryland Masonry, he staked nearly his entire fortune upon its ultimate prosperity, and at the time of his death the Grand Lodge of Maryland owned its magnificent Temple and was practically free from debt. Only a man of Bro. Shryock's unusual executive qualities, of his faith in teachings of Masonry, of his keen judgment of men and of their abilities, could have brought about such a propitious consummation of his labour and zeal. During his Masonic career, Bro. Shryock served as Grand High Priest, Most Illustrious Grand Master, Grand Commander, General Grand Treasurer of the General Grand Chapter, as Active Inspector-General of the Ancient Accepted Scottish Rite, and in many other Masonic organisations. Bro. Shryock's tenure of Office as Grand Master of Maryland lasted from 1885 until the day of his death—a period of almost thirty-three years. His marvellously quick and accurate grasp of intricate business problems, combined with unerring judgment and indefatigable energy, caused his service to be sought in city and State affairs and placed him in many prominent positions of honour in national Masonic Bodies.

Prior to the Great War, the Masons of Maryland were well able to care for all cases of suffering and distress either by means of direct cash contributions or through well-conducted Homes and Hospitals to which the Grand Lodge and its members were liberal contributors. After the war, however, conditions changed. The Masons of Maryland have erected a Home for aged Masons, their widows and orphans, and others having a claim on the Fraternity. The Home is located 16 miles from Baltimore on a main highway. It comprises more than 300 acres of rolling land, situated among the foothills of those mountains that contribute so largely to the natural beauty of the western part of the State. The site affords a beautiful view in all directions, and the buildings themselves are stone structures and modern in every regard. The corner-stone was laid October 10, 1931, and the building was dedicated in October 1932. In January of the following year it was opened for guests.

In the one hundred forty-ninth year of the existence of the Grand Lodge of Masons in Maryland, Most Worshipful Grand Master Bro. George R. Gorsuch presided over the destinies of the Craft, thirty-second in the line of Grand Masters who have served it since its inception. Bro. George W. Livingston, thirty-third in line, was elected in 1932. After granting 220 Charters, 123 active

Lodges stand upon the Register of the Grand Lodge. These Lodges have a membership of more than 34,000. This is indeed a record of which Masons of the State of Maryland may well be proud.

THE BALTIMORE CONVENTION OF 1843

Pursuant to a recommendation made by the Masonic Convention held at Washington, District of Columbia, in March 1842, accredited Delegates from a majority of the Masonic Grand Lodges in the United States assembled on May 8, 1843, at the Hall of the Masonic Grand Lodge of Maryland, in Baltimore. The following Delegates were present on that occasion: Bro. Thomas Clapham, of Portsmouth, New Hampshire; Right Worshipful Grand Secretary Charles W. Moore, of Boston, Massachusetts; Bro. William Field, of Pawtucket, Rhode Island; Right Worshipful Past Grand Secretary Ebenezer Wadsworth, of West Troy, New York; Grand Lecturer Daniel A. Piper, of Baltimore, Maryland; Grand Lecturer Nathaniel Seevers, of Georgetown, District of Columbia; Right Worthy Grand Secretary John Dove, of Richmond, Virginia; Most Worshipful Grand Master John H. Wheeler, of Raleigh, North Carolina; Grand Chaplain Albert Case, of Charleston, South Carolina; Grand Lecturer Lemuel Dwelle, of Augusta, Georgia; Past Grand Master Edward Herndon, of Gainesville, Alabama; Past Deputy Grand Master Thomas Hayward, of Tallahassee, Florida; Grand Lecturer John Delafield, Jr., of Memphis, Tennessee; Grand Lecturer John Barney, of Worthington, Franklin County, Ohio; Past Grand Master S. W. B. Carnegy, of Palmyra, Missouri; and Senior Grand Warden Joseph Foster, of St. Louis, Missouri.

At the outset, the following Officers were elected: President, Bro. John Dove; Secretary, Bro. Albert Case; Chaplain, the Rev. Bro. Dr. Wyatt. As stated by the Chairman, Bro. Delafield, the object of the Convention was twofold: (1) To produce uniformity of Masonic Work, and (2) to recommend such measures as would tend to the elevation of the Order to its due degree of respect throughout the world at large. Bro. Dove, Bro. Moore, Bro. Barney, Bro. Carnegy, and Bro. Wadsworth were appointed the Committee on Work.

As the meeting progressed, resolutions were offered as follows: "*Resolved*, That the Lecture on the first Degree of Masonry, as reported by the Committee, be by this Convention now adopted as the authorized work in that Degree, to be recommended to the Fraternity throughout the Union." After an animated discussion, the question was taken on the resolution, and it was then adopted by a vote of 14 to 1. The Delegate from New York dissented. The Committee then reported on the opening and closing ceremonies of the first Degree, and the reported Work was adopted. In like manner the Ritual of the second Degree and of the third Degree were presented and adopted. Three full days were consumed in deliberating on the Ritual Work.

This Convention was perhaps the most important Masonic assemblage ever held in America. It was composed of intelligent, earnest, and zealous Masons, who devoted nine days of unremitting labour to the preparation of "a report

of a highly valuable character," and to perfecting a uniform Ritual and system of Lectures. This was generally disseminated and was eventually adopted by most of the Jurisdictions of this country. It is now cited as the "Baltimore Work." The Ritual produced by this Convention was a compromise of the various Rituals then in vogue in the United States.

This Convention also took other action worthy of mention here. It adopted a burial service, forms for "constituting a Lodge of Master Masons," and ceremonies for the Installing of Officers, laying of corner-stones, and dedicating of Masons' Halls. It ordered Bro. John Dove to prepare and publish a monitor to be styled *The Trestle Board*. The Convention also adopted a report endorsing "the establishment of a Grand National Convention possessing limited powers, to meet triennially to decide upon discrepancies in the Work, to provide for uniform certificates or diplomas, and to act as referee between Grand Lodges at variance. Whenever thirteen or more Grand Lodges shall agree to the proposal, the Convention shall be permanently formed." Pursuant to the recommendation of the Convention, Representatives from the Grand Lodges of North Carolina, Virginia, Iowa, Michigan, the District of Columbia, Missouri, and Maryland assembled at Winchester, Virginia, on May 11, 1846. Since only eight Delegates appeared, however, the Convention adjourned without transacting any business.

A Convention to form a Supreme Grand Lodge for the United States was held in Baltimore on September 23, 1847. Representatives from the Grand Lodges of North Carolina, Georgia, Florida, Mississippi, Arkansas, the District of Columbia, and Maryland were present. Letters were read from several Grand Secretaries in reply to the circular that had been sent out by the Grand Secretary of the Grand Lodge of Maryland. Those who replied stated that their Grand Lodges had approved of the object of the Convention, but they also gave the reasons why it was inconvenient to send Delegates. At this Convention Bro. William P. Mellen, of Mississippi, presided, while Bro. Joseph Robinson, of Maryland, acted as Secretary. A Constitution was adopted, to become effective if and when sixteen Grand Lodges should approve the measure, provided that they signified their approval before January 1, 1849. The Constitution proposed by the Convention failed to receive the approval of any sixteen Grand Lodges, so the project for the formation of a Supreme Grand Lodge failed of accomplishment.

THE MASONIC VETERAN ASSOCIATION OF MARYLAND

Pursuant to a call issued by Bro. George L. McCahan, Past Deputy Grand Master and Past Grand High Priest, twelve Brethren met on July 20, 1892, for the purpose of organising a Masonic Veteran Association of Maryland. At a subsequent meeting held July 27, 1892, rules and regulations were adopted for the government of the proposed Association. It was to be organised for the purpose of cementing and perpetuating the friendships that had resulted from long fraternal associations, and for the purpose of reciting the traditions and

preserving the memorials of the Craft. Qualification for membership was to be twenty-one years of good standing as a Master Mason. It was not at all intended that this Association, whose meetings are held on the Semi-annual and Annual Communications of the Grand Lodge, on Washington's Birthday, should be a group having a large membership.

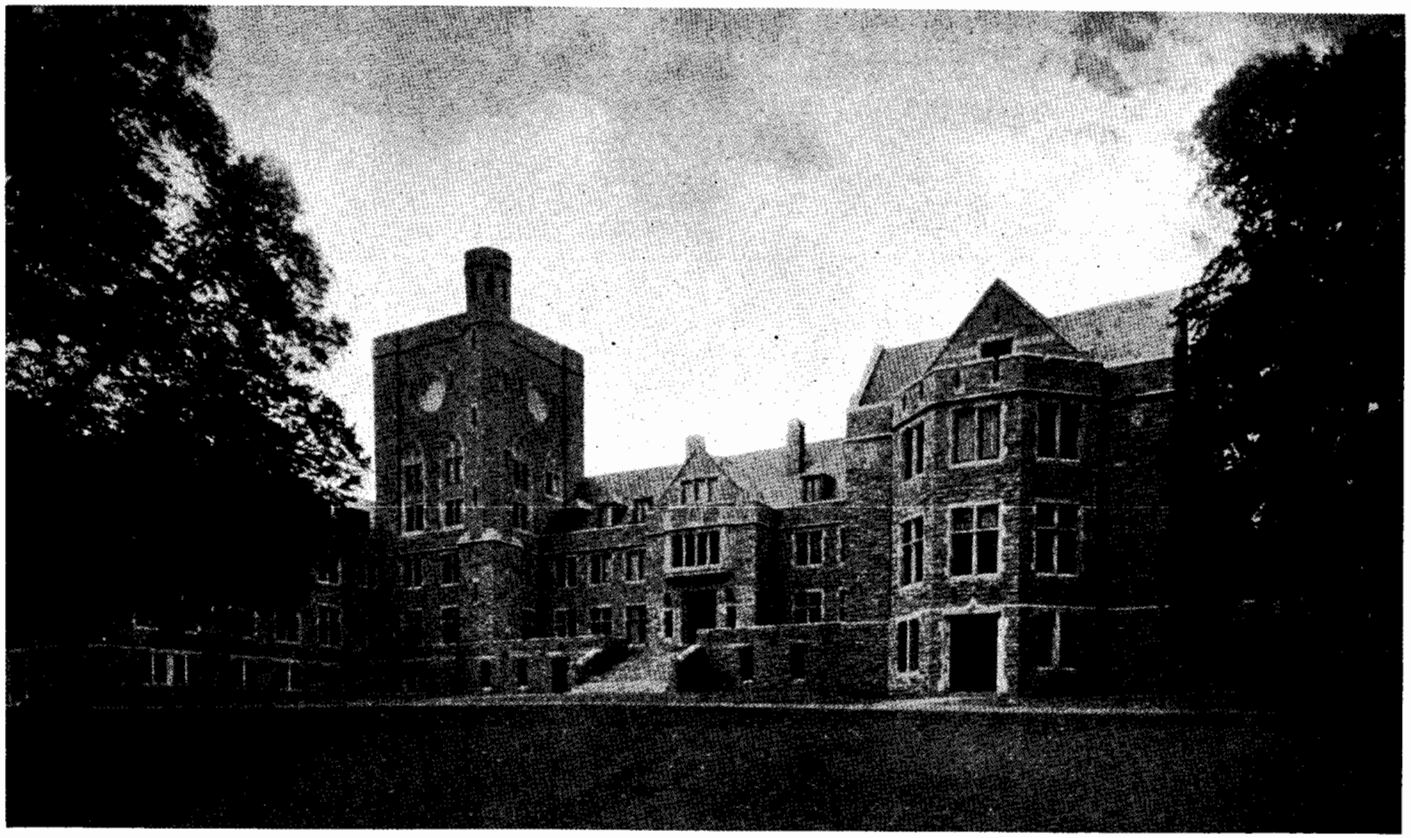
At this organisation meeting of 1892, the following Brethren, prominent in the Fraternity and ardent Workers in the several Bodies of Masonry in Maryland, were present: Bro. George L. McCahan was elected President, and Bro. William M. Isaac, Secretary.

SCHULTZ'S "HISTORY OF FREEMASONRY IN MARYLAND"

In 1849 and again in 1854, a Committee was appointed to employ some suitable person to compile a history of Freemasonry in Maryland. The effort to accomplish this was also renewed from time to time. But the voluntary and paid system alike failed, and if any work was accomplished there is no report of the result of such effort among the *Proceedings* of the Grand Lodge. It remained for our Bro. Edward T. Schultz, subsequently Senior Grand Warden and for many years Chairman of the Committee on Correspondence, to undertake this task as a private enterprise and as labour of love. Having spent a number of years in preparation, Bro. Schultz in 1884 began the publication of a thorough and complete history of Freemasonry in Maryland. Beginning with the dawn of Masonry in Maryland and continuing through the year 1887, this monumental work, in four volumes and having more than 2800 pages, authoritatively treats of every branch of Masonry in Maryland—including Capitular Masonry, the Council of High Priests, Cryptic Masonry, and the Order of Knights Templar. Bro. Schultz, who died on March 11, 1913, was blind for ten years preceding his death. During all that time he carried on his great undertaking with the aid of a competent amanuensis. The vast extent of Bro. Schultz's task becomes clear from the following statement which appears at the conclusion of the work: "To those unfamiliar with the extent of the investigations required for the work, it may not be uninteresting to state that over 8,000 pages of manuscript and 30,000 pages of printed matter have been examined, and no fewer than 6,000 letters have been written and their answers read and scrutinized."

CAPITULAR DEGREES

The earliest reference to the Royal Arch Degree, in either Jurisdiction—Maryland or the District of Columbia—is in an old document which establishes the fact that a "Lodge of Royal Chapter of Jerusalem or Lodge of Super-Excellent Masons" was attached to Lodge No. 7 (Pennsylvania Warrant), afterwards Lodge No. 2 (Maryland Warrant), at Chestertown, Kent County. Of this Body, Theodore Duplessis was G∴M∴Z∴, Peregrine Lethebury, G∴M∴H∴, and Edward Worrell, Secretary of the Grand Royal Arch, pro tempore. The last two Companions were residents of Chestertown, while Companion Duplessis was a resident and active Mason of Philadelphia. This indicates that the Royal Arch



Maryland Masonic Home, "Bonnie Blink," Cockeysville, Maryland.

System, whatever it may have been at that time, was first introduced into this State from Pennsylvania.

On April 9, 1787, the above-named Companions issued a Dispensation or Warrant to David Stoddard and six others to erect a " Royal Chapter of Jerusalem " which was to be attached to Lodge No. 15, afterwards Washington Lodge, No. 3, at Fell's Point, Baltimore. The Chapter thus formed was subsequently known as Washington Chapter, No. 1. In 1822 that Chapter merged with Concordia Chapter, No. 5. It exists to-day as Concordia Chapter, No. 1.

A " Royal Arch Encampment " was established in the Room of Federal Lodge, No. 15, at Washington, District of Columbia, on December 14, 1795. In the original Records of this Lodge, the fact is recited that a Grand Chapter was about to be formed, and a few months later it is stated that such a Body had been formed.

On May 8, 1797, David Kerr, Grand High Priest, issued a Dispensation to Philip P. Eckel, empowering him to act as High Priest, and under him and by his authority to assemble a sufficient number of Companions within the city of Baltimore, and there to open and hold a Chapter of Royal Arch Masons.

We have no way of knowing how many Chapters existed at that time but it is likely that Royal Arch Chapters were attached to most of the active Lodges in the State. We do know that Hiram Lodge, No. 27, at Port Tobacco, had previously resolved to open a Royal Arch Chapter. There is evidence, too, that more than one Dispensation was granted in 1797. Bro. David Kerr was at that time Grand Master, and by virtue of the power and control over the Royal Arch Degree believed to be inherent in Grand Masters, he issued Dispensation for those several Chapters. In connection with the Chapter attached to Washington Lodge those then formed the Grand Chapter of Royal Arch Masons of Maryland on June 24, 1797. This was the first Independent Grand Chapter in the United States. The Grand Chapter claiming to have been organised in Pennsylvania in 1795 was an appendage to the Grand Lodge of that State. It did not become independent until 1824. This Maryland Grand Chapter formed in 1797 became dormant about 1803, but was revived again in 1807.

Pursuant to a circular letter issued by Concordia Chapter on October 24, 1806, which proposed the formation of a Grand Chapter for the State of Maryland and the District of Columbia, duly accredited Representatives from Washington Chapter, Concordia Chapter, and St. John's Chapter, all of Baltimore, from Federal Chapter and Washington Naval Chapter, of Washington, and from Potomac Chapter, of Georgetown, met in Convention at Washington, District of Columbia, on January 21, 1807, and organised the Grand Chapter as proposed. Companion Dr. John Crawford, Grand Master of Maryland, was chosen Grand High Priest, and Robert Rankin, of Washington, District of Columbia, Grand Secretary. A Constitution that provided for semi-annual meetings, to be held alternately in Baltimore and Washington, was adopted Three hundred copies of the Constitution were ordered to be printed with the *Proceedings* of the Convention. A Committee was appointed to procure a Seal

bearing an appropriate device, and with that the Grand Chapter closed to meet in Baltimore during the following May. The only known copy of these *Proceedings* is fortunately in the Maryland archives. It furnishes our only information regarding the Grand Chapter at that time.

By the year 1814 the Grand Chapter was evidently in a languishing condition, however, for on November 9 of that year Delegates from Chapter No. 1 of Washington, District of Columbia, from Chapter No. 2, of Baltimore, and from Chapter No. 3 (Federal), of Washington, District of Columbia, assembled at Baltimore for the purpose " of revising and amending the Constitution of the Grand Royal Arch Chapter." On the following day a revised Constitution was submitted by the Committee and adopted. Companion Philip P. Eckel was elected Grand High Priest, and Eli Simpkins, of Washington, District of Columbia, Grand Secretary. The Grand Officers were then Installed, and the Grand Chapter was closed to meet in Washington on the second Monday in November 1815. From November 9, 1814, we have a full Record of the Grand Chapter, both written and printed. In the *Proceedings* of the Grand Chapter, dated May 1826, it is recorded that Companion Jesse Green, of Suffolk, State of Delaware, presented a claim for money loaned to the Grand Chapter in 1804. This would, of course, indicate that the Grand Chapter was active at that date.

Some Companions of other Jurisdictions are of the opinion that because the Maryland Grand Chapter cannot show a continuous Record from 1797, or even from 1807, then it must date its organisation from November 9, 1814. If this rule regarding continuity of Records were to be rigidly enforced, many older Masonic Bodies would have to modify the date of their organisation, since there are only a few Lodges a century old that have not had a period of dormancy at some time or other.

The language employed at the meeting of the Maryland Grand Chapter held on November 9, 1814, is too plain to warrant the slightest suggestion that it was held for the purpose of forming a new Body, for the circular explicitly stated that the Representatives of the three Chapters named were to assemble " for the purpose of revising and amending the Constitution of the Grand Royal Arch Chapter." The Constitution which was to be thus amended was the one adopted at a Convention held in Washington on January 21, 1807, and attended by Delegates from six Chapters of the Capitular Jurisdiction of Maryland. This last-named Convention revived a dormant Grand Chapter, not a dead one, a Grand Chapter that had been organised in 1797. It had later enlarged its territorial Jurisdiction so as to include the Chapters of the District of Columbia which had declined to participate in its original formation.

The Companions of Maryland of that date certainly believed that their Grand Chapter had been organised in 1797. This belief was entertained by the General Grand Secretary, Companion John Abbott, for in his list of Grand Chapters drawn up in 1826 he gives the date of the organisation of the Grand Chapter of Maryland as June 24, 1797.

After the reorganisztion of the Grand Chapter, the old Chapters—Wash-

ington Naval Chapter and Concordia Chapter—which participated in the 1807 organisation, received Charters of Recognition. They were then known as Chapter No. 4 and Chapter No. 5, respectively. A little later, Brooke Chapter, of Alexandria, then in the District of Columbia, and Potomac Chapter, of Georgetown, also received Charters of Recognition. They were known as Chapter No. 6 and Chapter No. 8, respectively. Prior to the issuance of the Charter to Potomac Chapter No. 8, an entirely new Chapter—No. 7—was formed and Chartered in Baltimore. The Chapters of the District of Columbia withdrew on January 24, 1824, and formed the Grand Chapter of the District of Columbia. On May 9, 1842, they again reunited, however, and remained under the Jurisdiction of Maryland until March 26, 1867, when they again withdrew and formed the present Grand Chapter of the District of Columbia.

MARK MASTER'S LODGES

It is not positively known when the Mark Degrees were first introduced into Maryland, but that is thought to have taken place some time about the year 1800. The Mark Master Degree was Worked in Mark Lodges attached to the regular Lodges, just as the Royal Arch Degree was Worked in Chapters attached to the Lodges. There are traces of a number of these Mark Lodges that were in this Jurisdiction. They were: Concordia, Amicable, Cassia, Lebanon, Warren, and Phœnix, of Baltimore; Door to Virtue, of Uniontown; Union, of Newmarket; Columbia of Fredericktown; Mount Moriah, of Hagerstown; and Washington Naval and Lebanon, of the District of Columbia. All those except Union, of Newmarket, and Lebanon, of Baltimore, were attached to the Lodges whose names they bore. Many of them were existing before the re-organisation of the Grand Chapter in 1814. After its formation they received Charters of Recognition.

Those Mark Lodges were more or less active until November 1822. Then by a resolution, the Grand Chapter ordered that after January 13, 1824, no Dispensations or Warrants should be granted to establish Mark Lodges other than those connected with a Chapter, and that all Warrants and Charters theretofore issued should be called in.

Due to the diversity of the Work in the subordinate Chapters, Companion George L. McCahan was appointed Chairman of a Committee to revise the Ritual. At the Convocation of the Grand Chapter in 1870, this Committee exemplified the Mark Master, Past Master, Most Excellent Master, and Royal Arch Degrees as arranged by the Committee. This Ritual was adopted by the Grand Chapter, and has since been the Work of the Degrees mentioned.

The observance of the Centennial Anniversary of the Grand Chapter which was held in Baltimore on June 24, 1897, was attended with ceremonies of a most interesting and impressive character. The programme arranged for the occasion was in keeping with the importance of the event. At that time there were 19 constituent Chapters having a membership of 1861 Royal Arch Masons. At the one hundred twenty-fifth Anniversary which was held on June 23, 1922,

the Returns of the preceding November showed that there were then 24 Chapters, having a membership of 8230. Plainly, the growth of Royal Arch Masonry in Maryland has kept pace with the increase in population of the State. In the Grand Chapter's existence of one hundred and thirty-four years, it was only during the Morgan anti-Masonic period from 1830 to 1840 that it declined in membership. To-day (1935) the Grand Chapter is composed of 26 Chapters, having a membership of 8046 Royal Arch Masons. Seventy-five Companions have presided over the destinies of the Grand Chapter of Royal Arch Masonry in Maryland. The longest period of service in that station was that of Companion Joseph K. Stapleton, who was Grand High Priest for twenty-four years.

CAPITULAR MASONRY AS A CONSTITUENT OF THE GENERAL GRAND CHAPTER

A letter of November 15, 1815, from Companion Thomas Smith Webb, General High Priest, which solicited a union of the Grand Chapter of Maryland with the General Grand Chapter, was referred to a Committee that subsequently reported as follows: " That in their opinion, no injury can result to this Grand Chapter in appointing a Delegate to meet the General Grand Chapter at their next Convocation." The recommendation of the Committee was adopted, and Companion Philip P. Eckel was appointed to represent the Grand Chapter in the General Grand Body that was to assemble at New York City in September 1816.

On November 11, 1816, Grand High Priest Eckel made a report relative to his " Embassy to the General Grand Chapter." The Committee to which the report was referred thereupon recommended the adoption " of the condition proposed and accepted for its union with the General Grand Chapter; it being considered as not interfering, in any manner whatsoever, with our present mode of Work." The " condition " agreed upon between the General Grand Chapter and the Grand Chapter represented by Companions Eckel and Edes, was as follows: " The Grand Chapter of the State of Maryland and the District of Columbia is willing to support the Constitution of the General Grand Chapter. It will not grant any Warrant out of its District and will discountenance all Chapters formed contrary to the General Grand Constitution, but requests that it shall not be forced to alter its mode of Working, if any difference should exist at present, and to be received on an equal footing with the other Grand Chapters." The " mode of Work " which the Delegates from Maryland insisted the Grand Chapter should not be required to alter, referred, it is supposed, more particularly to its manner of conferring the Select Degree, which was then and for many years thereafter under the auspices of the Chapters. The Grand Chapter of Maryland, which thus in 1816 became a constituent of the General Grand Chapter, has ever continued one of the latter's most loyal adherents.

The Grand Chapter of Maryland has often been signally honoured by having its members elected to Office in the General Grand Chapter. Among those have been the following: Companion Philip P. Eckel was elected General Grand Scribe in 1816 and again in 1819. Companion Joseph K. Stapleton was elected

General Grand Scribe in 1829, 1832, and 1835. In 1838, 1841, 1844, 1847, and again in 1850, he was elected Deputy General Grand High Priest. Companion Charles Gilman was elected General Grand Secretary in 1835, 1838, 1841, 1844, and 1847, General Grand King in 1853, and General Grand High Priest in 1856. Companion Benjamin B. French was elected General Grand Secretary in 1850, 1853, and 1856. In 1871, Companion Charles H. Ohr was elected General Grand King. Companion George L. McCahan was elected General Grand High Priest in 1894. Companion John M. Carter was elected General Grand Treasurer in 1900, 1903, 1906, 1909, and 1912. Companion Thomas J. Shryock was elected General Grand Treasurer in 1915. Companion Gustav A. Eitel was elected General Grand Treasurer in 1918, 1921, 1924, 1927, 1930, and 1933.

The Triennial Convocation has been held in Baltimore on the following dates: November 28, 1832, with General Grand High Priest Edward Livingston presiding. On September 19, 1871, with General Grand High Priest James M. Austin presiding. On October 12, 1897, with General Grand High Priest George L. McCahan presiding. On October 2, 1918, with General Grand High Priest George E. Corson presiding.

CHAPTERS ORGANISED AND CHARTERS GRANTED BY THE GRAND CHAPTER

On December 2, 1822, Washington Chapter, No. 1, and Concordia Chapter, No. 5, were consolidated as Concordia Chapter, No. 1. Phœnix Chapter, No. 7, was the first to be regularly organised by the Grand Chapter. That took place on November 10, 1817. This Chapter has had an uninterrupted existence and is to-day in a flourishing condition. Charters subsequently issued were the following: Those still in existence are indicated by an asterisk. *Jerusalem Chapter, No. 9, of Baltimore, November 15, 1820; Enoch Chapter, No. 10, of Fredericktown, November 15, 1820; Mount Moriah Chapter, No. 11, of Hagerstown, January 13, 1824; Wirgman Chapter, No. 12, of Baltimore, May 18, 1825; Union Chapter, No. 13, of Baltimore, May 17, 1826; Livingston Chapter, No. 14, of Cambridge, May 24, 1833; Columbia Chapter, No. 15, of Washington, District of Columbia, May 21, 1840; Washington Chapter, No. 16, of Washington, District of Columbia, November 8, 1847; *Chesapeake Chapter, No. 17, of Salisbury, November 12, 1850; *Salem Chapter, No. 18, of Cumberland, November 9, 1858; *St. John's Chapter, No. 19, of Baltimore, November 12, 1860; Mount Vernon Chapter, No. 20, of Washington, District of Columbia, November 10, 1863; *Adoniram Chapter, No. 21, of Baltimore, November 14, 1865; *Talbot Chapter, No. 22, of Easton, November 14, 1865; *Enoch Chapter, No. 23, of Frederick, November 13, 1866; Somerset Chapter, No. 24, of Princess Anne, November 12, 1867; *Mount Vernon Chapter, No. 25, of Annapolis, November 13, 1871; *Ohr Chapter, No. 26, of Frostburg, November 13, 1871; *Ithiel Chapter, No. 27, of Hagerstown, November 11, 1872; *Druid Chapter, No. 28, of Baltimore, November 12, 1873; *Hayward Chapter, No. 29, of Cambridge, November 14, 1882; *Garfield Chapter, No. 30, of Lonaconing, April 29, 1885; *Carroll Chapter, No. 31, of Westminster, November 8, 1887; *Key-

stone Chapter, No. 32, of Hyattsville, November 14, 1893; *James F. Allen Chapter, No. 33, of Rockville, November 12, 1895; *Cecil Chapter, No. 34, of Elkton, November 9, 1897; *Zeredathan Chapter, No. 35, of Laurel, November 13, 1900; *Edenton Chapter, No. 36, of Denton, November 12, 1901; Joppa Chapter, No. 37, of Belair, November 3, 1905; *Maryland Chapter, No. 38, of Kensington, November 18, 1909; *Belvidere Chapter, No. 39, of Arlington (Baltimore), November 17, 1910; *Baltimore Chapter, No. 40, of Baltimore, November 17, 1910; *Doric Chapter, No. 41, of Pocomoke City, November 22, 1923, Charter surrendered 1933; *Tuscan Chapter, No. 42, of Govans (Baltimore), December 9, 1924, and *Harford Chapter, No. 43, of Aberdeen, December 9, 1924.

COUNCIL OF HIGH PRIESTS

On April 27, 1824, six Companions met in the Masonic Hall at Baltimore. Joseph K. Stapleton was made Chairman. Ephraim Barker then explained the object of the meeting. A Committee was appointed to carry it into effect and with authority to assemble the High Priests when ready. Pursuant to this plan seventeen Companions assembled and organised this Council on May 7, 1824. The Committee reported Rules and Regulations consisting of nine Articles. Those were adopted. The association was to be known as the "Council of High Priests of Maryland," and the incumbent Grand High Priest was to be *ex officio* President of the Council. During one hundred six years there have been only a few unimportant amendments to the Articles adopted that day, and the Constitution signed by the newly Anointed High Priests in 1824 is today essentially the same as it was at that time.

Companion Schultz, distinguished historian of Maryland Masonry, always believed that a Council of High Priests existed in this State prior to 1824, and that in that year it was merely reorganised. While there is some reason for this belief, unfortunately no document or other Record can be found to support the theory. We can with absolute certainty declare, however, that Maryland was the first State to commit the Degree to the care of an organised Body. The Maryland Council is undoubtedly the oldest in existence. The Council of Massachusetts, organised in November 1826, was next to be formed. It was followed by that of Ohio in 1828.

Although in all other States the High Priests-elect were recommended to submit themselves to the ceremony of Anointing and Consecretation, membership in the Order was theirs by right of election. Rejection by the Council of High Priests did not prevent service in the Chapter. Maryland was for a long time peculiar in that rejection by the Council of High Priests did prevent Installation. This custom is now established in several other States, and its adoption is now being discussed in still others.

Several Companions from other Jurisdictions have been Anointed by the High Priests of Maryland. Of those, the most distinguished was Albert Pike, of Arkansas, who was Anointed in 1853. When the General Grand Chapter

met at Little Rock, Arkansas, in 1903, Maryland's Most Excellent President witnessed an exemplification of the Ritual used by the High Priests of Arkansas and known as the "Albert Pike Work." This so closely resembles the Maryland Work as to prove that Companion Pike was impressed with the Order conferred in this Council, and that he had later used it extensively in the Ritual which he introduced into his own State.

Frequent efforts have been made to persuade all Councils to adopt a Work which originated in Ohio and is known as the "Chamberlain Work." When the General Grand Chapter convened in Baltimore in 1897, the Maryland Council was requested to exemplify that Work. This the Maryland Council declined to do, but it did permit Companion Chamberlain and his associates to confer the Order on Past Grand High Priest Henry I. Clark, of North Carolina.

The High Priests of Maryland have steadfastly adhered to the Work conferred in this Council before any other was in existence—Work which is almost sacred to us because so many distinguished Companions whose names will long live in the annals of Maryland Masonry have been associated with it. We hope that those who come after us will carry it on through the years, unchanged in form and breathing that spirit of love and devotion with which it was endowed by its authors.

We may well feel proud of the men whose names appear upon the Roll which our Secretary so carefully guards, for probably no other Masonic Body has ever enrolled so large a proportion of distinguished citizens and devoted Masons. Heading the list is the name of Philip P. Eckel, who presided at the organisation of the Council. For more than twenty-five years Companion Eckel was one of the most active Masons in Maryland. He was known throughout the whole country for his zeal and energy. Bro. Eckel, who was an authority on Masonic law and Work, made his home headquarters for the Fraternity. There the Brethren resorted for consultation and instruction. It was not uncommon for distinguished Brethren from this and foreign countries to make his house their home while in Baltimore.

The Chairman of the preliminary meeting which was held in 1824 was Joseph K. Stapleton, a North Point Defender. A man of great ability, Companion Stapleton served as Grand High Priest of the Grand Chapter and as President of the Council for twenty-four years. He was an able second to that brilliant statesman and sturdy soldier General Benjamin C. Howard, who served as Grand Master from 1824 to 1841, and who, by his wisdom, moderation, and fortitude, encouraged the fainthearted, restrained the impetuous, and safely piloted the Fraternity of Maryland through the dark period of persecution due to the "Morgan excitement."

In addition to Companion Eckel and Companion Stapleton the following distinguished Masons were also present in that brilliant assemblage of May 7, 1824: Major George Keyser, who had participated in the battles of Bladensburg and North Point; Christian G. Peters, a defender of North Point and at different times Grand Lecturer and Grand Treasurer of the Grand Lodge; Jacob Small,

mayor of Baltimore; Hezekiah Niles, founder of the *Niles Register*, a writer of great ability, a popular Mason throughout the entire country; Dr. John D. Readel, a learned scholar and brilliant wit, who was Grand Master of Maryland in 1852; Richard Makubbin, Secretary of the Grand Lodge for seven years; and Benjamin Edes, Thomas Phœnix, and Ephraim Barker, all distinguished for activity in every branch of Masonry.

The following eleven Grand Masters have been Anointed in the Council: Charles Gilman, Grand Master from 1842 to 1848, who came to Maryland from New Hampshire, where he had served as Grand Master. He was General Grand High Priest from 1856 to 1859. In 1849 he went to California where he was instrumental in forming the first Masonic Lodge of that State. That Lodge later became the Grand Lodge of California. Charles H. Ohr was Grand Master from 1849 to 1851, Grand High Priest from 1868 to 1870, and General Grand High Scribe in 1871. Companion Ohr ably assisted in restoring the Fraternity to a prosperous condition. In his efforts to resuscitate dormant Bodies, he was at times Worshipful Master of four different Lodges. Charles Webb was Grand Master in 1853, 1854, 1855, and 1857. Bro. Webb was only thirty-three years old when first elected to this high Office. His administrations were harmonious and successful. Charles Goodwin was Grand Master in 1858. Bro. Goodwin served only one term; he declined re-election. He was noted for his profound knowledge of Masonic law and usage. John N. McJilton was Grand Master in 1862, and Grand High Priest the same year. Bro. McJilton was a clergyman of the Protestant Episcopal Church. For a number of years he wrote the reports on correspondence of the Grand Lodge and of the Grand Chapter. John H. B. Latrobe was Grand Master from 1870 to 1877. The name of this distinguished lawyer, orator, author, and inventor is so intimately connected with so many enterprises for the advancement of the civil, social, and industrial life of Baltimore that it has become part of the history of the city. John M. Carter was Grand Master in 1878 and 1879, Grand High Priest in 1884 and 1885, and Treasurer of the General Grand Chapter from 1900 to 1915. The Masons of Maryland bestowed upon him all the honours within their gift. John S. Tyson was Grand Master from 1880 to 1884, Grand High Priest in 1877, and for several years a member of the Committee on Correspondence in the Grand Lodge. Thomas J. Shryock was Grand Master from 1885 until his death in 1918. The increase in membership of our Fraternity and the satisfactory financial condition of the Grand Lodge eloquently bespeak the praises of Bro. Shryock's remarkable ability to govern the Craft. He was Treasurer of the General Grand Chapter from 1915 to 1918. Charles C. Homer, Grand Master in 1919 and 1920 and Grand High Priest in 1919, although president of two banks and connected with other financial institutions, devoted a great deal of his time to the welfare of all the Masonic Grand Bodies. Warren S. Seipp was Grand Master from 1921 to 1930, Grand High Priest in 1927, Past Grand Master of the Grand Council, and General Deputy Grand Master of the General Grand Council. His death occurred on April 11, 1930, during his tenth term as Grand Master.

Since 746 names have been signed to the Roll, it would be impossible to mention all who have been distinguished by their devotion to the Fraternity. We shall, therefore, refer only briefly to a few of those whose names are most familiar.

Among Masons of the earlier years, we shall mention Joseph Robinson, who was captured by the British troops at North Point, Hugh Devallin, and Thomas W. Hall. Those three were part of that colour guard around which the scattered remnants of Masonry rallied in the early days of trial and adversity. Daniel A. Piper, a Grand Lecturer who visited every section of the State, put new life into the Lodges still in existence, resuscitated those that were dormant, formed new Lodges from the scattered remnants of the Fraternity, and inspired all with his zeal and earnestness. In addition to those already mentioned, we may fittingly add the names of Walter Ball, Thomas Hayward, and B. B. French, all of whom were active and prominent in Masonic Labours.

Masons of later years whom we shall mention include George L. McCahan, General High Priest for three years, and Secretary of the Council for twenty-two years. Although he was a strict Ritualist, Bro. McCahan was ever endeavouring to make the Masonic ceremonies more interesting and more impressive. William H. Shryock, Grand High Priest, who laboured zealously to make the rendition of the Ritual uniform in all Chapters. As Treasurer of the Grand Lodge, Bro. Shryock won the gratitude of the Fraternity by his able management of its finances. In addition to those mentioned, we may also fittingly name Robert K. Martin, David C. Avery, William H. Clark, Jacob H. Medairy, Henry C. Larrabee, and Edward T. Schultz, all of whom have laboured zealously for Masonry.

In 1877 it was decided to elect the President of this Council by ballot. Although this plan has been followed ever since that date, only seven Companions have been elected during the fifty-seven years that have elapsed. Companion James W. Bowers, who was elected in 1877, presided continuously from then to his death in 1907. The beauty and sublimity of the Order as conferred by Companion Bowers will never be forgotten by those whom he Anointed. Companion John M. Carter, who was elected in 1908, was re-elected annually until his death in 1915. Companion James F. Allen was elected in 1915, Companion Gustav A. Eitel, in 1919, Companion William B. King, in 1926, Companion Charles W. Zimmermann, in 1929, and Companion Richard W. Worthington in 1932.

THE CRYPTIC RITE

The Royal and Select Masters' Degrees have been so closely allied to Royal Arch Masonry in our Jurisdiction that the history of the one is not complete without reference to that of the other. One of the Degrees of this System, the Select Degree, was known and Worked in Maryland before the formation of the Grand Chapter, indeed, before the organisation of any Chapter independent of Lodge authority.

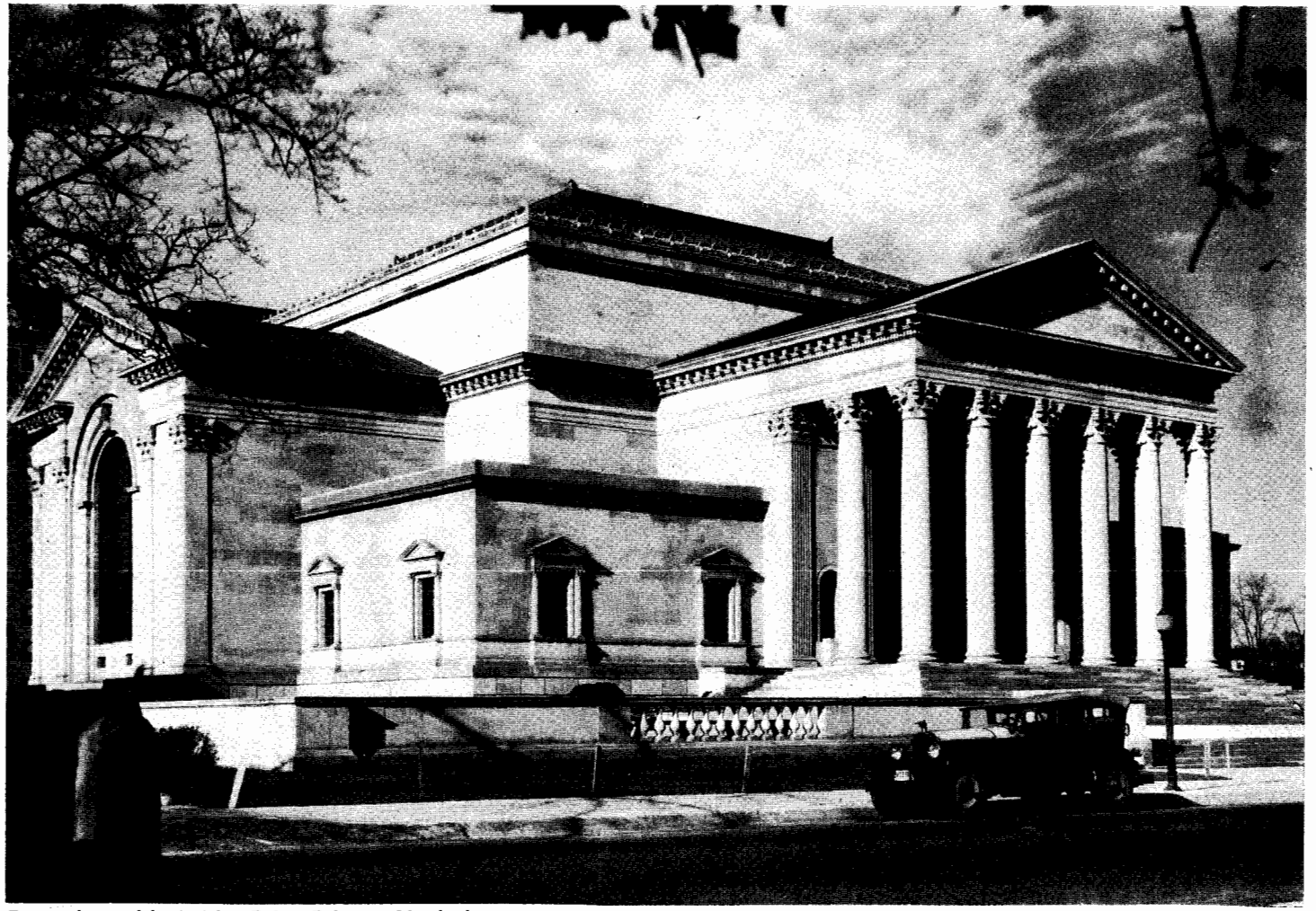
Although the Royal and Select Masters' Degrees are undoubtedly of European origin, the first mention of them is found in Records having to do with this country. The earliest authentic evidence of conferring of the Royal Master's Degree shows that it took place in Columbian Council, No. 1, of New York City, in 1807.

Bro. Henry Wilmans, Grand Inspector-General in 1792, founded a Lodge of Perfection in Baltimore City. Later in the same year he founded a Grand Council of Select Masters. Bro. Wilmans came from an ancient and prominent family in Bremen, Germany. It is not known when he came to America, but we find that he and his brother, Charles Henry, were engaged in the shipping business on Gay Street, Baltimore, in 1790. Bro. Wilman's Masonic record was like the course of a meteor—brilliant but of short duration. In addition to his positions already mentioned, we find him in 1793 as the Charter Master or First Master of Concordia Lodge, No. 13, as Deputy Grand Master that same year, and in the following year as Grand Master of Masons in Maryland. Bro. Wilmans died in 1795.

" Documentary evidence establishes the fact that Philip P. Eckel and Hezekiah Niles were by regular succession possessors of all the rights, privileges, immunities, and powers vested in any way whatsoever in the said Grand Council of Select Masons, &c., &c." Bro. Eckel and Bro. Niles conferred the Select Degree upon Jeremy L. Cross on the occasion of his visit to Baltimore in 1817 —and those Companions gave him verbal permission to confer the Degree upon such as he might find worthy and qualified. But— " under sanction of a Chapter Warrant and without fee." In 1818, Bro. Jeremy Cross, having previously obtained the Select Degree, in some manner became " possessed " of the Royal Degree as well, joined the two together under one government, and out of the plenitude of his own power established a new system which he christened " Councils of Royal and Select Masters." Of this he at once became the missionary and apostle. This 1818 is the earliest date at which the title " Royal and Select Masters " was used. All reference to any such Degree as having been in existence earlier than 1818 must be regarded as a mistake or a fabrication. " By virtue of the powers he claimed to have received from Bro. Eckel and Bro. Niles, Jeremy Cross established some thirty-three Councils in various parts of the United States. He also delegated his powers to others, who in like manner issued Warrants for Councils of Royal and Select Masters."

In 1817 the Grand Chapter of Maryland adopted a resolution permitting all Chapters to open and hold " Chapters " of Select Masters, and to confer the Select Master's Degree upon such as they deemed worthy to receive it. From 1824 to 1852, only the Select Master's Degree was Worked in the Chapters of Maryland. After 1852 both Degrees were Worked in Councils specially convened for the purpose. These Degrees were conferred after conferring of the Most Excellent Degree and just before conferring the Royal Arch Degree.

Such were the practice and teachings regarding the Council Degrees in this Jurisdiction until the year 1872. Then, in order to be " in unison " with the



From a photograph by A Aubrey Bodine, Baltimore, Maryland.

The Scottish Rite Temple, Baltimore, Maryland.

This building won an architectural medal for 1931.

majority of the other States that had regular Grand Council organisations, the Grand Chapter of Maryland adopted a resolution which prohibited the conferring of any Degrees other than those of Mark Master, Past Master, Most Excellent Master, and Royal Arch. Councils were subsequently formed, and on May 12, 1874, Representatives of five Councils met in the city of Baltimore and organised the Grand Council of Royal and Select Masters of the State of Maryland. Companion George L. McCahan was elected Most Illustrious Grand Master; Companion James W. Powers was elected Deputy Illustrious Grand Master; Companion Stephen C. Bush was elected Grand Principal Conductor of the Work; Companion John T. Gorsuch was elected Grand Recorder; Companion Ferdinand J. S. Gorgas was elected Grand Treasurer; Companion Edwin L. Parker was elected Grand Captain of the Guard; Companion Samuel was elected Grand Conductor of the Council; and Companion Harry H. Flack was elected Grand Steward.

Councils were subsequently Chartered for Westminster, Easton, Cambridge, Frederick, Cumberland, Salisbury, Rockville, Lonaconing, Hagerstown, Frostburg, Hyattsville, and Annapolis. At this time (1935) there are sixteen Councils in existence, having a membership of 4049. The four Councils in Baltimore have a membership of 2546. This is included in the total membership figure given above. Maryland was one of the nine Grand Grand Councils that ratified the Constitution for the formation of the General Grand Council in 1881. Honours in the General Grand Council have been accorded to Companion Henry Clay Larrabee, who was elected General Grand Master in 1906, and to Companion Warren S. Seipp, who was the General Grand Deputy Master when he died on April 11, 1930.

KNIGHTS TEMPLAR IN MARYLAND

The history of Maryland Commandery, No. 1, originally known as Encampment No. 1, is the history of Knight Templarism in Maryland up to the year 1859, since that was the only Body which conferred the Order of Knighthood in this Jurisdiction, at least from the year 1800 until that later date. " By referring to Volume I of Schultz's *History of Freemasonry in Maryland*, it will be seen that the complete organisation of Encampment No. 1 took place in the year 1790." Schultz's possession of that Diploma proves the existence of Encampment No. 1 in the years 1802 and 1812. Its existence in 1807 is proved by a reference to it in the Baltimore City Directory of that year, and its existence from 1814 to 1824 is established by Records and other documents in the archives of the Grand Commandery of Pennsylvania. Maryland Encampment No. 1 helped to organise the Grand Encampment of that State in 1814, and was a constituent of it until its demise about the year 1824. Then Maryland Encampment No. 1 became dormant. In 1828 Joseph K. Stapleton and others obtained the consent and assistance of Bro. Philip P. Eckel in reviving the Encampment of Templars in Maryland. Since Bro. Eckel had been the last

presiding Officer of the Encampment, his consent was necessary for reviving it. After long and faithful service in the interest of the Fraternity, Bro. Eckel had withdrawn from active participation in it. At the solicitation of those Sir Knights, however, he was induced to issue a call for a meeting of the Encampment's former members. This was held, and Officers were elected and Installed on Good Friday, April 4, 1828. Sir Knight Eckel was elected Most Eminent Grand Master (Grand Commander). Following that re-organisation, the Encampment was prosperous for some few years. Meetings eventually became infrequent, however, and finally the Encampment ceased Work altogether in 1838. That was the anti-Masonic period. There is then no record of any other meeting until April 7, 1843. On April 12, 1843, the Encampment was revived a second time. In 1859 the name of Encampment No. 1 was changed to Maryland Commandery No. 1, and the designation of the presiding Officer—Grand Commander—was changed to Eminent Commander. Sir Knight Charles Gilman was the first to bear that designation. Notwithstanding the fact that the membership of Maryland Commandery No. 1 from time to time had been depleted for the purpose of forming new Commanderies—this Commandery is the mother of seven others subsequently formed in this State—Maryland Commandery No. 1 to-day still is in a flourishing condition.

At the request of thirteen members of Maryland Commandery, No. 1 and five members of other Jurisdictions, the Grand Encampment granted a Charter for Baltimore Commandery, No. 2 on September 16, 1859. On September 18, 1868, Charters were granted for Monumental Commandery, No. 3 and for Jacques de Molay Commandery, No. 4, at Frederick. On December 12, 1870, the Representatives and Past Commanders of Maryland Commandery, No. 1, Baltimore Commandery, No. 2, and Monumental Commandery, No. 3 met in convention for the purpose of forming a Grand Commandery for the State of Maryland. After stating the objects of the convention, the Past Commanders retired and the Representatives then elected the following Sir Knights as Officers of the Grand Commandery: Sir Charles H. Mann, Right Eminent Grand Commander; Sir Francis Lincoln, Very Eminent D. Grand Commander; Sir Michael Miller, Eminent Grand Generalissimo; Sir Edward T. Schultz, Eminent Grand Captain-General; Sir John McCron, Eminent Grand Prelate; Sir Charles T. Sisco, Eminent Grand Treasurer; Sir Frank J. Kugler, Eminent Grand Recorder; Sir Byron H. Holmes, Eminent Grand Senior Warden; and Sir Hermon L. Emmons, Jr., Eminent Grand Junior Warden. Those Officers were Installed at a called meeting of the Grand Encampment which was held at Baltimore on January 23, 1871 with Right Eminent Sir J. L. Hutchinson as Acting Most Eminent Grand Master. The Eminent Grand Marshal, Sir Edward Masson, then proclaimed the Grand Commandery of the State of Maryland to be duly Constituted and its Officers to be Installed. The Grand Encampment of the United States was closed.

The next Commandery to be Constituted in Maryland was Crusade Commandery, No. 5. It was established on May 10, 1871.

TRIENNIAL CONCLAVE OF THE GRAND ENCAMPMENT: 1871

At their Session held in St. Louis on September 1868, the Grand Encampment and the General Grand Chapter accepted an invitation to hold their next Session in Baltimore. At once the Commanderies of Baltimore set to work to raise funds and to mature plans for the proper reception and entertainment of the distinguished Brethren who composed those Grand Bodies. Every Grand and subordinate Commandery in the United States and Canada was invited to attend. When one recalls that the Maryland Grand Commandery was at that time only eight months old, and that it had then only five subordinate Commanderies with a total membership of fewer than 500 Sir Knights, it must be admitted that this was a bold undertaking. As the sequel showed, however, the Sir Knights of Baltimore were equal to the occasion. The Templar parade of the Conclave included 12 Divisions. Twenty-five Grand Commanderies and 77 subordinate Commanderies were represented. Thirty-three bands furnished music for the occasion. Some 6000 visiting Sir Knights, together with the local Commanderies, were in the parade. As has been said, this gathering was the first complete and thorough reunion of Masons of the United States that had been held since the close of the war between the States.

From that time on, the career of the Grand Commandery of Maryland has been a successful one. The Grand Commandery has consistently increased the number of subordinate Commanderies, as the following list of those established shows: Antioch Commandery, No. 6, at Cumberland (established January 14, 1873); Palestine Commandery, No. 7, at Annapolis (March 15, 1873); Beauseant Commandery, No. 8, at Baltimore (May 10, 1876); St. Bernard Commandery, No. 9, at Hagerstown (November 27, 1894); Chesapeake Commandery, No. 10, at Easton (April 15, 1895); Thomas J. Shryock Commandery, No. 11, at Salisbury (November 26, 1895); St. Elmo Commandery, No. 12, at Hyattsville (November 26, 1895); Montgomery Commandery, No. 13, at Rockville (November 25, 1902); Cambridge Commandery, No. 14, at Cambridge (December 16, 1921); and Har-Ce Commandery, No. 15, at Havre de Grace (May 14, 1924). At present there are no extinct Commanderies on the Register.

To-day (1935), after sixty-five years of existence, the Maryland Grand Commandery numbers 3804 Sir Knights as members. Since the Constitution of this Grand Body, 62 Grand Commanders, all active in the affairs of the various York Rite Bodies, have presided over its affairs. Without question, their efforts have brought this Grand Body to its present state of excellence.

SCOTTISH RITE MASONRY IN MARYLAND

A Lodge of Perfection was Instituted at Baltimore on December 21, 1792, by Illustrious Bro. Henry Wilmans, Grand Inspector-General of the Rite, who a few years later was Grand Master of Masons of Maryland. As to the source of his powers, nothing can be ascertained. Since the signatures of seventy-six of the most prominent Brethren of our State appear on the Constitution and Laws

of the Baltimore Body, the inference is clear that in those days it must have been a very living creation. Unfortunately, no Records or other documents remain. The only reference to this Body that has been discovered is in the *Proceedings* of Concordia Lodge, under date of 1804. There it is recorded that " the sum of $150 was paid on account of the Sublime Lodge."

At about the time this Lodge of Perfection was formed, another Body of the High Degrees was established in Baltimore: That was Rose Croix Chapter La Vérité, which was brought to Baltimore between 1791 and 1793 by French Brethren who were refugees from San Domingo. The Rite Worked by those Brethren consisted of seven Degrees. The Rose Croix Degree was the highest, it being the Eighteenth Degree of the Rite of Perfection as well as the Eighteenth Degree of the Ancient Accepted Scottish Rite. That was called the French or Modern Rite. In the expressive language of the French Brethren, this Body " went to sleep " about the year 1800. In 1919, however, it was aroused by Louis Leloup, Grand Inspector of the Grand Consistory of Chiefs of Exalted Masonry of New York, and revived under the distinctive title, Triple Unity Lodge. In the following year, that Lodge received a Charter from the Grand Consistory of New York. Portions of the Chapter Records, written in French, still exist. From them we learn that on October 19, 1819, John Laborde, Pére Lanney, and Louis Leloup, ancient members of Chapter la Vérité established at Baltimore about 1791, conferred the Degrees upon nine Brethren who then formed a " Chapter Provisionary " and subsequently obtained the Charter referred to above. The Chapter was duly Constituted on September 21, 1820, and the Officers were Installed by Louis Leloup, Deputy Grand Inspector. Regulations for the government of the Chapter consisted of twenty Articles. Degrees from the Fourth Degree to the Eighteenth Degree were divided into six classes, fees for the whole being fifty dollars. Thirty-two signatures are subscribed to the document, among them being those of many prominent members of the Craft.

The Grand Consistory at New York also issued a Charter, consisting of three closely printed pages and bearing the same date as that on the Chapter Charter, to a number of Brethren already mentioned in this article. That Charter empowered them to erect a Grand Council of Princes of the Royal Secret at Baltimore. Records and other documents still in existence are clear evidence that both the Chapter and the Council were active Working Bodies. With the close of the year 1826, however, no further Records seem to have been kept, and in consequence nothing is now known about the activities of either Chapter or Council after that date.

In the summer of 1860, the Rev. William D. Haley—Thirty-third Degree—of Washington, District of Columbia, a member of the Supreme Council for the Southern Jurisdiction of the United States and Deputy Inspector-General for the State of Maryland, visited Baltimore and Communicated the Degrees of this Rite to nine Brethren. Those men then applied for and received letters of Constitution empowering them to form a Grand Consistory for the State of Mary-

land. Under this Charter, the Grand Consistory of Sublime Princes of the Royal Secret—Thirty-second Degree for the State of Maryland was organised. During the same month a Chapter of Rose Croix was also organised. Sovereign Grand Commander Pike, assisted by Bro. Albert G. Mackey, Bro. B. B. French, Bro. William D. Haley, Bro. A. T. Pearson, and others of the Southern Jurisdiction, together with several Brethren of the Northern Jurisdiction, Constituted and Installed the Officers of both the Grand Consistory and the Chapter of Rose Croix. Shortly after that, the war between the States broke out, and in consequence no Labour of any kind was performed by either Body.

In June 1867, Bro. Thomas A. Cunningham was invested with the Thirty-third Degree, and Constituted as Active Inspector-General for the State of Maryland. At about the same date, Bro. William S. Rockwell, of Georgia, Lieutenant Grand Commander of the Supreme Council, took up his residence in Baltimore. With the assistance of Bro. Cunningham, Bro. Rockwell Communicated the Degrees up to the Thirty-second Degree upon fifteen members between the years 1867 and 1870. Together with the survivors of the old Consistory, these members then reorganised the Grand Consistory on January 6, 1870. Later that year, from May 2 to May 7, the Supreme Council held its Session in the Masonic Temple at Baltimore. Sovereign Grand Commander Pike and members of the Supreme Council from various parts of the Jurisdiction were present at that meeting. During the Session, the Grand Consistory of Maryland was publicly Constituted and the Officers were Installed by the Grand Officers of the Supreme Council. Though Dispensations had been issued for the formation of three Lodges of Perfection, a Council of Princes of Jerusalem, a Chapter of Rose Croix, and a Council of Kadosh, only the two first-named Bodies were organised.

On December 27, 1873, a Charter was granted for the formation of Mizpah Lodge of Perfection, No. 3. This Body was Constituted on January 28, 1874, by Grand Commander Richard H. Snowden. At once it started on a vigorous and prosperous existence. It is doubtful whether or not in the entire Southern Jurisdiction there ever was a Body of the High Degrees that performed the Work more effectively than this Lodge. Bro. Ferdinand J. S. Gorgas was the T.P. Master from the time of the organisation of the Lodge in 1874, to September 24, 1881. On that date the Charter was surrendered to the Grand Consistory.

ORION CHAPTER NO. 1—KNIGHTS ROSE CROIX DE H∴K∴D∴M∴

This Body was Chartered on June 26, 1874. Its first meeting was held on September 21, of that year, and the Chapter was regularly Constituted on the following December 28. Its meetings were held regularly and Degrees from the Sixteenth Degree to the Nineteenth Degree were conferred in full form. With few exceptions, all Brethren who received Degrees in Mizpah Lodge also received those conferred by this Chapter. On September 24, 1881, the Charter was surrendered to the Grand Consistory by resolution.

On May 20, 1876, De Molay Council, No. 1, K.∴K.∴ was Constituted by Grand Commander Edward T. Schultz. Its Charter was surrendered to the Grand Consistory of Maryland on September 24, 1881. On that same date, for reasons which will be explained later, the Grand Consistory also surrendered its Charter to the Supreme Council, from which it had been received in 1861. During its existence of twenty-one years—in only eleven of which it was active—some ninety Brethren received Degrees up to the Thirty-second Degree. From among those, the Supreme Council advanced the following to the dignity of Grand Inspector-General Thirty-third Degree: Thomas A. Cunningham, Gilmor Meredith, Benjamin W. Jenkins, Ferdinand J. S. Gorgas, John H. B. Latrobe, and Charles T. Sisco.

A BIT OF LESS WELL-KNOWN MARYLAND SCOTTISH RITE HISTORY

Since the introduction of the Scottish Rite into the Maryland Jurisdiction, or rather, since the reorganisation of the Scottish Rite there in 1868, the Brethren have never sought a large membership. On the contrary, they have ever desired to confine the Scottish Rite to the more active and zealous Craftsmen. Although those Bodies were not rapidly increasing their membership during the summer of 1881, they were, nevertheless, in a healthy condition and showed every indication not only of leading a useful existence but also of increasing membership. The utmost harmony and good feeling prevailed among the Brethren of both the York Rite and the Scottish Rite throughout the State.

Such was the condition, when on the morning of August 25, 1881, the Brethren of Baltimore received a circular letter from a certain Robert L. Dannenberg, Thirty-second Degree, inviting them to be present at six o'clock at Barnum's Hotel on the evening of the same day. There they were to witness the conferring of the Degrees upon a number of Master Masons, and the organisation of a Lodge of Perfection by two Illustrious Brethren, Albert Pike and William M. Ireland. This was the only notification they had received of Sovereign Grand Commander, Illustrious Bro. Pike's intention to organise a new Lodge of Perfection within the Jurisdiction of the Grand Consistory of Maryland.

The formation of the new Lodge took place in accordance with the terms of the circular. The existing Lodge of Perfection and the members of the Grand Consistory were not consulted nor were they notified in any way other than by means of the circular already mentioned. This naturally excited great interest. There was much unfavourable comment upon the Sovereign Grand Commander's action in thus ignoring the Grand Consistory, to which the new Body would be necessarily subservient. By authorising a stranger who came from the Jurisdiction of South Carolina to act as his Deputy in the organisation of the new Lodge, Bro. Pike had brought down much critical comment upon himself. Under date of September 15, 1881, the Sovereign Grand Commander addressed a lengthy communication to Hermon L. Emmons, Jr., Grand Com-

mander of the Grand Consistory. In it—after officially notifying Bro. Emmons that on the previous Monday evening he had Constituted, Inaugurated, and Installed the Officers of Albert Pike Lodge of Perfection, No. 4, and that the said Lodge immediately upon its Inauguration became a subordinate of the Grand Consistory of Maryland—Bro. Pike arraigned the other Brethren as being guilty of various grave offences. The principal charge urged by the Sovereign Grand Commander was that the Scottish Rite Masons of Maryland had sought to prevent the creation of a Lodge of Perfection among persons who were not Knights Templar; that they were bound by a bargain made with the Knights Templar that no Mason not a Templar should be permitted to receive the Scottish Rite Degrees; and that the agreement would require them to refuse to receive as visitors members of the Scottish Rite who were not Knights Templar. Bro. Pike also charged that their determination had been to exclude Israelites from the benefits of the Rite. Accompanying the communication was a copy of a circular letter which the Sovereign Grand Commander had addressed to the members of the Supreme Council. In it those charges were reiterated.

These communications, together with the address of Grand Commander Emmons in which every charge and allegation made by the Sovereign Grand Commander was denied, were read at an adjourned Session of the Grand Consistory which was held on September 24, 1881. At that Session the address of Grand Commander Emmons was heartily endorsed and approved. It was ordered to be printed and copies of it were distributed among the members of the Supreme Councils and the Grand Consistories of the world.

In general, the Brethren felt that the charges made and published to the world by the Sovereign Grand Commander were most unjust. They regarded many of the expressions used in his circular as wholly unwarranted. They concluded that due regard for their self-respect as men and as Masons necessitated a surrender of the Charters of those Bodies of which they were members. Accordingly, after the adoption of the resolution referred to, the Gavel having been surrendered to the Venerable Master of Mizpah Lodge of Perfection, No. 3, to the Most Wise Master of Orion Chapter, No. 1, and to the Very Eminent Commander of De Molay Council of Kadosh, No. 1, respectively, each Body while in Session in the bosom of the Grand Consistory then adopted resolutions surrendering its Charter, books, and all other properties to the Supreme Council of the Southern Jurisdiction of the United States.

After the surrender of the Charters by those Bodies, the Brethren held a mass meeting on March 3, 1882. At that time it was resolved to form an association to be known as the "Old Guard." Its object was to promote social intercourse among the Brethren, and to discuss the situation in which they were placed as unaffiliated Scottish Rite Masons. It was resolved to hold an annual banquet every Maunday Thursday. To this all Brethren of the Rite who might enroll themselves as members of the association would be welcome. With the exception of a few Brethren, the entire membership of the Scottish Rite Bodies of Baltimore became members of the association at that time or later. At an

election of Officers, Hermon L. Emmons, Jr., was elected President, Woodward Abrahams, Vice-President, and Charles T. Sisco, Secretary.

At a meeting of the Old Guard held on March 22, 1883, a Committee was appointed " to prepare a memorial and to present it in person to the Supreme Council of the Northern Jurisdiction, setting forth their grievances and respectfully requesting that Body to grant the proper authority to enable them to form and hold in Baltimore a Lodge of Perfection, a Chapter of Rose Croix, and a Council of Knights of Kadosh, under the Authority of said Supreme Council." Ascertaining by correspondence with prominent Brethren of the Northern Jurisdiction, however, that the comity existing between the Northern and Southern Jurisdiction would prevent the granting of the request, further discussion of the subject was thereupon dropped. At a subsequent time Consistories of the " Supreme Council for the United States of America, Its Territories and Dependencies," generally known as the " Peckham Cerneau Supreme Council," were organised by some of the Brethren at Baltimore, Cumberland, Frederick, and Annapolis. All those Consistories have long since disappeared.

There are at present four Lodges of Perfection, two Chapters, two Councils, and two Consistories in Maryland. All are growing and prosperous Bodies. Since the formation of those Bodies there have been only four Sovereign Grand Inspectors-General in Maryland. They were: Gilmor Meredith, Thirty-third Degree, who died in 1899. Thomas J. Shryock, Thirty-third Degree, who died in 1918. Charles C. Homer, Jr., Thirty-third Degree, died in 1922. The present Sovereign Grand Inspector-General is William Booth Price, Thirty-third Degree, who was raised to that Office in 1923. Of the former Sovereign Grand Inspectors-General of Maryland one figure, that of the late Thomas J. Shryock, Thirty-third Degree, stands out with striking emphasis.

In 1910 the total membership of the Scottish Rite Bodies in the Valley of Baltimore was 115. As a result of the efforts of General Shryock, a revival of Scottish Rite Masonry was begun in that year. That has been carried on successfully by his successors. In 1910 a class of 154 new members received the Degrees of the Rite, and by virtue of earnest and sincere application the total Scottish Rite membership in Maryland is, now, approximately 3500.

FREEMASONRY IN MASSACHUSETTS

MELVIN M. JOHNSON

THE Grand Lodge of Masons in Massachusetts is not only the senior Grand Lodge but, also, the senior Masonic Body of any kind now functioning in the Western Hemisphere. There were earlier Lodges " according to the old Customs " but they have all deceased without succession. It has enjoyed a continuous and unbroken existence since July 30, 1733, when it was founded as a Provincial Grand Lodge by Henry Price under a commission from the Grand Master of Masons in England. The only other American Freemasonry for which existence has ever seriously been claimed before that date, twice gave up the ghost. The second time it permanently went out of existence, and when Masonry in Pennsylvania started again it no longer gave allegiance to the Grand Lodge of the " Moderns," which had been the mother of early Pennsylvania Freemasonry, but instead took a fresh start by authority of the Grand Lodge of the " Antients." Thus it was not a revival, but a brand new birth.

The "Massachusetts " Grand Lodge (Antient) was the first of all Grand Lodges now in existence in the United States formally to declare its independence. When Joseph Warren fell at the battle of Bunker Hill, he was Provincial Grand Master under a commission from the Grand Lodge of Scotland. Joseph Webb, who had been his Deputy, acted as Grand Master until the meeting of the Provincial Grand Lodge on March 8, 1777, when " the Brethren did Assume an Elective Supremacy, & under it Chose a Grand Master & Grand Officers, and Erected a Grand Lodge with Independent Powers and Prerogatives." This Grand Lodge has since enjoyed a continuous and unbroken existence as an independent Grand Lodge.

The " St. John's " Grand Lodge (Modern) never in so many words declared itself independent so far as records disclose, but the official records from January 27, 1775, to February 17, 1787, are missing. When the existing records resume, we find this Grand Lodge functioning as if it were independent for the short time preceding the merger of the St. John's and Massachusetts Grand Lodges, March 5, 1792.

It is demonstrable that there was a Lodge in Philadelphia in 1731, the earliest provable date in America. It is also demonstrable that Masons were " made " in Boston before 1733 although no dates can be now identified. There is something more than tradition that a Lodge met in King's Chapel in

Boston in 1720; proof, however, is lacking. The early Colonial newspapers are replete with Masonic items from England and France. Why, unless there were Masons here to be interested?

The first authority granted from England for the exercise of Masonry in America was the Commission dated June 5, 1730, to Colonel Daniel Coxe to be Provincial Grand Master of New York, New Jersey and Pennsylvania for a period of two years. On that date, Coxe was in New Jersey, where he had been for more than two months. He left for England a little more than five months thereafter. There is no evidence that he ever exercised his commission, or indeed that he ever received it until after he had returned to England and visited the Grand Lodge in London on January 29, 1731. During the balance of the term of his commission he remained in England.

Hard as it is to prove a negative, there is, nevertheless, evidence that he never did exercise this Commission. A most impressive part of this evidence is furnished by himself. He was ordered by the Commission to make certain reports if and when he exercised it. Exhaustive search fails to show that he made any such reports. No Lodge within his territory is reported on the official lists as constituted during his term of service, which was never extended. He returned to America in 1734, but without Masonic authority. Neither can there be found any trace of his Masonic activity.

The issuance of the Commission to Coxe, however, establishes that the Grand Lodge of England in 1730 claimed Jurisdiction over the Colonies in America. History justifies this claim, for there is no Symbolic Freemasonry in America to-day which has not descended, mediately or immediately, from our Mother Grand Lodge of England.

Coxe and his Commission having been sterile, there issued, in April 1733, a Commission to Henry Price which he first exercised in Boston three months later, founding *duly-constituted* Masonry in America. This Commission was not limited in time and its virility has brought life and legality to many an American Jurisdiction.

On July 30, 1733, Price organised his Provincial Grand Lodge in Boston and constituted the First Lodge in Boston (now St. John's Lodge). This Lodge has continued uninterruptedly to function down to the present day and is not only the oldest duly-constituted but also the senior Lodge in America.

In August 1734, Provincial Grand Master Price's authority was extended over the whole of North America by the Earl of Crawfurd, then Grand Master of England. Immediately Price and his Provincial Grand Lodge began their Masonic missionary work.

On February 1, 1734–5, in response to a Petition from Pennsylvania, Price appointed Benjamin Franklin as Provincial Grand Master for Pennsylvania. There followed, from Price and his successors, Lodges in New Hampshire and South Carolina in 1735; in Antigua and Nova Scotia in 1738; in Newfoundland in 1746; in Rhode Island in 1749; in Nova Scotia and Maryland in 1750; in Connecticut in 1752, 1753 and 1754, and also in the Army. In later days, Massa-

The Humble Petition of the Following Subscribers in Behalf of themselves and Worshipfull & Antient Brotherhood Belonging to the Society of Free & Accepted Masons now residing Here &c

To the Rt. Worshipfull Bro.r Mr. Henry Price Deputed Provinciall G. M. for these parts By our Rt. Worshipfull & Worshipfull Bro.r & Rt. Honble Ant.o Lord Visc.t Montague G. M. of Great Brittain as per His Seal & Signed by our Rt. Worshipfull Bro.r Tha. Batson Esq.r D. G. M. G. Rooke & Ja. Smyth.n Jun.r P. S. J. G. Wardens as pr. Deputation Dated in London the 13th day of April Anno Dni 1733 and of Masonry 5733

Sheweth

That your Petitioners are very Sensible of the Honour done to us here by your Deputation & for as much as We are a Sufficient Number of Brothers regularly & duely made in his Majesty's Kingdoms of Great Brittain & Ireland as appeared to you on Examination & are now desirous of Injoying each other (as well as those made here) their respective Names hereunto annexed as Masons in a Regular Constituted Lodge for our Harmony & Union together as well as our Brethren shall at any time arrive here or such as may be made Bro.rs hereafter if it is to Joy in due Manner & Form. Therefore We Request as well in our Own Name and Names As Sole as all other Brethren it may fur:ther if you will Please to give the Necessary orders to all our Brethren within your Limits & Power to give their due Atten:dance on you at a Seasonable hour to Assist you & the Rest of the Brethren in their Capacities towards Constituting a Regular Lodge at the Sign of the Bunch of Grapes in King Street Boston by the Name of the Lodge of St. Andrew Lattrytch on Monday the 30th Inst. whereby We may be enabled to assist one an other in the true & Lawfull Works of Antient Masons or at any other Place or Places as may Seem most Meet & Requisite to Our G. M. his Deputys & the Rest of the Bro. may and upon Either them to make such Decent Laws & Rules not exceeding the Bounds prescribed to us in our Printed Book of Constitutions or the Deputation & as will be approved & Confirmed of by them According to Antient Right & Custom that Lodges to be held on Every Second & Fourth Wednesday in each Month for the Common Good of us & Brethren Your Compliance herein We doubt not will represent which The honour of Masons Masonry by Enlarging it as many Worthy Gentlemen in this Town & Elsewhere Residing We are w.th Respect Sir

Your Obl.d Bro.rs & Serv.ts

James Gordon
John Waddell
Edward Ellis
Wm Gordon
Ant.o Belcher
Tho: Mowry
Andrew Hallybarton
Robert Pease
Sam.l Pemberton
John Gordon
Andw Belcher
Henry Stone
Tho Bunelly
John Leake
Fred.k Hamilton
John Wall
Peter Hall
William Torry

Facsimile of Petition for First Lodge in Boston.

chusetts has founded Lodges in Central and South America and even in China. To-day, Massachusetts has three Lodges in Chili and District Grand Lodges in China and the Canal Zone. Indirectly, through Brethren of its making, Massachusetts has participated in the establishment of Freemasonry in many of the United States; in short, the Provincial Grand Masters, the Grand Masters, and the Grand Lodge of Massachusetts have done effective and great Masonic missionary service.

The influence of Massachusetts has also been potent, due to constructive accomplishments, a few of which are so outstanding as to be worthy of notice before we review chronologically the history of the Fraternity in this Commonwealth.

As early as 1806, Grand Lodge determined that " with respect to such candidates for initiation and other degrees, as have conscientious scruples about taking an oath, the act of affirmation is equally valid as swearing in receiving the obligations of Masonry." By somewhat analogous reasoning, it later made a formal pronouncement that a candidate who was a monotheist might take his obligation upon whatever book was to him the Volume of the Sacred Law. These enactments follow the practice of our Mother Grand Lodge, but were first promulgated in the Western world by Massachusetts.

During the first decade of the nineteenth century, Massachusetts put into effect a system of District Deputy Grand Masters. This was an adaptation of the English Provincial and District Grand Lodge system to conditions in the New World. The District Deputy is the appointee and personal representative of the Grand Master to a group of Lodges constituting a District. He is not the representative of the District or even of the Grand Lodge, but of the Grand Master. He keeps a contact between the Most Worshipful and the various Lodges, otherwise impossible. He makes such informal visits as are convenient and advisable but makes to each Lodge one formal visitation each year. This is usually the outstanding meeting of the year with the largest attendance of Brethren. The District Deputy is ceremoniously received, attended by a suite of District Deputy Grand Officers, Past Masters, and often the Wardens of the Lodges in his District. Aided by his District Deputy Grand Officers, he inspects the Charter, by-laws, records and visitors' register and collects the monies due the Grand Lodge. Failure to make payment when called for at the visitation is unknown; consequently there are never delinquent Lodges. This District Deputy Grand Master system has proved most effective and successful in every Jurisdiction where it has been adopted in full, and where they are his appointees and there is no custom hampering the Grand Master in the choice of his Deputies.

Massachusetts has been influential in breaking down the restriction common in the United States, but found almost nowhere else in the world, limiting a Mason's membership to a single Lodge. Slowly but surely, this indefensible limitation is being repealed. It probably would be wiped out everywhere promptly if it were not for the prevailing belief that it is an ancient custom.

The ancient custom was just the opposite except that membership in more than one Lodge in the same municipality was often forbidden.

Massachusetts was one of the earliest Grand Lodges to wake up to the fact that there is no place in Freemasonry for the " Perfect Youth " requirement of operative Masonry. There was reason why the operatives should adopt a rule requiring physical perfection. But present-day Freemasonry looks to internal and not to external qualifications. So long as a candidate can comply with the requirements of the ritual (though even by artificial means and in an awkward manner) there is no reason, sensible or sentimental, why he should be excluded from our speculative Freemasonry, if he is mentally and morally a man fully worthy, because, perchance, he has a hare lip* or has lost a toe. A few American Jurisdictions still insist upon this doctrine of physical perfection. Even those Jurisdictions would take a candidate whose appendix, gall-bladder and kidney had been excised, but would refuse him if he lacked a little finger. April 17, 1732, a blind man was made a Mason in a London Lodge.

The writer, in 1922, proposed an addition to the Constitutions of the Grand Lodge of Massachusetts prescribing the essential requirements which must be found to exist in a foreign Grand Lodge as a prerequisite to recognition. Adopted the same year, this provision, copied, paraphrased, or slightly altered, has been enacted by Grand Lodges all over the world. This has resulted in establishing substantial uniformity and has definitely determined certain Landmarks beyond the possibility of controversy. It is believed that this has continued and will continue to have great influence in promoting unity and crystallising in permanent form the essential character and purposes of Freemasonry. Certainly it is of tremendous value in those parts of the world where Freemasonry is still young or chaotic. Prior to the action here related, there were no uniform standards of recognition; indeed, no single Grand Lodge had any definite basis of recognition, consistently and consecutively applied.

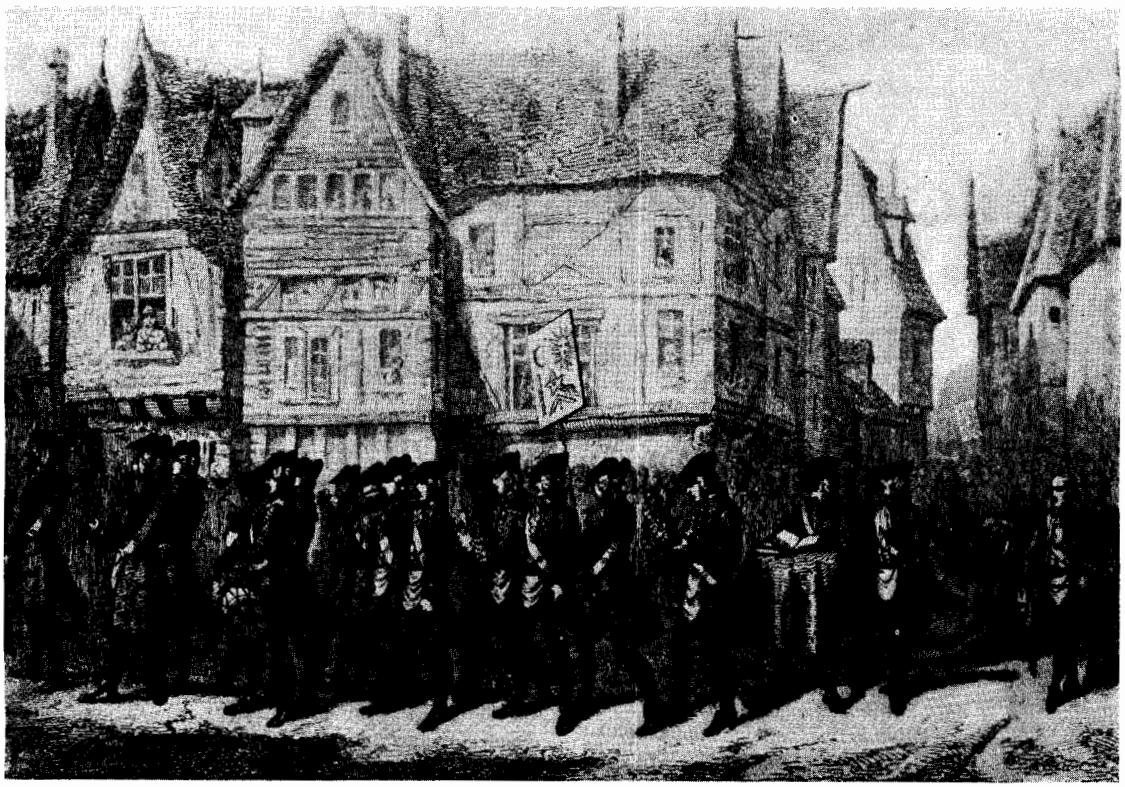
Such are a few of the outstanding claims of Massachusetts to worth-while Masonic achievement, reaching out beyond its jurisdiction. Now let us turn to its more internal affairs.

When did Freemasons first come to Massachusetts? No one knows. Probably no one ever will know. The ship *Freemason* was in Boston Harbour in January 1718–9, and often thereafter. So also were other vessels similarly named. Is it not likely that a boat with such a name brought members of the Craft to Boston, owners, officers or passengers?

There was one very prominent citizen resident in Boston who had been made a Mason in England in 1704. Jonathan Belcher, one of Boston's chief citizens of that day, began his business career in that city in 1705. He continued a loyal Mason through life. His Masonic membership is certified to us because of letters passing between him and the First Lodge in Boston while Belcher was governor of Massachusetts and New Hampshire, and by his frequent attendance

* This is not a joke. One Grand Master (not of Massachusetts) ruled solemnly once that a candidate " with a double hare lip " was not eligible.

The Green Dragon Tavern in Boston, as It Was When Purchased by the Lodge of St. Andrew in 1764.



From the "Histoire Pittoresque de la Franc-Maçonnerie," by Clavel, published by Pagnerre, Paris, 1844.

The Masonic Funeral Given General Warren, Who Was Killed at the Battle of Bunker Hill.

The General was first buried on the battle-field, the Brothers later taking the remains to the State House in Boston in order to perform the last rites.

at Grand Lodge. His son, Andrew, who among others had been " made here," was appointed Deputy Grand Master of the Provincial Grand Lodge by Henry Price July 30, 1733. We know of at least nine others who were " made here," i.e., in Boston, before the last-named date. There must therefore have been " occasional " Lodges in Boston before 1733. Unfortunately, they have left us no record. No one knows or perhaps ever will know when such Lodges first met in Massachusetts or, for that matter, in the other colonies. The known facts warrant the deduction that the immigrating Freemasons of those early days soon established Lodges which worked without warrants but " according to the Old Customs." It is unlikely that any of these " occasional " Lodges kept records, for none are known. Neither is it strange, for Freemasonry had not become systematised, there was no Grand Lodge anywhere until 1717, and there was a widespread aversion to the making of any written minutes or notes concerning any phase of the activities of the Fraternity. Even the Grand Lodge of England has no contemporaneous record book for the first six years of its life; neither has the Grand Lodge of Massachusetts for its first seventeen years. When Anderson asked for written manuscripts concerning the earlier days of the craft, prior to the formation of the Grand Lodge at London, many which had been secretly treasured were burned by the scrupulous Brethren who possessed them rather than aid Anderson to publish anything about their esoteric institution. An account book, purchased by the accountant August 2, 1731, is the earliest American Manuscript giving us authoritative information. It contains, among other things, what is apparently the accounting for an " occasional " Lodge in Philadelphia, beginning with June 24, 1731, and continuing for exactly seven years. Beginning, however, with April, 1733, reliable documentary evidence becomes reasonably complete enough for definite history of Freemasonry in America. During that month, in the Grand Mastership of Lord Viscount Montague, a Deputation issued to Henry Price as " Provincial Grand Master of New England and Dominions and Territories thereunto belonging," on the petition of Price and other Brethren then residing in Boston. Price first moved to Boston in 1723. When or how often he made trips across the Atlantic is a mystery. He was a member, in 1730, of Lodge No. 75, meeting at the Rainbow Coffee House in York Gardens, London. When the petition was prepared or presented, we can only guess, but Price received his Deputation personally from the hand of the Deputy Grand Master in London, April 13, 1733. He shortly returned to Boston and formally began the career of duly-constituted Freemasonry in Boston on July 30 of the same year. That day there gathered around him the Freemasons of Boston. Then and there, he organised his Grand Lodge, appointing Andrew Belcher, Esquire, his Deputy Grand Master, and Bros. Thomas Kennelly and John Quane, Grand Wardens *pro tempore*. His Commission was read. Next, he ordered to be read a petition of eighteen Boston Brethren (ten, at least, of whom had been theretofore made Masons in Boston) praying that they might be constituted into a *regular* Lodge by virtue of said Deputation. Price granted the petition and " Did then &

there in the most Solemn manner, according to Ancient Right & Custom, and the form prescribed in our printed book of Constitutions, Constitute us into a Regular Lodge in Manner & form." The same evening, the Lodge chose Bro. Henry Hope, Esq., Master; he appointed Frederick Hamilton and James Gordon his Wardens; and Price thereupon " installed them in their severall stations by Investing them with the implements of their Offices, giving each his particular Charge." This original petition is a treasured possession of the Grand Lodge of Massachusetts to this day. The original Charter of this Lodge is known to have been in existence as late as December 13, 1826, but was unfortunately destroyed in the disastrous fire of April 6, 1864, when the Masonic Temple in Boston and many invaluable treasures perished.

Both the Grand Lodge and the particular Lodge constituted July 30, 1733, in Boston, are alive and healthy to-day after an unbroken existence of practically two centuries. The former is now called " The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts." The latter is known as " St. John's Lodge of Boston." They are the senior, the earliest constituted, the longest lived Masonic Bodies in the Western Hemisphere. This Lodge is, naturally, the first in America to appear on the English official engraved lists of Lodges, being No. 126 on the 1734 list. The first appearance of any other American Lodge is on the 1736 list, No. 139. The Lodge in Boston advanced in subsequent lists from 126 to 110, 65, 54, 42, and 39. It was carried on the English register until the Union of 1813, although it had passed from that jurisdiction when its Provincial Grand Lodge became independent.

Benjamin Franklin, who had become a very enthusiastic and active Mason in the Lodge " according to the Old Customs " in Philadelphia, visited Boston in the autumn of 1733 and made the acquaintance of Henry Price. That they had important Masonic conferences is an irresistible inference from subsequent events. Boston had a printed book of Constitutions; Franklin reprinted the Constitutions in Philadelphia the next May and promptly sent one hundred of them to Boston. Price, shortly after Franklin's visit, applied for the extension of his authority to cover all North America. This was granted him in August, 1734. Franklin was keeping in touch with Price. Doubtless to explain delay in the project under weigh, the Grand Lodge, October 23, 1734, wrote Franklin advising, inter alia, that Price was just recovering from an illness. What else was in the letter, we know not, unless the following letters give us a hint. November 28, 1734, Franklin wrote Price two letters, one official and one personal. Here they are:

Right Worshipful Grand Master and Most Worthy and Dear Brethren:

We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition: and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

We have seen in the Boston prints an article of news from London, im-

porting that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight) to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his Commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair, when the Grand Master of all America shall be in place. This, if it seems good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary; for which favours this Lodge doubt not of being able to behave as not to be thought ungrateful.

We are, Right Worshipful Grand Master and Most Worthy Brethren,
Your Affectionate Brethren and obliged humble Servts,
Signed at the request of the Lodge,

B. Franklin, G. M.

Philadelphia, Nov. 28, 1734.

Dear Brother Price:—I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into dis-esteem among us unless the true Brethren are countenanced and distinguished by some special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

I am, Your Affectionate Brother & humb Servt

B. Franklin, G. M.
Pennsylvania.

Philadelphia, No. 28, 1734.

P.S.—If more of the Constitutions are wanted among you, please hint it to me.

(Address upon said letters:)

To Mr. Henry Price
At the Brazen Head
Boston
N.E.

In these letters is the clear and definite information that the Brethren in Philadelphia were meeting without authority from Coxe or any other source. It was, of course, being done " according to the Old Customs," although those had been abrogated by the Mother Grand Lodge, June 24, 1721.

On February 21, 1734–5, Price granted the prayer of the Philadelphia Brethren and appointed Benjamin Franklin Provincial Grand Master for Pennsylvania, an office in which the latter immediately began to function. Then " duly-constituted " Freemasonry in Pennsylvania was born.

The days of Sts. John the Baptist and the Evangelist are the principal feast days of Freemasonry. That of St. John the Baptist was at once adopted as the annual meeting of the Grand Lodge and on June 24, 1737, was the occasion of the first known procession in America " in the proper Badges of their Order, some Gold, the rest Silver." That of St. John the Evangelist was first celebrated in Boston, December 28, 1733. It has ever since been a momentous day in Massachusetts Freemasonry, and for the last century has been the occasion of Grand Lodge Installation.

1736 was a notable Masonic year in Boston. Robert Tomlinson and Thomas Oxnard, both to be Provincial Grand Masters, were made Masons in the First Lodge, and a Charter was granted to a Lodge in Portsmouth, New Hampshire.

Tomlinson (or Thomlinson, as his name was sometimes spelled) must have been an outstanding citizen because five months after his making, he was chosen Master of the First Lodge, and the Grand Lodge petitioned the Grand Master of England for his appointment to succeed Price. Obviously, this was Price's desire for, on December 27, 1736, Price appointed Tomlinson his Deputy Grand Master. The latter's commission had issued December 7, but it did not arrive in Boston until April 20, 1736–7.

Tomlinson had the missionary spirit. While on a visit to Antigua, the year of his Commission, he made the " Governor and sundry other gentlemen of distinction " Masons and established a Lodge. Tomlinson's Commission was for New England only, so that Price continued to exercise his North American authority. In March 1737–8, Price appointed Major Erasmus James Phillips, a member of the First Lodge in Boston, to be Provincial Grand Master for Nova Scotia. Phillips made frequent journeys between Annapolis, Boston, Portsmouth, and Providence. While in Annapolis, in 1738, he established a Lodge and became its first Master. In 1750 and 1751, he chartered two Lodges at Halifax, Lord Cornwallis becoming the First Master of the earlier.

The Grand Lodge of Massachusetts treasures in its archives the earliest

contemporaneous Lodge record books now known to exist in America. The earliest of all is the record book of the First Lodge in Boston, beginning with December 27, 1738, " being the VI meeting of the Quarter." The next is that of the Masters' Lodge in Boston, whose records begin with its Constitution, December 22, 1738.

Why a Masters' Lodge? The Degree system was then in a formative and fluid condition. For years after the organisation of our Mother Grand Lodge at London in 1717, and after the development of the three Degrees, largely by John Theophilus Desaguliers, the Masters' Degree was conferred, in England, only by Grand Lodge. The earliest American By-laws or Regulations were adopted by the First Lodge in Boston, October 24, 1733, but they make no reference to Degrees. Masons were " made " or " entered," and some were " admitted " to Lodge membership. The Degree of Fellow-craft is first mentioned February 9, 1736–7, though the reference to it shows that it had theretofore been worked. Then a candidate was " made a Mason and *raised* to " a Fellow-Craft." Not until 1749 do we find a Mason " passed " to a Fellow-Craft. And yet at the second meeting of the Masters' Lodge, with Henry Price in the chair, Bro. George Monerieff was " raised a Master." Before this could be done, the candidate was required to prove, by examination in open Lodge, that he had been " raised a Fellow-Craft." The probable answer is that the Degree worked by the Masters' Lodge was what has been known as the " Chair Degree " or Installation of a Master, absorbed nowadays in the United States by the Royal Arch Chapter and transformed into the degree of " Past Master." Even to-day, the degree of " Past Master " is conferred by authority of the Grand Lodge of Pennsylvania upon Brethren who have never been elected to preside over a Lodge. Until nearly the end of the eighteenth century, the Masters' Degree was conferred in Boston by this Masters' Lodge and also, during the last half of that century, by another Masters' Lodge which met under the Charter of the Lodge of St. Andrew. The actual Ritual of these early days in America is an unfathomable mystery, except what we learn by applying our present knowledge gained through generations of instructive tongues, attentive ears, and not too accurate memories, to the few known American facts, and to the studies of the situation in London at the time of the emigration from there of the founders of Masonry here. We do know that there were many clauses in the Fellow-Craft Degree of the middle of the eighteenth century which are now found only in the third Degree. Doubtless the Masters' Lodge was a part of the esoteric mechanism of this period of crystallisation of the Ritual.

On January 31, 1738–9, Tomlinson officially attended the Grand Lodge of England. He made his will in London April 11, 1739, and died in Antigua, July 15 or 16, 1740. Deputy Grand Master Thomas Oxnard presided at Grand Lodge functions until he was commissioned " Provincial Grand Master for North America " September 23, 1743, although the Deputation itself was not received in Boston until March 6, 1743–4. In the exercise of his powers over North America, during the ten years of his Grandmastership, he constituted

Lodges not only in and about Boston, but also in Newfoundland, Rhode Island, Maryland, Connecticut and elsewhere.

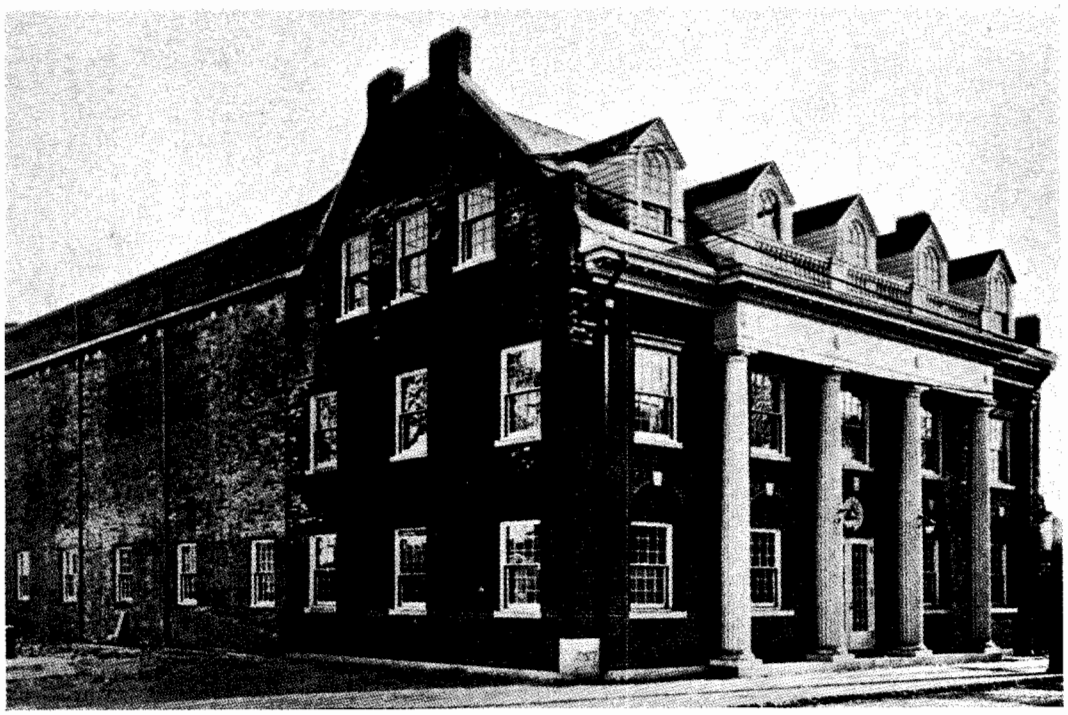
On January 22, 1745–6, the First Lodge admitted, and on April 4, 1746, the Masters' Lodge raised the greatest artillery officer and military engineer of his generation, Richard Gridley, later to be Deputy Grand Master. First captain of artillery and first bombardier in the first campaign against Louisburg, he succeeded on the third fire in dropping a shell directly into the citadel, which was the immediate cause of the surrender of the city. Returning home, he drew the designs for fortifications on Governor's Island in Boston Harbour. He later erected Fort Halifax on the Kennebec River. In 1755, he was chief engineer of the army. All the fortifications around Lake George, in the expedition against Crown Point, were erected under his supervision. On August 4, 1756, he was selected by General Winslow to attend him in a visit to His Excellency, the Earl of Loudoun, Past Grand Master of Masons in England, then commander-in-chief of his Majesty's forces in America. The same year, Paul Revere, just of age, was commissioned second lieutenant under Gridley's command.

Gridley was also in the second siege of Louisburg and present at the second taking of the city. In 1759, he commanded the Provincial artillery about to besiege Quebec, and stood by the side of General Wolfe when that gallant officer fell victorious.

In 1774, he signed a secret agreement with his intimate friend and Masonic Brother, General Joseph Warren, pledging each other that in the event of hostilities with the Mother Country, they would join the Patriot Army, and they did. He commanded the only artillery regiment in the colonies at the opening of the Revolutionary War, and, on April 24, 1775, was appointed chief engineer of the Patriot forces. He planned the fortification of Bunker Hill. When the Patriot troops marched to Charlestown, June 16, acrimonious discussion arose as to whether Breed's Hill or Bunker Hill was the proper one to fortify. One of the generals agreed with Gridley, but the other was stubborn and determined not to yield. Gridley said to the latter, " Sir, the moments are precious. We must decide at once. Since you will not give up your individual opinion to ours, we will give up to you. Action, and that instantly, only will save us." Although known as the battle of Bunker Hill, the fact is that the fight was staged at the fortifications erected by Gridley (who even worked spade in hand) on Breed's Hill. Military authorities tell us that Gridley's choice would have been better. On the 17th, Gridley was near to Warren when he fell, and almost at the same moment Gridley was struck by a musket ball and incapacitated. Only two days later, however, he took charge of a battery at the Highlands.

On September 20, 1775, the Provincial Congress made him a major general. Washington said of him that there was no one better qualified to serve as chief engineer of the Army, but he was physically unable to carry such a burden and it went to a younger man. Nevertheless, in March of the next year, he so skillfully directed the fortifying of Dorchester Heights that the British dared

Masonic Temple at Plymouth, Massachusetts.



Masonic Temple at Dedham, Massachusetts.

not attack and, consequently, evacuated Boston. Then, at Washington's request, he directed the demolition of the British intrenchments and laid out and strengthened the fortifications of the city. At such work he continued zealously in spite of the fact that for more than thirteen months he received no pay from the impoverished government. At the age of eighty-five, the year before his death in 1796, he assisted in laying the corner-stone of the State House in Boston with Masonic ceremonies. Gridley is worthy of such extended notice. Many of his fellow Masonic Brethren among the patriots, such as Paul Revere, John Hancock, John and Joseph Warren and James Otis, are better remembered.

Like Price and Oxnard, Jeremy Gridley, who succeeded the latter in 1755, and John Rowe, who succeeded Gridley in 1758, had broad territorial powers. Price and Oxnard were each " Provincial Grand Master for North America," without any qualification. Jeremy Gridley (elder brother of Richard) was appointed "Provincial Grand Master of all Such Provinces & Places in North America & the Territories thereof of which no Provincial Grand Master is at present appointed." Rowe was constituted " Provincial Grand Master for all North America and the Territories thereunto belonging, where no other Provincial Grand Master is in being." After Rowe's death, in 1787, the United States had become independent and there were no more Provincial Grand Masters within its territory.

During their terms of office, except the languishing days of the Revolutionary War, Masonry prospered on these shores. Price wrote, August 6, 1755, " Masonry has had as great Success in America since my Settling here as in any part of the World (except England). Here is not less than Forty Lodges sprung from my First Lodge in Boston." Looking just a few years ahead of our story, we find, near to the close of the century, Grand Master Paul Revere saying in his farewell address at the Feast of St. John the Evangelist in 1797:

> Sixty-four years have elapsed since the introduction of Free Masonry into North America by the formation of a Grand Lodge in Boston; a fountain from whence the Streams have been numerous and extensive. Within this period charters have been granted for the Creation of two Lodges in Vermont; five in New Hampshire, one in Pennsylvania, one in Maryland, two in Rhode Island, thirteen in Connecticut, one in New York, one in Virginia, one in North Carolina, one in South Carolina, one in Lower Canada, one in the late American Army, two in Nova Scotia, one in Newfoundland, and four in the West Indies, and fifty-six in Massachusetts. Of these last, forty-three still retain their commissioned authority, and are considered by the present Regulations as within the immediate control of this Grand Lodge; and thirty-two were represented here at our last Quarterly Communication.

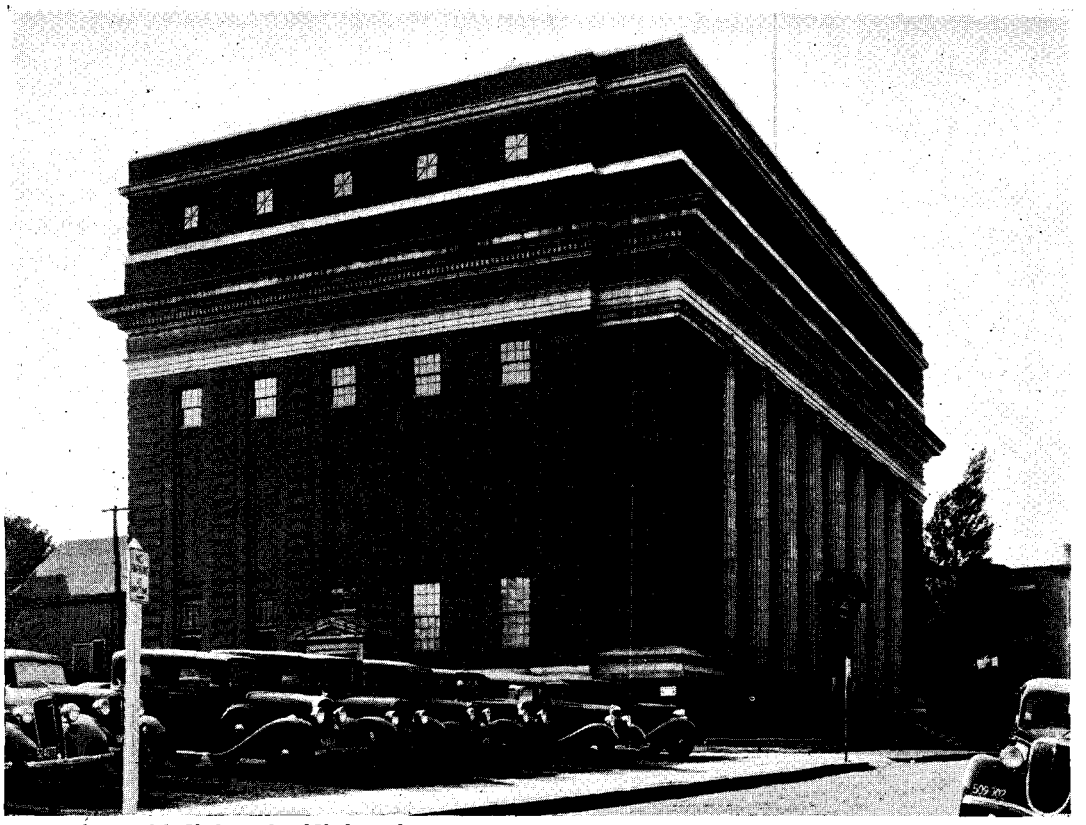
These Provincial Grand Masters were men of the highest standing in the community. Price, Tomlinson, Oxnard and Rowe were successful and wealthy merchants and held many public offices. Jeremiah, commonly known as Jeremy Gridley, was first a teacher, then a newspaperman, finally a lawyer and the

"Father of the Boston Bar." As attorney-general, he argued the celebrated Writs of Assistance case in behalf of the Crown. Opposed were Thatcher and James Otis, both of whom had been law students in his office. Otis was also a Mason and throughout Gridley's life his devoted friend. At the conclusion of the second argument of the case, upon rehearing, judgment was immediately given in favor of that for which Gridley contended. The decision was legally sound. The real quarrel of the people was with the law which the Crown imposed, not with the interpretation of the law. Gridley but pointed out the proper meaning of the law as it stood. The court but officially applied that law. Bro. Otis' appeal was not so much a legal argument as an eloquent voicing of the restive spirit of a people who were convinced that the law was but an instrument of oppression. "Then and there was the first scene of the first act of opposition to the arbitrary claims of Great Britain. Then and there the child Independence, was born."

At the time of Jeremy Gridley's death in 1767, he was Grand Master of Masons in North America, Attorney General for the Province of Massachusetts Bay, a member of the Great and General Court of said Province and a "Justice throughout the same," colonel of the 1st regiment of militia, president of the Marine Society, selectman and assessor of Brookline and leader of the Boston Bar. Of him, more than any other, it may be said that he elevated the Boston Bar from comparative chaos and ignorance to the dignity of a learned profession. Of his elaborate and Masonic funeral, Rowe, his Deputy and successor, writes an account in his diary, remarking "such a multitude of Spectators, I never Saw at any time before since I have been in New England."

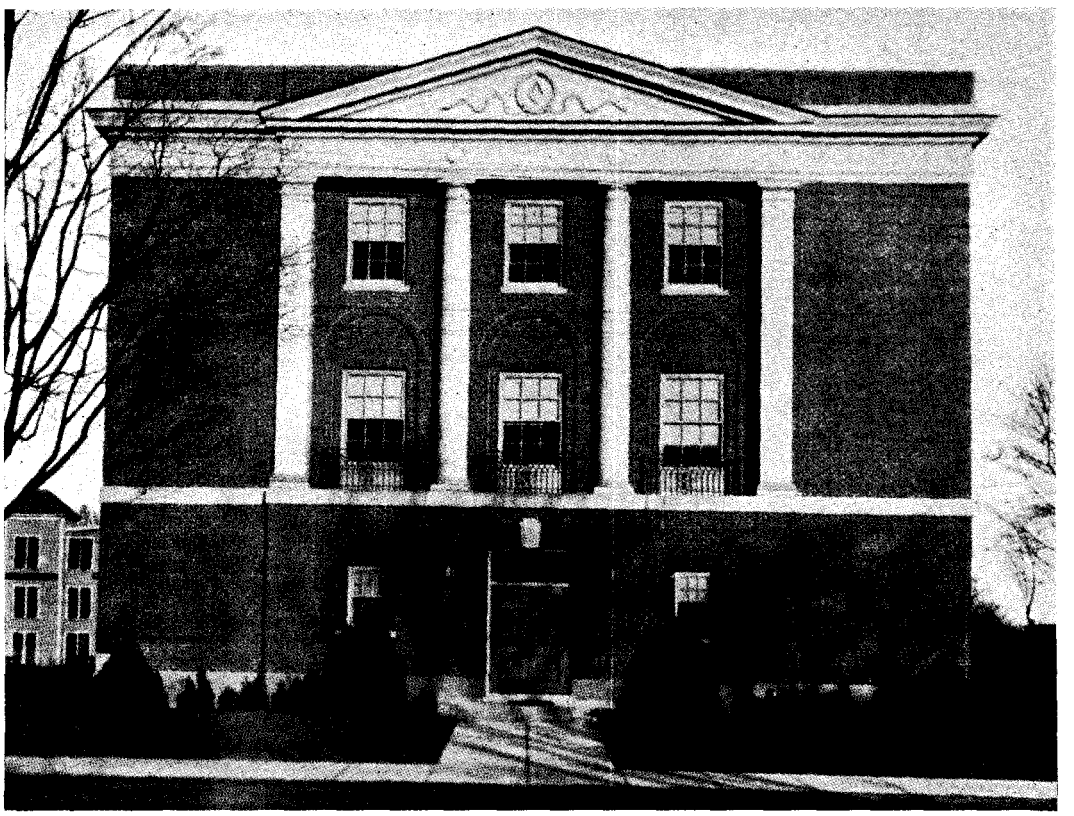
The early Records of this Provincial Grand Lodge were probably kept on loose sheets of paper. That was the custom of the early days. Contemporaneous records in a bound volume begin with April 13, 1750, just seventeen years from the date of Price's commission, when Charles Pelham, Grand Secretary, began with a summary of the preceding seventeen years. From that day to this, the Grand Lodge of Massachusetts has its full and complete file of records with the exception of the few years that the original record book was missing. It had been carried away by Thomas Brown, the Grand Secretary, a Tory, who took refuge in Nova Scotia when the British evacuated Boston. The Grand Lodge continued to function, but what has become of its records during the interim until the book was returned, no one knows. The records of the other Grand Lodge (Antient) then functioning in Boston, later merging with Price's, begin with 1769 and are complete to the Union of 1792. The Grand Lodge founded by Price in 1733 came to be known about four decades later as the St. John's Grand Lodge to distinguish it from the later one which appropriated the name of Massachusetts Grand Lodge.

A rival to the Mother Grand Lodge of England came upon the scene around the middle of the eighteenth century. It called itself the "Antient" Grand Lodge and dubbed the older one "Modern." The full story is told elsewhere in this history. It is mentioned here because it had consequences in Massachusetts.



From a photograph by Underwood and Underwood.

Masonic Temple, Worcester, Massachusetts.



Masonic Temple, North Attleboro, Massachusetts.

The Antients, by clever maneuvering, gained affiliation with the Grand Lodges of Ireland and Scotland.

In 1752, a number of Masons in Boston, unaffiliated with the St. John's Grand Lodge, met and worked without any Charter or Warrant, but " according to the Old Customs." They soon realised that this had become illegal and that it left them ostracised. Consequently they applied, after a few years, to the Grand Lodge of Scotland for a Charter. On November 30, 1756, their petition was granted. After many delays, the Charter arrived in Boston in 1760. The Brethren of this Lodge, then known as St. Andrew's Lodge, now as the Lodge of St. Andrew, sought recognition from the Antient Grand Lodge of England and obtained it, but the established Grand Lodge in Boston turned a cold shoulder.

Boston, then a town of about 18,000, was one of the three most important communities in America. So prominent were its troops in the wars with France, that the Canadians were wont to call all Americans " les Bostonais." Hostility towards the Mother Country was growing. To over-awe the citizens of Boston, England sent over several small regiments. Within them were three Army Lodges; in the 14th regiment, Lodge No. 58, of the Antient English Constitution; in the 64th regiment, No. 106, of the Scottish Constitution; in the 29th, No. 322, of the Irish Constitution. These " lobster backs " were personally welcomed as Brethren although regarded by a majority of the populace as military enemies. They joined Masonic forces with St. Andrew's, resulting in an application to Scotland for a Commission which came in due course, appointing " The Most Wpfull Joseph Warren Grand Master of " Ancient Free & accepted Masons in Boston New England & within One hundred Miles of the same." He was installed " in ample form " at the celebration of the Feast of St. John the Evangelist, 1769, his Grand Lodge being composed of officers and Brethren of St. Andrew's and Lodges 58 and 322. On March 3, 1772, he was Commissioned "Grand Master of Masons for the Continent of America." He presided over his Grand Lodge as late as March 3, 1775, and fell at the battle of Bunker Hill the following month.

Bro. Paul Revere became Senior Grand Deacon at Warren's installation, was Master of St. Andrew's and Tyrian Lodges, and appears as Senior Grand Warden when, on December 27, 1776, this Grand Lodge held its first meeting after the blockade of Boston, presided over by Joseph Webb as Deputy Grand Master.

St. Andrew's Lodge, in 1764, bought the Green Dragon Tavern (which property it still owns) and it became known also as Masons Hall. There met St. Andrew's Lodge and the Massachusetts Grand Lodge. There, also, met groups of patriots, members of St. Andrew's active among them. Tradition has it that from its doors, on an evening when Masonic labours were suspended, issued the " Indians " of the Boston Tea Party, December 16, 1773, when Boston Harbour became a cold and salty teapot. On this day, Grand Master Rowe of the St. John's Grand Lodge wrote in his diary, "A number of People Appearing In Indian Dresses went on board the three Ships Hall Bruce & Coffin. they Opin'd the Hatches, hoisted Out the Tea & flung it Overboard, this might I believe have

been prevented. I am sincerely Sorry for the Event. Tis said near two thousand People were present at this Affair."

While patriots were to be found in both groups, perhaps the larger number of names which history has made famous are to be found in the Massachusetts, or Scottish list; from such outstanding historical characters as Warren, Revere, and Hancock, to John Pulling who hung the signal for Revere in the tower of the Old North Church.

Fraternal amenities early began to be exchanged between St. John's and Massachusetts Grand Lodges. Rowe, Grand Master of St. John's, and Webb, Deputy Grand Master of Massachusetts, were together at one of the early meetings, in April 1776, of American Union Lodge, a military Lodge Chartered by Rowe. At the separate Grand Lodge celebrations of the Feast of St. John the Evangelist in 1773, each drank a toast to the other. Relations continued through the Grandmasterships of Webb, John Warren, and Webb's second term. Just before the latter's death, in 1787, the Massachusetts Grand Lodge undertook " to perfect a plan of union between the 2 Grand Lodges." This plan, naturally, took some years to bring fulfilment. Under the second administration of John Warren and his successor, Moses Michael Hays, installed in 1788, came its fruition.

A momentous event occurred in 1777 when the independence of American Freemasonry began. For almost two years, Massachusetts Grand Lodge functioned without a Grand Master, being presided over by Joseph Webb as Deputy. Finally the Brethren decided to cut loose from their Mother Grand Lodge and proceeded, after long and careful consideration, to declare independence by the election of a Grand Master of their own choosing. Joseph Webb was elected and assumed the duties of the office. The spirit of the occasion was later formally declared by a resolution passed December 6, 1782, reading in part as follows:

> That the Political Head of this Country having distroyed All connection & Correspondence between the Subjects of these States & the Country from which the Grand Lodge originally derived its Commissioned Authority, and the Principles of the Craft inculcating on its professors Submission to the Commands of the Civil Authority of the Country they Reside in, the Brethren did Assume an Elective Supremacy, & under it Chose a Grand Master & Grand Officers, and Erected a Grand Lodge with Independent Powers & Perogatives. . .

Massachusetts Grand Lodge is, in consequence, the first independent Grand Lodge in America and Webb the first Grand Master by election and not by Commission.

At last the spirit of union became pervading. December 5, 1791, the Massachusetts Grand Lodge appointed a Committee, consisting of Grand Master Hays, Past Grand Master Warren, Deputy Grand Master Revere, Grand Wardens Bartlett and Scollay, past Deputy Grand Master John Lowell, and Grand Secretary Laughton, upon the subject of " a Compleat Masonic Union throughout this Commonwealth." This being communicated to St. John's Grand Lodge, a special Communication was called January 18, 1792, Senior Grand Warden John

Cutler in the Chair, which voted to raise a similar committee to promote the union. As a result of the successful negotiations, both Grand Lodges met in their several halls on March 5, 1792. Electors were chosen by both to join in convention and choose Officers for the united Grand Lodge, in accordance with new *Constitutions* adopted in identical language by both Bodies. Then and there the two Bodies united into one Grand Lodge with the following list of Officers, unanimously chosen:

M. W. John Cutler, Grand Master (formerly S.G.W. of St. John's).
R. W. Josiah Bartlett, Senior Grand Warden (formerly S.G.W. of Massachusetts).
R. W. Mungo Mackay, Junior Grand Warden (P.G.W. of St. John's).
W. Samuel Parkman, Grand Treasurer (formerly Grand Treasurer of St. John's).
W. Thomas Farrington, Grand Secretary (formerly Grand Secretary of St. John's).

The perfection of the union occurred on the 19th of March, when P. G. M. John Warren in the Chair installed John Cutler as Grand Master, in ample form. This happy event anticipated the Union in England of the Moderns and the Antients by over twenty years.

St. Andrew's Lodge alone remained outside of the Union, it having retained its affiliation with the Grand Lodge of Scotland when Massachusetts Grand Lodge became independent. In 1809, this Lodge came into the fold, since which time there has been no Masonic schism in the Commonwealth.

The esoteric ritual adopted at the Union was, with few variations, that which had been practised by the St. John's Grand Lodge. To-day, we cannot determine it with exactness.

The *Constitutions* adopted by both Grand Lodges provided not merely for " a Complete Union of the Grand Lodges aforesaid " and that " all distinctions between the Ancient and Modern Masons shall, as far as possible, be abolished," but also the bases for succeeding revisions.

The younger of the Bodies added nineteen to the roll of Lodges. Immediately, they began to increase in number and the Fraternity entered upon a period of conservative prosperity which lasted until the anti-Masonic agitation.

As the Mississippi, rising close to the Canadian border, when it touches Kentucky is joined by the Ohio and they flow onward to the sea as a single river, the continuation of each, so this Grand Lodge of Massachusetts has continued its beneficent career without further schism, to this day. At its head, from Cutler to Allen, have served loyal Masons and respected citizens such as Paul Revere (manufacturer, goldsmith, engraver, and dramatic patriot); Isaiah Thomas (printer, publisher, and editor); Samuel P. P. Fay (lawyer and judge); Elijah Crane (farmer and soldier); Josiah B. Flint (surgeon and professor); George M. Randall (bishop); Winslow Lewis (physician); William S. Gardner (lawyer, judge of the Superior and Justice of the Supreme Judicial Court); Sereno

D. Nickerson (merchant); and Samuel C. Lawrence (financier). These few are named to illustrate the diversity of activities of the fifty-one Brethren who have occupied the Oriental Chair since the Union. Indeed, the personnel of our Fraternity in public and private life has ever been and is now a matter of pride.

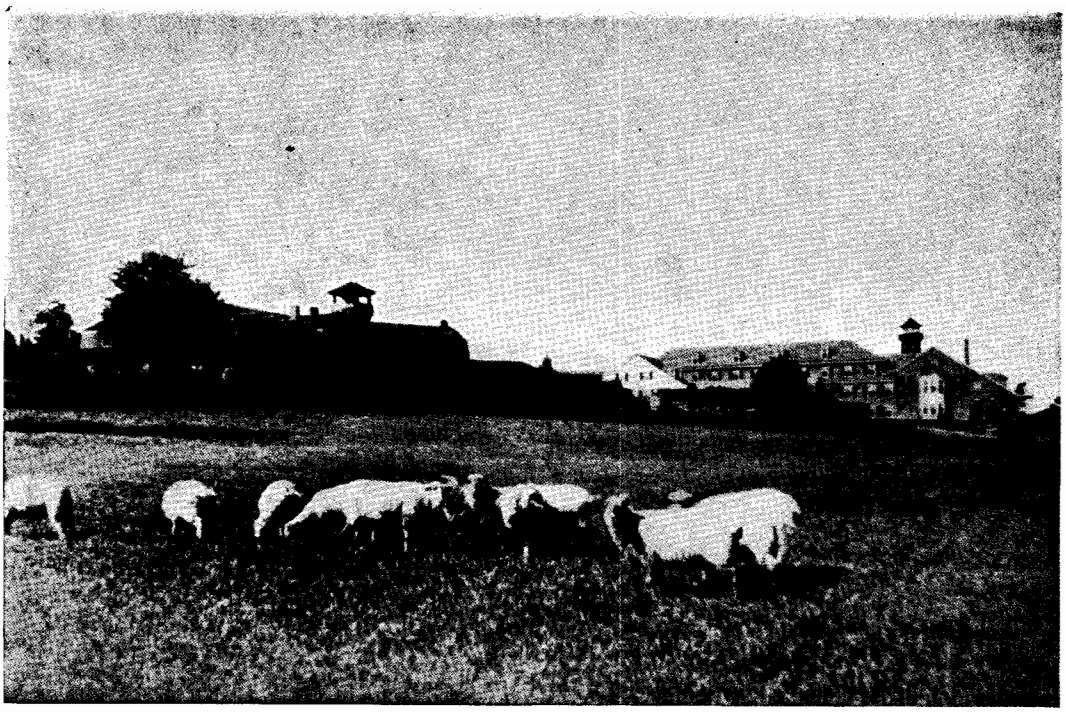
As would be expected from the nature of our Institution, charity was one of the first concerns of our Grand Lodge. It has expanded through the years until to-day Grand Lodge and its particular Lodges in Massachusetts are officially spending more than $1100 a day in benevolence. This figure is limited to what an accountant can certify. Vastly more is, of course, expended by our Brethren unofficially. Conspicuous to the eye are the Masonic Home at Charlton, established because of Blake and dedicated by Flanders, and the Hospital at Shrewsbury, founded by the gift of the widow of R. W. Matthew J. Whittall, a director of our corporation, and dedicated by Simpson. A vast amount of good is, however, done inconspicuously by our Charity and Service Departments of Grand Lodge and the particular Lodges.

Our Grand Lodge has developed an unique system of Masonic education, initiated by Ferrell, Simpson, and Dean, in an endeavour to instil our high principles and purposes into the mind of every Initiate, that each may appreciate its aims and opportunities.

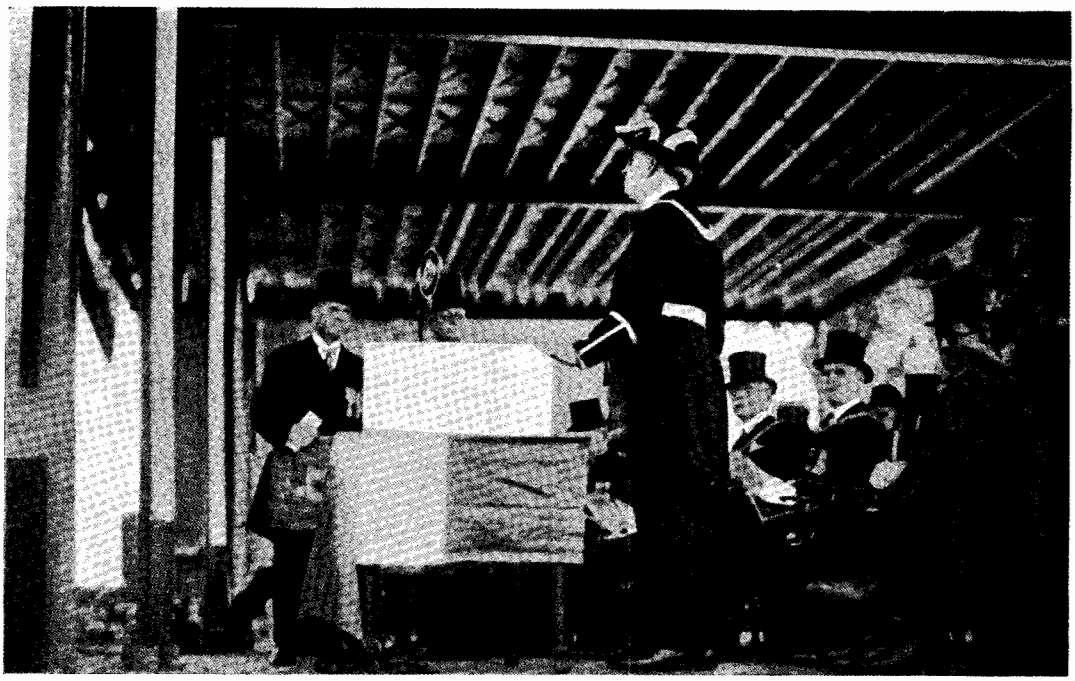
Through the efforts of many, especially the munificence of Lawrence, our library is second to no other Masonic library in the world in equipment and usefulness.

In a very large majority of American Grand Lodges there is a recognised line of advancement in Office, a new Grand Master being elected each year when the line moves up one Station almost automatically. One Grand Master of a sister State remarked some years ago that, in his Jurisdiction, if a Brother was appointed Junior Grand Deacon, lived long enough and kept out of jail, he would be Grand Master in due course. There is with us no line of promotion in Grand Lodge. That a Brother is elected or appointed to any other Office does not make him a prospective Grand Master. Our Grand Masters are chosen from those Brethren regarded by the Fraternity as a whole to be best fitted by ability, character, and attainment to exercise the important duties of the Office. A few of our Grand Masters had not even served as Master of a Lodge, yet made conspicuous successes. That, however, under our present Constitutions, cannot occur again. It is usual for them to serve three years, the constitutional limit. Thus, they have time and opportunity to perfect plans and policies and carry them into execution.

Our Deputy Grand Master is appointed by the Grand Master, not elected by Grand Lodge as is customary elsewhere in this country. Thus there can be called into high service Past Masters whose qualifications are intimately known by the Grand Master himself, although perhaps not generally known to the Brethren at large. This Officer is, with us, really a Deputy of the Grand Master and not a vice or prospective Grand Master. In recent years, the appointed Deputies and the elected Grand Wardens have served for only one year each,



Massachusetts Masonic Home, "Overlook," at Charlton.



Corner-stone Laying of the Masonic Temple at Lowell, Massachusetts, September 8, 1928.

but they (as well as Grand Masters) are honoured by life membership in Grand Lodge. This gives us a body of elder Masonic statesmen sitting not in a separate chamber but in Grand Lodge itself. While this permanent membership of selected and experienced Brethren constitutes less than 8 per cent of Grand Lodge voting membership, it has been of tremendous value to Grand Masters, Grand Lodge, and the Fraternity as a whole.

In 1833, at the end of our first century, Freemasonry was at its lowest ebb not only in Massachusetts but in the whole United States in consequence of the anti-Masonic crusade, conceived and propagated for political purposes. Now, at the end of the second century, we are suffering a decrease in Initiates and in membership because of the world-wide financial depression. Except for its effect upon budgets, the net result to Freemasonry is good rather than bad. Some good applications will be lost, of course, but few who are true Masons at heart will become non-affiliated. The loss of those whose interest in the Craft is purely selfish is a gain to the cause and an aid to the accomplishment of our purposes.

Of the Lodges established by our Grand Lodge outside of the Commonwealth of Massachusetts, there still remain under our Jurisdiction three in Chile, eight in China, and seven in the Canal Zone. Massachusetts first entered Chile in 1853. Since that time, a regular Grand Lodge of Chile has been organised, but our three Lodges there have never surrendered their Massachusetts Charters. Massachusetts entered China in 1863, and now has three Lodges in Shanghai, one in Peiping, one in Tientsin, and three in Manchukuo, located at Dairen, Moukden and Harbin. These Lodges constitute a District Grand Lodge under the Jurisdiction of a District Grand Master. In 1917, the Grand Lodge of Massachusetts, which already had several Lodges in the Canal Zone, made a treaty with the Grand Lodge of Panama whereby Panama ceded to Massachusetts Masonic Jurisdiction over the Canal Zone, analogous to the cession of civil Jurisdiction over that Zone by the Republic of Panama to the United States. The seven Lodges in the Canal Zone have been erected into a District Grand Lodge under the Jurisdiction of a District Grand Master, and under the terms of the treaty Massachusetts has exclusive Jurisdiction over Symbolic Freemasonry throughout the Canal Zone.

FREEMASONRY IN MICHIGAN

Lou B. Winsor

THE history of organised Masonry in Michigan dates back 167 years. From 1764 to 1844, the historical material which accumulated around our mystic Temple was kept not in consecutive Records or permanent form, but in fragmentary papers and varying traditions. Consequently, no little research and labour have been required to collect those scattered bits of historic lore and to establish beyond question the exact dates and the true order of Masonic events in Michigan. Nevertheless, the following narrative is not the uncertain offspring of tradition or of plausible conjecture; rather, it is the legitimate child of Records and writings, nearly all Masonic and official, and all authoritative. In each case the facts stated here rest on the Records cited, and the statements regarding even the oldest of the Warrants, or Charters, granted to Masons in Michigan were taken directly from originals or from officially certified copies of them.

It is not to be expected, of course, that any history of our early Masonic activities, no matter how full and accurate it may be, will change in any particular the present Masonic situation. Nevertheless, it must surely gratify the natural and commendable curiosity of Masons to know their beginnings. The man ignorant of his parentage, or of the chain of title by which he holds valuable property, may not be greatly benefited or disturbed by his lack of knowledge regarding those facts, yet who can doubt his feeling the keenest interest in every detail and particular of his genealogy or of his right of possession? In like manner who can doubt that resident Masons will feel an intelligent interest in knowing the exact time when Masonry was first planted on Michigan soil and all the attending circumstances; in studying the source of Masonic authority or title, by and under which the governing Bodies of the Craft have performed their function; and in tracing the peculiar influences which political mutations, military operations, and commercial enterprises constantly exercised on early Masonic developments in this Commonwealth?

Three Grand Lodges have been organised in Michigan, the first of which was established in 1826. It, however, lapsed or was suspended three years later. The second, organised in 1841, was an attempt to revive the first, but by methods so irregular and un-Masonic that it was never recognised. The third, our present Grand Body, was established in 1844.

The eighteenth century is noted for the number of its great men and the great events which occurred during it. During the entire century, Europe was in an almost constant state of turmoil. In 1748, England, France, and Spain—the

great maritime powers—held the whole of both American continents, except only that region that was then known as the Russian Possessions and is now called Alaska. The reciprocal national hatreds and jealousies of their people at home were felt and manifested by their colonies here. War in Europe caused war in America. Truce or peace in the mother country often made rivalry and enmity more active and bitter in American colonies.

The colonial policy of Spain sought to accumulate gold and extend the Roman Catholic religion; that of England tended to build up States with which to carry on commerce; while that of France, while incidentally favoring Catholicism, seemed mainly designed to thwart and defeat England. Spain held all South America, as well as Florida and Mexico in North America. France held the basin of the St. Lawrence River and of the Great Lakes; it was in possession of the mouth of the Mississippi River and laid claims to all the lands drained by it. England's colonies lay between those of the other two nations. France and Spain, agreeing in nothing but religion, hoped to make themselves the upper and the nether millstones between which to pulverise American Protestanism at once and forever, and by so much to cripple the Protestant power in England.

To that end, France sought to connect her possessions on the Lakes with those on the Mississippi River by a double cordon of military posts, which would serve her and her forces as a highway of inter-communication, and would at the same time prove to be a barrier that would confine the English colonies to the Atlantic coast, a danger to threaten their safety and a force finally to crowd them out entirely. To the English colonies, this was a great danger—but it was also a great opportunity. As often happens, the great opportunity developed the men needed to meet it. Between 1753 and 1758, the struggles of the British in western Pennsylvania and along the Ohio River to destroy the lower line of French forts, that is, those lying between Lake Erie and the Ohio River, gave name and fame to many, among whom the youthful Washington was the most prominent.

In 1748, at Aix-la-Chapelle, European diplomacy flattered itself that it had invented a European balance of power and had determined, for ages to come, the colonial policy of its maritime states in America. But at that very time, says the historian Bancroft, " the woods of Virginia sheltered the youthful Washington. God had selected, not Kaunitz nor Newcastle, not a monarch of the House of Hapsburg nor of Hanover, but the Virginia stripling, to give a new impulse to human affairs," and, as far as events can depend on an individual, had placed the rights and the destinies of countless millions in the keeping of " The Widow's Son," he who was first among Masons, as he was " first in war, first in peace, and first in the hearts of his countrymen."

The French policy of planting a double line of military posts between the upper lakes and the Mississippi touched Michigan very vitally, for Detroit, Mackinaw, Green Bay, and St. Joseph were four important links in the upper chain. So, too, Michigan and her future inhabitants were deeply interested when, by conquest in 1760 and by a treaty made in 1763, all Canada, all Michi-

gan, and that part of the great Northwest lying east of the Mississippi River became British possessions, and the Frenchman's power to disturb this continent was brought to an end. As time passed, we were all affected again, when the American colonies of Britain, freed from fear of the French on the north and west, began to think of resisting the oppressions and the exactions of the parent government.

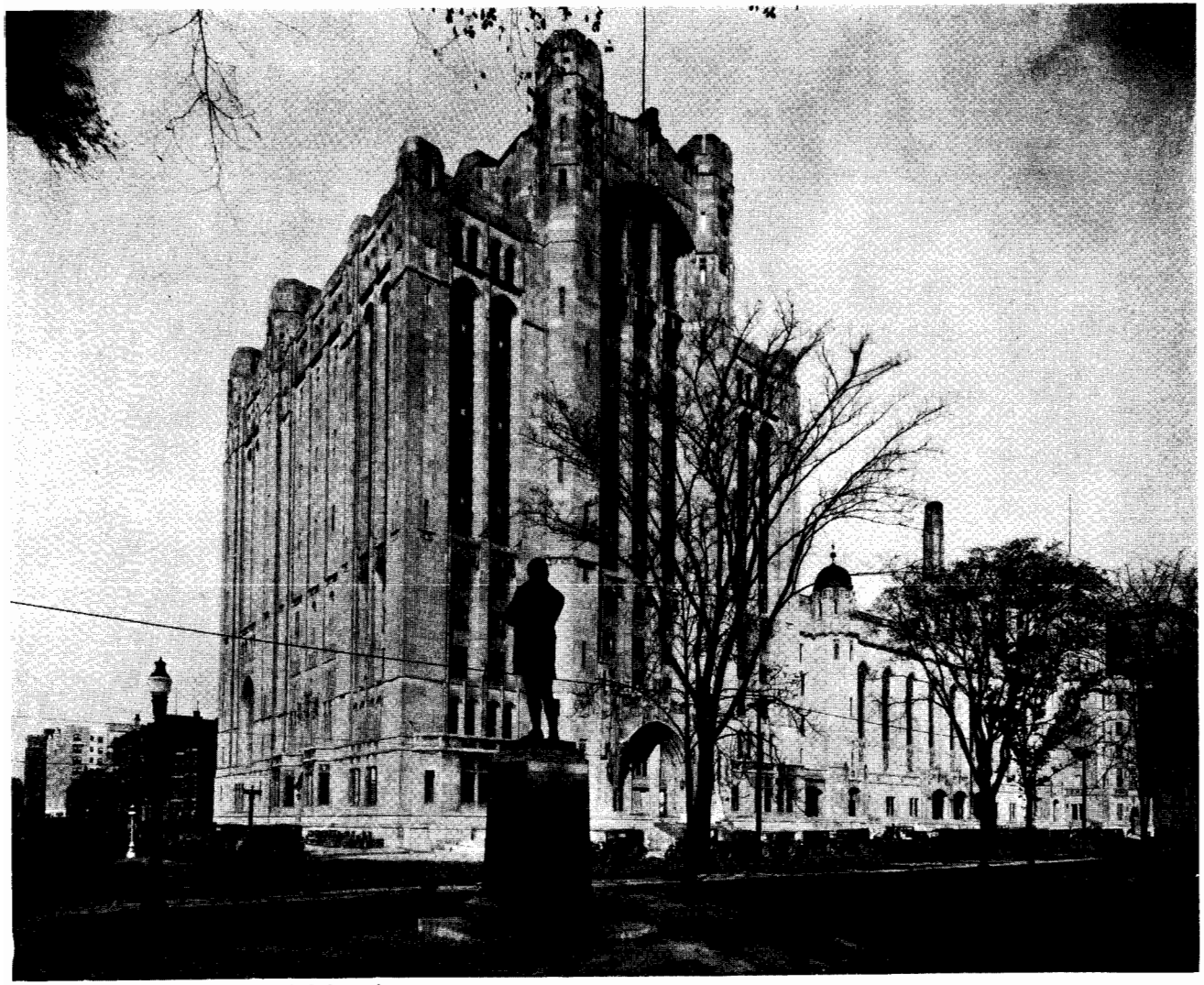
At this point in the events of the country on this continent, Masonic history in Michigan begins. So far as Europe was concerned, England was now the owner of all North America north of Florida and east of the Mississippi. Yet she was not the undisputed owner, for the Indians claimed the land and denied England's right to it. To defend her possession and her subjects against the Indians and the possibilities of a French revolt, England sent her troops to Michigan. Those British troops brought with them a Masonic Lodge.

The dates and periods most important in their bearing and influence on the early Masonic history of Michigan are as follows: (1) the period between 1760 and 1764, when Michigan passed from France to England, and the first Masonic Lodge was formed on Michigan soil; (2) the years between 1783 and 1794, that is the period following the close of the War for Independence, after which England held Michigan till 1796 as a dependency or part of Canada, thereby causing a change of Masonic Jurisdiction and relations; (3) the period between 1796 and 1806, when Masonry was closely connected with the fur trade and when Michigan surrendered to the United States, thus causing another change to be made in Masonic Jurisdiction and relations; (4) the years between 1812 and 1820, when the disturbance caused by the second war with England resulted in first the lapse and then the renewal of the only Masonic Charter in the Territory; (5) the period between 1821 and 1840, when four new Lodges were formed, the first Grand Lodge was organised, and the effects of anti-Masonic politics were felt: and (6) the period between 1841 and 1844, which was marked by the circumstances preceding and attending the formation of the unrecognised Grand Lodge of 1841, and those which led to the founding, in 1844, of the present Grand Lodge.

The historical events related in this article will be divided into these six periods, because all or nearly all the important events of Michigan's early Masonic history were largely influenced or wholly shaped by the military, political, and commercial conditions of the times in which they occurred.

Masonry was derived either directly or indirectly from England. Without going into the history of Masonry in England proper, it is enough for the present purpose to say that the initial impulse which made possible the events with which this history deals was given by the Grand Lodge of England as organised in London in 1721, under the so-called *Anderson Constitutions*, on the basis of Warranted Lodges and of Lodge representation in a Grand Lodge.

In the year 1753, " Honorable John Proby, Baron of Carysford, in the kingdom of Ireland, was Grand Master " of the " Grand Lodge of England." On June 9 of the same year, Grand Master Lord Proby appointed and commissioned " George Harison, Esq., to be Provincial Grand Master of the Province of New



From a photograph by Underwood and Underwood.

The Masonic Temple at Detroit, Michigan.

York, in North America." This appointment, or "Deputation" as it was then called, was announced by "Brother Francis Geolet, his predecessor in Office," on December 26 of that year. Then, on the next day, it being the festival of Saint John the Evangelist, "Brother Harison was duly installed and proclaimed" as "Provincial Grand Master of the Province of New York," after which "public service was held at Trinity Church." Provincial Grand Master Harison retained his Office and performed its duties for eighteen years, or till the year 1771.

At that time Michigan was a part of Canada, and Detroit was a British military post "far beyond the frontier." All that vast region which is now known as western New York, northern Ohio, and Upper Canada was then a wilderness. According to the best authorities there were at that time some three or four hundred French families, representing from two thousand to twenty-five hundred persons living along the two banks of the Detroit River, while Detroit proper contained about "five hundred souls" who lived in seventy or eighty log houses all closely huddled together and surrounded by a stockade "about twenty feet high and twelve hundred feet in circumference." Four years later the official census of 1768 showed that the post had "five hundred and fourteen cultivated acres," "six hundred horned cattle, and five hundred and sixty-seven hogs." The white people who lived there then were mainly French, although a few of the settlers were Scotchmen and Englishmen who had come down from Canada. Nearly all subsisted by the fur trade. The Ottawa, Pottawatamie, and Wyandotte Indians also lived along the banks of the Detroit River, above and below. They were united, for offence and defence, under the dangerous leadership of the noted and powerful chieftain, Pontiac. It was in such soil and amid such environments that the seeds of Masonry were first planted in Michigan.

In November 1760, after the military capture of Canada by England, and yet nearly three years before peace was formally declared between England and France, British troops, under major Rogers, took possession of Detroit. "A large part of this force," says Judge Campbell's history of Michigan, "consisted of several companies of the 60th, or Royal American Regiment, officered chiefly by American Gentlemen from New York and other eastern colonies." Nearly three years later on February 10, 1763, France and England signed a definite treaty of peace, after which the French made no further objection to the British troops' holding peaceable possession of Detroit, Mackinaw, and other military posts in Michigan. But quiet was brief, for in May of that year the garrisons at Mackinaw and St. Joseph were massacred, and the memorable and bloody siege of Detroit was begun by the Indians under Pontiac. Detroit was closely beleaguered till the late autumn of that year.

War with France having now ceased, and the Indians having been forced to become quiet neighbors, resident Masons, and also those in the 60th Regiment, at Detroit, its officers being, as we have seen, "chiefly American Gentlemen from New York," for a while had leisure in which to cultivate social relations and the arts of peace. It was at this time that they Petitioned Provincial Grand

Master Harison of New York for a Warrant to open a Lodge of Master Masons at Detroit. The request was granted, and the Warrant was issued by him on April 27, 1764. Thus began organised Masonry in Michigan, 171 years ago.

Although local historians mention that the 60th or Royal American Regiment, or detachments of it, were present in Detroit from 1760 to 1767—four years before and three years after the Lodge was formed—they do not state how much of it remained stationed there, or whether any of it did so. Judge Campbell's history says that " the officers of the 60th Regiment seem to have been much better qualified to deal with the Indians than some of their associates," that " they were generally well thought of in the Country," and that " Captain Donald Campbell of the 60th Regiment was the first commandent." It should be borne in mind that both the men and the officers who made up the " 60th " were Americans. Naturally enough the American troops understood the people better than had the European soldiers that had been stationed there. They had common sympathies and interests, they liked the civilians better, and, for good reasons, they were better liked by them in return. This friendly and fraternal feeling between the " 60th " and the people of Detroit was a factor of some importance in the Masonic history of early Michigan.

The circumstances attending the formation of Lodge No. 1 at Detroit seem to indicate that its Warrant was obtained through the influence and agency of the officers of the 60th Regiment. Being " New York Gentlemen " they undoubtedly had Masonic acquaintance and influence in that city. The same circumstances also made us ask whether that first Lodge was a " military " Lodge or a " local " Lodge.

" Military Lodges " were forbidden by English Grand Lodge regulations to admit or make Masons of any persons who were not " military men of rank," that is, soldiers above the rank of private. Residents of stations and others not in the army were excluded. In most cases this was a prudent rule, both in its military and Masonic aspects. Nevertheless, there were cases when its enforcement was not always necessary. This restriction was distinctly expressed in all military Warrants granted by English Grand Masters in those days, but it was not always made in the Warrants issued by their Provincial Deputies. Indeed, there is abundant evidence that some of the Military Lodges among the English troops serving in the American colonies prior to the War for Independence did not obey the rule. The sanction given by the Provincial Deputies to this departure from a rule, rigidly enforced elsewhere, indicates that they were permitted, in this matter as in others, to exercise sound discretion.

The Worshipful Master named in the Detroit Warrant was Lieutenant John Christie of the 60th Regiment, but the Warrant contains no other indication that the Lodge had a military character. Whether " Sampson Fleming, Senior Warden and Hosias Harper, Junior Warden " were soldiers or civilians is not indicated. Since the English regulations permitted none but military men of rank to be members or Officers of a military Lodge, then if this was such a Lodge why was not the rank of the Wardens stated in the Warrant, as well as that of the

Worshipful Master? The inference seems to be that the other Lodge Officers were civilians, and not military men. Furthermore, the language of the Warrant gives power " to make Masons as also to do and execute all things lawful in Masonry." Its limits are the limits of Masonry only, unless an exception be found in the clause of the Warrant which enjoined them to " observe and keep the Rules, Orders, Regulations, and Instructions contained in our *Constitutions*." But we have already seen that the rule excluding civilians was not always observed in those times, even by the Military Lodges whose Warrants expressly commanded its enforcement.

In fact, it seems more probable that that first Lodge was a " local Lodge." As has been previously stated, the 60th Regiment had been stationed at Detroit nearly four years before this Warrant was granted, and friendly relations existed between it and the people. The fur trade, the principal business of the locality, demanded that its agents and managers should be men who could be trusted with large sums of money, and should be men of a high order of intelligence as well as of good character. The history of the times shows that they were such, and that they readily commanded the respect of intelligent and cultivated men. They were both loyal subjects and good Masonic material. It was the policy of the British government to foster the fur trade and to favor its operations. Indeed, that government's troops were mainly located in this region for the very purpose of protecting those vast interests. Why, then, should the men representing those interests be repulsed by American " military men " from Masonic association? Surely, soldiers and civilians huddled closely together in the stockade, compelled to live a common social life, encountering the same hardships and exposed to the same dangers as they were, could not be wholly separated in their Masonic relations. Neither military nor Masonic reasons required it. On the contrary, all reason, good fellowship, and good sense forbade it. A Lodge, once formed in such a locality and commingling such men, would be quite sure to be committed to the care and custody of the civilians who stayed at home while the soldiers came and went on military expeditions. Likewise its interests could also be safeguarded by the civilians who remained behind when the soldiers were ordered away.

Several facts seem to favor the theory that the Lodge was a " local Lodge," and lead us to believe that residents of Detroit in civil life must have shared, perhaps more than equally, with the soldiers in the rights and privileges of the Lodge: In the first place, those resident Masons kept and used the identical old Warrant long after the 60th Regiment had left Detroit. Furthermore, their Masonic right to do so was recognised, and the Masonic Work done under it by them and their successors was accepted by the Grand Lodge of New York. All these facts and theories serve to show that the Lodge originally was local, and if military at the beginning, that it soon became local by its practise and usage. But there is no evidence either direct or inferential to show how long its organisation was maintained or how much or how regularly the Lodge Laboured.

Referring to the copy of the Warrant, we find that the Lodge formed by its

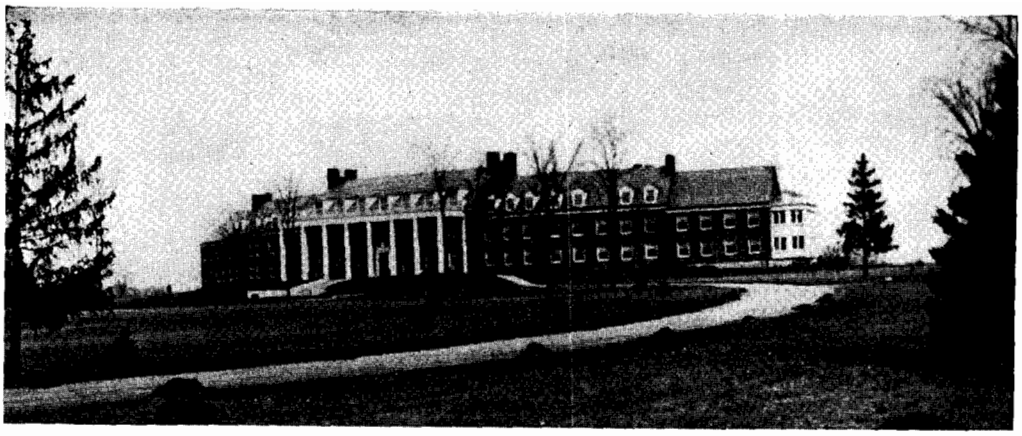
authority was "No 1, to be held at Detroit under whatever name" the Brethren might choose. It seems quite clear that "Zion Lodge" was the name chosen, for it was by that name that it was known and registered on the Registry of England of that date, and afterwards known to the Grand Lodges of Canada and of New York. In England it was registered as Lodge No. 448, while in Canada and in New York it was given other numbers.

Three other Military Lodges seem to have existed among the British troops who later served in Michigan. In any case, an English Masonic Register of the period, listing Lodges said to be established by the so-called "Moderns," includes the following: "No. 289, at Detroit, in 1773;" "No. 320, at Detroit, in 1783;" and "St. John's Lodge, No. 373, at Mackinaw, in 1785." It is more probable that those Lodges were regular Military Lodges. The Registry shows that their Warrants came direct from England; that they were issued to Masons in British regiments, and that they moved with their regiments from place to place. The dates of those Lodges also show that Michigan was then an enemy's country to the British soldiers, and that the localities assigned to the Lodges on the Register may have been either the points at which the respective regiments were stationed when the Warrants were granted, or from which the Lodges made their last Report to the Masonic authorities in England.

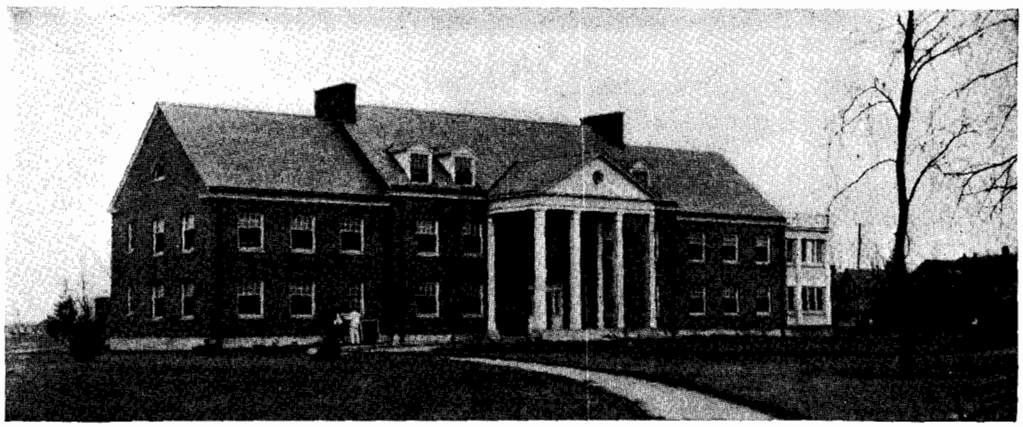
As has already been shown, the officers and men of the British regiments, unlike those of the 60th Regiment, neither sympathised nor fraternised with the resident civilians. They had neither the love nor the confidence of the people. For many reasons, therefore, their Lodges, unlike those identified with the 60th Regiment, left no trace on the early Masonic history of Michigan. In fact, they all departed with their respective commands in 1796 when England finally surrendered Michigan soil to the United States.

Six generations ago, Masons and Masonic Bodies were not fond of Records. Once they had in hand a legal and proper Warrant for a Lodge, few if any of their activities were recorded so long as they remained at peace among themselves and with supreme Masonic power. For this reason, and because of the difficulty of preserving such Records on the frontier, and for still other reasons yet to be mentioned, it is not strange, however much it is to be regretted, that a gap of thirty years should be here found in the recorded history of Zion Lodge. Subsequent events show, however, that during at least a portion of this long period the Lodge maintained its life and performed Labour.

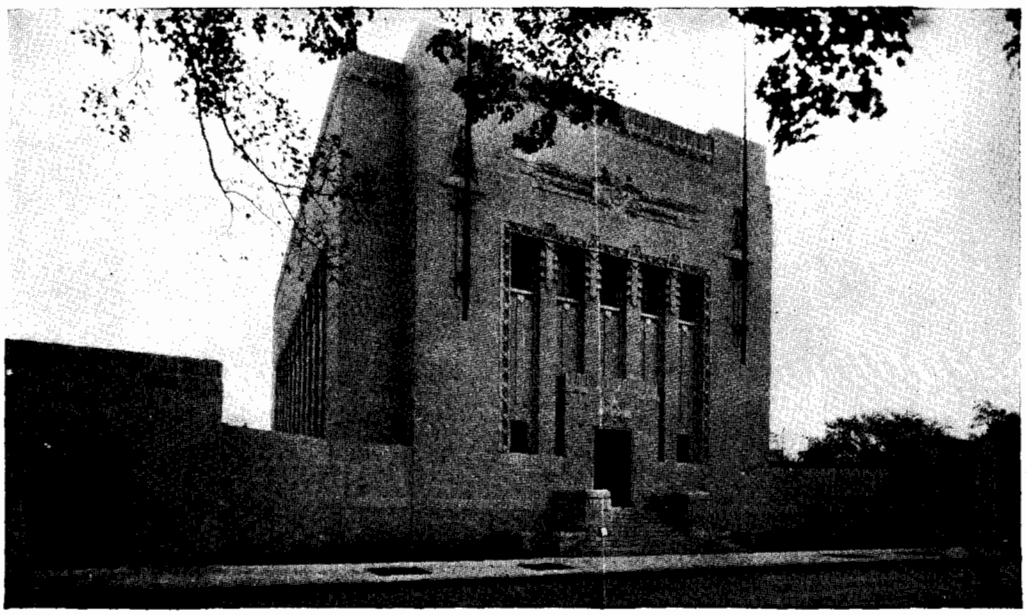
The surveyor, skilled in woodcraft and in his profession, counts it no very difficult task to recognise, to trace, and to date the hacks and the blaze of his dead and forgotten predecessor. Similarly, the Mason who studies a ruin whose story is unrecorded or forgotten, recognising the "work and the mark of the Craft upon it," will read aright at least some part of its history. The builder was his Brother. Just so it is with written history. If, in the course of time, importance comes to be attached to an unrecorded event, succeeding events, by the backward pointing and illumination inherent in the relations of cause and effect, often make that plain and clear which at first was left in darkness and obscurity.



Michigan Masonic Home, Main Building, Alma, Michigan.



The Hospital at the Michigan Masonic Home, Alma, Michigan.



Masonic Temple, Ann Arbor, Michigan.

And so too, it is hoped, will the later events and later records of this history so throw back Masonic light around the events of those unrecorded thirty years as satisfactorily to demonstrate that Zion Lodge lived and Worked 140 years ago.

Before we can adequately depict or fully comprehend the next phase of Zion Lodge's history, we must remember that many important events happened during this long interval of thirty years to disturb and fundamentally to change political conditions and military policies in Michigan, in America, and in Europe. During that time the War for Independence was fought and won; peace was declared between England and America; and the independence of the United States was recognised not only by England but also by the rest of the civilised world. Although Michigan soil was in no sense the theatre of that conflict, still those events made peace there impossible.

Starting now from 1783, the date of the treaty of peace between the United States and England, we find that every political relation between the two governments was seemingly pleasant, excepting only one: England still persisted, as she had from the close of the war in 1781, in holding possession of, and of claiming the title to, the western watershed of the Great Lakes, including what is now the State of Michigan. Alas for Michigan! This one exception caused her to travel a rough and rugged road for thirteen years after the rest of the country was at peace, for this English claim was a bone of diplomatic contention between the two governments for all those years. It was also a cause of irritation and antagonism among the friends and partisans of the two governments who lived and traded side by side within the controversial territory. The antagonisms and jealousies so engendered among Detroit people and the various interests there manifested themselves in many ways, in business and social affairs as well as in political matters. The 60th Regiment, which had occupied Detroit thirty years before and had been very popular with the people there, had long since gone, and the ground was now held by troops officered from England and Canada whose loyalty and devotion to British interests and British domination was not to be doubted. Even among the business men engaged in the fur trade at Detroit were many who preferred English rule, and others practical enough to accept the situation.

Among those business men, and possibly among the troops, were Masons, and it was natural that they should want a Lodge. Whether the Lodge organised in 1764 was Working or not we do not know, but it is possible that it was not. Nevertheless, we may believe that its Warrant was in existence and that it was in possession of Masons then in Detroit. Although we have no documentary evidence to substantiate that belief, subsequent developments seem to show that the Warrant was alive, and that the Masons having the old document in custody participated in the movement for a new Lodge. Since Michigan was then claimed and held by England as an integral part of Upper Canada the Masonic Jurisdiction was therefore nominally in that of the Grand Lodge of Canada, which had already been organised. But the Grand Lodge of New York was also in working order, and the old Warrant, if lapsed, might have been renewed by

it had there been no question of Jurisdiction. But policy, as well as feeling, inclined Detroit Masons at the time to acknowledge the Canada Jurisdiction. For seven years of war, and ten more years of quarrelling over possession of the region had quite naturally influenced the residents of Michigan. The loyal subjects of Great Britain, then predominant in Detroit, would not take kindly to New York Jurisdiction. On the other hand, the New York authorities of that day would not care to exercise Masonic Jurisdiction over the loyal subjects of England, even though they lived in territory claimed by the United States but not in its possession.

Much later, however, in the spring of 1806, the Brethren Petitioned the Grand Lodge of New York for a Charter. With that Petition they surrendered to that Grand Lodge their original Warrant of 1764. They did not, however, surrender their Canada Warrant of 1794. The Records of the Grand Lodge of New York show that on September 3, 1806, a Charter was granted by vote of the Grand Lodge and issued to the Brethren of Detroit by authority of DeWitt Clinton, Grand Master at that time, by which Zion Lodge was re-formed and recorded as " Lodge No. 1 at Detroit." This same Record speaks of the Petitioners as having been " at present members of Zion Lodge No. 1." Therefore, the Warrant of 1764 is steadily and consistently recognised by New York authorities as the original organic act of Masonry in Michigan.

From 1821 on, Zion Lodge no longer occupied the field alone, for the Records of the Grand Lodge of New York, of September 5, 1821, contain the following entry: " To John Mullett and others praying for a Warrant to hold a Lodge in the city of Detroit, in the Territory of Michigan, United States of America, by the name of Detroit Lodge, No. 337, recommended by Zion Lodge, No. 3, the prayer of which was granted." To this entry is appended the following note: " This Lodge was instituted and its Officers installed December 26, 1821, by A. G. Whitney, under Dispensation from the Most Worshipful His Excellency, Daniel D. Tompkins, Vice-President of the United States, with a procession and service in Church."

From the same Records of March 7, 1822, also comes the following authority: " To John S. Davis, M., Amasa Bagley, S. W., and Oliver Williams, J. W., to hold a Lodge in the town of Pontiac, in the county of Oakland, in the Territory of Michigan, by the name and style of Oakland Lodge No. 343." This Lodge had been previously organised under a Dispensation. New York Records for September 1, 1824, also carry the following statement: "A Petition from Robert Irwin and others upon which a Dispensation had, on 12th June, been issued by the Grand Master, praying for a Warrant to hold a Lodge in the town of Green Bay, in the County of Brown, in the Territory of Michigan, by the name of Menominee, recommended by Zion Lodge, No. 3, was read and the prayer of the same was granted." This Lodge was made No. 374. It is scarcely necessary to remark that this Lodge is located at Green Bay, Wisconsin, in that part of the State which was at that time part of the Territory of Michigan.

The same Records also under date of December 1, 1824, furnish the following

item: " To Seneca Allen and others to hold a Lodge in the town of Monroe, in the County of Monroe, in the Territory of Michigan, by the name of Monroe Lodge, recommended by Zion Lodge, No. 3, and Detroit Lodge, No. 337." Although the Record does not expressly say that the prayer was granted, an examination of the New York Registry of that day, shows " Monroe Lodge, Monroe, Michigan Territory, No. 375," which is conclusive evidence of its organisation.

The next notable Masonic event occurring on Michigan soil was the organisation of a Grand Lodge in 1826. So various and conflicting are the accounts of the organisation and the history of that Grand Body, that it has for years seemed to be almost impossible to obtain exact and reliable data regarding its career. The history of its organisation, brief existence, and peculiar death given here is derived from official documents and from letters and other contemporaneous writings of a semi-official character. The movement which resulted in the formation of the first Grand Lodge of the Territory of Michigan was initiated by Zion Lodge at a regular meeting held on August 1, 1825. Soon afterward a call for a Convention of Masons who were also Officers or legal Representatives of Lodges in the Territory was issued by Zion Lodge, No. 3, and Detroit Lodge, No. 337, through a joint Committee of the two Lodges. A. G. Whitney, of Detroit, was Chairman of that Committee.

The response to this call, given by Menominee Lodge, No. 374, of Green Bay, which bears the date of November 7, 1825, is still preserved. We are informed by subsequent Records and events that all the Lodges then organised in the Territory sent favorable replies to this circular. It is apparent that in those days since travel in Michigan was largely by means of sailing craft, the Convention could conveniently meet neither in the late autumn or winter nor very early in the spring. Nearly a year after the call was issued, the Convention met at Detroit on June 24, 1826. The Lodges represented either by their Officers or their legal Delegates were Zion Lodge, No. 3, Detroit Lodge, No. 337, Menominee Lodge, No. 374, and Monroe Lodge, No. 375, of which all had been Chartered by the Grand Lodge of New York, as has been stated. Although Oakland Lodge, No. 343, at Pontiac, also Chartered by the same power, was not represented at the first meeting, its Representatives appeared later and participated in the Grand Lodge's action. On June 28 a Grand Lodge *Constitution* was agreed upon and signed and at a meeting held on the following July 31, Grand Officers were elected and the Grand Lodge was fully formed.

Having been cordially recognised by the parent Grand Lodge, the new Grand Lodge of Michigan was welcomed to fellowship by nearly all the other Grand Bodies of the Craft in the United States. By an Act of the Territorial Council of Michigan, approved on April 27, 1827, the Grand Lodge of Michigan was incorporated. During its brief existence it organised four Lodges, Stony Creek Lodge, Western Star Lodge, St. Cloud Lodge, and Fellowship Lodge, making in all nine Lodges under its Jurisdiction. The other business transacted by it was necessarily small and the meager official Records of its *Proceedings* were

never published. But all that it did soon came to naught. The chief importance that now attaches to its business arises from the fact that, after eleven years of Masonic silence, it became the cause of four years of Masonic confusion. The manner of its death was unique. The exact date of that event is not known. Dead, the Grand Lodge did not rest in peace.

The Dispensation, granted on January 9, 1828, by Grand Master Lewis Cass, to organise Stony Creek Lodge is still in existence. To-day the document interests us as a Masonic curiosity, and because the Lodge was the only one in the Grand Jurisdiction to maintain life and activity during the dark days of anti-Masonic movement.

From the date of its formation until June 6, 1827, the constitutional date of its Annual Communication, this Grand Lodge held four special meetings. It seems also to have met on August 8, 1827, then to have adjourned till the next day, when " a quorum not appearing, no business was transacted." Here its Records become silent. Nevertheless, Grand Master Cass evidently thought that the Grand Lodge was still active when he organised Stony Creek Lodge by Dispensation five months later. Contributions to this history are made by a letter, now in the Archives of the Grand Lodge of New York, which was addressed to that Grand Body by " a Committee of the (second) Grand Lodge of Michigan," dated at Detroit on January 10, 1844. This letter is signed by John Mullett, E. Smith Lee, Levi Cook, Jeremiah Moors, and John Farrar. Of those men, the first four served either before or afterwards as Grand Masters, and the last as a Deputy Grand Master. The purpose of the letter was to give to the Grand Lodge of New York an accurate history of the organisation and career of Michigan's first Grand Lodge, that of 1826, its suspension of Labour in 1829, and the steps to revive it taken from 1840 to 1844. The letter states that because of the political bitterness and private animosity of the anti-Masons of that day, " a regular meeting of the Grand Lodge was privately held, in which a Resolution was passed to suspend Labour, for the time being and recommending the subordinate Lodges to do the same." It elsewhere appears that Grand Master Lewis Cass himself offered the resolution and that it passed unanimously. The letter also indicates that this action was taken in 1829, but in what month or what day of the month, it does not state. If, however, the statement of this letter be correct, that this action was taken at a regular meeting of the Grand Lodge, then the meeting must have occurred, according to its *Constitution*, on the first Wednesday in June, that is, on June 3. From this letter and the brief Record it gives, we now know nothing further about the *Proceedings* of this first Grand Lodge of Michigan.

The same letter also states that all Subordinate Lodges in the Territory except that at Stony Creek, complied with the advice contained in the resolution of the Grand Lodge. Stony Creek Lodge, therefore, no matter how plucky it was during the anti-Masonic controversy, was to this extent contumacious towards the Grand Lodge. And so it happened that, with the exception of that one Lodge, Masonic silence prevailed in the Grand Jurisdiction of Michigan for

eleven years, during the flood of political anti-Masonic activity and the years immediately following. As will soon be shown this period was followed by four years of Masonic Babel.

Before we pass to consideration of the next period of Masonry in Michigan, it will perhaps gratify the Masonic reader to turn back for a moment to consider some peculiar features of an event of both public and Masonic interest which occurred at Detroit on September 22, 1823. This was the laying of the corner-stone of the Territorial capitol, with the Masonic ceremonies. These were performed by what purported to be " The Grand Lodge of the Territory of Michigan "—three years before the organisation of a Grand Lodge! Among other articles deposited at that time in the chamber of the corner-stone was a list of the Officers composing the officiating Grand Lodge. The corner-stone of the present capitol at Lansing was laid on October 2, 1873, and with Masonic ceremonies. Among the many articles deposited in the crypt of the new stone were the same articles which had been deposited in the old stone fifty years before. They had been removed from their original resting place, and preserved.

The gale of the anti-Masonic activity soon spent its fury, but the shattered Temples and broken Altars of Masonry lying in its wake gave proof of Masonry's great though transient power. The effects of the storm, however, were not wholly evil, for the same blast that fell destructively on Masonic Institutions and Charities here and there proved only a winnowing breeze to the Craft itself—a breeze that scattered its time-servers and cowards like chaff.

In most of the eastern States reconstruction followed destruction promptly and boldly, but in the west, where Masons were few and far apart, it advanced but slowly and sometimes timidly. There, too, the work involved greater labour and heavier personal sacrifices than it did in the older States. Besides, as was the case when the Ancient Temple was rebuilt, wherever the Craft was feeble the anti-Masonic samaritans troubled the builders and delayed the work—but not for long.

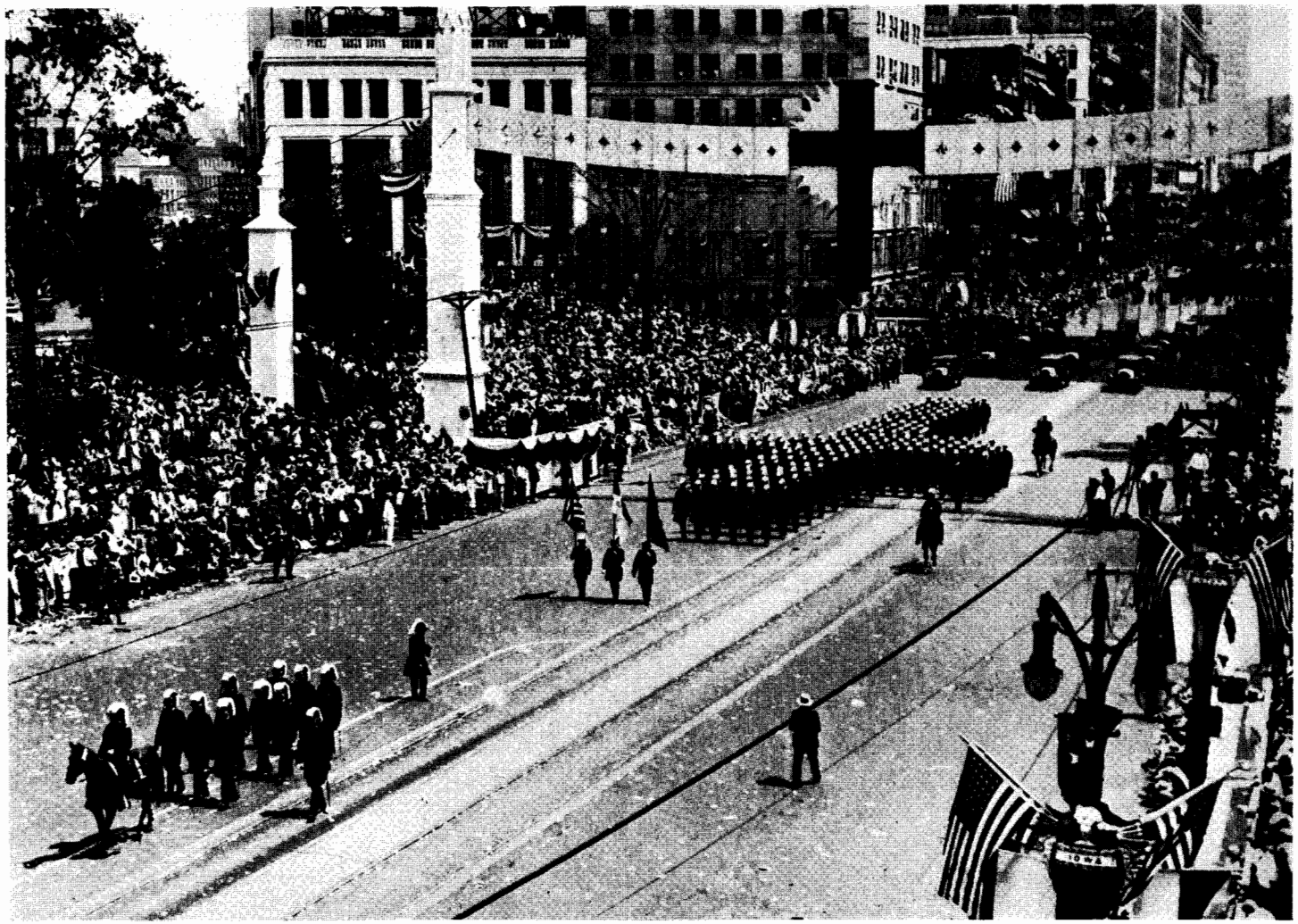
Michigan became a State in 1837. From 1830 to 1840 the tide of immigration had been unprecedented. When Masonic Labours ceased in 1829, the entire population was only about 30,000; in 1840 it had increased to nearly 250,000. Among those later immigrants, who came mainly from New England and New York, were some Masons, members of Eastern Lodges, and all familiar with anti-Masonic trouble. An effort to resume Masonic Labour, which had then been suspended eleven years, began in 1840. The object was worthy—worthy of wiser measures than were used in its behalf. From the voluminous documentary history of the un-Masonic proceedings that followed, a concise summary of the movement is easily gathered.

A Convention of Masons, called by means of circulars and newspaper notices, was held at Mt. Clemens on November 15, 1840. All in attendance were recent immigrants—" a new race of Masons who had come upon the stage since the dissolution of Masonry in the Territory, and they had no knowledge of, or

connection with, the former organisation. Furthermore, no member of the Grand Lodge or of any of the subordinate Lodges was present." In fact, so much caution had been used by the older resident Masons in all their Masonic intercourse that they were not even known to be Masons by the immigrants who were members of that Convention and leaders in that Masonic revival. It is evident from the *Proceedings* of the meeting that no one present had any knowledge of the former existence within the Territory of a legal and recognised Grand Lodge. But a rumour of it came to their ears while they were thus convened, and a Committee of three was appointed to correspond with the Grand Lodges of other Jurisdictions and to ascertain if possible "as to the existence of any Grand Lodge within the limits of Michigan either heretofore or at present." The Convention then adjourned to meet again at Mt. Clemens on May 5, 1841.

In the interim, this Committee of three learned many things. They became acquainted with the leading Masons among the old residents of Detroit and other places. Then, during the first week of February, 1841, the Committee met at the "New York and Ohio House," in Detroit, and conferred privately with the Masons from Zion, Detroit, Oakland, and Stony Creek Lodges. At this meeting it was disclosed to the Committee, that a Grand Lodge had been formed in 1826; that it had been recognised by other Grand Lodges in 1827 and 1828; that it had been incorporated in 1827; that it had organised Lodges; and that it had in 1829, suspended Labours "for the time being." It was decided by a majority of this Conference to resume Masonic Labour in Michigan. The Committee of three was then increased by six, by adding to the three immigrant Mason members three others from among the old residents. Instead of first procuring a legal reconstruction of their lapsed Lodges, they decided to proceed at once, without Lodges, to revive the defunct Grand Lodge. But how was this to be done? It was decided that it could be accomplished by the exercise of the Grand Master's prerogatives during his absence from the State and country, twelve years after his last recorded election, and eleven years after the last meeting of the Grand Lodge. Ignoring the fact that the *Constitution* of the old Grand Lodge required Annual Meetings and an annual election of all Grand Officers, and that it made no provision for holding Officers over until their successors were elected and qualified, ignoring also the fact that there was only one "living" Lodge that could send legal Representatives, although the constitutional quorum required that three be sent, the Committee persisted in believing in the miraculous power of a dead Grand Master's scepter to raise the dead!

But even assuming the sufficiency of the power invoked, who was to play the part of magician in this scene of Masonic necromancy? General Cass, the old and only Grand Master, was at the time United States Minister to France. Upon whom else were they to call? Here the disagreeable duty devolves upon the historian to reveal the facts. During the whole of the four years of Masonic controversy occasioned by these proceedings, a vital and important fact was



From a photograph by Underwood and Underwood.

The Passion Cross, Detroit Commandery, No. 1, Knights Templar of the United States, the 37th Triennial Conclave of the Grand Encampment.

concealed from the Masonic world to which appeals for recognition had been made. During the controversy it was repeatedly asserted or assumed that, General Cass being absent, no one having power to exercise prerogatives of the Grand Master was present in the Jurisdiction except the Grand Junior Warden. And yet there was a Deputy Grand Master! Letters from two prominent Masons are extant, both of whom were present at the private Conference and both say that he there refused to exercise any of his functions for the proposed purpose in the absence of the Grand Master. The Deputy Grand Master was an old member of Zion Lodge who had been a high official under the Territorial and State governments. Guided by him, Zion Lodge held entirely aloof from this alleged Grand Lodge from beginning to end.

Neither checked nor daunted by this state of affairs, the Convention held its adjourned meeting on May 5, 1844, at Mt. Clemens, Michigan. It resolved that it could not " perceive any good reason why the Grand Lodge of Michigan cannot convene itself in a legal and constitutional manner; neither can we see the propriety of organising or attempting measures with the view of organising a new Grand Lodge, while the one already in existence stands unimpeached in that capacity."

Notwithstanding the presence in the Jurisdiction of the Deputy Grand Master, who had refused to act in this matter, the Grand Junior Warden, Martin Davis, of Ann Arbor, was induced to issue his mandate convening the Grand Lodge in Regular Session. The Grand Lodge was to meet at Detroit on the " first Wednesday of June " (June 2), 1841. He created Delegates to the Grand Body by granting Dispensations to Detroit Lodge, Oakland Lodge, and other Lodges to resume their Labours and to elect Officers. By Dispensation he also organised Lebanon Lodge, at Mt. Clemens, " to operate until the next Annual Meeting of the Grand Lodge." By such measures those Lodges were put in motion, and their Representatives, meeting according to summons, reorganised the lapsed Grand Lodge of 1826.

Another fatal defect in their *Proceedings*, never before brought to light, is this: Upon their own assumption that the Grand Junior Warden was the highest Officer present in the State and was, therefore, authorised to assume and perform the Grand Master's functions during his absence, it is clear that his presence was essential at this first meeting of the Grand Lodge, to organise it and give validity to its proceedings. But the Grand Junior Warden did not attend the meeting! No Record shows him to have been present. Furthermore, an extant letter by him from Ann Arbor on May 31, 1841, only two days before the meeting, to A. C. Smith, the Grand Secretary, says: "Owing to my state of ill health, I shall not be able to meet the Lodge at Detroit on Wednesday. If my presence is absolutely needed, you must adjourn to this place." But the Grand Lodge did not adjourn to Ann Arbor. The Grand Junior Warden's presence was not " absolutely needed," it seems. This self-sufficient Body then proceeded to transact its business. It formally announced itself " by the hand of the Grand Secretary and the seal of the Grand Lodge of Michigan " to the Grand Lodges

of the world, and asked their recognition and fellowship. If this was the original Grand Lodge of 1826—if it had never ceased to exist, or if it was the same Grand Lodge recognised in 1827–28 by all the Grand Lodges in the country—why should it now ask them to recognise it again? That they themselves doubted the legality and regularity of their proceeding is betrayed by this act, an act which is entirely inconsistent with their pretentions and the theory on which their action was based—in fact, an act wholly unnecessary, even ridiculous if they were correct in their principles and methods.

As might have been expected, recognition and fellowship were kindly but firmly refused by every Grand Lodge in the United States. The errors of the Lodge's founders were fraternally pointed out. They were plainly told, from all Masonic quarters, that until Lodges had been formed by some living Grand Lodge, and three or more such Lodges had met and organised a Grand Lodge in a legal Masonic manner, no Grand Lodge would be recognised in Michigan.

But strange as it may now seem to well-informed Masons, this irregular Body, with a perseverance worthy of a better cause, persisted in its course for nearly four years, until the " Michigan question " finally became a subject of discussion and a cause of annoyance and trouble in every Grand Lodge in the land. One feature of this protracted controversy is worthy of note. Notwithstanding the many things said and done in Michigan itself, things that were calculated to try one's patience, to irritate, and to provoke, there cannot be found in the many letters, voluminous Reports, and exhaustive discussions emanating from the Grand Officers and Grand Bodies of other Jurisdictions, the slightest evidence of irritated or unfraternal feeling. They were all governed by that " Charity that hopeth all things and believeth all things."

The proceedings of this Body may be briefly recapitulated. Its first meeting as a Grand Lodge was held as required by the old *Constitution*, at Detroit, on June 2, 1841, and Representatives from Stony Creek Lodge, Pontiac Lodge, and Lebanon Lodge transacted its business. Levi Cook, a member of Detroit Lodge, was elected Grand Master, but was never Installed; his Lodge did not become a part of the Grand Lodge till October 5, 1842. The Lodge met again on June 24, 1841, and on January 5, 1842. On June 1, 1842, it held its Annual Communication, at which Leonard Weed was elected Grand Master. Still another meeting was held on October 5 of the same year. Then, on June 7, 1843, at its Annual Communication, John Mullett was elected Grand Master. A special meeting was held on May 22, 1844, the most important business of which was the adoption of the following sensible declaration: " *Resolved*, That in view of the difficulties with Grand Lodge of New York in acknowledging the authority of this Grand Lodge, that it be recommended to the members of the old Lodges of this State, holding their Charters from the Grand Lodge of New York, to apply to that Body for a renewal of their Charters for the purpose of immediate reorganisation; and in case the renewal of these Lodges be granted, under the above authority and under the above conditions, this Grand Lodge does hereby take immediate steps for forming a Grand Lodge, and that as soon as said Grand

Lodge shall be so organised, this Grand Lodge shall be dissolved." General Cass was then at home again, and although there is no record to show that he had anything to do with carrying out this wise proceeding, intimations are sufficiently made in letters which came from New York at the time that this change of policy was due to his influence and advice.

Two years prior to this action, the Brethren of St. Joseph Valley Lodge at Niles, in Berrien County, tiring of the situation in Michigan, had asked and obtained after some delay, a Charter from the Grand Lodge at New York, dated June 10, 1843. Their Lodge was ranked on the New York Register as Lodge No. 93.

Acting conformably with the previously stated recommendation of the Grand Lodge, Zion Lodge, again coming to the front, Detroit Lodge, and Oakland Lodge applied to the Grand Lodge of New York for Charters. The Records of that Grand Body for June 8, 1844, show that they were granted without charge. Zion Lodge thus became No. 99, Detroit Lodge became No. 100, and Oakland Lodge became No. 101. The New York Grand Lodge's Committee on Warrants, reporting on these Charters, says: " The Committee have read, with much pleasure, the applications from three Lodges in Michigan, who have for many years suspended their Labours, to be again revived under the Jurisdiction of this Grand Lodge, from which they formerly held their respective Warrants. The Committee believe that this course of our Brethren of Michigan will be attended with happy results in cementing that fraternal feeling which should ever exist among Masons and redound to the permanent interest of the Brethren of that State. They accordingly recommend that Charters be furnished to Zion, Detroit, and Oakland Lodges, free of charge."

The legal Representatives of those four Lodges, that is, of St. Joseph Lodge, No. 93, Zion Lodge, No. 99, Detroit Lodge, No. 100, and Oakland Lodge, No. 101, met in Convention at Detroit, adopted a Grand Lodge *Constitution*, organised the present Grand Lodge of Michigan, and elected its Officers on September 17, 1844. John Mullett, who was elected Grand Master, was Installed by Past Grand Master Lewis Cass at an Emergent Communication. The other Grand Officers were Installed by the new Grand Master.

The illegal Grand Lodge was then dissolved, and its books, Records, Jewels, and implements were transferred to the new Body. Then the Masonic process of healing was extensively but prudently applied by the new authorities, and peace and order soon emerged from the turmoil and confusion which had been caused by the irregular proceedings. At the Annual Communication of the Grand Lodge of New York held on June 4, 1845, the Grand Lodge of Michigan was cordially recognised, and the four Lodges forming it were formally transferred to the care of the new Grand Lodge. Recognitions from the rest of the Masonic world then followed rapidly, and the Grand Lodge of Michigan, as then organised, continues to stand on proper Masonic foundations. For more than ninety years it has grown and prospered in all that gives wisdom, strength, and beauty to Masonic Institutions.

The first Grand Master of the Grand Lodge of Michigan was General Lewis Cass, who served in 1826. He was appointed governor of the Territory of Michigan in 1813, and served with distinction in that office for sixteen years. In 1831 he was appointed Secretary of War in President Jackson's Cabinet, then in 1836 he was appointed United States Minister to France. His services there were of great value to his country. In 1845 he was elected to the United States Senate, where he served until 1848, at which time he resigned and accepted the Democratic nomination for the Presidency. After his defeat in the election, he was re-elected to the United States Senate for the remainder of his original term, and was again re-elected for a second term. In 1852 he was again a prominent candidate for the Presidency. In 1857 he was appointed Secretary of State in President Buchanan's Cabinet, but when the President refused to reinforce and reprovision Fort Sumter, Secretary Cass promptly resigned, thus terminating a distinguished and honourable public career of fifty-six years' duration. At the organisation of the first Grand Lodge of Michigan on July 31, 1826, Bro. Cass was elected Grand Master, an Office which he held during the existence of that Body. He has had eighty successors, many of whom have also been distinguished in public life. Four have presided as chief justices of the Supreme Court of Michigan, many have served in the national Congress, while many others have served their country in other distinguished positions.

The first activities in connection with establishing a Masonic Home in Michigan were begun about fifty years ago by Bro. John D. Jennings, of Grand Rapids, who formed an organisation independent of the Grand Lodge or of any constituent Lodge. It was composed of Master Masons who agreed to contribute one dollar a year for the purpose of building and operating a Masonic Home. Bro. Jennings persevered until he had acquired sufficient funds to erect a Masonic Home in Grand Rapids, at a cost of $100,000. The Home, dedicated by the Grand Lodge in 1892, then entered upon its mission. By a strange turn of Fortune's wheel, Bro. John D. Jennings was himself the first person to become registered in the new Home. The Home, which provided for 75 guests, was soon fully occupied. It was completely destroyed by fire in 1910. Later, the Grand Lodge was fortunate in being given a fine group of buildings that had been erected for a sanitarium, at Alma, Michigan, at an expense of $300,000. This was the gift of its owner, A. W. Wright. Then, on March 29, 1912, the sanitarium was dedicated as a new Masonic Home. It provides for 130 guests. It had been successfully operated up to the present time, but the increasing needs for a larger and more modern Home led the Grand Lodge at its Annual Communication held in May, 1930, to vote an appropriation of $750,000 for a new Home at Alma. The construction of this was immediately commenced and the building was dedicated on May 16, 1931. This Home, which provides for 175 guests, is so planned that it can be expanded to meet future needs. Michigan now has one of the best Masonic Homes in America.

In addition to the Masonic Home Fund, the Michigan Grand Lodge has raised a Relief Fund amounting to $60,000, by means of a per capita tax a year.

This fund is used to assist families who for one reason or another may not wisely be placed in the Masonic Home. This fund is also administered by the Masonic Home Board, and the system has been found highly satisfactory. Michigan Masonry is endeavouring to live up to the teachings of its beloved Fraternity, and to do all in its power to make this world a better place to live in.

FREEMASONRY IN MINNESOTA

E. A. Montgomery

FREEMASONRY, always found in the van of advancing civilisation, early took root in Minnesota. The Act of Congress which created the Territory of Minnesota was passed on March 3, 1849. Two months later Alexander Ramsey, first Territorial governor, arrived from Washington, and at St. Paul instituted the territorial government. In his official capacity, he exercised jurisdiction, nominally at least, over that vast region from which was later carved not only the State of Minnesota but also the greater portion of two other extensive northwestern Commonwealths. Except for a few white settlers who, for the most part, lived in rude log cabins standing along the banks of the Mississippi and St. Croix Rivers, the rest of this magnificent region, stretching westward to the Missouri River, and northward to the British possessions, was sparsely peopled by two or three independent tribes of Indians, among whom the writs of Federal and Territorial courts were neither recognised nor honoured. There was as yet no railroad and no telegraph. Over this vast region Masonic darkness prevailed. The light of Freemasonry had not yet shone out.

Then, on July 12, 1849, *The Minnesota Chronicle* of St. Paul published an invitation to all Masons thereabouts to meet at the American House on the evening of July 16 to consider the organisation of a Masonic Lodge. According to plan the meeting was held, and a Petition was prepared and signed by twelve Master Masons who participated. This was sent to the Grand Master of Ohio. It prayed for a Dispensation enabling the signers to form a Masonic Lodge and to make Masons in St. Paul. Nearly a month later, on August 8, 1849, the Petition was granted by Michael Z. Kreider, Grand Master of Ohio, and a Dispensation was issued to Charles Kilgore Smith and eleven other Masons then living in St. Paul. Smith, at that time Territorial Secretary of Minnesota, was named first Master. This Dispensation was mailed to him, together with the following letter from the Grand Master of Ohio:

Lancaster, Ohio
August 8, 1849

Dear Sir:

Your favor of the 25 ultimo has just come to hand & I hasten to comply with your request by forwarding, as herein enclosed, a Dispensation. . . . I esteem it a special compliment both to myself & our Grand Lodge, to be the medium through which the pure & elevating principles of Masonry are conveyed

to your wilderness land. May that wilderness, under its hallowed influences, be made to bud & blossom as the rose. Hoping that this may soon reach you & that before long I may have the satisfaction to learn from your own hand of your prosperity, I remain,

Very truly and fraternally yours,
M. Z. Kreider.

This Dispensation was read at a meeting in the office of Charles K. Smith, which was located in the old Central House, on Bench Street, in St. Paul. In this building, then used as the Territorial Capitol, a Lodge of Freemasons was Instituted on September 8, 1849. This was the first Masonic Lodge to meet in Minnesota. At that meeting the Petition of Charles Peter Scott was received, and nine days later, on September 17, he was Initiated. On October 17, David Burton Loomis was passed, and on October 24, Scott was Raised. To commemorate those three events, September 17, October 17, and October 24 have been made the respective dates of the first exemplification of these Degrees of Ancient Craft Masonry in Minnesota. In that first Lodge of Minnesota $20 was charged for the three Degrees. The dues were twenty-five cents a month.

The meeting place selected for the new Lodge was the attic of the St. Paul Hotel, a two-story log building made to look a little less rude by its weatherboard siding. The rafters consisted of tamarack poles from which the bark had not been removed. The logs at the sides and ends of the room formed the rustic wainscoting. The desks of the Officers were empty barrels set on end, while nail kegs served for chairs. The Altar was an empty packing-box, and three old candlesticks, holding half-burned tallow dips, illuminated a well-worn Bible and the Square and Compasses.

For the next three years St. Paul Lodge worked spasmodically. Because of the senseless bickerings of its members, no less than three opportunities to make Returns to the Grand Lodge of Ohio, and to secure a Charter, were neglected. As a result the Charter was not granted until October 22, 1852, and it was not issued until January 24, 1853. The Lodge was thereafter known as St. Paul Lodge, No. 223, of Ohio.

In 1852, while still holding their Charter from the Ohio Grand Lodge, the St. Paul Masons applied for a Dispensation from the Grand Lodge of Wisconsin, and on May 17 of that year the Deputy Grand Master of Wisconsin granted the Dispensation they had sought. At the same time he appointed Daniel F. Brawley to be Master of a Masonic Lodge at St. Paul, the Lodge to be known as Polar Star Lodge *U.D.* It was evidently the intention of the St. Paul Masons wholly to ignore the relations and obligations to the Grand Master and to the Grand Lodge of Ohio, under whose authority they had been created into a Lodge, and to become subordinate to the Grand Lodge of Wisconsin. Having received a Dispensation from Wisconsin, they then returned their Ohio Dispensation on May 27, 1852, and for eight months held Lodge meetings as Polar Star Lodge *U.D.* Then on October 19 of that year, at the

Communication of the Grand Lodge of Ohio, the Grand Master of Ohio made the following statement:

There was forwarded to me during the past season full returns, with a copy of the minutes of St. Paul Lodge, Minnesota, and with them the warrant of Dispensation under which that Lodge has acted until the 27th of May last, which documents are herewith submitted. Accompanying them is the letter of C. C. Case (Cave), Secretary, expressing the desire of that Lodge to dissolve its connection with this Grand Lodge and for it to remain, as I understand the letter, and for the greater convenience of this Lodge, as a subordinate already formed of the Grand Lodge of Wisconsin.

Three days later the Committee on Charters and Dispensations reported a resolution, adopted by the Grand Lodge of Ohio, " that a Charter be issued to St. Paul Lodge in Minnesota, upon payment to the Grand Secretary of their Grand Lodge dues to May 14, 1852, amounting to thirty-two dollars."

Notwithstanding their changed relations, when notified that a Charter had been granted conditionally by the Grand Lodge of Ohio, the Masons of St. Paul complied with the conditions imposed by that Grand Lodge, settled up their dues in arrears, and accepted and received the Ohio Charter. This was on January 24, 1853. Satisfactory explanation of their status was then made to the Grand Lodge of Wisconsin, and on February 7, 1853, the Lodge was Constituted as St. Paul Lodge, No. 223, of Ohio, and the Brethren who then held Office in Polar Star Lodge *U.D.* were elected as its Officers. Between the time of its Institution and its Constitution, the Lodge had Raised twenty candidates to the Degree of Master Mason, and had conferred the First Degree or the Second Degree on seven other Petitioners.

Among those Raised in St. Paul Lodge, No. 223, two of the earliest to receive advancement were residents of Stillwater. To those two Masons and several others then residing in the valley of the St. Croix River was issued a Dispensation by William R. Smith, Grand Master of Wisconsin, under date of October 12, 1850, to form a Lodge at Stillwater. This resulted in the organisation of the second Lodge in Minnesota, under the name of St. John's Lodge. It was Chartered June 9, 1852, and was duly constituted October 23, 1852, as St. John's Lodge, No. 39 of Wisconsin. Its first Master was Frederick K. Bartlett. From the time of its organisation to that of its constitution, this Lodge's Records show that it did not confer a Degree. It was not until January 29 of the next year that its first Petitioner, Theodore E. Parker, was elected and Initiated.

The progress of Freemasonry at St. Anthony Falls, now a part of Minneapolis east of the Mississippi River, presents a notable contrast to that at St. Paul and at Stillwater. The founding of a Lodge in that locality was largely due to the efforts of Dr. Alfred E. Ames, who arrived at St. Anthony Falls on October 12, 1851. From the beginning Dr. Ames had definite plans for the formation of a Masonic Lodge at St. Anthony Falls. Fortunately, too, he knew

how most expeditiously to transmute his wishes and plans into action. A memorandum in his own handwriting is the authority of the statement that during November 1851, he visited and examined Masonically each prospective member of the proposed Lodge. On or before December 13, 1851, all those Brethren with the exception of Cap. Gardner, afterwards a Major-General of the United States Army, met at Dr. Ames's office and signed a Petition for a Dispensation. Soon thereafter its granting was recommended by St. Paul Lodge, No. 223.

The Petition was then sent to the Grand Master of Illinois and on February 5, 1852, Thomas J. Pickett, incumbent at that time, issued a Dispensation for the formation of a new Masonic Lodge at St. Anthony Falls in Minnesota Territory, to be known as Cataract Lodge, with Dr. Alfred E. Ames serving as Master. Nine days later at the residence of one of its members the Lodge was Instituted. At the first Communication sixteen Petitions were received, and during the nine months which elapsed before the Lodge was Chartered, thirty-five members were Initiated, thirty-one were Passed and thirty were Raised. This Lodge, Chartered on October 5, 1852, was constituted sixteen days later as Cataract Lodge, No. 121 of Illinois, by Past Master Emanuel Case, who served as Constituting Officer. Its Officers were the first ever Installed in a Masonic Lodge in Minnesota.

The first intimation of an intention to organise a Grand Lodge in Minnesota was manifest on the evening of February 7, 1853, when A. T. C. Pierson, acting as proxy for the Grand Master of Ohio, consecrated St. Paul Lodge, No. 223 of Ohio, Installed its Officers, and was himself elected a member of the Lodge. The Constitution of St. Paul Lodge, No. 223, completed the required number of Lodges needed for forming a legal Grand Lodge, St. John's Lodge, No. 39 at Stillwater, and Cataract Lodge, No. 121, at St. Anthony Falls having already been constituted. At this Communication Bro. Pierson moved the following resolutions, which were unanimously adopted:

Whereas, It is the opinion of the members of this Lodge that the interest of Masonry demands that a Grand Lodge in and for the Territory of Minnesota should be organised at as early a date as possible, therefore,

Resolved, That the first three Officers, as those recognised as Past Masters, members of this Lodge, are hereby authorised to meet with Delegates from the other two Lodges in this Territory, and, if deemed expedient, to forthwith organise a Grand Lodge of Free and Accepted Masons for Minnesota.

Resolved, That the secretary be requested to send a certified copy of the preamble and resolutions to Cataract Lodge at St. Anthony Falls and to St. John's Lodge at Stillwater, and request them by their Delegates to meet in St. Paul on Wednesday evening, February 23, to carry the same into effect.

According to the Records, each of the three Lodges then existing in the Territory was represented at the Convention by two or more members who served as Delegates. As a matter of fact, however, St. John's Lodge, No. 39, had no lawfully appointed Delegates at the first Session of the Convention,

although Dr. Otis Hoyt and David B. Loomis attended, claiming to have a proxy which permitted them to represent the Master and the Junior Warden respectively. Their claims seem to have been unfounded, however, for Dr. Hoyt, who then resided at Hudson, Wisconsin, had not met with St. John's Lodge, No. 39, for months. Although David B. Loomis, a member of the Territorial Council, resided in St. Paul at the time, neither he nor Dr. Hoyt had been instructed by St. John's Lodge, No. 39 to represent it in the Convention. In fact, they could not lawfully have been so instructed.

It was left for H. N. Setzer, Senior Warden of St. John's Lodge, No. 39, at that time, to state the facts. In an address at the annual Feast of the Masonic Veterans Association, held on January 16, 1895, he made the following statement:

On the first day of the Convention Doctor Hoyt and Bro. Loomis was there, but St. John's Lodge had not authorised any action in regard to the formation of a Grand Lodge; in fact, it had not received any communication in that respect; hence the Lodge was not represented the first day. I, myself, as Senior Warden, was not present the first day, although the report falsely states so. On the evening of February 22 I received a letter, signed by the Masters of Cataract and St. Paul Lodges, attested by the Secretaries, requesting St. John's Lodge to join them in Convention to form a Grand Lodge. I had no time to call a meeting of the Lodge on that evening, but I called a meeting the next day for the evening of February 23. I, myself, as Senior Warden, occupied the East and laid the communication of St. Paul and Cataract Lodges before the Lodge.

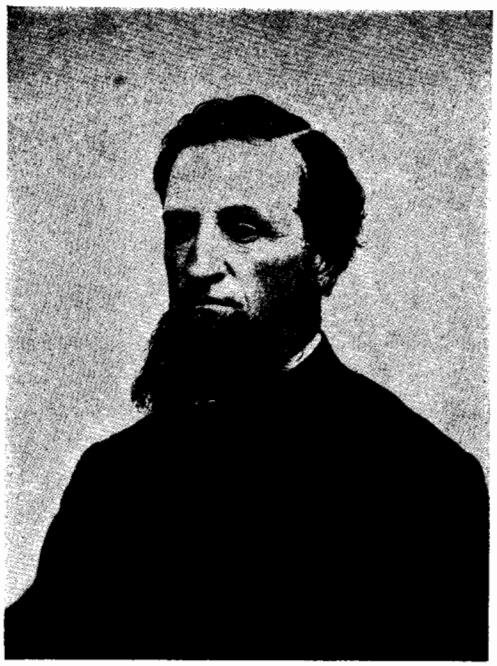
There was considerable doubt among the Brethren as to the advisability of forming a Grand Lodge with three Lodges. Bro. Van Vorhes called attention to the fact that the Grand Lodge would be unable to control a subordinate Lodge by arresting its Charter, as thereby it would commit *felo-de-se*. Bro. Partridge thought we ought to be satisfied with our own Grand Lodge (Wisconsin) and not to try experiment with others.

At last a Resolution passed unanimously authorising the Master and Wardens of St. John's Lodge to meet the other Lodges in Convention, and if they should find it for the benefit of Masonry in general, and not affecting the interests of St. John's Lodge in particular, they were empowered to surrender their Charter and to accept authority from the Grand Lodge of Minnesota when founded.

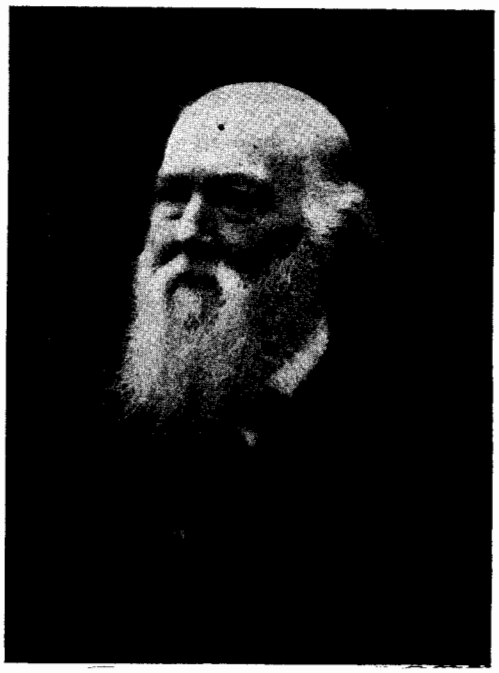
With this authority I went over (to St. Paul) on February 24 and met in Convention. Suffice it to say, while St. John's Lodge was unrepresented the first day, on the second day the Lodge was represented and the surrender of the Charter was a lawful act. The Grand Lodge was legally formed.

This narrative shows by what a close margin even the second day's proceedings and the entire Work of the Convention escaped becoming a fiasco.

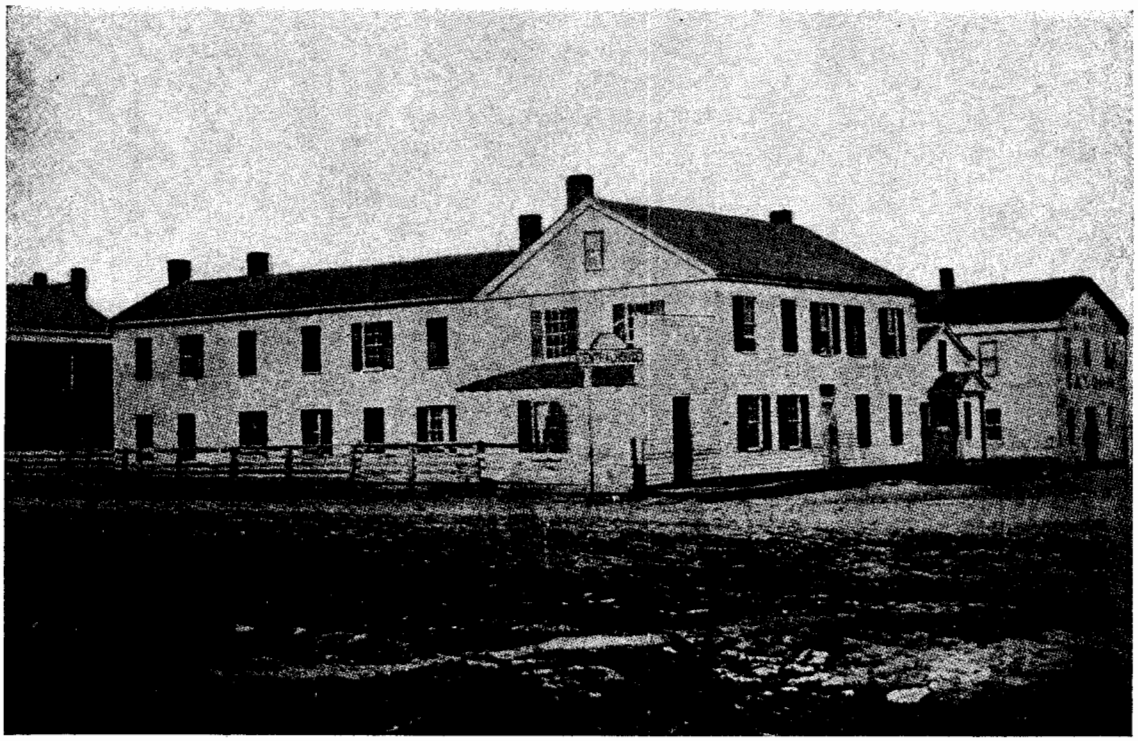
Despite these difficulties the Convention was nevertheless called to order on the evening of February 23, by A. T. C. Pierson of St. Paul Lodge, No. 223. According to the Record those present were: Daniel F. Brawley, Dennis W. C.



A. E. Ames.
The first Grand Master, 1853–1854.



A. T. C. Pierson.
Grand Master, 1856–1863. Grand Secretary, 1876–1889.



The Old Central House, St. Paul, Minnesota, on Bench Street, Now Second.
St. Paul Lodge was organised here September 8, 1849. The first Masonic banquet in Minnesota was held in this house.

Dunwell, Lot Moffet, Aaron Goodrich, and A. T. C. Pierson from St. Paul Lodge, No. 223 of Ohio; Dr. Alfred E. Ames, Daniel N. Coolbaugh, Charles T. Stevens, and Emanuel Case from Cataract Lodge, No. 121 of Illinois; and Dr. Otis Hoyt and David B. Loomis from St. John's Lodge, No. 39 of Wisconsin. The Record further says:

A.T.C. Pierson offered the following Resolution, which was unanimously adopted by the Convention:

Resolved, That it is the deliberate opinion of this Convention that the permanent good of Masonry demands the formation of a Grand Lodge for Minnesota.

Judge Aaron Goodrich of St. Paul offered the following Resolution, which was unanimously adopted:

Resolved, That we proceed to the preliminaries for the formation of a Grand Lodge, by the appointment of a Committee to draft a Constitution and Regulations for the government thereof, and that said Committee be requested to report to this Convention to-morrow.

The President of the Convention appointed Judge Goodrich of St. Paul Lodge No. 223, the Honourable B.D.Loomis, of St. John's Lodge No. 39, and E.Case of Cataract Lodge No. 121, St. Anthony to act as the Committee.

On motion the Convention then adjourned until to-morrow (Thursday) afternoon at two o'clock.

Whatever may be said about the legality of the proceedings of the first day of the Convention, there can be no doubt about the regularity of what followed when it reassembled on the second day. With authority from his Lodge, H. N. Setzer attended the second Session. The standing of Dr. Hoyt and of David B. Loomis had been confirmed, and Abraham Van Vorhes was present as an additional Delegate from St. John's Lodge. Consequently, when the Lodge was opened on the Third Degree " in due and ancient form " on February 24, at St. Paul, all the legally authorised Delegates were present and empowered to take such action as, in their collective wisdom, should be deemed expedient for the best interests of Masonry in Minnesota.

The first and essential business was the report of the Committee to which had been entrusted the drafting of a *Constitution*. From internal evidence, and from documentary testimony as well, the *Constitution* appears to have been largely, if not entirely, the Work of the Chairman, Judge Aaron Goodrich, a former Chief Justice of the Supreme Court of the Territory. A masterly production, it consisted of five Articles, each composed of numerous sections. In addition, the *Constitution* presented nine rules of Order and three standing resolutions. It was brief, concise, easy to comprehend, and broad enough in scope to cover practically every question likely to arise in the government of a Masonic Jurisdiction which then consisted of only a few Lodges.

Following the reading of this report, the *Constitution*, Regulations, and resolutions were unanimously adopted. The following Officers were then

elected: Alfred Elisha Ames, of St. Anthony Falls, as Grand Master; Aaron Goodrich, of St. Paul, as Deputy Grand Master; Daniel Franklin Brawley, of St. Paul, as Senior Grand Warden; Abraham Van Vorhes, of Stillwater, as Junior Grand Warden.

Under the provisions of the new *Constitution*, the Grand Master-elect appointed the following Officers: Emanuel Case, of St. Anthony Falls, to be Grand Treasurer; John G. Lennon, of St. Anthony Falls, to be Grand Secretary; Dennis W. C. Dunwell, of St. Paul, to be Senior Grand Deacon; David B. Loomis, of Stillwater, to be Junior Grand Deacon; Sylander Partridge, of Stillwater, to be Grand Sword Bearer; A. T. C. Pierson, of St. Paul, to be Grand Marshal; Henry N. Setzer, of Stillwater, to be Grand Pursuivant; the Rev. Jacob S. Chamberlain, of St. Anthony Falls, to be Grand Chaplain; Lot Moffet and Charles W. Borup, of St. Paul, to be Grand Stewards; and William Harshorn, of St. Paul, to be Grand Tyler.

All these matters settled and all Officers having been selected, the Grand Lodge of Minnesota was then opened. Its Officers were Installed by Andrew Jackson Morgan, Past Master of an Ohio Chapter, and the Grand Lodge was proclaimed to be duly and legally authorised, its Officers properly elected and Installed. The three Lodges were given new Charters, without the payment of fees, and were numbered in order according to the priority of the date of their original Charters. Thus, St. John's Lodge became No. 1, Cataract Lodge became No. 2, and St. Paul Lodge became No. 3. Thanks to the protecting care of the Grand Architect of the Universe and to the sense of justice of the Grand Lodge itself, these three Lodges are still active and prosperous, and are yearly growing into a new and greater usefulness under the Warrants that were granted to them more than three-quarters of a century ago.

That the organisation of the Grand Lodge of Minnesota was the result of a sudden impulse rather than the culmination of a long premeditated plan is indicated by the crude appearance of the Charters issued to the three constituent Lodges in 1853. All were written on ordinary blue letter paper. Likewise the Seal was of blue paper, of a somewhat darker shade than the body of the document itself, and imposed upon it were the " All Seeing Eye " and the " Square and Compasses," surrounded by a now uncipherable legend. Before the Annual Communication of 1854, those three Charters had been replaced by others printed on vellum. Then in 1857, those, in turn, were reproduced on parchment. At the time of their issue, the vellum Charters were taken up.

The new Grand Lodge was accorded a hearty welcome by the Grand Lodges of Ohio, of Wisconsin, and of Illinois. On October 3, 1853, Eli B. Ames, Grand Master of Illinois, a brother of the new Grand Master, in his address to the Grand Lodge of Illinois, at Springfield, made the following statement:

Since our last annual Communication our Brethren in Minnesota Territory have held a Convention and organised themselves into a Grand Lodge and are now superintending their own Masonic affairs. Three Lodges constitute

their whole number of subordinates. Yet with that small number to begin with, they had precedent to govern them. The Grand Lodge of Rhode Island was organised with but that same number of Lodges, and I have no doubt but that the interests of our Order will be advanced in that quarter of the country by the forming of that Grand Lodge. I am advised that Masonry is prosperous there. They elected for their first Grand Master my brother, Doctor Ames, under whose watchful care and direction we have the strongest assurance that everything will be done which will tend to build up our edifice in that far-off country. In taking leave of Doctor Ames we part with one of our pioneers—one of the sentinels who has stood on the outer walls—he who has built up the waste places. Belvidere, Roscoe, Rockton, and Rockford Lodges are all fruits of his labours. We bid him and his young Grand Lodge godspeed.

The Grand Lodge of Minnesota was incorporated by an Act of the Legislative Assembly of the Territory, approved on March 5, 1853. With the addition of certain amendments in later years, it has had its corporate existence under that Act.

The first two Lodges Chartered under the Grand Lodge were Hennepin Lodge, No. 4, at Minneapolis and Ancient Landmark Lodge, No. 5, at St. Paul. Both received their Charters at the second Annual Communication, held on January 2, 1854. Hennepin Lodge had already been organised under Dispensation, dated June 21, 1853. Although a Charter had been recommended by the Grand Lodge Committee, it had been vigorously opposed by Aaron Goodrich, Deputy Grand Master, and by St. Paul Lodge, No. 3. Their opposition has often been ascribed to their fear that, with the accession of this new Lodge at Minneapolis, then just across the Mississippi River from St. Anthony Falls, Grand Master Ames, with its aid and the aid of his own Lodge, Cataract Lodge, No. 2, would be able to perpetuate himself indefinitely as Grand Master. Such a view is unreasonable, however, for no one was ever less likely to disregard the proprieties than Grand Master Ames.

To counteract the objections raised a Petition was presented to the Grand Lodge on the following day. It was signed by thirteen Master Masons, some of whom were members of St. Paul Lodge, No. 3. The Petition asked permission to organise a new Lodge in St. Paul. As a result, on the second day's Communication Hennepin Lodge, No. 4, was Chartered, and a Charter was also voted direct and delivered at once to Ancient Landmark Lodge, No. 5, at St. Paul.

In an address, delivered in 1856, Grand Master Sherburne ably presented cogent reasons for the formation of a National General Grand Lodge, but he did not approve the Articles of Confederation adopted by a Convention of Masons held in Washington, District of Columbia, in January of that year. The Grand Lodge did, however, express the opinion that " there exists an urgent necessity for the establishment in the United States of a General Grand Body to whom can be referred for adjudication all differences that might arise between Grand Lodges, and such other questions as the good of Masonry de-

mands should be decided by general authority." Then, in 1858 the Grand Lodge declared that it did not favour the formation of a General Grand Lodge of the United States having supreme power, but that it did favour a Masonic Congress of the United States having certain delegated rights. Accordingly, in 1859 the Grand Lodge of Minnesota endorsed the plan which had been proposed by the North American Congress, held in Chicago in September of the previous year.

A. T. C. Pierson was the third Grand Master of Minnesota. His tenure of office extended from January 14, 1856, to October 26, 1864, a period of nearly nine years. One of his outstanding acts, approved by the Grand Lodge in 1857, was to refuse a Dispensation to "an exclusive Lodge of German Brethren, believing that no act should be done or recognised which will effect or tend to produce a caste of country or character among those who, as one common fraternity, should meet on one common Level, act by one common Plumb, and part upon the same Square."

In 1858 Grand Master Pierson was authorised to procure a suitable stone from some quarry in Minnesota, to have it properly squared, numbered, and marked with a suitable device, and to forward it to the Washington Monument Association as a contribution from the Masons of Minnesota.

During the period of the War between the States, so unpropitious were conditions and so unfavourable was the time for the propagation of Freemasonry, that Grand Master Pierson dispensed with the Annual Communication which should have been held in 1862. He aptly stated his reasons for so doing in these words: "Not a company has gone from this State but that some of our Lodges were represented in it; not a regiment, but that at least one half of its Officers were members of our Order; not a Lodge in the State, but that some of its Officers have answered their country's call. In some of our Lodges one year since, all the Officers had gone; in others, a portion of the Officers and members, and in one Lodge but three members were left."

The first laying of corner-stone by the Fraternity in the Northwest was performed by the Grand Lodge of Minnesota on St. John the Baptist's Day, 1857. The proposed building was that of the Minnesota Historical Society, located at the corner of West Tenth and Wabasha Streets in St. Paul. Of this event Grand Master Pierson said: "Having antiquity to sustain me, and believing a public display would be advantageous to the Craft, I summoned them to assist me. Every Lodge was represented, some of the Brethren coming a hundred fifty miles to be present." On that occasion the homemade regalia and tin Jewels previously worn by the Officers of the Grand Lodge were displaced by new ones recently brought from New York.

The Grand Lodge of Minnesota has had two *Constitutions*, the first having been adopted in 1853. At the Annual Communication in January 1854, a Committee of five Brethren, one from each constituent Lodge, with A. T. C. Pierson acting as Chairman, was appointed to revise this *Constitution*. A full report was made, and a new *Constitution* was adopted on January 11, 1856. It included

a Trial Code and twenty-five sections of General Regulations. It was based on the *Constitution* of the Grand Lodge of New York, selected as the best of the thirty-three examined. More than eighty years have elapsed since it was adopted, and although it was revised in 1915, it remains substantially as adopted in 1856.

The Grand Lodge of Minnesota adheres to the old doctrines so far as concerns the powers of the Grand Lodges. In its *Constitution*, it has declared that it is inalienably invested with supreme and exclusive Jurisdiction over all matters of Ancient Craft Masonry in Minnesota, and that it possesses the inherent power to form a *Constitution* as its fundamental written law and to prescribe such other regulations and laws for its government and that of its subordinates as it may deem best. All governmental powers, whether executive, legislative, or judicial, not expressly delegated by the Grand Lodge, are declared to be inherent in it and reserved to it as the supreme governing Body of Masonry in Minnesota. It also retains the power to amend its *Constitution*. Proposed amendments must first be approved by a two-thirds vote of the Grand Lodge at the Annual Communication at which they are presented, and then, after being published in the *Proceedings* of that Communication, they must be adopted by a two-thirds vote at the next subsequent Annual Communication.

So far as it is known, the first Masonic funeral to be held in Minnesota was that of Joel Whitney, a sojourning Mason from Maine, who died at St. Paul. At the request of the St. Paul Brethren, funeral ceremonies were conducted on March 24, 1852, by Dr. Alfred E. Ames and other Officers of Cataract Lodge, No. 2, of St. Anthony Falls. *The Record* states that after being opened in a Lodge Room in St. Paul, the " Lodge then proceeded to the residence of the late Bro. Whitney and conveyed his remains to their resting-place and there buried his body Masonically."

Four Lodges outside its Jurisdiction have been Chartered by the Grand Lodge of Minnesota. In 1863, Grand Master Pierson granted a Dispensation to Northern Light Lodge, at Pembina, on the extreme northern boundary of Dakota Territory, but the Lodge was never Chartered there. Later, the Dispensation was removed and established at Fort Garry, and, subsequently, in 1867, the Lodge was Chartered there. In 1871 Grand Master Nash issued a Dispensation to Yellowstone Lodge, at Fort Buford, in Dakota Territory. Although this Lodge was Chartered in 1872, it later surrendered its Charter. In 1872 Grand Master Nash issued a Dispensation to Shiloh Lodge, at Fargo, in Dakota Territory, and a Lodge was Chartered there on January 14, 1874. Then, in 1874 Grand Master Griswold issued a Dispensation for Bismarck Lodge, at Bismarck, also in Dakota Territory. This Lodge was Chartered on January 13, 1875. Later, however, after the Grand Lodge of Dakota was formed, the Lodge at Fargo and that at Bismarck adhered to it.

In 1869 the Webb Work and Lectures, as exemplified by the District Deputies of the Grand Lodge, were adopted as the established Work and Lectures of the Jurisdiction. Supervision of the Work and Lectures is now delegated

to a Board of Custodians, which annually conducts a school of instruction held during the two days immediately preceding each Annual Communication of the Grand Lodge and at such other times as the Grand Master directs. To these schools it is the duty of each subordinate Lodge to send at least one of its Grand Lodge Representatives.

In 1871 the Grand Lodge first expressed an opinion on dual membership, declaring itself to disapprove of that policy as "likely to breed disturbance among Lodges." For several years the question was vexatious, but finally in 1881 a section prohibiting membership in more than one Lodge in Minnesota at one and the same time was added to the *Constitution*. Since then there has been no change in the Grand Lodge's opinion regarding this matter. In 1887 the Grand Lodge also disapproved of the exclusive and perpetual Jurisdiction over rejected candidates.

In 1880 a Widows' and Orphans' Fund was created, for which the sum of $500 was voted as the initial appropriation. Fourteen years later this was made a permanent trust fund, the income from which can be disbursed only for charitable purposes. This fund now amounts to $115,847, and the Emergency Relief Fund amounts to $42,131.

The Grand Lodge of Minnesota recognises as Masonic the following societies or organisations: The General Grand Chapter of Royal Arch Masons of the United States, together with the Grand Chapter of Royal Arch Masons of Minnesota and its constituent Chapters; the General Grand Council of Royal and Select Masters of the United States, together with the Grand Council of Royal and Select Masons of Minnesota and its constituent Councils; the Grand Encampment of Knights Templar of the United States, together with the Grand Commandery of Knights Templar of Minnesota and Commanderies existing under its authority; the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States, and its subordinate Bodies. So long as these organisations continue to act as they "have done in the past, without objections from this Grand Lodge, they may continue to adopt the first three Degrees of Masonry, namely, Entered Apprentice, Fellow Craft, and Master Mason, as the base upon which to erect their so-called higher Degrees, and may, within their duly organised Bodies, with the usual Masonic obligations and precautions to preserve the same, use so much of the esoteric ceremonies of said first three Degrees as may be necessary for the purpose." In 1890 the Grand Lodge declined to recognise the Mystic Shrine and the Order of the Eastern Star to be legitimate Masonry. It has declared that any society or organisation not named in the foregoing list, which exercises, or attempts to exercise, any of those rights, or privileges, is irregular.

In 1902 the Grand Lodge took the first steps to found a Masonic Home. At that time a Committee was appointed to consider the advisability of establishing such a Home, but the matter was continued until 1904, at which time it was indefinitely postponed. Then, in 1906 the Grand Master was authorised

to appoint a Committee to organise and to perfect a corporation under the laws of the State, having as its object the accumulation of funds and the erection and maintenance of a Masonic Home in Minnesota. The Committee was further instructed not to build such a Home until a sum of at least $100,000 had been secured, one-half of which should be reserved as a permanent endowment fund. The work of procuring funds for this purpose was slow, but finally, in 1917 initial requirements having been fulfilled, the Grand Lodge authorised the Trustees of the Home Organisation to acquire a suitable site, to construct, complete, and furnish the required buildings, and to proceed to operate it. Through a contribution of $50,000 from the Masons of Minneapolis and St. Paul and from the Eastern Star, the magnificent Savage estate consisting of 271 acres was acquired. This beautiful site, with its commanding scenic view from the bluff of the Minnesota River, about twelve miles from Minneapolis, was purchased at less than half of its actual value. This done, a campaign for voluntary subscriptions to pay for the erection of the necessary buildings was inaugurated. Although the campaign met no great success, it was finally decided that that method of raising the necessary funds would not bring the desired results. Consequently, after two years of resistance in the Grand Lodge, it was voted by that Lodge that each Master Mason member in the Jurisdiction be assessed in order to raise the amount required. This plan has been successful, for it has been the means of paying the entire cost of erecting the desired buildings. The property is now free from incumbrance. The new buildings were dedicated on September 3, 1927, by Grand Master Smith. The property and assets of the Home in 1934 were valued at $1,463,723. The Home has accommodated 148 residents in a recent year.

In 1926 the penal code of the Grand Lodge was amended to provide that the tribunal for trials of Masons charged with Masonic offenses shall be a trial commission consisting of three Past Masters who shall be members in good standing in a Lodge other than that in which is located the Lodge in which charges are filed. The State is divided into twenty-five districts, and the Grand Master appoints twenty-five Past Masters as trial commissioners. From this Commission he selects three Past Masters to serve in any given case. This plan has worked very successfully and has given general satisfaction to all concerned.

The Grand Lodge of Minnesota has grown and prospered with the growth and prosperity of the State. It has increased from three Lodges in 1853 to 310 active Chartered Lodges and has on its Rolls 56,084 affiliated members. It has been distinguished for the large number of its members who have been, and are, prominent in both public and professional life, as well as in business affairs.

FREEMASONRY IN MISSISSIPPI

CHARLES COMSTOCK AND L. A. BENOIST

THIS said " The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity "; and this is all too true of the Records of the Craft in those pioneer days when the basic structure of our Masonic history was being established. It is indeed too late to preserve for our posterity a comprehensive account of those hardy Craftsmen who came with sword and trowel to lay the foundations of Freemasonry, of Brotherhood, deep and strong, where the vanishing footsteps of the Red Brother had so recently pressed the soil.

The Grand Lodge of Kentucky, dutiful and progressive daughter of Virginia, founded October 16, 1800, by five pioneer Lodges established west of the Alleghanies by the Mother Grand Lodge of the " Old Dominion," assembled in Annual Communication a year later, and on October 16, 1801, authorised a Charter for Harmony Lodge, No. 7, at Natchez, Mississippi Territory.

This is the earliest available account of Freemasonry in the " *Bayou State.*" Who were the early Craftsmen who paved the way for this new Lodge, there on America's western frontier, we cannot tell to-day. It is said, however, that Seth Lewis, a prominent and progressive citizen of those times was the first Master of a Lodge in that Jurisdiction, and evidently presided over this pioneer Kentucky Lodge. He was born in Massachusetts in 1794, served as chief justice of Mississippi Territory in 1800, passing away at Alexandria, Louisiana, in 1848. The Lodge laboured with varying success until the Annual Communication of the Grand Lodge of Kentucky, September 2, 1814, when its Charter was surrendered. This, as in some other instances, was evidently due to a lack of harmony among its members, for the Kentucky Grand Lodge Record shows that a Dispensation was issued August 30, 1815, for a second " Harmony Lodge," No. 33, a Charter therefor being approved August 28, 1816.

The Records of the Grand Lodge of Tennessee disclose that on August 13, 1816, the Grand Master, Robert Searcy, issued a Dispensation for a new Lodge at Natchez, designated as Jackson Lodge, No. 15, for which a Charter was granted October 8 of that year, and the name changed to " Andrew Jackson." At that Annual Communication the Lodge was represented by its Master, Bro. William D. King, who was then duly Installed in a Past Master's Lodge. A year later, on October 6, 1817, a Charter was approved for Washington Lodge, No. 17, at Port Gibson, Mississippi, for which a Dispensation had issued some time previously, by the Grand Master of Tennessee.

GRAND LODGE OF MISSISSIPPI

On July 7, 1818, the following Officers and other Representatives of these three pioneer Lodges assembled at Natchez for the purpose of considering the formation of a Grand Lodge for the Commonwealth of Mississippi:

Harmony Lodge, No. 33: Christopher Rankin, Worshipful Master; Chilion F. Stiles, Senior Warden; Christopher Miller, Junior Warden. Andrew Jackson Lodge, No. 15: Edward Turner, Worshipful Master; George R. Williams, Senior Warden; John Corn, Junior Warden. Washington Lodge, No. 17: Israel Loring, Worshipful Master; Amos Whiring, as Senior Warden; Cornelius Haring, as Junior Warden. Past Masters: Elijah Smith, Henry Postlewaite, George Newman, Joseph Newman, Henry Tooley, Stephen Carter, Lewis Winston, James Lombard, Robert Alexander, Anthony Campbell, David Mathewson.

The sovereign Grand Lodge of Mississippi, daughter of Kentucky and Tennessee, was then duly established with Bro. Elijah Smith, the oldest Past Master present, presiding over the deliberations of the Convention, and with Bro. Chilion F. Stiles as Secretary.

The following Officers were duly elected and Installed: Henry Tooley, Grand Master; Christopher Rankin, Deputy Grand Master (appointed by the Grand Master-Elect); Israel Loring, Senior Grand Warden; Edward Turner, Junior Grand Warden; Henry Postlewaite, Grand Treasurer; Chilion F. Stiles, Grand Secretary.

Christopher Miller was appointed Senior Grand Deacon, and John Corn, Junior Grand Deacon, with Joseph Newman as Grand Steward and Tyler.

The following Brethren, Rankin, Loring, Turner, Postlewaite, and Campbell, to which the Grand Master was added, were selected to frame a *Constitution* for the Grand Lodge, which was prepared and formally adopted on August 25, 1818, completing the formation of the Grand Lodge of Mississippi, the three pioneer Lodges taking rank as follows: Harmony, as No. 1; Andrew Jackson, as No. 2; Washington, as No. 3.

Thus came into being the twentieth American Grand Lodge, under the combined motherhood of Kentucky and Tennessee, with its lineage extending through the Grand Lodge of North Carolina and its historic predecessor, the "Provincial Grand Lodge of America" to the "Modern Grand Lodge of England," with a strain of Scottish Masonry interblended; while through the Grand Lodge of Virginia comes an interwoven fabric of Modern English and Scotch Craftsmanship, the Grand Lodge of the Old Dominion having been formed by two English and three Scottish Lodges.

The 3 original Lodges which united to form the Grand Lodge of Mississippi, aggregated at that time about 100 Master Masons, sturdy loyal Craftsmen, the result of whose efforts is manifest to-day by 362 Working Lodges, at the head of which proudly stand the original 3, and with an aggregate enumeration of more than 30,000.

Over the Craft of the Bayou State eighty-five Grand Masters have pre-

sided, skilled and faithful leaders of our Mystic Brotherhood, who amply merit the confidence manifested in their exaltation. Many of these have been active and prominent in the varied affairs of the Commonwealth, in war as well as in peace, while some have attained distinction in national activities and in the councils of the Republic, faithfully striving to maintain the eternal principles of "Liberty, Equality, and Fraternity," upon which our immortal Washington and his Masonic compeers laid the foundation of our national heritage.

Among these venerated leaders of the Craft, one towers conspicuously above his fellows, and to him we must accord more than a passing thought.

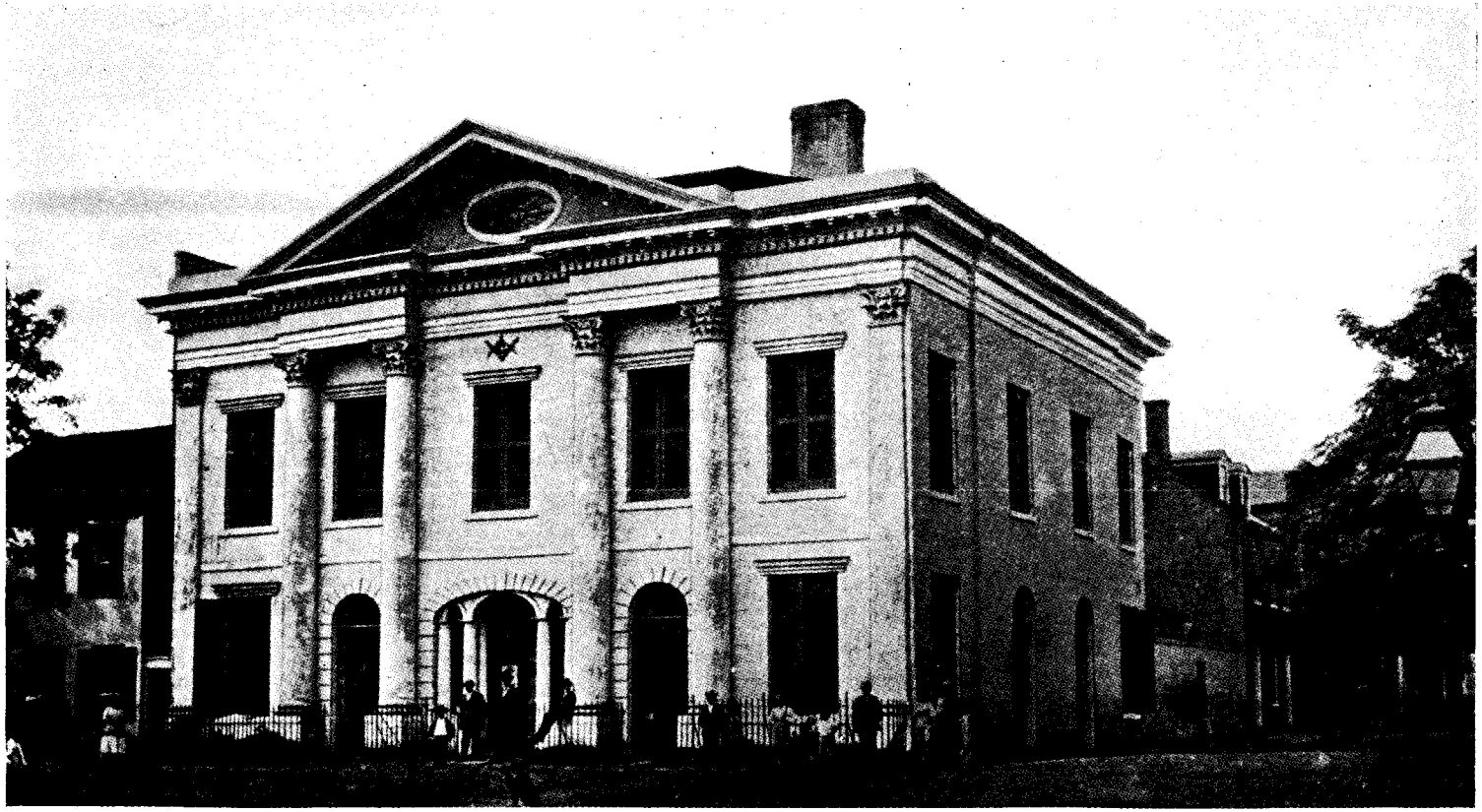
Bro. John Anthony Quitman, of Prussian lineage, son of a devout minister of the Dutch Reformed Church, by whom he was designed for that sacred calling, was born at Rhinebeck, New York, September 1, 1799. Growing to manhood with a liberal education, he chose the legal profession instead of the ministry as his vocation, and in due time was admitted to the bar. After a short sojourn in Ohio, we find him located at Natchez, Mississippi, in 1822, where he speedily attained prominence in public activities as well as among the Craft.

In 1826 he was elected to a seat in the Lower House of the State Legislature, and continued for a second term. He became chancellor of the State in 1828, serving until 1835, and in the meantime participated in the Constitutional Convention of 1832. He was then chosen State senator and was selected to preside over the deliberations of that august body during the years 1836 and 1837. Owing to a vacancy in the executive office, he also functioned as governor of the Commonwealth during the two-year period.

Early in 1836, influenced by an abiding interest in the independence of Texas, he raised a company of volunteers and marched to the support of those hardy frontiersmen in their effort to drive back the Mexican hordes, and arrived on the battle front three days after General Sam Houston had defeated his opponents at the battle of San Jacinto, thus paving the way for the establishment of the "Lone Star Republic," of which he became the first President.

In 1838, Bro. Quitman became justice of the High Court of Errors and Appeals of the Commonwealth of Mississippi. On July 1, 1846, having tendered his services for the Mexican War, he was commissioned brigadier-general of Mississippi's troops, at the head of which he rendered heroic service, and won the highest renown. His war record culminated in the capture of the City of Mexico, over which his division, for he was then a major-general of the regular army, was the first to float the "Stars and Stripes." For this service, in recognition of his valour and devotion, Congress presented him with a sword.

He served as governor of Mississippi in 1850 and 1851. In 1854, he was elected to a seat in the Federal Congress, serving from March 4, 1855, until he passed beyond the Mystic Border, July 17, 1858; thus with less than three-score years to his credit, he had won the highest encomiums as a statesman and a soldier, and had rendered long and valued service to the Craft.



Masonic Temple Which Once Stood at the Corner of Main and Union Streets, Natchez, Mississippi.

Built by the Grand Lodge of Masons of Mississippi in 1827.

Just where he received Initiation, we cannot tell, but it is suggested that the Symbolic Degrees were conferred upon him in Ohio. This we have been unable to verify. He became affiliated with one of the Lodges at Natchez soon after locating in that historic city. He was chosen Grand Master in 1826, serving for twelve successive years; and again in 1845 he was elected to the Grand East for a two-year period, during a part of which he was rendering important military service in the Mexican campaigns, while his Masonic duties were ably discharged by the Deputy Grand Master, Bro. Benjamin Swett Tappan, a veteran Tennessee Mason, who for some years had resided at Vicksburg where he became active in Mississippi Craftsmanship. Bro. Quitman received all regular Masonic Degrees, including the Order of the Temple, and the Active Thirty-third of the Scottish Rite, Sovereign Grand Inspector-General. There have been but two American Craftsmen who have presided in the East of Masonic Grand Bodies longer than he—Maryland's veteran Grand Master, Thomas Jefferson Shryock, with three decades to his credit; and that venerated son of Massachusetts, General Albert Pike, who served for more than thirty years as Grand Commander of the Scottish Rite (Southern Jurisdiction), one of the greatest of Masonic philosophers.

CAPITULAR MASONRY

It is self-evident that the early Lodges in Mississippi, as was the custom prior to the formation of duly Constituted Chapters, assumed the authority under their Symbolic Charters of conferring any of the advanced Degrees of Freemasonry of which they were in possession. In this manner, undoubtedly, members of these pioneer Lodges were frequently exalted to the Royal Arch Degree.

Quoting from the excellent compilation of Companion Charles Arthur Conover, General Grand Secretary, on the "History and Development of the Royal Arch Degree," on page 100H, under Mississippi, the statement is made that a Chapter was formed at Natchez in 1816 which was to continue under sanction of the Warrant of Harmony Lodge, received from the Grand Lodge of Kentucky, according to their usage and laws, until a Warrant or authority was obtained from the Grand Chapter of the United States, or some other competent authority claiming and of right exercising jurisdiction over these Chapters as subordinate thereto.

Under date of September 13, 1822, a Charter was issued to Natchez Chapter, No. 1, by one of the principal Officers of the General Grand Chapter. This document subsequently became lost, and at the Triennial Convocation of the General Grand Chapter at Columbus, Ohio, in 1847, an application was filed for a new Charter, which was granted.

In the meantime, seven additional Chapters had been formed in Mississippi by authority of the General Grand Chapter, or its officials, as follows: Port Gibson Chapter, September 15, 1826; Vicksburg Chapter, September 17, 1841; Columbus Chapter by Dispensation to Charles H. Albert and others, February

7, 1842; Wilson Chapter at Holly Springs, for which a Dispensation issued prior to the next Triennial Convocation; Jackson Chapter to William Wing and others, by Dispensation, August 28, 1843; Carrollton Chapter, December 31, 1845; also Yazoo Chapter in Yazoo County (now located in Yazoo City). The Chapters at Columbus and Jackson were Chartered at the Triennial Convocation of the General Grand Chapter in September 1844.

FORMATION OF THE GRAND CHAPTER

Pursuant to authority issued by Companion Joseph K. Stapleton, Deputy General Grand High Priest, March 13, 1846, and in conformity to a notice of the time and place selected by Companion Thomas J. Harper, Past High Priest of Vicksburg Chapter, No. 3, who had been commissioned to supervise its formation, the following Representatives of four of the original Chapters: Vicksburg Chapter, No. 3: Thomas J. Harper, High Priest; Thomas Rigsby, King; James Trowbridge, Scribe. Columbus Chapter, No. 4: N. E. Goodwin, Representative. Wilson Chapter, No. 5: J. B. Day, Scribe. Jackson Chapter, No. 6: Anderson Hutchinson, High Priest; William Wing, King; Robert Hughes, Proxy for Scribe, assembled in the Hall of Vicksburg Lodge, No. 26, on May 18, 1846, and selected Companion Benjamin Swett Tappan, a Past Grand High Priest of Tennessee, affiliated with Vicksburg Chapter, No. 3, to preside over the preliminary Convention, and with Companion J. H. Campbell as Secretary, proceeded to determine upon the formation of a Grand Royal Arch Chapter for the Commonwealth of Mississippi. The following Officers were then elected: Benjamin Swett Tappan, Grand High Priest; Anderson Hutchinson, Deputy Grand High Priest; Charles H. Abert, Grand King; William F. Stearns, Grand Scribe; Thomas J. Harper, Grand Treasurer; William Wing, Grand Secretary; T. C. Thornton, Grand Chaplain; James Trowbridge, Grand Marshal.

Companions Anderson Hutchinson, N. E. Goodwin and J. B. Day were appointed a Committee to prepare and submit a *Constitution* for the consideration of the Convention, which was received and duly approved.

The Convention thereupon adjourned, and the first Annual Convention of the Grand Chapter of Mississippi was then convened with Companion Thomas J. Harper acting as Grand High Priest; T. F. Bowen as Grand King; S. W. Ewing as Grand Scribe, and a full corps of temporary Officers; a large number of visiting Companions being also present.

A Royal Arch Chapter was opened in ample form, when Companion Benjamin S. Tappan, Chairman of the Convention, reported its *Proceedings*, together with the *Constitution* which had been prepared by the Committee, and approved for the government of the Grand Chapter, all of which was ratified and confirmed by the Grand Chapter. The Grand Officers, with the addition of Companion E. Parker, appointed Grand Tyler, were then Installed in accordance with the usual customs of the Craft.

After disposing of other business incident to the formation of the Grand Chapter, it was closed in ample form, concluding its labours on May 19, 1846.

Benjamin Swett Tappan, the first Grand High Priest of the Grand Royal Arch Chapter of Mississippi, was a unique and striking Masonic character. He was born at Newburyport, Massachusetts, February 25, 1799. He was the son of a sea-faring man, who was drowned on the next voyage after the birth of his son, who was thus early bereft of paternal care. On attaining to years of maturity, Companion Tappan located at Franklin, Tennessee, where he established important business connections, which were highly successful. He was probably made a Mason in Hiram Lodge, No. 7, at Franklin, for he attended the Grand Lodge at Nashville as its Representative in 1822. He was also present as Captain of the Franklin Blues on the memorable occasion when General Lafayette visited Nashville, on May 4 and 5, 1825, and participated in the reception tendered to that distinguished French general of the American Revolution.

He became a regular attendant of the Grand Lodge for some years, and in 1834 and 1835 served as Grand Master of Tennessee. In 1836 and 1837 he presided over the Grand Chapter of Tennessee, and soon afterwards removed to Mississippi where he spent the remainder of his days. His Masonic zeal speedily brought him into prominence and activity in local and Grand Bodies of the "*Bayou State.*" We have noted heretofore that he served as Deputy Grand Master under Mississippi's distinguished veteran, General John A. Quitman. In 1847, he was chosen Grand Master.

Now we find him exalted to the highest station in the new Grand Chapter of Mississippi, which he filled efficiently for two terms.

He was active in the formation of the Grand Commandery of Knights Templar. He was chosen Grand Captain-General at its initial conclave, and in 1858 was elected Grand Treasurer, serving until January 1, 1861, when he became a Grand Commander. As no meetings of the Grand Commandery were held during the war period, his term of service did not close until January 22, 1866, when he presided over the Annual Conclave. On March 1 of that year, the Record of his activities in the flesh was closed by Infinite Decree, and his immortal spirit was advanced to the Limitless Life.

ORDER OF HIGH PRIESTHOOD

Just how or when the Order of Anointed High Priests was first introduced into Mississippi, we cannot tell. It is quite probable that Companion Benjamin Swett Tappan, who was the first Grand High Priest of the "Bayou" Jurisdiction, received it in Tennessee, where he served as Grand High Priest before locating at Vicksburg, and it appears that the Priestly ceremonial was conferred in that Jurisdiction as early as 1829, on Officers of the Grand Chapter. It is not improbable that Companion William Pepperill Mellen may have received it while attending the General Grand Chapter in 1847, as it had been recognised therein for many years prior to that date.

As had been the custom in the earlier experiences of the Royal Craft in various Jurisdictions, the Order was undoubtedly conferred from year to year,

probably at the time of the Annual Convocations of the Grand Chapter, on such High Priests as desired to receive it.

FORMATION OF THE GRAND COUNCIL

It was not until the Twenty-fourth Annual Convocation, held at Holly Springs, January 18–19, 1872, that steps were taken to found a permanent Council of Anointed High Priests. A resolution was presented by Companion J. F. Arnold of Rienzi, that an organisation be effected for the government of that select branch of our Ancient Craft, and suggesting that a Committee of three be appointed to consider and submit a plan for the formation of a Grand Council of the Order of High Priesthood. The following Anointed High Priests were appointed for that purpose: James Moorefield Houry, William Cothran, William S. Patton, W. D. Farriss, and James Watts.

The Committee was unable to prepare a definite report at that time, and it was not until the Twenty-sixth Annual Convocation held at Canton, the first week in February, 1874, that a recommendation was submitted that a Grand Council be formed as suggested in the resolution of Companion Arnold, presented in 1872. The report was approved, and at convenient intervals during the Sessions of the Grand Chapter, the Order was conferred upon a number of High Priests. On Saturday, February 7, an assemblage of Anointed High Priests was held in the Masonic Hall. Companion James Moorefield Houry was selected to preside over their deliberations, with Companion Phineas Messenger Savery as Recorder. A resolution was adopted by which the Companions present agreed to form a Council of Anointed High Priesthood, and James Moorefield Houry was elected Most Excellent Grand President (Oxford).

A Committee of three was appointed to prepare a Code of Laws for the government of the Grand Council and report at the next Annual Convention, to be held on the first day of the Annual Meeting of the Grand Royal Arch Chapter, at Meridian, February 7, 1875.

At this first Convention of Anointed High Priests, an aggregate of forty-one names were enrolled as permanent members thereof.

Since its formation, Annual Meetings of the Grand Council have been held regularly.

JAMES MOOREFIELD HOURY

To the venerated Craftsman who first presided over the Anointed High Priests of Mississippi, this brief tribute is tendered:

Born among the historic hills of East Tennessee, he grew to manhood amid their peaceful environments, after the Red Brother had moved on toward the sunset. He was made a Mason in the autumn of 1825, in Overton Lodge, No. 5, at Rogersville, one of the eight pioneer Lodges which formed the Grand Lodge of Tennessee in 1813. Where and when he received the Capitular, Cryptic, and Chivalric Degrees, we know not. In 1827, he attended the Annual Communication of the Grand Lodge at Nashville, as the Representative of his Mother

Lodge, and was appointed Junior Grand Deacon. In 1831, he was elected to the same position, and continued to visit the governing body for some years afterward. Just when he removed to Mississippi we are not informed, but we find his name enrolled as a Representative from Wilson Chapter, No. 5, of Holly Springs, on January 10, 1848, at the Annual Convocation of the Grand Chapter.

Companion Houry was chosen Grand Master of Symbolic Masons in 1852; Grand High Priest in 1857; Most Illustrious Grand Master in 1867, and in conjunction with Companion Harvey W. Walter, represented the Grand Council of Mississippi at the last preliminary Convention held in New York City, August 20, 1877, prior to the formation of the General Grand Council.

He served as Chairman of the Committee appointed in 1872 to consider the formation of a Grand Council of Anointed High Priests, and when established, February 7, 1874, was chosen to preside over its deliberations as the first Most Excellent Grand President.

He had then given to the exalted cause of Mystic Craftsmanship almost a half century, and when a few years later he was advanced through the Last Arch, and entered upon the Quest Eternal, his soul was glorified with the "Happy reflection consequent upon a well spent life" among the children of earth.

In 1873 Companion Houry attained an unusual distinction as an American Mason, when he became a Charter member of Royal Solomon Lodge, No. 293, formed at Jerusalem, in the Holy Land, under authority of the Grand Lodge of Canada, issued February 17, that year, with Robert Morris, Past Grand Master of Kentucky, and founder of the Order of the Eastern Star, as its first Master; and with the following associates: John Sheville, as Senior Warden; Rolla Lloyd as Junior Warden, also Andrew Jackson Wheeler, Past Grand Master of Tennessee, Albert Gallatin Mackey, Past Grand Master of South Carolina, and Robert Macoy, Grand Recorder, K. T. of New York, and others.

CRYPTIC RITE

It is evident that Bro. John Barker, Itinerate Agent of the Supreme Council, Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, then located at Charleston, South Carolina, was largely responsible for the introduction of Cryptic Masonry into Mississippi, as well as other Southern Jurisdictions.

The earliest available information is to the effect that a Council of Princes of Jerusalem was Instituted at Natchez, Mississippi, in 1829. This was evidently in connection with a Consistory for which Letters of Constitution were granted by Bro. Perez Snell, Thirty-third Degree, Deputy Inspector-General of the Supreme Council, to be located at Natchez, whose presiding Officer was Bro. John Anthony Quitman, then serving as Grand Master of Symbolic Masonry. It is reported that several Councils of Royal and Select Masters were Instituted, probably by Bro. Barker, and were placed under the supervision of the Council of Princes of Jerusalem.

The first Grand Council of the Cryptic Rite was formed by the Representatives of three subordinate Councils who assembled in the Masonic Hall at Jackson, on the tenth day of January 1854. A resolution to form a Grand Council of Royal and Select Masters for the State of Mississippi was adopted and a *Constitution* for its government was presented and approved, to which the following names were appended: Jacob F. Foute, Past Thrice Illustrious Master, of Jackson Council; William F. Stearns, Past Principal Conductor of the Work, of Holy Springs Council; A. V. Rowe, Past Thrice Illustrious Master, of Lexington Council; also twenty-six Royal and Select Masters.

The following Officers were duly elected and Installed: T. C. Tucker, Thrice Illustrious Grand Master; W. Brooke, Illustrious Deputy Grand Master; William R. Cannon, Illustrious Grand Principal Conductor of the Work; W. H. McCargo, Grand Captain of the Guard; Burton Yandell, Grand Treasurer; L. V. Dixon, Grand Recorder; G. W. Johnson, Grand Sentinel.

A second meeting was held at Jackson, January 10, 1855, with the following Councils represented; Nos. 1, 3, 4, 5, 7, and 8. The Grand Recorder reported that Dispensations had been issued to form six additional Councils, the last being No. 9 at Holly Springs.

On November 22, 1854, the Grand Council of Princes of Jerusalem issued an address to all Royal and Select Masters and Royal Arch Masons of the State of Mississippi in which it was stated that the Jackson meetings were without a shadow of authority, and that its participants were fully advised that there was a Grand Council of Princes of Jerusalem in the State of Mississippi which had exercised Jurisdiction over those Degrees for a quarter of a century, and under whose authority nearly all the Royal and Select Masters in the State had received the Degrees.

A Ritual of the Degrees was found in the " Strong Box " of the Princes bearing date of February 10, 1829, which certified that the " Detached Degrees " called Royal and Select Master were given by the Grand Lodge of Perfection, No. 2 in the United States of America, established by J. DeCosta, Deputy Inspector-General, in Charleston, in February, 1783; and further, that at the establishment of the Grand Council of Princes of Jerusalem, February 20, 1788, in Charleston, by the Illustrious Deputy Inspector-General Joseph Myers, a certified copy of the Royal and Select Masters' Degrees emanating from Berlin, was deposited, to be under the government and protection of said Council of Princes of Jerusalem. This certificate was signed " Moses Holbrook, M.D., Sovereign Grand Inspector General," etc., and endorsed, " The property of Perez Snell "; and it was under the authority of this Ritual that the Cryptic Degrees were disseminated by the Grand Council of Princes of Jerusalem at Natchez, Mississippi.

These Records and Certificates are more fully set forth in a historic sketch published in the *Proceedings of the Grand Council of Mississippi for 1931*, pages 38 to 43, inclusive. From the *proceedings* of the Convention which formed the present Grand Council of Royal and Select Masters, it appears that in June

1855, the Grand Council of Princes of Jerusalem called a Convention of Councils to meet at Natchez on November 12 following. On account of a prevailing epidemic, this Convention was deferred until January 2, 1856, when the Representatives of Natchez Council, No. 1, Vicksburg Council, No. 2, Cayuga Council, No. 8, and Lexington Council, No. 16, assembled and organised with Benjamin Springer as Chairman, and William Pepperill Mellen as Secretary. After due consideration of the various interests affecting the formation of a Grand Council, the Convention adjourned until the next evening when a *Constitution* was adopted, and was referred to the Grand Council of Princes of Jerusalem for its approval, which was given without delay, when the *Constitution* passed on its final adoption and became the fundamental law of the Grand Council of Royal and Select Masters for the State of Mississippi.

The Convention then adjourned to meet in Vicksburg on January 18, 1856, where it assembled and adjourned until the following day when Representatives from Gallatin Council, No. 15 and Liberty Council, No. 17, were present in addition to the four Councils formerly represented. Officers were elected with Companion Benjamin Springer as Most Illustrious Grand Master, and William Pepperill Mellen as Grand Recorder, and were duly Installed. A deferred meeting was held on January 26, 1856 when a conveyance of the Degrees from the Grand Council of Princes of Jerusalem was received, and placed on Record. At that time authority was given to Companions James M. Houry, William F. Stearnes, Harvey W. Walter, and others, to form a new Council at Oxford, Mississippi, to be designated by the name of " Benjamin Springer Council."

Although no Record is available, it may be inferred that the members of the former Grand Council known as the Jackson Body, assembled on the second Monday in January 1856, and that said Jackson Grand Council was then dissolved.

The Grand Council formed in 1856 continued its operation until 1877. In the meantime, a Convention was held in New York City, June 11, 1873, under call issued by Josiah H. Drummond of Maine, which was made in conformity to a suggestion from the Grand Council of Massachusetts, looking to the formation of a General Grand Council for the United States. Mississippi was represented in this Convention by Companion Phineas M. Savery. After some preliminary progress, and pending the consideration of important suggestions, this Convention adjourned to re-assemble at the same place on November 31, 1874, when Companion Savery again represented the Grand Jurisdiction of Mississippi.

Another Convention was held at Buffalo, New York, August 20, 1877, in which Mississippi was represented by Past Most Illustrious Grand Masters Harvey W. Walter, and James Moorefield Houry. Not yet, however, were conditions ripe for the formation of the General Grand Council. This event occurred in Detroit, Michigan, on August 23 to 25, 1880, when the General Grand Council became an established fact. Mississippi, however, was not represented on that occasion.

The Record shows that at its annual meeting in 1877, the Grand Council of Mississippi adopted what is known to Cryptic history as the *Mississippi Plan*. The Grand Council by resolution placed itself in a state of inactivity and provided that the Work of Cryptic Masonry should be carried on under the auspices of the Grand Royal Arch Chapter, the subordinate Chapters of its obedience being instructed to confer the Degrees of Royal and Select Master without fee, upon all Royal Arch Masons who should apply therefor, also upon future applicants for the Degrees of Capitular Masonry.

This situation was continued until February 1888. At the Triennial Assembly of the General Grand Council held at Atlanta, Georgia, November 19, 1889, the report of the General Grand Master contained a reference to certain correspondence with Companion Phineas M. Savery, Past Most Illustrious Grand Master, regarding the re-organisation of the Grand Council of Mississippi. Replying to the suggestion of the General Grand Master, Companion Savery advised that the Grand Council of Mississippi had never ceased to exist, but had been held in abeyance from 1877 to February 1888 when the Representatives of fourteen subordinate Councils were assembled in an informal Convention and proceeded to consider a revival of Work under the Grand Council. He reported the following Officers selected to preside over its affairs: Companion William Gallatin Paxton, of Vicksburg, as Most Illustrious Grand Master; Companion R. B. Brannin, of Aberdeen, as Right Illustrious Deputy Grand Master; Companion John Logan Power, of Jackson, as Grand Recorder. It was provided that the first annual meeting of the re-awakened Grand Council should be held at Meridian in connection with the other Masonic Grand Bodies during the second week in February 1899.

Resolution, adopted by the Grand Royal Arch Chapter of Mississippi, at its annual Convocation in February 1888:

Resolved that the Grand Royal Arch Chapter hereby releases control of the Cryptic Degrees, and recommends that the Grand Council of Royal and Select Masters resume its former jurisdiction thereof.

That Chapters are hereby prohibited from communicating and conferring the Cryptic Degrees, recognising the authority of the Grand Council, in all matters pertaining to said Degrees.

The Work of the Grand Council of Mississippi has been carried forward continuously since the above date, but for twenty years it operated as an independent Grand Council. At the Annual Meeting in 1909, a resolution was adopted authorising the Grand Master and his Associate Officers to enter into correspondence with the General Grand Council with a view to becoming a constituent of the National Body. This was duly arranged, and at the Triennial Assembly at Savannah, Georgia, November 9 and 10, 1909, the Grand Council of Mississippi was enrolled as a constituent Grand Council under the Jurisdiction of the General Grand Council of Royal and Select Masters of the United States of America. At that time, the Most Illustrious Grand Master of Missis-

sippi was Companion Oliver Lee McKay, who presided over its deliberations from 1908 to 1912, inclusive. Companion McKay was one of the five distinguished Craftsmen who presided over all the Grand Bodies of the American Rite in Mississippi.

T. C. TUPPER

The Grand Master of that brief organisation known to Cryptic history as the Jackson Body was born in Vermont in March 1809, and closed his Record as a Builder upon the Temple of Time, August 14, 1866, at Canton, Mississippi. We have little information regarding his personal and Masonic record, and cannot tell when he left the Green Mountain State and located in that historic Commonwealth which bears the name of the great "Father of Waters." He was a Past Master of Canton Lodge, No. 28, and also held membership in Canton Chapter, No. 10, and Carthage Council, No. 34, of that location. His selection to preside over the Grand Council of 1854 is ample evidence that he was a Craftsman of recognised standing and possessed of an ardent devotion to Masonic undertakings.

BENJAMIN SPRINGER

When the permanent Grand Council of Mississippi was formed in 1856, Benjamin Springer, a Past Master of Vicksburg Lodge, No. 26, in which he was Initiated in 1837, also a Past High Priest of Vicksburg Chapter, No. 3, where he was made a Royal Arch Mason in 1843, and a Past Thrice Illustrious Master of Vicksburg Council, No. 2, in which he was greeted in 1844, was chosen to preside over its destinies during the first year of its activities.

Companion Springer was born at Litchfield, Maine, January 6, 1796. He came to Vicksburg in 1824, and was prominently active as a county and city official for many years, winning an enduring reputation for his efficient and faithful discharge of every duty which opportunity brought to his door. He was present and assisted at the formation of the Grand Royal Arch Chapter in 1846. He received the Order of High Priesthood in 1852, more than twenty years before the formation of the Grand Council of Mississippi, and in 1855, was created a Knight of the Order of the Red Cross, of the Temple, and of Malta, in Magnolia Commandery, No. 2. He was also a Master of the Royal Secret, the Thirty-second Degree of the Ancient and Accepted Scottish Rite. For more than thirty years no Masonic gathering in Vicksburg was complete without Bro. Springer as its leading figure, and during much of that time, he presided as Master of Vicksburg Council, No. 2.

In 1849 he was chosen Senior Grand Warden of the Grand Lodge of Mississippi, becoming its Deputy Grand Master in 1867, and his distinguished service to the Craft was honoured in 1874 by creating him a Life Member of the Grand Lodge. In the Grand Royal Arch Chapter, he served as Grand King in 1853, and as Deputy Grand High Priest in 1854. While he did not attain the summit of executive honour in the Grand Lodge or Grand Chapter, it was not for want of devotion to the cause, or ability to preside over the Craft.

The record of his activities in the flesh was closed by Infinite Decree on January 21, 1878.

CHIVALRIC MASONRY

The origin of the Orders of Christian Knighthood in Mississippi, as well as in other Jurisdictions, was comparatively similar to that of the intervening Masonic Degrees upon which they are based. Owing to lack of authentic Records, we are uninformed as to who may have first received the knightly accolade, or when or where this ancient ceremony may have been performed in the *Bayou State*. The first account of an organised Body of Knights Templar is found in the Records of the Grand Encampment of the United States, when a Dispensation was issued July 5, 1844, for the formation of Mississippi Encampment, No. 1 at Jackson, and for which a Charter was approved, by the Grand Encampment, on September 12 of that year.

Magnolia Encampment, No. 2, at Vicksburg was formed under Dispensation, and a Charter therefor was granted September 19, 1853.

The third organisation established in Mississippi was Lexington Commandery, No. 3, Chartered by the Grand Encampment, September 11, 1856, and located at Lexington.

The word "Commandery" was substituted as applying to State and local Bodies of the Chivalric Rite, in place of "Encampment," at the Triennial Conclave in September 1856, since which time only the national organisation has been designated as an "Encampment."

FORMATION OF THE GRAND COMMANDERY

On January 21, 1857, the following Commanderies assembled by their Representatives at Vicksburg, Mississippi: Mississippi Commandery, No. 1, of Jackson: Sir Thomas Palmer, Eminent Commander; Sir E. P. Russell, proxy for Sir J. J. Doty, Generalissimo; Sir Thomas W. Caskey, Captain-General. Magnolia Commandery, No. 2, of Vicksburg: Sir George P. Crump, Eminent Commander; Sir Benjamin S. Tappan, Generalissimo; Sir Christopher A. Manlove, Captain General. Lexington Commandery, No. 3: Sir William H. Dyson, Eminent Commander; Sir William A. McMillion, proxy for Sir J. Hickman, Generalissimo; Sir Abner V. Rowe, proxy for Sir Ro. W. T. Daniel, Captain General.

Under authority issued December 22, 1856, by Sir William Blackstone Hubbard, Grand Master of the Grand Encampment, those pioneer Commanderies proceeded to establish a Grand Commandery of Knights Templar.

A Committee having been appointed for the purpose, prepared and presented to the assembled Sir Knights a Constitution for the government of the new Chivalric Body, which after being duly considered, was adopted on January 22, 1857.

The following Officers were then elected and Installed: Sir William H. Stevens, Right Eminent Grand Commander; Sir George P. Crump, Right Emi-

nent Grand Generalissimo; Sir Benjamin S. Tappan, Right Eminent Grand Captain-General; —— ——, Treasurer; Sir Abner V. Rowe, Grand Recorder.

In this manner, the Grand Commandery of Knights Templar for the Grand Jurisdiction of Mississippi was launched upon its course, which has never wavered until the present day, although during the war period of the sixties, with Sir Benjamin Swett Tappan, Grand Commander, no Annual Conclaves were held between 1861 and January 1866, owing to military conditions in the Southland.

By the latest available Reports, Mississippi now has 25 active Commanderies, with an aggregate membership of 2998 Sir Knights enrolled.

ANCIENT ACCEPTED SCOTTISH RITE

The introduction of Scottish Rite Masonry into Mississippi occurred more than a century past as evidenced by letters of Constitution granted by Bro. Perez Snell, Thirty-third Degree, Deputy Inspector General of the Supreme Council, Southern Jurisdiction, for the formation of a Consistory at Natchez, with Bro. John Anthony Quitman, Grand Master of Symbolic Masons, as its executive officer.

For some time the Work of the Rite in Mississippi was inactive, but for many of the more recent years has been strongly progressive in its labours.

Prior to the formation of the Grand Council of Royal and Select Masters, in 1855, a number of subordinate Councils were formed under authority of the Supreme Council and placed under the supervision of the Princes of Jerusalem, Natchez Council, which afterwards relinquished its claim in favour of the Grand Council.

ACTIVE BODIES OF THE RITE

The following Consistories and their subordinate Bodies are now actively Working in Mississippi: Delta Consistory, Greenville, membership, 1150; Gulfport Consistory, Gulfport, membership, 374; Hattiesburg Consistory, Hattiesburg, membership, 507; Albert Pike Consistory, Jackson, membership, 1065; Mississippi Consistory, Meridian, membership, 956. Aggregate membership, last report, 4052.

The following Past Grand Masters of Symbolic Masonry have been prominent in the Scottish Rite: Masters of the Royal Secret (Thirty-second Degree): Israel Loring, Grand Master, 1822–1825; Robert Stewart, Grand Master, 1841; Benjamin V. White, Grand Master, 1900; Oliver Lee McKay, 1901; Harry T. Howard, 1902; Emmet N. Thomas, 1903; Thomas U. Sisson, 1904 (member of Congress); Charles H. Blum, 1906; Edwin J. Martin, 1908; John Silas Brooks, 1911; Joshua Rice Williams, 1913; Edward Lee Faucette, 1920; John Henry Johnson, 1921; Paul H. Murphy, 1922; George D. Riley, 1924; John R. Tally, 1926; James Henry Johnson, 1927; Thomas Edward Pegram, 1928; William T. Denman, 1930. Knights Commanders, Court of Honour: W. Laurence Wilson, Grand Master, 1918; Louis Armand Benoist, Grand Master, 1919; Marsh Hainer,

Grand Master, 1923; William Harrison Carter, Grand Master, 1929. Sovereign Inspectors-General (Thirty-third Degree): John Anthony Quitman, Active, Grand Master, 1826 to 1837, 1840, 1846; Charles Scott, Active, Grand Minister of State, 1859; Grand Master, 1848, 1850; Giles Mumford Hillyer, Active, Grand Minister of State, Grand Master, 1855, 1856; William Cothran, Honorary, Grand Master, 1858; Frederick Speed, Honorary, Grand Master, 1882; Robert A. Carson, Honorary, 1914; George B. Power, Honorary, 1916.

Thus, all too briefly have we reviewed the record of Masonic undertakings in the *Bayou* Commonwealth; too brief to be comprehensive. We trust some future historian may do ample justice to this important undertaking.

It is more than thirteen decades since the first Masonic Lodge, Harmony, No. 7, of Kentucky, was established at Natchez in Mississippi Territory, and with the exception of a single year when the old Charter was surrendered in 1814, until a new Dispensation was issued in 1815, the Labours of the Craft have been unfalteringly maintained. While it is true that owing to the unsettled condition of the war period, few meetings of the American Rite Grand Bodies were held from 1861 to 1865, there is no doubt that their constituents were actively at work. Craftsmen who wore the blue and the gray met from time to time on the level of Brotherhood within the tyled precincts of Lodge, Chapter, Council and Commandery, ere they again faced each other in battle array.

The Records of to-day disclose the results of the Mystic Builders Art in Mississippi. The three pioneer Lodges which united to form the Grand Lodge in 1818, still active and vigorous, have developed and expanded until the latest Returns show 362 Lodges with an aggregate membership of 30,507 Master Masons. The constituent Bodies of the other branches of Freemasonry have also multiplied during the passing years until the present reports disclose 62 Chapters with 5720 Royal Arch Masons; 43 Councils having a membership of 3328 Select Masters, and 25 Commanderies to which 2998 Sir Knights hold allegiance. Since the Grand Bodies were established, 85 Grand Masters have presided over the Symbolic Craft; 76 Grand High Priests have ruled the Capitular Rite; 40 Grand Masters have successfully guided the Labours of the Cryptic Craftsmen; while 70 Grand Commanders have led the Christian Knights upon the crusade of " Peace on earth, good will to men."

Volumes might be written regarding the Masonic accomplishment of the *Bayou* Jurisdiction, but for the limitation of time and space. The crowning pride and glory of its zealous and devoted Craftsmen is represented by the Masonic Homes, one for girls, at Meridian, founded in 1907, and which has sheltered and educated, even to a college course in some instances, an aggregate of several hundred wards of the Craft, the latest report showing ninety-one inmates; also one at Columbus for boys, established in 1918, which provides adequate care and training to a similar extent as for girls, and which has a present enrollment of seventy-four. In this, the Order of the Eastern Star is a generous participant. Long may these manifestations of Masonic beneficence continue to expand and beautify the pathway of progress in the *Bayou* Commonwealth.

FREEMASONRY IN MISSOURI

Ralph Vaughan Denslow

ON March 10, 1804, France ceded to the United States a great tract of land known as the Louisiana Territory, often referred to as the Louisiana Purchase. The acquisition of that large region was the pet project of President Thomas Jefferson. Although there were many so unkind and so shortsighted that they referred to it as "Jefferson's Folly," time has proved the wisdom of the early statesman's vision. To-day, millions of Americans are living within that very territory, which comprises the larger part of the United States west of the Mississippi River.

As was to be expected, the official entry of the United States Government into the newly purchased region brought with it a number of Freemasons. Undoubtedly, the most distinguished among those who came at that time was the celebrated Captain Meriwether Lewis, private secretary to Thomas Jefferson, then President of the United States. Like his distinguished chief, Lewis was inspired by the glory of the Great West. He had dreamed the same dreams as Jefferson; he was peculiarly fitted, both financially and educationally, for the great adventure—the discovery of a route through the Rockies to the Pacific.

The first Masonic Lodge in the Mississippi Valley was that located in the town of Kaskaskia, then a part of Indian Territory and later the first capital of the State of Illinois. Kaskaskia was located almost opposite the present site of Ste. Genevieve, Missouri, where, at a later date, was Chartered the first Missouri Lodge. As might be expected, then, it was in the Lodge at Kaskaskia, known as Western Star Lodge, No. 107, that many pioneer Missourians first received Masonic Light. Since most of the original petitioners for that first Missouri Lodge were Masons from Pennsylvania, it was natural for them to petition their Mother Lodge for a Dispensation, or Warrant, to Work in the new Territory. Their Petition was prepared on March 9, 1805, and signed by Robert McMahan, William Arundel, James Edgar, Michael Jones, James Gilbreath, Rufus Easton, and Robert Robinson. On the following September 24, Grand Master Israel issued them Dispensation, and the first Lodge meeting was held on December 14, 1806. At that time James Edgar was named Master, and Rufus Easton and Michael Jones were named Wardens. The first petitioners were Andrew Henry, Walter Fenwick, and George Bullitt, all residents of Ste. Genevieve, on the Missouri side of the Mississippi River. Later Initiates from Missouri were Charles Querey, J. Finney, James Dunlap, John Hays, John Hay, Benjamin Young, François Valle, Thomas Oliver, Henry Dodge, Louis Lassous Moreau, George Foster, and James Moore.

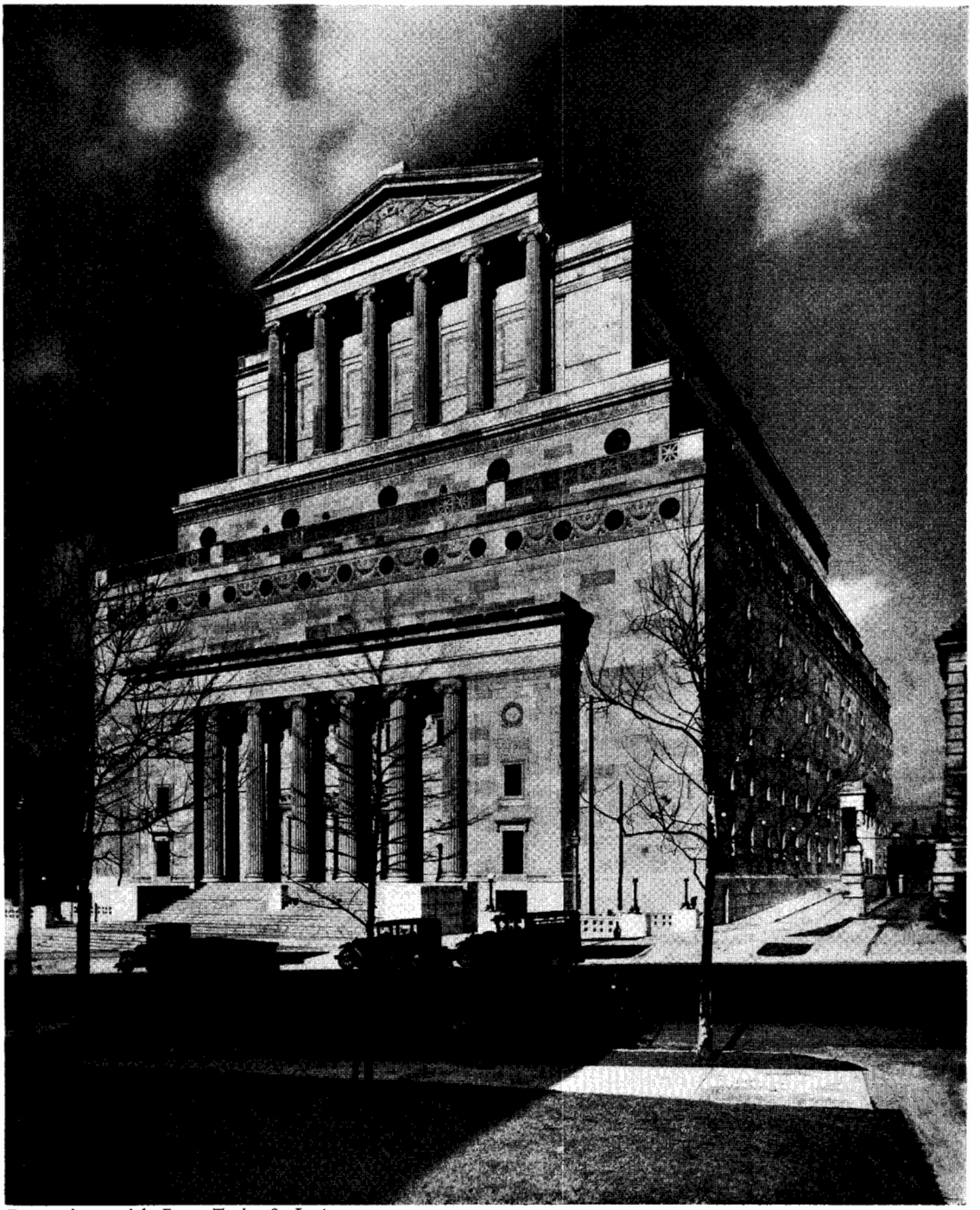
Among the distinguished visitors to the Lodge at Kaskaskia was Thomas F. Riddick, who later became first Grand Master of the Grand Lodge of Missouri. An occasional visitor to the Lodge was Captain Otho Shrader, of Ste. Genevieve, who registered from Lodge No. 84, Somerset County, Pennsylvania. Later when a Lodge was established at Ste. Genevieve, Bro. Shrader became its first Master.

Since crossing the Mississippi River was at all times perilous for the Brethren living in Ste. Genevieve, it is not surprising that they eventually applied for a Lodge of their own. Consequently, on December 27, 1806, an application was filed with the Grand Lodge of Pennsylvania for a Warrant authorising the formation of a Lodge in the Territory of Louisiana, to be known as Louisiana Lodge, No. 109. The application was signed by Aaron Elliott and Otho Shrader as Past Masters together with Andrew Henry, George Bullitt, Robert Terry, John Hepburn, Thomas F. Riddick, Louis Lassous Moreau, and François Valle, Master Masons, and Henry Dodge and Thomas Oliver, both Entered Apprentices. The necessary waiver of Jurisdiction was granted by Western Star Lodge on December 27, 1806, and Dr. Aaron Elliott was recommended as Master, Andrew Henry as Senior Warden, and George Bullitt as Junior Warden.

On July 17 of the next year, the Warrant for which the Ste. Genevieve Masons had applied was granted at a Grand Extra Communication of the Grand Lodge of Pennsylvania. It was signed by James Milnor, Grand Master, and George A. Baker, Grand Secretary. It named Bro. James Edgar, of Western Star Lodge, as a Past Master Mason authorised to Institute the new Lodge. This he accomplished on November 14, 1807.

The Returns of Louisiana Lodge, No. 109, show the following Charter members: George Bullitt, Henry Dodge, Aaron Elliott, Andrew Henry, William Hickman, Louis Lassous Moreau, Josiah Millard, Thomas Oliver, John Scott, Otho Shrader, Robert Terry, François Valle, and John Smith " T " (Fellowcraft). During the first year, 1808, Degrees were conferred upon the following persons on the dates indicated: First Degree: Joseph Kimball (May 9), William Searcy (June 24), Ezekiel Fenwick (September 12), Azariah C. Dunn (September 12). Second Degree: Joseph Kimball (May 11), William Searcy (July 11), Ezekiel Fenwick (October 18), Azariah C. Dunn (October 18). Third Degree: John Smith " T " (May 11), " admitted as a member of the Lodge on November 14, being a Fellowcraft of Lodge No. in the State of Tennessee." Joseph Kimball (June 11), William Searcy (August 8), Ezekiel Fenwick (November 14), Azariah C. Dunn (November 14). By the addition of these Brethren and of Bro. William Cabbeen by affiliation, the Lodge showed a total membership of eighteen when it made its Annual Return in 1808. The Masters of Louisiana Lodge, No. 109, during the years between 1808 and 1815 were as follows: (1808) Aaron Elliott, (1809, 1810, 1811) Otho Shrader, (1812, 1813, 1814) Henry Dodge, (1815) John Scott.

The membership of the new Lodge at Ste. Genevieve comprised the most



From a photograph by Eugene Taylor, St. Louis.

The Masonic Temple, St. Louis, Missouri.

intelligent, progressive, and educated people of the Territory. The first Master was the pioneer physician of the Territory; his successor was Captain Otho Shrader, one of the first Territorial judges and a former soldier in the army of the Archduke Charles. Henry Dodge, another of the Past Masters, the first United States Marshal of Missouri, later became governor of Wisconsin Territory. He was active in the civic, military, and political affairs of his time.

On August 2, 1808, Brethren living in St. Louis prepared a Petition to the Grand Lodge of Pennsylvania, "praying for a Warrant of Constitution empowering them to assemble as a legal Lodge in the town of St. Louis, in the Territory of Louisiana, to be known as St. Louis Lodge, No. 111." Signers of the Petition were Meriwether Lewis, Thomas F. Riddick, J. V. Garnier, Joseph Kimball, Rufus Easton, J. Bruff, John Coons, John Hay, John Hays, Michael Immell, and B. Wilkinson. Wilkinson signed as an Apprentice, while Bruff signed as a Royal Arch Mason. Incidentally, this was the first reference to Royal Arch Masonry in Missouri. This Petition was approved by the Lodge at Ste. Genevieve, and was signed by Aaron Elliott, John Scott, and George Bullitt. On September 10, 1808, the Grand Master of Pennsylvania wrote to the Grand Secretary, stating among other things, the following:

> I enclose you an application for a warrant which I received in a letter this day from our worthy and indefatigable Brother, Judge Otho Shrader. You will observe that his Excellency, Governor Lewis, is the proposed Master, and I understand the Brethren united with him are respectable. Mr. Shrader mentions that Governor Lewis leaves St. Louis early in November on a journey to the Atlantic States: so that I fear, considering the distance and the time it may take them, after receiving the warrant, to complete the organization of the Lodge, our adjourned meeting will be rather late for the business. If, therefore, you perceive no material impediment in the way of an extra Grand Lodge, I would, therefore, thank you to issue notices for the same on the first vacant night.

Accordingly, on September 16, 1808, the Dispensation was issued to Past Master Otho Shrader, authorising him to Institute the Lodge in the town of St. Louis. On the following November 8, that was accomplished and was certified by Bro. Shrader. Notices in the local newspapers of the time show that the usual observances of the Feast of St. John the Evangelist were held. One such notice, which appeared in the *Louisiana Gazette* on June 11, 1811, was signed by Alexander McNair, Missouri's first governor.

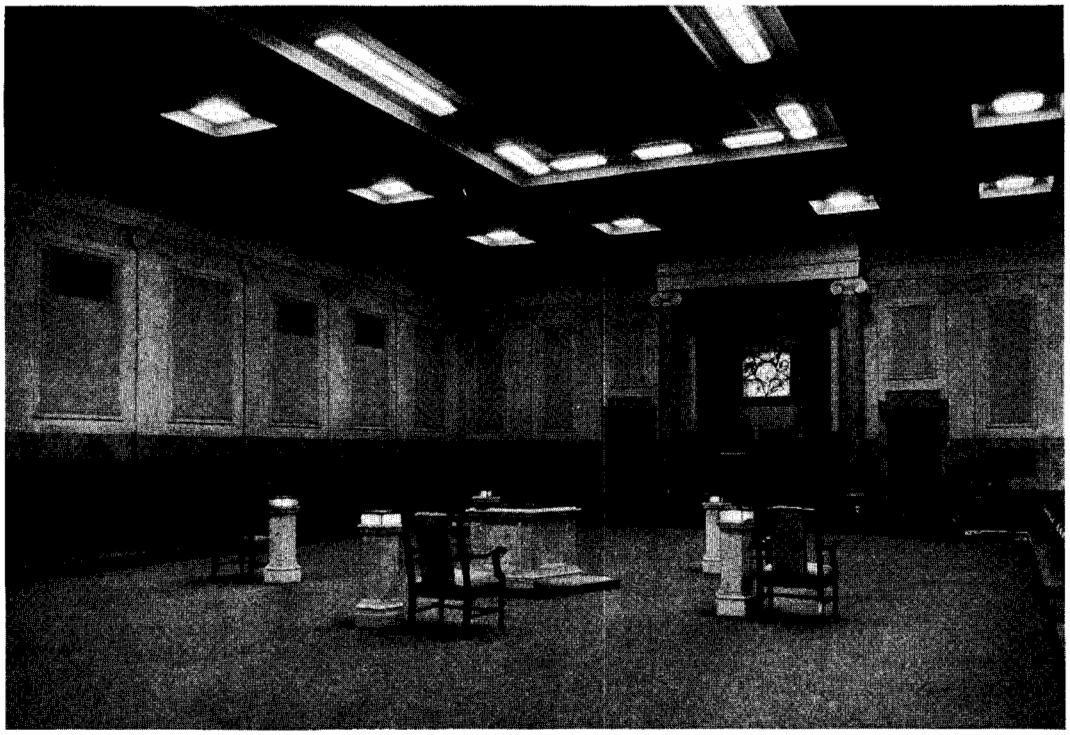
As time went on, the Mother Grand Lodge proved to be too far distant to be satisfactory to the Brethren of the Lodges at Ste. Genevieve and at St. Louis. For one thing transmitting annual dues to the Grand Secretary was attended with both difficulty and probable loss. Too, the distance was so great that Brethren were usually unable to attend the various Communications of the Mother Grand Lodge. It was only natural, then, that they should begin to look towards the newly formed Grand Lodge of Tennessee as a more convenient foster mother. Their desire to associate themselves with that Grand

Lodge was realised when the Grand Lodge of Tennessee granted Charters to Lodges at St. Louis, St. Charles, and Herculaneum. Since the Brethren at Ste. Genevieve had become involved with the Grand Lodge of Pennsylvania over the payment of per capita tax and their failure to make annual returns, the actual separation of those two was nevertheless not accomplished until several years after the formation of the Grand Lodge of Missouri.

Some mention should be made of the Charters granted by the Grand Lodge of Tennessee. On October 3, 1815, a Dispensation was issued to Bro. Joshua Norvell, Bro. Joshua Pilcher, and Bro. Thomas Brady to open a Lodge in the town of St. Louis, in Missouri Territory, to be called Missouri Lodge, No. 12. A study of the membership of that Lodge shows that it consisted largely of former members of old St. Louis Lodge, No. 111 and that the names on its Rolls were those of distinguished men, many of whom were responsible for the planning and creation of the State of Missouri. The Lodge at Herculaneum was Chartered as Joachim Lodge, No. 25 and that at St. Charles as St. Charles Lodge, No. 28. The Chartering of those Lodges was followed by the granting of a Dispensation to a Lodge at Jackson, Missouri, Chartered by the Grand Lodge of Indiana, and known as Unity Lodge, No. 6. Later, the Grand Lodge of Kentucky also Chartered Potosi Lodge, No. 39, at Potosi, and a number of Brethren located at Louisiana, Missouri, Petitioned the Grand Lodge of Tennessee for Harmony Lodge, No. 4.

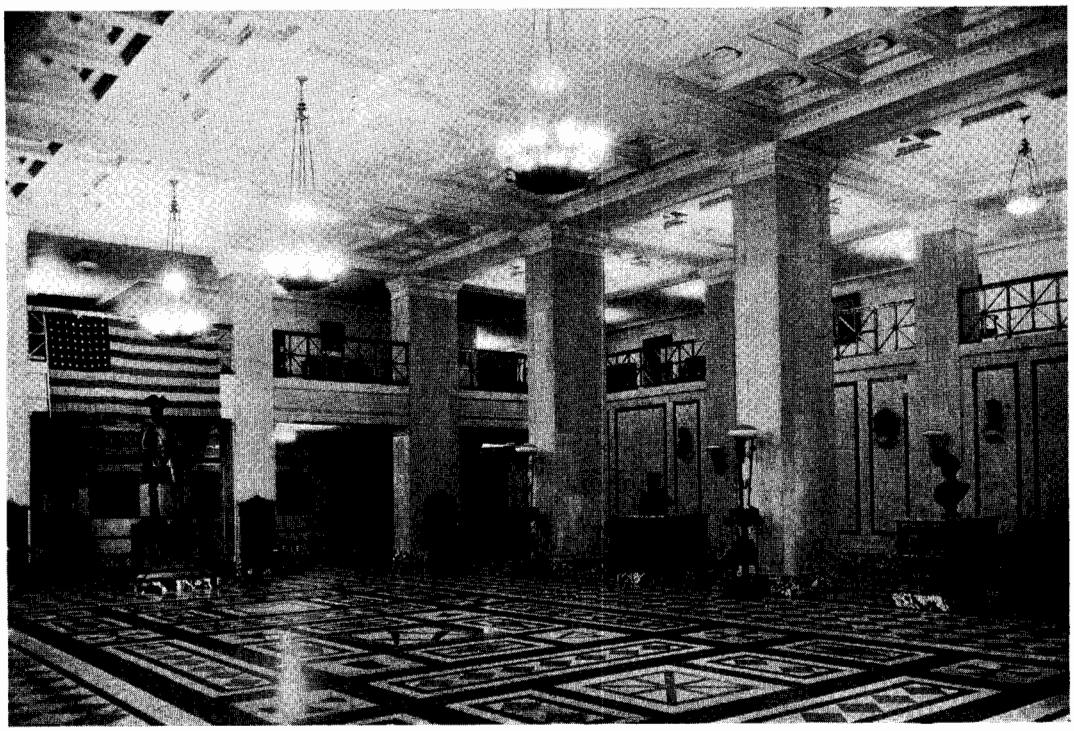
During the years between 1820 and 1831, the attention of the citizens of Missouri Territory was directed towards the formation of a State. This was accomplished on August 20, 1821. Naturally, the Masons of the region were not unmindful of those discussions, for they at once undertook the formation of a Grand Lodge for the State of Missouri. In fact, the formation of the Grand Lodge antedated the establishment of Missouri's statehood, a Masonic Convention having assembled in St. Louis on February 22, 1821, and the Grand Lodge itself having come into existence on the following April 23.

On February 22, 1821, there assembled in the Lodge Hall of Missouri Lodge, No. 12, on Elm Street, between Main and Second Streets, in St. Louis, Representatives from three Missouri Lodges who had been called into a Preliminary Convention by Missouri Lodge. At that meeting Edward Bates, later Attorney-General in the Cabinet of President Lincoln, presided. By reason of his legal training and wide political acquaintance, Bates, the most prominent member of the community at the time, was especially well fitted to act as a presiding officer. Edward Bates, Bro. Simonds, and William Bates were named a Committee to draft a *Constitution*, and the resolutions providing for it were then referred to each of the Lodges participating. The substance of the resolutions adopted was to the effect that it was expedient and necessary to the interest of the Craft that a Grand Lodge should be established, and that it should be invested with the powers and privileges usually enjoyed by all older Grand Lodges. Provision was made for a meeting of Representatives to be held on April 23, 1821, with a view to forming such a Grand Lodge and selecting the



From a photograph by Mound City Studios.

The Eastern Star Room, in the Masonic Temple, St. Louis.



From a photograph by Mound City Studios.

The Lobby of the Masonic Temple, St. Louis, Missouri.

necessary Officers, provided such action should be approved by the Lodges represented.

The official designation of the Grand Lodge was *The Grand Lodge of Missouri, of Ancient, Free and Accepted Masons.* Annual, semi-annual, and emergent Communications were provided for. The first election resulted in the selection of the following Officers: Thomas Fiveash Riddick, Grand Master; James Kennerly, Senior Grand Warden; William Bates, Junior Grand Warden; Archibald Gamble, Grand Treasurer; and William Renshaw, Grand Secretary. This done, an adjournment was had until May 4, 1821. At that time the newly elected Officers assembled at the Lodge Hall, formed in procession, and proceeded to the Baptist Church, where the ceremonies of Installation were carried out in accordance with the landmarks and customs. Missouri Charters to replace those previously granted by the Grand Lodge of Tennessee were then issued to the Lodges making up the Grand Lodge of Missouri. Thus, Missouri Lodge, No. 12, became Missouri Lodge, No. 1; Joachim Lodge, No. 25, became Joachim Lodge, No. 2; and St. Charles Lodge, No. 28, became Hiram Lodge, No. 3. The first Dispensation granted by the new Grand Lodge was to Harmony Lodge, No. 4, at Louisiana, Missouri.

The story of Missouri Masonry would not be complete without some mention of its first Grand Master, Thomas Fiveash Riddick. History records that he was a member of Solomon Lodge, No. 30, of Suffolk, Virginia, and that he visited the Lodges at Kaskaskia and at Ste. Genevieve. Although he was never a member of the Lodge at Ste. Genevieve, he was, nevertheless, one of the signers of the Petition for a Dispensation for that Lodge. It is probable, however, that he signed only for the purpose of securing the Dispensation. His name follows that of Meriwether Lewis in the application for Dispensation of St. Louis Lodge, No. 111, and he was recommended to be the first Senior Warden of that Lodge. In September 1809, he helped to confer the Degrees on General William Clark of the Lewis and Clark Expedition. He had a Record of having been a Charter Member of the first three Lodges in Missouri: St. Louis Lodge, No. 111, Missouri Lodge, No. 12, and Missouri Lodge, No. 1, all of which Worked under separate Jurisdictions. Born on June 5, 1771, at Suffolk, Virginia, Riddick appeared in the Louisiana Territory at about the time when it was transferred to the United States. He served as assessor of rates and levies for the district of St. Louis, as clerk of the court of common pleas, as justice of the peace, as recorder of land titles, as director of the territorial bank of Missouri, and finally as president of that bank. It was while filling that position that he became Grand Master. Later, he was clerk pro tempore of the Territorial Legislature of 1812, and a representative from St. Louis in the fourth and last Territorial Legislature of 1818. In 1814 he made an unsuccessful race for a seat in Congress. During the Black Hawk War he served as a major in the First Battalion. He was one of the first and most active of the Episcopalians in the entire Territory, and, as such, assisted in the establishment of Christ Church in St. Louis, the third Protestant organisation to be formed in that city. He as-

sisted in laying the corner-stone of the first Presbyterian Church erected west of the Mississippi River. His services to his State and to the public school system can not easily be fully estimated. Indeed, historians of his day credit him with having been the founder of the public school system in Missouri. Such is, in brief, the character and standing of this pioneer Mason, first of a long line of Grand Masters in Missouri. And all this he accomplished during his short life of forty-nine years. For Bro. Riddick passed away at Sulphur Springs, in Jefferson County, Missouri, on January 15, 1830.

The period from 1821 to 1830 was a critical one in the history of Missouri Masonry. During that time it was necessary to construct and place in operation all the machinery necessary for organising a Grand Lodge. Organising a Grand Lodge and carrying on its activities were new to the Missouri membership at that time. So far as is known none of the members had ever participated in the affairs of any Grand Lodge. Furthermore, the State had only recently come into being, and settlements existed only along the banks of the Mississippi and Missouri Rivers. Transportation was confined almost solely to travel by water, and even then it was attended with difficulty and privation. Little opportunity was afforded those who were interested in Masonic matters to perfect themselves in the Constitutions and Rituals of the Fraternity. Indeed, few books were available to guide them in so important an undertaking. Nevertheless, the Fraternity did boast of gifted men, men of unquestionable ideals, of undoubted intelligence, in short, men endowed with all the Masonic virtues.

During this period Charters were issued to a number of Lodges, not only in Missouri Territory but also in the adjoining State of Illinois. Although a Grand Lodge had been organised in Illinois, it had been short lived and had not survived the anti-Masonic agitation. In fact, it was not until the second Grand Lodge was organised that Masonry in Illinois became permanent. During the respective interims, the Illinois Lodges looked to Missouri for their Charters and for support. These were granted without reserve.

Grand Masters of the period were outstanding men. Besides Thomas F. Riddick, whose unusual history has already been given, they were Nathaniel B. Tucker, one of the most distinguished jurists of Missouri, who served for four years; the celebrated Edward Bates, and Hardage Lane, each of whom served for a period of three years.

This epoch of Missouri Masonry was marked by its conservatism, by the development of a small group of Lodges, and by the beginning of the anti-Masonic excitement, which will be more fully described below. Although the disappearance of William Morgan took place in 1826, it was not until 1830 that the full effect of the antagonism to the Fraternity began to be felt in the Missouri Jurisdiction.

The next ten years, from 1831 to 1841, mark the darkest period in the history of Missouri Freemasonry. Most Masons are familiar with the story of William Morgan, whose disappearance from Batavia, New York, in 1826, brought about a period of fanaticism which has seldom been exceeded. So

disrupting was its effect in Missouri that on October 18, 1831, the Grand Lodge submitted to its subordinate Lodges a proposal to dissolve all Masonic Lodges within the State, including even the Grand Lodge. Missouri Lodge, No. 1, furnishes a striking example of the conditions that existed at that time. On December 12, 1832, that Lodge adopted the following resolution:

Whereas, Under existing circumstances, and in view of the high excitement which unhappily prevails in many parts of the United States on the subject of Freemasonry, many good and virtuous persons having been led to doubt whether the beneficent effects resulting from the exercise of our rules do more than counterbalance the evils inflicted upon society by the passions and prejudices brought into action by our continuing to act in an organized form; and while we feel an undiminished reverence for the excellent principles inculcated by the Order, and an unshaken belief in the many and great services it has rendered mankind; nevertheless *Be it resolved*, That immediately after the close of this evening this Lodge shall cease to act as an organized Body, and that its Charter be surrendered and returned to the Grand Lodge.

A contemporary account of this resolution continues by saying that " many of the members, becoming dissatisfied with the course of the mover of this *Resolution* during the preceding months, had already dimitted, and on October 5, 1833, the Lodge surrendered its Charter to the Grand Lodge, and ceased its Labors for the time. Having nearly six hundred dollars, a large sum then, in the treasury, the Lodge made the following disposition of its surplus funds: To the Sisters of Charity, who had then but recently erected their hospital building at Fourth and Spruce streets, two hundred dollars; to the St. Louis Library Association, then just set on foot, two hundred fifty dollars. The balance, one hundred twenty-eight dollars, was applied to the payment of rent, Grand Lodge dues, and other incidentals." The climax of this unfortunate controversy was reached during the years between 1833 and 1836. In 1833 and 1834 the Grand Lodge, which had previously met in St. Louis, was forced to hold its Annual Communications in Columbia, Missouri, and in 1835 it was unable to meet at all. So bitter was the criticism that the loyal group of members who constituted the Fraternity during those trying years were subjected to the fiercest persecution. They were socially ostracised, and in some instances those who were serving as ministers of churches were forbidden to occupy their pulpits. Although mobs in other States broke into Masonic Lodge Rooms, sacking and destroying Lodge property, there is no evidence that the fanaticism in the Missouri Jurisdiction went to such lengths. It is a striking fact that while the bitterest opponents of Masonry were adherents of the Roman Catholic Church, a great and broad spirit of tolerance was shown by Missouri Lodge, No. 1, when it gave part of its funds to a Roman Catholic organisation known as the Sisters of Charity.

During those difficult times, Lodges on the Register were Chartered from No. 16 to No. 34, the majority having been Chartered during the latter part

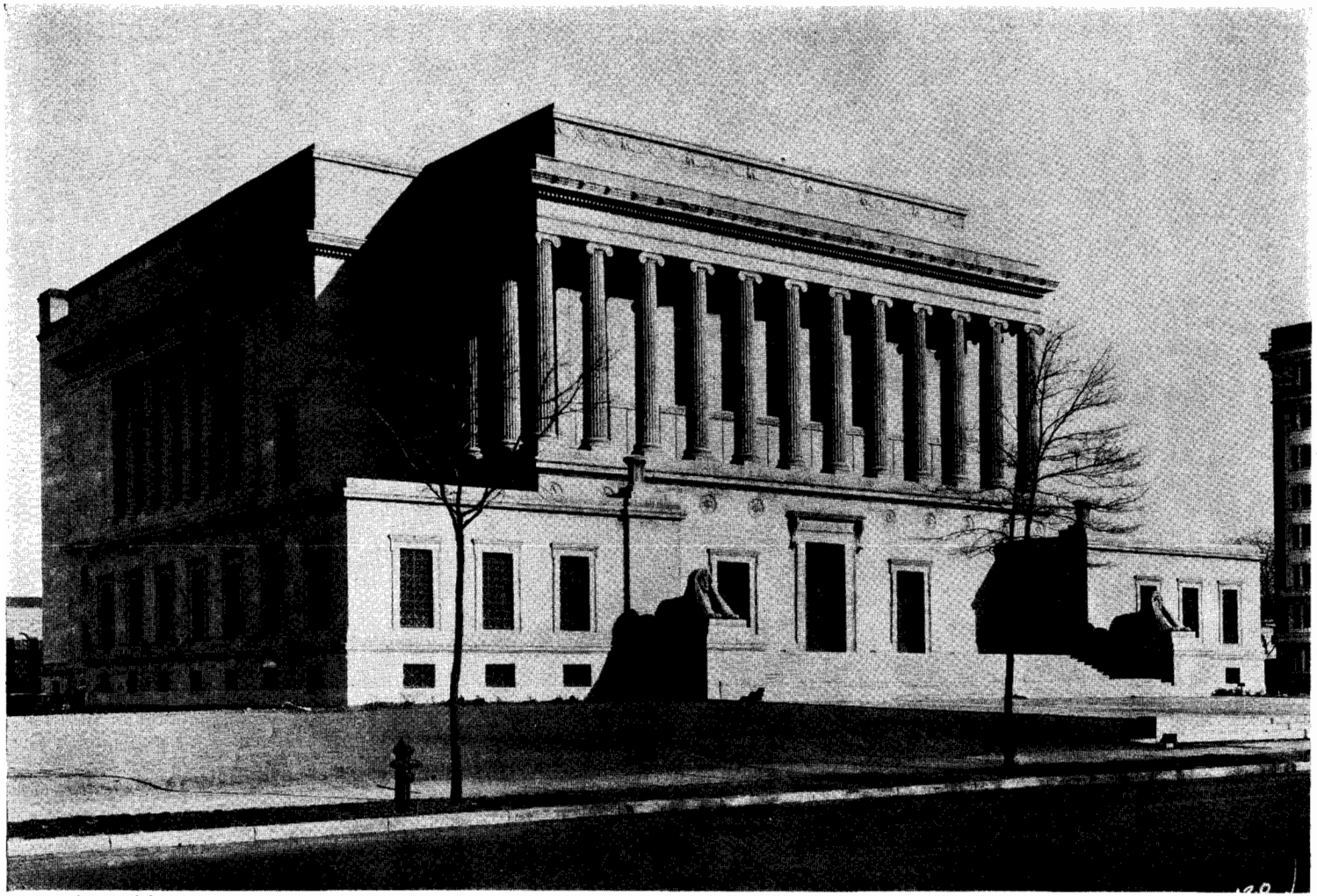
of the trying period. By 1840 the Grand Lodge again began to assume its place as an active organisation, showing nineteen Lodges on its Roll. Only one of those was a St. Louis Lodge, the others being located in other Missouri towns and in Illinois.

The next twenty years, from 1841 to 1861, were marked by three outstanding events. The first, and the one of most interest, was undoubtedly the attempt to organise and establish a Masonic college. The second was the part played by Missouri Masons in the Mexican War. The third was the part played by the Fraternity in attempting to stabilise conditions and to prevent civil war.

At that time the Brethren felt the need of some established institution of learning for the purpose of affording education to those who had acquired only its rudiments. Their plans for such an institution culminated on April 1, 1843, when M∴W∴Bro. Stephen W. B. Carnegy appeared before the Grand Lodge, and urged the purchase of the property of Marion College, located near Palmyra, Missouri. He claims to have initiated the plan and presented the original resolution to the Grand Lodge. At any rate, the resolution was adopted, and the Grand Lodge of Missouri entered actively into the field of higher education. For many reasons the college was later removed to Lexington, Missouri, where it was much more centrally located. As a further inducement, the town of Lexington offered the Grand Lodge a bonus if it would bring the college there. Soon, the enterprise proved to be expensive. It took from the general funds of the Grand Lodge and its subordinates that money which should have been spent for private charities and for carrying on more closely related Masonic activities. In order to secure the support of city Brethren, there had been combined with the resolution establishing the college another resolution providing for the erection of a Grand Masonic Hall in St. Louis. The Grand Lodge itself met in Lexington on the occasion of the dedication of the college, and a great deal of nation-wide publicity was given to the venture. From the outset, however, the plan for the college was doomed to failure. The Lodges had not yet fully recovered from the effects of the anti-Masonic agitation, and the college project did not meet with the hearty approval of a large part of the Fraternity. It was, in fact, the work of a few interested individuals, and did not take into account the formation at a later date of State supported colleges and universities.

The history of the attempt to establish a college stands as proof to the Masons of Missouri that the work of the Fraternity is properly along other lines, and that no matter how good a project may be, or how philanthropic, the mission of Masonry can only be served by refusing to participate in projects that savour of commercialism and by refusing to undertake any activity at the expense of such charitable activities as are the essential duties of our Fraternity.

In short, the Grand Lodge discovered that the conduct of a college requires special training, and that a college is not at all suited for government by a Grand Lodge. Time which should have been spent in discussing the plans and needs of the Freemasonry was given to the discussion of such matters as college courses,



From a photograph by Anderson.

Scottish Rite Temple, Kansas City, Missouri.

the construction of barns and outbuildings for the school, and the methods of financing an undertaking which was becoming more and more burdensome. In fact, the college at all times conducted at a loss, the deficit mounting higher and higher each year. In view of such unsatisfactory conditions, it is not surprising then, that the membership came to look upon the college as a tremendous handicap. Finally, in June 1859, the college closed its doors. Later the property was transferred to the State of Missouri with a proviso that it be used for school purposes. But with the coming of the Civil War and the troublous years that followed, the property was reconveyed to the Grand Lodge in 1871. Since the Grand Lodge had already had all the experience it cared for in operating an institution of higher learning, it then donated the college property to the Central College for Women, a school conducted by a religious denomination. When that institution became defunct in 1925, the property was then conveyed to the municipality of Lexington. The property is a historic one, for on the college grounds was fought the battle of Lexington, one of the first battles of the Civil War, and within its main building were housed those gallant defenders who fought so valiantly to defend themselves from the intrepid Confederate, General Sterling Price.

As has been said, another important event during the period between 1841 and 1861 was the part played by Missouri Masons during the Mexican War. When the call came for volunteers to join an expedition into Mexico, a large number of troops were recruited in Missouri and Illinois. At that time the Grand Master of Masons in Missouri was Colonel John Ralls, and he, like a number of his Brethren, accepted the call and accompanied the army into Mexico. His regiment was mobilised at Independence, Missouri, an important station on the Santa Fé Trail. Masonic Brethren, assembling at the tent of Colonel Ralls, agreed that a travelling military Masonic Lodge was a desirable adjunct to their military activities. To provide for such a Lodge, Colonel Ralls issued a Dispensation and the Lodge was established. The story of the travels of its members and of the meetings they held is one of peculiar interest to the members of the Fraternity in Missouri even at this day. The *Proceedings* of the Lodge at its First Communication carry the following account of its founding:

A Charter having been granted by John Ralls, Grand Master of the Grand Lodge of Missouri, to James J. Clarkson, Jeremiah B. Vardeman, Joseph L. Gould, and six others, for a Lodge of Free and Accepted Masons under the title and designation of Missouri Military Lodge No. 86, to convene as Masons and as a regular traveling Lodge at such times and places as may be suitable for the transaction of business in Masonry, in the regiment of volunteers organised at Independence under the requisition of the War Department of the United States on the State of Missouri of March 31, 1847, the above named Brethren assembled at Independence, in the State of Missouri, on the fifteenth day of June, and the M∴W∴John Ralls, Grand Master of the Grand Lodge of Missouri, publicly installed the following named Brethren as Officers, viz:

James J. Clarkson, W. M.; Jeremiah B. Vardeman, S.W.; Joseph L. Gould,

J.W.; Marshall M. Turley, Treasurer; Richard Samuel, Secretary; Robert W. Lyon, S.D.; Anselm Clarkson, J.D.; Washington Cotner, Tyler.

Missouri Military Lodge No. 86 was opened in the Third Degree in Masonry in ancient form, present all the proper Officers in their Stations and closed to stand closed until called to Labor by the W.M.

Following the Installation of Officers in Independence, no other meeting was held until the expedition had reached Santa Fé, New Mexico. Since the date of their first meeting, the members had travelled overland a distance of 900 miles, having made the march in only fifty days. During the course of its existence, many regular, special and emergent Communications were held by the Lodge, and its last entry in the Records was made at Vera Cruz, Mexico, at the conclusion of the war. Although a large part of the regiment had proceeded immediately into Old Mexico, some few members remained in Santa Fé. Desiring to continue their Masonic connection, those men besought the Grand Master for a Dispensation to carry on the Work among themselves. This request was willingly granted by the Grand Master, who issued a Dispensation to form another Lodge, this one to be known as Hardin Military Lodge, No. 87. Since the Grand Master failed to report to his Grand Lodge an account of this Dispensation or of the Lodge's actions, it may be said that Hardin Military Lodge, No. 87 was one of our " lost Lodges."

Although it would seem that the Missouri Grand Lodge should have been satisfied with its experience with the two Lodges which existed under its supervision during the Mexican War, such was not the case. On the contrary, on March 6, 1859, the Grand Master granted a Dispensation for the organisation of Rocky Mountain Lodge, No. 205, which was also virtually a military Lodge, since it was made up largely of members in the military service of the United States located at Camp Floyd, in Utah Territory. Utah was then in course of being settled by Brigham Young and his Mormon co-religionists. Many events of an unflattering nature had combined to fix public attention upon Utah and to stir the United States Government into action. Outstanding among the events which attracted wide attention were the official and public proclamation of the doctrine of polygamy, a long series of brutal murders and other crimes that culminated in the horrors of the Mountain Meadow Massacre, and the repeated clashes between territorial and federal officials. To assist in restoring and maintaining order, troops were sent into the Territory. This was the situation which existed when Rocky Mountain Lodge, No. 205 began its activities. The Lodge consisted of approximately forty Masons over whom Lieutenant John C. Robinson served as Master. The Records of this Lodge are few. Final reference to it, however, appears in the Grand Lodge *Proceedings* of 1862. In that account the Grand Master stated that the Lodge had ceased to Work and that its property and money had been forwarded to the Grand Secretary. When the army was recalled to Washington, the members of the Lodge dispersed, most of them accompanying the troops.

The years antedating the Civil War were momentous ones to the Fraternity. As we all know, the war was not a great movement coming upon us suddenly, but a gradual development of sectional feeling brought about primarily over the question of slavery and the rights of States. The following statement, made by Grand Master L. S. Cornwall before the Grand Lodge in 1856, gives a clear picture of the conditions which confronted Missouri Masons at the beginning of the war:

This is a year of universal political excitement. Our whole country seems to be convulsed to its very centre. Questions of policy are agitated that seem to tend directly and speedily to a dissolution of the union of these States. The Constitution and laws are frequently set at defiance and trampled under foot, parties are being formed of every political cast, and our country filled with secret political and benevolent societies. Demagogues, through religious fanaticism, are endeavouring to elevate themselves to honour and distinction by the agitation of questions that should rarely ever be discussed. They expect to ride upon the whirlwind and guide the storm that will place them in a position they are frequently poorly qualified to fill. The great trouble will be that the storm may not only carry them, but also the innocent, into civil war, anarchy, and confusion.

It will be well, my Brethren, for us to look at the great mission of Masonry and learn our duty. Masonry requires of its devotees " that they be peaceable and quiet subjects of the country in which they reside; never to be concerned in plots and conspiracies against the government, but to conform cheerfully to its laws." They are also " bound by their tenure to obey the moral law." Where, then, is the Mason that will disregard these wholesome tenets of our institutions?

Where is the Mason who will suffer himself to be drawn into those angry discussions that may cause his blood to mingle with that of his Brothers?

Where is the Mason who will so far disregard the great moral taught him from the use of one of the great Lights of Masonry first presented to his vision in a Masonic Lodge, as to " let his passions or prejudices betray him beyond due bounds? " If we have any such within our Jurisdiction, let me say to my Brother, " Reflect, return, and again place your feet upon a basis that makes all men honourable who conform to its precepts."

The great mania for secret societies, if indulged in by Masons, must work an injury to the Fraternity. History attests how often Masonry was caused to bleed from its supposed connection with secret political, as also from secret benevolent or ecclesiastical, organisations. Itself being a secret society, having obligations immutable, would it not be well for its members to reflect seriously before affiliating with any other secret institution, whether his duties might not conflict, as Masonry is unlike every other organisation upon earth?

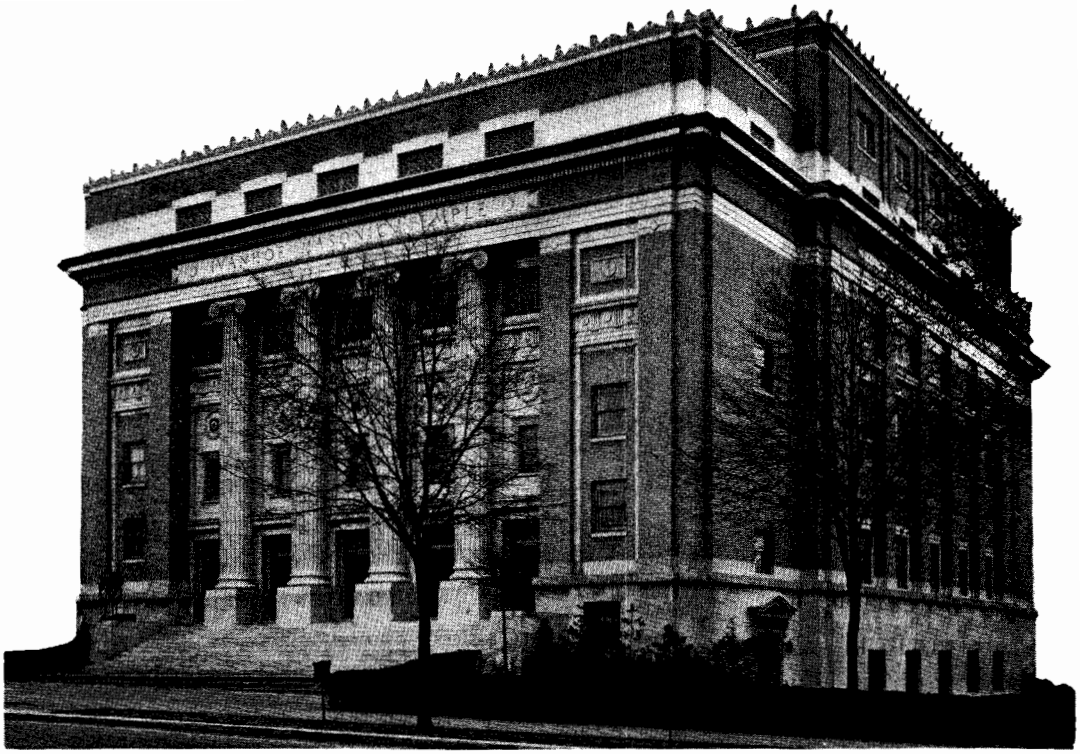
Is our glorious confederacy under which we have flourished threatened with dissolution? Let Masons but do their duty, and all the powers of earth, together with all the machinations of evil men, cannot cause this noble edifice to shake. Look what a bond of union, extending from Maine to Florida, from Massachusetts to Oregon, all " bound by their tenure to obey the moral law,

and to be obedient subjects to the constitution and laws of the land in which they reside." Where is the Mason who does not regard the perpetuity of our Union as a paramount question? Who would not shed his blood, if necessary, to uphold and sustain its Constitution?

These things being true, who doubts the perpetuity of our government? Is there a Mason hailing from the land of the Puritans who so far forgets his duty as to set law at defiance and attempt to propagate his political creed by force of arms, although advised in that course by degenerate sons who are desecrating the sacred desk of their Puritan fathers? Or is there a Mason hailing from the sunny South, proverbial for honour, generosity, and benevolence, that is willing to sacrifice this temple of freedom upon the altar of ambition? No! Rather, let all Masons who enter upon the political arena carry emblazoned on their banners the wreath of lily work, speaking peace, and the emblem of right hand joined, denoting fidelity to our common country. Let us not, my Brethren, indulge in harsh epithets towards each other, although we may be found connected with all political parties. Let our truly Masonic virtues never be lost sight of. Let no motive cause us to swerve from our duty, violate our vows, or betray our trust.

The years between 1861 and 1875 mark the period of the Civil War, its termination, and the readjustments which followed. As Missouri was one of the border States, its people were divided in their allegiance. Both sides regarded the State as one of strategic importance. Located near St. Louis was Jefferson Barracks, a military post which had been established only a few years after the acquisition of the Territory. No sooner had war broken out than this post and the city of St. Louis became places of great interest to both Confederate and Federal soldiers. Active on both sides of the struggle were influential men and Masons. Sterling Price, one of the most celebrated of Confederate generals, was a member of the Craft, while Hamilton R. Gamble, provisional governor of the State, was one of our Past Grand Masters. Despite the conflicting opinions of Masons throughout the State, the Grand Lodge was fortunately able to hold its Annual Communications regularly during the troublous period, and much of Masonic interest was maintained through the actions of the Lodges in St. Louis. Nevertheless, almost all the Lodges which existed south of the Missouri River, and many of those north of the river, were destroyed by invading forces. Although nothing appeared to be safe in those days, many are the stories of Masonic fellowship which existed between soldiers of both armies during the conflict.

During the struggle Missouri recognised no military Lodges and did not permit their formation. There existed within the confines of the State, however, a military travelling Lodge which had been Chartered by the Grand Lodge of Nebraska. Although the presence of that Lodge in Missouri was plainly a violation of territorial Jurisdiction, the Grand Lodge of Missouri maintained its composure, made no remonstrance and even permitted the Lodge to meet within its Halls.



Ivanhoe Masonic Temple, Kansas City, Missouri.

The William Frederick Kuhn Memorial.

The addresses of Grand Masters, the reports of Committees, and other documentary evidence of the war period prove that the Fraternity exerted its influence towards the promotion of harmony and the restoration of friendship between those estranged. Indeed, when the war was finally concluded, Missouri Masonry was a vital factor in the promotion of good fellowship throughout the State. To reduce the possibility of friction, the Grand Lodge insisted that no discussion of political matters should be permitted in any Lodge Room. In fact, it even went so far as to declare that the Charter would be taken away from Lodges that failed to observe that ruling. It is gratifying to know that there are no cases on record where insult was offered to any returning soldier whose opinions or connection with the military forces were not in harmony with those of his Brethren.

By 1865, conditions were again stabilised, many new Lodges were Chartered, large numbers of candidates were being Initiated, and added interest was being taken in the work of the various Lodges. As usual the war was followed by a period of depression, from which the country did not recover until 1875.

At this point it is well to take note of a movement which was the subject of much discussion and the cause of no little ill feeling, that is, the Conservator movement. The Masonic Conservators were a group of active members of the Fraternity assembled under a Chief Conservator, Robert Morris, a Past Grand Master of the Grand Lodge of Kentucky. Their object was to secure uniformity of Ritual throughout the United States by means of a printed Cipher Ritual containing the Work of the Three Degrees of Ancient Craft Masonry. Morris attempted to secure influential leaders in each State. In many instances he succeeded, but jealousy on the part of those not selected and the controversy over the war were among the many reasons which prevented the movement from becoming a success. In Missouri the controversy which it aroused became so bitter that letters were exchanged between the Chief Conservator and the Grand Lodge which resulted in each Missouri Mason's being compelled to subscribe to a renunciation oath. This oath was also required of all visitors to Missouri Lodges and was not withdrawn until many years later.

Since no particular action or event characterises the period between 1875 and 1900, it may be regarded as an era of development. Lodges, the State, and individuals had recovered from the evil effects of the war, and there began at last a period of rapid recovery, industrial development, and material advancement. As the State developed industrially, the hitherto unsettled regions were settled, farm lands began to be cultivated, and Missouri began its career as an agricultural and industrial State. With this development came not only growth in the number of Lodges, but also a large increase in the membership of all the Lodges of the State.

This was also a period of spiritual growth. The war had brought with it many evils which are always incident to wars and revolutions, among them profanity, intemperance, and over-indulgence of many sorts. To counteract this, the Fraternity was quick to set up its standards of moral perfection, and

the Grand Lodge, being presided over by men of great moral courage, began to advocate standards which were in advance of the time. Rigid rules were enacted, and charges were preferred against all who, in any manner, violated their moral obligations. Profanity was deplored, Lodges were encouraged to make their Lodge Rooms places for the meeting of those high-minded persons in the community who were striving for better conditions. Most Lodges were quick to rid themselves of drunkards and other intemperate members, and by the close of the century the Grand Lodge was prohibiting its members from engaging in the sale or other disposition of intoxicating liquor. In this matter it even went so far as to forbid its membership from signing petitions for saloons.

With the consequent improvement in moral conditions which rewarded these efforts, came a demand on the part of the membership to do something big in a material way. As a result, there came into being, after considerable discussion, the Masonic Home of Missouri. Colonel John Ralls, Grand Master of the Grand Lodge in 1847, was undoubtedly the originator of this movement, which culminated in 1886. On October 12, 1875, this venerable Past Grand Master offered a resolution authorising a select Committee to inquire into the expediency and necessity of making provision for the erection of a home for indigent widows and minor orphans of worthy deceased Master Masons. It was a fortunate coincidence that, with the very year that official action was taken upon the establishment of such a home, the Grand Encampment of Knights Templar held their Triennial Encampment in St. Louis.

As the result of a Charity Day programme held on the grounds of the proposed home, a sum of more than $35,000 was added to the endowment fund of the institution. This amount formed the first and most important of the many contributions which have since gone to increase the endowment fund to approximately $1,000,000. The Home was officially incorporated on July 12, 1886.

One of the principal developments noted in the history of the Grand Lodge of Missouri is that relating to Ritual, Constitution, and methods of procedure. The growth of the Fraternity, the increased membership, and complex living conditions required additions to the existing laws. Out of this need came a definite and regular form of legal procedure necessary in the trial and disposal of those members who transgress civil or Masonic law. The work of the Jurisprudence Committee and of the Appeal and Grievance Committee became more than a perfunctory matter, and by the close of the period there came into being a distinct Masonic Jurisprudence, developed by the most active and best trained of the legal minds in the Fraternity.

Ritualistic matters, which in an early day had been given only slight attention, soon became standardised. At that time the teaching of the Ritual was not confined to a Grand Lecturer, but the official Ritual of the Grand Lodge of Missouri might also be promulgated through and by a large number of District Deputy Grand Masters. Where once there had existed itinerant lecturers

and irresponsible teachers there now exists one single source of official Masonic Ritual—the Grand Lecturer.

Although many interesting events occurred during this period of development, only the outstanding features can be discussed here. Perhaps it is enough to say that the Masonic leadership was safe and sane, wise and conservative, and that the result was a unified, strong organisation prepared for the period which was to follow.

The most noteworthy features of the years between 1900 and 1920 were the Great War and the rapid growth of the Fraternity to almost twice its former size. Whether or not the growth was for the best interests of the Order, and whether or not the Fraternity was improved by this rapid influx of Initiates, are not matters for discussion here. Masonry's part in the Great War was to see that spiritual principles were not overlooked in the heat of a patriotic fervour which developed in this country at that time.

While deploring the war and the attitude of those nations which endeavoured to force America into the world conflict, Missouri Masonry did not set itself up as arbiter of the right and justice of the cause. Rather, it tried to afford relief to those depressed by the war, and charity towards those left dependent, and to render what assistance it might through such agencies as the Red Cross, the Salvation Army, and other relief organisations. The Grand Lodge even sent a mission to Europe empowered with authority to expend a large sum of money which it had accumulated for the purpose. In various ways, a considerable sum was spent for relief during the course of the war, and for more than ten years after its conclusion the Grand Lodge contributed through a special Committee to the support and protection of French orphans.

The Initiates who affiliated themselves with Freemasonry at this time brought with them attendant problems and perplexities. The Craft which had theretofore normally absorbed only a moderate number of Initiates now found itself burdened with thousands of new members, many of whom had been admitted hurriedly and with little opportunity for instruction. In many instances where Degrees had been conferred by other Jurisdictions, the statutory time had not been allowed to intervene. How impossible it was for those Brethren to absorb the true spirit of Freemasonry and become true and faithful Brothers among us! Out of this condition grew an attempt on the part of the Masonic Service Association of Missouri to educate those who had come into the Lodge without thorough preparation, but the time for such action was not propitious. Many joined because they had been unduly influenced by their compulsory service in the Great War, believing that membership in Freemasonry offered some talisman whereby their lives might be spared. This situation was distinctly a problem during the period of the war and the years immediately following.

To-day, in many of the Lodges of Missouri, one may see bronze plaques or other memorials that testify to the loyalty and devotion of those who fought or gave up their lives in pursuit of victory. And during the war period itself,

many little service flags had prominent places on the walls of Masonic Lodge Rooms of the Jurisdiction. Further to testify to the regard with which the fallen Brethren are held by the Masonic Fraternity of Missouri, a bronze commemorative plaque was several years ago placed in the office of the Grand Secretary of the Grand Lodge.

It is interesting to know that two of the chief leaders of the military and naval forces of the United States during the Great War were Missourians and members of the Fraternity. Of these, General John J. Pershing was a son of a member of the Fraternity residing at Laclede, Missouri. Although not a member of a Missouri Lodge himself, Bro. Pershing was a Missourian by birth. He held his membership, however, in a Nebraska Lodge. Likewise, Admiral R. E. Coontz, though a member of a Lodge in Washington, was born in Missouri, at Hannibal.

Throughout its history the Fraternity of Missouri has been noted for its benevolence and charities. During its earlier years funds of the Grand Lodge were necessarily limited, and consequently its charities were limited. But in recent years the income of the Grand Lodge has increased to such a point that a large fund is available for charitable activities. To-day the Grand Lodge collects a sum of $2.10 from each member in the Jurisdiction, and of this amount, $1.50 goes immediately to the support of its greatest charity, the Masonic Home of Missouri. In addition to this amount, the Grand Lodge also contributes annually to other charities which are not connected with the Masonic Home. In 1935 the amount contributed for such purposes had reached a total of $10,000.

At the present time, the Masonic Home property comprises a large tract of ground on Delmar Boulevard in St. Louis. The original building standing on the property at the time of its purchase, almost half a century ago, has long since been remodelled into a large and commodious structure. From time to time additions have been made, so that to-day the property represents an investment of probably $2,000,000. This Home now accommodates 401 persons, of whom 137 are men, 132 women, and 132 children. As computed by Home authorities the average annual cost of upkeep, not including the investment, is approximately $457 per person. During the year 1931, the Home property was increased by the donation of a tract of 80 acres lying at the edge of Kirkwood, Missouri, a suburb of St. Louis. Present plans call for a continuous development of the new property so that ultimately all guests will be housed in buildings erected on the new grounds.

The Home Board consists of thirteen Directors, annually elected in groups, and for a period of three years. The Superintendent of the Home is under the supervision of the Board of Directors, but no other connection exists between the Grand Lodge and the Home except of electing Directors for it and supplying necessary funds for its maintenance.

By means of contributions, each of the 645 Lodges of the Jurisdiction also carries on its own charitable enterprises, relieving those in distress and giving

free legal advice and medical treatment. If the charges ever become too burdensome to a Lodge, it may appeal to a special Committee of the Grand Lodge, known as the Welfare Committee. From this source monthly amounts are taken to assist in the care of the poor and the unfortunate.

Not directly connected with the Grand Lodge, yet supported by those who are members of the Fraternity, is the Home for Crippled Children, established by members of the Mystic Shrine, on Kingshighway, in St. Louis. This Institution is doing a wonderfully constructive work for children, irrespective of race or religion. It may be listed as one of the most notable charities of the day.

Another benevolence carried on by an organisation not under the direct supervision of the Grand Lodge is the Educational Foundation of the Grand Commandery of Knights Templar of the State of Missouri. This is distinctly a Missouri fund, which, in 1935, totalled approximately $150,000. From this fund, money for educational purposes is lent to any deserving student, irrespective of Masonic connection. For the use of this money no interest is exacted until after the borrower has completed his school course, and even then only a nominal amount of interest is asked. That this fund is popular, is shown by the fact that it is usually exhausted. The organisation which controls it also contributes to scholarships for students who are members of the Masonic Home family.

In recent years an attempt has been made to educate the Craft Masonically by sending speakers into each of the Lodges and by publishing pamphlets, magazines, and books, through the medium of the Masonic Service Association of the Grand Lodge. In some of the districts the organisation functions with a high degree of efficiency. This is especially true in the case of St. Louis, where for many years the annual observance of Flag Day has been carried out under the organisation's direction. The Grand Lodge also maintains a circulating library from which books may be obtained without cost. Further, the Grand Lodge has at various times published a number of publications for the use of Brethren in Missouri. Chief among the works published during recent years are the *Centennial History of Missouri Masonry*, *The Missouri Frontier Lodge*, *Missouri Masonic College*, *The Civil War and Masonry in Missouri*, and *The Masonic Conservator*. Reprints of the *Proceedings*, covering the period from 1821 to 1865, have also been printed and distributed. At each of the Annual Communications of the Grand Lodge, Grand Orators speak upon subjects of interest to the Craft. Grand Lodge Officers and others visiting the subordinate Lodges are carrying this message of education into each of the Lodges so far as is possible, and while the task is a comparatively slow one it is believed that eventually it will result in great good to the Fraternity.

Freemasonry of Missouri is represented in every walk of life—civil, political, fraternal, educational, religious, and social. With few exceptions, the governors of the State of Missouri have been members of the Fraternity. In fact, since 1870, no man not a member of the Craft, has been elected to serve

as governor of the State. The first Missouri governor, Alexander McNair, was a member of St. Louis Lodge, No. 111. Most of the Territorial governors also held membership in some Masonic Lodge, and the men who constituted the first Constitutional Convention, as well as other Constitutional Conventions of the State, were nearly all members of Missouri Lodges.

Among the most distinguished of Missouri Masons were Captain Meriwether Lewis and his associate, General William Clark, leaders of the famous historic Lewis and Clark Expedition into the Far West. In 1808, after their return from one of their successful exploring expeditions, Captain Lewis, a member of Widow's Son Lodge, in Virginia, was one of the Petitioners for one of the first Masonic Lodges to be established in Louisiana Territory, that at St. Louis. Afterwards he became the Lodge's first Master, an Office which he held continuously until his untimely death, which occurred while he was crossing the Natchez Trail while on his way from St. Louis to Washington, District of Columbia. Like Bro. Lewis, General Clark was also deeply interested in the Freemasonry of Missouri. Upon his death in 1838, he was buried by St. Louis Lodge, No. 20. To-day, the memorial shaft which marks his grave carries on its face the familiar Square and Compasses. In the military field we may refer to the patriotic fervour of Colonel John Ralls during the Mexican War, to the services of Henry Dodge during the Indian Wars and the War of 1812, and to many other leaders and commanders who served during the Civil War and the Spanish American War, as well as to those who saw service during the recent World War.

From the beginning, the Freemasons of Missouri have encouraged and promoted educational work. From the time of Thomas F. Riddick, first Grand Master and the man most responsible for the institution of a large school fund, our State superintendents of schools, our governors, members of our Constitutional Conventions and of our legislative assemblies have been active in the support and spread of Missouri's magnificent school system. Indeed, few are our State superintendents of schools who have not held membership in the Fraternity. So, too, it is with the presidents of our State university and of our State normal schools. Even in our private school systems we find many active Masons among the faculties and officers.

Furthermore, the two largest cities in the State now claim as their executive head members of our Fraternity. Missouri also rejoices in the membership of Colonel Charles A. Lindbergh, made a Mason in Keystone Lodge, in St. Louis, prior to his epochal flight. In fact, the Roster of the 113,000 Masons of the Jurisdiction contains the names of hundreds who have helped to make the State better politically, religiously, socially, and educationally.

Missouri Masons have received many honours from various national organisations. For example, the celebrated Dr. William F. Kuhn served the General Grand Chapter of the United States as General Grand High Priest; Bert S. Lee, of Springfield, Missouri, gave three years of service to the General Grand Council; and early in the history of the General Grand Council we find

the name of the distinguished William H. Mayo. At a recent Conference of Grand Masters held in Washington, District of Columbia, Byrne E. Bigger, Past Grand Master of Missouri, was selected as the Presiding Officer. At different times Missouri Masons have been given positions in the Grand Encampment, in the General Grand Chapter, and in the General Grand Council. Many eminent divines have also been officially connected with the Order, probably the most distinguished of whom was the late Bishop Enoch M. Marvin, who at one time served the Grand Lodge as Grand Chaplain. These and similar honours testify to the standing of the Jurisdiction among the other Jurisdictions of the United States.

FREEMASONRY IN MONTANA

J. Edward Allen

THE Grand Lodge of Montana, A. F. & A. M., was organised on January 24, 1866, by the Representatives of Virginia City Lodge, No. 43, Kansas Constitution; Montana Lodge, No.9, Colorado Constitution; and Helena Lodge, No. 10, also of the Colorado Constitution, further details concerning which Lodges will appear later in this story.

On August 31, 1916, were held the Semi-Centennial Exercises, this date being chosen because the climate would not warrant observing the exact date of January 24, since it was desired to hold a part of the exercises at Virginia City, where the first organisation occurred. The Grand Lodge met at Helena for the celebration of the fiftieth anniversary and there were notable addresses, M.∴W.∴Bro. H. S. Hepner, who had been the Grand Master in 1903, presiding. The principal address of this occasion was delivered by M.∴W.∴Bro. Lew L. Calloway, who had been Grand Master in 1904. This address gave the most interesting account of the early history, and the most satisfactory sketches of outstanding Montana Masonic leaders, that we have found. Obviously the most satisfying historical account of early Montana Freemasonry for the present purposes would be this address without any changes, and we are therefore presenting this for its inherent interest to Masons everywhere, making only such omissions as are necessary to keep within the space allotted to this article. After a short exordium, Bro. Calloway begins as follows:

HISTORICAL ADDRESS BY BROTHER CALLOWAY

. . . While we have the inclination we have not the time to recount the early history of this commonwealth. This short address is to deal with the history of Masonry in Montana. In order better to understand, however, what I shall say, it seems useful to call to mind something of the conditions obtaining here at the beginnings of permanent civilisation in this region.

THE FIRST SETTLERS

In 1841 those real pioneers, the Jesuits, established a mission at what is now Stevensville,—the first settlement in what is now Montana—and in 1846 Fort Benton was built. These were simply beacon lights dimly glimmering out in the wilderness beckoning to the conquerors still far in the distance. . . . In the winter of 1857–58, James and Granville Stuart lived on the Big Hole River near what is now Browne's Bridge and there were probably twenty other white men within a radius of twenty-five miles. I speak of James Stuart particularly. He was a Virginian by birth, a natural leader, bold, brilliant, and amicable; educated as a physician and surgeon, he was also of a scholarly disposition.

He was the first Mason within our borders of whom I know and some time before his untimely death, at the age of forty, was Junior Grand Deacon of our Grand Lodge.

DISCOVERY OF GOLD

. . . The beginning of civilisation in Montana really is based upon the discovery of gold. Had it not been for that, the history of this region would have been commonplace and no more to be spoken of than that of any of our neighbouring states. . . .

It was an expedition leaving Bannack under the leadership of James Stuart in the early part of the year 1862, that led to the discovery of Alder Gulch. Six men, William Fairweather, Barney Hughes, Harry Sweeney, Henry Edgar, Harry Rodgers, and Thomas Cover, intended to join the Stuart party which had gone on ahead, but were turned back by hostile Indians and forced to go into the Madison Valley. In crossing from the Madison Valley to the Ruby, then called the Stinkingwater, they descended into Alder Gulch about a quarter of a mile above where Virginia City now stands and there made the great discovery, the discovery which virtually brought the territory of Montana into being, the date being May 26th, 1863, and the first rush of gold seekers thereto being in the first week of June following.

THE COMING OF THE ROAD AGENTS

The two incidents which stand out in bold relief above all others in the history of the territory, and which have served to stamp their imprint upon its subsequent history, were the organisation of the Road Agents and, but a little later, of the Vigilantes. Doubtless it is known to you how in those days that parasite, the outlaw, finding the society of mankind at the scene of his crimes uncongenial, hied himself to the new El Dorado where he could practise his particular villainy without restraint. When the discovery of gold in great quantities in the region which is now Montana was bruited throughout the mining camps of Idaho, Colorado and California, as well as along the frontier far to the east, those bold spirits who had in them the love of conquest came hither in great numbers. Came too the malevolent and the vicious. Foremost among the evil elements there arrived in 1862 Henry Plummer, fascinating gentleman, cunning villain, cold blooded murderer, according to his moods. Nature made him chief of his kind; he was " by merit raised to that bad eminence." Came too, Boone Helm, the beast, George Ives, multi-murderer, Buck Stinson, Ned Ray, Frank Parish, Bill Hunter, Jack Gallagher, Johnny Cooper, Alex Carter, and at least several score more of their ilk. They were cruel, fearless and desperate characters. Henry Plummer, who had a genius for organisation, brought practically all of these outlaws under his sway within a very short time; and the other outcasts of society then in this region, though not members of his organisation, gave it their active sympathy. It was a real organisation having a presiding officer, secretary, corresponding secretary, treasurer, and other subordinate officers, the title of which we do not know.

In that part of Idaho in which was the settlement of Bannack, there was no civil organisation, but the law-abiding people who were living on the Grasshopper thought it desirable to have at least a semblance of government, for the

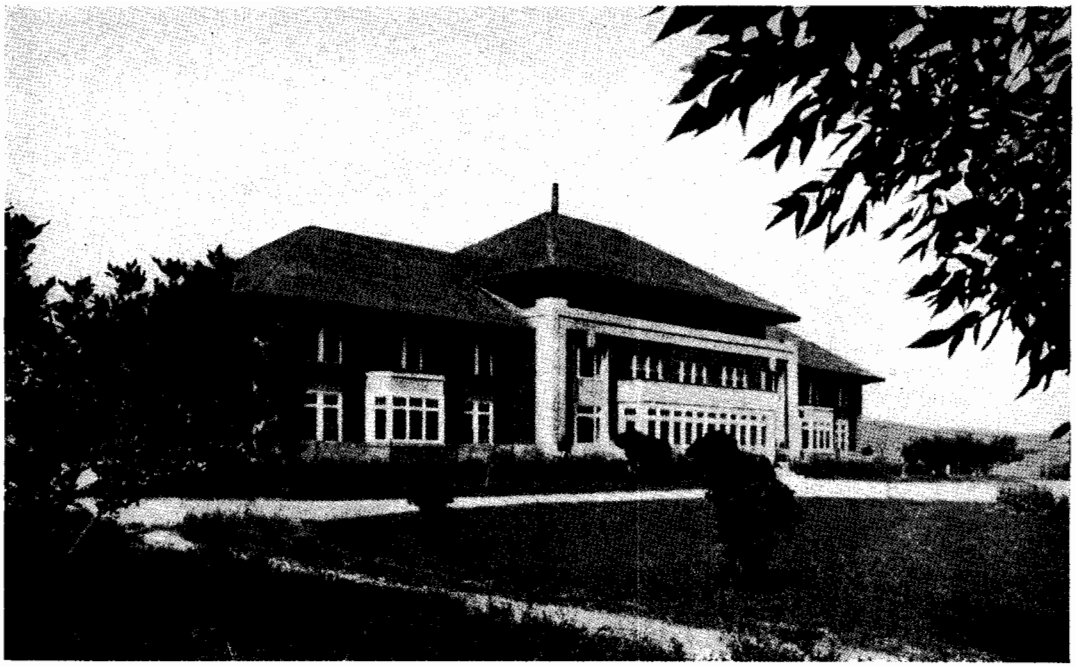
genius of Anglo-Saxon civilisation looks always to regularity in its conduct. It became necessary to appoint judges and of course to have a sheriff. The only organisation then existing in the territory was Plummer's Road Agent Band. They brought about the election of Plummer as sheriff. After the discovery of gold in Alder Gulch, as above noted, there was a great influx of people thereto. As early as September there was a considerable settlement in Alder Gulch. Five towns along its course came into being immediately: Virginia City, Center, Nevada, Adobetown and Junction. . . .

Men began to make fortunes out of the sands of the gulch and started for home somewhere " back in the States "—all of the United States east of and including Minnesota, Iowa, and Missouri being generally known as " the States." Stage lines commenced to serve the people between Virginia City and Salt Lake. At once the Road Agents began to waylay and murder those who returned by private means or by public conveyances, in considerable numbers. Many men left Alder Gulch with a " take " and never were heard of again. In the short space of time between the first of June, 1863, and January 1st, 1864, at least one hundred persons were robbed and murdered by Plummer's Road Agent Band and how many more were robbed but permitted to go upon their way we have no way of determining. It became a common thing for the deputy sheriffs serving under Plummer to place cabalistic marks upon stage coaches, private conveyances, and even upon individuals, leaving Alder Gulch, the marking indicating whether robbery should be done; murder if necessary, of course. . . .

The Masons were locating each other and were beginning to hold meetings socially. By the middle of December, 1863, they had applied for three dispensations to form lodges, as we shall see. They were naturally outraged and indignant over the conditions obtaining and were discussing ways and means to bring about the establishment of law and order. They were young men with the first lessons of Masonry fresh in their minds. . . . They had resolved to act and act with strength at the first opportunity. This came as a result of the murder of Nicholas Tbalt, a German boy, by George Ives, one of the most conspicuous of Plummer's Band. Passing over the remarkably courageous actions of the twenty-four men under the leadership of James Williams who took Ives and two others of Plummer's Band out of an armed camp of the Road Agents, the escape of Ives and his recapture on the way from Wisconsin Creek to Nevada, we arrive at the time of the trial.

TRIAL AND EXECUTION OF GEORGE IVES

The miners were thoroughly aroused. Some ruling spirit arranged that the trial should be before Judge Byam and twenty-four jurors. The trial was held in Nevada commencing on the 19th day of December, 1863. It was in the open air, the Court officials being kept warm by fires built about on the ground while the trial scene was surrounded by hundreds of men. There appeared for the prosecution Col. Wilbur F. Sanders, the dominant heroic figure of Montana's early days, the first Grand Secretary and third Grand Master of Masons of Montana, and Montana's first United States Senator; and Major Charles S. Bagg, also a Craftsman. The defendant was represented by five lawyers, one of whom was Alexander Davis, but it appears that he took little part if any in the trial.



Montana's Masonic Home, near Butte, Montana.

Laying the Corner Stone of Deaconess Hospital at Billings, Montana, August 15, 1923.

A young man by the name of William Y. Pemberton was the Court Reporter. He was a Brother Mason and was destined to become one of the ablest prosecutors of the new territory, a district judge of the State to be and its second Chief Justice. The trial lasted three days. The outlaws were desperate and said that no matter what the result of the jury's verdict might be, Ives should not be hurt; " they should not touch a hair of his head."

When the jury, after hearing the evidence, retired to consider their verdict, twenty-three voted guilty while one man refused to vote. This he did from motives of expediency, but his fellow jurors considered it nearly enough unanimous and reported Ives guilty, whereupon Col. Sanders arose and moved that the punishment be fixed at death. The motion carried. Then the Colonel moved that George Ives be forthwith hanged by the neck until he is dead. The motion carried. Whereupon Ives remonstrated and asked until the next morning to arrange his affairs. This might have seemed a reasonable request but while the Colonel was debating the form in which he proposed to deny it —apparently he was completely dominating the situation—J. X. Beidler, also a Brother Mason by the way, who was one of the numerous armed guard and who was perched upon a house nearby, sang out " Ask him how long he gave the Dutchman? " This settled the matter; Ives was given an hour to prepare for his doom. . . .

FORMATION OF THE VIGILANTES

The decent people having discovered their power, needed but a leader to bring them into an organisation which would result in government. On the evening following the execution of Ives twelve men, all of them being Masons excepting James Williams, who had so distinguished himself in the capture, trial and execution, met in what was known as Fox's Blue House, where the Masonic Temple in which we will meet to-morrow now stands, in Virginia City and organised the Vigilantes. Among those present on that occasion were Wilbur F. Sanders, Paris Pfouts, Adriel B. Davis, Charles S. Bagg, John S. Lott and J. W. Fox.

. . . Paris S. Pfouts was made president, James Williams, executive officer and John S. Lott, treasurer. It was determined to enroll members with vigour, and within ten days it is said that no less than 2,500 men were enrolled as Vigilantes. They consisted of pretty nearly all the good citizens residing in that region. I think it is not true that any member of the Road Agents became a member of the Vigilantes.

The trials were always in secret and the man on trial wasn't there. There was no rule of reasonable doubt, as the lawyers phrase it. The committee had to be absolutely certain. When it was absolutely certain the punishment of death was imposed and the Road Agent forthwith paid the penalty or if he was not in custody he paid it as soon as they got him. The Committee proceeded with great expedition. On January 4th, 1864, Erastus Yager, known as " Red," Road Agent and Messenger, and G. W. Brown, Corresponding Secretary of the Road Agents, were hanged near Laurin. On January 10, 1864, Henry Plummer, Chief, and Ned Ray and Buck Stinson, his principal subordinates, were hanged at Bannack by the Vigilantes under the leadership of Brother John S. Lott. On January 14th, Frank Parish, Haze Lyons, Jack Gallagher, Boone Helm and

George Lane (Club Foot George) were hanged from one beam in Virginia City under the leadership of Williams. In sixty days practically the work of the Vigilantes was done. After that a man could leave his bag of gold dust lying exposed within his cabin and go out leaving the windows up and the doors open and it would be safe. Such conditions continued for a considerable time after the application of Vigilante law.

I have told you that eleven of the twelve men who were original Vigilantes were Masons. This fact is significant to this extent only: the Masons knew they could trust each other and consequently they took counsel of each other and acted in conjunction. James Williams, the executive officer and the virtual commander-in-chief of all the operations conducted by the Vigilantes, was never a member of any secret society, to my knowledge. In looking over the sums of money contributed by those in Alder Gulch it seems to me that our Jewish brethren were the most liberal contributors. I do not think it occurred to any one at that time that anybody was active in the work because he was or because he was not a Mason.

On November 17th, 1863, the Grand Master of Nebraska granted a dispensation to sixteen brethren to open Idaho Lodge U. D. at Nevada City and this Lodge actually met on January 9th, 1864, and in the course of its existence raised five or six brothers, the first of whom was Jeremiah G. Smith, long time a resident of Boulder, the county seat of Jefferson county. This Lodge ceased to exist June 23, 1864, though it was actually voted a charter by the Grand Lodge of Nebraska as Idaho No. 10, but it never worked under its charter. On December 7th, 1863, the Grand Master of Kansas granted a dispensation to Paris S. Pfouts, our Brother who was president of the Vigilantes, and " the requisite number of Brethren to open a Lodge " at Virginia City. This was the actual beginning of Masonry in Montana. A charter was voted to Virginia City Lodge by the Grand Lodge of Kansas on December 20th, 1864, as Virginia City Lodge No. 43. Its first officers were Paris S. Pfouts, W. M., J. M. Fox, S. W., Henry Mittnacht, J. W., and Alexander Davis, who was the magistrate who issued the warrant for the arrest of the notorious Slade, which resulted in the execution of that remarkable character. The returns of Virginia City Lodge for the first year showed 49 members. John J. Hull was Senior Deacon and W. F. Sanders, Chaplain.

A dispensation was granted for Montana Lodge U. D. at Virginia City by Deputy Grand Master O. B. Brown of Colorado on April 29th, 1865, to H. L. Hosmer, W. M., L. W. Frary, S. W., and William Gray, J. W. It was chartered by the Grand Lodge of Colorado as Montana Lodge No. 9 on November 7th, 1865.

The Helena brethren also secured dispensation from Colorado and were chartered as Helena City No. 10 on November 7th, 1865.

The territory of Montana was created by Act of Congress on May 26th, 1864—one year from the date of the discovery of gold in Alder Gulch. After the charters were issued to Montana No. 9 and Helena City No. 10, as above mentioned, the Brethren of the territory of Montana realising that they were in a position to found a Grand Lodge of their own, immediately took steps to that end. Virginia City No. 1 and Montana No. 2 were both located in Virginia City. The Helena Brethren resided one hundred and twenty miles distant. Stages ran in those days between Virginia City and Helena practically continu-

ously. . . . Fifty years ago on January 24 last, the Brethren from Helena Lodge arrived in Virginia City and a convention of Ancient Free and Accepted Masons assembled in Masonic Hall in Virginia City at twelve o'clock noon. How far it seems in the past! It was ten years and more before the brilliant Custer and his brave men fell victims at Little Big Horn, eleven years and more before the gallant Logan, Bradley and their companions fell at the Battle of the Big Hole.

Among the Brethren representing Virginia City Lodge No. 43, were John J. Hull, Wilbur F. Sanders, Sol Sar, Nat J. Davis and F. C. Deimling. Montana Lodge was represented by the following brethren: Leander W. Frary, Luther C. Lee, Hugh Duncan, and Samuel Work. Helena Lodge No. 10 was represented by Cornelius Hedges, R. P. Sealy, C. W. Mather, H. M. Fee and John Potter. It is worthy of remark that among the number of those assembled there were present seven future Grand Masters and one Deputy Grand Master. On motion of Brother Frary it was resolved " that the several lodges of Ancient Masons in the territory of Montana, here represented, consider it as a matter of right and for the general benefit of Masonry that they ought to form a Grand Lodge within said territory, and at once proceed to form and organise themselves into a Grand Lodge accordingly, to be known and distinguished by the name of *Grand Lodge of Montana.*" The convention then adjourned until three o'clock and when it convened there appeared in addition to those theretofore present, Brothers Boyce and Langford, thus adding to those present two additional Grand Masters to be. The resolution was adopted and thereupon the Grand Lodge proceeded to adopt the constitution and by-laws for its government. The Grand Lodge was then called from labour to refreshment until January 26th, at 9 o'clock in the morning. At that time the Grand Lodge was called from refreshment to labour and proceeded to elect the following officers: M. W. Grand Master, John J. Hull; R. W. Deputy Grand Master, L. W. Frary; R. W. Senior Grand Warden, Cornelius Hedges; R. W. Junior Grand Warden Robert P. Eealy; R. W. Grand Treasurer, Luther C. Lee; R. W. Grand Secretary, Wilbur F. Sanders. The Grand Lodge proceeded to confer the three degrees in Masonry upon C. M. Davis, the Grand officers officiating in their proper places. On the morning of January 29th a charter was granted to Nevada Lodge as No. 4.

After the account of the origins, Bro. Calloway gives us several very interesting biographical sketches, three of which are as follows:

WILLIAM A. CLARK

About 1863, I am told, there appeared at Bannack a small red-whiskered man roughly clad, one of his principal garments being a red flannel shirt. He seems to have had a genius for striking pay dirt and was generally thifty, but at the same time generous. The same year he appeared at Virginia City. His name appears upon the roster of Virginia City Lodge No. 1 as W. A. Clark. Some time after that he went to Butte and became generally interested in the mines there, and later in banking. Indeed, it might be said that to him more than to any other one man Butte owes its early development. He was our Grand Master in 1877. He is one of the great multi-millionaires of the world. His history, veritably, is much stranger than fiction. He lives in a palace in New York which is one of the wonders of the metropolis. He is the owner of copper

mines, banks, foundries, railroads, and the Lord knows what all. He probably doesn't know himself. In the short space of fifty years he has accomplished all of these things. His is one of the most wonderful stories that America has written. . . .

CORNELIUS HEDGES

The name of Cornelius Hedges is one of benediction. From the time that Helena Lodge No. 3 was granted a dispensation until his death he was our best beloved and most distinguished Craftsman. When the Grand Lodge opened he acted as Right Worshipful Senior Grand Warden and was elected to that position before the close of the session. He was our fifth Grand Master and on the removal of Judge Hosmer to California, was appointed Grand Secretary, this being in June 1872; he was regularly elected in October of that year; and he held this distinguished position until his death which occurred in 1907. He celebrated his golden wedding anniversary, his wife being at that time Past Grand Matron of the Order of the Eastern Star. One of his sons is the Hon. Wyllis A. Hedges of Fergus County, an ardent Mason; another is Cornelius Hedges, who succeeded his father as Grand Secretary, and so Cornelius Hedges is still Grand Secretary.*

The elder Cornelius Hedges was a true pioneer. Both he and his wife sprang from the colonial stock of New England. Brother Hedges was the virtual father of the idea creating the Yellowstone National Park. He was a member of the famous Washburn Expedition of 1870 and his article upon his experiences in that region of wonder excited general interest throughout the United States. Brother Hedges was once superintendent of public instruction in the Territory of Montana. He was a member of the Legislature from Lewis and Clark County at various times and was a member of the Constitutional Convention of 1884.

GREEN CLAY SMITH

During the third session of the Grand Lodge at Virginia City, at which place all of the early sessions were held, a unique character appeared on the floor of the Grand Lodge and delivered an address. This was Worshipful Brother Green Clay Smith, Governor of Montana, and who in the Republican National Convention of 1864 lost the Presidency of the United States by a half vote. In other words, Andrew Johnson was nominated for vice-president by one half a vote over Green Clay Smith. Had Green Clay Smith been nominated, it is very likely that much of the calamity of so called reconstruction days would not have befallen the nation. Green Clay Smith was a brilliant soldier, a good Governor, a powerful orator, and during his declining years turned to the ministry and became a celebrated evangelistic preacher throughout Kentucky and Tennessee.

Then the orator resumed the historical sketch, and we quote further:

HISTORY OF EARLY LODGES FORMED AFTER GRAND LODGE ORGANISATION

During the year 1866 Grand Master Hull granted dispensations to Gallatin, Morning Star and Diamond City Lodges. These were chartered as Morning Star No. 5, Gallatin No. 6, and Diamond City No. 7. Gallatin Lodge was at Boze-

* Luther T. Hauberg succeeded to the office of Grand Secretary upon the death of Cornelius Hedges, Jr.

man City, Morning Star at Helena City and Diamond No. 7 at Diamond City. All the settlements in those days had the suffix " city " and this continued to be a part of our history until latter territorial days. Gallatin Lodge No. 6 was at Bozeman and Diamond City Lodge in Confederate Gulch in Meagher County. In after years when the great gulch in which it was located had yielded up its golden treasure and Diamond City had passed into the story of yesterday, Diamond City Lodge No. 7 was moved to White Sulphur Springs where it is now located.

In 1867 Grand Master Hull granted a dispensation to Wasatch Lodge at Salt Lake City, and at that session Brothers Hugh Duncan, W. B. Dance and James Stuart asked for a charter for the establishment of a Lodge at Phillipsburgh to be known as Flint Creek Lodge. At the session held in October, 1867, these lodges were chartered as Wasatch No. 8, King Solomon's No. 9, Summit No. 10, Flint Creek No. 11, and Red Mountain No. 12. Summit was a thriving town at the head of Alder Gulch and Red Mountain City was a bustling mining camp in the Highland Mining District located under the big Red Mountain northerly from Butte.

The session of 1868 was held at Virginia City on October 5th. The first real temple erected by Masons in Montana had been completed. . . .

Grand Master Frary reported to the Grand Lodge that he had given a dispensation for one lodge to be known as Missoula No. 13 located at Missoula Mills. Brother Wilbur F. Sanders was elected to succeed Brother Frary and during his incumbency no dispensations for new lodges were granted but the Grand Lodge granted a charter to Deer Lodge No. 14 upon the application of Brother James Stuart signed by thirty Master Masons.

During the Grand Mastership of Brother Cornelius Hedges charters were granted to Bannack Lodge No. 16 and Silver Star Lodge No. 17. In 1872 charters were granted to Bozeman Lodge No. 18 at Bozeman and Washington Lodge No. 19 at Gallatin City. With the granting of the charter to Washington Lodge No. 19 the real early days of Masonry in Montana may be said to have passed. Summit No. 10, Red Mountain No. 12, Jefferson No. 15, Silver Star No. 17 and Washington No. 19 passed away with the transitory conditions which gave them birth. Masonry in Montana has ever been in the vanguard of civilisation. It appeared, as we have noted, in the early mining camps and we can trace the founding of Masonic Lodges contemporaneously with the approach of civilisation. The year that the Utah and Northern Railroad, the first to reach Montana, entered its borders, a Lodge was chartered at Dillon. The founding of Lodges up the Yellowstone but shortly post-dates the building of the Northern Pacific. Lodges sprang up along the Great Northern at appropriate places shortly after it was built. It is well to remember that civilisation in Montana for a time following the first great rush of the Eldorado days seemed to recede. For instance, there were 50,000 people within our borders in the summer of 1864, whereas the census of 1870 gave us but 20,000 and we had but 39,000 in 1880.

Butte Lodge No. 22, the first at the metropolis of the State, was chartered in 1876. 1876 is the year that Butte began its wonderful growth. Then for the first time the greatest ore deposits upon the face of the earth began to reveal their apparently exhaustless treasures.

From the three original lodges there have emanated 107 more. In the lapse of fifty years nine lodges have been lost by surrendered charters, the withdrawal of Wasatch Lodge No. 8 and the consolidation of six lodges into three. There are now 95 chartered lodges with a membership of over nine thousand. . . .

. . . In our territorial and state government the great majority of our governors have been members of the Masonic Fraternity. Our first State governor is a Past Master of the Fraternity. Our first State governor is a Past Master of Helena Lodge No. 3, while our present one is a member of Virginia City No. 1. Three of the five governors of the State have been Masons. Our present Chief Justice is a Past Grand Master. His associates have both been raised to the sublime degree. My recollection is that a majority of the associate justices have been Masons. Many of the Secretaries of the Territory were and one particularly, serving from 1871 to 1877, was to my personal knowledge a very ardent member of the Craft and was at times our Grand Lecturer, Grand Orator and Junior Grand Warden. The first Territorial treasurer was our first Grand Master, the first State treasurer was Past Grand Master R. O. Hickman, one of his successors was a Past Grand Master, Past Grand High Priest, and Past Grand Commander, Anthony H. Barre (who was also the first Territorial superintendent of public instruction), and our present State treasurer is Brother William C. Rae. Our present attorney general has recently been made a member of the Craft and Brother Cornelius B. Nolan is a Past Grand Master. Brother Henri J. Haskell, the first attorney general, is a Past Master of Glendive Lodge No. 31. And so it has been through all lines of official life. Five of our United States senators have been members of the Craft and two of them Past Grand Masters.

In the Semi-Centennial year, the presiding Grand Master was M.∴W.∴ Bro. Robert W. Getty. From 1916 to 1935, the following Grand Masters have presided: Francis D. Jones, E. M. Hutchinson, W. L. Parmelee, R. J. Hathaway, Henry C. Smith, Claude J. McAllister, C. S. Bell, Harlon L. Hart, E. W. Spottswood, James M. Charteris, Wm. J. Marshall, Francis Hagstrom, Daniel J. Muri, Carl L. Brattin, LeRoy A. Foot, M. D. Rowland, Ernest L. Marvin, George W. Craven, and John R. Lloyd.

This account would not be complete without more than mere mention of several of the names in the list of Past Grand Masters, so we write of the following at more length:

Edward Cason Day was Grand Master in 1897 and 1898. He was born at Cynthiana, Kentucky, March 20, 1862; attended Washington and Lee University, of Virginia, and received his B.A. degree there in 1880. He went to Livingston, Montana, in 1890, for the practice of law, and in 1896 moved to Helena, where he has since resided. In 1918 he was appointed district attorney for Montana by President Wilson. He has for many years been the Active Member of the Supreme Council of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite for Montana and Grand Prior, and at his request was made an Emeritus Member of the Supreme Council in 1935. Few men have

been so well beloved or so useful or so influential in Montana Masonry as Bro. Day. He has presided over almost all of the Grand Bodies of Montana.

The Orator of the Semi-Centennial occasion, Llewellyn Link Calloway, was Grand Master of the Grand Lodge of Montana in 1904 and 1905. He was born in the State of Illinois, December 15, 1868. He received the degree of Bachelor of Laws from the University of Michigan in 1891. Shortly thereafter he began the practice of law at White Sulphur Springs, Montana, and in 1894 moved to Virginia City and was mayor of that city for three terms. He has held many very responsible and important positions, political, fraternal, civic and judicial. On September 28, 1922, he was appointed Chief Justice of the Supreme Court of Montana, and has held that position since then until the present time. In Masonry, he not only has served as Grand Master but as Grand High Priest of the Grand Royal Arch Chapter, and Grand Commander of Knights Templar. In 1935 he was appointed as Deputy of the Supreme Council of the Southern Jurisdiction, 33°, of the Ancient and Accepted Scottish Rite of Montana after Brother Edward C. Day asked to be made "emeritus."

Dr. Edward Whipple Spottswood was elected Grand Master in 1925. He was born January 2, 1866, at Lake City, Minnesota. He is an alumnus of the University of Minnesota, having received his medical degree there in 1893. In 1895 he went to Montana as a surgeon with the Northern Pacific Railway and was later chief surgeon, resigning in 1908 to become a practitioner in Missoula. Dr. Spottswood either is a Past Presiding Officer or is in the official line, in each of the Grand Bodies of Montana—Grand Lodge, Grand Chapter R. A. M., Grand Council R. & S. M., and Grand Commandery K. T., as well as Past Potentate of Algeria Temple of the A. A. O. N. M. S. At the Triennial Convocation of the General Grand Chapter of Royal Arch Masons of the United States, held in 1930 at Tacoma, Washington, he was elected General Grand Master of the First Veil, and three years afterwards was duly advanced to the next higher office at Washington, District of Columbia.

Dr. William J. Marshall presided over the sixty-fourth Annual Communication of the Grand Lodge, in 1928. Dr. Marshall was born in Michigan, September 9, 1875, and was educated at the University of Michigan, where he received the degrees of B.A., M.D., and M.S. He went to Poulson, Montana, in 1909 and later became a specialist in diseases of the eye, ear, nose and throat. He served in the World War and ranks as major. He was made a Mason in Michigan; was much interested in the University Masonic Club, at Ann Arbor, and in 1903 became the founder of the *Acacia Fraternity*, one of the best of the college fraternities and admitting only those with Masonic connections as members.

The pride of Montana Masonry is the Masonic Home, located near Butte. It has a capacity of about sixty guests, is well managed and properly financed. Illustrious Bro. Edward C. Day has been for a number of years President of the Trustees of the Home. The cornerstone of the Home was laid June 21, 1906.

Royal Arch Masonry began in Montana with the formation of Virginia

City Chapter, No. 1, under Charter dated September 24, 1868, followed by Helena Chapter, Chartered under same date, Deer Lodge Chapter, Butte, in 1874; Valley, at Deer Lodge, in 1880; Yellowstone, at Glendive, in 1886; Billings and Livingston, the same year; and Dillon and Great Falls in 1889. The Grand Chapter of Montana was organised at Helena on June 25, 1891, with R. O. Hickman as Grand High Priest and Cornelius Hedges as Grand Secretary. In 1935, there were 36 Chapters with 3,482 members.

The first organisation of Knights Templar in Montana was Virginia City Commandery, No. 1, which was Chartered by the Grand Encampment of the United States in 1866. Others were Helena Commandery organised in 1869; Montana Commandery, at Butte City, in 1880; and Damascus Commandery, organised in 1886, at Miles City. The Warrant for the formation of the Grand Commandery of Montana was issued to these Commanderies by Grand Master Charles Roome on April 9, 1888, and the first meeting of the new Grand Commandery was held May 14, 1888, when Andrew J. Fisk was made Grand Commander and Cornelius Hedges Grand Recorder. There were in 1935, 23 Commanderies with 1915 members.

Councils of Royal and Select Masters were organised at Helena, Chartered in 1868; at Butte, in 1897; and at Missoula, in 1909. The Grand Council was organised in 1910, with Richard H. Wearing as Grand Master and Cornelius Hedges, Jr., as Grand Recorder. In 1935, there were 10 Councils with 690 members.

The first organisation of the Scottish Rite began in 1889 at Livingston; the next at Butte, in 1893, followed by those at Helena, in 1911, and Billings and Great Falls in 1919. There are Consistories in all of these places. The largest numerically of them all in 1927 was that at Helena, with 1476 members. The membership was approximately the same in 1935.

FREEMASONRY IN NEBRASKA

LEWIS E. SMITH

THE history of Masonry in Nebraska is so interwoven with the history of the State that to make a separation of the two is difficult. Through the annals of political history the names of those who have been responsible for the growth of Masonry constantly recur. Men who builded the Grand Lodge of Nebraska also builded the State of Nebraska. Judging from the results, both structures were under the direct guidance of the Supreme Architect and were protected by His watchful care.

Nebraska is one of the younger States, having been admitted to Statehood only in 1867, within the memory of many of our Grand Lodge members. Its phenomenal growth and its political, educational, and industrial development can be explained only by considering the personal qualities of its pioneer settlers. From their ranks have come statesmen, educators, writers, and artists of note, as well as the rank and file of citizens who transact the State's business and constitute the households of its people.

To appreciate the story of Masonry and the setting of its first home, one should visit Bellevue, really the site of the first white settlement in Nebraska. From the banks of the Missouri River can be seen the surrounding bluffs and valleys. Amongst these the river winds for miles and miles, through green, grass-covered plains, on its journey towards the Mississippi. This hill, still called Fontenelle after the name of one of Nebraska's most famous Indian chiefs, was the lookout point for the aborigines who inhabited the Territory, later for traders who established a fur-trading station there. The view from the hill caused the eminence to be called Bellevue.

The earliest settlers of the region were traders and trappers who banded together for protection against the Indians. Here they were able to receive supplies from the East and provisions brought up the river by steamboat from the South. Here they had the minimum of protection from the elements. Wood was plentiful, fish and game supplied food. The most improvident could exist comfortably in caves dug into the sides of the high bluff which overlooks the river, while the more ambitious could with little effort construct log houses of utility and some beauty. Although the settlement, a typical river trading-post, was characteristically Western, the first white settlers to establish homes in Nebraska were those who, in the autumn of 1833, founded the Presbyterian Mission near the old trading-post at Bellevue. This fact may have had some bearing upon the trend of Nebraska's progress and the serious purpose of its founders. Economics and ethics are sometimes conjoined.

With the gold rush to California came bands of immigrants and adventurers, for through Nebraska lay the most readily accessible and direct route to the West Coast. In this way, Nebraska's advantages and natural resources became known, and its settlements grew rapidly. In 1854, when the region was organised as a Territory, Francis Burt, of Pendleton, South Carolina, was sent out by the Federal Government as the first governor of Nebraska. Although Governor Burt died in Bellevue after a few weeks' illness, and only two days after taking his oath of office, Nebraska history records that he died in the line of duty. It pays tribute to him as the State's first governor. Governor Burt was also a Mason.

The Dispensation for the first Lodge at Bellevue was granted by the Grand Master of Illinois. The first meeting of the Lodge, which was designated as Nebraska Lodge, No. 184, was held in the second story of the old log trading post on April 3, 1855. According to early Records the greatest difficulty encountered at that meeting was keeping the Indian family that occupied the adjoining room on their own side of the blanket which formed the only partition. It was fitting that the first member Initiated into this first Lodge should have been Peter A. Sarpy, who since 1824 had been in charge of the fur station for the American Fur Company. He was, perhaps, the leading spirit of the settlement. Sarpy County, in which Bellevue is located, bears his name.

Napoleon B. Giddings, United States congressman from the Territory of Nebraska, was the first Master of Giddings Lodge, No. 156, at Nebraska City, the second Lodge to be organised in what is now the State of Nebraska. This Lodge was granted a Dispensation on May 10, 1855, and was Chartered by the Grand Lodge of Missouri on May 26, 1856.

On January 26, 1857, Capital Lodge, No. 101, was organised at Omaha City by authority of a Dispensation from the Grand Lodge of Iowa. So closely was the history of this Lodge interwoven with that of the Lodge at Bellevue that several Brethren assisted in the formation of both Lodges.

On September 23, 1857, the three pioneer Lodges, Chartered by three different neighbouring Jurisdictions, met in Masonic Convention at Omaha City and organised the Grand Lodge of Nebraska. Significant of conditions then obtaining, and of the sturdy character of the pioneers, was the trip of the Lodge Representatives from Giddings Lodge, No. 156, to attend that first Grand Lodge Meeting. Steamboats furnished the only method of transportation, but they were most uncertain and in the case of the Giddings Lodge Representatives they did not appear at all. Therefore the entire trip both ways had to be made on foot, nights having been spent under the stars. At that Meeting, Nebraska Lodge, No. 184, of Bellevue, became Nebraska Lodge, No. 1; Giddings Lodge, No. 156, of Nebraska City, became Western Star Lodge, No. 2; and Capital Lodge, No. 101, of Omaha City, became Capital Lodge, No. 3. Robert C. Jordan of Omaha City was elected as first Grand Master, an Office he held until 1860.

The *Proceedings* of the early Communications of the Grand Lodge indicate

the superior Masonic attainments of its early leaders. Even though living in a country so new that there was no means of public transportation, and in a region where a ferry was the only means of crossing the Missouri River, with Indians and wild animals a constant menace to life and property, those early pioneers of Nebraska were thinking and planning for just such conditions as we have to-day. This is indicated in Bro. Robert C. Jordan's first address as Grand Master of the Grand Lodge, when he made the following statement: " Much remains to be done to place it (Nebraska Masonry) in the proud position it should some day occupy as a useful and influential corporation, protecting and caring for the widow and orphan, soothing the unhappy, and dispensing charity to all the needy within its reach, thus fulfilling the instructions of our Heavenly Father, the Supreme Grand Master of that Grand Lodge, in which we all hope to sit after completing our labours on earth."

In 1860 George Armstrong was elected Grand Master. With the beginning of his administration came the rumblings of the war between the States, and throughout the *Proceedings* of that Grand Lodge reference to the effects of the war on the membership constantly recurs. From a population of 28,841 white inhabitants in 1860, 3307 men enlisted in the service of their country. That was about one-ninth of the entire population. In 1863 the Grand Master, Major Armstrong, was unable to attend the Annual Communication of the Grand Lodge because of military duties.

Unique in the history of Masonry is the Record of Monitor Lodge, U. D., a Travelling Lodge associated with the First Regiment of Nebraska Infantry, which later became the First Nebraska Cavalry of the United States Volunteers who fought in the war between the States. Members of the Fraternity serving in that regiment, who wished to continue their Masonic Work, Petitioned the Grand Master of Nebraska for a Dispensation allowing them to meet in regular Session and also to have the privilege of conferring Degrees. Since the Petitioners were prominent in the Jurisdiction, the Dispensation was granted. The Lodge existed from July 29, 1863, until June 21, 1866, when it was dissolved by order of the Grand Lodge. Thomas J. Majors, of Peru, Nebraska, is the only man now living who received Degrees in Monitor Lodge.

With the opening of the goldfields of Colorado, Nebraska lost many of her settlers. Washing gold from the streams and prospecting in the mountains was much more alluring than waiting for crops and trees to grow in a country which held out no great promise of quick riches. While this migration was in many cases a blow to newly organised Lodges, it eventually aided in the expansion of Masonry. As might be expected the Brethren who moved westward looked to Nebraska for a continuation of Masonic fellowship. As a result, Dispensations were granted in 1861 to Summit Lodge, at Parkville, to Rocky Mountain Lodge, at Gold Hill, and to Central City Lodge, at Central City, all in Colorado. Two years later Dispensations were also granted to form Lodges at Bannack City and at Nevada City, both in Idaho Territory. In 1869 a Lodge was formed at South Pass, Wyoming, under the name of Wyoming Lodge, No. 28.

This Lodge was recommended to our Grand Lodge by Wasatch Lodge, No. 8, of Utah. John M. Chivington, who first served the Grand Lodge of Nebraska as Grand Chaplain, in time became the first Grand Master of Colorado. Thus Nebraska herself, aided by three neighboring Jurisdictions, assisted three others in their organisation.

Early in its existence Masonry in Nebraska meant more than form and ceremony. This is indicated by the address of Robert W. Furnas in 1867, when he asked and received from the Grand Lodge help for those Southern Brethren whose homes had been damaged or destroyed by war. This help was granted in spite of the fact that the Grand Lodge at the time felt that economic conditions at home made it imperative that the dues of the constituent Lodges to the Grand Lodge should be materially reduced.

Though Nebraska contributed liberally in men and money to the conduct of the war, the war also made a contribution to Nebraska. Because of its elemental characteristics, Nebraska could develop only as a state of homemakers. Agriculture and stock-raising were by nature the most profitable occupations. There was little to attract a migratory population. Rich fields, plenty of water, and a stimulating, healthful climate attracted dependable, hard-working, and ambitious people who wished to establish homes for their families. The close of the war brought from East, South, and North a new type of pioneer—cultivated and educated young home-seekers, ready and eager to build up in a new land what war had snatched from them elsewhere. From such material Nebraska built her Masonry. In such material Nebraska found no lack of ability or ideals.

By 1870 the Records report as follows: "The initiations have more than doubled, the craftings have trebled, and the raisings have more than trebled." Up to this time the Lodges formed had without exception been located along the extreme eastern border of the State. West Point Lodge, No. 27, at West Point, Nebraska, which was granted a Dispensation on December 25, 1869, terminated Masonry's progress westward. On January 15, 1870, a Dispensation was granted to Platte Valley Lodge, at Cottonwood Springs, which is in the vicinity of North Platte, on the recommendation of Fremont Lodge, No. 15, of Fremont, the Lodge nearest to the Petitioners, and only 256 miles away. Even with present-day transportation facilities such distances present difficulties. In those days the trip was a journey into the wilds. Western Nebraska has a history of its own. Its traditions are the traditions of such men as William F. Cody, better known as "Buffalo Bill." If they were written, the stories of that Western country during the early 1880's and the gay 1890's would read like the modern "Western thriller." The deer among the hills and the Indians in the fastnesses of their distant retreats were hardly more wild than many of the inhabitants of that immense range country. In that region, however, Masonry is now at its best. Even to-day long distances do not deter the Masons of western Nebraska. Among them there exist a fellowship and a loyalty seldom met with in a thickly settled territory. Each year they bring to the Grand Lodge the

vision born of the vast open spaces and the good-fellowship native to great and kindly hearts.

Throughout the years, down to the present, the Grand Lodge of Nebraska has set an example to its subordinate Lodges in following the tenets of Masonry, exemplifying brotherly love, relief, and truth. Nowhere in the Records have we an instance of lack of co-operation or an indication of internal dissension. Each Grand Master has contributed to the Craft in his own way. Each year has added to the strength and dignity of the institution. The opportunity to serve, as an Officer, as a Committee member, or in any other capacity, is hailed as an honour and a privilege. Finances have never presented any real difficulty. By living within a budget and planning to meet emergencies, there have always been sufficient funds to meet current needs to help the unfortunate.

During the early existence of the organisation, when most of its members were young and active, the relief requirements were almost entirely met by the local Lodge members. The sick and ailing Brothers were cared for by members of their own Lodge, widow and orphan became the responsibility of friends and neighbors. Communities were small and closely banded together by common interests and common needs. But as early as 1859 the Brethren were looking forward to the time when local help might not suffice to care for the needs of the children of deceased Masons and for their proper education. This led to the establishment of the School Fund Committee in that year. But the fund itself did not materialise until 1866, when a Committee was appointed and given definite instruction to submit a plan for such a fund and for methods of making it permanent. The result was the assessment of the members and the establishment of the Orphans Educational Fund. This was the first movement of the Grand Lodge in building up the present system of relief, which operates for the benefit of both the orphan and the aged. In this article it is unpractical to sketch even briefly the steps which led to the organisation of the present system of relief. Nor is it possible to name here the many Brethren who worked and planned to obtain the results achieved. The Masonic Home and Infirmary, at Plattsmouth, and the Masonic Eastern Star Home for Children, at Fremont, stands to-day as visible signs of that devotion and energy which have characterised the work of the Grand Lodge from its earliest organisation.

The Masonic Home and Infirmary, at Plattsmouth, dedicated in 1903, has grown from the proportions of a dwelling-house to an institution which houses more than 100 residents and furnishes to ill and helpless the best and most modern medical and surgical treatment. Since its opening, more than 400 residents have received care and shelter there. By exercising economy and using funds wisely, the trustees have not only retained the respect of the Fraternity, but have established such a feeling of confidence that donations and bequests are occasionally added to the funds. Gradually an endowment is being accumulated which will assure the future financial stability of the institution.

The Masonic Eastern Star Home for Children, at Fremont, is the special pride and responsibility of Nebraska Masons. Caring for children, a forward-

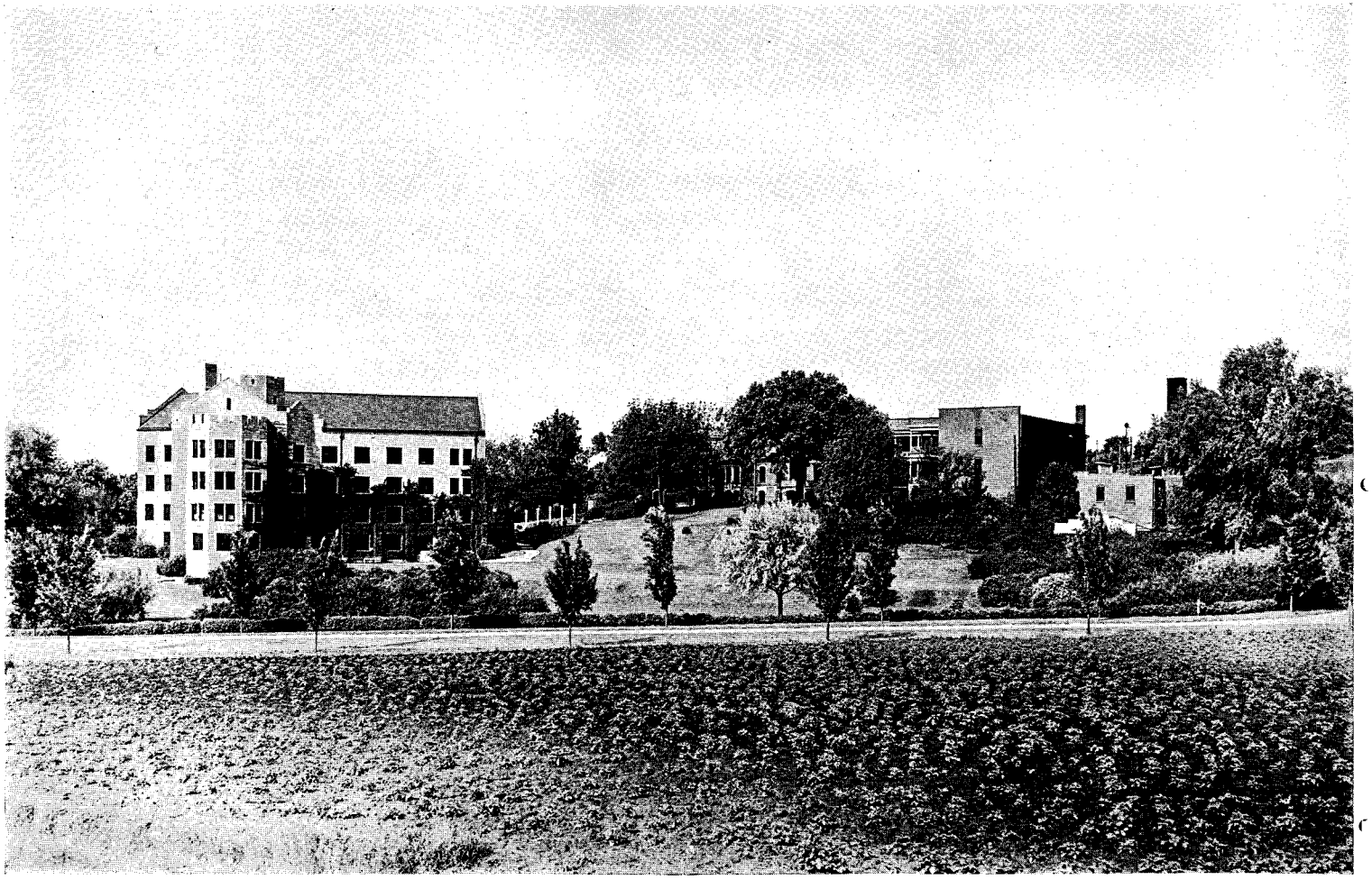
looking task, involves much more than housing, feeding and clothing the wards whose welfare and support have been undertaken. To provide a substitute for the homes of which these children have been deprived the cottage plan of housing has been adopted. It is proving very successful. Since the first house was constructed in 1914, the need has so grown that a fifth cottage now under construction will soon be occupied. Children are assigned to the cottages according to age. Adolescent boys and girls have their respective cottages, while the younger boys and the little girls are also cared for separately. The new cottage now under construction will furnish a convenient and up-to-date nursery for the babies and smaller children. Each cottage is under the direct care of a competent house mother. There is a superintendent who has charge of them all. The farm is directed by a capable farmer. In this institution the children are taught to take responsibility for the care of their cottages according to their age and strength. The boys assist in the work of the farm so far as they can while carrying on their school work. All the children attending the public schools are encouraged to take part in every school activity. Since the best proof of the success of an institution is the result obtained, so far the Masons of Nebraska can feel that the home they have provided for these children has been unusually successful. The children themselves, who feel that it is a real home, often come back to visit it with apparent pleasure.

Relief is also dispensed through the Committee on Relief, which is appointed each year by the Grand Lodge. This Committee investigates, and when necessary provides for, cases not admissible to the homes. It also provides for those who are able to get along with part-time help. Often members prefer to remain in their own homes, and to these are given monthly or quarterly allowances which tide them over difficult places. In this way many mothers of small children are able to keep their little families together, and many old people do not have to leave their neighbors and friends. The local Lodge still has a responsibility towards those who need only occasional care, and the Grand Lodge helps bear the heavy burdens.

Legislation has developed normally. Many laws have been passed to fill temporary needs, then changed later to meet some new social development. Growth in population and in the number of Lodges has created many problems, but never has the Craft lacked capable and sympathetic guidance in its legislative progress.

Fraternal relations with other Jurisdictions, which were early established, have proved an unfailing source of inspiration. Solutions to problems wisely met by other Grand Masters and other Grand Lodges have solved many of Nebraska's difficulties even before they appeared. Our earliest *Proceedings* digest the reports of other Jurisdictions and reflect their influence.

Ritual, the foundation of all Masonic organisation, has been carefully guarded and kept free of change. It has been the Grand Custodian's practice to visit every Lodge at least once every two years, and to hold central schools throughout the State. In those schools all the Lodges within a certain terri-



Nebraska Masonic Home, Plattsmouth, Nebraska.

tory meet for instruction and inspiration and for talking over local and Grand Lodge activities. Thus the members who are not privileged to attend the Grand Lodge are kept in touch with the spirit of the Institution, and the interest is not limited to the few who take active part in legislation.

For many years the local trial for Masonic offenses has been considered the most common cause of lack of harmony among the local Lodges. In performing the duties required of them by law, Masters and other Officers have been unable to avoid the creation of some animosities. In 1931, a change was made, which created a trial by commission under the direction of the Grand Master. Because of its direct effect on the power of the local Lodge, this is considered to be the most important change in Nebraska Masonic law since the founding of the Grand Lodge.

Problems just now under discussion and awaiting solution include the determination of the best methods of Masonic education, guarding the funds of the Grand Lodge, and adding to the facilities for caring for dependents. For each of these problems there is a suggested plan which may or may not be the solution, but the type of problem under consideration shows the trend of interest of the Brethren, in the welfare of both the Grand Lodge and the individual Brother, and in material growth as well as spiritual welfare.

The people of Nebraska have several characteristic customs and various organisations which serve their specific purposes and needs. The people of Nebraska are " joiners." They like to feel that they have places to fill in a group and those rights which membership in a group gives them.

The tie between the Past Grand Masters is especially strong. Each has carried the heavy burdens which active Officers in any growing institution in a new country must necessarily carry. They are rightly looked upon as men of experience, and are constantly being asked for counsel. In a State so large as Nebraska, their personal contacts are largely limited to Communications of the Grand Lodge. To make these contacts memorable, and to keep the Brethren in touch with one another in a personal and social way, the Past Grand Masters Association was formed in 1873 by M.∴W.∴Daniel Wheeler, who wrote the Ritual which is still in use. Several other Jurisdictions have since adopted the same plan and begun the use of the same Ritual.

Any Mason who has been a member in good standing for twenty-one years or more is eligible to the Nebraska Veteran Freemasons Association. This Association meets in a table Lodge, twice each year, during the Grand Lodge Annual Communication in June, and again at the time of the annual meeting of the stockholders of the Nebraska Masonic Home Corporation, on January 23. The reception of new members, the election of Officers, and a programme of interest to veteran members combine to make those semi-annual gatherings both pleasurable and profitable.

To have served in a worthy cause longer than any other fellow worker is a mark of achievement. To have this achievement noted by those fellow workers not only increases the satisfaction of the one who has thus served but also

inspires others to emulate his record. Every Lodge in Nebraska has in its possession a bronze medal, called the Jordan Medal in honour of Robert C. Jordan, Nebraska's first Grand Master, This medal is presented to the member of the Lodge who has been a Master Mason for the longest time, and who then is entitled to wear it as long as he lives. This sets him apart from his fellows. The impressive presentation ceremony gives younger members of a Lodge added respect for the dignity of a life of service. A replica of this medal, made of gold and called the Gold Jordan Medal, is presented to that member of a Jurisdiction who has the longest record of service. This medal belongs to the Grand Lodge, and its presentation by the Grand Master is an occasion of special significance and dignity.

To have been a Mason for fifty years means that, even though the Degrees were received in early youth, the member must be at least three score and ten years old. His life must have been lived with proper regard for the laws of God and of man, and with continued fidelity to the institution of Masonry. Recognising this as a worthy attainment for any man, Nebraska presents to each member of the Fraternity who has such a record a small, specially designed button. This the member wears in recognition of his service. These buttons, which are highly prized, are presented as a gift by the Grand Lodge, with the understanding that each Lodge will make the presentation of them a special occasion.

During the past few years matters pertaining to the problem of suspension for non-payment of dues has occupied much space in the *Proceedings* of most of the Jurisdictions who are our fraternal correspondents. In 1930, in an attempt to meet its own local problem, the Grand Lodge of Nebraska began a series of conferences of Lodge Secretaries, under the direction of the Grand Secretary. By round-table discussion and by direct questioning, the causes of such suspensions in particular communities are brought out, and solutions to each local problem are suggested. The Secretaries are also instructed in methods of keeping their Records and in safeguarding the funds entrusted to them. The beginnings of the series of conferences were so helpful that they are to be continued.

In Nebraska the York Rite and the Scottish Rite, with all their attendant Organisations, have flourished since early pioneer days. Many prominent Masons have been more active in those Bodies than in the Grand Lodge itself. Each Body has its own history and has performed its own service. Since their members represent the State of Nebraska throughout the world, they also represent Nebraska Masonry because each is also a member of a local Lodge. To make certain that members, who might be attracted to those more spectacular Bodies whose membership is based on Lodge membership, will first of all fully appreciate their responsibilities as Masons, the Grand Lodge requires by law that a member must belong to a Lodge for twelve months, and that he shall have attended at least six meetings, before he shall be eligible to apply for membership in any Degree of either the York or Scottish Rite. A member shall have belonged to a Lodge for two years before applying for membership in the Shrine.

Forward-looking institutions as well as individuals recognise that in this day of rapid transportation and almost instantaneous communication there can be very little isolation or exclusiveness of Jurisdiction. Members who are in one Jurisdiction to-day may be either travellers or residents in another Jurisdiction to-morrow. Wishing to have access to the best advice and counsel from others and eager in turn to contribute her share to others, Nebraska tries to maintain precisely this attitude. For this reason the Grand Lodge belongs to the Masonic Relief Association of the United States and Canada. It actively participates in the Grand Masters' and Grand Secretaries' conferences held each year in Washington, District of Columbia. It assisted in building the George Washington Masonic National Memorial.

One of the finest Masonic charities in Nebraska is not under the direct supervision of the Grand Lodge at all. The eleven Lodges located in Omaha successfully operate the James G. Megeath Masonic Home for Boys. The boys cared for there are the Protestant boys who, because of lack of home care, find their way into the juvenile court. Their only claim upon the Masonic Fraternity is their need, and the only payment received by the devoted men who provide the Home is the satisfaction that comes from helping boys to become useful citizens. With a capacity of about sixty, there is seldom a vacancy in the home.

The Masonic membership of Nebraska is approximately 42,000. There are 292 active Lodges within the State. The Grand Lodge maintains offices in Omaha for the Grand Master and the Grand Secretary, with facilities for keeping the Records, furnishing meeting-places for Boards and Committee, and for housing the library. The Grand Secretary is not only Secretary of the Grand Lodge, but is also Secretary of the Board of Trustees of the Nebraska Masonic Home.

Looking back over almost seventy-five years of constructive growth of the Masonic Order in Nebraska, many notable figures appear. Some attract special attention because of their association with important events of their time, some because of their own personality, and some because of their influence on the growth of the fraternity. We regret that so few can be mentioned, when so many have served so nobly.

Peter A. Sarpy, Indian trader and first member Initiated into a Nebraska Lodge, is the most interesting historical figure in the pioneer history of Nebraska. An early historian describes him thus: "A brusque and fearless trader with the Indians, over whom he had the control of a king; a leader of civilisation, who yet left it behind him to a great extent when he turned his back to the rising sun; a man stern and unyielding in the discipline which he exercised over his French and half-breed employees; and yet, withal, a polished, suave, punctilious French gentleman." It was fitting that he should be the first Nebraska-made Mason.

M.∴W.∴Robert C. Jordan, Nebraska's first Grand Master, was a man of vision having the courage and ability to transform that vision into reality.

As a leader he was not aggressive, but rather inclined to be gentle and considerate. His strength lay in his power to project his ideas, not only into the group with which he worked, but also into the future of the organisation. The conservative policy which has been characteristic of the Grand Lodge, and the dignity which its Communications have always maintained, have been the result of his early example. Not only was he the leading spirit in the founding of the Grand Lodge, but he also led in the founding of both the York and Scottish Rites in Nebraska.

M∴W∴Robert W. Furnas, Grand Master from 1865 to 1867, was an organiser, and a leader in every progressive, educational, industrial, religious, and political movement in Nebraska. Historically he is credited with having made a greater contribution to the State than did any other citizen. Masonically, his record is one difficult to duplicate. Indeed, what he did for Masonry cannot be expressed in words. He received more Masonic honours than any other Mason of the State, with one exception. He was governor of Nebraska from 1873 to 1875.

M∴W∴Daniel H. Wheeler, Grand Master from 1863 to 1865, a major in the United States Army during the War between the States, United States agent of the Pawnee Indian reservation, secretary of the Nebraska Senate, a lawyer by profession, was also an outstanding citizen and a forceful Masonic leader. For many years he was a great power on the floor of the Grand Lodge. A believer in the rights of the individual and of the local Lodge, and an opponent of the centralisation of power in the Grand Lodge, he could always be counted on to take the side of the Brother who seemed not to be getting fair treatment.

M∴W∴George W. Lininger, Grand Master during 1877 to 1878, was one of the six men to head the Grand Lodge, the Grand Commandery of Knights Templar, the Grand Chapter of Royal Arch Masons, and the Grand Council of Royal and Select Masters of Nebraska. He was the inspiration for, and the first president of, the Nebraska Masonic Home, and first to leave the Home a bequest. He was a man who travelled extensively, one who freely gave the results of his travel to his community. He owned the finest art collection in the West and was widely known for his interest in all things cultural.

M∴W∴Robert E. French was Grand Master in 1890 and Grand Custodian from 1901 until 1927. His death closed a distinctive era in Masonic history. "Uncle Bob," as he was lovingly and familiarly called, was for years the circuit rider of Nebraska Masonry. As Grand Custodian he visited every Lodge in the Jurisdiction and knew almost every member. A student of Masonic symbolism and history, he was able to make the Work intensely interesting. He drew on his great store of experience and theories to entertain and instruct for long stretches at a time. His knowledge was at the disposal of any one interested enough to ask. While he lived, the dissemination of Masonic education was no problem.

M∴W∴Albert W. Crites, of Chadron, who was Grand Master in 1900, had the distinction of being the first Grand Master from the western half of

Nebraska. Handling the Office of Grand Master from so distant a point, and from such a sparsely-settled region, was a task which required much sacrifice of both time and energy and an intense devotion to Masonry. Up to the present, this vast territory has furnished only two other Grand Masters, M.∴W.∴ Frank E. Bullard, of North Platte, which lies beyond the halfway line, and M.∴ W.∴Edwin D. Crites, the son of Albert W. Crites, who was Grand Master in 1926.

M.∴W.∴Robert E. Evans, who served the Craft as Grand Master in 1901–1902, was a forceful figure alike in the Grand Lodge and in the State. He served as judge of the district court, was a member of Congress, and a member of the supreme court of Nebraska. His contemporaries regarded him as a friend to be counted on and as a foe to be reckoned with.

R.∴W.∴William R. Bowen served the Grand Lodge as Grand Secretary from June 1872 to May 1899, the longest recorded service to the Grand Lodge in this State. He permanently established the Office of Grand Secretary and put the Records into lasting form. The early Records are a fine testimonial to his spendid service.

The men thus far mentioned have left their contribution to the cause of Masonry in Nebraska and have entered into their reward. Men still live who knew them all personally, and who shared with them in all the years of struggle and growth.

M.∴W.∴George H. Thummel, who was eleventh Grand Master, serving in 1876, had, in 1931, attended his forty-seventh Communication of the Grand Lodge and celebrated the fifty-fifth anniversary of his Installation as Grand Master. Throughout the years he has been the counsel and guide of many Grand Masters. A reading of the *Proceedings* of Nebraska for 1931 will reveal not only that he retains his enthusiasm and interest, but also that he is still active. Bro. Thummel has been personally acquainted with every Grand Master who has served the Grand Jurisdiction of Nebraska.

R.∴W.∴Francis E. White, Grand Secretary for twenty-six years, and then Grand Secretary Emeritus, attended his fifty-fifth Annual Communication of the Grand Lodge in 1931. Had he not left Nebraska to reside in California upon retirement from active duty in 1926, he would no doubt have had a record of fifty-nine years. To Bro. White is given credit for placing the Grand Lodge and the Nebraska Masonic Home on a firm financial basis. His economy and his judgment made it possible for Nebraska Masons to enjoy the fruits of years of labour and to attempt new undertakings which would otherwise have been impossible of accomplishment.

M.∴W.∴Henry H. Wilson, Grand Master in 1895, is another veteran in service who has intimately known the Grand Lodge leaders from the early years. He remembers all the Grand Masters who have served, except one. Bro. Wilson is at present Chairman of the Committee for the Promotion of World Peace, which was formed at his suggestion. Noted as a lawyer, an orator, and a student of world affairs, he believes that public opinion formed at such

gatherings as the Annual Communications of Grand Lodges will aid in educating people for the final acceptance of the idea of world peace.

M.∴W.∴James R. Cain, Jr., Grand Master in 1912, was the first son of a Grand Master to be Installed into the Office. His father, M.∴W.∴James R. Cain, Sr., served in 1881.

Thomas J. Majors, of Peru, Nebraska, received Degrees in Monitor Lodge, the travelling Lodge which existed during the War between the States. Through his activities on the State Normal School Board and in founding the teachers' colleges in Nebraska, he probably had more influence on the public school system of this State than has any other man.

Charles M. Shepherd served the Grand Lodge in a capacity in which no other member has yet served it. After his retirement from the ministry he gave his entire time to Masonry, serving first as Grand Orator, then for years as Grand Chaplain and as Chairman of the Committee of Masonic Education. He made an intensive study of the part Masonry played in the early history of the United States, and delivered lectures on that subject in all parts of Nebraska. His was an influence, Masonic and patriotic, seldom equalled.

Bishop George Allen-Beecher, Grand Chaplain of the Grand Lodge in 1932, the most striking and impressive figure in our Grand Lodge to-day, is also a representative type of Nebraskan who exemplifies the ancestral heritage of early pioneers. His grandmother on his mother's side, whose maiden name was Allen, was a grandniece of the famous Ethan Allen. His father was a cousin of Henry Ward Beecher and of Harriet Beecher Stowe. Bishop Beecher has spent his entire life in western Nebraska, having been schoolboy, college student, and bishop in the same community. His service in the Western wilds, as a missionary of the Protestant Episcopal Church during the early days, his later rise to the dignity and responsibilities of bishop of western Nebraska, and his service as a Nebraska Mason have been equally notable and worthy of recognition. His very presence adds dignity to the ceremonies of the Grand Lodge.

While some Masons honour a Jurisdiction by their actual Masonic Work, others, just as good Masons at heart, bring honour to their Brethren by other achievements in other fields. Among those who have done so in Nebraska is General John J. Pershing. No recital of his achievement is required to record Nebraska Masonry's pride in him. He is a member of Lincoln Lodge, No. 19, of Lincoln, Nebraska. All Nebraska pays tribute to him as an outstanding figure of the Great War, and one of our beloved country's greatest leaders. Another great Nebraska Mason was William Jennings Bryan. Secretary of State of the United States, under President Woodrow Wilson, three times a candidate for the Presidency of the United States, a noted lecturer, author, and statesman, he is remembered for his adherence to his principles as a pacifist, as a prohibitionist, and a fundamentalist in religious matters. He was also a member of a Lincoln Lodge.

Another of Nebraska's favourite sons is Roscoe Pound, a Past Master of

Lancaster Lodge, No. 54, but now a member of the Grand Lodge of Massachusetts and the Grand Representative of Nebraska near that Grand Jurisdiction, was Orator of the Nebraska Grand Lodge in 1907. He is now dean of the Harvard law school at Cambridge, Massachusetts, and was honoured by President Herbert Hoover by being made a member of the Wickersham Commission instituted to investigate the status of law enforcement in the United States.

Loyalty to the traditions of Nebraska, a Commonwealth which could never have made its rapid progress without the assistance of men who were willing to face frontier hardships and brave the ever-present menace of hostile Indians, prompts us to include in this list of famous Nebraska Masons, William F. Cody, noted Indian scout, who later became known to the world as " Buffalo Bill." Probably no Nebraska Mason was ever more proud of his Masonic connection. The thousands who each year visit Bro. Cody's grave on Lookout Mountain, in Colorado, see in the museum near by his Masonic Emblems prominently displayed among the relics of his scouting days.

Many men are serving the Jurisdiction to-day whose names will doubtless be recorded by future historians. Many of them are performing notable services for their Lodges and for the Grand Lodge, while others are serving State and nation with patriotic devotion. These are men who ask little and give much. They are the present-day pioneers.

Of the thirty-one men who have served Nebraska as governor, twenty-two have been Masons. In fact, Masonry has furnished leaders in war and in peace, and the beginning of almost every progressive movement in Nebraska can be traced to some devoted member of the Fraternity. Masonry is a builder of men and the men it has contributed in Nebraska have transformed a vast and treeless prairie into one of the garden spots of the world. A wilderness not long ago inhabited only by wild animals and Indians has been transformed into a region of prosperous homes and schools. A Masonic Grand Lodge, originally composed of three small Lodges having a combined membership of only seventy, has within three quarters of a century become a great and influential institution. The vision of the first Grand Master truly seems to have become a reality.

FREEMASONRY IN NEVADA

D. E. W. Williamson

A TRAGEDY of pioneer life, the death of Captain Edward Faris Storey, killed in battle with the Indians on June 2, 1860, brought about the first meeting of Masons in Nevada. Storey, a Past Master of Visalia Lodge in California, was a man of great prominence in Virginia City. It was for that reason that he had been selected to lead a troop of fellow-citizens in a punitive expedition against the Paiutes, who a fortnight before had killed forty-six white men, all members of an earlier expedition sent against them. After his death, Captain Storey's body was brought back to Virginia City and buried in a cemetery on the brow of a hill overlooking the town. His grave there is now marked by a simple granite shaft. In the funeral procession were Masons from many Jurisdictions, among them William Henry Howard, Past Grand Master of California, who asked the others to meet with him and discuss matters of the Craft. This led to a proposal that a Lodge be formed in the great mining community that had sprung up on the slope of Mt. Davidson, scarcely a year after the discovery of silver on the Comstock Lode. But the time for such a suggestion was not yet ripe. The population was changing rapidly, and hundreds of men were entering or leaving the camp each week. Howard, however, remained and afterwards became sheriff of the county, which was named after Captain Storey. Meantime, Howard continued to urge that a Lodge should be formed at Virginia City.

It is possible that Howard's efforts might sooner have been successful had the war between the States not occurred. Like many of the other miners in those parts, Howard, who had once been Secretary of the Grand Lodge of Louisiana as well as Master of the Grand Lodge of California, came from the South. Despite his own personal popularity, the strong feeling that naturally developed between Northerners and Southerners was an almost insurmountable obstacle, at least in those trying times. It was not until 1863, then, that Howard finally succeeded in realising his hopes for the formation of a Lodge at Virginia City. In that year Virginia City Lodge was granted a Dispensation by Grand Master Belcher of California. There is evidence that the members wished to call the new Lodge Howard Lodge in recognition of the services of the man most responsible for its being, but for some reason the name was not approved. It is possible that the feeling against the South at that time or the custom of not naming a Lodge after a living man was responsible for its disapproval.

Meantime the Masons of Carson City, capital of what was then the Terri-

tory of Nevada, had met and organised Carson Lodge, No. 1, under Dispensation from the Grand Master of California. As such, the Lodge still exists. Tradition, handed down from the founders themselves, says that the Lodge owes its early existence directly to the cries of a woman in distress. It is said that two physicians, summoned to attend a suffering traveller, recognised each other as members of the Craft, and were among the first members of the Lodge. Since Carson Lodge was the only Body of its kind in all the great wilderness extending from the towns on the western slope of the Sierra Nevada Mountains in California to St. Joseph, Missouri, Carson City at once became a Masonic centre. Indeed, there are indications that Carson Lodge, No. 1, even performed some of the functions of a Grand Lodge, for both Washoe Lodge at Washoe City and Virginia Lodge at Virginia City had to obtain consent from Carson Lodge, No. 1, before they could be organised. Although Carson City and Washoe City were only fifteen miles apart, they were situated on different routes to the mines, so each became a busy city and continued to be so for many years. Washoe City, however, no longer exists, and its Masonic Lodge surrendered its Charter half a century ago. Extant Records of that Lodge show no signs of the dissension between Northern and Southern sympathisers such as were noted elsewhere throughout the Territory, but the old Minutes of Carson Lodge contain a paragraph which indicates the intensity of feeling which the controversy aroused there. It tells of the appointment of a Committee by that Lodge to inquire into the reputed " Secessionism " of some of its members. Those disturbed conditions, however, do not appear to have affected the other Lodges in the neighbourhood of Virginia City or those at Aurora and at Austin.

Almost immediately after Nevada was admitted to the Union as a State on October 31, 1864, the Virginia City Lodges, by then two in number, began to correspond with the other Lodges of Nevada regarding the advisability of forming a Grand Lodge. Although the Minutes of Aurora Lodge, in Esmeralda County, show that there was some opposition, the Masons of the new State continued to make their plans and as a result the Grand Lodge of Nevada was organised on January 17, 1865, at Virginia City. Despite the fact that this event occurred in dead of winter and that the roads were scarcely more than wagon tracks, eight Lodges were represented. Since Nevada is a mountainous country, for the most part barren, and since the snow of winter is usually deep, especially about Virginia City, many of the members of the Grand Lodge had to travel from 200 to 300 miles to be present at its founding. Nevertheless the Grand Lodge was organised amid much enthusiasm. Furthermore much of the legislation adopted at that early date remains Masonic law in Nevada to this day.

The first Grand Master, Joseph DeBell, was almost immediately confronted with a problem that none of the older communities had to meet. It was that of Masonic Work. The Lodges of Nevada were made up of Masons from every Jurisdiction in this country, while some members even came from abroad. Each of these men had been trained in the Tradition as preserved in his former

home, and each retained his opinion as to what was the true Work. Considerable diplomacy had to be exercised, therefore, by the head of the Fraternity to bring those conflicting ideas into harmony. Friction over the rival views of Masons in California, whence all the Nevada Lodges had obtained their Charters, added to the difficulty. Nevertheless DeBell and his immediate successor finally succeeded in reaching a compromise by which each Lodge really did as it chose. As a result of this ruling, much confusion prevailed for nearly fifty years. Then in 1910, the present Nevada "Standard," based upon that of New York, was adopted, but Carson Lodge, No. 1, continued by permission of the Grand Lodge to use the old California Work of 1859 until its own fiftieth anniversary in 1912.

As was to be expected in a region where each new mining discovery caused a stampede of most of the male population and where the communities were in a continual state of flux, the growth of Masonry in the State was slow. Only 405 Master Masons were enrolled in the Lodges that formed the Grand Lodge. That number was steadily increased, however, and in some of the mining camps, where a reasonable degree of permanence seemed possible, Masons formed themselves into associations. In 1870 there were still only about 900 members enrolled in all the Lodges, but from that date until 1880 the growth was notable. It is that decade, between 1870 and 1880, which has been called the "Golden Age of Nevada Masonry." The prestige of the Craft in the State, always high, was especially so at that time. It is said that half of the Delegates to the second Constitutional Convention of the State were members of Masonic Lodges. Besides, several of the Grand Masters have been chief justices of the State Supreme Court, a majority of the governors have been at least Master Masons and many have been Worshipful Masters of their respective Lodges. All but four of the United States senators from Nevada, and a majority of the State's other representatives in the national Congress have also been Masons.

As the site of the great Comstock Lode, from which it is estimated that silver valued at $700,000,000 has been mined, Virginia City, during the years 1870–1880, was the banking centre and the largest town of the State. Even though it had been hastily built, and though many of its homes and business houses were rude wooden structures, it is not surprising that the Grand Lodge maintained its headquarters there. Unfortunately, on October 26, 1875, a great fire destroyed the town. All the Grand Lodge Records, many of them irreplaceable, were lost. Among the other valuables destroyed were the Records of the co-ordinate Bodies, including DeWitt Clinton Commandery of the Knights Templar, then the only Commandery in the State. Owing to this calamity the Grand Lodge, which was to have convened immediately afterwards, held no Communication under the regular session in the following year.

It was just before this that a unique meeting of Masons was held in Virginia City. On September 3, 1875, a little more than seven weeks before the great fire occurred, every possible meeting-place in the town had been burned, and the two Lodges there were thus left without a home. To overcome this

handicap, Albert Hires, Worshipful Master of Virginia Lodge, No. 3, suggested that a Lodge be convened "on the highest hill." Ready at hand rose Mt. Davidson, towering almost 8000 feet above sea level, and nearly 2000 feet above Virginia City. In accordance with Bro. Hire's suggestion, Grand Master Bollen issued a call for a Communication on the summit of the mountain. In his report describing this event, the Grand Master says: "We met as did our ancient Brethren, for security and privacy upon a high mountain, with the canopy of Heaven for our covering and the wide expanse from East to West our Lodge Room." The Lodge was opened in due form by the Worshipful Master, Albert Hires, who then handed the gavel to the Grand Master. The Officers and the 300 Master Masons in attendance had to climb up the side of the steep mountain. In a natural amphitheatre near the summit, guarded by pickets on all sides, the Communication was held.

With the falling off in production of mines all over the State in the early 1880's, the membership of Masonic Lodges in Nevada greatly diminished owing to the removal of large numbers of families to more productive fields. It was not until the discoveries at Tonopah, in 1902, and at Goldfield, in 1903, with the consequent influx of new residents, that the Fraternity renewed its growth. It now has 22 Lodges and approximately 3105 Master Masons on its Rolls.

Co-ordinate Masonic Bodies in Nevada have had the same ups and downs as the Symbolic Lodges, and during the last twenty-five years their development has been similar. The oldest Chapter of Royal Arch Masonry in Nevada was formed at Carson City in May, 1863, at a time when there were only two Symbolic Lodges in the State. This Chapter, under the name of Lewis Chapter, No. 1, is still in existence and flourishing. The second Chapter to be formed, that at Virginia City, was organised on September 8, 1865, but after years of successful life was forced to surrender its Charter because of the decrease of Masonic material. As early as 1866, Austin also had a Chapter, and in 1871 still another was established at Ely, in White Pine County, while St. John's Chapter at Eureka, since transferred to Fallon, was formed in 1873. After working under Dispensation for a year, Reno Chapter, No. 7, now the largest in Nevada, was Chartered on November 23, 1876. The Grand Chapter of Nevada was formed on November 1, 1873. From the first the Royal Arch Masons of the State encountered a difficulty similar to that of Symbolic Lodges. Since the Chapters were made up of Companions from different Jurisdictions, the Work of the Chapters varied. Although the Grand Chapter adopted, in 1919, the Ritual recommended by the General Grand Chapter of the United States, only one of the Chapters followed it. The influence of the Grand Chapter of California has been so strong that the earlier California Ritual and the present Standard divide Nevada's allegiance.

The first Commandery of Knights Templar was organised as a result of the laying of the corner-stone of the United States Branch Mint at Carson City in September, 1866. A number of the Knights who attended that ceremony decided to meet at Virginia City on December 16 of that year, which was done,

and on the next February 4, a Dispensation was received for DeWitt Clinton Mounted Commandery, No. 1. J. L. Van Bokkelen was named the first Eminent Commander. During the following thirteen years this was the only Commandery in Nevada. Then another was formed at Eureka. For thirty-seven years DeWitt Clinton Commandery retained its asylum in Virginia City. Then it was removed to Reno, where a majority of its members had meanwhile become residents. All the Commandery's early records, and the uniforms of two-thirds of the members were lost in the fire at Virginia City on October 26, 1875. Nevertheless, the Commandery has retained the uniform originally adopted, and is now one of the three Commanderies in the United States to wear that garb, which consists of a black chapeau with white plume, black velvet apron and baldric, and black velvet cape, all heavily adorned with silver bullion. Commanders' uniforms are ornamented with gold decorations. Gauntlets and boots are worn by members on public parade and at Triennial Conclaves members are always mounted on coal-black horses. Since 1912 a Grand Commandery, consisting of five Commanderies, has been organised. These are located at Reno, Ely, Goldfield, Winnemucca, and Fallon. The old Eureka Commandery surrendered its Charter long ago.

The Scottish Rite Bodies of Nevada have their headquarters in Reno. Pythagoras Lodge of Perfection was Instituted in Virginia City on September 21, 1867, and at the same time a Council of Princes of Jerusalem and a Chapter of Rose Croix were formed there, with Joseph DeBell, first Grand Master of Masons in Nevada, presiding over them all. A Lodge of Perfection was in existence at Hamilton, Nevada, in 1872, and one was formed at Carson City in October, 1874. A Chapter of Rose Croix was also formed at Carson in October, 1874. All these Bodies languished until the early years of this century, when A. L. Fitzgerald, Thirty-third Degree, who had for fifteen years been slowly reviving interest in the Rite in the State, finally saw the various Bodies acquire the strength he had hoped for them, and in 1901 the Supreme Council at Washington, District of Columbia, issued temporary Charters for Nevada Lodge of Perfection and Washoe Chapter of Rose Croix at Reno. A year later temporary Charters were also issued for Pyramid Council of Kadosh and for Reno Consistory. Each year since has seen an increase in membership. Since 1905, when there were only 90 members of the Thirty-second Degree in all Nevada, the number has been augmented until there are 1200 members residing throughout the State but holding semi-annual reunions in Reno.

Cryptic Masonry in Nevada has never commanded a large numerical strength. For years during the early history of the State a Council of Royal and Select Masters existed at Virginia City, but it finally surrendered its Charter, and it was not until 1906 that a new Council was formed at Goldfield. For twenty years this remained the one Cryptic representative Body, but in 1926 four new Councils were organised. These form a Grand Council which meets during the Annual Communication of the Grand Lodge.

A Body of Knights of the Red Cross of Constantine also exists in Nevada.

It is composed of influential Masons of the York Rite who have been made Knights Templar. Ever since its founding it has been in a flourishing condition.

Organisations dependent upon Masonry, such as the Sciots and the Ancient Arabic Order of the Mystic Shrine, are well represented in the State. In 1931, Kerak Temple of the Shrine, with headquarters at Reno, had a membership of more than 1200. A Chapter of the Order of the Eastern Star, whose membership is confined to Masons and the women members of their families, was established at Austin in 1877. It has since been very popular. There are two Chapters at Reno, and one in nearly every town where a Masonic Lodge has been established. The Daughters of the Nile received a Charter in the summer of 1934.

FREEMASONRY IN NEW HAMPSHIRE

HARRY MORRISON CHENEY

WHAT now constitutes the city of Portsmouth, in New Hampshire, was first settled in 1623. Freemasonry, however, in its present organised form, did not arrive in the Province of New Hampshire until 1736, when St. John's Lodge, to be located in Portsmouth, was duly Chartered under date of June 24, 1736, by Massachusetts. This Lodge, now Lodge No. 1 on the Roll of Lodges in the State, has had a continuous and uninterrupted life. It has on its long list of membership some of the most noted and historic names connected with New Hampshire life, especially during the Colonial period. Perhaps the one name that enkindles the richest pride is that of William Whipple, one of the three men who signed the Declaration of Independence as a representative of the people within New Hampshire confines, a people that yearned for national freedom, that not only yearned, but was willing to fight for it when necessary. This, the citizenry of New Hampshire gallantly did. Indeed, it was the yeomanry of this colony who committed the first overt act that led to the war for Independence. This act was the seizure of gunpowder at Fort William and Mary, in Portsmouth, and the later use of it at the Battle of Bunker Hill. Those men knew what they wanted to escape, what they wanted to gain. A host of the heroes of that epoch were members of the Masonic Fraternity. According to Melvin M. Johnson, as developed in his *The Beginning of Freemasonry in America*, St. John's Lodge, now Lodge No. 1, was the sixth Lodge duly established in the entire Western Hemisphere.

In 1736 the population of the State was very small, the major portion of it being scattered along the eighteen miles of seacoast and upon the more attractive farming sections of the hinterland. From that year until a new nation had been born the period was hardly such as to encourage the growth and advancement of any fraternity. Bickerings and political commotions had to reach an adjustment before there could be peace, in human life, upon our continent. It is peace that offers the greatest possibility for finding out the duties we owe to God, to our neighbour, and to ourselves. It is peace that most surely leads to the daily application of these basic things in the contacts of men. So, until peace was established, as the desired outcome of the war for Independence, the Masonic advance was relatively slight. The Grand Lodge of Masons in New Hampshire had to wait until hostilities were ended before it could come into existence. But all the while what we call the Masonic Spirit was here, ready for its opportunity.

To the Right worshipfull & Worshipfull
Henery Price Grand master of the Society of
Free and Excepted Masons held in Boston, and
to ye rest of the Brothers Greeting

We the under named persons of the holy and
Exquisite Lodge of St. John do request a deputa-
tion and power to hold a Lodge according to order,
as is and has been granted to faithfull Broth-
ers in all parts of the World; wee have our
Constitutions both in print and manuscript
as good and as ancient, as any that England
can afford

Worthy Sir wee request ye above as a favour
hearing that there is a Superiour Lodge held
in Boston, and if granted, it will encourage
us to keep a Constant correspondance, by comu
nicating our brotherly affections, one to an-
other once a quarter, which Concludes us as
wee ought, Yrs. Your Obedient Servants

Portsmouth February
ye 5 Day 1735

Robt Brough
Tho: Cabnam
John Millz
Jonathan Wailey
Wm Canterbury
Will Gogan

Facsimile of Petition for first Lodge in New Hampshire.

In New Hampshire, six Lodges preceded the formation of the Grand Lodge. These were St. John's Lodge, St. Patrick's Lodge, Rising Sun Lodge, Vermont Lodge, Faithful Lodge, and Dartmouth Lodge. All obtained their Charters from Massachusetts. In addition to St. John's Lodge, one by the name of St. Patrick's Lodge was located in Portsmouth. Its life was short and even the date of its Charter cannot now be obtained. Indeed, Rising Sun Lodge was located in Keene. Its earliest Record of a Lodge meeting, now in possession of the Grand Lodge, is dated May 1784. Evidently some of the first pages of the Book of Record have disappeared. Under date of November 10, 1781, a Charter was granted to Vermont Lodge, to be located at Charlestown, but in 1788 it was removed to Springfield, Vermont. A Charter dated February 2, 1788, started Faithful Lodge, at Charlestown, to replace the Lodge that had been moved across the river to Springfield, Vermont. Then a Charter dated December 18, 1788, was given for establishing Dartmouth Lodge in what is now the college town of Hanover. These were the Lodges, all Chartered by Massachusetts, in what is now New Hampshire, during the years previous to the establishment of the Grand Lodge of the State.

On July 8, 1789, a Convention was held at Portsmouth, so the Record reads, attended by Deputies from St. John's Lodge of Portsmouth and Rising Sun Lodge of Keene. Having elected a Chairman and a Secretary, the Delegates immediately voted to establish a Grand Lodge within the State. They then declared who should be members of the Grand Body, and fixed upon the dates when Quarterly Communications should be held. This much of their business having been completed, they proceeded to ballot and elected John Sullivan to be the first Grand Master of Masons in the new Body. They then adjourned.

In choosing John Sullivan to be Grand Master, the Delegates followed a custom that has not elsewhere become wholly extinct. They selected the most noted man in their territory whom they deemed eligible for the position. John Sullivan had valiantly served as a major-general under Washington through the War for Independence. He had received every honour that the State could confer upon him. At the time this choice of him was made, he was president of the State of New Hampshire, since the time had not yet arrived when the chief executive was called governor. But Sullivan had never been Master of a Lodge. With a good deal of rapidity he was qualified, in that members of St. John's Lodge made their Distinguished Brother the Lodge's Master.

On July 16, 1789, another Convention was held. It was attended by the Representatives of St. John's Lodge, Rising Sun Lodge, and St. Patrick's Lodge —twelve men in all—including Sullivan, who presided as Grand Master-elect. They ordered a Seal to be purchased, fixed upon eight dollars as the price of a Charter and said that all Lodges must meet quarterly.

Another meeting was held on January 27, 1790. It was attended by six men. At that time the only thing done was to appoint half of the number present as Committee to ascertain when it would be convenient for the Grand Master-elect to be Installed. The Installation took place on April 8, 1790.

Thirty-one men were named as having been present at the time. There seems to have been much ceremony, followed by what the Record says was an "elegant entertainment." Thus did Freemasonry come into the State of New Hampshire. Thus did Freemasonry in its present-day form find its place in the life of the Commonwealth.

Since the day when John Sullivan was made Grand Master, there have been 103 Masonic Lodges in the State. To-day there are 81 Lodges. Twenty Lodges have ceased to live, with the anti-Masonic period in large measure accountable for their expiration, though loss in the population of communities has brought about the surrender of a few of the Charters.

The greatest contribution of New Hampshire to the Masonic Fraternity was making Thomas Smith Webb a Mason—he who became the genius of American Freemasonry through his zeal in creating, very largely, what is properly called the "American Rite." It was in Rising Sun Lodge, at Keene, New Hampshire, that Webb received the Degrees. The Entered Apprentice Degree was conferred upon him on December 24, 1790, and on December 27, 1790, he received both the Fellow Craft and the Master Mason Degrees.

As to Capitular Freemasonry, it has ever seemed to be a rather strange fact that the first Royal Arch Chapter to be Chartered in New Hampshire was St. Andrew's Chapter, now No. 1, on the Roll of Chapters in the State. In that Chapter the writer of these lines is proud to hold his membership. The Chapter was located in Hanover, on the very western border of New Hampshire, then essentially a wilderness, instead of upon the eastern shore where there was a greater Masonic population. Its Charter is dated January 27, 1807. It lived with fair success at Hanover, but in 1830 it was removed to Lebanon, five miles away, where it has since prospered. The Charter was issued by Thomas Smith Webb, then in Boston, who was General Grand King of the General Grand Chapter. Its issue was approved by the General Grand Body on June 7, 1816. This delay of nine years was occasioned by the fact that this was the first Convocation of the General Grand Chapter after the Charter had been issued.

In fairly quick succession there then followed the granting of three other Charters establishing Chapters within the State. The first Chapter thus brought into being was Trinity Chapter, under date of February 16, 1807, to be located at Hopkinton. In 1847 this Chapter was removed to Concord where it is now Chapter No. 2 on the Roster. In November 1815 Washington Chapter, now Chapter No. 3, was started at Portsmouth. On May 1, 1819, another, Cheshire Chapter, was founded at Keene. It is now Chapter No. 4. Those three Chapters, like St. Andrew's Chapter, were the children of Thomas Smith Webb. They were given life while he was General Grand King.

On June 11, 1818, a preliminary meeting was held at Hopkinton, attended by Representatives from all except Cheshire Chapter. Following the organisation activities, the Representatives declared that the time had come when it seemed wise to create a Grand Chapter for the State. They named a Committee

whose duty was to obtain the consent of the General Grand High Priest so that it might be done. They then adjourned to meet again on June 10, 1819, at Concord. Meeting on that date according to adjournment, six men attended. They represented all four of the Chapters. A formal document, signed by Thomas Smith Webb as Deputy General Grand High Priest, was read. In it official permission was given for establishing a Grand Royal Arch Chapter in New Hampshire. Its organisation was then and there accomplished. Officers were elected and Installed. Regulations were adopted. There is no record of any banquet—though that would not be overlooked by the men of to-day. On September 10, 1819, the new Grand Body was given final recognition by the General Grand Chapter. There are now twenty-six Chapters in the State.

When one comes to give an account of the appearance of a Council of Royal and Select Masters within the State, one at once encounters much doubt and uncertainty. One must work in darkness rather than in light. Under these conditions our endeavour is thus of necessity quite meagre in results. Records covering the earliest years do not exist.

Tyrian Council of Royal Masters was established in Hopkinton in 1815. This is believed to have been the first Council in New England. It was later merged with Hopkinton Council of Select Masters, which was established on August 19, 1817. Guardian Council is known to have lived a short life at Portsmouth. Besides these two Councils, and before there was a Grand Body, Washington Council was established at Hanover, and Columbian Council was established at Claremont.

There are no official Masonic Records of the organisation of the Grand Council. All information concerning it must be gained from the newspapers and other publications of the day. From those sources it appears that a Grand Council was organised at Keene on July 9, 1823, with Jonathan Nye, a name having high place in Freemasonry, as its first Grand Master. In 1828 this Grand Council was at least temporarily recognised by the Grand Royal Arch Chapter of New Hampshire, when in an adopted Committee report it was directly referred to in this way: " It is not for the interest of this Grand Chapter to interfere with Degrees with which they have no concern and over which, orginally and rightfully, they can have no control."

On June 10, 1830, this Grand Council granted a Charter establishing Orphan Council at Dover. There is evidence, however, that a Council was started at Keene in 1823, and it is known that Pythagorean Council was in existence at Sanbornton in 1827. Our own Jeremy Cross was very active in establishing Councils. He is said to have had the Degrees conferred upon him in 1819. One authority credits him with having established thirty-three Councils, distributed throughout Kentucky, Ohio, Mississippi, Vermont, New Hampshire, Massachusetts, New Jersey, Delaware, Virginia, and Connecticut. In those earliest Councils of New Hampshire both the Royal and Select Degrees were conferred, and in that order. The first known instance of the Degree of Super-Excellent Master appears in the 1832 Records of Orphan Council at Dover.

On June 11, 1862, the present Grand Council of New Hampshire was formed by three Councils, namely, Orphan Council, of Dover, Columbian Council of Claremont, and Adoniram Council, of Manchester. The first named had been dormant, but by due and lawful process they were revived. Adoniram Council was in existence, having derived its authority from the Grand Council of Connecticut under date of May 12, 1857.

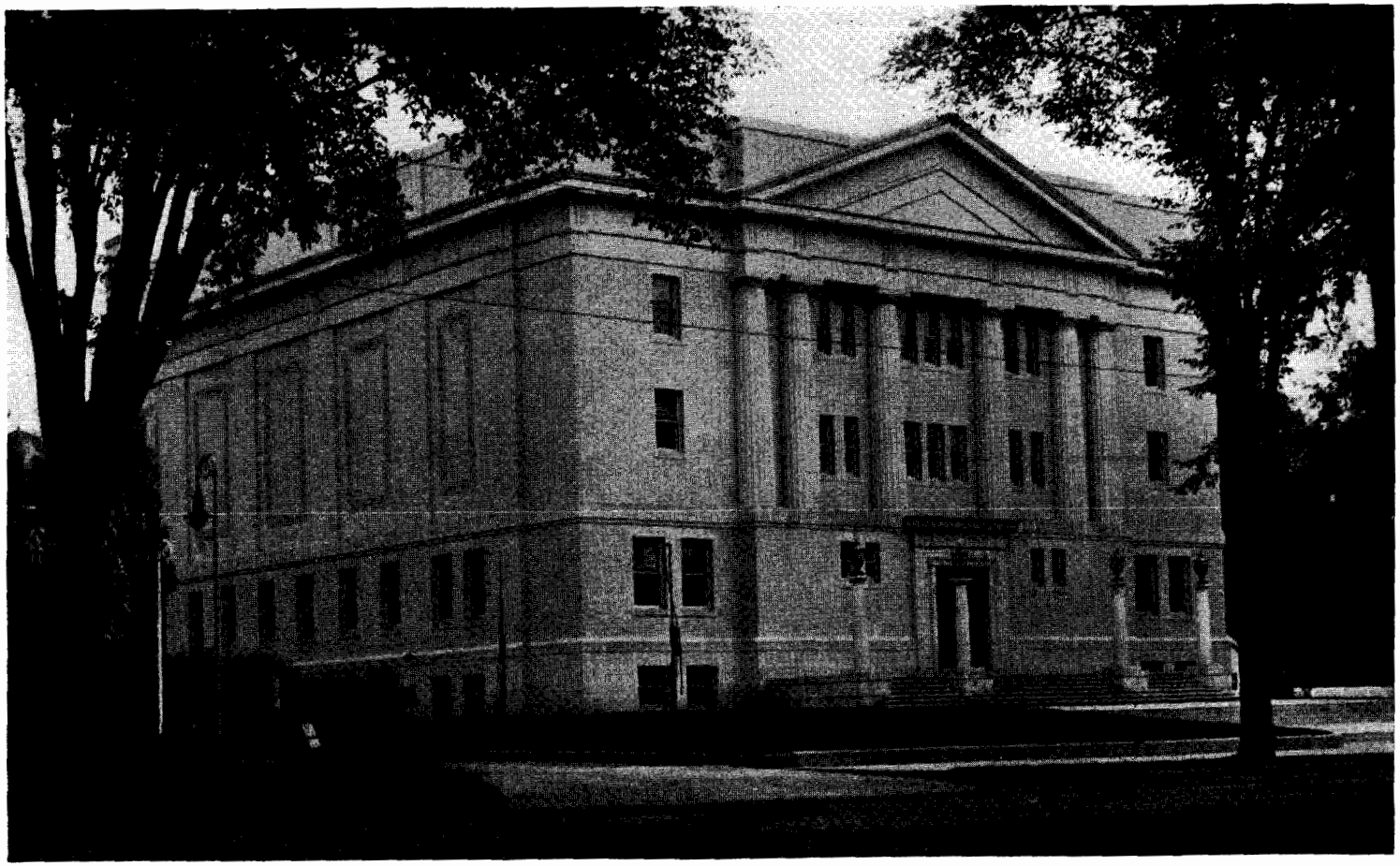
We do not now purpose to write the Council history from that date on. There are now seventeen Councils on the Roll, each enjoying such prosperity as its workers and leaders seem to desire.

The first Commandery of Knights Templar was located in the town of Hanover in 1824. Where the Orders had been obtained by its founders we do not know, but the Records show that a number of Knights Templar residing in that vicinity consulted as to the expediency of forming an Encampment, as the Constituent Bodies were called. Correspondence with the Deputy Grand Master of the Grand Encampment of the United States resulted in that Official's expressing his willingness to establish the Encampment upon receipt of a signed Petition by six men, so the Record states. Those men and others are named. The first meeting was of Trinity Encampment held in the near-by town of Lebanon in March 1824, though the exact date is not recorded. On April 8, 1824, the members again assembled at Lebanon. After rehearsals there they adjourned to meet at Hanover on April 15, 1824. The Charter for the Commandery was received on April 10, 1824.

As agreed, the members again met, on April 15. The Charter was read to those present, and the oath of allegiance to the National Body was taken. At this first Conclave the Orders were conferred upon two elected candidates. The members worked along until 1830, holding about two Conclaves each year. Then they " went down with the Masonic establishments of this section of the country." As far as we now know May 3, 1830, was the last day the members met. There was nothing more of Trinity Encampment until the fall of 1851 when a handful of Sir Knights residing in Manchester Petitioned that it be revived and again located there. This Petition, made to the General Grand Generalissimo of the National Body, was granted. Trinity Encampment still lives, the pride of the State because of its history and because of its activity.

On January 13, 1826, DeWitt Clinton Encampment was started at Portsmouth and from then until now it has has a continuous existence. It may have wavered a bit in the years when Freemasonry was so savagely attacked, but persecution of it availed nothing. It lived, and it worked to save itself. That gives it a glorious background.

A Charter dated May 1, 1826, created Mount Horeb Encampment, located in Hopkinton. In the exciting days of opposition it ceased all activity. At the Conclave held at Chicago in September 1859, the National Body received a Petition seeking the restoration of all power which the Charter conveyed, with the further request that if revival should be permitted, Mount Horeb Encamp-



Masonic Temple, Manchester, New Hampshire.

ment might be located in Concord. The Petition received favourable action and since that year Mount Horeb Encampment has had a splendid career.

These three Encampments, as they were at first called, wanted to organise a Grand Encampment for the State. Having made known their desire to the National Body, that organisation gave its consent in an official document dated May 27, 1826. The Petitioners met in Concord on June 13, 1826, and on that day was born in New Hampshire what is now called a Grand Commandery. Conclaves were held annually and matters received needed attention until at last this Grand Body also fell victim to assaults made upon it. On June 14, 1837, the Annual Conclave met as usual, did its business, and then the members went their way as though to convene again a year later. This was not done. The Grand Commandery did not die however, it just went to sleep. In time hatred was almost all dissipated, and then came the dream of resuscitation. Two Charters, each dated September 16, 1859, had created North Star Commandery, at Lancaster, and St. Paul Commandery at Dover. That gave the State five Commanderies. On June 12, 1860, Representatives of these gathered at Concord and reached the conclusion that the Grand Commandery should be revived. This was made known to the Grand Master of the Grand Encampment, Benjamin B. French, of Washington, District of Columbia, a native of New Hampshire. He issued his Dispensation on July 19, 1860, permitting the revival to take place. The Petitioners met again on August 22, 1860. The Grand Master was present, so under his direction the re-organisation was perfected. Since then, six other Commanderies have been established. This makes eleven names upon the Grand Roster.

SCOTTISH RITE

In the life of the Scottish Rite, the great mark within the territory that comprises the Supreme Council for the Northern Masonic Jurisdiction was what is now termed the "Union of 1867." Those who participated in that event were John Christie, of Portsmouth, John H. George, of Concord, and William Barrett, of Nashua, all Representatives from New Hampshire. Previous to that celebrated year each of two Supreme Councils within that territory had claimed sovereignty. The difficulties and the strife of the period down to 1867 seem astounding to a modern mind. The years were so chaotic, the Records so meagre, that it is hardly possible to get together all the facts relating to the Scottish Rite in New Hampshire.

According to the Records of the Supreme Council, a Session was held on April 3, 1845, for two purposes: First, to organise; second, for "the Initiation into our holy mysteries of Bro. John Christie, from Portsmouth, New Hampshire, Grand Master of the Sublime Lodge of that city, a Knight of the Sun, and long since proposed and unanimously accepted to receive the important Degrees of 30, 31, 32, and 33, and be admitted a member of the Supreme Council and Jurisdiction." Bro. Christie was the first Mason of New Hampshire to receive the Thirty-third Degree. He was the first to receive active member-

ship in the Governing Body. He was the first Deputy for the State. He served many years. A Lodge of Perfection had been started at Portsmouth in 1845, with Bro. Christie as its first Master. A Charter dated June 25, 1845, brought into life at Portsmouth a Grand Council of Princes of Jerusalem having Bro. Christie as its Sovereign. Thus did the Scottish Rite make its beginning within the State.

Although what are known as Councils of Royal and Select Masters had already been established here, nevertheless in the address delivered in March 1851, the Supreme Council was advised that the Lodge of Perfection at Portsmouth had been authorised to confer the Degrees of Royal Master, Select Master, and Super-Excellent Master upon such of its members as were deemed qualified to receive them. Thus more fuel was thrown upon the fire.

Upon the nomination of Bro. Christie, the Deputy, Amasa Roberts of Dover, was made a Prince of the Council of Royal and Select Masters on May 3, 1854. There and by that Act the line of Princes was started. To us the procedure seems strange. On the published list of Honorary Members stands the name of Charles Doe, of Dover, who was elected and who received the Thirty-third Degree on May 21, 1862. He later became a noted jurist of the State. He severed his Masonic relationships in the belief that his judicial position demanded his doing so. Thereafter it was many years before a judge of our courts dared let it be known that he was a Mason, so great had been the influence of Charles Doe, C.J., in this respect.

An address given in the Supreme Council on May 25, 1863, reported the starting of Winslow Lewis Lodge of Perfection at Manchester. Representatives from that Lodge who were present at the time participated in the deliberations.

On May 17, 1865, a Committee reported that it had in its possession Petitions for a Chapter of Rose Croix to be located at Portsmouth, and for a Consistory to be located at Concord. Those Petitions were granted and Charters were issued. The year 1867 was famous in Scottish Rite history. The union had been consummated. Strife and struggle between two contending organisations had ceased. From that year until now the Scottish Rite in New Hampshire has enjoyed progress and growth. Its life has been a distinct addition to Masonic endeavour in this State. The State now has one Consistory, at Nashua, and other Bodies of the Rite located in seven different communities.

The remaining States will be found in Volume Six.

ORIGIN AND DEVELOPMENT OF THE ROYAL ARCH SYSTEM

CHARLES A. CONOVER

INTRODUCTION

IN commenting upon some Brethren who seemed backward about bringing up Work in the form of readable articles of Masonic interest, Companion Robert Freke Gould, of England, said: " To those Brethren who are chary of recording their impressions in print, I would say, ' No man is his Craft's Master the first day, there must be a beginning in everything.' Men must learn before they are competent to teach. But, alas, if there are no Candidates for the Apprentices' stage, the Masters themselves will dwindle away and in due time cease to exist." With these remarks in mind, and spurred on by Bro. Gould's invitation, I make bold to continue my task of assembling such scraps of information about the Royal Arch Degree as I have been able to gather together.

Though I have often been asked to recommend dependable history of the Degrees now conferred in the English Speaking Royal Arch Chapters, I have been unable to cite inquirers to a Work that presents the desired information in chronological order and within reasonable compass. Until lately I have not realised how difficult it is to prepare such a Work, nor how few are the reliable sources of first-hand information.

Believing, however, that the Royal Arch Degree originated in the British Isles, I appealed to a Companion sojourning in England and asked him to interview some of the Masonic scholars of that country, and to browse in several libraries and museums of London in order to see what material he could discover. In the course of his search he had a conference with my Masonic friend and correspondent, Eminent Companion Frederick C. Van Duzer, P∴M∴, P∴G∴D∴ In a letter Companion Van Duzer confirms what I have come to realise:

I have exhausted every source of knowledge *re* Royal Arch and I am sorry to say that the information is rather poor.

1st. The *Ars Quatuor Coronati* never printed but one paper on the subject—and as a matter of fact the value of the paper was that it put forward much destructive criticism.

2nd. No book, so far as I can ascertain, has ever been written or published, but a great deal of information can be found in Hughan's *Origin of the ynglish Rite*. . . .

3rd. The general opinion is that the essentials of what we now know as

Royal Arch Masonry were communicated long before the first definite reference to the Degree, but under another name. Of course, that is just the sort of information that cannot be put into print.

In bringing this sketch of the history of Royal Arch Masonry to you, I profess nothing of originality whatever. It is only an imperfect assembly of facts, and some fancies which have come under my observation. I shall rely entirely upon others who have spent years of research among the limited Royal Arch Records of the Old and New World, and simply collate the various contributions into a more or less connected story, which, at the present time, does not seem to exist as a separate entity for Royal Arch readers. Stray sketches and factual statements are to be found scattered through some general histories of Freemasonry. Though many of these have been written by such writers as Oliver, Preston, Gould, Hughan, Mackey, Mitchell, Wright, Lyon, and others, they require to be properly arranged in order to achieve some continuity. If I can succeed in creating an interest among members on the subject of the origin and growth of the Royal Arch system, and cause them to take up further search through the rubbish, so to speak, so that the missing portions of the story may be found, my object will have been attained.

In taking up the study of this subject, it is not necessary to go back into the myths and obscurity of the earliest history of Freemasonry. That subject has been worked over by many scholars. Freemasonry as an operative science was already old when Royal Arch Masonry was first started. In fact, Speculative Freemasonry had even then been long practised. The date, 1717, given to us as that of the "Revival," indicates that the science was at that time in an evolutionary stage.

BEGINNINGS OF THE ROYAL ARCH

While casting about for a suitable starting point for a connected account of early theories and probabilities, together with collected notes bearing upon the early formation of the Royal Arch System and the prerequisite Degrees, I found a paper in the *Ars Quatuor Coronati* (Vol. 20, 1917) entitled, "The Advent of Royal Arch Masonry." This was written by R∴W∴Bro. W. Redfern Kelly, M∴E∴Grand First Principal of Royal Arch Masonry, District Grand Chapter of Antrim, in Ireland, who died on April 1, 1930. As Bro. Kelly gathered together most of the existing theories and conclusions regarding the matter, I here give the important parts of his paper. He wrote as follows after a lengthy introduction:

I now proceed with the consideration of the main feature of my discourse, which is that of the creation or, as some will have it, the evolution from a pre-existing Degree and the subsequent amplification, of the comparatively modern Degree of Holy Royal Arch; a very attractive and popular Masonic Grade which, so far as is yet known, only came into existence some time about the year 1740, or possibly a little earlier.

The late Reverend Doctor Oliver, a prolific and eloquent contributor to Ma-

sonic literature in matters pertaining to the history and symbolism of our Order, has attributed the creation of the Royal Arch Degree to the celebrated litterateur and orator, Professor Ramsey, who was better known as Chevalier Ramsey. . . . Oliver, when discussing the question of the origin of the Royal Arch, has very definitely asserted that Ramsey had, in or about the year 1740, undertaken a certain journey from Paris to London, and that at that time he had remained in Great Britain for a period of upwards of a year; and further, that he brought with him . . . a number of Rituals of Masonic Degrees, or so-called " High Grades," belonging to certain Rites which were hitherto unknown to Masonry in these countries, among which was the important Degree of Royal Arch. Oliver, without, however, so far as can be ascertained, any reliable authority, ventured the assertion that Ramsey had visited London at the very period in question for the purpose of introducing his new Degrees into English Masonry; and his schemes being rejected by the constitutional Grand Lodge, nothing appears more likely than that he would throw himself into the hands of the Schismatics, who would receive his communications with pleasure, because they presented the means of furthering their views in the propagation of what they termed " Ancient Masonry."

Oliver's suggestions completely fail, in as much as there are no Records whatsoever in existence of such attempts ever having been made by Ramsey to foist his new Degrees upon any section of the Masonic Fraternity, constitutional or non-regular, either in Great Britain, in Ireland, or elsewhere. And as to the alleged transaction with the rival Grand Lodge of the followers of Laurence Dermott, it is only necessary to direct attention to the fact that Ramsey himself died in the year 1743; that Dermott did not receive the Royal Arch Degree until the year 1746 (in Dublin), some three years later; and that the earliest record of the " Ancients," as an organised Body, is the 17th July, 1751. The very first official reference to the Royal Arch Degree by the non-constitutional Body is that which appears in their Records of the year 1752, in the early portion of which year Dermott was himself appointed Grand Secretary to that branch of the Fraternity, while it was only known as a " Grand Committee."

It has been confidently suggested by some reputable Masonic authorities that the Royal Arch is not by any means an entirely new Degree, but rather that it comprises a peculiarly essential portion of the second section of the original Third Degree of Ancient Craft Freemasonry, which latter Degree was said to have been very seriously mutilated by some person or persons unknown, a short time prior to the year 1740. This is, of course, nothing more nor less than simple speculation; and I can very confidently assert that it is quite unsupported by any authentic Records which are so far available. One thing is, however, abundantly clear, and that is, that the United Grand Lodge of England, at the important reconciliation between the two rival sections of the Craft, which was brought about in the year 1813, frankly and unreservedly acknowledged and adopted the Royal Arch Degree as being the so-called " complement " of the Degree of Master Master; not, however, in the nature, nor in the sense, in which it had formerly been recognised by the so-called " Ancients " and " Moderns " as an additional new Masonic Degree, or as a sort of " Fourth Degree supplement," so to speak, to Ancient Craft Freemasonry.

It does not, however, necessarily follow, that because of these special con-

cessions, the Royal Arch must therefore be considered as consisting of a certain important " Section," indeed, some have said the second portion of the primitive Third Degree Ritual, which, it was alleged, had been ruthlessly wrested from it, but exactly when and by whom, does not seem to be quite clear to the intelligent Masonic Ritualists of the present day. . . .

Woodward favoured the hypothesis that the Royal Arch Degree was " the second part of the old Master's Grade, which Dermott made use of to mark a supposed difference between the ' Ancients ' and the ' Modern ' "; but this speculation must fail, in the light of the facts. Dermott may doubtless have made use of the Ritual material which he had already found conveniently at hand, subsequent to the year 1751 or 1752, in order to intensify the then existing dissension between the two rival Bodies; but that an entire section, the suggested second part of the Ritual of the Master's Grade, had been so daringly deleted by the innovators, is a rather difficult proposition to accept on mere assertion unsupported by any satisfactory proof.

Some justification would, however, seem to have existed for the suggestion of a borrowing, of some kind, from the original Third Degree Rituals having taken place. There can be, for instance, but little doubt that at least one particular feature of the former Ritual, that of the M∴W∴, which had apparently been known as having existed from time immemorial, in the primitive, one-Degree, self-contained Ritual of the Ancient Operative Fraternity, had unquestionably been availed of by the framers of the new Royal Arch Degree.

Our late Bro. Hughan postulates the theory that a particular test was placed in the new Royal Arch Degree, which had previously been given in one of the sections of the Third Degree, and the amplification and prominence which followed such removal and incorporation into another Degree, appear to provide the key to the problem, and to harmonise the statements of Dr. D'Assigny with those of later years, and to permit of a change being made without any violence to the ordinary Ritual; besides allowing of the old system's being followed, without any difficulties worth mentioning occurring between the Craft authorities and the votaries of Royal Arch Masonry.

It would seem to be quite clear that when, between the years 1738 and 1740, the Royal Arch Degree was probably created, whatever borrowing from the Third Degree took place must have been of a comparatively trivial description, certainly not bulking very largely in the Ritual ceremonial, and can therefore scarcely be said to justify such an expression as " serious mutilations " being so pointedly applied to it.

Hughan has suggested that the prominence given to a certain feature of the primitive Third Degree by Royal Arch Masons, and not alluded to significantly in that Degree save in one of its " sections," might thus be omitted in the one and be made the chief feature of the other, without causing much disturbance; its gradual elimination from the Lodge Ritual being the work of time.

Our learned Brother, Chetwode Crawley, has well said: " The Problem of the Royal Arch is essentially different today from what it was a few years ago. The investigation is now concerned with an esoteric symbolism, which we have seen plainly shadowed forth by Anderson in 1723, and since more distinctly by Pennell, in 1730; a symbolism which presents itself a few years later at full work, and consolidated into a Degree in districts widely separated and com-

pletely unconnected; at Youghal, in the year 1744, and at Stirling, in the year 1745."

One of the very earliest, and perhaps the most important, of all our available authentic Records concerning Royal Arch Masonry, is that which is to be found in an interesting Masonic brochure, which was published in Dublin, by Doctor Fifield D'Assigny, in the year 1744. In this he deals with the Royal Arch Degree, which was said by him to have transpired " some few years ago;" thereby carrying us back probably to the year 1740, or thereabouts.

The Doctor refers to the efforts of a certain Masonic charlatan, or Ritualmonger, operating in Dublin, who had professed to be a " Master of the Royal Arch;" but whom the worthy Doctor unsparingly denounced as being " a certain propagator of a false system." And he described the new Ritual system preached by this enterprising individual as being a " ridiculous innovation," which the impostor " asserted he had brought with him from the City of York." The Doctor further related that the alleged fraud of this designing Brother was discovered and exposed by another Brother, who, however, was a genuine Mason, and who had, some short time before, attained to the " Excellent part of Masonry " in London, and plainly proved that the doctrine was false. D'Assigny did not seem to have had any doubt whatsoever in his mind at the time he wrote, that such a Degree as the Royal Arch did then exist; he clearly enunciated the noteworthy opinion that no Brethren were entitled to receive this Degree until, as he expressed it, they had made a " proper application, and are received with due formality; and as it is an organised Body of men who have passed the Chair, and given undeniable proofs of their skill," et cætera. And later on he expressed the " fervent hope that no innocent and worthy Brother may at any time be misled by false insinuations or foreign schemes."

The Doctor, in all probability, touched the right chord when he referred to " foreign schemes "; for at about the very period of which he wrote, say 1740, the Continent of Europe, and France in particular, had been utterly deluged with all sorts of so-called Masonic High Grades, involving elaborate paraphernalia, dazzling and attractive decorations, and most fantastic, the creation of which had been due to the extraordinary impetus which had been given by the famous Chevalier Ramsey, in a remarkable Masonic oration which he delivered at an important Convocation of the Grand Lodge of France, at Paris, in the year 1737. . . .

It will, therefore, be quite conceivable that the newly manufactured Degree, which we now recognise and practice under the name of Royal Arch Masonry, may have owed its origin or its paternity to some clever Continental or other framer of Degrees, by whom it was possibly evolved, that it might especially harmonise, or fit in, with the Third Degree of our Ancient Craft System; and that, in process of time, by further evolution, amplification, and embellishment, it became moulded into that beautiful Degree which has now become an essential factor in our orthodox series of Masonic Degrees or Grades. . . .

The fact remains that the Degree was then absolutely modern, and was created in all probability in or about the year 1738 or 1739. And, further, that its introduction, if not its creation, was the work of the dissident, or non-regular, section of the Masonic Fraternity. . . .

To sum up, then, the two rather complicated and abstruse points raised

by the questions, (1) as to the creation of the Royal Arch Degree, and (2) as to the alleged mutilation of the Ritual of the Third Degree, as a contingent event. . . .

In Ancient Craft Freemasonry there would appear to have existed from time immemorial a certain essential and well-recognised archaic legend, and a peculiar Secret, which may be regarded as being one of the ancient esoteric landmarks of the Order; that this particular esoteric landmark, the M∴W∴, was recognised under the ancient " Operative " System, and subsequently under the combined " Operative and Speculative " Systems; and, as well, under the more recent and improved purely " Speculative " System of Freemasonry which has obtained since the year 1717. As a " Prime Secret " it was invariably communicated to all Candidates indiscriminately, on their admission into the Order under the primitive one-Degree Ritual of the Craft, irrespective of any distinction of class, either of " Apprentice," " Fellow of the Craft," or " Master " of the Guild or of the Lodge.

As a natural sequence of the changed Ritual System which followed closely upon the creation of the Premier Grand Lodge, and whereby it had been decided that a series of three Degrees should take the place of the primitive single initiatory Degree, it was definitely settled that the Ritual of this Degree, which had hitherto been accepted as complete and sufficient in itself, although comparatively simple and unpretentious in its character, must of necessity undergo a process of modification which would, beyond any question, brand it with the stamp of innovation. This innovatory process may have led to the transference of the Secret point in question, from the then existing one-Degree, or perhaps two-Degree, Ritual to that of the newly created Third Degree, in or about the year 1723–1725. And, later on, say about the year 1739, when the latter Degree was being tampered with, and when an additional and entirely new, or Fourth, Degree had been created, probably upon the basis of one or more of the existing Degrees of the Rite of Perfection of Twenty-five Degrees; nothing would seem to have been more simple, or more easily accomplished, than the transference to the Fourth Degree of one of the salient points in the Ritual of the new Third Degree of Ancient Craft Freemasonry, together with so much of the legendary matter only as was found to be necessary and convenient, from the older to the newer of the Ritual creations. . . .

The disruption of the Craft, which continued to exist during a period of upwards of three-quarters of a century, had its inception in the early Grand Lodge era. It became peculiarly acute in the year 1735 and for the few years just following; and culminated in the year 1753, in the formation of the rival Grand Lodge of the discontented members of the Craft. . . .

We are confronted with the peculiar situation that both sections of the Fraternity were supposed to be actively engaged in the perpetration of important and far-reaching innovations in the established Ritual of the Craft. . . . The recent addition was euphemistically described as an amplification of the Third Degree; but later on it was found that this amplification, or " complement " of the Third Degree, became practically a Fourth Degree, being actually conferred as such by the " Ancients," and in many instances by the " Moderns " as well, during all of those years which were comprised between 1739 and 1813. In this latter year, however, the new Degree was, by common

consent of the two conflicting sections of the Craft, finally acknowledged as being the " complement " of the Third Degree. . . .

The Royal Arch Degree was conferred from a very early date by both sections of the Fraternity, under the authority of the ordinary Craft Dispensations or Charters then obtaining, this practice being maintained up to the dates of the formation of their respective Grand Chapters. The constitutional governing Body, although probably fully cognisant of the fact, seem to have adopted a tacit though non-committal policy of non-intervention; as it was doubtless felt that the keen competition then existing between the two rival organisations was practically certain to become more favourable to that particular side which held out inducements not offered by the opposite Body. Thus the so-called " Ancient " Masons succeeded in gaining considerably in membership and influence, in consequence of the tempting inducement held out by them, of a Fourth Degree, as compared with the three-Degree System of the so-called " Modern " section of the Fraternity. . . . That important Degree which was to figure in the future as the " Supreme Order of the Holy Royal Arch "; that Degree which the great leader, the famous Laurence Dermott, in one of his orations characterised as being " the very essence of Masonry " and elsewhere, as being the " root, heart, and marrow of Freemasonry."

We shall now proceed to deal very briefly with the question of the earliest Records available as to Royal Arch Masonry. The very earliest Minute extant is that which has been recorded by Dermott, which is dated 4th March, 1752. The next earliest is that of a Lodge in Fredericksburg, Virginia, U. S. A., the Minute bearing date of 22nd March, 1753. . . . The Lodge was not at that date Warranted by any recognised Grand Governing Body; indeed, it only received its Charter from the Grand Lodge of Scotland in the year 1758.

This is the same Lodge in which Bro. George Washington was made a Master Mason only about four months previously. The next earliest Minute is that of a Lodge at Bristol, England, which is dated the 7th August, 1758. This is the very earliest Minute which can be traced of the Working of the Royal Arch Degree by duly Warranted Lodge of the " Moderns," the regular branch of the Fraternity. The next is that of an Irish Lodge, meeting at Youghal; the date of its earliest Minute being the 30th July, 1758. And as to the earliest preserved Scottish Records of the Royal Arch, if the authenticity of certain Minutes of the " Stirling Rock " Lodge could be duly sustained as to the early Working of the Royal Arch Degree of Stirling, the date which has been stated would have carried us back to the 30th July, 1743. There, however, appears to exist an element of doubt as to the validity of this Record. . . .

The regular section of the Fraternity created its Grand Chapter in the year 1767, and this was unquestionably the first Grand Chapter which had ever been Constituted anywhere. The Grand Chapter of the " Ancient " Masons was not formed until the year 1771.

The earliest Minutes preserved by the York Fraternity as to the Royal Arch Degree are those of its Grand Chapter, which bear the date 1778. It must, however, be stated that the *Treasurer's Book* belonging to the Grand Royal Arch Chapter of York carries us back to the year 1768; and we further find that the first Royal Arch Subordinate Chapter Warrant which was granted by the York Grand Governing Body was issued in the year 1770.

The Grand Royal Arch Chapter of Scotland was not Constituted until the year 1816; and that of Ireland followed some twelve years later, in the year 1829.

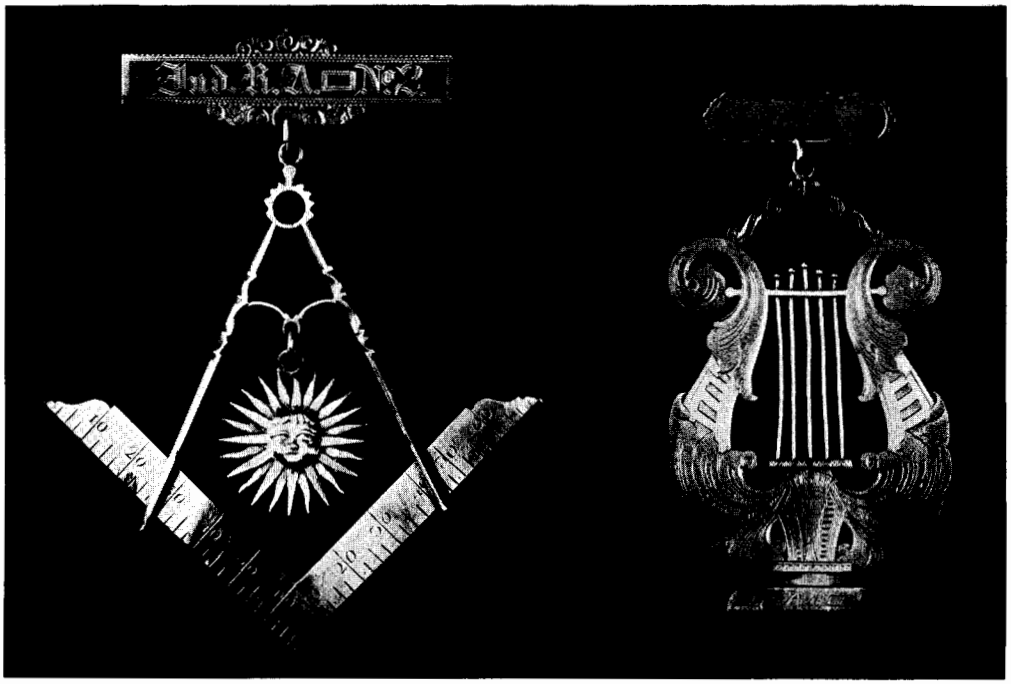
British Grand Chapters still maintain that any Lodges of those Constitutions which desire to have the benefits associated with the Royal Arch Degree have the right to the establishment of a Royal Arch Chapter in connection therewith. In fact, this legendary claim was what led up to the late trouble between the General Grand Chapter and the Grand Chapter of Scotland, caused by the establishment of a Chapter in conjunction with a Scottish Lodge in the Philippine Islands. With them, this claim was stronger than the American doctrine of " Territorial Jurisdiction."

INTRODUCTION OF ROYAL ARCH MASONRY INTO AMERICA

There is good reason to believe that the introduction of the Royal Arch Degree and some of its appendant Grades was brought about in America by military organisations. Since the North American Colonies largely belonged to Great Britain, their defense, and later their retention, brought constant changes in the militia sent here for those purposes. Early in English Masonic history, Military Lodges were formed and Chartered by Grand Lodges of England, Scotland, and Ireland for the purpose of " making " Masons wherever the Lodge might be located. That Masonic writer and historian, Robert Freke Gould, has given us a volume entitled *Military Lodges*, in which he has recorded the Masonic activities of Military Lodges from 1732 to 1899. He attributes many of the Masonic activities that took place during the early modern history of the British Isles to Military, or Travelling Lodges. Those activities were naturally continued in America by British troops which were sent over here. It would seem that the influence of Lodges in the Irish regiments serving in America has been most lasting and far-reaching. Hundreds of such Lodges were formed. In the work cited above, Gould further says:

The Irish Lodges, however, always Worked according to the system in vogue among the so-called " Ancient " Masons, and the result in America, where the influence of the Army Lodges made itself chiefly felt, was very marked. The customs of the Scottish Regimental Lodges were in harmony with those of the Irish, and the older Grand Lodge of England was too sparsely represented among the military forces of the Crown to exercise any counter-influence, if, indeed, her Field Lodges in foreign parts did not—as I imagine must have generally been the case—acquire the tone and character of the vast majority of these associations. Hence, the predominance in North America of the " Ancients " over their rivals, the titular " Moderns " must be ascribed to the influx of Regimental Lodges from the Old World, and to their dissemination of the principles and the practise of what was then termed " Ancient " Masonry throughout the continent of America. . . .

In 1768—on October 1—the Fourteenth, Twenty-ninth, and a part of the



Left: Past Master's Jewel Worn by John Pray, Master of Independent Royal Arch Lodge, No. 2, F. & A. M., 1797–1798.
Right: Organist's Jewel (1790), Independent Royal Arch, No. 2, F. & A. M. (Instituted in 1760).

Past Master's White Silk Apron Trimmed with Blue Silk.

Bears numerous Masonic emblems in colour. Worn in Independent Royal Arch Lodge, No. 2, F. & A. M., about 1790.

All three in the collection of the Grand Lodge Museum, F. & A. M., New York.

Fifty-ninth Regiment arrived at Boston, and a little later the Sixty-fourth and Sixty-fifth Foot, direct from Ireland. In these regiments were three Lodges, all working under what was commonly known as the " Ancient " System—No. 58 (A), of the Fourteenth Foot, No. 322 (I), of the Twenty-ninth Regiment, No. 106 (S) of the Sixty-fifth Regiment—holding under the (" Ancient ") Grand Lodges of England, Ireland, and Scotland, respectively. The presence of these troops created an intense excitement. Nevertheless, the members of St. Andrew's, a Scottish Lodge at Boston, saw the opportunity before them of forming a Grand Lodge under the authority of the Grand Lodge of Scotland, and with this end in view did not scruple to enter into fraternal communion with, and to make use of, their Brethren in the obnoxious regiments.

None of these Army Lodges was present at the Installation of the Provincial Grand Master under England (Regular Grand Lodge), in November but all of them joined St. Andrew's on December 1768, in a Petition to the Grand Lodge of Scotland, requesting the appointment of " a Grand Master of ' Ancient ' Masons in America."

Dr. Joseph Warren was appointed in 1769 " Grand Master of Masons in Boston and within one hundred miles of the same;" from the station. The Grand Lodge, however, was formally inaugurated by St. Andrew's Lodge, and by Lodge, No. 58 (A) and Lodge, No. 322 (I) in the Fourteenth Regiment and Twenty-ninth Foot, respectively. By a further Scottish Patent (1772), Joseph Warren (afterwards killed at the battle of Bunker Hill, where, though holding the commission of major-general, he fought as a volunteer) was appointed Grand Master for the Continent of America (*op. cit.*).

This will serve to show the influence of the milita over Masonry, and its consequent spread to and in America. It might also be mentioned that, in connection with " Field Lodges " there were also " Sea Lodges " organised within the navy and merchant marine of Great Britain, some Charters being confined to specified ships. The first " Lodge, Afloat " was held " on board His Majesty's Ship *Vanguard* " in 1760. This is the ship aboard which the celebrated Thomas Dunckerley, afterwards Grand Superintendent, was gunner for six years.

Returning to the Military Lodges, we find some interesting history of some of those Lodges relating directly to the development of American Royal Arch Masonry. On page 126 of Gould's *Military Lodges* the following appears:

At the first recorded meeting of the Royal Arch Lodge—St. Andrew's—in Boston, New England, in August 1769, foreign soldiers were chosen as first Officers of the Lodge. William Davis, of Lodge, No. 58 (" Ancients ") in the Fourteenth Foot, received " four steps," described as those of " Excellent, Super-Excellent, Royal Arch, and Knight Templar."

About the same time, Royal Arch Lodge, No. 3, of Philadelphia, was in close communication with (Irish) Lodge, No. 351, of the Eighteenth Regiment, and the two Bodies were in the habit of lending their Royal Arch furniture to one another.

It may not be amiss to carry further the discussion of " Sea and Field Lodges " and to show their close relation to the early establishment and history of the Royal Craft in America, as well as to give an insight into the connection of Masonry in general with the early struggles of our country. In the work already cited, Gould goes on to relate as follows:

As before remarked, the strife between the two Grand Lodges of England was carried across the Atlantic, and ultimately the " Ancients " were victorious all along the line, but the " Moderns " held their ground in that portion of North America which has now become the United States, until the War of the Revolution; and in Canada, down to the final decade of the last century.

For their success in the struggle for supremacy, the victors were mainly indebted to the " Army Lodges," of whose fidelity to the cause of the " Ancients," at Boston and New York, in 1768 and from 1781 to 1782, examples have been given *infra* (p. 138).

Between these dates—1775—hostilities commenced between Great Britain and America. At the battle of Bunker Hill, Lord Rawdon, afterwards 2d Earl of Moira, fought stoutly on one side, and Major-General Joseph Warren, who was killed, fought on the other. Colonel Richard Gridley, who, for his distinguished services at the sieges of Louisburg and Quebec, had received a pension and a grant of land from the British Government, planned the works that Warren laid down his life to defend, and was also wounded in the action. The war was carried into Canada, and Major-General Montgomery, also a leading Freemason, fell at the assault of Quebec.

The following year witnessed the British occupation of New York, and the introduction of so-called " Ancient " Masonry into that State. (Vide *infra*, p. 138.) . . .

Pennsylvania was next occupied in force (1777). The American Army took post at Valley Forge, twenty-six miles from Philadelphia, and tradition affirms that Lodges were held in this camp, which Washington often attended. There can hardly be a doubt that such was the case, but unfortunately no records of the Continental " Field Lodges " for the period are in existence. (Vide *infra*, p. 138.)

EARLIEST KNOWN RECORD OF THE CONFERRING OF THE ROYAL ARCH DEGREE

This now brings us to the earliest record known of the conferring of the Royal Arch Degree anywhere in the world. By a strange coincidence, that Record is found in the Lodge which made a Mason of our first President, General George Washington, " Father of His Country."

We find that the Records of the Fredericksburg, Virginia, Lodge show Washington to have been present in the Lodge for the first time, A.D. November 4, 1752 (A. L. 5752). This leaves no doubt that he was Initiated on that day, for the Record of November 6 continues, " Received of Mr. George Washington for his entrance £2:3." The Records further show that on " March 3d, 5753—George Washington passed Fellow Craft," and on " August 4, 5753

—George Washington raised Master." The old Record Book of the Lodge is still preserved, as is also the Lodge's Seal, and the Bible on which George Washington was obligated. This Bible bears the imprint: "Cambridge. Printed by John Field Printer to the University 1688."

It is of much moment that under date of about four months later this same Lodge Record should show what is to-day the oldest record of the actual conferring of the Royal Arch Degree in America. Earlier mention of the Degree and its existence was made in Great Britain, as has been explained in this article.

At the Triennial Convocation of the General Grand Chapter of Royal Arch Masons of the United States, held in San Francisco in 1915, Dr. William F. Kuhn, later General Grand High Priest (1921–1924), brought to the attention of that Body a photograph of a page of the Record Book of Fredericksburg Lodge, No. 4, which reads as follows:

December 22nd 5753 Which Night the Lodge being Assembled was present
Right Worshipfull Simon Frazier G. M.
Do John Hutson S. Wardn
Do Robert Armistead Ju Wardn
} of Royal Arch Lodge
Transactions of the night
Daniel Campbell
Robert Hatherston
Alex. C. Wodrons
} Raised to the Degree of Royal Arch Masons
Royal Arch Lodge being Shutt Interd aprentices Lodge opend present

A Special Committee consisting of Companion George Fleming Moore, of Alabama, Companion Thomas R. Marshall, of Indiana, and Companion Matthew Trimble, of the District of Columbia, was then appointed to investigate the authenticity of these Records and to report on the matter at the next Triennial Convocation. In 1918 the Committee members made a detailed report saying that they had no doubt of the genuineness of the book or of the Record that tells about the conferring of the Royal Arch Degree in Fredericksburg Lodge, No. 4, on December 22, 1753. Since that Committee's report was written, still earlier Records mentioning the Royal Arch Degree have been discovered in Ireland by Companion William Tait. Those Records, however, do not mention an actual conferring of the Degree. The Committee above mentioned expressed the further opinion that the Brother who really conferred the Royal Arch Degree in Fredericksburg Lodge, No. 4, was not a member of that Lodge, but a visitor.

BRIEF HISTORY OF EARLY AMERICAN ROYAL ARCH CHAPTERS

In following the history of Royal Arch Masonry in America, after its introduction here from Great Britain, it is worth while to note some of the early Records that tell of the struggles and development of the first Chapters, which later grew into the State and National governing Bodies.

From a published account of Harmony Chapter, No. 52, of Philadelphia, we are able to get many interesting facts regarding the early history of Royal Arch Masonry in Pennsylvania. This publication claims that upon this continent it was in Philadelphia that the Royal Arch Degree was first conferred, but unfortunately the Philadelphia Chapter is unable to produce written evidence that seems to antedate the Record of the Fredericksburg, Virginia, Lodge mentioned above. The following notes are from the history of Harmony Chapter, No. 52:

In the year 1758, and for some time previously, a Chapter, or Royal Arch "Lodge," as it was then called—the title, Royal Arch "Lodge," was dropped and that of Chapter was substituted in 1789—was Working in this city under the Warrant of Lodge, No. 3. This was eleven years prior to the Institution of St. Andrew's Chapter, of Boston, by many claimed to be the oldest Chapter in America. As old No. 3 has had an uninterrupted existence from that time to the present, and still lives and flourishes, the claim of our Boston companions is not well founded.

Five members seem to have organised the Royal Arch Chapter referred to, and on the same day they Exalted four other Companions. With these nine members they started the Chapter upon its career. Like many other early organisations, this Chapter became the tool of the unscrupulous, as will appear from the following:

We have heard it asserted that, during or immediately after the War of the Revolution, the Degree was conferred in other portions of the State; but have never been able to learn of any evidence to authenticate it. But we do know by ample testimony that old Jerusalem N. 3 was the only regular Chapter in this Jurisdiction, until the organisation of Harmony Chapter, No. 52, and we were therefore the second Chapter organised in Pennsylvania.

In the earlier days of Royal Arch Masonry in Pennsylvania, and until 1824, Chapters were organised and existed under Blue Lodge Warrants, assuming the same name and number as the Warrants under which they acted and from which they derived their powers. . . . While all the members of the Lodge were by no means members of the Chapter, neither were all the members of the Chapter members of that particular Lodge.

On April 28, 1794, five Brethren having secured the use of the Warrant of Harmony Lodge, No. 52, met and organised a Royal Arch Chapter under the same name and number. Under this title it existed for thirty years, that is, until the organisation of the Grand Chapter in 1824. The following interesting note, from the Record, relates to the history of the organisation of the General Grand Chapter:

At the time of the organisation of the Grand Chapter, this Chapter had Exalted twenty-one Brethren. The twenty-second Exaltation was that of Bro.

Thomas S. Webb, who received the Degree as a Sojourner, on May 18, 1796. We next hear of him as being a member of a Convention of Royal Arch Masons, held in Boston on October 24, 1797, for the purpose of forming a General Grand Chapter, of which he was made General Grand King. He published a monitor for the Craft, which passed through many editions and is still regarded as authority by Masons of other Jurisdictions. He was a prominent factor in the dramatisation, or, rather, we may say, modernisation, of the Work of the Lodge and Chapter.

In 1799 three Brethren were Exalted, and the next year six others were Exalted. Since those were the first full trios that had been Exalted since 1795, the historian may properly ask this question: " What will our Companions in Jurisdictions where the use of substitutes is prohibited say to this?" And the historian may as properly add, " Their great apostle, Webb himself, was Exalted with two Companions." The principal Officers of the Chapter were at that time known as First Chief, Second Chief, and Third Chief. In early days it seems to have been the rule to receive Petitions, to appoint Committees who reported, spread the ballot, and Exalted the Applicant, all on the same evening. Only in special cases were the Petitions held over for one month. Occasionally all this was done at a special meeting.

Previous to April 19, 1822, the Capitular System in Pennsylvania embraced only one Degree—the Royal Arch Degree. The Mark Degree was regarded as a side Degree, and until 1871 it was principally conferred in Mark Lodges.

Temple Chapter, No. 5, of Albany, New York, really has the honour of having established the Royal Arch System of Degrees as it is now practiced throughout America. This Chapter sprang from within Temple Lodge, which was Instituted on November 11, 1796. John Hanmer was Worshipful Master of this Lodge, and Thomas Smith Webb, the so-called " Father of Royal Arch Masonry in America," was Senior Warden. Bro. Hanmer, an Englishman who had become acquainted with the Royal Arch Rites in England, brought the germ of the new System of Masonry with him to America. On February 9, 1797, those Officers, with other Brethren, opened a Master's Lodge " for the discussion of the Royal Arch Rite." Since there was as yet no Chapter in that part of the country, the proposal met with approval. Thomas Smith Webb, who on May 18, 1796, had received his Royal Arch Degree in Harmony Chapter, of Philadelphia, was Installed as High Priest. Three Brethren were then Exalted, and two others Proposed. At the next meeting the Candidates simply " passed the Chair." Here we learn for the first time of the Most Excellent Degree, which was conferred upon the King, the Principal Sojourner, the Tyler, and six other Brethren, including Ezra Ames. After that had been done three Brethren were Exalted to the Royal Arch.

This mention of the Most Excellent Degree is significant, since it is the first unquestionable record of this Degree in all Masonic history, and likewise the first record of the reception and acknowledgment of the Degree. Historians

generally agree that the Degree was invented by Thomas Smith Webb, or at least that it was an expansion and improvement of the earlier Excellent Mason's Degree.

The peculiar state of the Royal Arch Rite arose from the fact that it had never been systematised. In many places the Royal Arch Degree was conferred upon actual Past Masters of the Blue Lodge as a part of their advanced Work. Nominally, it was under the Jurisdiction of the Grand Lodge. The Mark Degree was also originally a side Degree of the Fellow Craft Degree, or at least it was attached in some way to the three fundamental Degrees. Because of those circumstances, the Rite was in a chaotic and irregular condition. Master Masons were made Royal Arch Masons, Mark Masons, and even Royal Ark Masons by groups with Blue Lodges.

As a Ritualist, Thomas S. Webb saw the opportunity to bring order out of chaos and to erect a new Masonic System. Perceiving the lacuna between the Master's Degree and the Royal Arch Degree, he devised the Most Excellent Degree, thus co-ordinating and rationalising the Rituals and earning for himself the right to be hailed as the " Father of the Royal Arch System " as we have it to-day. Among Masonic historians the name " American Rite " is commonly used for this, though it is still popularly termed the " York Rite."

On October 11, 1797, Companion Thomas S. Webb, Companion John Hanmer, and Companion Sebastian Vischer were appointed as a Committee to correspond with different Chapters in New York, Connecticut, Massachusetts, Rhode Island, New Hampshire, the Jerseys, and Vermont on the subject of opening a Grand Chapter. A month later this Committee reported that in the Masonic Hall at Boston it had met the Masonic Officers of the States mentioned, the Officers of St. Andrew's Chapter, of Boston, and of King Cyrus Chapter, at Newburyport, Massachusetts, and that all had agreed to convene. At the annual meeting in December, a full list of Officers was elected. Except that the Captain of the Host was designated as " Tyler " and the Sentinel as " Grand Tyler," the titles of all Officers elected at that meeting were identical with those now in use. This indicates the progress already made by the Ritual.

The history of old St. Andrew's Chapter, of Boston, is interesting because of its connection with the early history of our country and the part it took in firmly establishing Royal Arch Masonry in America by being one of the three Chapters that started the General Grand Chapter as well as the Grand Chapter of Massachusetts. Two splendid volumes record the interesting history of this Chapter and tell of its intimate connection with the early history of Freemasonry and of its gradual development which has come to make up the present System in America. The fealty of Masonic Lodges in Massachusetts during early times was paid to one or the other of Provincial Grand Lodges. Lodges organised under Henry Price and his successors had no right to confer the Royal Arch Degree, since up to that time it had no standing in the " Modern " System. St. Andrew's Lodge had the right to confer it, but seems not to have had a sufficient number of members instructed in the Work to do so. In 1768, Eng-

land dispatched several regiments to her North American Colonies to make a show of force. Among the members of those regiments were three Army Lodges, one of the English Constitution, one of the Scottish, and one of the Irish. Regarding this an old Record says: " Men still made war in the old grand manner in those days, and it was not considered that men must be personal enemies because on different sides in war. The ' lobster back ' was a man and a Brother Mason in spite of his coat. As such he was welcomed, though the time was approaching when some of those same redcoats were to be sighted along the barrel of ' Brown Bess.' " The history continues thus:

It came about that on Tuesday, August 18, 1769, a Royal Arch Lodge met in the Meeting Room of St. Andrew's Lodge, in the Green Dragon Tavern, with a member of Lodge No. 322 in the Chair, and a company present about equally divided between British and American Masons. This was not the first effort of St. Andrew's Lodge to introduce the Royal Arch Degree. As early as 1762 the Lodge appointed a Committee of five to ask the Grand Lodge of England for a Charter to hold a Royal Arch Lodge ' as a sufficient number of members have arrived to that sublime Degree.' . . .

Although this was the first American meeting of the Royal Arch Lodge of which we have any Record, it is very doubtful if it was the first held. . . . The early Records of the Royal Arch Lodge were always kept separate from the Records of St. Andrew's Lodge, although the two were so closely connected.

St. Andrew's Lodge permitted the Royal Arch Lodge to use its Room and its Charter for many years, in spite of the fact that membership in the Royal Arch Lodge was never confined to members of St. Andrew's Lodge. Besides the records of the Royal Arch Lodge were always kept entirely separate. On May 4, 1770, General Joseph Warren took the Chapter Degrees in a new Body.

From March 1773, to March 1789, there are no existing Records of the Royal Arch Lodge. Increasing political excitement, the fighting around Boston, followed by the siege of the city by Washington, the storm and stress of the seven-years-long Revolutionary War, and the period of confusion preceding the adoption of the Constitution of the United States in 1787, and the firm establishment with Washington in the Presidential chair, are amply sufficient to account for the blank.

On November 11, 1790, St. Andrew's Lodge voted that the Royal Arch Lodge be granted the use of the Charter of St. Andrew's Lodge so long as the majority of the members of the Royal Arch Lodge were also members of St. Andrew's Lodge. The fact is that St. Andrew's Lodge had been Chartered directly by the Grand Lodge of Scotland. After the War for Independence, each of the two Provincial Grand Lodges set itself up as independent. Thereupon, the Royal Arch Masons belonging to the Chapters concluded that there would be no legal authority for a Chapter unless it were based on a Charter issued

from the Grand Chapter of England. Accordingly, on March 11, 1797, a Committee was appointed to investigate this matter. In April it reported " that the only proper application for a Warrant would be to the Grand Holy Royal Arch in England." The Committee were then instructed to draft the Petition. Hughan, in his *English Rite of Freemasonry*, says of this, " On May 13, 1797, a Petition was received for a Chapter to be held in America, but as it emanated from ' Ancient ' Masons, it was refused."

When the Grand Chapter of Massachusetts was organised on March 13, 1798, that action solved the problem. St. Andrew's Chapter seems to have been a pioneer in promoting the idea of a General Grand Chapter, for we find that on September 11, 1797, it voted that the High Priest be requested to write Bro. Webb on the subject of a union of the Chapters. Temple Chapter, of Albany, New York, did not take action regarding this matter until the following October 11. On November 11, its Committee reported that they had visited Boston and Newburyport, Massachusetts, " and that they had agreed to convene."

The history of St. Andrew's Chapter shows that it originally Worked four Degrees, namely, Excellent, Super-Excellent, Royal Arch, and Knight Templar. Just how those Degrees were " Worked " is not quite clear, for the by-laws show that early meetings were held " with the members seated around a table."

From 1769 to 1805 this Chapter shared the quarters of St. Andrew's Lodge, in the Green Dragon Tavern, and from 1805 to 1817 it met in " Masons Hall," which in 1811 was " lighted with lamps for the first time." The by-laws of 1794 limited the number of members to thirty, and by vote it was decided " that no more than two Candidates shall be Exalted at any meeting." This seems to have been an early custom, designed to make the members of the Fraternity " select." It seems likely that if a custom of this sort were more generally used at present, some of the difficulties due to large membership and small interest would be solved. The Record of 1826 makes the first mention of women being present in a Masonic Hall to witness the Installation ceremonies and the drill of the Boston Encampment of Knights Templar. St. Andrew's Chapter, of Boston, is still active after an existence of more than a hundred sixty years.

Little seems to be certainly known about the formation of King Cyrus Chapter, of Newburyport, Massachusetts, which was formerly called the St. John of Jerusalem Chapter. The first account of it tells about its participation in the formation of " the Grand Chapter of the Northern States of America," in October, 1797, and the organisation of the " Deputy Grand Chapter " of Massachusetts in the following spring. Record shows that the Chapter was Instituted in 1790, probably by Royal Arch Masons from near-by Boston. As did the others, this Chapter also conferred the Royal Arch Degrees by authority of its Lodge Chapter. In October, 1797, Thomas Smith Webb visited Boston, and on October 20 he conferred the Mark Master Degree on Benjamin Hurd, Jr. Four days later Companion Webb conferred the Most Excellent Master Degree, " after his manner," on Jonathan Gage and Joshua Greenleaf, of the Newbury-

port Chapter. Meetings were then held to promote uniformity of Ritual and completeness of Work. How many the differences were, how great they were, and what changes each Chapter made in its Ritual are alike unknown to us. When it was later decided to organise a governing Body, this Chapter named the following members as its Committee to meet with like Committees: Jonathan Gage, Joshua Greenleaf, Jr., and Stephen Howard. All were to meet at a "Soecial Congregation of the Royal Arch Chapter of St. John of Jerusalem, commonly called the Lodge of Royal Arch Super Excellent Masons, assembled in their hall in Newburyport on Monday the 23rd day of October, 5797." The resolution was signed: "Abrm. Perkins, Secty. pr. Tem." Since all Records of this Chapter that antedate March 10, 1800, were destroyed by fire, information regarding its early history must be obtained from other sources. Through them we learn that this Chapter held its position both because of the character of its members and the skillful management of its affairs for several years before its Grand Chapter was organised. Excepting the Royal Arch Degree, all this Chapter's Degrees differed from those of the Boston Chapter. The King Cyrus Chapter grew out of St. Peter's Lodge, which, according to Dermott, derived its authority from the "Ancients." In consequence, the Lodge enjoyed the right of Working the Royal Arch. This privilege was used advantageously, and "the four steps" were Worked in Newburyport even before the Chapter was organised on July 9, 1790. This Chapter at Newburyport was for many years very influential in shaping the policies of both the General Grand Chapter and the Grand Chapter of Massachusetts.

Early in the history of the Royal Craft in this country, the Workers concluded that some Body, or other organisation, clothed with proper and sufficient authority and power to establish Chapters and to supervise their Work and proceedings, should be established. As has been explained Chapters were at first meeting and Working under the authority of "Blue," or "Lodge," Charters, then later changing to Chapter Officers and forms. This practise did not fully satisfy those who had regard for legal authorisation of operation.

Several improvised "Royal Arch Lodges" Working in this way were scattered about among the British North American Colonies. The sentiment for a Chapter authority seems to have developed early in Pennsylvania. There an irregular Grand Chapter was formed. In 1895 it was dissvoled by the Grand Lodge of Pennsylvania, which then established the Grand Chapter of Pennsylvania on November 30, 1795. Until recently that Grand Lodge has always claimed the privilege of granting Dispensations, for a fee, to Mark Master Masons, to "pass the Chair" as a preparation for the Royal Arch Degree.

Shortly after agitation in behalf of a Chapter authority set up in Pennsylvania, a movement looking toward the organisation of an authoritative Royal Arch Body started in New England. In Connecticut a similar movement was developing, and in New York as well. The account of that development, tending towards the organisation of Grand Chapters and a General Grand Chapter is of interest to readers of Masonic history.

In the *Articles of Agreement* the union of the two Grand Lodges of England in 1813, appears the only declaration made anywhere or at any time as to what constitutes "Ancient Craft Masonry." This article declares that "Ancient Craft Masonry shall consist of the Degrees of Entered Apprentice, Fellowcraft, and Master Mason, together with the Holy Royal Arch." Regarding this matter the Masonic historian, Mackey, says,

> No event in the history of Speculative Freemasonry had so important an influence upon its development as a system of symbolism as the invention of the Royal Arch Degree and its introduction into the Masonic Ritual.

Agitation for the organisation of a Grand Chapter, or supreme Governing Code, was started sometime during 1797. By some agreement, a Committee from St. Andrew's Chapter, of Massachusetts, from Temple Chapter, of Albany, New York, and from Newburyport Chapter, of Massachusetts, held a meeting in Boston to formulate some plan. The present writer now holds original documents, duly signed and sealed in each of those Chapters, and naming those Committees. So far as can be determined, these documents are the first written Records of the General Grand Chapter of Royal Arch Masons of the United States of America. The Joint Committee, which include such distinguished Masonic authorities and Ritualists as John Hanmer, Thomas Smith Webb, Benjamin Hurd, Jr., and William Woart, not to speak of others, met on October 24, 1797. Webb and Hanmer visited Boston and remained there nearly a week consulting with Representatives of the St. Andrew's Chapter and the Newburyport Chapter. Beyond question, the number and order of the Degrees in the Royal Arch System thereafter to be practised were agreed upon at that time.

One of the cherished items in the office of the General Grand Chapter is the old Record Book that opens with the record of this meeting just mentioned. It is a substantial leather-bound blank book having unruled leaves of handmade writing paper, nine inches by fourteen and a half inches in size. On the front outside cover is a red leather panel bearing the following inscription stamped in gold: RECORDS OF THE GRAND ROYAL ARCH CHAPTER OF THE NORTHERN STATES OF AMERICA. The bookplate inside tells where the book was obtained.

The Records of the first meeting and of each succeeding one are carefully and painstakingly engrossed in fine copperplate script and Old English lettering. All has been done with a quill pen, and so plainly and legibly that visitors who inspect the book commonly rub their fingers across the writing to see if it is not really engraved. This style record was continued until 1819. Then it gradually runs out into the cursive handwriting of the hurried secretary who was eager only to commit facts to paper regardless of the ability of future generations to decipher what they wrote.

A brief record of the memorable Committee meeting that took place in Boston shows that the following were present: M∴E∴Benjamin Hurd, Jr., High Priest; E∴John Soley, Jr., King; and William Woart, Secretary, all of

St. Andrews' Chapter; M.∴E.∴Thomas S. Webb, High Priest, and John Hanmer, Scribe, of Temple Chapter at Albany, New York; E.∴Jonathan Gage, Past King, and E.∴Joshua Greenleaf, King, of the Newburyport Chapter. M.∴E.∴ Companion Thomas Smith Webb was chosen as Chairman, William Woart as Scribe, or Secretary. " The Companions above named being regular Royal Arch Masons, having produced the credentials of their appointment by the several Chapters fixed to their names, as Committees from said Chapters, to meet with any or every Chapter of Royal Arch Masons within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York, or with any Committee duly appointed by any or all said Chapters, and deliberate on the propriety and expediency of erecting a Grand Chapter Royal Arch Masons within the said States: upon motion being made and seconded,

Resolved (unanimously), That the following Circular Letter be forwarded to each of the Chapters within the said States, and that Comps. Benjamin Hurd, Jr., of St. Andrew's Chapter, Boston, Thomas S. Webb, of Temple Chapter, Albany, and Jonathan Gage, of Newburyport Chapter, be and they and either of them hereby are appointed a Committee for the purpose of transmitting copies of these *Proceedings* and receiving communications and answers from said Chapters.

This statement is followed by the circular, which sets forth that, according to general opinion, no Grand Lodge of Master Masons can claim or exercise authority over any Convention or Chapter of Royal Arch Masons; " nor can any Chapter, although of standing immemorial, exercise the authority of a Grand Chapter." Further, it was deemed expedient " that there should be a Grand Chapter of Royal Arch Masons established within those States " in order to prevent irregularities in the government of the Chapters in the States.

The Convention had already received official information from Philadelphia that a Grand Chapter had been organised under the Grand Lodge of Pennsylvania. The local situation in the States mentioned above, the easy and frequent intercourse between the principal cities, " as well as the similarities of habits, means, and customs as citizens and as Masons, which prevailed throughout the said States, induced (the Committee) to believe that a union of all the Chapters therein in one Grand Chapter would have the most useful, lasting, and happy effect in the uniform distribution and propagation of the Sublime Degrees of Masonry." The fourth Wednesday of January 1798, and the City of Hartford, Connecticut, were suggested as the date and place for another meeting to form and open a Grand Chapter of Royal Arch Masons and to establish a Constitution for its government and regulation.

This circular met with such hearty response that, at the second Convention, held as planned, the following nine Chapters were represented: St. Andrew's Chapter, of Boston; King Cyrus Chapter, of Newburyport; Providence

Chapter, of Providence, Rhode Island; Solomon Chapter, of Derby, Connecticut; Franklin Chapter, No. 4, of Norwich, Connecticut; Franklin Chapter, No. 6, of New Haven, Connecticut; Hudson Chapter, of Hudson, New York; Temple Chapter, of Albany, New York; and Horeb Chapter, of Whitestown, New York. The Record shows, however, that two Conventions were in session at the same time and place, and that the Companions of Connecticut were trying to form a Grand Chapter of their own. In consequence, a Joint Committee was appointed by each Convention " to establish a perfect understanding." By good generalship the two parties were united, with the result that a strong organisation was formed which has withstood more than a hundred thirty-three years of stress. A complete Constitution reported by a Committee was amended and adopted by the Convention. It provided for a general governing Body to be called " The Grand Royal Arch Chapter of the Northern States of America." It also provided that " there shall be in each of the States within the Jurisdiction of the Grand Royal Arch Chapter, a Deputy Grand Royal Arch Chapter.

There has been much discussion about the actual powers of the early General Grand Chapter. Section 14 of the Body's Constitution gives it exclusive power to hear and to determine all controversies between the Chapters within its Jurisdiction; to make such rules and regulations as shall be deemed necessary to carry the Constitution into effect; to have general superintendence of the Deputy Grand Royal Arch Chapters, respectively, the right of appellate jurisdiction over all their proceedings and determinations, and power to affirm or annul them; to assess them for funds with which to meet necessary expenses of the General Grand Chapter; to have power to revise, amend, and alter its own Constitution at pleasure.

At this Convention it was also ordered that a circular letter be distributed to Chapters in the States not here represented, requesting them to unite in carrying the Constitution into effect. Though some 500 copies of the Constitution were printed, none seems to have been preserved. The nine Chapters represented at the Convention were assessed £12/ 16*s*/ 6*d*, the total cost of the meeting.

The second regular meeting of the new Grand Chapter, at which Massachusetts, Rhode Island, and New York were represented, was held at Providence, Rhode Island, on January 9, 1799, as had been agreed, and there Benjamin Hurd, Jr., presided as General Grand High Priest. At this meeting, Benjamin Hurd, Jr., Thomas S. Webb, and James Harrison were commissioned to revise the Constitution and to report amendments and rules of order. It was agreed that the Dispensation fee for a new Royal Arch Chapter was to be $40, that the fee for a separate Mark Master Mason's Lodge was to be $10, and that no Warrant was to be issued except upon the Petition of nine regular Royal Arch Masons. Further, it was expressly stipulated that the Jurisdiction of a State Grand Chapter should not extend beyond the boundaries of the State itself. At this meeting, Ephraim Kirby, of Connecticut, was elected General High Priest.

The third regular meeting, at which the Deputy Grand Chapters of Connecticut, Rhode Island, Vermont, and New York were represented, was held at Middletown, Connecticut, in 1806, with Thomas Smith Webb presiding as General Grand Scribe. By special resolution, the Vermont Chapter, which had been organised on December 24, 1804, was recognised and admitted into the union. Dispensations, for each of which a fee of $40 had been charged, were granted to Unity Chapter, of Beaufort, South Carolina, and to Georgia Chapter, of Savannah, Georgia. A Petition for a Chapter at Charleston, South Carolina, was ordered to be returned since it was not accompanied by a recommendation from an adjacent Chapter. It was ordered that the Constitution be copyrighted and vested in Companion Thomas Smith Webb, " until further orders." An appropriation of $20 was set aside to pay for printing and distributing it. A Seal, still in use, was ordered at a cost of $14. The sum of $58.69 was paid for the entertainment of Representatives.

Companion Benjamin Hurd, Jr., was elected General Grand High Priest, the new title having been established by amending the Constitution. Thomas Smith Webb was promoted to be General Grand King, and Ezra Ames was made General Grand Scribe. New York City was selected as the place for the next meeting, which was to be held in 1812. That meeting was not held, however, on account of the outbreak of war with England.

The next meeting of the General Grand Chapter, at which seven Grand Chapters were represented, convened in New York City on June 6, 1816, with Thomas Smith Webb in the Chair. The Record does not state why Benjamin Hurd, Jr., General Grand High Priest, was absent. At this Convocation an important matter regarding Maryland was settled. The Maryland Grand Chapter was represented by P. P. Eckles and Benj. Edes, notable Masons of that State. It and the Grand Chapter of the District of Columbia were admitted with the understanding that they were to support the Constitution of the General Grand Chapter, and that they were not to grant Warrants for Chapters outside of their respective Jurisdictions.

At this meeting of the General Grand Chapter, the office of Deputy General Grand High Priest was created and a provision for it was properly added to the Constitution. Another change was made in the Constitution to make it say that Grand Chapters are " under the Jurisdiction of the General Grand Chapter."

Nine new Chapters were Chartered at this meeting of the General Grand Chapter, as were also two Mark Lodges. Thomas Smith Webb, who was elected General Grand High Priest, declined to accept the office and thus pushed aside the crown of highest rank. The Hon. DeWitt Clinton, governor of New York State, was then elected to the highest position, and Companion Smith retired to second place.

The meeting decided to take no action towards " establishing a fund," though it did turn over the sum of $780.31 to the Grand Treasurer. It was then decided to levy a fee of a dollar on " every Companion heretofore Exalted in

any Chapter " under the General Grand Chapter, and to levy a fee of $2 on any Companion " hereafter Exalted."

A desire for the promotion of education in Royal Arch Masonry, which early manifested itself and has continued even to this day, was given consideration at this meeting. A Committee was appointed to consider ways of more extensively diffusing Masonic Light. The Committee also proposed to plan a more thorough and extensive organisation, and a regular system of labour and discipline.

At its meeting, held at New York City in 1819, the General Grand Chapter was officially informed of the death of Thomas Smith Webb, late Deputy General Grand High Priest. One of the founders of our great Institution, one who has since come to be known as the " Father of the American Rite," had passed away. The General Grand Chapter formally transmitted its condolence to the widow of the deceased, and ordered an appropriation of $200 for presenting her " with a medal, a piece of plate, or otherwise, at the discretion of the Committee," as a token of grateful recognition and remembrance. At twelve o'clock noon, on Saturday, September 11, 1819, a special solemn memorial service was held in honour of the great Ritualist and student of Masonry. The Rev. Jonathan Nye, General Grand Chaplain, delivered a fitting eulogy of Companion Webb. Thus passed a distinguished Mason. Though once accused of self-interest, he waved aside the crown of the highest station in our art in favour of a friend. He needs no greater eulogy.

The year 1823 saw the completion of the Erie and Champlain canals, which connect the Hudson River with western waters. This great engineering project was dedicated by a celebration in which the Officers of Capitular Masonry participated at the invitation of Hon. DeWitt Clinton, then governor of New York State. As General Grand High Priest, Governor Clinton invited the Grand Chapter of New York to lay the cap-stone of the last portion of the project to be completed, so that was done on October 8, 1823, as part of a highly interesting programme. Nine cannons volleying by threes, and a flourish of music between volleys announced the close of the Masonic ceremonies. Following that, the lower culverts of a lock were opened and a boat floated out of the canal onto the waters of the Hudson River, while thousands who had assembled to witness the event shouted their acclamation.

The next meeting of the General Grand Chapter was held in New York City on September 14, 1826. That was an event of consequence, for at the time the Body decided whether or not it should dissolve and go out of business. The year before, the Grand Chapter of Kentucky had submitted a resolution treating of this matter to the State Grand Chapters. After careful deliberation and the filing of a lengthy report by the Committee, the vote stood 49 against dissolution and 2 in favour of it. Those 2 votes were cast by the Grand Chapter of Kentucky, which had first proposed the move. At this same meeting the Grand Chapter reported as unconstitutional the proposal to permit the conferring of Chapter Degrees upon clergymen, " without fees."

This Convocation marked the completion of more than the first quarter century of the General Grand Chapter's struggle for existence. Further, it marked a successful outcome of the General Grand Chapter in the strife to bring about its dissolution. At this Session, too, the organisation of the Grand Chapters of Maine, of New Hampshire, of New Jersey, of Georgia, and of Tennessee was reported, and those Grand Chapters were recognised. The Constitution was amended to substitute the word "Triennial" for the word "Septennial," though when first proposed the amendment was defeated. In 1823, a Grand Chapter had been formed in Alabama, but at the time a certain provision of the Constitution was overlooked. In consequence, the Grand Chapter was compelled to decide that the Alabama Grand Chapter had not been legally organised. Regarding this matter, the following strong Resolution was adopted by the General Grand Chapter:

Resolved (unanimously), That a majority of the first four Officers of the General Grand Chapter of the United States of America, have power to grant Dispensations or Charters for Royal Arch Chapters, in any Country, Republic, or Territory whatever, when, in their opinion, the good of the Craft shall require the establishment of the Order.

The next Session of the General Grand Chapter was also held in New York City in 1829. It was marked by formal announcement of the death of the General Grand High Priest, the Hon. DeWitt Clinton; by recognition of the Grand Chapters of the District of Columbia and of Louisiana; by the adoption of a revised Constitution; and by the Grand Chapter's assertion of its right to confer the Degrees of Royal and Select Master but only in those States where no Grand Council existed. The new Constitution also provided that:

The General Grand Chapter shall have and maintain Jurisdiction over all State Grand Chapters, are over Chapters in those States, Districts, Republics, and Territories which recognise this Jurisdiction and where there is no Grand Chapter regularly established agreeably to the provisions of this Constitution.

At the time originally fixed for the 1832 meeting, the prevalence of the cholera in many cities made the holding of the meeting a rash and unwise undertaking. Accordingly, under the provisions of the Constitution, the General Grand Officers directed that the meeting be called for November 28, 1832, and in the city of Baltimore. At the time, the anti-Masonic excitement was then raging, and in common with all other Masonic Bodies this Body was feeling the effects of it. For nearly ten years it did not even begin to recover from those effects. At this Session, a dispassionate report was adopted, which embodied resolutions approving "the dignified firmness, the commendable prudence, and the sound discretion, with which the great Body of our adhering Masons have met the attacks that have been made against the Institution."

After the General Grand Chapter had closed its Session, its members and those of the Grand Encampment "partook of a dinner given by the Grand Chapter of Maryland, in honour of the occasion." Since then, this custom of banqueting has been often observed, though the banquet is nowadays usually given in the course of the Session rather than at its conclusion.

The ninth meeting of the General Grand Chapter, at which six States were represented, was held in Washington, District of Columbia, on December 7, 1835, and presided over by General Grand King, Paul Dean. Since difficulties had been encountered in effecting a settlement with the former General Grand Secretary, this meeting adopted a resolution calling for expulsion of that member unless he should make a settlement within four months. During this Session, the Committee on the Present State of the Masonic Institution reported that "the prospects of the Institution are evidently brightening, and (the Committee) entertain a strong hope that the time is not far distant when, purified by the trials through which it has passed, it will again flourish in its pristine glory." The General Grand Chapter granted a Dispensation for the establishment of San Felipe de Austin Chapter, to be located in Austin, Texas. That Chapter was also Chartered at this Convocation. Companion Edward Livingston, of Louisiana, was again continued as General Grand High Priest, and Companion Charles Gilman, of Maryland, was elected to be General Grand Secretary.

This Triennial Convocation, at which six Grand Chapters were represented, was held at Boston, on September 11, 1838. The Rev. Paul Dean acted as General Grand High Priest, in the place of Companion Edward Livingston, who had died on May 23, 1836. At this meeting Dispensations were reported for new Chapters at Macon, Georgia; Palmyra, Missouri; and Richmond, Indiana. Since clandestine Masonry had begun to manifest itself at about that time, the General Grand Chapter felt that its composite Chapters should be warned of the existence of a spurious Grand Lodge in New York City, and such warning was given.

The Triennial Convocation of 1841 was held in New York City on September 14, of that year. The death of General Grand King, Jacob T. B. Van Vechten was formally announced at this meeting, and memorial resolutions were forthwith adopted. New Chapters were reported as having been established at Logansport, Indiana; Fayetteville, Arkansas; Vicksburg, Missouri; and Springfield, Illinois. The fees having been paid, Charters were issued to those Chapters.

A document of unusual interest still in existence, printed in the quaint typography of that period, relates the order of ceremonies at the reception tendered to the General Grand Encampment and the General Grand Chapter at this triennial meeting. The dress it prescribes for Royal Arch Masons is the following:

Royal Arch Masons to appear in black hat and stock, dark coat, white

vest, pantaloons, and gloves; white apron, trimmed with scarlet, scarlet sash over the left shoulder; and black cane. Presiding Officers of Chapters in Chapeaus trimmed with scarlet and gold.

The Record of this Triennial Convocation closes with a description of the entertainment given by the New York Companions.

After the exercises at the Tabernacle were closed, the procession was again formed and returned to the Apollo, where a banquet was spread and served up by Bro. Alker, rich, various, and abundant in tempting viands and mellow wines. Then followed the heart's full sentiment in toast and song, and " days o' auld lang syne " came back to greet each " trust frère." When other days and years shall have their flight, that day, with its unalloyed pleasures, shall be found recorded on memory's page.

On September 10, 1844, Paul Dean, General Grand High Priest, presided at the Twelfth Triennial Convocation, which was held in New Haven, Connecticut, that year. At this meeting the General Grand Secretary was first voted a salary—$100 per year! This meeting also considered the matter of admitting into its Chapters those English Royal Arch Masons who had not taken the other Degrees of our System. The outcome was that the Chapters were instructed to " adhere strictly to the uniform manner, so long established, of keeping the several Degrees separate and distinct." Suitably to meet the question submitted, Chapters were authorised to confer the intermediate Degrees on such persons free of charge, " to the end that they may be healed and thereby made regular Royal Arch Masons."

In the *Proceedings* of this meeting of the General Grand Chapter, General Grand Secretary Gilman said:

It is not known that a Register of the Chapters deriving their existence immediately from this General Grand Chapter has ever been kept; consequently, no one can obtain an account of them without first searching through the Records and then instituting inquiries whether they are now in existence.

By means of a resolution proposed at this Triennial Convocation, Companion Gilman was requested to ascertain what Chapters were acting under the supervision of the General Grand Chapter, and to report a Register of them. At the next Triennial Convocation he reported that " the search had been made and the Record prepared." If that was done, the Record must have been lost at some much later date, for it is not now in the archives of the General Grand Chapter.

At this Triennial Convocation, a matter regarding a Grand Chapter in Texas was brought to the attention of the General Grand Chapter. In 1841, the Grand Lodge of Texas had granted a Dispensation empowering three Royal Arch Chapters to organise a Grand Chapter. In this, however, the older Chapter declined to participate. Regarding this circumstance, the General Grand

Chapter decided that the new Texas Grand Chapter had not been legally formed, and that it could not, therefore, be recognised. The General Grand Chapter recommended that the new Texas Grand Chapter retrace its steps and adopt measures consistent with correct Masonic practise. While this controversy was pending, Texas became one of the States of the Union, and thus this matter become of decidedly greater importance and interest to Masonry. The Grand Chapter of Texas was later—in 1850—properly Chartered.

At the Triennial Convocation held in Columbus, Ohio, in 1847, Companion Paul Dean presided as General Grand High Priest, and was presented with a "gold jewel, properly engraved, which was bought at a cost not exceeding $50." At this meeting much attention was given to matters relating to the Grand Chapter of Florida and of Texas. Regulations regarding the physical qualifications of Candidates were discussed and made the subject of many able and learned reports.

Robert P. Dunlap, General Grand High Priest, presided at the meeting held in Boston, Massachusetts, in 1850. The Work, or Ritual having begun to receive attention at this Convocation, Companion Dunlap suggested that some action be taken in regard to it. Accordingly, a Committee of ten was appointed to do this. At the request of the General Grand Chapter, the Work was exemplified by St. Paul's Royal Arch Chapter, of Boston. Eventually the Committee submitted a written report in which they stated that they regarded uniformity of Ritual as a vitally important matter. They were of the opinion, however, that the achievement of uniform expression in all Rituals is neither attainable nor practicable. They did, though, succeed in agreeing upon essentials, with the result that variants of expression were remarkably few in number. The Committee submitted an oral report through Companion John L. Lewis, of New York, and Companion Stephen Loball, of Massachusetts, "which, after careful consideration and discussion, was unanimously adopted as the Work sanctioned by the General Grand Chapter for the use of the Chapters under this Jurisdiction." The first four Officers of the General Grand Chapter were requested to take such measures for disseminating this Ritual as they should think best. One other consequential piece of business finished at this Triennial Convocation was the Chartering of six new Chapters and the satisfactory conclusion of matters relating to the Grand Chapter of Texas, a topic that has already been mentioned in this article.

General Grand High Priest Robert P. Dunlap presided at the Fifteenth Triennial Convocation held at Lexington, Kentucky, in 1853. At that meeting the General Grand Secretary reported a complaint that some Chapters in Canada were Exalting Masons from the United States for about one-third the fee charged by Chapters in this country. Reports submitted showed that to be the work of clandestine Chapters. Strong resolutions relative to the Council of High Priesthood were adopted at this meeting, stating that:

It is not within the province or the control of this General Grand Chapter,

or of any State Grand Chapter, to define the duties of powers of a Council of High Priests, and that, while in deference to the long-established usages of Royal Arch Masonry in this country, it is recommended that every newly elected High Priest should, as soon as it is convenient, receive the Order of High Priesthood, his anointment as such is not necessary to his installation, or to the full and entire discharge of all his powers and duties as the presiding Officer of his Chapter. It was during these years, too, that questions relating to the Royal and Select Master Degrees were frequently discussed. The General Grand Chapter determined, however, that it had no Jurisdiction over them, and that it would in the future consider no questions concerning them. At this meeting the General Grand Chapter rejected a Resolution ordering the establishment of a representative fund to defray the cost of mileage, and related charges.

When, in 1856, the General Grand Chapter met at Hartford, Connecticut, with Robert P. Dunlap, General Grand High Priest, presiding, it had already reached a high degree of prosperity. Twenty-six Grand Chapters, all organised under its laws, were then under its Jurisdiction, thus leaving outside its control only three Grand Chapters in the whole country—Pennsylvania, Virginia, and Florida. Of all the States, only New Jersey and Delaware had no Grand Chapter. Even so, there were Chapters in New Jersey ready to form a Grand Chapter so soon as the Triennial Convocation of 1856 should close. At this meeting twenty-five of the Grand Chapters—all except that of Tennessee—and one Chapter in New Jersey, were represented. In his report, the General Grand Secretary was almost jubilant about the condition of the Royal Craft throughout the country. And yet, at this very Session, measures were inaugurated which in the end nearly brought about the complete destruction of this Body. Regarding this matter Companion Drummond said:

Companions comparatively young, but ardent, zealous, and able, had come into this Body with ideas of Masonic government derived from the principles of civil government; they had been educated in the latter before they had come to the study of the former; the experience of all of us shows how naturally and unconsciously it is assumed that the correct principles of civil government must apply to all governments. And yet as our Masonic education progresses, we come to learn that, as our distinguished Bro. Vaux, in his lifetime, formulated the proposition, " Freemasonry is a law unto itself."

I shall be allowed to say, as the result of my Masonic life's experience, and study of Masonry, that I have come to regard this natural tendency to apply the principles of the civil law, to mould Masonry according to modern ideas, and bring it " in accord with the spirit of the times," rather than to abide by the old laws and ancient usages of the Craft, as the greatest danger to the prosperity and perpetuity of the Institution.

During this meeting, Companion Albert Pike presented a resolution which was based upon an erroneous position with regard to the early history of the

General Grand Chapter. The resolution declared " that the General Grand Royal Arch Chapter derives all its powers by grant and delegation from the respective Grand Royal Arch Chapters which created it and constituents," and so on. This utter misconception was undoubtedly due to the fact that the author of the resolution was not familiar with the real history of this Body, since at that time its *Proceedings* had not yet been printed and, aside from the written original Record, only a few copies were available. When this resolution was presented, a long and spirited discussion followed. The resolution was defended by Companion Pike, and by his shadow, Companion Mackey. It was quite as ardently opposed by Companion Lewis, of New York, and Companion Fellows, of Louisiana. Another amendment proposed at the time provided that " no amendment shall ever be made unless by the unanimous consent of all the Grand Chapters, to change the system of government and the nature of the confederation." By some, these proposed radical changes were accepted as a preliminary measure calculated to lead to the dissolution of the General Grand Chapter. Soon after these resolutions were proposed, the Grand Chapters of Kentucky and of North Carolina themselves passed resolutions that led to their withdrawal from the Jurisdiction of the General Grand Chapter. In later years, Companion Pike, that great leader of men, openly declared at a meeting of this Body, " that this change in the Constitution was a mistake made under a misapprehension of the facts of history." This expression of strong feeling presaged the terrible " coming events " that began to take place within the next few years. The civil affairs of the country were already seething with turmoil.

When the next Triennial Convocation of the General Grand Chapter took place at Chicago, Illinois, in 1859, Charles Gilman, General Grand High Priest, who was presiding, reviewed the history of the powers of the General Grand Chapter and the amendments that had earlier been proposed. At this meeting, however, another cloud appeared on the horizon. Monroe Chapter, No. 1, of Detroit, Michigan, presented an appeal in which it protested against the organisation and Chartering of Peninsular Chapter, No. 16, in the City of Detroit. It was claimed that the Constitution of the Grand Chapter had first been violated, then afterwards amended to permit the use of the recommendation of " any two Chapters in the State." Upon the strength of the correspondence offered in support of this protest the General Grand High Priest reported as follows:

> I issued my proclamation, declaring all such provisions of the Constitution of the Grand Chapter of Michigan as are in conflict with the provision of the Constitution of this General Grand Chapter to be null and void—that the so-called Peninsular Chapter, in the City of Detroit, it being the said new Chapter, to be an irregularly formed Masonic assembly—that the Charter, or Warrant, under and by virtue of which the same is held, is void; and that every act which had been or may thereafter be done, to be also void and of no effect in Freemasonry.

This episode set up a tumult in Michigan which continued for several years. In due time, however, the Jurisprudence Committee reported an opinion which said that the new Chapter was not a regular Chapter of the Royal Arch Masons. Thereupon Companion Albert Pike offered a substitute proposal setting forth that, for the protection of innocent persons, the Chapter in question should not be regarded as irregular. Bro. Pike's resolution was approved.

At this Convocation the regalia of a Royal Arch Mason was officially declared to be " a white lambskin apron (for which cotton or linen may not be substituted), square in form, lined with scarlet silk, and with a narrow edging of scarlet, without any device whatever on the body, but with a triple tau-cross within a triangle, and that within a circle on the flap."

This Triennial Convocation closed to meet next at Memphis, Tennessee, on September 10, 1862. Since, however, the nation was that year engaged in the war between the States, no national Convocation could be held. Nevertheless, Albert G. Mackey, the noted Masonic scholar and writer, who lived in Charleston, South Carolina, scene of the first outbreak of hostilities, was that year elected to be General Grand High Priest. At a later date he was berated as being a traitor to the South because he had counseled moderation and had urged Masons to stand together in order to save the nation from dismemberment. It is enough to say that immediately after peace was declared between North and South, Companion Mackey issued a call for a special Convocation.

That special Convocation, at which eighteen States were represented, was held at Columbus, Ohio, September 7, 1865, with John L. Lewis, of New York, Deputy General Grand High Priest in the Chair. Having been detained at Charleston by government business, Companion Mackey mailed his speech to this meeting.

This Convocation was officially notified of the death of Samuel G. Risk, elected General Grand Secretary, who had died in Louisiana in 1862. Companion J. Q. A. Fellows, Grand Master of Louisiana, had taken possession of Companion Risk's books and papers at the time, but on account of the war he had been unable to send them North. In consequence he had held them.

At this Triennial Convocation, Companion Mackey paid the following tribute to Masonry:

> In the fratricidal contest which for four years has deluged our country with blood, Freemasonry, if it has not done all that it should have done, has at least done more than any other organisation of men towards ameliorating the horrors and inhumanity of war. On the field, in the hospital and the prison, Masonry has been seen exerting her beneficial influences—saving life, comforting the sick and wounded, and lessening the evils of captivity.

Among the new Chapters Chartered at this Triennial Convocation was that of King Cyrus Chapter, of Valparaiso, Chile, South America. Now the oldest subordinate Chapter, it is still in flourishing condition, notwithstand-

ing the fact that it has passed through many trying times. Having had no communication with the parent Body for a number of years during a part of this period, the Chapter at one time came to believe itself entirely independent.

Companion John L. Lewis, of New York, General Grand High Priest, presided at the Convocation held at St. Louis, Missouri, in 1868. It is notable that in his address, Companion Lewis said there had been " at times a pertinacious—I will not say wilful—misunderstanding of the aims and purposes " of the General Grand Chapter. At this meeting a special Committee reported a resolution with whose statements the members concurred, which declared that no State Grand Chapter organised by the General Body, or at any time a member of the General Body, can lawfully sever its connection with the General Body " without its consent." Further, " that the allegiance of said Grand Chapters is inalienable and now due." It was also proposed that letters be sent to the Grand Chapters at the time separating themselves, in an effort to induce them to restore harmonious and fraternal relations. Pennsylvania, Virginia, and Florida were to be requested to send Delegates to the next Triennial Convocation, those Delegates to form a Committee of Conference whose aim should be to arrange terms of union.

Companion James M. Austin, General Grand High Priest, presided at the Triennial Convocation of 1871, held in Baltimore, Maryland. At this meeting the Constitution was amended to make Past Grand High Priests of the Grand Chapters permanent members of the General Grand Chapter. This action immediately resulted in bringing together leading Masons from all parts of the country. Though Masonry had done much to bring about an era of good feeling, it had not yet fully accomplished that, for the bonds that had been nearly severed by the war between the States were still weak. It was apparent at this Convocation that the union of Representatives who composed a permanent membership made up of those whose experience and learning fitted them to be leaders, and whose honours left no room for further ambition, made a governing Body that wisely administers the affairs of the Craft and so commands its confidence.

At this Convocation, Florida made application for admission and was formally received by edict of the General Grand High Priest.

The election of Officers that occurred at this meeting placed the following stalwart Masons in the stations of greatest responsibility: Companion Josiah H. Drummond, of Maine, was chosen to be General Grand High Priest, and Companion Christopher G. Fox, of New York, as General Grand Secretary. The former was one of the most eminent Masonic jurists this country has ever produced. The latter, distinguished for his services to Masonry, faithfully carried on for forty-one years, until his death in 1912.

The Triennial Convocation held in 1874 met in Nashville, Tennessee. Companion Josiah H. Drummond, General Grand High Priest, the presiding Officer, had for some time been making a special effort to bring in the Grand Chapters which had severed their allegiance during the course of the war

between the States. At this meeting he was able to report that Kentucky had acquiesced, that Georgia was still waiting, and that Texas had thus far made no reply. During this Convocation it was resolved that the reports of the General Grand High Priest, General Grand Treasurer, and General Grand Secretary should thenceforward be printed in advance of the meeting. This practise has ever since been continued.

A very pleasing feature of this meeting was the invitation so graciously tendered by Mrs. James K. Polk, widow of the late President of the United States. She invited the members to pay her a visit at her Nashville residence, and naturally the invitation was accepted by the Companions, eager to honour that charming Southern hostess.

While this Convocation was in progress, Companion Fox, the General Grand Secretary, reported that 34 Grand Chapters, which included 1750 subordinate Chapters, belonged to the General Grand Chapter at the time. Collectively, the Chapters numbered an active membership of 112,000 Companions.

Companion Albert H. English, General Grand High Priest, presided at the Convocation held in Buffalo, New York, in the year 1877. For this meeting, a reprint of the *Proceedings* and Records for the years 1797 to 1856, inclusive, had been made. A thousand copies of it were distributed. This publication has since proved of great value, since complete files of old *Proceedings* are no longer in existence. Companion Josiah H. Drummond reported on a revision of the Constitution at this meeting, and Companion Albert Pike moved that a Committee be appointed to consider the differences among the Rituals of the various Grand Chapters. Companion Pike, Companion Drummond, and Companion English were appointed to prepare a Royal Arch cipher of the Work. There were 35 Grand Chapters on the roll.

At the meeting held in Detroit, Michigan, in 1880, Companion John Frizzell, General Grand High Priest, presided. Since the tide of Cryptic Degrees had for several years past seemed to be ebbing, the Grand Councils had become more disposed to relinquish control and supervision of the Degrees and to place those privileges in the hands of the Grand Chapters. Mississippi, which was a leader in this movement, was later followed by many other States. As a result, the question was brought before this Convocation of the General Grand Chapter as to whether or not the Grand Chapters might legally take over and supervise the Council Degrees, despite earlier declarations of the General Grand Chapter. Various State Grand Chapters presented resolutions regarding this matter. Those were referred to a special Committee for consideration, and afterwards the Committee reported as follows:

Resolved, That the General Grand Chapter has no Jurisdiction over the Degrees of Royal Master and Select Master, and that it is inexpedient for the General Grand Chapter to take any action concerning them.

Though a new Constitution was adopted at this Triennial Convocation,

certainly the most noteworthy transaction of this meeting was the organisation of the General Grand Council of Royal and Select Masters of the United States of America. This organisation has ever since continued to be highly successful.

Because of the death of Companion Robert F. Bower, General Grand High Priest, which had occurred in Keokuk, Iowa, on May 19, 1882, Companion Albert F. Chapman, Deputy General Grand High Priest, presided at the Triennial Convocation which was held at Denver, Colorado, in 1883. At this meeting the presiding officer formally reported the death of the distinguished Masonic writer and historian, Companion Albert Gallatin Mackey, of South Carolina, who had been General Grand High Priest from 1859 to 1865. He also reported the death of another Past General Grand High Priest, Companion James M. Austin, who had passed away on December 3, 1881.

Up to the time of this meeting, the General Grand Chapter had never done more than promulgate the " essentials " of the Ritual of the Royal Arch Degrees. Those had existed merely in manuscript, the report of a Committee. Having been sent by express from one Grand Chapter to another, the manuscript was finally lost, and at this meeting that was brought to the attention of those present.

Following the presentation of a historical account, made by Companion Chapman, of Massachusetts, in which he undertook to show that the arrangement of the Degrees in use at the time antedated the period when Companion Webb was made a Royal Arch Mason, the Providence Chapter, of Rhode Island, claimed that it had conferred the Mark, Past, and Most Excellent Degrees on six Brethren on October 5, 1793.

In his own right as General Grand High Priest, Companion Albert F. Chapman presided over the Convocation of the General Grand Chapter which met at Washington, District of Columbia, in 1886. At this meeting Companion Chapman recommended that a uniform Ritual be adopted, especially by the Subordinate Chapters. He called attention to the way in which the Rituals of various Grand Chapters differed from one another, and he pointed out that this was often the case with the Rituals of contiguous Grand Chapters.

At this Triennial Convocation, the General Grand Chapter sided with Quebec against the Grand Mark Lodge of England, which had claimed the right to organise a Grand Chapter of its own and to confer the Mark Degree.

Among the interesting developments that were brought forth at the Triennial Convocation held at Atlanta, Georgia, in 1889, was a report made by Companion Noble D. Larner, General Grand High Priest who presided. Through correspondence it had been learned that King Cyrus Chapter, of Valparaiso, Chile, which had been Chartered in 1865, had neither made a return nor paid dues since that time. According to rumour, the Chapter had maintained a continuous existence, though it had maintained no formal connection with the General Grand Chapter. Even its Officers were unknown to the parent Body. In view of Companion Larner's astonishing report, steps were at once taken for getting into communication with King Cyrus Chapter.

At this Convocation, Companion Wilbur F. Foster, of Tennessee, Companion B. G. Witt, of Kentucky, and Companion Allen MacDowell, of Missouri, were appointed as a Committee to prepare " a complete Ritual of lectures and ceremonies." At this time too, designs were adopted for Jewels to be worn by Past Grand High Priests and Past General Grand High Priests.

Companion David F. Day, General Grand High Priest, who presided at the meeting held in Minneapolis, Minnesota, in 1891, reported that the year before the Grand Chapter of North Dakota and the Grand Chapter of South Dakota had been organised out of the Grand Chapter of Dakota. Dakota Territory had been divided to form those two States. At this Convocation new Grand Chapters were also organised in the Indian Territory, in Arizona, and in Montana, thus leaving only five States and Territories without a Grand Chapter.

In the course of this Convocation, a special Committee reported on a " Ritual of lectures and ceremonials in full." This Ritual was then adopted and ordered to be printed in cipher and distributed. It continued to be used till 1918, when the present " Kuhn Ritual " was published. The Ritual was adopted by Tennessee, and after examining the system used in preparing the cipher, since designated as a " double-barreled " system, the General Grand High Priest selected that as best adapted to the use of the General Grand Chapter, and ordered 3500 copies of the Ritual to be printed.

Because of the death of the General Grand High Priest Companion Joseph P. Hornor, the Deputy General Grand High Priest, Companion George L. McCahan, presided at the Convocation held at Topeka, Kansas, in 1894. A Committee from Texas was heartily welcomed to this meeting, they having come to ascertain on what terms Texas might unite with the General Grand Chapter. At a meeting of the Texas Grand Chapter, a Committee had rendered both a majority and a minority report on the matter of affiliation. The outcome had been the appointment of a Committee to visit the General Grand Chapter. A special Committee of the General Grand Chapter, to which this matter was thereupon referred, advised that a cordial and Fraternal invitation be extended to the Texas Grand Chapter, and that it be asked to affiliate in perfect equality, " with no terms, conditions, or restrictions imposed differing in any respect from those observed by all." No back dues were to be paid, and there was to be no change of Ritual or of Masonic relationship. As a result of the campaign for union, the Grand Chapter of West Virginia joined the General Grand Chapter. The Grand Chapter of Texas, of Virginia, of Pennsylvania, and of Rhode Island declined to do so, however, since they regarded that step as being " inexpedient."

At this Convocation it was announced that a letter from the General Grand Chapter had finally reached King Cyrus Chapter, at Valparaiso, Chile, and had been answered. The letter from the Chapter in Chile said that the message received there had been " the first document from the General Grand Chapter ever seen by any living member of King Cyrus Chapter since its Charter in 1865." After the lapse of some time during which there was domestic trouble in Chile,

the King Cyrus Chapter had tried for thirteen years to get into communication with the parent Body. According to their letter, they had early been given to understand that they were a " free and independent Chapter." They had not known that their Charter had been revoked for thirteen years.

The Triennial Convocation of 1897, held at Baltimore, Maryland, was the Centenary of the founding of the General Grand Chapter. At this especially interesting meeting, General Grand High Priest McCahan said in part:

> One hundred years ago, and in this month of October, a small company of Royal Arch Masons, seven in all, Representatives of three Royal Arch Chapters appointed " to meet with any or every Chapter of Royal Arch Masons within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York," met in Boston, Massachusetts, " to deliberate on the propriety and expediency of erecting a Grand Chapter of Royal Arch Masons within the said States."

The General Grand High Priest then displayed the original Certificates of appointment issued to Representatives of the three Chapters that organised the General Grand Chapter. Those Certificates were then carefully mounted and preserved for future generations. They are now in the archives of the General Grand Chapter. In commemoration of the Centenary a bronze medal was struck.

At this memorable meeting a new Chapter was Constituted in the city of Mexico. At a later date, and after having considerable trouble with the High Priest of the Chapter, the Charter was recalled and the High Priest was expelled for insubordination. It is surprising, indeed, that the recalcitrant High Priest was not a native Mexican.

A memorable feature of the Convocation of 1897 was the banquet held to celebrate the Centenary. The principal address of the occasion, which was historical in nature, was delivered by Past General Grand High Priest Drummond.

The first Triennial Convocation of the General Grand Chapter's second centenary was held in Cincinnati, Ohio, in 1900, and presided over by Companion Reuben C. Lemmon, General Grand High Priest. One hundred and eighty-two Companions were present to witness the first wearing of the new Officers' Jewels that had been bought at a cost of $1365. Before the close of this Convocation Companion William Wente, of Michigan, was appointed General Grand Treasurer to succeed Companion Daniel Striker, also of Michigan, who had lately died.

The Thirty-second Triennial Convocation was held at Little Rock, Arkansas, in 1903, and there Companion James W. Taylor, General Grand High Priest, presided. Distinguished Royal Arch Masons, whose deaths were officially reported at the meeting, included Past General Grand High Priest Josiah H. Drummond, who had died on October 25, 1902, Past General Grand High Priest Noble D. Larner, Past General Grand High Priest George L. McCahan,

Past General Grand King Charles H. Ohr and Past General Grand Secretary John D. Caldwell.

At this Convocation, General Grand Secretary Fox reported that the Charter and Rituals formerly held by Chapultepec Chapter, of Mexico City, Mexico, had been returned to the General Grand Chapter, but that the books of Record belonging to that Chapter were still missing. Companion Fox also reported that the widow of Past General Grand High Priest McCahan had sent him a box of documents that had been in possession of Past General Grand Secretary Charles Gilman at the time of his death, and that those included " the original of the Certificates of the three Chapters under whose auspices the General Grand Chapter was organised, facsimiles of which had been published as part of *Proceedings* of the Centennial Convocation." These valuable documents were never seen by Companion Fox, for at that time he also said that " the package has not been opened, and the value of the papers, as affecting the history of the General Grand Chapter during the interval of time above referred to, is unknown." It remained for the writer of this article to open the box that had lain hidden away in darkness for so many years, thus making many interesting and valuable discoveries, and thereby greatly enriching the archives of the General Grand Chapter.

At the Convocation of 1903, a specially instructed Ritual Committee presented a report on " a uniform method of reading the Cryptogram." This report, illustrated by diagrams, has been adopted as an " essential " by nearly all Grand Chapters.

After his many long years of faithful service, the salary of General Grand Secretary Fox was increased to $800 per year with the assent of this Convocation. At this meeting, too, the new Grand Chapter of New Zealand was recognised.

Companion Arthur G. Pollard, of Massachusetts, presided over the Thirty-third Triennial Convocation which was held at Boston in 1906 and attended by 273 registered Representatives. On that occasion the writer of this sketch attended a meeting of the General Grand Chapter for the first time.

At this meeting the General Grand Secretary reported the receipts of the proceedings of the Grand Chapter of Texas " for the first time in a generation." The Convocation authorised the establishment of several new Chapters, among them one to be located in Havana, Cuba, and another in Manila, Philippine Islands. This Convocation also voted the sum of $2500 for the relief of sufferers from the great San Francisco fire. By a resolution, a Committee was instructed to prepare a ceremonial for the opening and the closing of the General Grand Chapter. Before the close of this meeting, the death of Past General Grand High Priest Reuben C. Lemmon was officially reported to those present.

From the days when the Triennial Convocation was held at Savannah, Georgia, in 1909, the Record of the General Grand Chapter has shown continuous progress in Royal Arch Masonry, so far as concerns both membership and interest.

Several pages of the report of General Grand Secretary Fox, read at this

meeting, were devoted to correspondence that had resulted from the passage of a resolution by the Grand Chapter of Michigan commissioning a Committee " to investigate and report . . . the exact nature of its connection with, and obligations, if any, to the General Grand Chapter."

At this meeting, too, considerable business which had to do with Chapters outside the United States was transacted. New territory was opened to Royal Arch Masonry by Constituting a Chapter at Havana, Cuba, and another in the Panama Canal Zone. Keystone Chapter, of Shanghai, China, asked to be placed under the Jurisdiction of the Grand Chapter of Massachusetts, since the Grand Lodge of that State had Lodges in the Orient. In answer to this Petition, the General Grand Chapter merely reiterated a decision that had been rendered at an earlier date, to the effect that " the Jurisdiction of a Grand Chapter shall be restricted to the State in which it exists, and the Charter of a Chapter existing under the Jurisdiction of the General Grand Chapter, whether within the territory of the United States or a foreign country, cannot be transferred to a Grand Chapter under any circumstances."

The Triennial Convocation of 1912, held at Indianapolis, Indiana, was saddened by news of the sudden death of the beloved General Grand Secretary, Christopher G. Fox, who died only six days before the opening of the meeting. Faithful to the last, Companion Fox expired suddenly while depositing his last mail in the post box. At that time the present writer was summoned to Buffalo, there to attend the funeral as Representative of General Grand High Priest Kingsley. Further, he was asked to take charge of Companion Fox's Office, to collect all necessary books and papers, and to go to Indianapolis. He was also commissioned with an appointment as General Grand Secretary to fill the unexpired term of Companion Fox. This appointment was later confirmed by election. The late Companion Fox had been elected to his Office at Baltimore in 1871. He had served fourteen General Grand High Priests, one after another, and had been forty-four times elected Grand Secretary of the Grand Chapter of New York.

For the first time in its history, the General Grand Chapter met on the Pacific Coast when the Triennial Convocation of 1915 was opened in San Francisco. Since the Panama-Pacific International Exposition was being held in San Francisco that year, Royal Arch Masons profited by reduced travelling expenses to the distant Western metropolis to such an extent that 245 registered members of the General Grand Chapter made the long pilgrimage, many of them being accompanied by their families. The California hosts spared neither pains nor expense to make everybody happy. Sights seen on this trip brought to many an Easterner first-hand knowledge of the immensity of our great United States. Aboard a special train, from Chicago westward, many members of the jolly party of Delegates formed lasting friendships.

At this meeting, General Grand High Priest Witt recommended that the Ritual be so rewritten and revised as more nearly to conform to usages of the Craft in the several States. Delegates heartily concurred with this proposal.

Companion Witt granted a Dispensation for the establishment of a Chapter in Sante Fé, Isle of Pines, this making the second Chapter in the Republic of Cuba. The General Grand High Priest at this time brought forcibly to the attention of members the conditions then existing in Manila, Philippine Islands. There, two Supreme Bodies were maintaining Chapters, contrary to the American doctrine of exclusive Jurisdiction. The Jurisprudence Committee reviewed the entire case, and recommended " that all Fraternal relations with the Grand Chapter of Scotland be severed, and that recognition of said Body be refused until such time as they recognise the Jurisdiction of this General Grand Chapter over the territory in question, and also to take proper steps to rectify the wrong they have done in invading our territory."

During this Convocation, General Grand Scribe William F. Kuhn presented the General Grand Chapter with a photographic copy of the early Records of Fredericksburg Lodge, No. 4, Ancient Free and Accepted Masons, of Fredericksburg, Virginia. This is the oldest American Record that mentions the conferring of the Royal Arch Degree, it being dated December 22, 1753. At the time of presenting the copy, Companion Kuhn asked that a Committee be appointed to investigate the authenticity of the Records and claims.

Delegates to this Triennial Convocation started a Permanent Fund with an appropriation of $20,000, and in addition they appropriated $5000 to the funds of the Masonic War Relief Association.

The Convocation held at Baltimore, Maryland, in 1918, was presided over by General Grand High Priest George E. Corson, of Washington, District of Columbia. World War enterprises had been engaging people's attention for the past three years, and during that time all Masonic Bodies had shown great activity in conferring Degrees upon soldiers who were in camps or about to leave for service in Europe. The great change that had come into our national affairs had so altered conditions in the nation's capital that on account of limited hotel facilities it was impossible to hold this Triennial Convocation in Washington, as had been planned. Consequently the invitation of the city of Baltimore had been accepted.

Since the last preceding meeting, the official corps of the General Grand Chapter had been depleted by the deaths of General Grand Scribe Bestor G. Brown, of Kansas, of General Grand Treasurer Thomas J. Shryock, of Baltimore, and of Past General Grand High Priest Nathan Kingsley, of Minnesota.

Delegates to this meeting heard the report of the General Grand High Priest, who with a Committee had visited the Grand Chapter of Texas in 1916, and personally extended an earnest and urgent invitation for the Texas Grand Chapter to withdraw its Edict of non-affiliation with the General Grand Chapter. At this meeting, too, a report of the General Grand Secretary told that the membership of affiliated Grand Chapters now numbered 452,216 Companions, and that 1274 Subordinate Chapters were in existence.

A new Ritual was reported by the Ritual Committee and then unani-

mously adopted. A Custodian of the Work was appointed. This new Ritual has brought the several Grand Chapters more nearly together toward a uniform Ritual than ever they have before been.

The thirty-eighth Triennial Convocation was held in Asheville, North Carolina, in 1921, it having been found that the city of Raleigh, where the meeting was to have been held, could not supply necessary hotel accommodations. At this meeting the largest attendance ever reported was registered with the Credentials Committee.

Delegates to this Convocation passed resolutions endorsing the DeMolay movement, the Department of Education, and the Masonic Service Association. The Ritual Committee reported that the new Ritual had been printed and distributed. The Committee on the Revision of the Constitution reported the result of its six years of labour, and said that all recommendations for amendments had been considered. The entire work of this Committee was nullified, however, by the passage of a motion " that further consideration of the report of the Committee be indefinitely postponed."

The next Triennial Convocation, the thirty-ninth, was held at Portland, Maine, in 1924. This meeting, which numbered the largest attendance ever reported, practically completed a century and a quarter of the continuous history of the General Grand Chapter of Royal Arch Masons.

Delegates to the meeting were saddened by the news that only ten days before the Convocation formally opened General Grand High Priest William Frederick Kuhn had passed away after his long years of service to the General Grand Chapter. His had been the most vigourous and aggressive administration that the Body had ever known. The address that Companion Kuhn had prepared for delivery before this Convocation was a wonderfully impressive and constructive report which contained many recommendations for elevating and increasing the influence of Royal Arch Masonry. Through the vigourous efforts of Companion Kuhn, the chaotic condition of English-speaking Masonry in Mexico had been made known, and proper relief measures had been planned and set in operation. The Royal Arch there had been put on a higher plane and started along the road to success.

At this Convocation a long-standing contention with the Grand Chapter of Scotland was settled by a treaty which both sides were glad to execute. It was here reported that an Edict which had been issued against the Grand Chapter of Texas had brought about the reversal of a petty personal action involving the doctrine of Jurisdiction. This meeting approved the establishment of Chapters at Tampico and Mexico City, Mexico, and another at Anchorage, Alaska. A Royal Arch Educational Bureau and a Permanent Committee on Foreign Relations were established by action of this Convocation.

The fortieth Triennial Convocation, held at Denver, Colorado, in 1927, was presided over by Companion Henry DeWitt Hamilton, General Grand High Priest. At this meeting a delegation of three visitors from the Grand Chapter of Texas was introduced and received with honours. M∴E∴Com-

panion the Earl of Cassillis, Grand First Principal of the Supreme Grand Royal Arch Chapter of Scotland was also received as a distinguished visitor in token of the amicable relations that had lately been resumed between the two Jurisdictions. The Earl of Cassillis was later made an Honorary Member of this Body.

At this meeting the General Grand High Priest reported that some ten months before General Grand High Priest John Albert Blake had passed away leaving his term of service uncompleted. The death of three Past General Grand High Priests—James W. Taylor, George E. Corson, and Charles N. Rix—was also officially made known to the assembled Delegates.

During this Convocation, the General Grand Treasurer reported on hand a cash balance of $12,070.81 and a balance of $28,800 in the Permanent Fund. The General Grand Secretary reported the Constitution of the Chapters at Mexico City and Tampico, Mexico, and the organisation of a Chapter at Monterey, Mexico. He also reported the establishment of a Permanent Membership Register, and informed the Convocation that at the time Royal Arch Masonry numbered a total of 808,862 members. The total receipts were reported as $31,058.49.

In 1930, the General Grand Chapter met for a second time on the Pacific Coast at Tacoma, Washington. Companion Charles C. Davis, General Grand High Priest, presided, while Governor Hartley, of Washington, welcomed the guests and Governor Emmerson, of Illinois, responded.

At this Convocation, the General Grand Secretary reported the completion of a monumental work of love and labour which had long before been undertaken by Companion Hanauer and Companion King, of Pittsburgh, Pennsylvania. This was a publication entitled *Masonic Chapter Pennies*, a complete account of Royal Arch Chapter tokens and pennies of North American Chapters, the best work on the subject yet produced. The collection of medals is on display in the Scottish Rite Temple at Washington, District of Columbia. Hanauer and King's *Masonic Chapter Pennies* classifies every item in the collection, describes the design, tells of the metal used, and gives the inscription. The work is well furnished with excellent photographic reproductions, and contains valuable lists of regular Chapters in the United States and Canada, as well as of irregular and clandestine Chapters that have issued spurious tokens. Copies of this work were at this time presented to the General Grand Chapter for the use of the Educational Bureau.

During this Convocation a Chapter was ordered to be established at Cordova, Alaska, and the newly consolidated Grand Chapter of Queensland, having ninety-six Subordinate Chapters, was recognised. John W. Neilson, of Kansas, was elected General Grand High Priest, and Washington, District of Columbia, was chosen as the place for holding the Triennial Convocation in 1933.

During its existence, the General Grand Chapter has had thirty-three General Grand High Priests, the longest term served by any one of them having been ten years. It has had, during the same period, only eleven General Grand

Secretaries. One of them—Christopher G. Fox—served forty-one years. Thus has the old ship of Royal Arch Masonry sailed along for more than a century and a quarter, though not always upon smooth waters. Serious disturbances have several times occurred, and some efforts have been made to wreck and dissolve the Institution. At all such times, however, better counsels have prevailed. Steadily the General Grand Chapter has grown and increased in strength until it now stands like a sturdy oak. Under its widespread branches it shelters the world's largest Masonic organisation acting under one head. This organisation numbers forty-six Grand Chapters that include three thousand three hundred Chapters enrolling altogether, more than three-quarters of a million members. In addition, the General Grand Chapter has under its direct control sixteen Subordinate Chapters located in Alaska, Hawaii, Chile, China, Porto Rico, Mexico, the Philippine Islands, Cuba, and the Panama Canal Zone.

THE ORDER OF THE TEMPLE IN THE U. S. A.

J. Ray Shute

THE earliest record of the conferring of the Masonic Order of Knight Templar in the world is contained in the Minutes of Saint Andrew's Royal Arch (Chapter) Lodge, of Boston, Massachusetts. It is but natural, therefore, that any consideration of the Order of the Temple in America should begin with an investigation of the Body in which this historic event transpired:

In 1752 a group of Masons met in the Green Dragon Tavern— . . . They formed a lodge according " to ancient usage "—*i.e.*, met without charter or authority of any kind from a governing Masonic body. Realising their position, nine brethren petitioned the Grand Lodge of Scotland for a charter in 1754, but it was not immediately issued for a variety of reasons. It was dated November 30, 1756, but did not reach Boston until September 4, 1760.*

This Scotch Lodge enjoyed immediate prosperity and from its very activity and rapid growth the local English Provincial Grand Lodge proceeded to take cognizance of it and attempted to stifle its progress. At a Quarterly Communication of the St. John's Grand Lodge, Friday, April 8, 1761, it was:

Voted That it be, and it is hereby recommended & Ordered by the Grand Master that no Member of a Regular constituted Lodge in Boston do appear at the Meeting (or Lodge so Call'd) of Scots Masons in Boston not being Regularly constituted in the Opinion of this Lodge.†

From this action arose a controversy between the two Constitutions which lasted for several years, but which will not be further considered in this study, since it concerns not our subject-matter.

Contrary to the usual custom in Lodges of that period, the members of Saint Andrew's Lodge, presumably during 1769, formed a separate Body, attached to the Lodge in a manner, for the expressed purpose of conferring the additional Grades of Freemasonry. This separate Body was termed the *Royal Arch Lodge* or *Lodge of Royal Arch Masons*, and was the beginning of what was to later be Saint Andrew's R. A. Chapter.

In the first book of Records of the Chapter is a fragmentary paper, bearing the date " August 12, 1769," on which appears the name of " Stephen Bruce, Secretary," but due to mutilation nothing else is intelligible. The earliest

* Page 33, *Freemasonry in the Thirteen Colonies*, by J. Hugo Tatsch.
† Page 71, *Proceedings in Masonry (of the) St. John's Grand Lodge.*

Minute yet discovered of the Body is of August 18, 1769, which is complete in every detail. At that meeting it was:

Voted, Br. Sam'l Sumner Be made a Royal Arch Mason, Provided he will Oblige himself to Tile for the Lodge at all time the W.M.& War^{ds} shall think proper to call the Lodge & to be made Gratis.*

Ten days later the Lodge met and conferred the Order of Knight Templar, and this Record is the earliest yet found in Masonry of that ceremony; hence, the entire Minute is reproduced:

At a Royal Arch Lodge held at Masons Hall, Boston, New England, August 28, 1769.—

Present:—The R.W.Brother James Brown, M.
Charles Chambers, S.W.
Winthrop Gray, J.W.
Wm McMullan,
Hen^{y} Glynn
John McKane
John Woodington
Joshua Loring, D.S^{y},

The Petition of Brother William Davis coming before the Lodge begging to have & receive the Parts belonging to a Royal Arch Mason, which being read was received & he unanimously Voted in & was accordingly made by receiving the four Steps that of an Excell^{t} Sup Excell^{t} Roy Arch & K^{t} Templar.

Concerning this Minute, the late Dr. Chetwode Crawley, G.C.T., says:

As far as evidence goes, we must hold it established that the Ceremonial System employed in conferring the Knight Templar Degree in St. Andrew's Lodge, Boston, on 28th August, 1769, had been learned in Ireland, and nowhere else.†

The learned Irish historian believed that the actual Working of the Knight Templar ceremony was introduced by members of three Military Lodges then stationed at Boston, and who were present when the event transpired.‡ The Lodges to which reference is made were: No. 58, E. C. (Antients), in 14th Regiment; No. 106, S. C., in 64th Regiment; and No. 322, I. C. in 29th Regiment. Of the eight Brethren recorded present, three were members of the Irish Lodge, No. 322: James Brown (Master), Charles Chambers (Senior Warden), and William McMullan (fourth listed member).

These three Irish Brethren were entered on the Grand Register of Ireland as belonging to Lodge, No. 322 and they were listed as 48th, 38th and 39th

* Page 4, *Saint Andrew's Royal Arch Chapter*, by Alfred F. Chapman, Sec'y.
† Page 59, Vol. XXVI, *A.Q.C.*
‡ Page 57, *Ibid.*

respectively on that list. Further, they were amongst the last registered before the Lodge left, with the regiment to which it was attached, for America.

It appears quite tenable that the ceremony of Knight Templar was introduced to the Boston Brethren by these travelling Irish, who were accustomed to Working various Grades under Craft Warrants. All evidence points to an Irish introduction of the Masonic Knight Templar. The earliest evidence of the Knight Templar is to be found in Ireland and, while the Record is not contemporary with its date of mention, evidence strongly points to the fact that it is correct.

There was published, at Dublin, in 1788, *The Rules of the High Knights Templars of Ireland*, on pages 25 and 26 of which appeared a " List of Members Names of the Early Grand Encampment of Ireland at and since their Revival, on the 26th Sept. 1786." The pages contain a double column of names of members, with the dates of their reception into the Order. The first entry is: " 1765. March 24, Sir Edward Gilmore." There follow ninety-odd additional names and dates, the second of which is dated March 6, 1771. If the date of the conferring of the Order upon Sir Edward Gilmore is accepted, the history of the Order is extended still further into the past. There appears to be little reason why the date should not be accepted as true, since the contemporary Records were evidently available when the list was first published, since the *exact* date of receiving the Order is given in every single instance, which means that our Irish Knights *knew* when their members received the Orders, else the exact dates could not have been given as they were.

The reproduction of this unique document by Irish research students* of the present generation brings additional attention to the Order of Knights Templar. Unfortunately, however, the edition which is reproduced is evidently not the original, since the list of members and dates are given so late as September 24, 1789, while the publisher's date is 1788. This indicates that the list was brought up-to-date and republished, or else the date of publication is in error. At any rate, the information is most pertinent and is indicative of the early Working of the Order. Ireland has, as is known, the earliest Records of the Order in Great Britain.

Another indication that the Templar ceremony was introduced to Saint Andrew's Royal Arch Lodge by the Military Lodge or Lodges, is the fact that after the first mention of the ceremony in the Minutes of that Body it is twenty years later before a similar reference is found. It will be recalled that the trouble between the citizens of Boston and the soldiery stationed there reached such proportions that it is exceedingly improbable that the Masons of the Military Lodges visited local Lodges to any extent whatever after 1770.

The second reference to the Knight Templar ceremony in the Minutes of Saint Andrew's Royal Arch Lodge appears under date of March 20, 1789, when Benjamin Hurd, Jr., was " made a Knight Templar." † The next Record is May

* Page 162, *History of the Grand Lodge of Ireland*, Vol. I, Lepper & Crossle.
† Page 5, *A Sketch of Boston Commandery, Knights Templar*.

28, 1789, when Elisha Sigourney " Received the Degree of a Knight Templar Mason." *

This lengthy period between references is indicative of a very popular belief that the ceremony was introduced by the Irish soldiers, who afterwards were prevented from attending Lodges, due to local conditions. The local Brethren not being sufficiently familiar with the newly introduced ceremony were not able to Work it.

Naturally, such statements lie entirely within the realm of supposition and nothing of an authenticated nature can be adduced to substantiate such a position.

However, before the second Record of the Knight Templar ceremony appears in Boston, there is another early reference to the Order. This reference indicates the spread of the Templar Order into other quarters. Yet other Records antedate the second Boston Record, and others doubtless will appear from time to time, showing the popularity of Masonic chivalry in the early days in America.

The second earliest Record of the Order of Knights Templar yet found in the Western world is a Certificate issued by Mount Moriah Lodge, No. 2, bearing the date of " the 14th day of April Anno Domine 1779." † This Lodge was a Military Lodge attached to the 35th Regiment of Foot, then stationed at Saint Lucia—one of the Windward Islands—and was holden under the Provincial Grand Lodge of the Southern District of North America (Scottish Constitution being Chartered March 15, 1768).‡

In the library of the Grand Lodge of Pennsylvania is a Certificate of " the Most Sublime and Illustrious Order of Knights of the Red Cross," issued to Sir Steele, Captain 1 P. Regiment. The Certificate was issued by an " Illustrious Grand Chapter under Sanction of Lodge No. 190. Held at Charleston, S° Carolina the 26th day of May 1783." The Lodge was an English (Antient) Military Lodge, with a Royal Arch Chapter attached.

Another early Certificate is one granted under date of August 1, 1783, by Saint Andrew's Lodge, No. 1 (reorganised in 1783 as " No. 40 " under Pennsylvania), to Sir Henry Beaumont. This Lodge was located at Charleston, South Carolina, and was under the Provincial Grand Lodge of the Southern District of North America until reorganised. The Certificate declares the holder to have " pass'd the chair, been raised to the Sublime Degrees of an excellent super-excellent Royal Arch Mason, Knight of the Red Cross and a Knight of that Most holy Invincible and Magnanamous order of Knights Templar, Knight Hosplar, Knight of Rhodes and of Malta."

" A List of Officers & Members belonging to the Wilmington St. John's Lodge No. 1 North Carolina," which was sent with the Returns of that Lodge to the Grand Lodge of North Carolina, in 1789, lists two Knights Templar: Edward Jones and Jacob Kingsbury, and eight Royal Arch Masons.

* Page 51, *Celebration of the 125th Anniversary of Saint Andrew's Royal Arch Chapter.*
† Page 41, *The History of Masonic Knights Templar in Pennsylvania*, Sachse.
‡ Page 170, *Old Masonic Lodges of Pennsylvania*, Sachse.

In the Minutes of the Newbern St. John's Lodge, No. 3 (N. C. C.), under date of September 5, 1793, a visiting Knight Templar (also Malta) is recorded present—again on the 9th following.

The last mention of the Templar ceremony in Saint Andrew's Royal Arch Chapter occurs in 1794 and indications bespeak that the Order was removed into a Body of its own, which afterwards, no doubt, became Boston Encampment.

From the preceding notes on the early appearance of the K. T. in America, it is observed that the Working of the Order seems to have followed Military Lodges and the places at which the ceremony was wrought were, naturally, seaports. Likewise, in summarising the early references, it can be stated: 1. The earliest Record of the conferring of the Knight Templar Order in the world is contained in the Saint Andrew's Minutes, Boston, under date of August 28, 1769. 2. The earliest references to the Knight of Malta and the Order of the Red Cross in the Western world are contained in the Certificate issued by Saint Andrew's Lodge, No. 1, Charleston, South Carolina, under date of August 1, 1783.

Until a comparatively late date it was assumed that Thomas Smith Webb manufactured the Red Cross Order,* however, modern research has proven that it is highly improbable that Webb created any Grade whatever.

The American Malta Record is antedated by that of St. Stephen's Lodge (afterwards Edinburgh Royal Arch Chapter, No. 1)—which is the earliest Record of the conferring of the Malta in the world—December 4, 1778.†

It is well-nigh an impossible task to ascertain when the first Templar Body was established in America, due to the fact that most writers of Templar history assume that the earlier references to Knights Templar mean that there were organised Bodies then. Such is by no means the case and when the statement is made that a Templar Body was in existence at a certain period evidence of an indisputable nature should be adduced to support the claim. Former writers on the subject of Templary have very candidly stated:

> . . . it seems to be established beyond a reasonable doubt, . . . that South Carolina Encampment, No. 1, was a regularly organised Templar body as far back as the year 1804, and probably earlier. It was, like all the older encampments, self-created, and worked without a charter until the year 1823, when it was " reopened in conformity with the Constitution " of the General Grand Encampment of the United States.‡

In discussing early Templary in South Carolina, Mackey says:

> I have, however, been more successful in obtaining indisputable evidence that the degrees of Knight of the Red Cross and Knight Templar were conferred in Charleston, in a regularly organised body, as far back as the year 1783, . . .§

* Page 205, *Gould's Complete History of Freemasonry.*
† Page 140, *et seq., History of the Ancient Masonic Lodge of Scoon and Perth, No. 3.*
‡ Page 706, *History of Freemasonry and Concordant Orders.*
§ Page 487, *History of Freemasonry in South Carolina,* Mackey.

ackey's statement is an address delivered by Theodore S. of South Carolina Encampment, No. 1, in Charleston, rch 23, 1855—printed the same year. He says:

wever, that this Encampment was in active operation in 1803, so until after the date of our oldest record, for, on December it was " Resolved that, in consideration of the long and faithful of our Most Eminent Past Grand Commander, Francis Sylvester Curtis, *gularly paid his arrears to this Encampment for more than twenty years*, he be con-ered a life-member of this Encampment, and that his life-membership take date from November, 1823.*

A footnote at the conclusion of the above statment reads: " (A) *MS. Records of S. C. Enct. No. 1.*"

There is no doubt but that South Carolina Encampment was one of the first Templar Bodies in America and its early history is very colourful. In 1823 the Encampment came under General Grand Encampment, at which time Moses Holbrook was presiding Officer thereof, and when the Grand Encampment of South Carolina was formed he was its first Grand Master. In 1824 John Barker, noted Lecturer, etc., was made an Honorary Member of the Body. In 1825, General Lafayette was " waited upon " by the members of the Encampment.

From this premier South Carolina Encampment sprang Columbia Encampment, No. 2; Georgetown Encampment being sponsored by it also. A more detailed account of the Encampment cannot be here given.

Even as South Carolina Encampment claimed origin from the Lodge Saint Andrew's, which, in 1783, conferred the Templar Orders, so does the Boston Encampment, No. 1, Boston, Massachusetts, claim origin from Saint Andrew's Royal Arch Lodge (or Chapter, as it was afterwards known).

On March 12, 1802, Boston Encampment of Knights of the Red Cross was formed by Henry Fowle, Elisha Sigourney, James Harrison, Hezekiah Hudson, Joseph Tucker, Samuel Billings, Andrew Sigourney, Henry Purkitt and William Bentley, all of whom had received the Order of the Temple in Saint Andrew's Royal Arch Chapter.†

This Red Cross Encampment remained in existence for only four years, during which time thirty-six meetings were held and sixteen candidates Knighted. Henry Fowle, noted Ritualist, remained Sovereign Master during the entire period of its existence.

On June 8, 1805, Stephen Foster, of Portland, Maine, received the Order of the Red Cross in Boston Encampment. On the 23d of August following, he and two other Red Cross Knights organised at Portland what they styled an Encampment of the Red Cross and admitted two other members.‡ On October 6, 1806, this Body adopted the title of *King Darius Council* and on the 9th elected Sir John Coe *R.S. and S.M.* and voted " to adopt a Petition, and forward it to

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‡ Page 5, *History of Maine Commandery, No. 1, of Knights Templar.*

the Grand Encampment of the Northern States, asking to be received under its Jurisdiction and protection."

On September 11, 1805, Boston Encampment of Knights of the Red Cross met and, on suggestion of Thomas Smith Webb, who was present, resolved "That those Knights Templar who are members of this Encampment be requested to confer the Degree on such members as shall be solicitous to obtain it." *

On December 21, 1805, the Knights Templar who were members of the Red Cross Encampment met at the home of Henry Fowle and formally organised an Encampment of Knights Templar, electing Henry Fowle Grand Master. They likewise applied to General Grand Encampment for a *Charter of recognition.*

On March 15, 1806, the Red Cross Encampment voted that "this Encampment be dissolved." † Thus was Boston Encampment formed.

Washington Encampment, Hartford, Connecticut (present location), was an early formed Templar Body. It appears that this Encampment, as was customary, was self Constituted and the only information available concerning its early activity is to be found in a small pamphlet, which was published at New London, in 1823. That Record relates that:

> In July, 1796, three regular Knights Templar, hailing from three different commanderies, formed an encampment at Colchester, the State of Connecticut, at which time the following Royal Arch Masons had regularly conferred on them the Order of Knighthood, to wit: John R. Waterous, Asa Bigelow, Roger Bulkley, John Breed, Joel Worthington.‡

Naturally, this information, being twenty-seven years removed from the reference, is to be considered as not being proof positive. The *Connecticut Gazette* of July 2, 1800, mentions that on June 24, 1800, Knights Templar were in the procession that took part in the dedication of the Masonic Hall in New London. It does not follow, necessarily, that these Templars were from an organised Body.

The first Record of Washington Encampment is headed "Fourth Assembly," and continues, "At an Assembly of Sir Knights Templar convened at New London, June 9, 1801." § At that meeting there were eleven Knights present. The following day the Encampment met and adopted By-Laws. This action is indicative of one or two things: 1. The Encampment was newly formed, since it would not, it appears, have Worked long without laws for its government, or 2. It had, as is claimed, been operating before (hence the "Fourth Assembly") and was opening at a new location (although not necessarily) and had omitted previously to adopt laws.

The Encampment roved about over the State and the presiding Officer was the Captain-General. However, regardless of the date of its formation, this Encampment can rightfully boast of the fact that it was the first legally Constituted Body of Templars in America. In 1803 the members applied to the

* Page 9, *A Sketch of Boston Commandery of Knights Templar.*
† Page 10, *Ibid.*
‡ Page 21, *Washington Commandery Centennial.*
§ Page 22, *Ibid.*

proper officials in England for a Warrant, which was issued September 5, 1803.

On October 20, 1819, the Encampment voted to confer the Orders upon James Cushman gratis.* James Cushman will be remembered as an active Lecturer.

While there are many references to Templary in Rhode Island prior to the formation of Saint John's Encampment, it appears that the formation of that Body marks the first organisation created for the express purpose of conferring the Order of the Temple. The Encampment was formed on August 23, 1802; the Record follows:†

The Knights of the most noble and magnanimous Orders of the Red Cross, and of Malta, Knights Templar, and of the Order of St. John of Jerusalem, residing in the town of Providence, having at a previous Assembly determined, " that it is proper and expedient for the preservation and promotion of the honor and dignity of the Orders of Knighthood, that an Encampment should be formed and established in said town," assembled at Masons Hall for that purpose, at 7 o'clock P.M. Present Sir Thomas S. Webb, Sir Jeremiah F. Jenkins, Sir Sanuel Snow, Sir Daniel Stillwell, Sir John S. Warner, Sir Nicholas Hoppin.

The Knights having unanimously placed Sir Thomas S. Webb in the chair, then proceeded to form and open a regular Encampment of the several Orders before mentioned, in solemn and ancient form, by the name of Saint Johns Encampment. The Encampment then proceeded to the choice of officers by ballot, when the following Knights were duly elected and qualified to the offices affixed to their respective names, viz: Sir Thomas S. Webb, Grand Master; Sir Jeremiah F. Jenkins, Generalissimo; Sir Samuel Snow, Captain-General; Sir Daniel Stillwell, Standard Bearer; Sir John S. Warner, Sword Bearer; Sir Nicholas Hoppin, Guard.

We would, naturally, expect the Encampment over which Thomas S. Webb presided to have complete laws and to be complete in every detail. It is not unnatural, therefore, that the By-Laws of that Encampment are exceedingly complete in every detail and of interest. Lack of space, only, forbids a reproduction of that instrument; however, we will reproduce the section pertaining to uniform:‡

Third.—That every member of this Encampment shall without delay, furnish himself with the uniform of the Order, viz: a black coat, vest, breeches, and stockings, or pantaloons, sash, half boots (afterwards changed to " black boots "), apron, poignard, cocked hat, and hanger; and no member shall be permitted to have a voice or vote at any meeting of the Encampment, at which he shall appear deficient in either of the said articles; and for every delinquency he shall pay a fine of twenty-five cents.

On September 28, 1819, the Encampment " healed " that famous Lecturer, Jeremy L. Cross, no fee being charged.

* From the Minutes of Washington Commandery, No. 1.

† Page 62, *et seq.*, *History of Saint John's Commandery.*

‡ Adopted September 14, 1802.

With the formation of Encampments of Templars in several cities in America, it is not unnatural that the idea of forming a governing Body of the Order would soon find expression in a convention being called for that expressed purpose. Hence, in 1797, a Grand Encampment was formed in the State of Pennsylvania—the first on American soil!

Templary arose in Pennsylvania as it did in other States; Lodges Worked the Orders and soon Encampments were formed by Knights holding Certificates therefrom. " Early in the year 1797 there were, as stated, four Encampments of Knights Templar in the State, and it is evident that there arose a desire for a governing Body of the Templar Order; this resulted in Pennsylvania giving birth to the first Grand Encampment in the United States." *

Thomas Smith Webb says of this early Grand Encampment formation:†

On the 12th day of May, A.D. 1797, a convention of Knights Templars was holden at Philadelphia, for the purpose of taking into consideration the propriety and expediency of forming a Grand Encampment. The convention, after having considered the subject, came to a determination to form and open a grand encampment in the city of Philadelphia, to consist of an equal representation from the several encampments of Knights Templars in the state of Pennsylvania. They accordingly appointed a committee, consisting of four deputies from each encampment, to report a form of constitution; which report was made on the 19th of the same month, and, after having been read and amended, it was agreed to, and the grand encampment organized agreeably thereto.—The encampments under its jurisdiction are,

Grand Encampment,		Philadelphia,	
Encampment,	No. 1.	Do.	
Do.	No.	Do.	
Do.	No.	Harrisburgh,	Penn.
Do.	No.	Carlisle,	Do.

No available Records of this earliest Grand Templar Body in the United States have been unearthed and it is generally assumed that it died aborning, since we have no evidence that subsequent meetings were held after its formation.

In the State of New York there were early organised, and separate, Bodies of Templars, although the Records are not now available for a complete study. However, one or two early Encampments may be mentioned briefly in passing.

As early as December 21, 1785, in a procession of the Grand Lodge of New York, Knights Templar are mentioned twice in the Records of that Grand Lodge. The second reference states, in part: " Knight Templars, properly clothed, *drawn swords*, etc." ‡ This procession was on the festival of St. John the Baptist and the *Independent Journal* of the 28th of the month remarks: " Sir Knights as a body seldom appeared in public." It is considered that such early reference to the Order, *as a body* indicates that an organisation was in existence. There are

* Page 55, *The History of Masonic Knights Templar in Pennsylvania.* † Page 292, *et seq.*, *The Freemason's Monitor.*
‡ Page 42, *Early History and Transactions of the Grand Lodge*, New York.

many other similar newspaper accounts, many of which indicate the existence of Templar Bodies in the State.

When and where the first Templar Body was formed in New York State is problematic and the best researches of many scholars have failed to clear away the tangle of conflicting statements and evidence. From current publications of the day it appears that an Encampment, referred to as *Ancient Encampment, No. 1, Grand Encampment* (this title referred to a Subordinate Body), *Morton Encampment*, and *Old Encampment*, existed at an early date.*

Among the members of that old Body was John Jacob Astor, who served at one time as Recorder. The first published list of the Officers of that old Encampment appeared in 1805, and Records:†

Grand Encampment of Knights Templar, Jacob Morton, Grand Master; Peter Irving, Generalissimo; Edward W. Laight, Capt. General; John G. Bogert, Aid de Camp; Nicholas C. Palmer, Standard Bearer; John Bleeker and Melancton Smith, Commissioners; Andrew Smyth, Paymaster; Elias Hicks, David S. Jones, John K. Benjamin, William Cutting, Court of Inquiry; Benjamin Jones, Sentinel. Encampments held on the second Tuesdays in January, March, May, July, September, and November, in the City Hotel. Annual Encampments on Trinity Sunday, on which day officers are elected, and an address is delivered by the Grand Master or a Sir Knight deputed by him for that purpose, at which all Master Masons are allowed to attend.

Concerning early Bodies in New York State, the late Sir T. S. Parvin said:‡

Previous to 1799 a body of Knights Templar, known as St. Peter's Encampment, flourished in the city of New York. . . . The officers of St. Peter's Encampment, in 1799, are named in the directory of that year, when John West was Grand Master. . . . Webb, in his *Monitor*, of 1802, speaks of Jerusalem Encampment in New York City. This encampment is not mentioned in any of the directories of that year, which leads Sir Knight Macoy to infer that Jerusalem and St. Peter's Encampments were one and the same body.

Columbian Encampment, No. 1, was formed in 1810, by members of the older Rising Sun Encampment, reference to which will be made later, and the two Encampments Worked side by side, although the latter never was recognised by the newly formed Grand Encampment of New York. In 1817, Rising Sun Encampment either ceased to exist or the two Bodies merged.

Temple Encampment, No. 2, of Albany, New York, existed as early as 1796, during which year Thomas Smith Webb visited that city. However, it is doubtful if he had aught to do with its erection, since it is not known if he was then a Templar or not. The early Records of the Encampment are lost and early data concerning this Body are now unavailable.

* Page 21, *Historical Reminiscences of Morton Commandery.*
† *Longworth's American Almanack and New York Register.*
‡ Page 712, *History of Freemasonry and Concordant Orders.*

The first permanent governing Body of Knights Templar formed in this country was what is now known as the Grand Commandery of Massachusetts and Rhode Island. The circumstances surrounding its formation are unique and merit careful attention in this brief sketch.

It appears that the Fratres of Saint Johns Encampment, at Providence, Rhode Island, depended upon Webb for guidance and leadership, which he ever furnished. Hence it is but natural that soon after the formation of the Providence Body, Webb conceived the idea of a governing Templar Body; a Body which was destined to administer the Order of the Temple in that Jurisdiction for many years to come. The idea was extremely logical; throughout the nation Encampments were springing up, without a thought as to regularity as interpreted to-day, with seals of authority. The entire Templar movement was free and unrestrained, indeed it is extremely doubtful if any American Body was competent to legally erect Templar Bodies. Yet we cannot brand the early Encampments spurious, because they sprang into being as a result of individual activity and not from authorised Chartering Bodies. Freemasonry is an institution peculiar unto itself and hence its methods of evolution are, likewise, unique. The Craft, of its own selection evidently, decided to create a succession of three Degrees, some time during the third decade of the eighteenth century—result: it was done. Later, the Supreme Order of the Holy Royal Arch made its appearance; the honourable Degree of Mark Master Mason followed, then other Grades, until we find numerous additions to the Craft of Freemasonry. Most, if indeed not all, of these additional ceremonies were adopted and Worked without Warrants of authority; for, indeed, they had to begin and it is not tenable that governing Bodies should precede the Subordinates. Hence, when American Templary planted itself within self-constituted Encampments, it but followed time immemorial custom and did so with tradition and usage behind it. Few can but stamp this procedure legal in respect of the period in which it transpired and the early history of the Order of the Temple in America is perhaps just as free from criticism as are the other Bodies of Freemasonry, when legality is considered.

Our predecessors were simply building in America a Body Chivalric and elected to Constitute Encampments whenever a sufficient number of Knights within a convenient distance decided that such a Body was desirable. Quite a natural state, to be sure. Does any one to-day brand illegal the possession of the various Grades above the Craft of our Lodges of the eighteenth century? Does any one try and trace seals of authority in Bodies which Worked the Royal Arch, Mark and Templar Orders a century and a half ago? Most assuredly not, for the very fact that these Lodges and members did Work additional Grades gives to us to-day the splendid privilege of possessing and appreciating the Grades above the Craft.

Likewise, it is natural, after Subordinate Bodies had been formed, that the desire for a governing Body should follow—witness the Pennsylvania Grand Encampment of 1797.

Now, in Rhode Island the Fratres followed the same procedure in forming their Grand Encampment as they did when they formed their local Encampment. That is, they simply decided to form a Grand Encampment—and form it they did! The question of the legality of this Grand Encampment has been discussed time on time. It has been stated that it was formed by a group of Templars, not even representing the one Encampment within the State—this is true. However, in consideration of the fact that the Encampments in Rhode Island and Massachusetts were self-constituted, as doubtless others would have been had there been others, then what earthly difference would there have been had a score of self-constituted Encampments sent Representatives and the fact that a group of individuals formed a Body which was always deemed the sovereign Body of the Jurisdiction and one which has crowned itself with glory down through the years? Further, in view of the fact that the Encampments within not only Rhode Island, but Massachusetts and Maine as well, applied to this Grand Encampment for Charters of recognition and deemed it the sovereign Body, makes it legal, so far as this scribe is concerned. Again, it is but reasonable to believe that the members of the Encampments at Boston, Newburyport and Providence were fully aware of the formation of the Grand Body and were in hearty accord with its formation, else members therefrom would not have been its Officers and the Encampments enrolled thereunder. Finally, the legality of any Masonic Body is to be, after all is said and done, judged by its recognised status and not merely by its method of creation or formation.

The fact that the Grand Encampment of Rhode Island is the premier permanent Templar governing Body in America merits our consideration of its formation; hence the Minutes of that event are recorded:*

A Grand Convention of Knights Templars was held in Providence, R. I., on the 6th day of May, A.D. 1805, when the following measures were proposed and adopted unanimously, viz.:

Resolved, As the sense of this convention, that the formation and establishment of a Grand Encampment of Knights Templars in this State would tend to promote the honour and interests of the order of Knighthood and of Masonry.

Resolved, That a committee be appointed to devise and report a form of constitution, explanatory of the principles upon which a Grand Encampment shall be opened.

Resolved, That the convention be adjourned until Monday, the 13th instant, then to meet again in Masons Hall, in Providence, Rhode Island.

Agreeably to the call, one week later the Knights reassembled in the city of Providence to complete the formation of the Body.

Monday, 13th May, A.D. 1805.

The convention met, agreeably to adjournment, to take into consideration the report of the committee appointed on the 6th instant, which, being read and amended, was unanimously approved and adopted, and is in the words

* Page 11, *Proceedings of the Grand Encampment of Knights Templar of Mass. and R. I.*

following, viz.: [Here follows the Constitution of the " Grand Encampment of Rhode Island and Jurisdiction thereunto belonging."]

The convention then proceeded to organize the Grand Encampment, by an election of officers, when the following Knights were proclaimed duly elected to the offices annexed by their respective names, viz.:

M.W. Sir Thomas S. Webb, of Providence. . . . Grand Master.
W. Sir Henry Fowle, of Boston . . . . . Generalissimo.
W. Sir Jonathan Gage, of Newburyport. . . . Captain-General.
W. Sir John Carlile, of Providence. . . . . Senior Grand Warden.
W. Sir Nathan Fisher, do. . . . . Junior Grand Warden.
W. Sir John Davis, do. . . . . Grand Sword-Bearer.
W. Sir William Wilkinson, do. . . . . Grand Standard-Bearer.
W. Sir William F. Megee, do. . . . . Grand Recorder.
W. Sir Jeremiah F. Jenkins, do. . . . . Grand Treasurer.*

It will be noted that Newburyport was, likewise, represented in this action, and that produces *three* Bodies represented amongst the list of Officers. " There is no question as to the authenticity of the original Records which have been carefully preserved, but the seeker for information is baffled by the scantiness of the early Minutes." †

" At an extra assembly of the Grand Encampment (of Rhode Island, etc.) holden at Masons Hall, in Providence, on the first Monday in October, A.D. 1805," a Petition was received from St. John's Encampment, of Providence, requesting a Charter of recognition. Needless to state, the Charter was issued and Grand Encampment received its first Subordinate Body under its Constitution. This act illustrates that the Knights of the Providence Encampment recognised Grand Encampment as the sovereign administrative Body of the Order in its Jurisdiction.

We have already seen that the members of the Encampment of Knights of the Red Cross, at Boston, met with Sir Henry Fowle, on December 21, 1805, and organised an Encampment of Knights Templar. At an Assembly of Grand Encampment, holden on March 3, 1806, these Fratres applied for, and received, a Charter of recognition. Twelve days later, as before noted, the Red Cross Encampment at Boston was dissolved. Thus, a second Subordinate came under the newly formed Grand Encampment of Rhode Island.

At the Assembly of Grand Encampment, aforementioned, resolutions were passed to grant Charters of recognition to the Knights at Newburyport, Massachusetts and Portland, Maine, " whenever they shall petition " for them! These Charters were evidently granted during the interim, as the Bodies are mentioned thereafter as Constituents, the Maine Body being a Red Cross Council. This action, likewise, is indicative of the belief that all of these groups which were affiliated with Grand Encampment were fully in accord with the founding thereof and considered themselves a part of the movement, witness the granting of Charters, *when applied for!*

* Page 14, *Ibid.* † Page 109, *Grand Commandery of Knights Templar, Mass. and R. I.*, Centennial Volume.

In addition to granting the Charters, Grand Encampment at the March Assembly, " On motion made by Sir Henry Fowle, seconded by Sir John Carlile," the title of Grand Encampment was changed to that of *The United States Grand Encampment*, and the title of the presiding Officer to *General Grand Master*. It would seem that the scope of the new Grand Encampment was to be extended. This changing of titles, et cetera, led many later historians into error, in assuming that the formation of this Grand Body was to be considered as the birth of what was to later be the *Grand Encampment of the U. S. A.*, but such is by no means the case. The new Constitution adopted May 29, 1806, specifically states, Section 3, Article I, " The jurisdiction of this Grand Encampment shall extend to any State or Territory wherein there is not a Grand Encampment regularly established."

On May 27, 1811, Grand Encampment appointed a Committee, consisting of Thomas S. Webb, John Carlile and Ephraim Bowen, Jr., " to open a correspondence with the several Encampments in the United States not under the jurisdiction of this Grand Encampment. . . ." This Committee reported progress the following year and asked for more time, which was granted.

It will be recalled that Webb listed in 1812, no less than fifteen active Templar Bodies in U. S. A.: four in Pennsylvania, four in New York, three in Maryland, two in Massachusetts, one in Rhode Island, and the Red Cross Council in Maine. There were, at that time, other Encampments which Webb failed to list. The Order of the Temple was showing progress.

There can be little doubt that, in consideration of the changing of title and the attempt to enroll other Encampments under their laws, the United States Grand Encampment was seriously striving to make itself a national Body; likewise the Committee and its activities indicate that such was the object. However, the activities of the Body seemed to be restricted to the New England States and they alone considered the Grand Encampment sovereign. June 7, 1814, Washington Encampment, of Newport, Rhode Island, requested a Charter of recognition free of cost, which was granted.

There can be little doubt that the activity of Webb and his associates, together with their correspondence on the matter, led New York and Pennsylvania to form Grand Encampments of their own; perhaps Webb encouraged this—perhaps he did not.

In 1806, one Joseph Cerneau arrived in New York; presumably held a Patent from Mathieu Dupotet, indicating that he had received the twenty-five Grades of the Scottish Rite of Heredom, and authorising him to create *one* member of the Twenty-fourth Grade annually, and to organise Bodies in *northern Cuba*. This newcomer, in the already crowded field of the so-called Scottish Rite, regardless of his limited Patent which was worthless in the U. S. A., erected in New York City a Consistory of the Rite, October 28, 1807. In turn, the Consistory issued a document, May 25, 1812, indicating that it had assumed the title of *Grand Consistory of the U. S. A.*, etc., and in 1813, took the title of *Supreme Council* 33d. In 1811 the Hon. DeWitt Clinton was elected Deputy

Grand Commander, holding the Office until 1823, when he was elected Grand Commander.

The Grand Encampment of New York, Knights Templar, was organised January 22, 1814.* Its Subordinates were: Ancient Encampment, New York; Temple Encampment, Albany; and Montgomery Encampment, Stillwater. The first official proceedings show that, on the day mentioned, the Sovereign Grand Consistory " Decreed the establishment of a Grand Encampment of Sir Knights Templar and Appendant Orders for the State of New York, and immediately proceeded to its formation by choosing the Grand Officers thereof " from among the members of the Consistory. Not a single Commandery had requested such action; nor had a single Knight Templar as such. It was the volunteer action of an alien Body, which, in itself, had no such authority as it assumed to exercise. A Warrant of recognition was issued in 1816 to Columbian Commandery of New York, and a Warrant for a new Commandery at New Orleans was issued the same day. These Subordinates were the only ones that recognised the Grand Encampment of New York and that recognition was of the mildest kind. Neither of them sent any Representatives to the Grand Conclave for six years. All the other Commanderies of the States refused to acknowledge the Grand Body, and maintained their independent organisation for many years.†

On February 15, 1814, Delegates from the following Encampments met in Philadelphia and formed the second Grand Encampment of Pennsylvania:

	Encampment,	No. 1, Philadelphia, Penn.
	"	No. 2, Pittsburgh, Penn.
Rising Sun	"	No. 1, New York, N. Y.
Washington	"	No. 1, Wilmington, Del.
	"	No. 1, Baltimore, Md.

Charters of recognition were granted to the Encampments and the following Officers elected:

M.E. Sir William McCorkle, of Philadelphia, G.G.M.
" " " Archibald Hamilton, of Wilmington, G.G.
" " " Peter Dob, of New York, G.C.G.
" " " Henry S. Keating, of Baltimore, G.St.B.
" " " John Sellars, of Wilmington, G.C.H.
" " " George A. Baker, of Philadelphia, G.Rec.
" " " Nathaniel Dillhorn, of Philadelphia, G.Treas.
" " " James Humes, of Philadelphia, G.Sw.B.‡

The sequence of Grades contained in the Constitution of the *Grand Encampment of Pennsylvania and Jurisdiction thereunto belonging* differed from that employed in Rhode Island: to the Craft was added the Past Master and Holy Royal Arch, the Mark and Most Excellent being unused.

The Encampment at Baltimore, which assisted in forming this Grand Body,

* Correct date June 18, 1814. † Page 718, *History of Freemasonry and Concordant Orders.*
‡ Page 69, *The History of Masonic Knights Templar in Pennsylvania.*

received its Charter as Maryland Encampment, No. 1, on May 2, 1814, and in the Petition therefor, the Recorder, Archibald Dobbin, stated:* "I am induced to state that this Encampment insists in receiving its number and rank according to the date of its institution, the complete organisation of which took place in the year 1790." Pennsylvania accepted the date as being correct.

With the formation of these other Grand Encampments, the United States Grand Encampments in New England began laying plans for a Convention of Delegates from the three sovereign Bodies for the purpose of erecting a general governing Body for the nation. It appears that Webb and his associates were sincere in their attempt to form a national Body and they deserve credit for their efforts.

At an Assembly of the United States Grand Encampment, held May 15, 1816, a Committee, consisting of Thomas S. Webb, Henry Fowle and John Snow, was appointed from this Grand Encampment to meet and confer with any or all other Grand Encampments that are now established within the United States, or with such Delegates as may be appointed by any or all of the said Grand Encampments, upon the subject of a general union of all the Encampments in the United States under one head and general form of government, and that the said Delegates be, and they are hereby invested with full power and authority to enter into such engagements and stipulations, and make such arrangements upon the said subject, as they may deem expedient and proper to promote the honour and interests of the Orders of Knighthood.†

These Knights believed that a national Body was to be formed and likewise knew that their own title needed changing if plans matured, hence, they changed their title by expunging the words *United States* therefrom. Likewise the *General Grand Master* became later *Grand Commander* and we note such titles as *Warder* and *Prelate* being adopted. In 1819 this Grand Encampment assumed the title of *The Grand Encampment of Massachusetts and Rhode Island* and the new Constitutions of 1823 legally adopted the title. Later the *Encampment* was changed to *Commandery*, to give the present title by which the Body is known.

The Committee appointed by the Rhode Island Body (Webb, Fowle and Snow) journeyed to Philadelphia for the purpose of meeting Representatives of the Pennsylvania Grand Encampment, and, on June 11, 1816, they met with a legally appointed Committee from that Body and discussed matters before them in a regular Convention.‡ Unfortunately, no agreement was reached, although the Pennsylvania Knights appeared favourable, yet the Representatives refused flatly to either (1) discontinue their own sequence of Grades, which differed from the eastern procedure, or (2) to transfer their sovereign rights to a national Body, they claiming that they were under direct supervision of, and owed allegiance to, the Craft Grand Lodge in Pennsylvania. The report of the Committee from the Grand Encampment of Pennsylvania states that there were present at the Convention "Delegates from New England and New York."§

* Page 8, *History of Maryland Commandery, No. 1.*
† Page 43, *Proceedings of the Grand Encampment of Massachusetts and Rhode Island.*
‡ Page 95, *The History of Masonic Knights Templar in Pennsylvania.*
§ Page 96, *et seq., Ibid.*

The Convention at Philadelphia having failed, the Knights from the New England States and New York did not lose heart, but determined to form a national Body with Representatives from their Bodies. The Grand Encampment continued its independent existence until 1824, when it ceased to exist and its demise left only the other two Grand Encampments supreme in America.

On June 20–21, 1816, a Convention was holden at Masons' Hall in New York City, at which time the *General Grand Encampment of the U. S. A.* was formally organised. The importance of the event merits a reproduction of the Minutes of the Convention which follow:*

At a Convention holden at Mason's Hall, in the city of New York, on the 20th and 21st of June, 1816, consisting of Delegates or Knights Companions from eight Councils and Encampments of Knights Templars and Appendant Orders, viz.,

Boston Encampment.....Boston,
St. John's Encampment.....Providence,
Ancient Encampment.....New York,
Temple Encampment.....Albany,
Montgomery Encampment.....Stillwater,
St. Paul's Encampment.....Newburyport,
Newport Encampment.....Newport,
Darius Council.....Portland,

the following Constitution was formed, adopted, and ratified.
[this is omitted here]

The General Grand Encampment then proceeded to the choice of officers, and the following officers were elected, to continue in office until the third Thursday in September, A.D. 1819:

M.E. and Hon. DeWitt Clinton, of New York.....G.G.Master.
Thomas Smith Webb, Esq., of Boston.....D'y G.G.Master.
Henry Fowle, Esq., of Boston.....G.G.Generalissimo.
Ezra Ames, Esq., of Albany.....G.G.Captain General.
Rev. Paul Dean, of Boston.....G.G.Prelate.
Martin Hoffman, Esq., of New York.....G.G.Senior Warden.
John Carlisle, Esq., of Providence, R. I.....G.G.Junior Warden.
Peter Grinnell, Esq., of Providence, R. I.....G.G.Treasurer.
John J. Loring, Esq., of New York.....G.G.Recorder.
Thomas Lowndes, Esq., of New York.....G.G.Warder.
John Snow, Esq., of Providence, R. I.....G.G.Standard Bearer.
Jonathan Schieffelin, Esq., of New York.....G.G.Sword Bearer.

The General Grand Encampment then adjourned to meet at New York on the third Thursday in September, A.D. 1819.

Attest: (Signed) JOHN J. LORING,
G.G. Recorder.

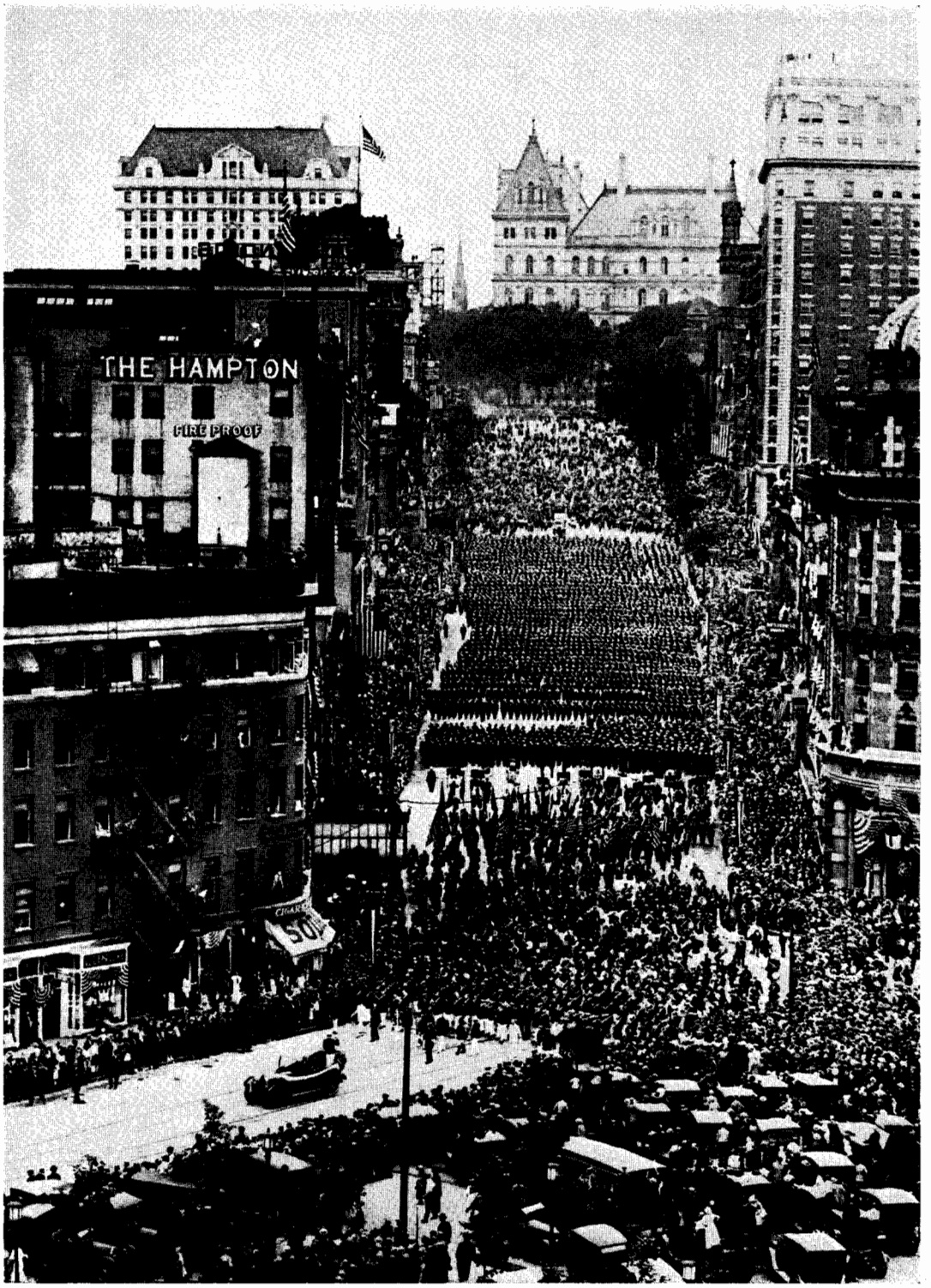
* Page 11, *Proceedings of the General Grand Encampment of Knights Templar of the U. S. A.*

To the casual reader of the Minutes of the Convention which formed General Grand Encampment it might seem that the action was regular and Masonically legal—when consideration is given to the fact that only the Grand Encampment of Pennsylvania was not represented at the Convention and, since it demised within less than eight years, then the formation of the national Body was by unanimous consent, so to speak. However, the Minutes are misleading: not a single name of a Delegate is recorded; the list of Encampments and the Council lead one to believe that each was represented at the Convention; the list of elected Officers would indicate that they were present and Installed—all of this tends towards subterfuge. There were present at the Convention which formed General Grand Encampment only four Knights: Webb, Fowle, Snow and Thomas Lowndes! A most unusual Convention, to be sure.

This fact has been the target of many historians and much controversy has arisen over the entire procedure. However, in tolerance, when we look upon the conditions then existing, when we analyse every movement connected with the formation of the Body, we can but do one thing—criticise the founders of General Grand Encampment for their attempt to hide the truth in the case. If careful attention is given to what actually did occur at the Convention we can but acknowledge that the formation of General Grand Encampment was legal in every expected sense.

Seldom, if ever, is a sovereign Body formed by Representatives from *every* Subordinate Body, or rather, in this case, it is not necessary that every sovereign Body within a geographic domain become a party to the formation of a national Body; as a fact, here in America we have no General Grand Lodge, General Grand Royal Arch Chapter is not composed of every State Grand Chapter, General Grand Council lacks several States Grand Councils, the Red Cross of Constantine is not united, the Ancient and Accepted (Scottish) Rite has no national head—everything is divided.

Hence it is not to be seriously expected that the General Grand Encampment should have been formed, not only by Representatives from every subordinate and independent Encampment, but by Representatives from each of the three Grand Encampments as well. Naturally, that would have been much more desirable, but the fact remains that it was not absolutely necessary. Further, the Records reveal one potent fact: Lowndes was an Official Representative from the Grand Encampment of New York and the three Knights from the Grand Encampment of Massachusetts and Rhode Island were officially appointed and given power to act. The facts in the case are that they acted! They discharged every ethical obligation expected of them; they went to Philadelphia and met in Convention—asked that Grand Encampment to do what they agreed to do. The fact that Pennsylvania refused to become a party to the formation of a national Body is neither unusual nor an evidence that the plans were not good. We have but to recall that Pennsylvania to-day does not belong to General Grand Chapter, General Grand Council, Grand Imperial Council of U. S. A., Red Cross of Constantine, or anything else except the Grand Encampment and



From a copyrighted photograph by Underwood and Underwood.

Knights Templar in Mass Formation on Capitol Hill, Albany, New York, June 21, 1922.

Six thousand strong they marched to the music of a seven-hundred-piece band, made up of bands from all over New York State.

much trouble occurred before she came into that. So, while we do not criticise Pennsylvania, we do uphold the formation of General Grand Encampment and claim its formation to be legal.

The listing of the various Subordinate Bodies is not necessarily wrong, as they were presumably under the two Grand Encampments, whose legally appointed Delegates represented with power to act. Hence, if we are charitable, the formation of our mothering Body can be accepted in the right sense and, as a fact, when the fact is presented that the Constitution of the General Grand Encampment was presented by the Committee to the New England Body and was formally ratified and when New York did likewise, and subordinates came under its rule, how now can the regularity and sovereignty of General Grand Encampment be rightfully denied? But, valuable time and space is being taken here.

The first Assembly of General Grand Encampment was on September 16, 1819, at which time formal announcement of the death of Thomas Smith Webb is given to American Templars. It is indeed unfortunate that in this sketch we are not given ample space to give a full biography of this immortal. The prime factor in the establishment of organised Templary in America was Webb; he laboured for what he conceived to be the proper method of placing the Order of the Temple on a nationwide basis. How well he planned and the result of his labours can best be conceived by a casual comparison of the Order in his day and now!

Meeting septennially, General Grand Encampment met in 1826, with Representatives present from six States; seventeen Charters were issued. At that meeting it was decided to meet, in future, triennially. Hence the subsequent Assembly was in 1829, at which time the death of DeWitt Clinton, General Grand Master, was recorded.

At subsequent Assemblies many Charters were granted to Encampments and General Grand Encampment met with favour in every quarter and its very activity and progress proved indicative of its need to American Templary and success crowned its efforts in every State and Territory.

The life of General Grand Encampment was not, however, a bed of roses and troubles arose time and again. In 1847 a Charter was granted to Pittsburgh Encampment, in Pennsylvania; the following year it reported a spurious Encampment in Philadelphia. It appears that several Encampments arose in that State and secured the authorisation of their Grand Lodge to operate Knights Templar Bodies under sanction of Craft Charters. The result of this action was that thirty days after the Grand Encampment of Pennsylvania was formed (April 14, 1854) by three or four Encampments holding Charters from General Grand Encampment—all of which were located in the western part of the State—the Encampments Working under Craft authority—in the Philadelphia area—met and formed a second Grand Encampment (May 10, 1854), under Grand Lodge sanction. This condition existed for three years, during which time war waged warm between the two Bodies, until finally—February 12–13, 1857—the two

Bodies united to form the present Grand Commandery of Pennsylvania, under Grand Encampment of the United States.

In 1856 Subordinate Bodies were given the title *Commandery;* the title *Commander*, likewise, came into use; the new Constitution adopted dropped the *General* from all titles and we see the present-day scheme employed for the first time. Every triennial saw Grand Encampment issuing more and more Charters and more State Grand Commanderies being formed; with all of the success, however, trouble was wafted along, too.

We cannot hope to present the many problems of Grand Encampment; the Cryptic Grades and their battle for inclusion in the prerequisites for Knighthood; the war between the States, and its sadness and woe; the petty troubles from time to time, and many other interesting items. Our space being limited and that having been now employed in the sketch, already we can summarise succeeding events by simply stating that Grand Encampment has grown steadily from a mere handful of Knights Templar in 1816 to a mighty Templar Host in 1931 of more than 400,000! The pages of Templar history are filled with countless acts of kindness and service to the Christian faith and to humanity, but the greatest single achievement of Grand Encampment is the Templar Educational Loan Fund, which was started in 1922 and continued for nine years. This fund was created by a per capita tax of $1 per annum on every Knight in America and produced the total sum to date of nearly $4,000,000, which has been loaned to worthy students in our higher educational institutions throughout the nation. More than 30,000 needing students have received aid from this magnificent programme and the Work is one that brings justified credit upon the Order of Knights Templar in the United States of America.

THE GENERAL GRAND COUNCIL OF ROYAL AND SELECT MASTERS OF THE UNITED STATES OF AMERICA

EUGENE E. HINMAN

THE history of Cryptic Masonry and its development through a somewhat stormy infancy is so interwoven with the Capitular Rite and the Ancient Accepted Scottish Rite, both of which were active in the early dissemination of the Cryptic Degrees, that to set forth all the facts which culminated in the formation of the General Grand Council would be impossible within the scope of this article. Nevertheless, the student who is interested in such detailed records may find them in the complete history of Cryptic Masonry now in process of publication by the General Grand Council. The various claims of Jurisdiction over the Degrees of Select Master, Royal Master, and Super-Excellent Master led to such discussion and to many counter claims, which evidently caused a great deal of confusion and loss of interest. Gradually, however, this chaotic situation cleared. Both the Supreme Council of the Scottish Rite and of the Capitular Rite renounced their claims to Jurisdiction, and the control and dissemination of the Cryptic Degrees came to be vested solely in Councils.

The next step was the formation of Grand Councils. Any State in which three or more Councils existed was empowered to form a Grand Council which was sovereign in that State and able to promulgate such regulations as it saw fit. These various Subordinate and Grand Councils, more or less isolated from one another by great distances, were afforded little opportunity for contact with their companions in other Jurisdictions. Consequently, widely divergent expressions of Ritual and governments resulted.

Under the leadership of Josiah H. Drummond, of Maine, the active Workers in several Jurisdictions realised that there must be closer co-operation among the Grand Councils and greater unity of effort to establish the Rite as an integral department of Masonry. To this end, on June 12 and 13, 1872, a Convention of Royal and Select Masters was held in New York City, pursuant to the following call which the Grand Council of Maine issued to the Grand Master of each Grand Council:

Portland, Maine,
May 10, 1871

M∴ P∴ Companion,—

At a Session of the Grand Council of Maine, held on third instant, and after a conference with Companions of Massachusetts, I was directed to call a Convention of Representatives from the several Grand Councils of Royal and Select Masters, to meet in New York in June, 1872, for the purpose of securing uniformity in the Ritual, etc., of the Cryptic Rite.

Accordingly, I have fixed the second Wednesday in June of that year, and your Grand Council is hereby invited to be represented on that occasion; or, if your Grand Council declines or neglects to act in the premises, we shall be happy to meet there any of the Companions of your State.

Massachusetts and Maine will be there, prepared to exemplify their Ritual, even if they have only themselves to witness it.

Due notice of the meeting will be given.

Yours fraternally,
(Signed) Josiah H. Drummond

The Convention met in the Council Hall, located at 8 Union Square, New York City, at ten o'clock on the morning of June 12, 1872. Duly accredited Delegates were present from Alabama, Arkansas, Connecticut, Illinois, Maine, Massachusetts, Missouri, New Brunswick, New Jersey, New York, North Carolina, Rhode Island, Tennessee, and Wisconsin, together with several Companions from Washington, District of Columbia, Maryland, Ohio, and South Carolina.

This was the first of several Conventions which originally were called for the purpose of securing uniformity of Ritual efficiency and of administration in the various Jurisdictions, but which broadened in their scope as time went on and finally culminated in the formation of a General Grand Council for the United States. This first Convention organised by electing the following officers: Companion Josiah H. Drummond, of Maine, President; Companion Thomas B. Carr, of North Carolina, First Vice-President; Companion W. A. Prall, of Missouri, Second Vice-President; Companion Thomas J. Carson, of New Jersev, Secretary.

Companion Anderson, of Massachusetts, then introduced the following resolution. The resolution was then referred to a Committee, consisting of Companion Carr, of North Carolina, Companion Thorne, of New York, and Companion Wheeler, who made the following report, which was adopted:

Whereas, in some Jurisdictions the question has been mooted of surrendering the Cryptic Degrees to the Chapters, and

Whereas, there are many companions who have received the Degrees in Chapters, or from Sovereign Inspectors, of the Ancient and Accepted Rite; therefore,

Resolved, That it is the sense of this Convention that the Cryptic Degrees should be under the exclusive Jurisdiction of Grand Councils, and that no one should be recognised as a Companion of this Rite who has not received the Degrees in a lawfully constituted Council, or by authority of the Supreme Council of the Ancient and Accepted Rite previous to this date, or been lawfully healed.

At this Session the Convention also established for the first time the titles of Grand and Subordinate Council Officers and denominated the meetings of Councils as Assemblies. During the Convention the Degrees of Royal Master,

Select Master, and Super-Excellent Master were exemplified by Companions from New York, Massachusetts, Maine, and the District of Columbia. After the appointment of a Committee on Work, the Convention adjourned until June 11, 1873, nothing having been said or done with reference to a General Grand Council.

The next Convention was also held at the Council Hall in New York City on June 11, 1873. This next time Delegates were present from Alabama, Arkansas, Connecticut, Illinois, Indiana, Louisiana, Maine, Massachusetts, Michigan, Mississippi, Missouri, New Brunswick, New Hampshire, New Jersey, New York, Pennsylvania, South Carolina, Tennessee, and Wisconsin. Josiah H. Drummond presided, and Thomas J. Carson, of New Jersey, continued to act as Recorder.

The Committee on Work, consisting of Companion Chase, of New York; Companion Moore, of Massachusetts, Companion Prall, of Missouri; Companion Webb, of Alabama; Companion Edmundson, of Tennessee; and Companion Garden of Maine, who had been appointed at the first Convention, presented a report regarding the order of conferring the Degrees. On motion, the Convention adopted the report, which read as follows:

Resolved, That the Order of succession of Degrees be: first, Royal Master's; second, Select Master's; and that it be left optional with each Grand Council to confer the Super-Excellent Master's Degree as an honorary Degree.

The Committee also recommended standard forms for opening and closing Councils, and, with certain amendments, the Work of the three Degrees was adopted by the Convention. This Ritual was later adopted by several Grand Councils and thus uniformity was to some extent attained.

At this Convention the first effort to make the Cryptic Degrees prerequisite to the Orders of Knighthood was also made, when the following resolution was presented and adopted:

Resolved, That a Committee be appointed whose duty it shall be to memorialise the Encampment of Knights Templar of the United States, at its next Triennial Conclave, to be held in the City of New Orleans in December, 1874, asking that Grand Body to make the Degrees of Royal and Select Master a necessary prerequisite to the reception of the Orders of Knighthood.

In accordance with the resolution, Companions Drummond, Hacker, Carson, Wiltsie, Prall, and Savery were appointed to make up such a Committee. It was on this day, June 12, 1873, that a General Grand Council was first mentioned. It was suggested by Companion George E. Lounsbury, Most Illustrious Grand Master of Illinois, who offered the following resolution:

Resolved, That in the judgment of this Convention it is expedient and proper to form a General Grand Council of the United States.

This resolution was adopted. Then Companion Chase, of New York, offered still another resolution which read as follows:

Resolved, That when this Convention adjourns, it adjourns to meet at New Orleans, on the Monday before the first Tuesday of December, 1874, for the purpose of forming a General Grand Council of the United States, and that the Representatives be requested to bring this subject before their several Grand Councils for their action.

This done, the Convention then adjourned.

According to plan the third Convention met at New Orleans on November 30, 1874. Companion Josiah H. Drummond was again elected President, and Companion G. F. Wiltsie, of New York, Recorder. Although eighteen Grand Councils were entitled to representation, the Records do not show what Jurisdictions were represented. After some discussion regarding the formation of a General Grand Council, the following resolution was adopted:

Resolved, That a Committee of five be appointed to prepare a Provisional Constitution for the organisation of a General Grand Council of Royal and Select Masters of the United States of America, which shall be submitted to the several state Grand Bodies for either their adoption or rejection.

Pursuant to this resolution, President Drummond appointed the following Companions to make up such a Committee: Companion John Frizzell, of Tennessee; Companion G. Fred Wiltsie, of New York; Companion John H. Brown, of Kansas; Companion W. C. Swain, of Wisconsin; and Companion W. R. Whitaker, of Louisiana.

This done, the following resolution was then adopted:

Resolved, That the present Officers of this Convention be continued, and that the Committee on Provisional Constitution for a General Grand Council be, and they hereby are, directed to prepare such a document, which shall be submitted by the Officers of this Convention to the various Grand Councils of the United States for their action thereon, and when two-thirds thereof shall concur therein, approving such Provisional Constitution, the same shall become operative, and a meeting shall be called by the President for the purpose of duly organising such Body, which shall be provided for by said Constitution, at such time and place as may be designated.

The Committee which had been appointed at the New York Convention to memorialise the Grand Encampment of Knights Templar and to make the Cryptic Degrees prerequisite to receiving the Orders of Knighthood, then reported that they had done so, and that, after consideration, the Grand Encampment had laid the matter on the table.

The next Convention was held in Buffalo, New York, on August 20, 1877. This Session was presided over by Companion Josiah H. Drummond, and Rep-

resentatives were present from twenty-two Grand Councils. During recess the Committee on Constitution had met, and in August 1875, it had prepared a report submitting a Provisional Constitution. Four of its members agreed, and one, Companion W. R. Whitaker, of Louisiana, dissented and presented a minority report, stating that although he agreed with the instrument as it had been drafted, and although he did not wish to suggest any modifications of it, still he could not share with the other members of the Committee in the hope that a satisfactory result had been obtained in the attempt " to avoid objectionable centralisation on the one hand and at the same time give the proposed organisation sufficient power to be efficient for good," nor that an organisation formed " upon the basis suggested " would " largely tend to promote the interests of Cryptic Masonry." Under the circumstances the proposed Constitution was not presented to the Convention of 1877, and so it was not acted upon, but Companion Howry, of Mississippi, did offer the following resolution:

Resolved, That it is the sense of this Convention that if the General Grand Chapter of the United States shall sanction the conferring of the Council Degrees by the Chapters, whenever the Grand Council of any State is willing to concede this right, and the Grand Chapter shall accept the same, then this action shall meet with our approval.

This resolution was lost by a vote of twelve to six. Another Committee of five was then appointed to again memorialise the Grand Encampment of Knights Templar to make the Cryptic Degrees prerequisite to the Orders of Knighthood. That done, the Convention then adjourned, subject to the call of the President.

On March 10, 1880, the President issued a call for a meeting of the Convention to take place in Detroit, Michigan, on August 23, of that year. For many years Jurisdiction over the Cryptic Degrees had been claimed by Chapters, and in a number of States they had been surrendered to Grand Chapters. Those who opposed that procedure, and who believed that the control of the Council Degrees should be vested only in Councils, were, therefore, eager to promote the formation of a General Grand Council as the best means of stemming the current which seemed to be carrying many Councils into a consolidation with the Capitular Rite.

In issuing a call for the Detroit Convention in 1880, President Drummond incorporated a statement showing the anomalous conditions existing throughout the various States. He showed that the Degrees were conferred (1) in Chapters, as a regular series of Degrees. (This was the method employed in Virginia and in West Virginia); (2) in Councils appurtenant to Chapters, but otherwise independent of them. (This method was followed in Texas); (3) in Councils appurtenant to Chapters under the control and authority of Grand Chapters. (This method was followed in Arkansas, Iowa, Kentucky, Mississppi, Nebraska, South Carolina, and Wisconsin); and (4) in Councils under the Jurisdiction of

Grand Councils. (In this class were Alabama, Connecticut, Florida, Georgia, Indiana, Kansas, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Tennessee, and Vermont, in the United States; and England, Ontario, and New Brunswick—abroad.)

In order to facilitate prompt action at the Convention, the President submitted the following four propositions to several Companions, with the request that they report on them at the Convention. The propositions were as follows: (1) Shall the Grand Council system of organisation be continued? If not, shall the Degrees be abandoned, or " The Mississippi Plan " be adopted? Briefly, the " Mississippi Plan " consisted of a surrender of the Cryptic Degrees to the Royal Arch Chapters. By the term of the surrender, each Royal Arch Chapter was authorised to open, under its Chapter Charter, a Council of Royal and Select Masters, officered by the Chapter Officers, and to confer the Cryptic Degrees upon Royal Arch Masons without charge. (2) If the Grand Council system is to be continued, what measures, if any, shall be taken to prevent a conflict between the Grand Councils and the General Grand Chapters? (3) What rule shall be adopted as to the status of those who have received the Degrees in Chapters, as well as those who have received the Degrees in regular Councils, but have assisted in conferring the Degrees in other Bodies or been present when they were thus conferred? (4) What rule ought to be adopted in relation to the Jurisdiction in States in which no regular Grand Council exists?

As had been planned, the Convention met in Detroit, Michigan, on August 23, 1880, and was presided over by the President, Companion Josiah H. Drummond, of Maine, while Companion George Van Vliet, of New York, acted as Secretary. Since this was the occasion of the establishment of the General Grand Council, we give here the complete list of the Delegates who attended and of the Jurisdictions that were represented. A Committee on Credentials, of which Companion Orestes A. B. Senter, of Ohio, was Chairman, reported the following names of Delegates and their respective States: William D. Wadsworth, Alabama; John O. Rowland, Connecticut; Henry S. Orme, William M. Petrie, and R. E. Hedges, California; James P. Pearson (proxy) and J. C. Allen, Lafayette Council, Washington, District of Columbia; George M. Osgoodby (proxy), Florida; Charles R. Armstrong, Georgia; Walter A. Godfrey, John M. Bramwell, and Thomas B. Long, Indiana; Albert D. McConaught, Dwight Byington, Edwin B. Hillyer, and James C. Bennett, Kansas; George J. Pinckard, Louisiana; Josiah H. Drummond and Edward P. Burnham, Maine; Alfred E. Chapman and John Haigh, Massachusetts; George W. Cooley, Minnesota; Hugh McCurdy, D. Burnham Tracy, Garra B. Noble, David Woodward, and David Bovee, Michigan; George P. Cleeves and John J. Bell, New Hampshire; John Woolverton and George Scott, New Jersey; George M. Osgoodby, John N. Macomb, Jr., and George Van Vliet, New York; Orestes A. B. Senter, the Rev. T. J. Melish, and John D. Caldwell, Ohio; C. F. Jackson, South Carolina; Benjamin F. Haller, Tennessee; Alfred A. Hall and William Brinsmaid (proxy),

Vermont. The States that were not represented were Maryland, Missouri, North Carolina, Pennsylvania, and Rhode Island.

Almost the first matter that was presented to the Convention was a paper, read by Companion Cooley, of Minnesota, opposing any merger with the Capitular Rite and advocating the organisation of a General Grand Council. Prior to the organisation of the General Grand Council, one of the underlying reasons for the movement to consolidate with the Chapter was the lack of uniformity in the Rituals used, in the order of conferring Degrees, in the titles used, and so on. The Work of Jeremy Cross, who had authority from the General Grand Chapter to teach Royal Arch Masonry according to his system, and who, at the same time, had disseminated the Royal and Select Degrees, probably also induced Grand Chapters to attempt to include them in the Capitular System. There was nothing in their origin to justify any such connection. In 1829 the General Grand Chapter granted permission to Grand Chapters to confer these Degrees, except in those States where a Grand Council existed. Even then, the plan might be followed if the Grand Council gave its consent. This action did not indicate any desire to assume control, but it did seem to accept certain " side Degrees," which, as explanatory of the Chapter Degrees, might be given in Chapters at their pleasure. Consequently this resolution of the General Grand Chapter caused much complaint. Nevertheless, it continued in force until 1853, when it was repealed and Chapters were ordered by the General Grand Chapter to cease conferring the Cryptic Degrees, which were limited to the so-called Constitutional Degrees of the Capitular Rite, as shown in Section 9 of Article I of its Constitution. These Degrees were Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. As was to be expected, much discussion of this subject filled the *Proceedings* of Grand Chapters and Grand Councils during that period. Finally, however, all Grand Chapters obeyed the mandate, excepting Virginia alone. In that State the Council Degrees are still conferred in Chapters.

Another temporary diversion of opinion was caused by the Companions of the Grand Council of Mississippi, who advocated a merger of both Rites, and who attempted to induce the General Grand Chapter to reconsider its action of 1853 and permit Chapters to assume Jurisdiction over the Cryptic Degrees. Since the plan had originated in Mississippi, it was known as the " Mississippi Plan." Under this plan Councils were to turn over to Chapters all their authority, Rituals, and funds, and the Degrees were to be conferred as " extra " or " side Degrees " by the Officers of the Chapters, in the Body of the Chapters. It also provided that Royal Arch Masons should receive these Degrees without charge. The reason for this merger was to preserve the Degrees which would probably die, since the Councils were then declining rapidly. The eight Grand Councils which adopted the plan were those of Arkansas, Illinois, Iowa, Kentucky, Mississippi, Nebraska, South Carolina, and Wisconsin. Some of these Councils continued it for two or three years, but finally all abandoned it and returned to the Council system, since the plan had been found to result

disadvantageously to both Chapter and Council. The union of the Capitular and Cryptic Rites was discussed many times in the General Grand Chapter and in other Grand Chapters, but after the failure of the " Mississippi Plan " and the organisation of the General Grand Council, the project was finally abandoned.

The Detroit Convention adopted the following Constitutional provision for the titles of General Grand Officers. The General Grand Council shall be composed of the following Officers: Most Puissant General Grand Master, Right Puissant General Grand Deputy Master, Right Puissant General Grand Principal Conductor of the Work, Puissant General Grand Treasurer, Puissant General Grand Recorder, Puissant General Grand Recorder, Puissant General Grand Chaplain, Puissant General Grand Captain of the Guard, Puissant General Grand Conductor of the Council, Puissant General Grand Marshal, Puissant General Grand Steward, and Puissant General Grand Sentinel, together with all Past Most Puissant General Grand Masters, Past Right Puissant Grand Deputy Masters, Past Right Puissant General Grand Principal Conductors of the Work, all Most Illustrious Grand Masters, Deputy Grand Masters, Principal Conductors of the Work (or their proxies), all Past Most Illustrious Grand Masters of the several Constituent Grand Councils, and the first three Officers of every Council under the immediate Jurisdiction of this General Grand Council, or their proxies, which Officers of said Constituent Councils shall, collectively, have one vote. Thus, at the origin of the General Grand Council, an appreciable Degree of uniformity was accomplished. This action, while not binding upon the Constituent Grand Councils, furnished a standard which was satisfactory to a majority.

An additional forward step was taken in 1894, when, following a report of the Committee on Ritual, a complete description of the Official Jewels and their symbolism and the dress of Officers, both Subordinate and Grand, was adopted and published in the *Proceedings* of the General Grand Council for that year. The acceptance of this by the several Grand Jurisdictions brought about a uniformity in the conduct of Subordinate and Grand Bodies, thus bringing out of the confusion which was the weakness of the Cryptic Rite.

Following the adjournment of the Detroit Convention, the Provisional Constitution and the names of Provisional Officers were transmitted to the several Grand Councils for their approval. After receipt of such approval from the requisite nine Grand Councils, General Grand Master Drummond issued the following announcement:

To all regular Royal and Select Masters, and especially to all Grand Councils thereof,

The General Grand Master has the pleasure to announce that official notice of the ratification of the Constitution of the General Grand Council has been received from the following Grand Councils, namely, New York, Ohio, Minnesota, Indiana, Tennessee, Maryland, Massachusetts, Alabama, Louisiana, Maine, New Hampshire, Vermont, California, Georgia, and Missouri.

The Grand Council of South Carolina has been reorganized by the Councils, and has also ratified the General Grand Constitution.

No official intelligence has been received from the Grand Councils of Kansas, Florida, and North Carolina.

The Grand Council of Michigan, while adhering to the Council system, declined to become a constituent of the General Grand Council. She takes ground, in the strongest manner, against recognizing as regular Royal and Select Masters any others than those who receive the Degrees in regular Councils.

It is understood that the Grand Councils of Connecticut, New Jersey, Rhode Island, and Pennsylvania have taken no definitive action in relation to the General Grand Council organization and that they oppose merging Degrees with those of the Chapter.

The Grand Council of New Brunswick has been dormant since 1871. The Grand Council of Ontario maintains its organization, and there is no possibility that the Grand Chapter of Canada will ever entertain the proposition of taking Jurisdiction over the Council Degrees.

It may be safely said that twenty-four, and probably twenty-five, Grand Councils in the United States and Canada will maintain their integrity and sustain the Council system.

Other Grand Councils have heretofore existed in Virginia, Texas, Arkansas, Iowa, Illinois, Kentucky, Mississippi, Nebraska, and Wisconsin. That in Virginia, acting upon a demonstrably erroneous assumption of facts, dissolved in 1841; that of Texas followed this example in 1864; in the former Jurisdiction, the Degrees have been conferred in the Chapter (and West Virginia follows the same system), and in the latter they have been conferred in Councils appurtenant to Chapters. The recipients of the Degrees in both have been denied recognition as regular Royal and Select Masters in all other Jurisdictions, until the recent promulgation of the " Mississippi Plan." In the other five Jurisdictions recent attempts have been made to put the Degrees under the government of the Grand Chapter, although scarcely two of them adopted the same plan. In Illinois the Grand Council was for a time nominally kept alive, but it is understood that no Session was held in 1880. In Wisconsin a Grand Council has been reorganized, but by the Councils chartered by the Grand Chapter. The Grand Chapters of Arkansas, Illinois, and Kentucky, in view of the recent action of the General Grand Chapter at their Convocation in 1880, appointed Committees to report at the next Annual Convocation as to what course ought to be adopted.

The formation of the General Grand Council was assented to by many, only because it seemed the sole method of saving the Council Degrees. The result of the organization and its very general acceptance have more than justified the hopes of its supporters. South Carolina has abandoned the scheme of merging the Degrees and has reorganized a Grand Council. Two other Jurisdictions, which had taken steps in the same direction, have retraced them and ratified the Constitution of the General Grand Council. In Oregon, Companions are making arrangements for the formation of Councils. In Kentucky, a reaction has commenced which promises to restore the Grand Council system; an application has been received for a Dispensation for a Council in that State, which was sustained by Companions of such ability and reputation that I felt that no other course was open but to grant it. It has therefore been issued. In

fine, the demoralization prevailing in different parts of the country has been completely checked, and a more earnest interest in Cryptic Masonry been created.

It is so evidently the wish of a vast majority of the Cryptic Masons to preserve the Grand Council system, that it is submitted in all fraternal kindness to those of opposite views, whether they should not yield to the majority. The " Mississippi Plan " was started as one of mere expediency: no principle called for it, but it was put forward and adopted as an expedient for saving expense and the labor of supporting one set of Bodies, Grand and subordinate. But, on the other hand, the large majority felt that the plan proposed involved the sacrifice of a principle, and that they had no right to consent to conferring the Degrees in any other than a regularly Warranted Council.

The General Grand Council has determined that none can be recognized as Royal and Select Masters who are not made in a regular Council. An appeal has been made, on the score of Masonic courtesy, for the recognition of those made in Chapters, but they can no more be recognized than Royal Arch Masons made in a Master's Lodge can be. It is settled, so that it is not even a matter for discussion, that the General Grand Council and its constituents cannot now or hereafter recognize as regular Royal and Select Masters any of those made under the " Mississippi Plan." It is a matter of principle, and not a question of courtesy.

I am unable to perceive how any Grand Chapter which is a constituent of the General Grand Chapter can take any cognizance of these Degrees. The latter Body has decided, with great unanimity, that it has no Jurisdiction over them. But its Constitution, the Degrees recognized by it, " to be conferred in Chapters under this Jurisdiction, are Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason." The Constitution also provides that Charters for Chapters " shall also contain the power to open and hold Lodges of Most Excellent, Past, and Mark Master Masons." Also the one power, which is most fully vested in the General Grand Chapter by its Constitution, is the preservation, oversight, and control of " the work." Hence, these Degrees cannot be conferred in and by the Chapter, as a portion of the Chapter Degrees, without violating two provisions of the General Grand Constitution. But it is proposed to confer them in " Councils appurtenant to the Chapter." If so conferred, they are conferred under the Chapter Warrant, and this held to authorize the opening and holding of Bodies in express violation of the General Grand Constitution.

But I have seen it stated that this is of no consequence, because the General Grand Chapter has no power or discipline over Grand Chapters, and, therefore, the latter are free to do as they please in this matter. I have even seen this repeated in the address of a Most Excellent Grand High Priest. But it seems to me that this idea must have been originated by some one whose zeal for the " Mississippi Plan " ran away with his ideas of duty. The logical result is, that Masonic law is to be obeyed only on account of the fear of punishment for its violation! If the law cannot be enforced generally, or in a particular case, and may thus be disobeyed with impunity, a Mason is free to violate it. This is monstrous doctrine, and I do not believe that, upon sober second thought, any Mason will have the hardihood to uphold it.

In view of these considerations I submit that it is the duty of us all to give

our support to the Council system, and thus secure harmony and the permanent prosperity of these beautiful Degrees.

I do not deem it necessary for their prosperity, nor even desirable, that every Master Mason, or even every Royal Arch Mason, should receive them. I regard it as one of the worst features of our present system that over-zealous Companions are in the habit of urging Master Masons to advance before they are ready. While very much has been said and written against hurrying candidates forward before they are sufficiently acquainted with the preceding Degrees, but little has been said of another consideration, which in the immediate past has been of very great importance: Very many Masons are men of humble means, to whom the expense of receiving the Degrees and paying their dues in the various Bodies is no light matter, and these are often hurried forward before they are really ready. The consequence is suspension for non-payment of dues. But the Council system assumes that our number is small and select; if Grand Councils will keep this in view in Chartering new Bodies, many of the mistakes of the past will be avoided. I most earnestly commend this to the consideration of Grand Officers.

One great impediment to the proper understanding of the position of these Degrees is the lack of information in reference to them among the Body of the Craft. It has been suggested to me by the R.∴P.∴General Grand Principal Conductor, Companion Pinckard, that the General Grand Jurisdiction be divided into Districts, each assigned specially to one of the General Grand Officers. The suggestion seems to me to be a wise one, and I have made the division given below. I trust each of my associates will assume the duty thus imposed upon him, and by the distribution of documents among the Craft, by correspondence with the Companions, and by visitations when practicable, endeavour to promote the interests of the Cryptic Rite.

In behalf of the General Grand Officers, I invite the co-operation of all Companions interested in these Degrees.

Yours Fraternally,
(Signed) Josiah H. Drummond
General Grand Master

The official announcement that a General Grand Council had been duly organised and was ready to function was embodied in the following notice sent to all Grand Councils:

General Grand Council of Royal and Select Masters, for the United States of America:

To all regular Royal and Select Masters, and especially to all Grand Councils thereof,

Greeting:

Whereas, at a Convention of Royal and Select Masters, representing a majority of the Grand Councils in the world, held in Detroit, on the 23rd, 24th, and 25th days of August, A.D. 1880, a Constitution for the General Grand Council was framed and submitted to the Grand Councils of the United States; and

Whereas, the Officers provided for in that Constitution were elected and

directed to enter upon the duties of their respective Offices when the Constitution should be ratified by nine Grand Councils; and

Whereas, the Grand Councils of New York, Ohio, Minnesota, Indiana, Tennessee, Maryland, Massachusetts, Alabama, and Louisiana, being nine in number, have, at their respective said Constitution;

Therefore, I, Josiah H. Drummond, of Maine, elected Provisional General Grand Master at said Convention, hereby declare that the General Grand Council of Royal and Select Masters in the United States of America has been regularly formed and now exists as the governing Body of the Rite in the United States as provided in its *Constitution*.

The General Grand Officers will at once enter upon the discharge of their duties; but before doing so, it is recommended that they severally take an obligation before a Grand Master or a Past Grand Master of a Grand Council to support the *Constitution* of the General Grand Council, and forward a Certificate thereof to the Past General Grand Recorder, Companion George W. Cooley, of Minneapolis, Minnesota.

The General Grand Master is happy to announce that the Most Excellent Grand Chapter of South Carolina, in view of the action of the Most Excellent General Grand Chapter at its late Convocation, has rescinded its action in reference to the Council Degrees, and that the Grand Council has reorganized, resumed Work, and ratified the *Constitution* of the General Grand Council, and is now a constituent thereof.

Given under my hand this first day of March, *A.D.* 1881, *A.Dep.*, 2881.

(Signed) Josiah H. Drummond
General Grand Master

The Provisional Officers who became the first permanent Officers, upon the ratification of the acts of the Convention, were as follows: Most Puissant General Grand Master, Josiah H. Drummond, of Maine; Right Puissant General Grand Deputy Master, George H. Osgoodby, of New York; Right Puissant General Grand Principal Conductor of Work, George J. Pinckard, of Louisiana; Puissant General Grand Treasurer, Orestes A. B. Senter, of Ohio; Puissant General Grand Recorder, George M. Cooley, of Minnesota; Puissant General Grand Captain of the Guard, William D. Wadsworth, of Alabama; Puissant General Grand Conductor of the Council, Charles R. Armstrong, of Georgia; Puissant General Grand Marshal, Edward P. Burnham, of Maine; and Puissant General Grand Sentinel, Albert S. McConaughy, of Kansas.

Since its organisation, the General Grand Council has met regularly every three years and has published its *Proceedings*. These Triennial Assemblies have brought together the leading Cryptic Workers from all parts of the country, have unified their efforts for the betterment of the Rite, and have materially in their extension into new territory by Chartering Subordinate Councils in States where no Grand Councils existed, created a nucleus for the formation of new Grand Councils. There are now four States where the General Grand Council has Subordinate Councils where Grand Councils may be formed later when conditions justify them. These Subordinate Councils number fourteen.

The General Grand Council has always welcomed Grand Councils into membership, and has never placed any obstacle in their way if they saw fit to withdraw. The Grand Councils of Texas, Michigan, Connecticut, Pennsylvania, and Illinois have never affiliated with the General Grand Council. In each of these Jurisdictions, the Rituals are practically identical with the member Jurisdiction, and harmony and co-operation in all activities of the Rite characterise every one of them.

The General Grand Council does not exercise any actual authority over member Jurisdictions. When affiliating, all such Grand Councils agree to maintain the fundamental Landmarks, as promulgated by the General Body, as well as to confer all Degrees, in their essentials, in accordance with those adopted by the national organisation, and to contribute a very small per capita tax to the General Grand Council.

The Officers of the General Grand Council officially visit the various Grand Councils at their Annual Assemblies, and so keep in touch with conditions throughout the country. Eighteen outstanding Masons have presided over this organisation since 1880, of whom five are still living. Grand Masters have presided and passed on, but the long and faithful service of Companion Henry Mordhurst, of Indiana, who served as General Grand Recorder from September 28, 1886, to November 19, 1928, are especially noteworthy.

Companion Josiah H. Drummond, who served as General Grand Master from 1880 to 1883, a lawyer by profession, presided over all the Grand Bodies in Maine and also acted as General Grand High Priest, Royal Arch Masons, Sovereign Grand Commander, Ancient Accepted Scottish Rite in the Northern Jurisdiction, and as the first General Grand Master, Royal and Select Masters. His successor was Companion George M. Osgoodby, of New York, a Past Grand Master of the Grand Council of that State. He was very active in the formation of the General Grand Council, and served as its General Grand Master with distinction from 1883 to 1886. At the expiration of his term, Companion George J. Pinckard, of Louisiana, became General Grand Master. He served in that capacity from 1886 to 1889. He also served as Master of his Lodge and as Grand High Priest and Grand Master of the Grand Council of his own State.

In 1889, Companion George W. Cooley, of New York, became General Grand Master and served until 1891. He was chiefly interested in the Cryptic Rite, having served as Grand Master of his State for four years. He also assisted in forming the General Grand Council and served as its first Grand Recorder. Companion Cooley was followed as General Grand Master by Companion A. B. Senter, of Ohio, a Thirty-third Degree Scottish Rite Mason, who had served as Grand High Priest, as Grand Master of the Grand Council, and had been active in the Grand Commandery of Ohio. He was elected General Grand Master in 1891 and served till 1894. In that year, Companion John W. Coburn, of New York, became General Grand Master. Companion Coburn was active only in the Cryptic Rite. He had served as Grand Master in 1885, and for nine years as Foreign Correspondent. He served as General Grand Master from 1894

to 1897. His interest was seen in Odd Fellowship also, for he also served as Grand Master of that Order in New York. He was succeeded as General Grand Master by Companion Bradford Nichol, of Tennessee, who served from 1897 to 1900. Companion Nichol received all the York Rite Degrees. He had also served as Grand High Priest in 1886 and as Grand Master of the Grand Council in 1887.

In 1900, Companion William H. Mayo, of Louisiana was elected General Grand Master. He served from then till 1903. Companion Mayo had been raised in a Lodge in Louisiana. Later, moving to Missouri, he had received all the remaining Degrees of the York Rite and Scottish Rite in that State, including the Thirty-third Degree. He served as Grand Secretary of the Grand Chapter, as Grand Recorder of the Grand Council and of the Grand Commandery, and as Grand Recorder of the Grand Encampment of Knights Templar. The next General Grand Master was Companion Andrew P. Swanstrom, of Minnesota, who served from 1903 to 1906. He was a member of all of the York and Scottish Rite Bodies of his State, in all of which he was active. He was also Grand High Priest and Grand Master of the Grand Council of his State. His successor as General Grand Master was Companion Henry C. Larrabee, of Maryland, who served in that Office from 1906 to 1909. Companion Larrabee received all of the York and Scottish Rite Degrees including the Thirty-third Degree, in his State. He was Deputy Grand Master of the Grand Lodge, Grand High Priest, Commander of his Commandery, Presiding Officer of the Scottish Rite in Maryland, and Grand Master of the Council. The next General Grand Master was Companion Grafton M. Acklin, of Ohio, who held that high Office from 1909 to 1912. Companion Acklin had received all the Degrees of both Rites, including the Thirty-third Degree. He had also served as Grand High Priest and as Grand Master of the Grand Council. He was succeeded by Companion John A. Blake, of Massachusetts, who became General Grand Master in 1912 and served until 1915. He had presided over all the York Rite Bodies of Massachusetts with great credit. He also possessed all the Scottish Rite Degrees, including the Thirty-third Degree.

From 1915 to 1918, the Office of General Grand Master was filled by Companion Edward W. Wellington, of Kansas. Companion Wellington had served as presiding Officer of all the York Rite Bodies of his State, as Grand Warden of the Grand Encampment from 1904 to 1907, and in 1917 had received the Thirty-third Degree. The next to fill the Office of General Grand Master was Companion George A. Newell, of New York, a lawyer and banker. Companion Newell had received all the Degrees of the York and Scottish Rites, including the Thirty-third Degree. He had also acted as a District Deputy Grand Master of the Grand Lodge, as Grand High Priest, as Grand Treasurer of the Grand Commandery, and as Grand Master of the Grand Council. He is now (1933) its Grand Treasurer. He served as General Grand Master from 1918 to 1921. At that time Companion Fay Hempstead, Thirty-third Degree, of Arkansas, was elected to the Office. He was a lawyer, a Masonic poet and writer of note.

He had received all of his Degrees in his native State. He had served as Grand High Priest, as Grand Commander of the Knights Templar, and as Grand Master of the Grand Council. He acted as General Grand Master from 1921 to 1924. He has been Secretary of his Lodge for more than forty years, and is at present (1933) Grand Recorder of the Grand Council and the Grand Commandery.

In 1924 Companion Bert S. Lee, of Missouri, an active leader in fraternal, business, and religious circles, became General Grand Master. He served until 1927. He has also presided in the Grand East of his Lodge, Chapter, Council, and Commandery. The next to be elevated to the high Office of General Grand Master was Companion O. Frank Hart, of South Carolina. One of the most virile of Masonic Workers of his day, Companion Hart served as Junior Grand Deacon of the Grand Lodge, as Grand High Priest, as Grand Master of the Grand Council, and as Grand Commander of the Knights Templar. He is now Grand Secretary of the Grand Lodge, Grand Chapter, and Grand Council. Following his retirement as General Grand Master, an Office he held from 1929 to 1930, he was elected General Grand Recorder. The present General Grand Master is Companion Walter L. Stockwell, of North Dakota. Companion Stockwell has served through all the Subordinate Bodies and has been Grand Master of the Grand Lodge, Grand High Priest, Grand Master of the Grand Council, and Honorary Past Grand Commander of the Knights Templar. An active member of many civic and fraternal organisations, he brings to his present Office a genial personality and a practical training that he has made for his successful administration.

THE SCOTTISH RITE OF FREEMASONRY

CHARLES HADLEY SPILMAN

THE Scottish Rite is a complete system of Freemasonry, embodying in its thirty Degrees all Masonic teachings, and in its administration all forms of Masonic endeavour. It is the most widely diffused form of fraternal activity in the world to-day, its organised Bodies and Memberships being found in almost every civilised country.

The formal title varies slightly in different regions. In the Southern Jurisdiction of the United States, in Canada, Scotland, Ireland, and many other countries it is the Ancient and Accepted Scottish Rite of Freemasonry. In the Northern Jurisdiction of the United States the word " and " is omitted, and it is the Ancient Accepted Scottish Rite, while in England and Wales " Scottish " is omitted and the Rite is known as the Ancient and Accepted Rite. Prior to 1801, the twenty-five Degrees of the " Rite of Perfection " of this system were everywhere known by the term " Ancient and Accepted Rite."

The Rite originated on the continent of Europe in the eighteenth century, but attained to its present form in the United States at the opening of the nineteenth century. Its history practically parallels that of Symbolic Freemasonry, falling naturally into two periods. Prior to 1717, Symbolic Masonry operated without coherence, in the form of unassociated Bodies, having neither unity nor centralised supervision. The formation in London, in the year mentioned, of the first Grand Lodge, marked the opening of a new era and brought about the highly efficient and thoroughly authoritative Grand Lodge system of the present.

In similar wise, the Scottish Rite, prior to 1801, comprised a more or less indefinite grouping of a large number of Degrees, and operated here and there in various countries without especial association of the Bodies employing them. Order and system began to appear with the adoption of General Regulations in 1762, and were further perfected with the framing of the Grand Constitutions in 1786. But it was the establishment at Charleston, South Carolina, in 1801 of the first Supreme Council, the Mother Supreme Council of the World, which rendered fully effective the provisions of the Grand Constitutions and formally launched the definite system comprised in the Scottish Rite of to-day.

The purity and perfection of its altruistic, humanitarian and patriotic teachings have had such appeal as to draw to its membership presidents and officers of republics, kings and princes of monarchies, as well as leaders of thought and action in all countries. At the present time, in the United States of America alone, there are nearly 600,000 members of the Scottish Rite of Freemasonry.

BEGINNING OF THE RITE

During the first half of the eighteenth century, a multitude of Degrees were contrived throughout Europe and the British Isles. Some of these were largely local. Others were distinctly of class nature; some confined to the professions, such as architects, artists and the literati; some were patronised by the nobility exclusively, and still others were frankly for the middle classes, tradesmen and artisans. More than 100 have been enumerated by various historians and there were doubtless many which did not attain to this recognition. From the more valuable and outstanding of these, were selected those which first comprised the Rite of Perfection and afterwards were amplified into the Ancient and Accepted Rite.

The initial grouping of these Degrees was effected when the Chevalier de Bonneville, on November 24, 1754, established a Chapter of twenty-five of the so-called High Degrees in the College of Clermont in Paris. All the authorities agree upon this circumstance with the single exception of Rebold who says that the Chevalier was a propagator of these Degrees but denies that he was founder of the Chapter. The adherents and followers of the House of the Stuarts had made the College of Clermont their asylum, most of them being Scotchmen.

One of the Degrees thus grouped was that of " Scotch Master " or " Scottish Master." It was probably at that time the most widely known, because many of the Symbolic Lodges employed it in their system, and from its prominence among the others in the new Chapter came its selection eventually for inclusion in the name of the Rite.

The Marquis de Lernais, as a prisoner of war, carried these Degrees to Berlin in 1757, and the following year they were introduced to and adopted by the Grand Lodge of the Three Globes. Gould, the historian, in examining the official history published at Berlin in 1849, " Haupt Momente der Geschichte der Grossen Loge von Preussen genant Royal York zur Freundshaft," found that the Lodge of the Three Globes received a Petition at Berlin on May 5, 1760, for Warrant of a Lodge which was to operate as a branch of the Three Globes and pay its funds into the latter's treasury, but was to Initiate only Frenchmen. Apparently this was the Lodge Instituted by Bro. von Printzen on August 10, 1760, and its early Records show that it Worked not only in the first three Degrees of Freemasonry but also used many of the Degrees of the new Rite. General Albert Pike on page 142 of " A Historical Inquiry in Regard to the Grand Constitution of 1786," says that " In 1743 Baron Hunde was at Paris, and there received the High Degrees from the adherents of the Stuarts."

The Rite in Paris, in 1758, came under the authority of the " Council of Emperors of the East and West " and shortly thereafter a " Council of Knights of the East " was formed. In 1781, both these Bodies were incorporated with the Grand Orient of France which held the Rite of Perfection within itself.

A most important action was the issuance, on August 27, 1761, of the first official sanction for the establishment of the Rite in the Western Hemisphere.

This document emanated from the " Conseil des Empereurs d'Orient et Occident " in Paris, and in its foreword recited that it was " —by the good pleasure of His Most Serene Highness, thrice illustrious Brother Louis de Bourbon, Count of Clermont, Prince of the Blood Royal, Grand Master and Protector of all Lodges." It deputised Stephen (Etienne) Morin, who, being about to sail for America, desired legal authority to advance the interests of the Royal Art and requested letters patent for the giving of Charters of Constitution. The patent fully complied with the prayer of the Petitioner, gave him power to extend the Perfect and Sublime Degrees, to form, establish and govern Lodges, and constituted him Grand Master Inspector with powers in all parts of the world.

THE GRAND CONSTITUTIONS

At that time the Rite was operated under such rules as the groups in Paris, Berlin and elsewhere individually established for their own government and convenience. In 1762, however, definite regulations were formulated and were thus entitled: " Regulations and Constitutions made by the nine commissaries nominated by the Sovereign Grand Council of Sublime Knights of the Royal Secret, Princes of Masonry, at the Grand East of Berlin." These regulations were forwarded to Morin, who had gone to Kingston, Jamaica.

It is asserted that in this year, Frederick the Great, who as Frederick the Second was Emperor of Germany and who had taken all Freemasonry in Germany under his patronage, likewise became the patron and protector of the Ancient and Accepted Rite.

Frederick's predecessor on the throne and likewise his successor were bitter opponents of Freemasonry, but the Emperor, who learned of it through some of his principal officers and was Initiated, conceived a high opinion of the Fraternity and gave it his warm support. Some writers, including the German, while admitting that Frederick was a Mason, strenuously contend that he never received the advanced grades, and even assert that " the Rite's birthday is February, 1788, and its birthplace Charleston," in the United States.

From 1762 to 1786, the Rite was governed by the General Regulations mentioned above, which listed seven clases of membership with twenty-five Degrees. The next and final evolution of the Rite into its present form was authorised May 1, 1786, by the formulation of the Grand Constitutions, of eighteen articles, which for the first time recognised a Rite of thirty-three Degrees and prescribed measures for their administration and government by a Supreme Council. The preamble recited, following the caption:

As well also as for the government of all Councils and Consistories under their jurisdiction, made and approved in the Supreme Council of the Thirty-third degree, duly and lawfully established and congregated (assembled) at the Grand East of Berlin, on the first day of May, Anno Lucis Five Thousand Seven Hundred and Eighty-six, A. D. 1786, at which Supreme Council was

present in person his Most August Majesty Frederick the Second (the Great), King of Prussia, Most Puissant Sovereign Grand Commander.

These Grand Constitutions recognised and confirmed such of the previous General Regulations as were not in conflict with the new articles. Two of the latter make direct reference to the Emperor:

Article Eighth—The Consistory of Sublime Princes of the Royal Secret shall elect a President from among themselves, but none of their proceedings shall be valid until they have received the sanction and approbation of the Supreme Council of the Thirty-third degree, which body after the decease of his Majesty the present King of Prussia, Frederick the Second, are Sovereigns of Freemasonry.

Article Twelfth—The Supreme Council shall exercise all the Sovereign Masonic power of which his August Majesty, Frederick II, King of Prussia, is now possessed and has been possessed since the year 1762,—

Masonic historians of the greatest eminence, after careful research and examination of every circumstance, have expressed the conviction that Frederick personally and officially ratified these Constitutions as claimed. They believe that Frederick, who no one denies was an enthusiastic Mason, undoubtedly knew of the advanced Degrees and that it would be the natural thing for him to be denominated as the Patron of all. Frederick was advanced in years and for that reason and the further one that an organisation which was designed to be available in all countries could not well be under the leadership of one man, there was desire to arrange for its future in the way which was done. As a matter of fact Frederick died later in the same year. Writers opposing this view have insisted that Frederick did not have personal contact with or knowledge of the Rite.

This mooted point, while a source of much discussion and many treatises, has no bearing whatever upon the authority of the Grand Constitutions of 1786. They have been accepted in their full power and efficacy by every Supreme Council from that day to this, and are the basic law of the Rite in every regular and duly-recognised Supreme Council in the world to-day, and every Scottish Rite Mason has individually sworn allegiance to them.

EXTENSION OF THE RITE

Morin, on his westward journey, landed in Santo Domingo and later went to Kingston, Jamaica, where he appointed Henry Andrew Francken as a Deputy Inspector-General. Later other appointments were made by him to this office. These Deputies he supplied with copies of the General Regulations of 1762. Soon after his appointment, Francken visited the North American colonies where, on December 6, 1768, he gave an appointment as Deputy Inspector-General to Moses M. Hays, or Hayes, a merchant of New York City. Hays had the unique distinction of being in succession Master of Symbolic Lodges in

New York, Rhode Island and Massachusetts, and was Most Worshipful Grand Master of the Grand Lodge of Massachusetts from 1788 to 1793.

Francken, under his commission from Morin, established a Lodge of Perfection and a Council of Princes of Jerusalem at Albany, New York, December 20, 1767, having conferred the Degrees upon a number of Brethren during October and November. These Bodies are the oldest Scottish Rite Bodies on the continent of North America, and are now in the Jurisdiction and of the obedience of the Northern Masonic Jurisdiction.

Isaac DeCosta was made a Deputy Inspector-General by Hays in 1781; the latter also appointed Solomon Bush as Deputy for Pennsylvania, and Barend or Barnard M. Spitzer, Deputy for Georgia. On April 4, 1781, Hays issued a patent to Abraham Forst as Deputy Grand Inspector-General for Virginia, which patent is preserved in the archives of the Grand Lodge of Pennsylvania. Joseph M. Myers was made Deputy Grand Inspector-General for Maryland and succeeded DeCosta in that capacity for South Carolina. He was, in 1782, acting as Secretary for the newly formed Lodge of Perfection at Philadelphia. DeCosta established in Charleston, South Carolina, a Sublime Grand Lodge of Perfection in 1783, and on February 20, 1788, a Council of Princes of Jerusalem was duly Constituted there, with Myers, Spitzer, and Forst present and participating in the exercises. A Lodge of Perfection was established at Baltimore, Maryland, in 1792 by Henry Wilmans, who was Grand Master of Masons in Maryland in 1794.

Spitzer, on April 2, 1795, commissioned John Mitchell as Deputy Inspector-General, reciting in his Patent of Commission that he does so by authority of the Convention of Inspectors held in Philadelphia, June 5, 1781. Colonel Mitchell was a native of Ireland who came to this country at an early age. He is described in his patent as " our dear beloved John Mitchell Esq. (native of Ireland and late deputy quartermaster general in the armies of the United States of America), Justice of the Quorum in and for the State of South Carolina, and notary public for said State." Mitchell removed to Charleston about 1791. Frederick Dalcho was a son of a distinguished officer under Frederick the Great. After his father's death he joined an uncle in Baltimore and was educated there, becoming a physician. He was associated in practise with Dr. Isaac Auld, also a Mason of prominence in the Rite. Both were Officers in the Grand Council Princes of Jerusalem, the Sovereign Chapter of Rose Croix and the Grand Consistory of South Carolina in 1802, and both assisted in the formation of the first Supreme Council.

In New York City, a Chapter of Rose Croix (Eighteenth Degree) was opened in 1797, and William M. Singleton notes that the Grand Constitutions of 1786 and the Rituals of the eight added Degrees had been received in Charleston at that time.

FIRST SUPREME COUNCIL

The Bodies already established at Charleston accepted the new code of laws and adopted the new Degrees, and in 1801 a Convention was held and pre-

liminary steps taken to form a Supreme Council of the Thirty-third and last Degree of the Ancient and Accepted Scottish Rite of Freemasonry. It was formed and organised in exact compliance with the rules by John Mitchell and Frederick Dalcho, and during the year the full number of Active Members, the Constitutional nine, was admitted. Mitchell was the first Grand Commander and Dalcho the Lieutenant Grand Commander. The name of this new Body was "The Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and Last Degree for the United States of America." It accepted and proclaimed the authority of the General Regulations of 1762 and the Grand Constitutions of 1786, and became entitled to the designation "Mother Supreme Council of the World." All other Supreme Councils in the world have been formed by the Supreme Council established at Charleston in 1801, or under the authority of Supreme Councils which it empowered.

The Grand Constitutions stipulated that there should be but one Supreme Council in each nation or kingdom, with the exception of the United States of America, where two were authorised. Proceeding under this power, the Supreme Council at Charleston established on the sixth of August, 1806, in the city of New York, a Sovereign Consistory of Sublime Princes of the Royal Secret, Thirty-second Degree, and publicly proclaimed the same by official Edict.

NORTHERN SUPREME COUNCIL

This Sovereign Consistory remained subordinate to the parent Body until August 5, 1813, when, by letters-patent, the Ill∴Bro∴Emanuel De La Motta, S∴G∴I∴G∴., Thirty-third Degree, and Grand Treasurer-General of the Charleston Supreme Council, then in New York, "held a Grand Convention of the Thirty-third Degree," at which were present John Gabriel Tardy, John James Joseph Gourgas, M. Levy, Maduro Peixotto, Richard Riker (district-attorney and afterwards recorder of the city of New York), Sampson Simpson, and Daniel D. Tompkins (governor of the State of New York and afterwards Vice-President of the United States), all Thirty-third Degrees, and did then open with the high honours of Masonry the Supreme Council for the Northern Jurisdiction, and appoint Officers; and he thereby solemnly proclaimed that Council." Illustrious Bro. Tompkins became Sovereign Grand Commander.

The action was formally ratified by the Supreme Council at Charleston. Thus was legally established the second Supreme Council in North America, authorised by the Constitution of 1786. From that period until the present time, the Supreme Council for the Southern Jurisdiction of the United States and the Supreme Council for the Northern Jurisdiction have worked together in perfect union and harmony, with the sole interest of the Rite in general in view at all times. A Concordat, October 31, 1827, established the definite territory covered, the Northern Jurisdiction comprising the fifteen States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, Pennsylvania, Ohio, Michigan, Indiana, Illinois and Wisconsin, being those States east of the Mississippi River and north

of the Ohio River. The Southern Jurisdiction comprises the remainder of the United States and also has Bodies in its territories, and in China, Japan, Porto Rico and the Philippines.

OTHER SUPREME COUNCILS

On February 21, 1802, Count Alexandre Francois Auguste DeGrasse Tilley, Deputy Inspector-General, was appointed by the Supreme Council at Charleston a Grand Inspector-General, and Grand Commander of the French West Indies, and Jean Baptiste Marie Delahogue, Deputy Inspector-General, was also created Grand Inspector-General and designated as Lieutenant Grand Commander of the same islands. Through these two and Illustrious Bro. Germain Hacquet, who had received the Thirty-third Degree, and by the authority of Letters Patent of the above date, were established the Supreme Councils of France and the French and English West Indies. Illustrious DeGrasse Tilley Installed the Supreme Council for France on September 22, 1804, at Paris.

The Supreme Councils for Italy, Naples, Spain, and the Netherlands were also established by DeGrasse Tilley.

The Rite continued to increase in popularity. In due course and by the exercise in each instance of legal authority, Supreme Councils were established in other countries. To-day there are thirty-four Supreme Councils, all recognising as their basic law the General Regulations of 1762 and the Grand Constitutions of 1786, and all duly recognised by each other and on terms of the greatest amity. These are the following: Southern Jurisdiction United States of America; Northern Jurisdiction United States of America; Argentine Republic; Austria; Belgium; Brazil; Canada; Central America (Guatemala); Chile; United States of Colombia; Cuba; Czecho-Slovakia; Dominican Republic; Ecuador; Egypt; England, Wales and the Dominions and Dependencies of the British Crown; France and its Dependencies; Greece; Ireland; Jugo-Slavia; Mexico; Netherlands; Panama; Paraguay; Peru; Poland; Portugal; Rumania; Scotland; Spain; Switzerland; Turkey; Uruguay; Venezuela.

EARLY VICISSITUDES

The human equation—personal ambition and the desire for self-aggrandisement, and occasionally for personal profit—quite naturally has manifested itself in fraternalism just as it has in the body politic and in the business world. The Scottish Rite has not been free from such circumstances. European countries have seen rivalries and schisms and so have the United States, and while the Rite in the greater part of the earth to-day is at peace and in perfect harmony, there are occasional instances of unrest. In one country of Europe, the Rite and its Supreme Council have vanished because the authorities of that country prohibit fraternalism. In one South American country, there is an effort to set up a second Supreme Council on the excuse of geographical conditions, a mountain range making intercommunication difficult.

In general, however, the misunderstandings were of periods many decades past. In New York State, a century ago, bitter political rivals of great promi-

nence sponsored rival fraternal factions. The Southern Supreme Council, because of the disturbed condition of the country, found it impossible to hold its accustomed meetings during the Civil War period and lost many of its valued documents by fire during that time. It was, in the middle of the nineteenth century, confronted by a rival Supreme Council set up in Louisiana by James Foulhouze, of New Orleans, but soon satisfactorily disposed of it.

In its earlier years, the Northern Supreme Council was rarely exempt from the presence and illegal acts of self-constituted persons, exercising unwarranted authority. In 1807, Joseph Cerneau, a French immigrant, who had received the twenty-five Degrees of the Rite of Perfection from Mathieu de Potet at Baracoa, Cuba, in 1806, organised a " Grand Consistory of Sublime Princes of the Royal Secret of the Scottish Rite of Heredom," in New York, and in 1815 essayed to change this into a Supreme Council. This organisation lived and died and was resurrected many times and in various guises, changing its name five times. Fragments of it exist to-day in three different forms, each claiming to be the true descendant of the original Cerneau Body, but none having more than a handful of members. No regular Supreme Council recognises any of them. In 1931 and 1932, some of the promoters of the Cerneau Rite were prosecuted and given prison sentences by the authorites in Pennsylvania and West Virginia for obtaining money under false pretences through claiming to confer the Scottish Rite Degrees.

Internal divisions also appeared in the Northern Supreme Council, and in 1862 there were three claimants to the title. Two of them merged on April 13, 1863. On May 17, 1867, the merged Body and the other one consolidated in what is known as " the Union of 1867." All rivalries were done away with and all members took a renewed oath of fealty to the united Supreme Council, which has steadily and prosperously progressed ever since.

FORM OF ORGANISATION

As heretofore noted, the authority and direction of the Scottish Rite in a Jurisdiction is reposed in the Supreme Council of that Jurisdiction, and has been since the death of Frederick the Great. A Supreme Council is comprised of Thirty-third Degree Masons exclusively, and these are of four classes—Active, Emeriti, Past Active and Honorary,—elected *ad vitam* by the Supreme Council. The Active Members possess the power of transacting all legislative business and of creating Thirty-thirds. They are charged with general supervision of the Craft. Past Active Members have given up their major responsibilities, but are still entitled to join in the councils. Emeriti Members are those among the Past Actives whom their Brethren elect to a position of high regard. Honorary Membership of the Thirty-third Degree is conferred upon a limited number of Thirty-second Degree Masons in recognition of long and distinghished service to the Craft or to their country. They have a voice but no vote in the Supreme Council's deliberations. In the Southern Jurisdiction of the United States, there is an intermediate grade between the Thirty-second and Thirty-third Degrees,

known as the Court of Honour. There is also the rank of Knight of the Court of Honour, consisting of two grades, Knight Commander and Grand Cross. In foreign countries, the ancient custom of having but nine Active Members is generally adhered to. In the United States and Canada, because of the great growth of the Rite and the exigencies of its proper supervision, the number of Actives has been increased. A total of thirty-three in the Southern and in Canada and of sixty-six in the Northern is constitutionally permitted. As a matter of practical expediency, however, the quotas are never completely filled, and the numbers of Actives rarely exceed twenty-five in the Southern and forty-five in the Northern.

DEGREES OF THE RITE

Supreme Councils alone confer the Thirty-third Degree, known as Sovereign Grand Inspector-General. This Degree cannot be Petitioned for. The other Degrees of the system are conferred in what are denominated as Subordinate Bodies, and these are generally four in number—Lodge, Council, Chapter and Consistory or Areopagus. A community in which the Rite is established, together with the contiguous territory over which it holds exclusive or concurrent Jurisdiction, is termed a Valley of the Rite. Establishment of the Rite in a Valley usually commences with the formation of a Lodge of Perfection, under Dispensation issued by the Sovereign Grand Commander. This entitles the interested Brethren to establish and equip headquarters and confer the Degrees. Suitable progress being shown, the Supreme Council at a later date makes the grant permanent by issuing a Charter which duly constitutes the Body and gives it equal standing with other Bodies of the same grade. When the advancement and prosperity of the Rite seem assured by the Works of the original Body, permission is given for the establishment of the remaining Bodies.

In the Southern Jurisdiction, the four Bodies have authority over Degrees as follows:

Lodges of Perfection, by which are conferred the Degrees from the Fourth to the Thirty-second inclusive, namely: Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of the Building, Elu of the Nine, Elu of the Fifteen, Elu of the Twelve, Master Architect, Royal Arch of Solomon, Perfect Elu.

Chapters of Rose Croix, by which are conferred the Degrees from the Fifteenth to the Eighteenth inclusive, namely: Knight of the East, Prince of Jerusalem, Knight of the East and West, Knight Rose Croix.

Councils of Kadosh, by which are conferred the Degrees from the Nineteenth to the Thirtieth inclusive, namely, Pontiff, Master of the Symbolic Lodge, Noachite or Prussian Knight, Knight of the Royal Axe or Prince of Libanus, Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent, Prince of Mercy, Knight Commander of the Temple, Knight of the Sun or Prince Adept, Scottish Knight of St. Andrew, Knight Kadosh.

Consistories, by which are conferred the Thirty-first and Thirty-second Degrees, namely: Inspector Inquisitor, Master of the Royal Secret.

In the Northern Jurisdiction, the four Bodies have authority over Degrees as follows:

Lodges of Perfection, Fourth to Fourteenth Degrees inclusive: Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of the Building, Master-Elect of Nine, Master-Elect of Fifteen, Sublime Master Elect, Grand Master of Architect, Master of the Ninth Arch, Grand Elect Mason.

Councils of Princes of Jerusalem, Fifteenth and Sixteenth Degrees: Knight of the East or Sword, Prince of Jerusalem.

Chapters of Rose Croix, Seventeenth and Eighteenth Degrees: Knight of the East and West, Knight of the Rose Croix of H.R.D.M.

Consistories, Nineteenth to Thirty-second Degrees inclusive: Grand Pontiff, Master ad vitam, Patriarch Noachite, Prince of Libanus, Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent, Prince of Mercy, Commander of the Temple, Knight of the Sun, Knight of St. Andrew, Grand Elect Knight Kadosh or Knight of the White and Black Eagle, Grand Inspector Inquisitor Commander, Sublime Prince of the Royal Secret.

The original system of the Scottish Rite included the first three Degrees in Masonry. In some countries, particularly South America, the Rite is the only form of Freemasonry known even to-day. There the Symbolic Degrees are Worked as a part of the Scottish Rite. Where Symbolic Masonry is duly organised under the Grand Lodge system, however, the Rite has ever recognised the authority of the Grand Lodges over the first three Degrees. This was evidenced by the Southern and Northern Supreme Councils from their very beginning, and most Supreme Councils have followed that custom. It is at the instance and the urge of the Supreme Councils themselves that countries, which have previously known only the Rite, are being gradually organised under the Symbolic Grand Lodge system. It is the inflexible rule and practise in the Rite for its members to give implicit loyalty and willing co-operation to Symbolic Masonry, and to live on terms of amity and friendliness with all other regular branches of Masonic endeavour—the Grand Councils, Grand Chapters and Grand Commanderies, and their constituent Bodies.

OFFICERS, COMMITTEES AND MEETINGS

The Dignitaries and Officers of the Southern Supreme Council are as follows:

Elective

1. Grand Commander.
2. Lieutenant Grand Commander.
3. Grand Prior.
4. Grand Chancellor.
5. Grand Minister of State.
6. Secretary General
7. Treasurer General.
8. Grand Almoner.

Appointive

9. Grand Orator.
10. Grand Master of Ceremonies.
11. Grand Chamberlain.
12. First Grand Equerry.
13. Second Grand Equerry.
14. Grand Standard Bearer.
15. Grand Sword Bearer.
16. Grand Herald.

The above are from the Active Membership. The following may be appointed by the Grand Commander from the Honorary Membership, and the appointment does not confer upon them the privilege of vote:

17. Chaplain.
18. Four Marshals of the Camp.
19. Organist.
20. Librarian.
21. Tyler.

Officers of the Northern Jurisdiction are as follows:

Elective

1. Most Puissant Sovereign Grand Commander.
2. Puissant Grand Lieutenant-Commander.
3. Illustrious Grand Minister of State.
4. Illustrious Deputies of the Supreme Council.
5. Illustrious Grand Treasurer-General.
6. Illustrious Grand Secretary-General.
7. Illustrious Grand Keeper of the Archives.
8. Illustrious Grand Master-General of Ceremonies.
9. Illustrious Grand Marshal-General.
10. Illustrious Grand Standard Bearer.
11. Illustrious Grand Captain of the Guard.

Appointive

12. Illustrious Grand Prior.
13. Illustrious Assistant Grand Master-General of Ceremonies.
14. Illustrious Assistant Grand Prior.
15. Four Illustrious Marshals of the Camp.
16. Illustrious Grand Almoner.
17. Illustrious Grand Organist.
18. Illustrious Grand Seneschal.
19. Illustrious Assistant Grand Seneschal.

Officers of subordinate Bodies are designated by the following titles:

SOUTHERN JURISDICTION

Lodges of Perfection—Venerable Master, Senior Warden, Junior Warden, Orator, Almoner, Secretary, Treasurer, Master of Ceremonies, Expert, Assistant Expert, Captain of the Host, Tyler.

Chapters of Rose Croix—Wise Master, Senior Warden, Junior Warden, Orator, Almoner, Secretary, Treasurer, Master of Ceremonies, Expert, Assistant Expert, Standard Bearer, Guardian of the Temple, Tyler.

Councils of Kadosh—Commander, First Lieutenant-Commander, Second

Lieutenant-Commander, Chancellor, Orator, Almoner, Recorder, Treasurer, Master of Ceremonies, Turcopilier, Draper, First Deacon, Second Deacon, Bearer of Beauseant, Bearer of White Standard, Bearer of Black Standard, Lieutenant of Guard, Sentinel.

Consistories—Master of Kadosh, Prior, Preceptor, Chancellor, Minister of State, Almoner, Registrar, Treasurer, Prelate, Master of Ceremonies, Expert, Assistant Expert, Captain of the Guard, Steward.

NORTHERN JURISDICTION

Lodges of Perfection—Thrice Potent Master, Deputy Master, Senior Warden, Junior Warden, Orator, Treasurer, Secretary, Master of Ceremonies, Hospitaler, Guard, Tyler.

Councils of Princes of Jerusalem—Sovereign Prince, High Priest, Senior Warden, Junior Warden, Treasurer, Secretary, Master of Ceremonies, Hospitaler, Guard, Tyler.

Chapters of Rose Croix—Most Wise Master, Senior Warden, Junior Warden, Orator, Treasurer, Secretary, Master of Ceremonies, Hospitaler, Guard, Tyler.

Consistories S∴P∴R∴S∴—Commander-in-Chief, First Lieutenant-Commander, Second Lieutenant-Commander, Orator, Chancellor, Treasurer, Secretary, Master of Ceremonies, Hospitaler, Engineer and Seneschal, Standard-Bearer, Guard, Sentinel.

Like all legislative bodies, Supreme Councils facilitate consideration of matters of importance by referring them for primary examination to Standing Committees. There are sixteen of these in the Southern Jurisdiction, as follows: Jurisprudence and Legislation, Finance, Nominations, Foreign Relations, Letters Temporary and Permanent Charters, Appeals and Grievances, State of the Order and Unfinished Business, Obituaries, Library, Benevolence and Fraternal Assistance, The House of the Temple, Ritual and Ceremonial Forms, Education, Publicity, Visitations, Domestic and Foreign, Subdivision and Reference.

Standing Committees of the Northern Jurisdiction are: General State of the Rite, Rituals and Ritualistic Matter, Constitutions and Laws, Finance, Jurisprudence, Foreign Relations, Councils of Deliberation and Reports of Deputies, Dispensations and Charters, Returns, Unfinished Business, eleven in all.

The Northern Supreme Council meets annually, opening its sessions on the fourth Tuesday in September. Meetings are held at the Grand East in Boston, Massachusetts, or at such city within the Jurisdiction as may be selected. The Southern Supreme Council meets biennially at its general headquarters, The House of the Temple, in Washington, District of Columbia. The Sessions open on the third Monday in October of each odd year. While all its business is transacted in Washington, the official Grand East of the Southern Supreme Council remains at Charleston, South Carolina, the place of its original establishment.

DELEGATION OF AUTHORITY

The Sovereign Grand Commander of a Supreme Council is the supreme executive of the Rite within that Jurisdiction, and during such time as the Council is not in Session, he is invested, as its representative, with all authority for general supervision of the Rite.

For the more efficient handling of business of the Rite and to expedite matters of routine nature, the Supreme Council delegates, within State bounds, a limited authority to one individual in each State. In the Northern Jurisdiction, these are known as Deputies of the Supreme Council, and are chosen by election solely from the Active Membership. In the Southern Jurisdiction, each Active Member is in charge of the State which he represents, and is known as "the Sovereign Grand Inspector-General in—— " that particular State. A State which has not a resident Active Member is represented by a Deputy, chosen from the Honorary Thirty-thirds resident, by appointment by the Sovereign Grand Commander.

The Northern Jurisdiction also provides for an Assembly, which must be held at least triennially and in most cases is an annual affair, of those in authority in each State. This is called a Council of Deliberation. It is composed of the Active, Emeriti, Past Active, and Honorary Members of the Supreme Council accredited to the State, the presiding Officers and those in immediate succession of authority in each subordinate Body of the Rite, and past presiding Officers of all Bodies. The Council has, in its State, legislative and judicial power not expressly reserved to the Supreme Council and not inconsistent with the Constitutions and Regulations. It is in many respects the successor of the Sovereign Grand Consistory of corresponding purpose under the old rules.

The Deputy is, ex-officio, the presiding Officer. Other Officers are elected by the Council as follows: First Lieutenant-Commander, Second Lieutenant-Commander, Minister of State, Chancellor, Prior, Treasurer, Secretary, Master of Ceremonies, Hospitaler, Seneschal, Standard Bearer, Captain of the Guard, Sentinel. The Council of Deliberation is not empowered to confer Degrees.

DAYS OF SPECIAL OBSERVANCE

By formal exercises in its subordinate Bodies, the Rite observes certain days of special commemoration. In the Southern Jurisdiction, Lodges of Perfection celebrate as a Feast Day the fifteenth day of the Hebrew month Tishri. The obligatory meetings of the Chapter of Rose Croix are held on Maundy Thursday and on Easter Sunday. Councils of Kadosh celebrate as Feast Day the thirteenth of January. The annual Feast Day of the Consistory is the thirty-first day of May.

In the Northern Jurisdiction, Lodges of Perfection celebrate on the fifteenth of the month Tishri the anniversary of the building of the first Temple. Councils, on the twenty-third of Adar, hold a grand feast in memory of the frank-offerings that day rendered to God for the rebuilding of the Temple. Also on

the twentieth day of Tebeth, or at the stated meeting next preceding that date, they hold a feast to commemorate the triumphal entry into Jerusalem of the ambassadors on their return from Babylon. Chapters meet on Maundy Thursday, Easter day, on the first Thursday after Easter, on Ascension Day, on the Day of Pentecost and All Saints' Day; also, if desired, on the two feast days of the Saints John.

CERTIFICATE OF MEMBERSHIP

Every Prince of the Royal Secret, Thirty-second Degree, of the Scottish Rite is entitled to a Certificate of his Initiation in that Degree. This is sometimes called a Passport, Patent or Diploma. It emanates from the Supreme Council in a form adopted by the latter, and is issued to the Initiate with his name and the date of his Initiation engrossed thereon and is attested by the signatures of the presiding Officer and Secretary of the Consistory, with the Seal. A custom has grown up among members of Consistories to have these patents viséd by the Officers of Bodies which they visit and by distinguished members of the Rite in general. Some are thus enabled to exhibit 50 to 100 autographs of eminent Masons of their own and other countries.

In similar manner, Brethren of the Thirty-third, Honorary and Active, are provided by the Supreme Council of which they are members with Certificates attesting their rank.

What is undoubtedly the oldest Scottish Rite Certificate in the world, so far as known to Freemasonry, is in the possession of the Grand Lodge of Symbolic Masonry of the State of Pennsylvania. The Archives of that Grand Lodge are a real treasure house of Masonic lore and among the many ancient original manuscripts and documents contained therein is an entire section relating to the Ancient and Accepted Scottish Rite. Julius F. Sachse, Librarian of the Masonic Temple at Philadelphia, discovered in 1915, among a lot of old, musty, yellow and forgotten documents relating to the Provincial Grand Lodge of the West Indies, Warranted by the Grand Lodge of Pennsylvania in the year 1802, an original Scottish Rite Certificate issued to Ossonde Verriere, a planter in Santo Domingo, dated October 26, 1764, signed by no less a dignitary than Stephen Morin.

Morin, it will be recalled, after receiving his own Patent in Paris, sailed for America and established a Lodge of Perfect and Sublime Masons at Santo Domingo. It was from this body that the greatly treasured Certificate emanated. It is a French text, signed by Morin and other officers and has two Seals attached. A translation of this document is as follows:

That the Grand A∴of L∴maintain the edifice we erect to his honor.

Una tribus ab uno.

The benighted never have comprehended it.

Under the good pleasure of the Most Respectable, Most Illustrious and Most Sublime Brother Count Ferrers Tamworth, Grand Master of all the regular

Lodges under the English domination, and of the most Respectable and Most excellent Brother Chaillon de Jonville, Substitute General of the Royal Art and Grand Master of the Lodges of the Grand Elect Perfect Masons and Sublime Ecossais under the French domination established at the Orient of Paris.

We, Grand Elect Perfect Masons and Sublime Ecossais Knights of the East and West, Princes of Jerusalem, Knights of the White and Black Eagles, of the Sun, etc., etc., etc., etc., Inspectors of all the regular Lodges in this part of the new World, etc., etc., etc., etc., Chief of the Twelve Tribes, depositories and faithful guardians of the previous Treasure known to us, the only Ancient Masters, regularly assembled near the Burning Bush, where reigns continually Virtue, Silence and Perfect Harmony.

To all Lodges duly constituted, and to all enlightened men of the present and the future, or with whatsoever degrees and Dignities they may be decorated, established and scattered over the two hemispheres to whom these presents may come, Salutations, by the Sublime and Mysterious numbers 3, 5, 7 and 9 etc., etc., etc., etc.

We declare that the Brother Ossonde Verriere, a Planter, of Port-au-Prince in the Island of St. Domingo, member and treasurer of the Lodge " Perfect Harmony " in the same town, whose signature will be found in the margin Ne Varietur; having always given us proofs of a true Masonic zeal, in the various degrees of Masonry through which he has passed, and edified by his wise conduct, pure Morals, and sincere love for all the Brethren, worthy of our praise, we cannot refrain from according and conferring upon him the Degree of a Grand Elect Perfect Mason and Sublime Ecossais into which he has been received and invested with all the customary ceremonies. This is the justice and the reward which we have believed it proper to render him.

In virtue whereof we pray all respectable Brethren to be pleased to recognize him as such, to accord to him your friendship, counsel and assistance, should circumstance require it, promising to comport ourselves similarly toward all respectable Brethren who present themselves to us, provided with proper credentials.

And in order to give hereto all the force and value requisite, we have caused to be hereto attached the red waxen seal of our respectable Grand Lodge, signed by the Brethren and countersigned by our Grand Secretary.

Given at the Orient of Port-au-Prince, near the Burning Bush, the 26th day of October, in the year of the Great Light 5764,1.

Morin, Sublime Grand Master and Grand Inspector.
Rouzier, P.G.S. Ch. P. Ma.
A'Castaing
Gabriel Vasteau, G. G.

Labar, P. M.
Binancourt, G. T.
By order
Delatour, G. Sec. Sce. Mon

One of the most curious features of this Morin Certificate and one that

never has been in print is an acknowledgment of authority made by these Scottish Rite Bodies to Bro. The Hon. Washington Shirley, Earl Ferrers, Viscount Tamworth, Grand Master of the Grand Lodge of England (Moderns), 1762 and 1763.

Chaillon de Jonville, named in this Certificate as Substitute General of the Royal Art and Grand Master of the Lodges of the Grand Elect Perfect and Sublime Scottish Rite under the Grand Orient of Paris, received his appointment in 1762 from Louis of Bourbon, Count of Clermont, the Perpetual Grand Master of the Grand Lodge of France.

THE DOUBLE EAGLE

The Double Eagle of the Scottish Rite is believed to be without question the most ancient emblematic device in general use in the world to-day. In its Degrees and in its teachings, the Rite employs practically all the Symbols and Insignia of Freemasonry and in addition many which are peculiar to the Rite alone. But the Double Eagle is the outstanding and distinctive emblem of the Scottish Rite.

Dr. Chetwode Crawley in a scholarly article on " The Two-Headed Eagle of the Ancient and Accepted Rite," says:

> When this emblem was first adopted by the High Degrees it had been in use as a symbol of power for 5,000 years or so. No heraldic or emblematic device in wear today can boast of such antiquity. It was in use a thousand years before the exodus from Egypt, and more than 2000 years before the building of King Solomon's Temple.

After telling of the finding of this design in the ruins of the ancient Sumerian city of Lagash he continues:

> This double-headed eagle of Lagash is the oldest regal crest in the world. As time rolled on it passed from Sumerians to the men of Akhad, from them to the Hittites, from the denizens of Asia Minor to the Seljukian Sultans, from whom it was brought by the Crusaders to the Emperors of the East and West, whose successors were the Hapsburgs and the Romanoffs, as well as the Masonic " Emperors of the East and West," whose successors today are the Supreme Councils, 33°, that have inherited the insignia of the Rite of Perfection.

The Ancient Scottish Rite Emblems and Symbols are more universal than the Rituals, more uniform than the titles of the Degrees. Hawkins and Hughan say that " the eagle displayed," that is with extended wings as if in the act of flying, has always from the majestic character of the bird been deemed an emblem of imperial power. They trace it in detail from the beginning of the Christian era. Marius, the Consul, first consecrated the eagle about eight years before Christ to be the sole Roman standard at the head of every legion, and hence it became the standard of the Roman Empire ever afterward. As the

single-headed eagle was thus adopted as the symbol of imperial power, the double-headed eagle naturally became the representative of a double empire; and on division of the Roman dominions into the Eastern and Western empires, which were afterward consolidated by the Carlovingian race into what was ever after called the Holy Roman Empire, the double-headed eagle was assumed as the emblem of this double empire; one head looking, as it were, to the West, or Rome, and the other to the East, or Byzantium. Upon the dissolution of that empire, the Emperors of Germany, who claimed their empire to be the representative of ancient Rome, assumed the double-headed eagle as their symbol and placed it on their arms. Russia also adopted the double-headed eagle having added, says Brewer, that of Poland to her own, thus denoting a double empire. It is, however, probable that the double-headed eagle of Russia was to be traced to some assumed representation of the Holy Roman Empire, based upon the claim of Russia to Byzantium; for Constantine, the Byzantine emperor, is said to have been the first who assumed this device to intimate the division of the empire in the East and West.

The double-headed eagle was probably first introduced as a symbol in Masonry in the year 1758. In that year, the body calling itself the Council of Emperors of the East and West was established in Paris. The double-headed eagle was possibly assumed by this Council in reference to the double jurisdiction which it claimed and which is represented so distinctly in its title.

Every Supreme Council in the world, and the subordinate bodies thereto, extensively employ this emblem in their Degrees, Jewels, lectures, paraphernalia and stationery, making it the distinctive emblem of the Rite. The Constitutions of the Northern Jurisdiction Supreme Council thus describe the emblematic eagles as employed in their Jurisdictions:

The double-headed eagle of the Kadosh, that is, of the Thirtieth, Thirty-first and Thirty-second Degree, is a white and black eagle. The head, neck, legs and tips of the wings of white feathers, while the body and wings are black, the wings extended. In the claws is a naked sword; one talon of the right claw clutching the hilt of the steel blade of serpentine shape, the left claw grasping the blade. The white-ribboned motto pendent from the hilt to the point of the sword contains the words, " Spes Mea in Deo Est," in black.

The Eagle of a Sov.∴Grand Inspector-General is similar to that of the Kadosh, excepting that gold takes the place of the white, and a cross surmounts the heads of the eagle, which supports a small delta of gold, the base downward, containing the initial letter " Jod." The fillet of the crown of an Honorary Member of the Supreme Council is white, while that of an Active is purple. The white or purple-ribboned motto pendent from the hilt of the sword to the point contains the words, " Deus Meumque Jus."

TEMPLES OF THE RITE

As the ancient operative Masons were builders, so their modern prototypes, the speculative Masons, have likewise enriched many lands with hand-

some edifices wherein to house their activities and administer their calling. This is particularly true in the United States. The Scottish Rite, because of its large memberships and the necessity for extensive space for the conferring of Degrees and the assembling of its members, has been especially enterprising in the creation of homes of the Rite which are considered notable architectural achievements. Temples of the Rite, devoted exclusively to its purposes, have in these two Jurisdictions alone an estimated value of more than $100,000,000, and a great number of others among the subordinate Bodies are part owners or occupants of unnumbered Masonic Temples of general use.

Unique among structures of the kind is the House of the Temple, occupied by the general offices of the Southern Supreme Council. Located at Sixteenth and S Streets, in Washington, District of Columbia, it is modeled after one of the Seven Wonders of the World, the memorial to King Mausolus at Halicarnassus. The building is 150 feet across the front, by 180 in depth, and is approached by four flights of steps—three, five, seven and nine—the Masonic sacred numbers. The interior finish is of granite and marble with fittings of bronze. The furnishings are rich but in perfect taste, and every detail of building and contents was designed with especial reference to Masonic symbolism. The building not only contains the offices of the Sovereign Grand Commander and Secretary General, but houses all the activities of the Council, including the publication of *The New Age*, a monthly magazine. Not including the treasures in its museums, archives and library, the House of the Temple and its furnishings are valued at $3,000,000. In its planning, modern building methods were discarded in favour of the massive construction of the pyramids and temples of the remote past.

The Scottish Rite Temple at Indianapolis, Indiana, has been termed the most beautiful cathedral of the Rite in the world. It is along the statesque lines of an old English cathedral, and its richly fitted interior is completely paneled in carved Russian oak.

Many of the Scottish Rite Temples, in addition to business offices, stage, auditorium for the Degrees, lounges, etc., have complete club equipment, with restaurants, swimming pools, bowling quarters, billiard rooms, gymnasia, library and other opportunities for divertissement. A typical one with such equipment is the Temple of the Rite in Buffalo, New York. The largest stage is to be found in the Temple on Lindell Boulevard, St. Louis, Missouri. One of the largest organs anywhere is in the Temple at Dallas, Texas. The Masonic Temple at Detroit, costing $7,000,000, the largest in the world, is occupied by the Scottish Rite Bodies. Among the more notable of the Scottish Rite Temples, those ranging from $300,000 to $4,000,000 each are the following:

Southern Jurisdiction—Dallas, Galveston and San Antonio, all in Texas; Guthrie and McAlester, Oklahoma; Kansas City and St. Louis, Missouri; Little Rock, Arkansas; Louisville, Kentucky; Nashville, Tennessee; Salt Lake City, Utah; San Francisco, California (2); Wheeling, West Verginia; New Orleans, Louisiana.

Northern Jurisdiction—Chicago, Freeport, Peoria, Bloomington, Moline, all in Illinois; Pittsburgh, Philadelphia, New Castle, Coudersport, Williamsport, Erie, Scranton, Bloomsburg, Harrisburg, all in Pennsylvania; Indianapolis, Fort Wayne, Evansville, all in Indiana; Dayton and Cleveland, Ohio; Buffalo, New York; Bay City, Michigan.

AIMS AND ACTIVITIES OF THE RITE

Someone has said that " an order without a purpose would be like a body without a soul." The Scottish Rite has a very definite and useful purpose and its members unite in good works of many kinds. It has frequently been termed " the university of Freemasonry," because its teachings offer to the Initiate a full illumination of all Masonic truths, and literally complete the education of the novice in the history, philosophy and aims of the Fraternity generally.

Its Degrees deal with the philosophical and doctrinal thought of all ages, with the high purposes of the days of chivalry, and with the ethical culture of all times. They teem with incidents and references in sacred and profane history. Deeming that these great truths are worthy of the most impressive presentation, the Degrees are embellished with the accessories of music, lights, costumes, paraphernalia and scenery. In their conferment, as many as 150 men are sometimes utilised in a single Degree. Drama plays an important part, and artistic and forensic abilities are evidenced. Every Degree is serious and dignified, and the epopt who has received all of the Degrees of the Rite has acquired a profound knowledge of the progress of the world in its striving for better things.

Every Supreme Council has its Grand Almoner, who dispenses charity where needed. The same is true of every subordinate Body, each having for that purpose an officer known as the Hospitaler. This material relief to the needy is not limited to Masons or their families.

In the United States, the cause of education of the masses has received valued support from the Scottish Rite. The Southern Jurisdiction Supreme Council, in 1930, made a gift of $1,000,000 to the George Washington University at Washington, District of Columbia, for the establishment and endowment of a department wherein should be taught the principles of government. This was in line with the suggestion made by the first President, George Washington, for a national university at the national capital.

The Southern Jurisdiction also is energetically participating in the movement for a national department of education with a representative in the President's Cabinet.

The Northern Supreme Council has a Department of Education which annually provides college and university training for young men and young women who otherwise could not secure it. For this purpose $40,000 is appropriated annually by this Supreme Council.

Many of the subordinate Bodies in both Jurisdictions provide similar scholarships from their individual funds for advanced education of worthy

young people. A notable achievement in this general line was construction and equipment of a girl's dormitory at the University of Texas by the Scottish Rite Bodies of Dallas, expending $1,000,000 in this endeavour. The dormitory was presented complete to the University and now houses more than 300 young women in the most acceptable and most modern surroundings. The Dallas Scottish Rite Bodies also maintain a splendid hospital for crippled children.

The Scottish Rite Bodies of Chicago, New York and other places, have Visitation Committees, well organised, which arrange for personal contact and sympathetic assistance to those who are ill or in need. Many Valleys maintain employment offices which have succeeded in providing occupation for the unemployed in notable numbers.

Finding that ill and convalescent soldiers in the government military hospital at Fort Bayard, New Mexico, had but slight opportunity for recreation or social intercourse, the Northern Supreme Council supplied $25,000 for a Masonic clubhouse, which was erected under supervision of the Masonic authorities of that State. Both Northern and Southern Supreme Councils have been generous in contributions in instances of great disasters and are always prompt in relief in emergencies.

The late Grand Commander Leon M. Abbott, of the Northern Supreme Council, announced in 1931 after a careful survey of the field, that the organised Masonic Bodies of the United States were contributing more than $50,000 a day to relief of the suffering and needy, this being entirely apart from contributions of members as individuals.

In addition to the humanitarian activities of the Rite, its Bodies are engaged in many social and cultural endeavours. At Bloomington, Illinois, the Scottish Rite Bodies under direction of Delmar D. Darrah, Thirty-third Degree, Active Member of the Northern Supreme Council, annually present the Passion Play of the life of Christ, a greatly amplified version of the Oberammergau Passion Play. Splendid musical organisations, as in Philadelphia and Pittsburgh, have musical festivals to which the public is welcomed. In every Valley there are musical, dramatic and entertainment features for members and in many instances for the public.

In the countries of Europe and South America, the Scottish Rite is a leader in humanitarian works of many kinds. The Supreme Council for Rumania recently presented a modern and well-equipped hospital to the capital city of Bucharest.

ASSERTION OF PRINCIPLES

The Northern Supreme Council, on September 19, 1923, by unanimous vote of its members, adopted a declaration of principles which included the following statements:

This Supreme Council affirms its unswerving loyalty to the fundamental purpose and principles of Freemasonry.

It understands that purpose to be the improvement and strengthening of the

character of the individual man, and through the individual of the community.

It believes that this purpose is to be attained by laying a broad base of principle upon which men of every race, country, sect and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races and opinions can assemble.

Believing that good and wise men can be trusted to act well and wisely, it considers it the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them as to those things which make for human welfare, and to inspire them with that feeling of charity, or well-wishing, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God, for truth and justice, liberty and enlightenment, fraternity and philanthropy.

It believes in principles rather than programs. Principles unite men; programs divide them. Men may agree on principles without agreeing upon their application to some specific problem.

Nothing can be more important than the preservation of the essential and permanent sympathy and unity of purpose of those who are unable to agree as to the wisest action under special and temporary conditions.

It is of the essence of Freemasonry that this unity be preserved.

Believing this, this Supreme Council affirms its continued adherence to that ancient and approved rule of Freemasonry in America which forbids the discussion within tyled doors of creeds, politics or other topics apt to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to its unity, strength, usefulness and welfare for Masonic Bodies in their official capacity to take formal action or attempt to exercise pressure or influence for or against any particular legislative project or proposal, or in any way attempt to influence magistrates and officials, whether or not members of the Fraternity, in the performance of their official duties.

In an address delivered by invitation to the Grand Lodge of Louisiana in February, 1858, Albert Pike said: "For this is the Masonic creed: Believe in God's infinite benevolence, wisdom and justice; hope for the final triumph of good over evil, and for perfect harmony as the final result of all the concords and discords of the Universe; and be charitable as God is, toward the unfaith, the errors, the follies and the faults of men; for all are one great Brotherhood."

The Count de Fernig said in the Central Grand Lodge of the Scottish Rite in France in 1843: "Man, frail and feeble, should be upheld by Scottish Masonry. It should elevate him, without changing his proper nature, or allowing him to become corrupted. It repudiates the dogma that commands the death of the Senses; as it rejects the philosophy that exalts sensualism. It closes alike the books of Zeno and those of Epicurus. It believes in the Grand Architect of the Universe, in the immortality of the soul, in the necessity of moderating and governing the human passions, to make of them human virtues.

"It is necessary that every Brother should be a Mason, not only in the Lodge, but in the world; that he should preach as well by his example as with his lips; that he should cultivate wisdom, practise fraternity in its deepest sense, respect justice and cause it to be respected; and then, whether he be an humble workman among the masses, or one who sits in the councils of kings, he will worthily have accomplished his task."

Col. John H. Cowles, Thirty-third Degree, Sovereign Grand Commander of the Southern Supreme Council, in a message to his Scottish Rite Brethren in 1932 thus defined his conception of Masonic duty:

A Mason is one who lives his Masonry every day of his existence and does not reserve the good offices of brotherhood, consideration, courtesy, altruism, justice and compassion for lodge nights only.

A Mason loves his country and strives in every way to support loyally the institutions of regularly constituted, just and equitable government.

A Mason does not hesitate to go out of his way to aid an erring Brother, to minister to the needy and endeavor to uplift the fallen.

A Mason has time to lend an attentive ear to the story of the Brother out of work, of the widow and orphan out of food, and to render prompt assistance with that sympathetic understanding which inspires renewed hope and destroys discouragement.

A Mason does good whenever and wherever possible, not counting the cost nor anticipating the reward.

He ever strives to be worthy of fellowship in the great Fraternity. He is not afraid of letting his light shine before men, having no fear of their judgment or censure.

The Mason devoutly believes in God, the Great Architect; otherwise he never would have been permitted to enter the portal of the Temple. He venerates Deity according to his own religious beliefs and accords to every man the same right and privilege.

The Mason does not claim to be a superior person to his profane neighbor, for he realizes that all men are his brethren under the Fatherhood of God. He does, however, constantly strive to be better than his former self.

The Mason believes in enlightenment and ardently supports education recognizing the fact that ignorance enslaves and that illiteracy, superstition, crime and vice are boon companions.

The Mason desires all men to be free from oppression and tyranny, no matter under what guise—subtle or brazen—these twin demons may operate.

Thus, to be a real Mason is not exactly the easiest thing in this life.

INTERNATIONAL CONFERENCES

The close accord of Supreme Councils of the world is strikingly evidenced by the holding, at intervals, of International Conferences, at which experiences and observations are exchanged and matters of general interest to the Rite are discussed. The idea of these meetings originated with Gen. Albert Pike, the

great Masonic student and writer, who for many years was Grand Commander of the Southern Jurisdiction of the United States. He began negotiations to that end in 1859, but the stress of the Civil War interrupted them, and he resumed them in 1874. It was the following year that the Supreme Council for Switzerland organised the Convention at Lausanne. Only a small number of Representatives were present, and but nine Councils ratified the Treaty of Confederation.

During the Universal Exhibition in Paris, in 1900, informal discussions between Representatives of European Councils led to the call for a true International Conference, which opened June 10, 1907, in Brussels, Belgium, with delegations present from twenty Supreme Councils. The Sovereign Grand Commander of that jurisdiction, Count Goblet d'Alviella, Thirty-third Degree, presided. The resolutions adopted were formulated and proposed by Ill∴ Barton Smith, Thirty-third Degree, then Sovereign Grand Commander of the Northern Supreme Council. It was decided that International Conferences be held as nearly as possible at five-year intervals.

The Second International Conference opened on Monday, October 7, 1912, in The House of the Temple, Washington, District of Columbia, United States of America, with Ill∴ James Richardson, Thirty-third Degree, Sovereign Grand Commander of the Southern Jurisdiction, as its president. Twenty-six Supreme Jurisdictions were represented. The courtesies extended by the host Council included a visit to Mount Vernon, the home and tomb of the illustrious Washington. M. W. Bayliss of Washington, District of Columbia, representing himself to be "Sovereign Grand Commander of the Supreme Council for the United States of America, Their Territories and Dependencies," presented a Petition asking for recognition as to "regularity and legitimacy." The Committee which considered the matter reported that "They do not believe that the alleged Council has any claim whatever to regularity or legitimacy," and the International Conference so resolved, by unanimous vote.

The Third International Conference assembled at Lausanne, Switzerland, and was opened on May 29, 1922, the deliberations continuing until June 2. Most Puissant John H. Cowles, Thirty-third Degree, and Most Puissant Leon M. Abbott, Thirty-third Degree, Sovereign Grand Commanders of the Southern and Northern Jurisdictions of the United States, were among those who made response to the greetings of M∴P∴Bro. Albert Junod, Thirty-third Degree, Sovereign Grand Commander of Switzerland. Deliberations were carried forward in French and English, expressions in either language being immediately translated into the other. The Supreme Councils of Czecho-Slovakia and Poland were recognised and their Representatives warmly welcomed.

The Fourth International Conference was originally designated for Buenos Aires, Argentine Republic, in 1927, but certain difficulties arising prevented the consummation of the plan and the Sessions were held in Paris, France, commencing on April 29, 1929. Ill∴Rene Raymond, Thirty-third Degree, M∴P∴ Sovereign Grand Commander of France, welcomed the delegations from twenty-

eight Supreme Councils in the name of unity and fraternal friendship. A pleasing feature of an early Session was the presentation by Ill.·. Bro.·. John H. Cowles, Thirty-third Degree, M.·. P.·. Sovereign Grand Commander of the Southern Jurisdiction of the United States, of three gavels to the Supreme Council for France. One was made of wood from the building in which the first Supreme Council was organised in 1801, the second being from wood and metal taken from the American frigate *Constitution*, the third from the wood of an acacia tree planted on the lawn of the House of the Temple at Washington, District of Columbia, by M.·. P.·. Sovereign Grand Commander Albert Pike, Thirty-third Degree.

Relative to the preparation for and realisation of world peace, the International Conference with enthusiasm and by unanimous vote adopted the following resolution, proposed by Ill.·. Bro. Leon M. Abbott, M.·. P.·. Sovereign Grand Commander of the Northern Supreme Council:

It is only by the establishment in human consciousness of the Fatherhood of the Great Architect of the Universe and the Brotherhood of Man that the foundations of permanent and lasting peace and harmony among men and nations can be securely laid. There must be an all-inclusive and unselfed love, a friendliness, a trustfulness and a trustworthiness. Peace must come from a clear spring, unpolluted by hatred, selfishness, suspicion and distrust.

We greatly rejoice in the widespread appearing of a new spirit, in the dawning of a new and brighter day in national and human relations. We heartily commend the efforts that are being made by the representatives of the various national governments of the world to establish and cement closer ties of friendship and good will.

With every Masonic organisation a nursery of patriotism and good citizenship, we are indeed messengers of peace, pioneers of an advancing civilisation. We renew our pledge constantly to strive for the education and enlightenment of men, for the overcoming of ignorance and superstition.

The delegates to this International Conference solemnly promise to use every legitimate and lawful influence and effort to promote universal peace and good will, and to establish in the hearts and lives of men the world over the glorious sovereignty of brotherly love.

A significant step was the adoption of an exact definition of the Scottish Rite attitude towards the Symbolic Lodge, by the following resolution, which expressed thus by concerted action of the Supreme Councils of the world the loyalty which the members of the Rite everywhere manifest towards the Blue Lodges:

In countries where there exist Masonic organisations of Blue or Symbolic Degrees the Supreme Councils will abstain from all interference in the legislation, organisation and administration of these Masonic Bodies.

The Masons holding high Degrees from the Supreme Councils must be regular and assiduous members of the Blue Lodges; one of their essential missions is to conserve, propagate and defend the esoterism of Freemasonry.

LEGITIMATE SUPREME COUNCILS AND THEIR OFFICERS

The Supreme Councils of the world in 1933 had Officers and headquarters as follows:

America.
Southern Jurisdiction of the United States.
Sov∴Gr∴Com∴, John H. Cowles, 33°.
Secretary-General, Hyman W. Witcover, 33°.
Address: 1733 16th St., N.W., Washington, District of Columbia.

America.
Northern Jurisdiction of the United States.
Acting Sov∴Gr∴Com∴, Frederic B. Stevens, 33°.
Secretary-General, Charles H. Spilman, 33°.
Address: 1117 Statler Bldg.. Boston, Massachusetts.

America, Central. (Guatemala.)
Sov∴Gr∴Com∴, F. Eleazaro Asturias, C., 33°.
Secretary-General, Luis Gaitan, 33°.
Address: Callejon Manchen No. 4, Guatemala.

Argentine Republic.
Sov∴Gr∴Com∴, Dr. Alejandro Sorondo, 33°.
Secretary-General, William H. Pott, 33°.
Address: Cangallo 1242, Buenos Aires.

Austria.
Sov∴Gr∴Com∴, Friederich G. Walker, 33°.
Secretary-General, Otto L. Klein, 33°.
Address: Vereinsstiege 4, Wien IX.

Belgium.
Sov∴Gr∴Com∴, Armand Anspach, 33°.
Secretary-General, Georges Petre, 33°.
Address: 79 Rue de Laeken, Brussels.

Brazil.
Sov∴Gr∴Com∴, Dr. Mario Behring, 33°.
Secretary-General, Dr. Amara A. de Albuquerque, 33°.
Address: Caixa Postal n° 2486, Rio de Janeiro.

Canada.
Sov∴Gr∴Com∴, Alfred F. Webster, 33°.
Secretary-General, William Henry Ballard, 33°.
Address: 196 George St. Masonic Temple, Hamilton, Ontario.

Chile.
Sov∴Gr∴Com∴, Armando Quezada Acharan, 33°.
Secretary-General, Augustin I. Palma y R, 33°.
Address: Casilla 2867, Santiago.

Columbia, U. S. of
Sov∴Gr∴Com∴, Dr. Simon Bossa, 33°.
Secretary-General, Venancio Bernett, A. 33°.
Address: Calla de la Iglesia, Ap. Post 16, Cartagena.

Cuba.
Sov∴Gr∴Com∴, Lizardo Munoz-Sanudo, 33°.
Secretary-General, Francisco de P. Rodriguez, 33°.
Address: Apartado 446, Havana, Cuba.

Czecho-Slovakia.
Sov∴Gr∴Com∴, Alfons Mucha, 33°.
Secretary-General, Viktor Dvorsky, 33°.
Address: Prague-Smichov, Vinohradska, 24.

Dominican Republic.
Sov∴Gr∴Com∴, Haim H. Lopez-Penha, 33°.
Secretary-General, Luis A. Camblaso, 33°.
Address: Apartado No. 553, Santo Domingo, W.I.

Ecuador.
Sov∴Gr∴Com∴, Albert L. Gildred, 33°.
Secretary-General, J. A. Vallejo Ycaza, 33°.
Address: Casella No. 9, Guayaquil.

Egypt.
Sov∴Gr∴Com∴, Hassan Machat, 33°.
Secretary-General, M. Mavro, 33°.
Address: Boite Postale No. 1370, Cairo.

England, Wales, etc.
Sov∴Gr∴Com∴, The Rt. Hon. The Earl of Donoughmore, K.P. 33°.
Secretary-General, J.C.F. Tower, 33°.
Address: 10 Duke Street, St. James, London, S.W. 1

France.
Sov∴Gr∴Com∴, Rene Raymond, 33°.
Secretary-General, M. Georges Lamouret, 33°.
Address: 8 Rue Puteaux, Paris, XVII.

Greece.
Sov∴Gr∴Com∴, Anastase Stoupis, 33°.
Secretary-General, Denis Gigantes, 33°.
Address: 19 Rue Acharnon, Athens.

Ireland.
Sov∴Gr∴Com∴, Col. The Rt. Hon. Robert Gordon Sharmon-Crawford, C.B. D.L., 33°.
Secretary-General, Justice Gerald FitzGibbon, 33°.
Address: Freemasons Hall, Molesworth St., Dublin.

Jugo-Slavia.
Sov∴Gr∴Com∴, Georges Weifert, 33°.
Secretary-General, Petar Schreplovitch, 33°.
Address: Cika Ljubina, 18, 3e, Belgrade.

Mexico.
Sov∴Gr∴Com∴, Genaro P. Garcia, 33°.
Secretary-General, Tomas E. Ramos, 33°.
Address: Apartado 734, Mexico, D.F.

Netherlands.
Sov∴Gr∴Com∴, H. van Tongeren, 33°.
Secretary-General, P.W. van Doorn, Jr. 33°.
Address: Fluweelen, Burgwal, 22, te's, Gravenhage, Holland.

Panama.
Sov∴Gr∴Com∴, Guillermo Andreve, 33°.
Secretary-General, Jose Oller, 33°.
Address: Apartado 183, Panama.

Paraguay.
Sov∴Gr∴Com∴, Enrique L. Pinho, 33°.
Secretary-General, Ernest George Kent, 33°.
Address: Casilla de Correo, 293, Asuncion.

Peru.
Sov∴Gr∴Com∴, Carlos W. Hartmann, 33°.
Secretary-General, Arnaldo Guichard, 33°.
Address: Apartado Correo 1335, Lima.

Poland.
Sov∴Gr∴Com∴, Stanislaw Stempowski, 33°.
Secretary-General, Zbigniew Skokowski, 33°.
Address: Rue Polna 40, M31, Warsaw.

Portugal.
Sov∴Gr∴Com∴, Gen. Joao Evangelista Pinto de Magalhaes, 33°.
Secretary-General, Leandro Pinheiro de Mello, 33°.
Address: Rua Luz Soriano, 67, Lisbon.

Roumania.
Sov∴Gr∴Com∴, Jean Pangal, 33°.
Secretary-General, Basile Roata, 33°.
Address: Strada Putu de Piatra 4, Bucharest.

Scotland.
Sov∴Gr∴Com∴, The Rt. Hon. Lord Saltoun, C.M.G., 33°.
Secretary-General, Donald B. Sinclair, 33°.
Address: 74 Queen Street, Edinburgh.

Spain.
Sov∴Gr∴Com∴, Augusto Barcia Trelles, 33°.
Secretary-General, M. H. Barosso, 33°.
Address: 3, Jose Maranon, Entl. Izqda. Madrid (10)

Switzerland.
Sov∴Gr∴Com∴, Albert Junod, 33°.
Secretary-General, Adolph Blaser, 33°.
Address: Case Postale, 11583, Lausanne.

Turkey.
Sov∴Gr∴Com∴, Servet Yesari, 33°.
Secretary-General, Dr. Fuat Sureyyz, 33°.
Address: Rue Nuruziya, Sokagi, 25, Pera-Istanbul.

Uruguay.
Sov∴Gr∴Com∴, Telemaco Braida, 33°.
Secretary-General, Emilio y Boeri, 33°.
Address: Calle Victoria, 1481, Montevideo.

Venezuela.
Sov∴Gr∴Com∴, Dr. Ricardo Vanegas A., 33°.
Secretary-General, Dr. Santos Erminy Arismendi, 33°.
Address: Apartado No. 396, Caracas.

THE ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE

JAMES H. PRICE

AT the outset, let it be stated that the Shrine is not a Masonic Body. It is an organisation composed of Masons.

The history of any fraternal order, organisation or society consists mainly in an answer to the three questions: What was its origin, what are its purposes, and what has it accomplished? To undertake to write the history of the Shrine is to essay to write of one of the most remarkable fraternal organisations that has yet attracted attention. While the existence of the Shrine has been comparatively brief from the historical viewpoint, all of those who have any first-hand knowledge of its beginning have answered the call of the Invisible Muezzin and passed over the river to rest under the shade of the trees in the peaceful oasis of the Great Beyond. To add to the difficulties of submitting an accurate and complete record of the Shrine is the fact that its enthusiastic organisers were more deeply interested in perfecting the organisation and promulgating its principles than in preserving a correct record of its proceedings. It is safe to say that legendary lore and a desire to create and develop good fellowship and wholesome fun and amusement among the members of the Mystic Fraternity of certain Degrees are responsible for its existence.

The real origin of the Order now known as the Ancient Arabic Order of the Nobles of the Mystic Shrine is involved in some uncertainty or perhaps it should be said that it is not free from discussion, and yet it is generally conceded that the Order was not known and did not exist in North America prior to the year 1872. The fact that its nomenclature comes from the Orient, and particularly from Arabia, has created the impression that the Order existed for many years prior to its introduction into this country. It is true that there may have existed in the Orient certain social organisations, but there appears to be no direct connection between them and the organisation as it now exists in North America. If any organisation of similar character existed, there is certainly no authentic record of any relationship with the Masonic Fraternity. The two Masons most intrumental in the organisation of the Mystic Shrine in North America were William J. Florence, a noted actor and traveller, and Dr. Walter M. Fleming, an eminent Masonic student and writer, both of New York City. From a study of the Records, it appears that the organisation had its inception

in the desire for greater freedom in social intercourse among members of the Masonic Fraternity, certainly among those who were Scottish Rite Masons and Knights Templar. The prerequisite to membership in the Mystic Shrine is membership in the Ancient and Accepted Scottish Rite of the Thirty-second Degree, or membership in some Commandery of Knights Templar owing allegiance to the Grand Encampment of the United States of America. The same prerequisites have existed since the beginning of the movement. Several preliminary meetings were held for purposes of organisation, but the first regular meeting of Mecca Temple, now known as the Mother Temple, was held at the Masonic Hall, East 23d Street, New York City, on September 26, 1872. According to the Records of Mecca Temple, eleven members of the Order participated in this meeting, while two are reported absent. Dr. Walter M. Fleming was chosen as the presiding Officer of the new Temple and was designated Illustrious Grand Potentate. It may be said in passing that the history of Mecca Temple constitutes the history of the Order until the national Body known as the Imperial Council, which was effected at a meeting called for that purpose in June 1876 at the Masonic Hall in New York City, was organised. The first Temple to be organised outside of New York City was at Rochester, New York, in June 1876, and this was soon followed by organisations at Montpelier, Vermont, and Cleveland, Ohio. Six other Temples came into existence in 1877. At the present time, there are 159 Temples of the Order throughout North America, 9 of which are located in the Dominion of Canada, 1 in Canal Zone, and 1 in the City of Honolulu. The growth of the Order has been phenomenal. In 1880 the membership numbered 438. In 1890 it had increased to 16,980, and in 1900 to 60,422. The membership had more than doubled in 1910, at which time it numbered 159,782. It had grown in 1920 to 456,506. The annual returns show the membership of the Order in 1930 as 550,619.

The Imperial Council has had a continuous existence since its organisation and has completed its Fifty-eighth Annual Session. The representation to the Imperial Council is based upon the membership of the Subordinate Temples. Each Temple is entitled to two Representatives when its membership reaches 300, three Representatives when its membership reaches 600, and four Representatives when its membership reaches 1000, but no Temple is allowed more than four Representatives unless there is found in its membership some one who, by virtue of the fact that he is a Past Imperial Potentate, becomes an Ad Vitam Member, or a Noble who may have been a Representative for twenty-one years and who becomes an Emeritus Member by virtue of that service. Formerly, there were such additional Representatives as Honorary Life Members, Honorary Members and Permanent Representatives, but these classes have been abolished and the Nobles enjoying these distinctions continue to exercise the same rights and privileges. The total representation to the Imperial Council is 683. The Imperial Council is governed by 13 Officers elected at the Annual Imperial Council Sessions, the present Imperial Potentate being Earl C. Mills, of Des Moines, Iowa.

These Officers were formerly described as " Grand," but the designation was changed to " Imperial " in 1886. The first presiding Officer of the national organisation was Dr. Walter M. Fleming whose service covered the period from June 1876 to June 1886. He was succeeded by Samuel Briggs of Cleveland, Ohio, who served the organisation for six years.

At the time this article is being prepared, nineteen of the forty-two Past Imperial Potentates survive and are active participants in the activities of the Imperial Council. The Mystic Shrine has always been characterised by a generous attitude towards all charitable undertakings. In many of the Temples, the activities of the Shrine are directed to local charities and benevolences, but until the year 1920 no general programme had been adopted. At the Session of the Imperial Council held in Portland, Oregon, in June 1920, the Imperial Potentate, Illustrious Noble W. Freeland Kendrick, of Lu Lu Temple, Philadelphia, made the following recommendation in his annual address:

I further recommend that an assessment of $2 per capita be levied upon our entire membership, to be collected by the various Subordinate Temples with the dues, payable in advance in December 1920, and the amounts to be paid to the Imperial Recorder not later than February 1, 1921.

I further recommend that a Committee of seven be appointed by the incoming Imperial Potentate to select a site and secure plans and specifications and arrange for immediate action in regard to all details in connection with the establishment of such hospital.

I further recommend that additional assessments be levied annually as may be required for the support of the institution.

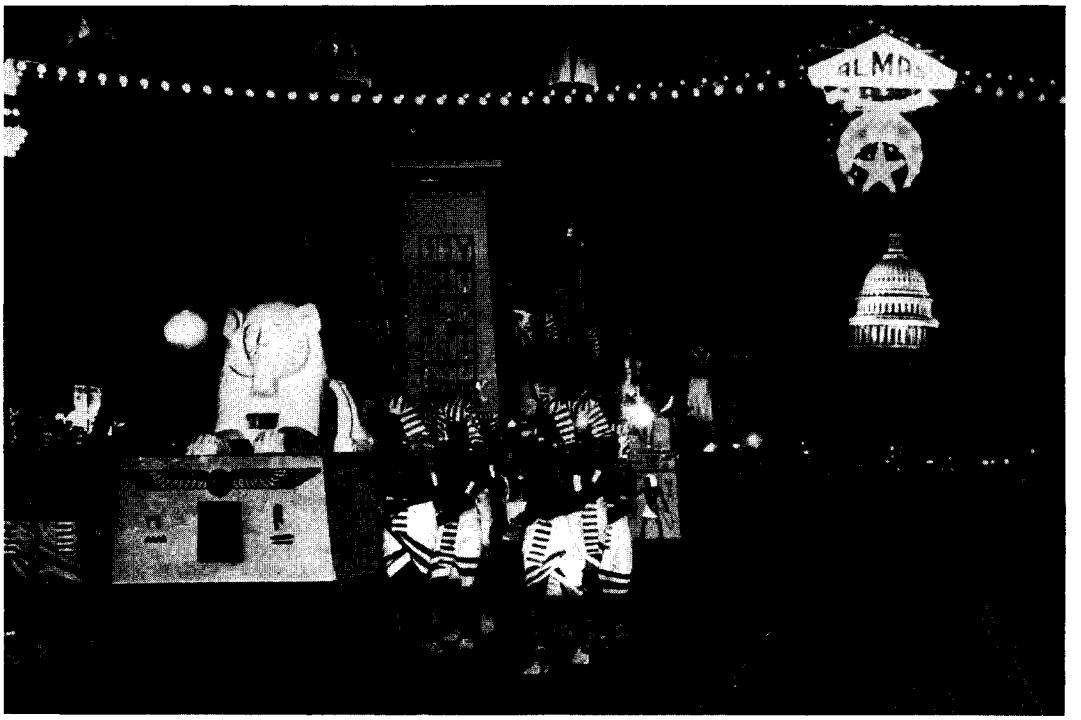
This recommendation was adopted by the Imperial Council, and the following Committee was appointed to develop a plan for this great humanitarian enterprise:

Sam P. Cochran, Chairman, Dallas, Texas
W. Freeland Kendrick, Philadelphia, Pa.
John A. Morison, Brooklyn, N. Y.
Oscar Landstrum, Helena, Mont.
John D. McGilvray, San Francisco, Calif.
Bishop Frederick W. Keator, Tacoma, Wash.
Philip D. Gordon, Montreal, Canada

This Committee developed a very comprehensive plan under which a system of hospitals has been established throughout the entire Jurisdiction whose work has attracted the admiration of all our people. These hospitals are conducted without any expense to the beneficiary. Children are admitted to the treatment provided without regard to race, colour or creed, and the only condition that is rigidly observed is that the children offered for treatment must be without the necessary means through their parents or other sources to se-

From a photograph by "Acme."

Shriners of Almas Temple Parading on Pennsylvania Avenue, Washington, D. C., June 11, 1935.



From a "Wide World" photograph.

A Glimpse of the Shriners' Pageant on the Night of June 13, 1935, Showing the Illuminated Dome of the Capitol.

cure the desired relief. It is purely a charitable and humanitarian movement. Magnificent hospitals have been established in the following cities:

Shreveport, La.	Springfield, Mass.
Minneapolis–St. Paul, Minn.	Chicago, Ill.
San Francisco, Calif.	Philadelphia, Pa.
Portland, Ore.	Greenville, S. C.
St. Louis, Mo.	and in
Montreal, Canada	The City of Honolulu

These hospitals have capacities varying from 26 beds (Honolulu) to 100 beds. The capacity of the hospitals in St. Louis and Philadelphia is 100 beds each. Mobile units have been established at Spokane, Washington, Salt Lake City, Utah, Winnipeg, Canada, and Lexington, Kentucky. Each of these units has a capacity of 20 beds. A Mobile unit is one which has been established in connection with some already existing hospital, in most cases by erecting an addition to the hospital for the accommodation of this particular work. The total number of beds available to this work is between 700 and 800. The hospitals are thoroughly equipped and are supervised by a corps of skilled surgeons and nurses. Almost 15,000 patients have been received in the wards of the hospitals since the beginning of the undertaking. It may be said that this represents only a small part of the accomplishments of this movement for the reason that there have been treated in the Out-Patient Department almost 25,000 children. Several millions of dollars are represented in these investments. Besides this, the movement has created an interest in the world of crippled children on the part of other agencies. In other words, a consciousness has been developed which has resulted in elaborate plans and provisions on the part of not only different charitable agencies, but the legislatures of the various States and Provinces have made substantial provision for the relief of these handicapped children. The hospital activities are at present controlled by a Board of Trustees consisting of 7 members who are elected for a period of three years each, and the terms of office are so distributed as to provide for the election of a limited number each year. In addition to the elected members of the Board, the laws of the Imperial Council provide that the first 4 Officers of the Imperial Divan shall be members of the Board also, namely, the Imperial Potentate, the Deputy Imperial Potentate, the Imperial Chief Rabban, and the Imperial Assistant Rabban.

The growth of the Shrine and the many business problems growing out of the management of the hospitals has necessitated the incorporation of the Imperial Council. In 1925 the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was incorporated under the laws of the State of Colorado, and the affairs of the Imperial Council are directed and supervised by its Board in keeping with the best business and financial standards. The income for the hospital movement amounts to con-

siderably more than $1,000,000.00 per annum, and the contributions, donations, legacies and other sources of income very substantially augment the regular income from the membership.

The Mystic Shrine makes a very earnest effort to place an emphasis upon the duties of citizens and to teach its membership salutary lessons in patriotic effort. It has always been the policy of the Subordinate Temples located throughout the Jurisdiction to make its contributions to every worth-while effort which has for its object the moral and civic advancement of the various communities in which they are located.

For the purposes of this article, it will probably prove interesting to give the name and location of the 159 Temples of the Order which are as follows:

Temple	*Location*	*Date of Charter*
Mecca	New York, N. Y.	Sept. 26, 1872
Damascus	Rochester, N. Y.	June 7, 1876
Mount Sinai	Montpelier, Vt.	Oct. 31, 1876
Al Koran	Cleveland, Ohio	Nov. 16, 1876
Cyprus	Albany, N. Y.	Feb. 2, 1877
Oriental	Troy, N. Y.	Feb. 7, 1877
Syrian	Cincinnati, Ohio	Feb. 8, 1877
Pyramid	Bridgeport, Conn.	Apr. 18, 1877
Syria	Pittsburgh, Pa.	May 27, 1877
Ziyara	Utica, N. Y.	Oct. 30, 1877
Kaaba	Davenport, Iowa	July 1, 1878
Moslem	Detroit, Mich.	Apr. 27, 1880
Aleppo	Boston, Mass.	June 23, 1882
Medinah	Chicago, Ill.	Oct. 30, 1882
Islam	San Francisco, Calif.	March 6, 1883
Lu Lu	Philadelphia, Pa.	Dec. 31, 1883
Murat	Indianapolis, Ind.	March 13, 1884
Boumi	Baltimore, Md.	April 1, 1884
Kosair	Louisville, Ky.	Dec. 5, 1884
Tripoli	Milwaukee, Wis.	March 8, 1885
Jerusalem	New Orleans, La.	March 30, 1885
Osman	St. Paul, Minn.	July 13, 1885
Zuhrah	Minneapolis, Minn.	July 22, 1885
Almas	Washington, D. C.	Jan. 17, 1886
Palestine	Providence, R. I.	Feb. 6, 1886
El Kahir	Cedar Rapids, Iowa	Feb. 9, 1886
Saladin	Grand Rapids, Mich.	April 22, 1886
Moolah	St. Louis, Mo.	April 26, 1886
Acca	Richmond, Va.	June 9, 1886
Osiris	Wheeling, W. Va.	July 22, 1886
Abdallah	Leavenworth, Kan.	March 28, 1887
Isis	Salina, Kan.	March 29, 1887
Rameses	Toronto, Canada	April 21, 1887

From a photograph, copyright, Harris and Ewing.

Columns of the Mystic Shrine, Erected in Washington, D. C., for the Shriners' Convention Held in June, 1935.

Temple	*Location*	*Date of Charter*
Hella	Dallas, Tex.	May 31, 1887
Ballut Abyad	Albuquerque, N. M.	June 11, 1887
Sesostris	Lincoln, Neb.	June 22, 1887
Kismet	Brooklyn, N. Y.	July 2, 1887
Ismailia	Buffalo, N. Y.	Nov. 5, 1887
El Jebel	Denver, Colo.	Dec. 1, 1887
Moila	St. Joseph, Mo.	Dec. 1, 1887
Ararat	Kansas City, Mo.	Dec. 1, 1887
Al Kader	Portland, Ore.	Jan. 3, 1888
Al Malaikah	Los Angeles, Calif.	Feb. 28, 1888
Algeria	Helena, Mont.	March 28, 1888
Morocco	Jacksonville, Fla.	March 28, 1888
El Riad	Sioux Falls, S. D.	May 25, 1888
Afifi	Tacoma, Wash.	Aug. 1, 1888
Sahara	Pine Bluff, Ark.	April 16, 1889
Tangier	Omaha, Neb.	April 24, 1889
Alhambra	Chattanooga, Tenn.	Sept. 17, 1889
Yaarab	Atlanta, Ga.	Dec. 8, 1889
El Zagal	Fargo, N. D.	Dec. 14, 1889
El Kalah	Salt Lake City, Utah	June 8, 1890
El Katif	Spokane, Wash.	June 10, 1890
Zem Zem	Erie, Pa.	Nov. 10, 1890
Zamora	Birmingham, Ala.	Nov. 10, 1890
Media	Watertown, N. Y.	March 21, 1891
Al Chymia	Memphis, Tenn.	May 21, 1891
Ben Hur	Austin, Tex.	June 2, 1891
Kora	Lewiston, Maine	Dec. 6, 1891
Hamasa	Meridian, Miss.	May 22, 1892
Rajah	Reading, Pa.	Aug. 20, 1892
Naja	Deadwood, S. D.	Sept. 19, 1892
India	Oklahoma City, Okla.	May 3, 1893
Mohammed	Peoria, Ill.	June 12, 1893
Aladdin	Columbus, Ohio	June 14, 1893
Ahmed	Marquette, Mich.	June 14, 1893
Tebala	Rockford, Ill.	July 25, 1894
Korein	Rawlins, Wyo.	Oct. 8, 1894
Oasis	Charlotte, N. C.	Oct. 10, 1894
Irem	Wilkes-Barre, Pa.	Oct. 18, 1895
El Zaribah	Phœnix, Ariz.	Jan. 20, 1896
Sphinx	Hartford, Conn.	April 13, 1896
Alee	Savannah, Ga.	June 23, 1896
El Korah	Boise, Idaho	June 23, 1896
Beni Kedem	Charleston, W. Va.	June 26, 1896
Melba	Springfield, Mass.	June 9, 1897
Antioch	Dayton, Ohio	June 9, 1897
Zenobia	Toledo, Ohio	June 14, 1898

Temple	*Location*	*Date of Charter*
Kalurah	Binghamton, N. Y.	June 14, 1898
Karnak	Montreal, Canada	Oct. 9, 1899
Za Ga Zig	Des Moines, Iowa	May 23, 1900
Aloha	Honolulu, H. I.	May 23, 1900
El Mina	Galveston, Tex.	June 11, 1902
Gizeh	Victoria, B. C.	Aug. 1, 1902
Salaam	Newark, N. J.	May 4, 1903
Abba	Mobile, Ala.	June 18, 1903
Luxor	St. John, N. B.	June 26, 1903
Jaffa	Altoona, Pa.	July 9, 1903
Cairo	Rutland, Vt.	July 9, 1903
Abou Ben Adhem	Springfield, Mo.	Oct. 15, 1903
Zembo	Harrisburg, Pa.	July 14, 1904
Yelduz	Aberdeen, S. D.	July 14, 1904
Crescent	Trenton, N. J.	July 14, 1904
Khartum	Winnipeg, Man.	Nov. 19, 1904
Al Amin	Little Rock, Ark.	Dec. 19, 1904
Bektash	Concord, N. H.	Jan. 25, 1905
Aad	Duluth, Minn.	Sept. 5, 1905
El Hasa	Ashland, Ky.	March 3, 1906
Elf Khurafeh	Saginaw, Mich.	June 13, 1906
Kalif	Sheridan, Wyo.	June 13, 1906
Anezeh	Mexico City, Mexico	Dec. 1, 1906
Kerak	Reno, Nev.	Dec. 10, 1906
Omar	Charleston, S. C.	Dec. 25, 1906
El Maida	El Paso, Tex.	May 8, 1907
Abu Bekr	Sioux City, Iowa	May 8, 1907
Calam	Lewiston, Idaho	May 8, 1907
Al Azhar	Calgary, Alberta	Oct. 14, 1907
Mocha	London, Ont.	Jan. 1, 1908
Oleika	Lexington, Ky.	Jan. 1, 1908
Nile	Seattle, Wash.	July 15, 1908
Rizpah	Madisonville, Ky.	July 15, 1908
Hillah	Ashland, Ore.	July 15, 1908
Hadi	Evansville, Ind.	April 13, 1909
Orak	Hammond, Ind.	April 27, 1909
Mizpah	Fort Wayne, Ind.	April 27, 1909
Kem	Grand Forks, N. D.	June 9, 1909
Khedive	Norfolk, Va.	June 9, 1909
Mirza	Pittsburg, Kan.	June 9, 1909
Zorah	Terre Haute, Ind.	June 9, 1909
Midian	Wichita, Kan.	June 9, 1909
Aahmes	Oakland, Calif.	April 13, 1910
Al Sihah	Macon, Ga.	April 13, 1910
Wa Wa	Regina, Sask.	Dec. 1, 1910
Bagdad	Butte, Mont.	Jan. 20, 1911

Temple	*Location*	*Date of Charter*
Akdar	Tulsa, Okla	July 11, 1911
Philæ	Halifax, N. S	July 12, 1911
Bedouin	Muskogee, Okla	July 12, 1911
Wahabi	Jackson, Miss	July 12, 1911
Al Bahr	San Diego, Calif	May 8, 1912
Ainad	East St. Louis, Ill	May 8, 1912
Al Menah	Nashville, Tenn	May 8, 1912
Nemesis	Parkersburg, W. Va	May 8, 1912
El Karubah	Shreveport, La	May 14, 1913
Alcazar	Montgomery, Ala	May 14, 1913
Ansar	Springfield, Ill	May 13, 1914
Moslah	Fort Worth, Tex	May 13, 1914
Kerbela	Knoxville, Tenn	July 15, 1915
Arabia	Houston, Tex	July 15, 1915
Alzafar	San Antonio, Tex	July 13, 1916
Kazim	Roanoke, Va	July 13, 1916
Suda	New Bern, N. C	July 13, 1916
Egypt	Tampa, Fla	June 25, 1917
Tehama	Hastings, Neb	June 25, 1917
Abou Saad	Canal Zone	June 27, 1917
Hejaz	Greenville, S. C	June 11, 1919
Karem	Waco, Tex	June 11, 1919
Maskat	Wichita Falls, Tex	June 22, 1920
Khiva	Amarillo, Tex	June 22, 1920
Al Kaly	Pueblo, Colo	June 22, 1920
Anah	Bangor, Maine	June 16, 1921
Al Bedoo	Billings, Mont	June 16, 1921
Mahi	Miami, Fla	June 16, 1921
Tigris	Syracuse, N. Y	June 16, 1921
Ben Ali	Sacramento, Calif	June 15, 1922
Tadmor	Akron, Ohio	June 5, 1924
Ali Ghan	Cumberland, Md	June 3, 1926
Arab	Topeka, Kan	July 28, 1932
Zor, U. D	Madison, Wis	

PROMINENT ARMY OFFICERS

MEMBERS OF THE

MASONIC FRATERNITY

PROMINENT ARMY OFFICERS

MEMBERS OF THE

MASONIC FRATERNITY

DUKE OF WELLINGTON

ARTHUR ST. CLAIR

FREDERICK THE GREAT

MARQUIS DE LAFAYETTE

ANTHONY WAYNE

BARON VON STEUBEN

NAPOLEON BONAPARTE

WINFIELD SCOTT

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JOHN J. PERSHING

NELSON A. MILES

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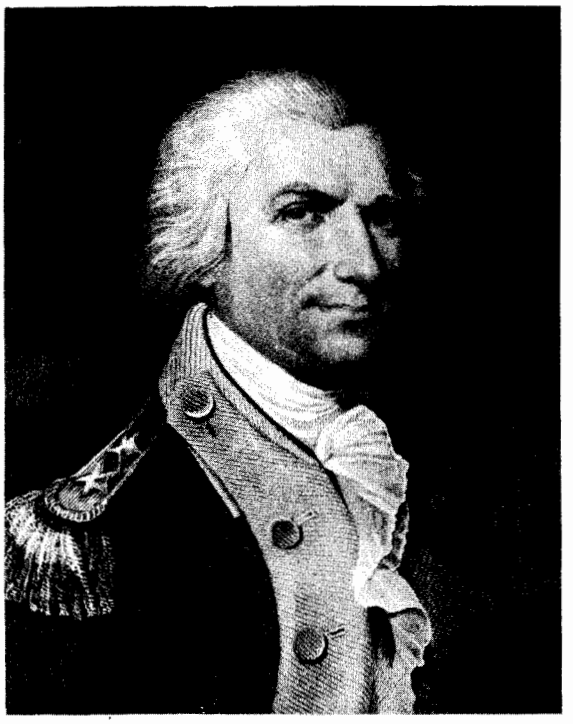
DUKE OF WELLINGTON



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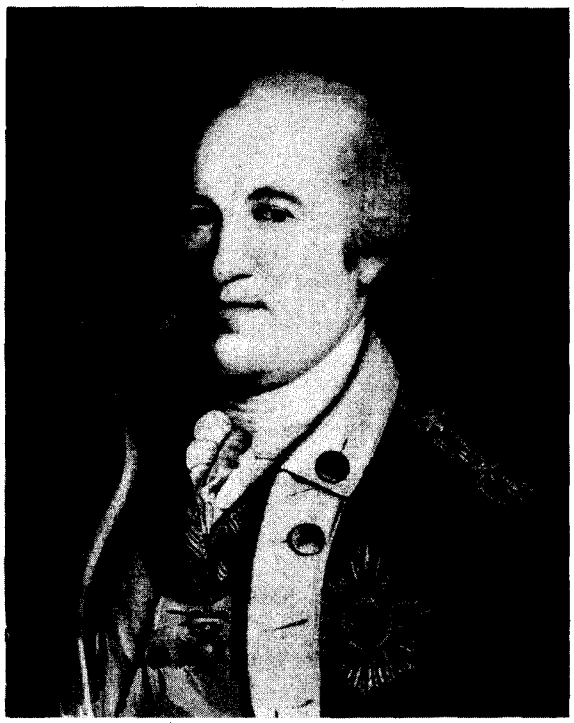

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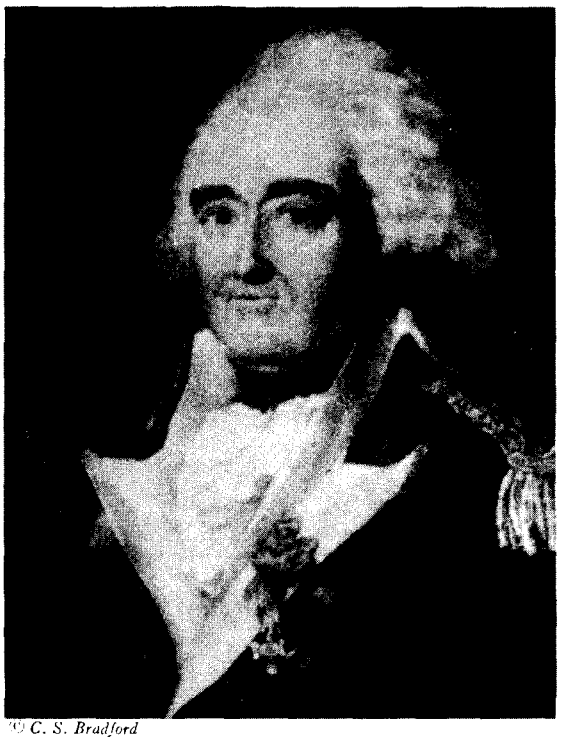

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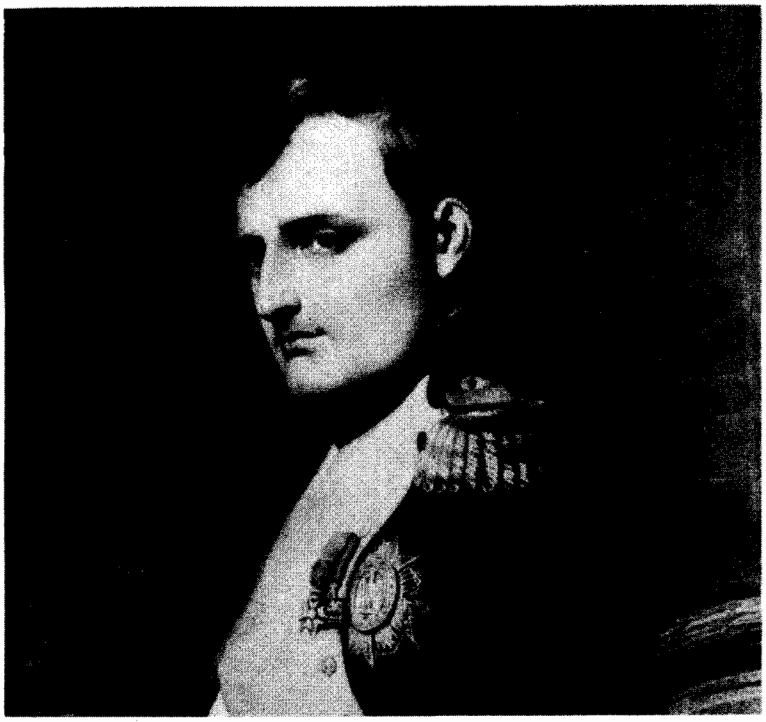
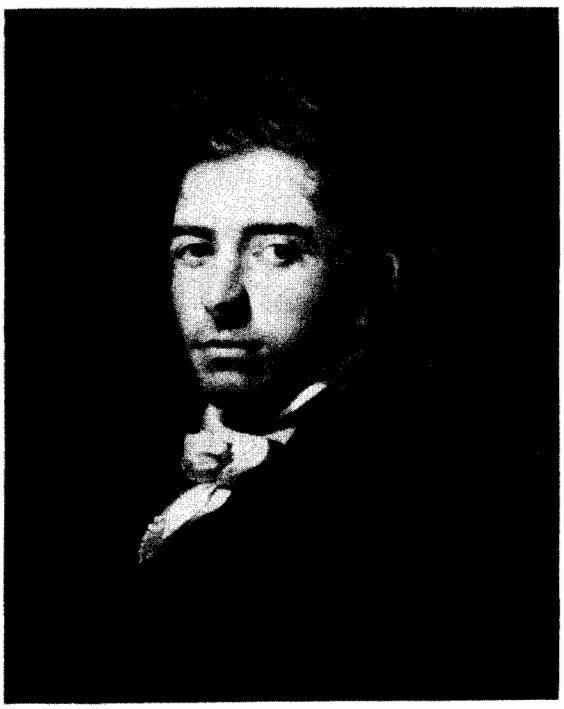
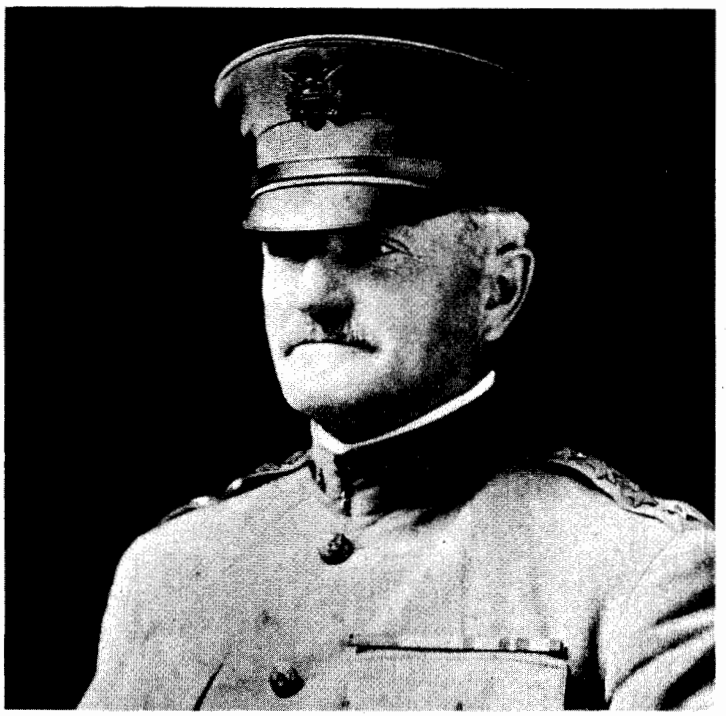


NAPOLEON BONAPARTE

WINFIELD SCOTT



SIMON BOLIVAR



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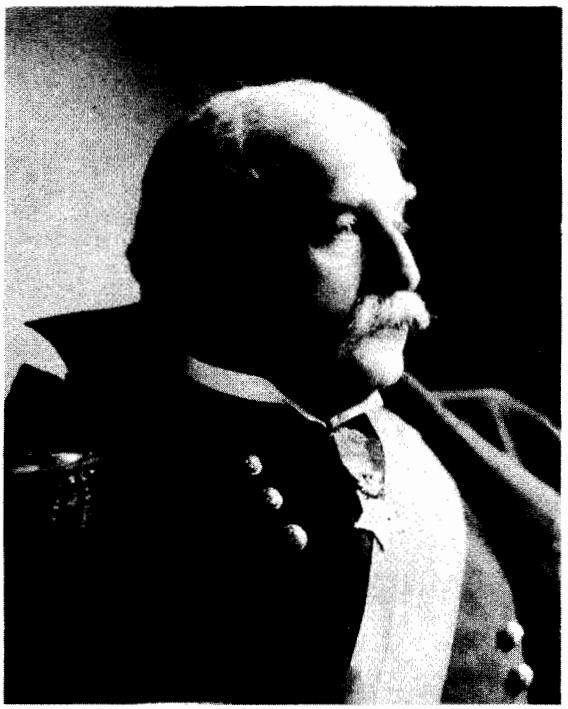

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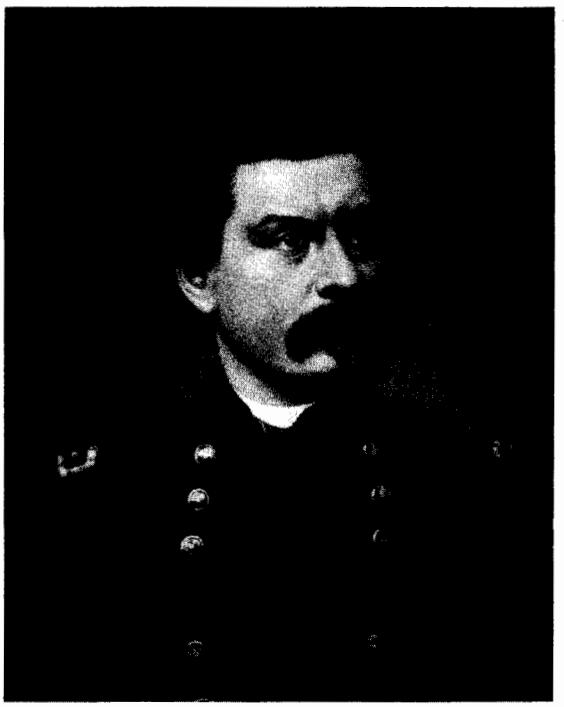

GEORGE B. McCLELLAN

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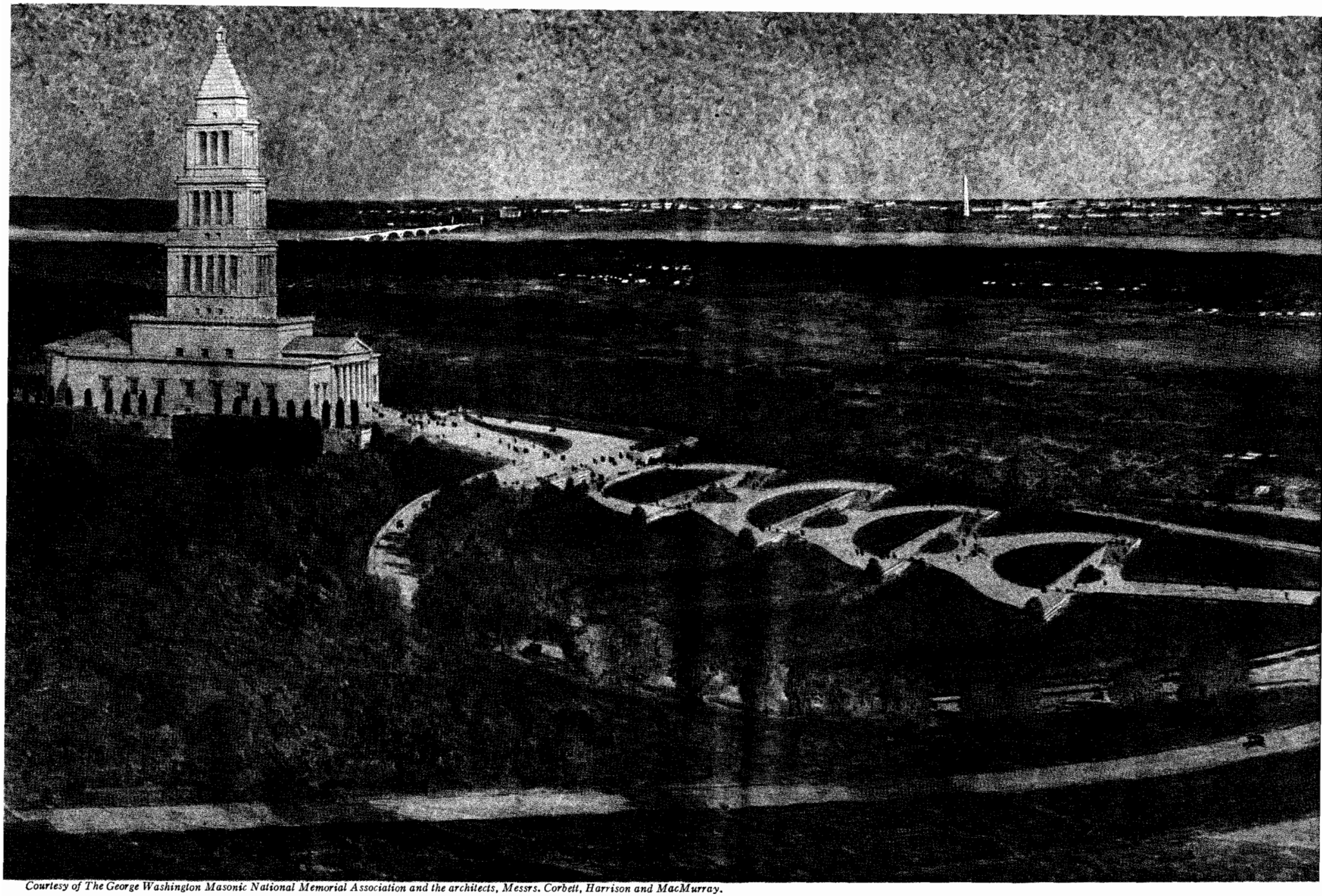
THROUGHOUT THE WORLD

VOLUME VI



Courtesy of The George Washington Masonic National Memorial Association and the architects, Messrs. Corbett, Harrison and MacMurray.

General View of the George Washington Masonic National Memorial, Alexandria, Virginia.

Showing the terraces and the relation of the site to the City of Washington, the Potomac River, and the proposed Memorial Bridge to Arlington.

GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME VI

CHARLES SCRIBNER'S SONS
NEW YORK

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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

REVISED BY DUDLEY WRIGHT

EDITOR OF THE MASONIC NEWS

THIS EDITION IN SIX VOLUMES EMBRACES NOT ONLY AN INVESTIGATION OF RECORDS OF THE ORGANIZATIONS OF THE FRATERNITY IN ENGLAND, SCOTLAND, IRELAND, THE BRITISH COLONIES, EUROPE, ASIA, AFRICA AND SOUTH AMERICA, BUT INCLUDES ADDITIONAL MATERIAL ESPECIALLY PREPARED ON EUROPE, ASIA, AND AFRICA, ALSO

CONTRIBUTIONS BY DISTINGUISHED MEMBERS OF THE FRATERNITY COVERING EACH OF THE FORTY-EIGHT STATES, DISTRICT OF COLUMBIA AND THE POSSESSIONS OF THE

UNITED STATES

THE PROVINCES OF CANADA AND THE COUNTRIES OF LATIN AMERICA

UNDER THE SUPERVISION OF

MELVIN M. JOHNSON

Past Grand Master of Masons in Massachusetts, and M .·. P .·. Sovereign Grand Commander of the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States

AND

J. EDWARD ALLEN

Foreign Correspondent and Reviewer Grand Lodge, Grand Chapter, Grand Council, Grand Commandery of North Carolina and the Grand Encampment K. T. of the United States

ILLUSTRATED

CHARLES SCRIBNER'S SONS · · · NEW YORK

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At end of volume

GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME VI

A HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOL. VI

FREEMASONRY IN NEW JERSEY

DAVID MCGREGOR

THE oldest known membership Roll of a Lodge of Free and Accepted Masons, that of the "Lodge of Aberdeen, No. 1 T.R," in Scotland, which dates back to 1670, is of great interest to all Freemasons everywhere. But it is especially interesting to the Masons of New Jersey, inasmuch as it contains the names of several men who were either directly or indirectly connected with the early settlement of the Scots in that Province, as early as 1682, and then also later. The first name on that Roll, that of "Harrie Elphingston, Tutor, and Master of our Honourable Lodge of Aberdeen," was that of the booking agent in Aberdeen who arranged passage for those desirous of emigrating to New Jersey on the ship *Henry and Francis*. The vessel was chartered for the purpose by George Scot, of Pitlochie, Fifeshire, under the patronage of the Earl of Perth, a Freemason, who was one of the chief proprietors of East Jersey. On that old Roll, too, are to be found the names of Robert Gordon, cardmaker; George Alexander, advocate; John Forbes, merchant; and John Skene, merchant; all "Meassons" and members of that old Operative Lodge which had by that time become largely speculative in character. Inasmuch as each of those men had purchased "proprietary interest in the enterprise of colonising New Jersey," they are of special interest to us in America.

In order to avoid confusion, let us remember that at that time New Jersey was divided into two provinces by a line which ran diagonally across the territory from Southeast to Northwest. The regions were known respectively as East Jersey and West Jersey.

Although John Forbes migrated to East Jersey in 1684 and settled at Plainfield, he returned to Scotland a year or so later. This left John Skene as the only one of those Aberdeenian Freemasons to make a permanent settlement in New Jersey. With his family, he arrived in New Jersey in October 1682. He made his home at Burlington, the capital of New Jersey, and there served as deputy-

governor of the Province from 1685 until his death in 1690. He has the unique distinction of being the first known Freemason in America.

Forty years elapse before we again find mention of members of the Fraternity as residents of New Jersey. At that time a deputation was issued by the Earl of

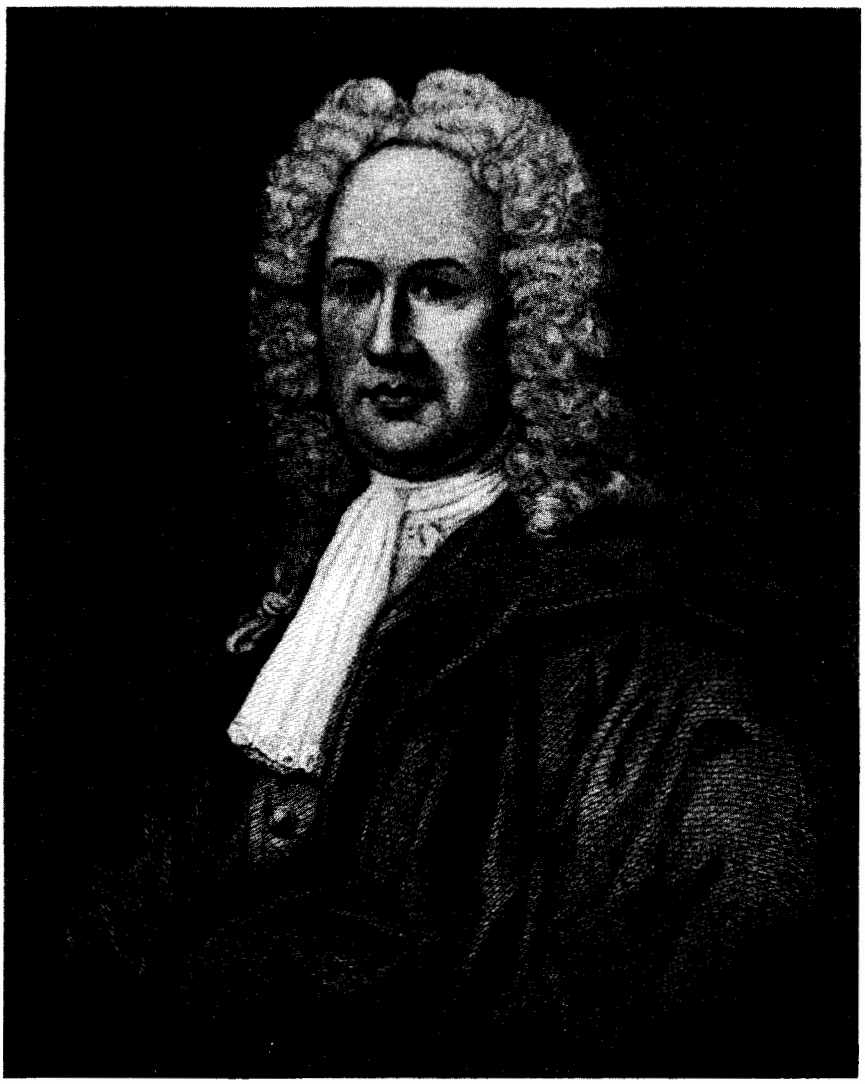
IN MEMORY OF
DANIEL COXE
DIED IN TRENTON N. J. APRIL 25, 1739
AGED 65 YEARS

A VESTRYMAN AND BENEFACTOR
OF
SAINT MARY'S CHURCH
A PROPRIETOR OF THE PROVINCE OF
NEW JERSEY
A MEMBER OF COUNCIL
AN ASSOCIATE JUSTICE OF THE SUPREME COURT
OF NEW JERSEY
FIRST PROVINCIAL GRAND MASTER OF MASONS IN
THE NEW WORLD, HOLDING BY DEPUTATION FROM
THE DUKE OF NORFOLK, GRAND MASTER OF MASONS
IN ENGLAND, JURISDICTION OVER NEW JERSEY,
NEW YORK AND PENNSYLVANIA.
IN ALL OF THESE STATIONS HE ENJOYED
THE UTMOST CONFIDENCE AND RESPECT.

THIS TABLET IS ERECTED BY THE
ANCIENT AND HONORABLE SOCIETY
OF FREE AND ACCEPTED MASONS
IN THE STATE OF NEW JERSEY.
1906.

Inscription on Bronze Tablet Erected in St. Mary's Episcopal Church, Burlington, New Jersey.

Norfolk, Grand Master of England, at the request of "several Brethren, Free and Accepted Masons, residing and about to reside in New York, New Jersey and Pennsylvania." The Deputation which was issued to Colonel Daniel Coxe, of New Jersey, named him Provincial Grand Master of those provinces. It was dated June 5, 1730. Colonel Daniel Coxe was the oldest son of Dr. Daniel Coxe,



First Provincial Grand Master in America, June 24, 1730–June 24, 1732.

physician to the royal family of England. In 1687, after purchasing a controlling interest in West Jersey from the estate of Edward Byllinge, Dr. Coxe succeeded Byllinge as absentee governor. Dr. Coxe continued John Skene as his representative and deputy-governor.

When the proprietors surrendered the government of the Jerseys to the Crown, Dr. Coxe conveyed his landed interests in the province to his son Daniel, who had also studied for the medical profession. Nevertheless, the son thereafter devoted most of his time to the care and furtherance of his father's colonising enterprises in America. This brought him to New Jersey in 1702, at about the time of the arrival of Lord Cornbury, a cousin of Queen Anne, who was her appointee as governor of New York and New Jersey. It was Lord Cornbury who appointed young Coxe to be a colonel of the New Jersey militia and a member of the provincial Council. Colonel Coxe made his home at Burlington. There he was chosen president of the Board of Proprietors of West Jersey, a corporation then still in active existence and having its headquarters in that city. He also became an assistant judge of the Supreme Court of New Jersey, and took an active interest in the political affairs of the Province.

When Robert Hunter succeeded the deposed and discredited Lord Cornbury as governor of New Jersey, Colonel Coxe's relations with the new régime became strained, and he was finally deprived of his military, political, and judicial offices. Going back to London to appeal against Hunter's treatment of him, Colonel Coxe sought to have New Jersey placed on an independent footing, with a governor of its own. It is supposed that he expected to be appointed to that office in case his plans were followed. Although he failed to accomplish his purpose at that time, Coxe lived to see it realised in 1738, when Lewis Morris was appointed the first royal governor of New Jersey, then a separate and independent province.

During his first fourteen years of residence in New Jersey Coxe travelled extensively throughout eastern North America observing the products and trade of the several colonies. He later published the results of his travels in a book entitled, *A Description of the English Province of Carolina, by the Spaniards call'd Florida, and by the French La Louisiane, as also of the Great and Famous River Meschacebe or Missispi.* This book, a lengthy dissertation, was prepared with the object of encouraging the establishment of a great commonwealth covering a large part of the watershed of the Mississippi River. The enterprise was conceived and financed by Colonel Coxe's father to checkmate attempts of the Spanish and French to secure possession and control of that great waterway and the adjoining territory. In the same book Coxe proposed a plan whereby the recognised weakness of the several British colonies in protecting their common interests was to be overcome by uniting those colonies under a " legal, regular, and firm establishment," with a supreme governor to preside over the whole, together with a general council of duly elected representatives from each province.

This far-seeing and statesmanlike plan was again proposed by Benjamin

Franklin in 1784 as a solution for the difficulties that eventually led to the Revolutionary War and to the establishment of our Federal government under George Washington. Thus in the half century of political development which culminated in the Declaration of Independence and the final establishment of the United States, the names of three distinguished Freemasons, Colonel Daniel Coxe, Benjamin Franklin and George Washington, are closely associated with the founding of our republic.

In 1720, when William Burnet, son of Bishop Gilbert Burnet, succeeded Hunter as governor of New York and New Jersey, Colonel Coxe returned to Burlington and was again elected president of the Board of Proprietors. Later, he and his brother-in-law, William Trent, became so interested in the development of the village of Trenton that Coxe moved there with his family. There he remained during the rest of his life. Late in 1729, at the instance of the Board of Proprietors, Coxe again visited London, this time to protest against a proposed change in the boundary line between East Jersey and West Jersey, which would bring about the loss of a large amount of territory to them. Since he had previously become a member of Lodge No. 8, in London, during his stay there he presented a Petition to the Grand Master for a Deputation as Provincial Grand Master of New York, New Jersey, and Pennsylvania. On June 5, 1730, this was readily granted for a period of two years.

As has already been said, this was the first Deputation to be issued for a Provincial Grand Master in America, and the first recognition of American Freemasonry by the Grand Lodge of England. The two-hundredth anniversary of that first Grand Body in America was suitably celebrated here in 1930. His mission accomplished, Coxe returned to New Jersey in April 1730, and remained there until December of that year. Whether he ever actually exercised his authority to Institute Lodges in any of the provinces cannot be positively asserted owing to lack of acceptable documentary evidence. Nevertheless we have reason to believe that he Warranted the first Lodge in Philadelphia, known as St. John's Lodge, No. 1. We are sure that Lodge, with a membership of fifteen, was in existence early in 1731, and that Benjamin Franklin was Initiated into it on February 1 of that year. Too, it has recently been discovered that there was a regular Lodge in New York before Captain Richard Riggs, the second Provincial Grand Master of that Province, had acquired authority to Institute Lodges there. Therefore it seems quite probable that Colonel Daniel Coxe had granted the Warrant for that Lodge also.

Returning to London again, Coxe was present at a Quarterly Communication of the Grand Lodge there on January 29, 1731. At that meeting he was toasted as " the Provincial Grand Master of North America." We may reasonably believe that his warm reception and greeting were evidences of the London Lodge's appreciation of the pioneer Masonic work Coxe had accomplished, rather than a mere act of courtesy to one who had been derelict in the duty assigned to him by his Deputation. Upon his return to America shortly afterwards, Colonel Coxe resumed his duties as president of the Board of Proprietors,

and was reinstated as assistant judge of the supreme court. He died on April 25, 1739, at the age of sixty-six. He was buried beside his wife at Burlington, in old St. Mary's Episcopal Church, of which he had been an active member and a loyal supporter. Thus passed into history the first Provincial Grand Master in America, a prominent citizen of early New Jersey.

Upon the death of Lewis Morris, the first royal governor of New Jersey, the office of governor was filled by Jonathan Belcher, a native of Boston. At the time of his appointment, on February 13, 1747, Belcher was a Freemason of forty-three years' standing, having been admitted to membership in some British Lodge in the year 1704. Bro. Belcher was the first native-born American to be made a Mason of whom we have any record. While serving as governor of Massachusetts, an office he held from 1730 to 1741, Belcher became a member of the first Lodge in Boston, which had been Instituted there in 1733. His son Andrew likewise became a member of that Lodge, and later served as the first Deputy Provincial Grand Master of that Grand Jurisdiction. During the ten years of his administration as governor of New Jersey, Jonathan Belcher devoted himself to his Province, and especially to the promotion of higher education within its boundaries. It was he who fathered New Jersey College, now known as Princeton University.

After four years' residence in Burlington, General Belcher moved to Elizabethtown in the hope of bettering his health. The Belcher Mansion there is still one of the landmarks of the city. When Bro. Belcher died there on August 31, 1757, at the age of seventy-five, his remains were conveyed to Cambridge, Massachusetts, where they were laid to rest in the family vault.

From the foregoing account it is clear that the following distinguished Masons lived and died in New Jersey. The first known Freemason in America, the first Provincial Grand Master in America, and the first native-born American to be made a Freemason each resided for a time at Burlington, the capital of West Jersey and each took a prominent part in administering the public affairs of the Province.

Although New Jersey was the home of those early American Masons, it lagged in Instituting Masonic Lodges within its borders. Indeed, Lodges had been Instituted in ten of the original thirteen States before we find any record of the institution of a Lodge in New Jersey. Of those States, Delaware and Vermont alone were later than New Jersey in the Institution of Lodges.

The first Jersey Lodge of which we have any record was Instituted in Newark on May 13, 1761. It was Warranted by R.∴W.∴Bro. George Harison, Provincial Grand Master of New York, as St. John's Lodge, No. 1, with William Tuckey, a well-known musician of New York and a temporary resident of Newark, as its Master. David Jamison was Senior Warden and James Banks was Junior Warden. This Lodge, which has just commemorated the one hundred seventieth anniversary of its founding, ranks among the oldest Lodges in America.

Just about a year later, Temple Lodge, No. 1, of Elizabethtown, received a

Warrant from R.∴W.∴Bro. Jeremy Gridley, Provincial Grand Master of New England. Jonathan Hampton was appointed its first Master. Bro. Hampton was a native of Elizabethtown and one of those named as alderman in the new borough Charter which was granted in 1740. John Blanchard, who was another Mason appointed to Office was named Recorder. No Record of this Lodge of Elizabethtown has come to light, and no information regarding its other Officers or members is available. It is fairly certain, however, that the Lodge continued only a few years. The establishment of that Lodge was followed by another Warrant from the same source. That Warrant was granted to St. John's Lodge, of Princeton, on December 27, 1765, in answer to a Petition from seven Brethren, among whom was Richard Stockton. It was requested that the Warrant should be issued to him as the Lodge's Master.

Richard Stockton was the fourth generation of his family in New Jersey. The first Richard Stockton had come from Durham, England, and settled at Burlington in 1692, while the second had removed to Princeton and built a mansion, " Marven Hall," which is still used as a residence. The fourth Richard Stockton was among the earliest graduates of Princeton College, of which his father was one of the original founders. Having studied law and been admitted to practice in 1754, this Richard Stockton soon rose to eminence in his profession and became widely known. Indeed, his reputation extended even to England. In 1766, when he went to England and Scotland for the purpose of persuading Dr. John Witherspoon to accept the presidency of Princeton College, Stockton was received with unusual honours.

Later, Stockton became a member of the Provincial Council, a judge of the Supreme Court, and one of the representatives chosen by New Jersey to attend the General Congress in Philadelphia. There he took part in the deliberations of that historic assemblage which gave to the world the Declaration of Independence. In fact, Stockton's name appears on that famous document as one of its signers. For that and other patriotic activities he later suffered imprisonment and ill treatment which brought about his premature death. He passed away on February 28, 1781, at the age of fifty, a martyr to the cause of freedom. When or where he had been made a Freemason is not known, nor is it known how long he presided over the activities of Princeton Lodge. Nevertheless, we do know that he played an important part in the early Masonry of New Jersey.

Dr. John Witherspoon also signed the Declaration of Independence as a representative of New Jersey, and it has also been claimed that he, too, was a Freemason. Nothing has been produced that proves his connection with the Fraternity. Unfounded claims made by Bro. Henry Clark of Vermont, in 1879, have not withstood the test of critical examination. Another of the signers of the Declaration of Independence, who was a native of New Jersey and a Freemason, was Joseph Hewes. Although his name appears on that memorable document as a representative from North Carolina, he was a great-grandson of William Hewes who came from England in 1674 and settled in Salem County, New Jersey. Aaron Hewes, father of Joseph Hewes, removed to Kingston,

Somerset County, where Joseph was born on April 23, 1730, the very year that Richard Stockton was born at Princeton near by. Oddly enough, the birth of those two famous Masons was contemporary with the establishment of regular Freemasonry in America. Joseph Hewes acquired a common school education at Princeton, and then moved with his parents to Philadelphia, where he served first as an apprentice in a counting-house and later entered upon a career. Some time between 1760 and 1763 he removed to Edenton, North Carolina, where he was elected to Congress in 1774. From then on until his death at Philadelphia, on November 10, 1779, he served in the Continental Congress when he was not engaged in military operations. Joseph Hewes was buried in Christ Church graveyard, at Philadelphia, the funeral service having been conducted by the Rev. Dr. William Smith, Grand Secretary of the Grand Lodge of Pennsylvania.

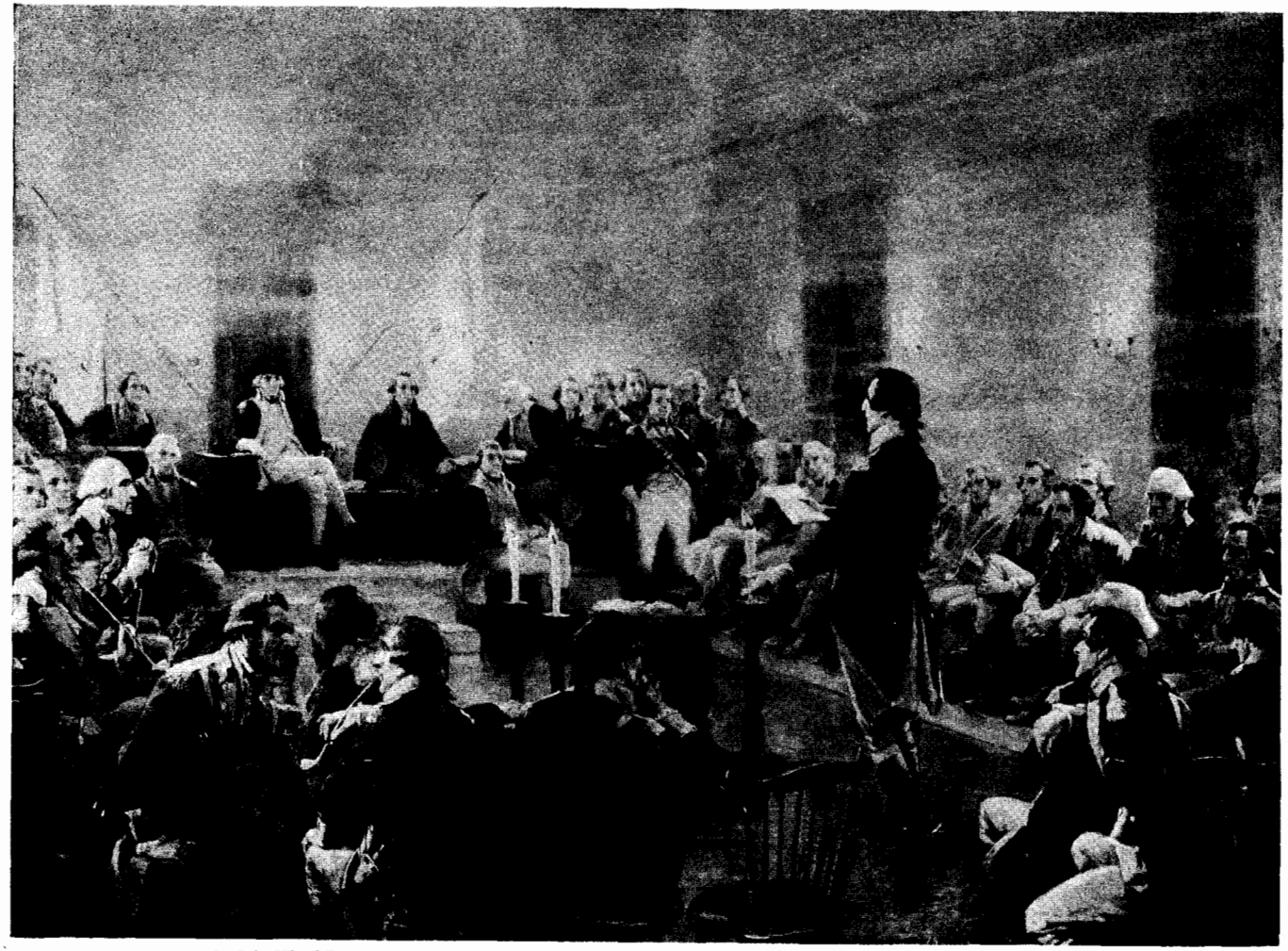
The only evidence we have of Joseph Hewes's having been a member of the Masonic Fraternity is a record of the Minutes of Unanimity Lodge, of Edenton, North Carolina, which mentions his having attended the celebration of St. John the Evangelist's Day in December, 1776. However, nothing is known about where he was made a Mason, although it seems likely that he may have joined some Philadelphia Lodge while he was a resident of that city.

The next Warrant for a Lodge in New Jersey was issued by R∴W∴Bro. William Ball, Provincial Master of Pennsylvania. That Lodge, known on the Pennsylvania Registry as Lodge No. 10, was Instituted at Baskingridge, in Somerset County, in 1767, the year Lord Stirling took up his residence there. The loss of early Records of Lodge No. 10 leaves us in the dark as to the extent of its activities. Though it was located in a decidedly rural district, however, it had sufficient vitality to survive the Revolutionary War and later to become the most powerful factor in establishing the present Grand Lodge of New Jersey. Its activities in that matter were carried on under the leadership of Dr. William McKissack, for many years Master of the Baskingridge Lodge.

The four Lodges named above are the only ones known to have been in New Jersey prior to the beginning of the Revolutionary War. Of them, two Lodges, those at Elizabethtown and at Princeton, had apparently ceased their Labours by that time. Like most American Lodges of the time, the other two went through a period of suspended animation, when Masonic activities were almost exclusively confined to the several Military Lodges in the army. Those Lodges were established with the sanction and encouragement of General Washington, who well knew how they would promote harmony and unanimity among the officers upon whom he depended for the ultimate success of the colonists' cause. Nothing, however, seems to have given so great an impetus to the revival and spread of Freemasonry, both in the army and among the civilians of the country, as did Bro. Washington's participation in the celebration of St. John the Evangelist's Day in December, 1778, at Philadelphia, which was at that time just recovering from the occupation by British troops.

During the five years following this public celebration, and before the disbanding of the Revolutionary army, the Grand Lodge of Philadelphia alone had

Key to personages in "The Petition."



From a copyright painting by John Ward Dunsmore.

The Petition.

The presentation, at a Communication of American Union Lodge, at Morristown, New Jersey, in 1780, of a petition to General Washington to be General Grand Master of the United States. "American Union" was a military Lodge in the American army and later on, when the victory at Yorktown had brought an armistice, it met at Newburgh.

issued Warrants for more than twenty Lodges. Of those, three were to be located in New Jersey and another was a Military Lodge established among New Jersey soldiers. The Warrant for the latter was granted on December 11, 1782, as Lodge No. 36, and named the Rev. Andrew Hunter, an army chaplain, as its Master. The two other Warrants were for civil Lodges. One Warrant, granted on December 20, 1779, authorised the establishment of Lodge No. 23, at Middletown, in Monmouth County, Lieutenant William Bostwick was named Master, and was duly Installed at an Emergent Communication of the Grand Lodge of Pennsylvania held at Burlington on March 30 of that year. This was the first Lodge to be Instituted in New Jersey by a Grand Lodge. This was also the first time that the Grand Lodge of Pennsylvania had assembled outside the city of Philadelphia. This was looked upon as a distinct honour, and was direct evidence of the paternal interest taken by that Grand Lodge in the spread of Freemasonry in New Jersey.

During the Revolutionary War New Jersey was the scene of a very important Masonic gathering, held by the Military Lodges at the winter headquarters of the army at Morristown, on December 27, 1779. At noon of that day, accompanied by a military band, some 104 members of those Lodges, all army officers excepting only the two Tylers, and ranging in rank from the ensigns to the commander-in-chief, General George Washington himself, marched to the church on the village green. There they took part in the service and then returned to the Lodge room in Bro. Jacob Arnold's tavern. They opened Lodge in the Entered Apprentice Degree, with W.·.Bro. Jonathan Heart, Master of American Union Lodge, in the East. It was their purpose to consider " some matters respecting the good of Masonry," which were presented by a Committee in the form of a Petition to " the Most Worshipful the present Provincial Grand Master in each of the respective United States of America." Among the matters discussed was the re-establishment of the Order " on the Ancient respectable foundation," by the appointment of a Grand Master in and over the United States of America. The Committee also urged that the growing irregularities within the Society should be checked, and that the distinction between the " Ancients " and " Moderns " should be erased, in order that the Craft might be established in unity and the established principles of its Institutions more universally extended. The evident intent of this movement was the election of General Washington as General Grand Master. Since the proposal was not acceptable to all the Grand Masters of the various States, however, nothing came of it.

Among the New Jersey Officers present at that meeting were Brigadier-General William Maxwell, Colonel Elias Dayton, Colonel Jacob Arnold, Lieutenant-Colonel Anthony W. White, Major Jeremiah Bruen, Captains Thomas Kinney, John Armstrong, John Sanford, and Robert Erskine, Chaplain Andrew Hunter, Surgeon Jabez Campfield, and Lieutenant William Piatt.

After the expiration of Daniel Coxe's Deputation as Provincial Grand Master, on June 24, 1732, New Jersey became a sort of Masonic " no-man's

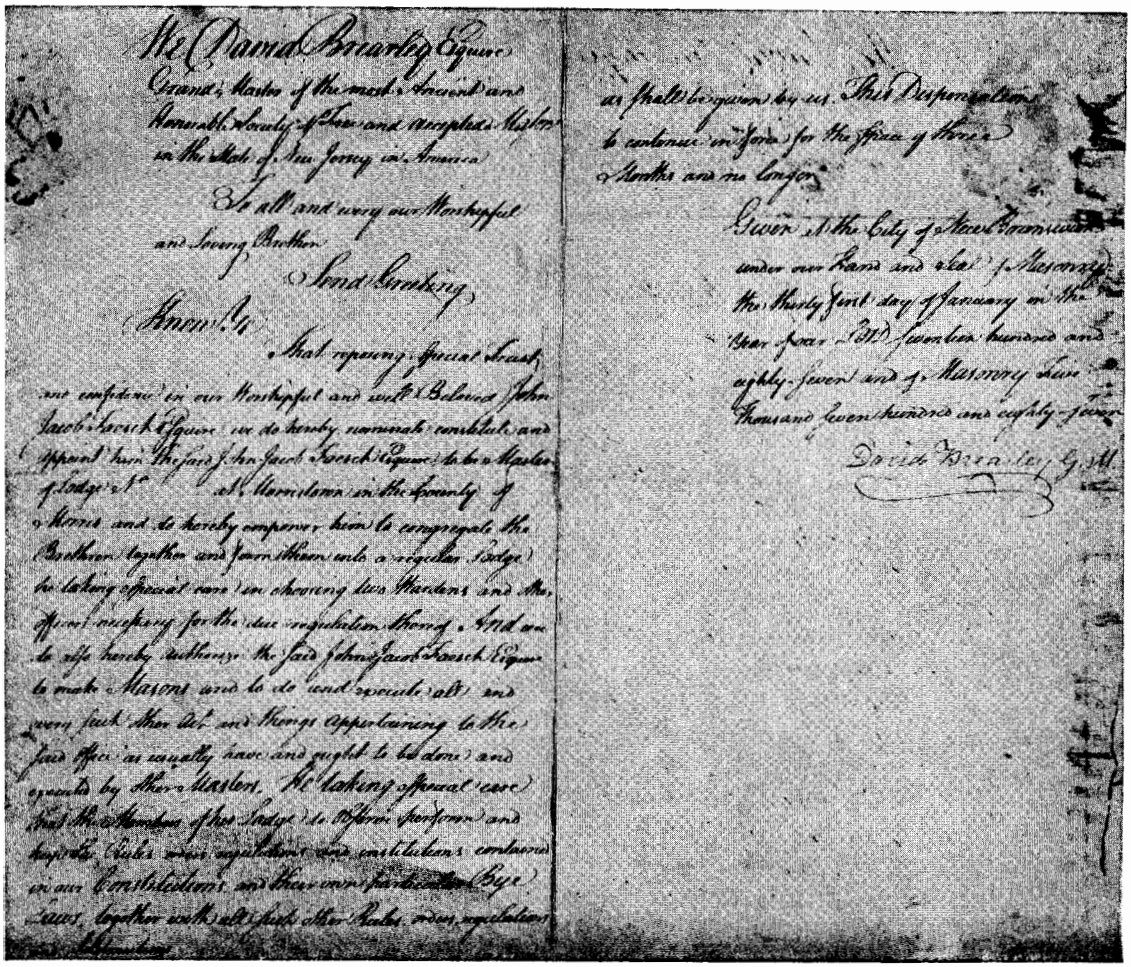
land." The Brethren found it necessary to apply to other Grand Jurisdictions for authority to organise Lodges and to do Masonic Work. In consequence, we find that, prior to the Revolutionary War, one Lodge was Warranted by New York, two by Massachusetts, and three by Pennsylvania. The first three Lodges were "Modern," and the latter were "Ancient."

As was to be expected, the need for a Provincial Grand Master early engaged the attention of the Provincial Grand Master and from it had received its Warrant and asked that a Provincial, or Deputy, Grand Master be appointed for New Jersey. But their plans went unheard, and it was not until the latter part of 1786 that a successful effort was made to Constitute a Grand Lodge in New Jersey. The prime mover in that attempt was W.∴ Bro. William McKissack, Master of Lodge No. 10, at Baskingridge, who presided over the meeting called for the purpose at New Brunswick on December 18, 1786. Also present at that meeting were fifteen other members of Lodge No. 10, including the two Wardens, two Deacons, and a Past Master. St. John's Lodge, No. 1, of Newark, although not then active, was represented by its Senior Warden, Moses Ogden, while two Brethren of New Brunswick represented Lodge No. 190 U. D., presumably Working under the Jurisdiction of the Grand Lodge of Scotland. The remaining Brethren present were members of Lodges outside New Jersey.

At that meeting the following Officers were nominated: the Hon. Lieutenant-Colonel David Brearley, chief justice of New Jersey, as Right Worshipful Grand Master; the Hon. Colonel Robert Lettis Hooper, vice-president of New Jersey, Deputy Grand Master; Lieutenant William Leddle, M.D., late sheriff of Morris County, Senior Warden; Daniel Marsh, representative in the Assembly of New Jersey, Junior Grand Warden; Colonel John Noble Cumming, Grand Secretary; Maskell Ewing, Jr., clerk of the assembly, Deputy Grand Secretary; Captain Joshua Corson, high sheriff of Hunterdon County, Grand Treasurer. Of these Officers, Daniel Marsh was a member of St. John's Lodge, No. 2, of New York. All other Grand Officers nominated were members of Lodges working under the Jurisdiction of the Grand Lodge of Pennsylvania. Later additions to the names subscribed in support of the Grand Lodge included four members of Burlington Lodge, No. 32. Thus, those engaged were following the precedent established by the Grand Lodge of England according to which four Lodges are represented in the Institution of a Grand Lodge.

There were in all fifty Brethren associated with the establishment of the Grand Lodge of New Jersey, thirty-seven of whom we can identify as members of some Lodge working under the Grand Lodge of Pennsylvania. It will thus be seen that the Grand Lodge of New Jersey was at its inception predominantly Ancient in character, and that 65 per cent of its Charter members had come from the Jurisdiction of Pennsylvania.

The Grand Lodge Officers have been duly elected, the precedent established by the Grand Lodge of London in 1717 were again followed, and the Officers were Installed by "the oldest Master present, now a Master of a Lodge." Since W.∴ Bro. William McKissack held that rank he had charge of the Installa-



We David Brearley Esquire
Grand Master of the most Ancient and
Honorable Society of Free and Accepted Masons
in the State of New Jersey in America

To all and every our Worshipful
and loving Brethren
and Lovers of Masonry
Greeting

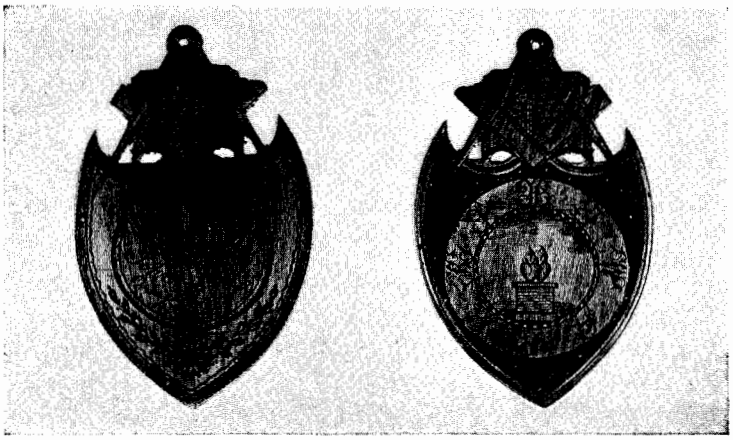
Know Ye
That reposing special Trust
and confidence in our Worshipful and well Beloved John
Jacob Faesch Esquire we do hereby nominate constitute and
appoint him the said John Jacob Faesch Esquire to be a Master
of Lodge No. 4 at Morristown in the County of
Morris and do hereby empower him to congregate the
Brethren together and form them into a regular Lodge
he taking special care in choosing two Wardens and the
officers necessary for the due regulation thereof. And we
do also hereby authorize the said John Jacob Faesch Esquire
to make Masons and to do and execute all and
every such Acts Deeds and things appertaining to the
said office as usually have and ought to be done and
executed by other Masters. He taking special care
that the Members of this Lodge do observe perform and
keep the Rules orders regulations and constitutions contained
in our Constitutions and their own particular Bye
Laws together with all such other Rules orders regulations
& Mandates

as shall be given by us. This Dispensation
to continue in force for the space of three
Months and no longer.

Given At the City of Trenton under our Hand and Seal of Masonry
the thirty first day of January in the
Year of our Lord Christ Jesus Fourteen hundred and
eighty-seven and of Masonry Five
Thousand Seven hundred and eighty-seven

David Brearley G.M.

Dispensation for Hiram Lodge, No. 4, of Morristown, New Jersey.
The oldest document in existence pertaining to the work of the Grand Lodge of New Jersey.



Obverse. Reverse.

Mark Master Jewel Owned by Brother John Flood, Member of Paterson-Orange Mark Master Lodge, No. 13, of Paterson, New Jersey, A.D. 1806.

tion service held at the White Hall Tavern in New Brunswick, on January 30, 1787. On the following day, R∴W∴Brearley granted Dispensations for five Lodges, one to be established at Newark, with Moses Ogden as Master; one at Bedminster, with Captain William McKissack, M.D. as Master; one at Elizabethtown, with Colonel Elias Dayton as Master; one at Morristown, with John Jacob Faesch, as Master; one at Freehold, with Colonel Jonathan Rhea as Master.

The Lodge at Bedminster, which was successor to Lodge No. 10 of Baskingridge, was unanimously accorded the honour of being known as Lodge No. 1. This honour was conferred upon the Lodge in recognition of the leading part played by its Master and other members in the organisation of the Grand Lodge. The other Lodges acquired their numbers by casting lots. Thus, St. John's Lodge, No. 1, of Newark, became Lodge No. 2; Freehold Lodge became Lodge No. 3; Morristown Lodge became Lodge No. 4; and Elizabethtown Lodge became Lodge No. 5. The first four of these Lodges were duly Warranted and Constituted, but since the Lodge at Elizabethtown failed to materialise, its place on the Roll was later taken by Trenton Lodge, No. 5, which received its Warrant from the Grand Lodge on December 20, 1787.

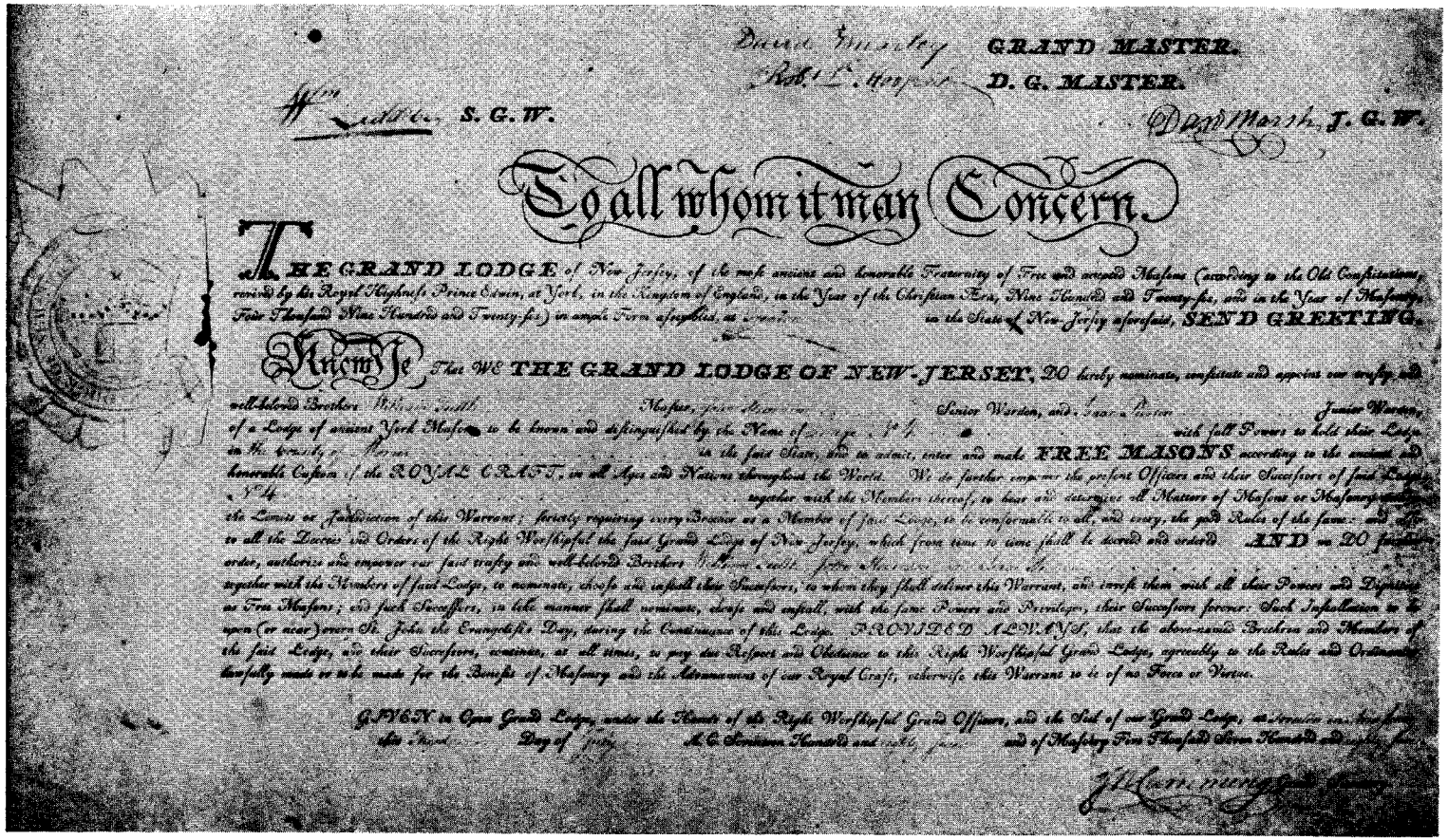
The men who organised this Grand Lodge had all been in military service during the Revolutionary War, and, as was to be expected, the Officers and members of the subordinate Lodges were mostly veterans, and in some cases wholly veterans. In fact, an honourable discharge from the military service appeared at that time to be almost a pass to membership in the Fraternity. An evidence of the widespread influence of the Military Lodges, brought about by the scattering of their members throughout the State after peace had been declared, is to be found in the Institution of Lodges in widely separated locations at the instance of those men who had enjoyed the privilege of meeting on the level for the purpose of Masonic Work and intercourse while yet in military service.

Within seven years there were twelve Lodges in New Jersey, duly Warranted as follows: Solomon's Lodge, No. 1, at Bedminster, Somerset County; Captain William McKissack, Master; Warranted on July 4, 1787. St. John's Lodge, No. 2, at Newark, Essex County; Moses Ogden, Master; Warranted on July 4, 1787. Trinity Lodge, No. 3, at Freehold, Monmouth County; Lieutenant-Colonel Jonathan Rhea, Master; Warranted on July 4, 1787. Hiram Lodge, No. 4, at Morristown, Morris County; Captain William Leddle, Master; Warranted on July 4, 1787. Trenton Lodge, No. 5, at Trenton, Hunterdon County; General Aaron D. Woodruff, Master; Warranted on December 20, 1787. Union Lodge, No. 6, at Hackensack, Bergen County; Captain Robert Neil, Master; Warranted on December 20, 1787. Unity Lodge, No. 7, at Kingwood, Hunterdon County; David Baird, Master; Warranted on January 23, 1788. Harmony Lodge, No. 8, at Newtown, Sussex County; Quartermaster Thomas Anderson, Master; Warranted on January 23, 1788. Brearley Lodge, No. 9, at Bridgeton, Cumberland County; Lieutenant James Giles, Master; Warranted on January

11, 1791. Nova Cæsarea Lodge, No. 10, at Cincinnati, Ohio; Surgeon William Burnet, of Newark, New Jersey, Master; Warranted on September 8, 1791. Woodbury Lodge, No. 11, at Woodbury, Gloucester County; General Franklin Davenport, Master; Warranted on July 2, 1792. Washington Lodge, No. 12, at New Brunswick, Middlesex County; General Anthony W. White, Master; Warranted on January 6, 1794. Of those twelve Lodges, only three remained active half a century later. They were St. John's Lodge, No. 2, Trenton Lodge, No. 5, and Brearley Lodge, No. 9.

Not only were New Jersey Freemasons represented among the signers of the Declaration of Independence, but also among those who signed the Constitution of the United States. One of the latter group was the first Grand Master of Freemasonry in New Jersey, R.∴W.∴Bro. David Brearley. A native of Lawrenceville, Trenton, where he was born in 1745, Bro. Brearley was admitted as a counsellor-at-law in 1767. He early took an aggressive part in the activities that led up to the Revolutionary War, and was appointed a captain of militia in 1775. The next year he was made lieutenant-colonel of the Fourth New Jersey Battalion in the Continental Army. Still later, at the call of the New Jersey legislature, he was recalled from General Sullivan's expedition against the Indians of Pennsylvania to become chief justice of the supreme court of New Jersey. Among the early decisions he rendered in that capacity was one which provided for a citizen's right to a trial by a full jury of twelve of his peers. Later, as a measure of expediency provided by the Constitution, that decision was amended by the State legislature to permit a smaller number to constitute a jury. Thus, for the first time, " the judicial guardianship of the organic law in the Supreme Court, as against attempted or inadvertent encroachment by the ordinary law " was established, and the inviolable integrity of the Constitution was sustained. This famous decision has since become known among the legal profession as " the New Jersey precedent."

Bro. Brearley had the further distinction of being the first person in the United States to be selected as a delegate to the Constitutional Convention at Philadelphia. There he exercised a great deal of influence in the deliberations of that Convention. Later, when the Constitution was submitted to New Jersey for approval, Bro. Brearley was Chairman of the Committee which drafted the form of ratification by which it was adopted on December 18, 1787. That Act placed the State of New Jersey third among the constellation of stars that grace the azure field of our national flag. As a presidential elector, Bro. Brearley also helped to put the Constitution into actual operation by casting his vote for George Washington. In turn, Washington later appointed him to be the first judge of the United States Court in New Jersey. Bro. Brearley held the Office of Grand Master until his death in 1790, when he was succeeded, in order, by several distinguished men, including General John Beatty, of Trenton; General John Noble Cumming, of Newark; Governor Joseph Bloomfield, of Burlington; General James Giles of Bridgeton, who had served as Grand Secretary of the Grand Lodge of New York before taking up his residence at Bridgeton, where



GRAND MASTER.

D. G. MASTER.

S. G. W.

J. G. W.

To all whom it may Concern.

THE GRAND LODGE of New-Jersey, of the most ancient and honorable Fraternity of Free and accepted Masons (according to the Old Constitutions, revived by the Royal Highness Prince Edwin, at York, in the Kingdom of England, in the Year of the Christian Era, Nine Hundred and Twenty-six, and in the Year of Masonry, Four Thousand Nine Hundred and Twenty-six) in ample Form assembled, in the State of New-Jersey aforesaid, SEND GREETING.

KNOW YE, That WE THE GRAND LODGE OF NEW-JERSEY, DO hereby nominate, constitute and appoint our trusty and well-beloved Brothers Master, Senior Warden, and Junior Warden, of a Lodge of ancient York Masons to be known and distinguished by the Name of with full Powers to hold their Lodge in the aforesaid State, and to admit, enter and make FREE MASONS according to the ancient and honorable Custom of the ROYAL CRAFT, in all Ages and Nations throughout the World. We do further empower the present Officers and their Successors of said Lodge, together with the Members thereof, to hear and determine all Matters of Masons or Masonry within the Limits or Jurisdiction of this Warrant; strictly requiring every Brother as a Member of said Lodge, to be conformable to all and every the good Rules of the same; and also to all the Laws and Orders of the Right Worshipful the said Grand Lodge of New-Jersey, which from time to time shall be decreed and ordered. AND we DO further order, authorize and empower our said trusty and well-beloved Brothers Master, Senior Warden, and Junior Warden, together with the Members of said Lodge, to nominate, choose and install their Successors, to whom they shall deliver this Warrant, and invest them with all their Powers and Dignities as Free Masons; and such Successors, in like manner shall nominate, choose and install, with the same Powers and Privileges, their Successors forever. Such Installation to be upon (or near) every St. John the Evangelist's Day, during the Continuance of this Lodge. PROVIDED ALWAYS, that the above-named Brethren and Members of the said Lodge, and their Successors, continue, at all times, to pay due Respect and Obedience to this Right Worshipful Grand Lodge, especially to the Rules and Ordinances thereof, made or to be made for the Benefit of Masonry and the Advancement of our Royal Craft, otherwise this Warrant to be of no Force or Virtue.

GIVEN in Open Grand Lodge, under the Hands of the Right Worshipful Grand Officers, and the Seal of our Grand Lodge, at Trenton, this Third Day of July, A. D. Seventeen Hundred and Eighty-seven, and of Masonry Five Thousand Seven Hundred and Eighty-seven.

Warrant Granted to Hiram Lodge, No. 4, of Morristown, New Jersey, by Grand Lodge of New Jersey, July 3, 1787.

he Instituted Brearley Lodge and Brearley Chapter of the Royal Arch Masons; and General John S. Darcy, M.D., of Newark, first president of what is now the Pennsylvania Railroad in New Jersey.

The two Brethren mentioned had the honour of taking part in the reception tendered to Bro. General Lafayette at Elizabeth, New Jersey, on September 23, 1824, by Washington Lodge, No. 41, and other near-by Lodges. At that time M.∴W.∴Bro. Jepthah B. Munn, Grand Master in the name of the Brethren of New Jersey, extended to their illustrious guest " the deep veneration, the warm affection and friendship of his Masonic Brethren, inferior to none in ardour and sincerity." In response, Bro. Lafayette touchingly referred to " the persecutions which Masons and friends of human rights and liberty had ever experienced from the hand of intolerance." While Bro. Lafayette was thus speaking from personal experience, little did he think that his listeners and all other members of American Freemasonry were soon to experience just such persecution in an aggravated form, and that the closing years of the first half century of Freemasonry in New Jersey were to be clouded by unbridled anti-Masonic agitation. That agitation has come to be known as the " Morgan excitement."

While the " Morgan excitement " is a matter that pertains particularly to the history of Freemasonry in New York, that being the seat of its origin, we cannot pass it by without a brief résumé of its effects in New Jersey. Up till that time Freemasonry had been progressing slowly but surely, and the Grand Lodge had already granted Warrants for fifty-six Lodges during the first forty years of its existence. Although seventeen of those Warrants had either been stricken from the Roll or been surrendered, there were still thirty-nine Lodges in New Jersey at the time of the organisation of the anti-Masonic Society at Le Roy, New York, in 1828. Although two other Lodges were Warranted before the end of 1832, a complete cessation of Warrant granting on the part of the Grand Lodge followed. As a result, when the Constituent New Jersey Lodges were remembered in 1842, it was stated that thirty-three more Lodges had been stricken from the Roll, thus leaving only eight active Lodges in New Jersey. That meant that less than 20 per cent of the Lodges in the State had survived the ordeal. In New York, however, the loss was even greater, for only about 16 per cent of the Lodges in the Empire State survived. Proximity to New York and Pennsylvania, where the anti-Masonic campaign raged most actively, together with the persistent agitation of some newspapers of New Jersey, especially the *Palladium of Liberty*, of Morristown, had almost accomplished the aim of the anti-Masons—the total extinction of Freemasonry in New Jersey!

It may be said of the Grand Lodge, however, that it continued on its way in an even tenor, assembling at every regular Annual Communication and transacting its regular business even although its financial condition was such that it was not always able fully to meet its obligations. At times there were scarcely enough Lodges represented at every meeting of the Grand Lodge during those

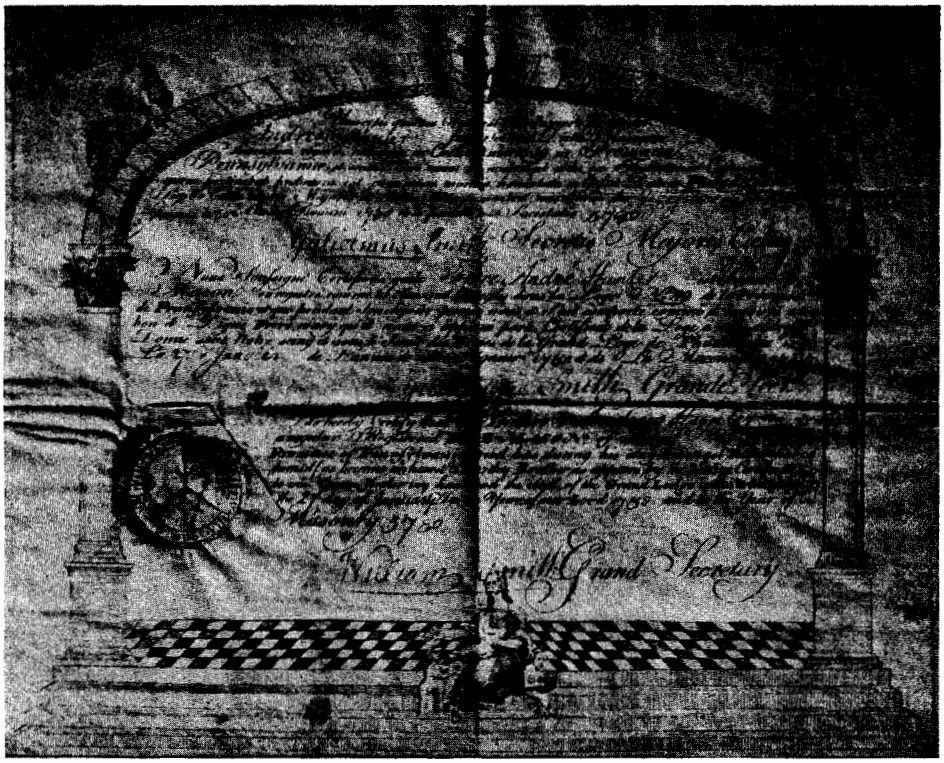
trying times when it was almost worth a man's life to be actively identified with the Fraternity.

Although St. John's Lodge, No. 2, failed to send a Representative to the Grand Lodge during five of those troublous years, when the active Lodges were renumbered in 1842, it was placed on the Roll as Lodge No. 1. Although Trenton Lodge, No. 5, was entitled to second place at that time, it preferred to hold its original number, and even to-day it continues to be known as Lodge No. 5. It is the only Lodge bearing the original number given to it by the Grand Lodge of New Jersey in 1787. At the renumbering of 1842, Brearley Lodge, No. 9, became Lodge No. 2, and the eight other Lodges were numbered in accordance with their precedence on the original Roll. All other Lodges either restored or Warranted thereafter were numbered in the order of their application.

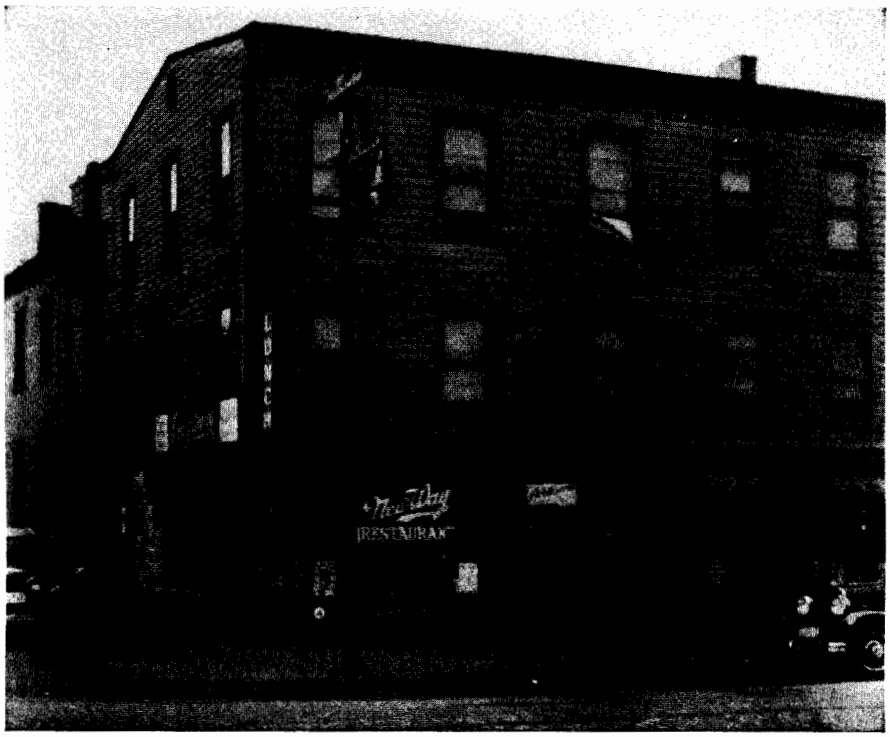
During the first half century of regularly Constituted Speculative Masonry in New Jersey, efforts were made to introduce Capitular Masonry. Indeed four Mark Master Lodges existed before 1812 and by the end of 1824 there were three Royal Arch Chapters Working under Warrants from the General Grand Chapter, and one other Chapter under authority of the Grand Chapter of Pennsylvania. Then, on January 5, 1825, a Grand Chapter of New Jersey was organised at Elizabethtown by the first three Chapters mentioned above. Later, however, after it had issued Warrants for two other Chapters, its progress was seriously retarded by the anti-Masonic agitation, and it finally suspended activities in 1836. This left New Jersey without a Grand Chapter of its own for the next twenty years.

The beginning of the period of revival following " the Dark Age of Masonry " was marked by a determination on the part of the comparatively few tried and true Brethren who had remained loyal and active supporters of the Fraternity to place it on a plane where it would be above suspicion with relation to such inuendoes and direct charges as had been made against it during the " Morgan excitement." One of the principal charges which had been made against it in New Jersey was that it exercised great influence in the political life of the State and that it monopolised the chief political offices and dictated the character of legislation that should be enacted. This charge was based on the fact that many of the leading men in the Fraternity were living up to their obligations as citizens by taking an active interest in affairs of State. Another charge was alleged debauching influence of the Lodges upon members, through the serving of intoxicating refreshments at, or after, their meetings.

The annual meetings of the Grand Lodge had as a matter of convenience been scheduled immediately to precede the meetings of the State Legislature at Trenton. Since this gave some colour to the political charge the Grand Lodge determined to change the time of meeting from November to January. Further, the use of any alcoholic liquors within the Lodge room was strictly forbidden. This restriction against combining Lodge matters with local, State, or national politics, as well as that against the use of intoxicants in Lodge rooms, has ever since been an outstanding characteristic of the Fraternity in New Jersey. Thus,



Certificate Issued by Military Lodge, No. 19, of Pennsylvania, to Rev. Andrew Hunter, Master of Military Lodge, No. 38, of New Jersey.



Courtesy of Harold V. B. Voorhis.

Corner of Peace and Albany Streets, New Brunswick, Where Grand Lodge of New Jersey Was Formed in 1787.

through the refining fires of persecution, this Ancient and Honourable Society in New Jersey has become an example of that political tolerance which has always been taught by its Ritual and in the Masonic lectures, and it has exercised an untold influence for bettering the social and moral life of the communities in which the Fraternity exists.

At about that time the return of prosperity was necessarily slow but none the less sure. By 1852, the Grand Master, having 20 Lodges and almost 600 members under his supervision, was able to congratulate the Grand Lodge "that truth, justice, and freedom, had at last found a resting-place in the great and glorious country." As time passed, progress of the Lodge in New Jersey became more and more marked so that by the end of the next decade there were 63 Lodges within the State, and in 1862 they totaled nearly 3400.

This brings us to the period of the war between the States, when North and South were pitted against each other in a life-and-death struggle for the maintenance of the Union, and for the abolition of slavery. But in spite of the strife at that time, Freemasonry advanced rapidly, and in New Jersey it almost doubled its membership during the six years 1861 to 1866, inclusive. This abnormal activity, which seems to be a concomitant of war, was still further emphasised by the Institution of 50 new Lodges during the next five years, thus bringing the total number of Lodges in 1871 up to 131, with a membership of nearly 10,000, or an average of more than 70 members for each Lodge.

During the next few years an Institution of new Lodges was again carried on as it normally had been, but it took another third of a century to bring back a normal increase in their number. Nevertheless, the average membership of the subordinate Lodges gradually increased till it was 123 by the year 1903, at which time there was a total membership of 22,000. That number was doubled before America entered the Great War. In the years immediately following the Great War each year saw a similar increase in the average of Lodges Instituted within the State. For example, there was an average of 30 Lodges Instituted during each of the three years from 1920 to 1922. There are now 274 Lodges having more than 97,000 members, and an average membership of 354 for each Lodge.

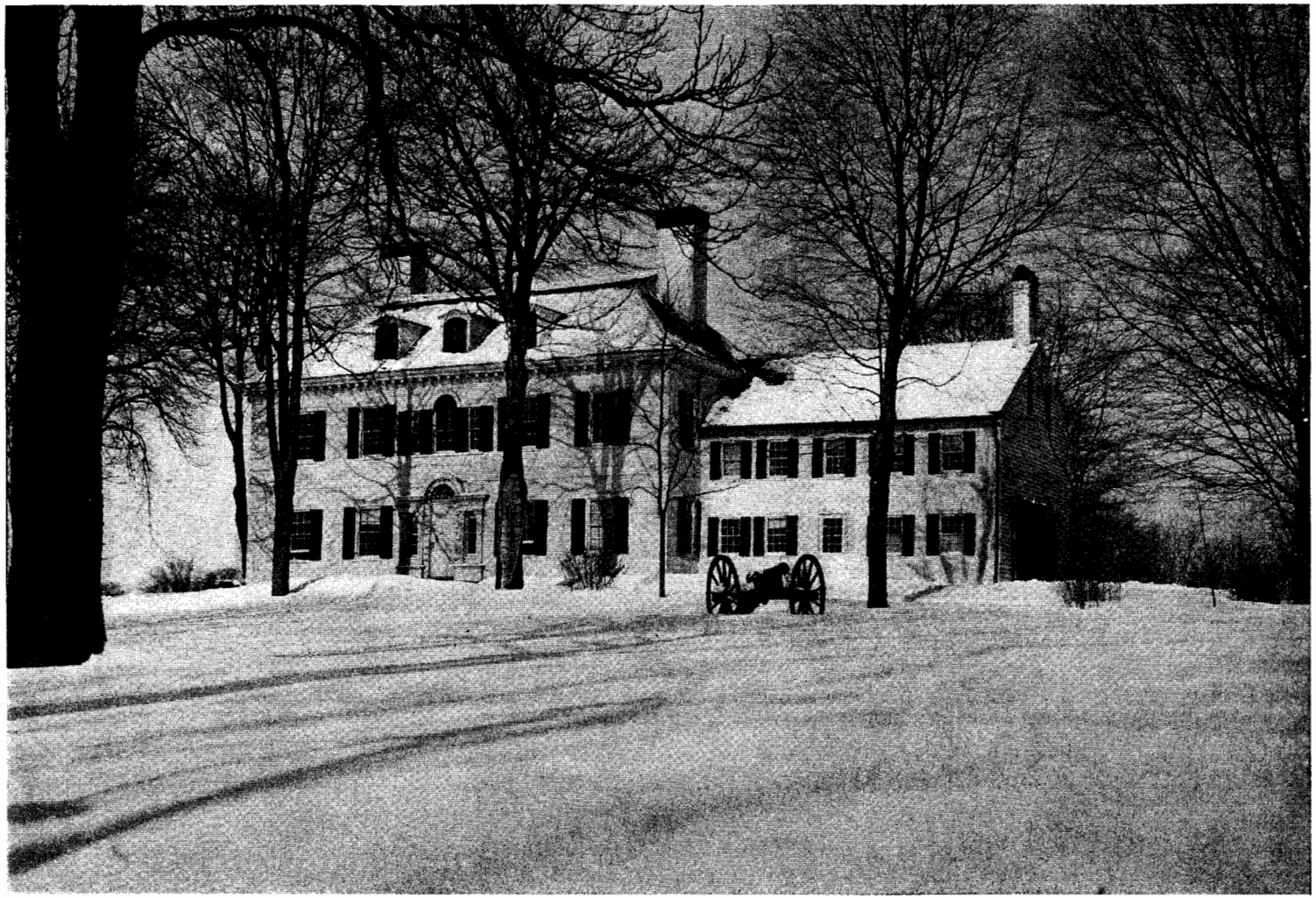
The abolition of slavery in the United States, and the granting of citizenship to the Negro, gave rise to hopes on the part of many persons for admitting the Negro to social and Fraternal equality. As a result, in several Grand Jurisdictions clandestine Negro Masons sought recognition and admission to the regular Masonic Lodges. But they were all unsuccessful, except in the case of New Jersey, while the Grand Lodge of New Jersey promptly refused a request for a Warrant for a Lodge by nine Negro Masons of Newark in 1870, on the ground of Petitioners' being clandestine and their Petition therefore irregular. Yet several regular members of the Fraternity residing in Newark, who were strong Abolitionists and who sympathized with the aspirations of the Negroes, determined to try and make it possible for them to secure such a Warrant as regular Masons. To do this, they proposed to secure a Warrant ostensibly for

a Lodge of white Brethren in Newark, to be known as Alpha Lodge, but with the ultimate object of admitting Negro applicants to membership in the usual manner, and qualifying them to hold Office and to carry on the Work of a Lodge of their own. This they finally accomplished after very strenuous opposition.

In due time those nine Negro Masons who had been admitted to membership in Alpha Lodge, No. 116, demitted in a body and again applied to the Grand Lodge for a Warrant for a Lodge to be known as Sorgum Lodge. Their Petition was this time endorsed by the remaining white members of Alpha Lodge. But the Grand Lodge once more refused to grant their Petition, and went on record as being unwilling to grant a Warrant for a Negro Lodge. Nevertheless, it stated that it would not interfere with any Constituted Lodge in its choice of members, so long as they were men, free-born and of lawful age, who declared their trust in God and had achieved the favourable verdict of the secret ballot. As a result of this action, the Negro Brethren reaffiliated with Alpha Lodge. In the course of time the white members severed their connection with the Lodge, thus leaving it entirely in the hands of Negro Masons. To-day it remains the only Lodge of that character in the United States constituent to a Grand Body which is fully recognised by all regular Masonic Bodies of this country. The membership of Alpha Lodge now numbers about seventy, and its Masonic Work is conducted in a highly creditable manner, while its relationship with the Fraternity is most unobtrusive. In justice it must be said that throughout all the proceedings leading up to its establishment as a Negro Lodge, the Negro members of that Lodge acted frankly and honestly.

Just what may have been the characteristics of the Ritual Work of the early New Jersey Lodges we do not know. It was, however, along the lines laid down by the " Ancients." Nevertheless, we do know that a great deal of irregularity and diversity in the Work gradually arose. Again and again the lack of uniformity was brought to the attention of the Grand Lodge by one Grand Master after another, and occasionally efforts were made to remedy it. For a long time, however, the results were indifferent. Then in 1822, the Ritual as prepared by Bro. Jeremy Cross was recommended by the Grand Lodge as the standard Work for the subordinate Lodges. A Grand Lecturer, or Grand Visitor, was also appointed occasionally by the Grand Master to supplement the efforts of the Senior Grand Officers and to give personal instruction to the Officers of such Lodges as desired his service at their expense. Much improvement resulted from this plan, which was followed for nearly twenty years, and not abandoned till 1843.

At that time the Baltimore Convention of Grand Lecturers, representing sixteen of the twenty-three Grand Jurisdictions, formulated the " National System of Work " which was a compromise based on the various Rituals then being used in America. The plan was to have it become a uniform system and to have it adopted as a standard by all the Grand Jurisdictions in the United States. The New Jersey Grand Lodge was not represented at that Convention, and in consequence it was not until 1859 that it adopted the " Maryland Work "



From a photograph by Curtiss.

Washington's Headquarters, Winter of 1779–80, Morristown, New Jersey.

as it came to be known. This was done at the instance of M.∴W.∴Bro. Joseph Trimble, Grand Master, who had been made a Mason in a Baltimore Lodge and had become highly proficient in the "Maryland Work."

Two or three years later, however, an attempt was made to introduce what was known as the "Conservator Work," promulgated by Bro. Robert Morris of Kentucky, who claimed that his was the only genuine Webb-Preston Work, and who characterised the "Maryland Work" as "the greatest humbug of the largest dimensions." But the Grand Lodge of New Jersey refused to have anything to do with Bro. Morris's Work and plainly forbade its use in the Lodges of the State.

With the coming of the war between the States a great deal of irregularity again crept into the Work of the Lodges. This was due, of course, to the lack of proper supervision at that time. But with the close of the war a determined effort was made to re-establish uniformity and proficiency through the services of a paid Grand Lecturer, who devoted all his time to that Work. Although this plan was a marked success for several years, it was carried on at a cost beyond the resources of the Grand Lodge. Consequently, in 1874, the services of a full-time Grand Lecturer were made available with seven District Deputy Grand Masters, part of whose duty was to instruct the Lodges in the Work appointed. One year of following this plan, however, was enough to show "that there could be no undeviable standing for the Work unless there were an unquestionable authority from which it shall emanate," with power to decide any difference that might arise. Consequently, the Grand Lodge created the Office of R.∴W.∴Grand Instructor. He was to be "Custodian and Conservator of the Standard Work of New Jersey," and District Deputies were to look to him for advice and instruction in the Ritual Work. This was the first time the Grand Lodge of New Jersey officially recognised the Office of Grand Lecturer, or Grand Instructor, as a part of the Grand Lodge organisation. By this arrangement it established a system of instruction that has since proved highly satisfactory.

The Grand Lodge has been highly fortunate in the choice of Brethren to fill the important Office of Grand Instructor. The first appointee, R.∴W.∴Bro. Heber Wells, held the Office for eight years, after which he was succeeded by R.∴W.∴Bro. Henry S. Haines, who gave unsparingly of his time and talents for a period of more than thirty-eight years. Aided by a loyal and efficient staff of District Deputies, Bro. Haines placed New Jersey on a high level in regard both to the proficiency and the uniformity of its Degree Work. That splendid quality of the Work has since been maintained under the able leadership of M.∴W.∴Bro. Richard C. Woodward, Grand Instructor, and his twenty-nine District Deputies. In 1907, a Committee on Ritual was appointed to "aid in conserving its form, diction, and accuracy." This Committee is now regularly represented by one or more of its members at each District Grand Lodge of Instruction. These meetings are held annually in each district. At that time the esoteric Work of the several Degrees is exemplified by the Officers of the Lodges in the district, under the critical observation of the Grand Instructor.

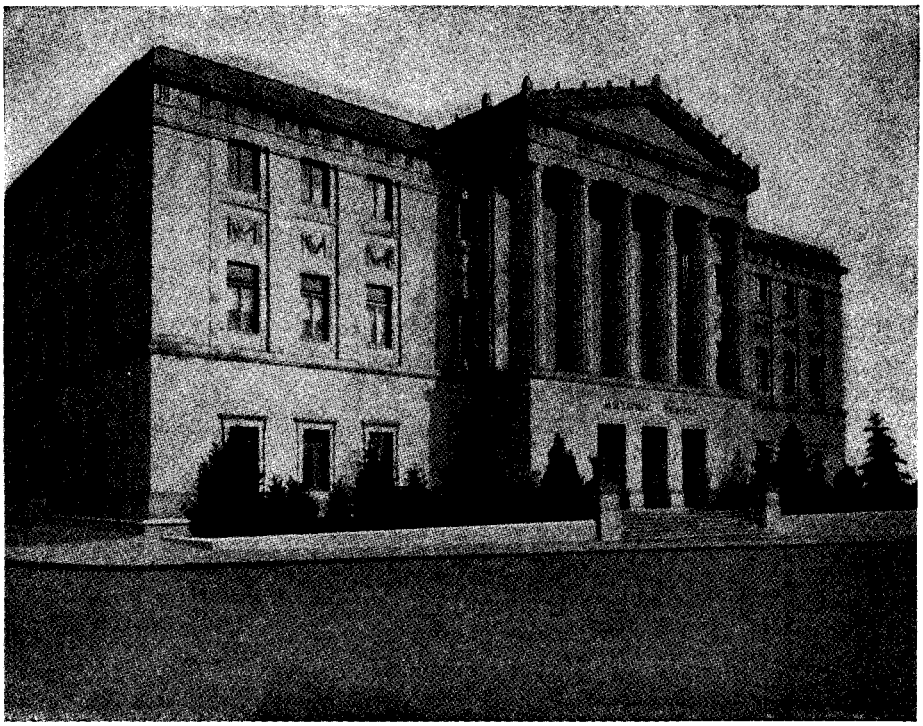
Although several Lodges in the State had, by consent of the Grand Lodge, for many years conducted their Work in German, that practice was discontinued on January 1, 1919. This change was due partly to the ill-feeling stirred up at the time of the Great War and partly to a growing desire for complete uniformity. Since then the Grand Lodge has required all Degree Work to be conferred, all Lodge notices to be sent out, and all Records to be kept, in the English language.

During its early years the Grand Lodge of New Jersey undertook to provide aid for deserving persons. This was paid for from the proceeds of small regular assessments that were turned into the Grand Lodge Charity Fund. But in 1860 this policy was changed and the responsibility for relief work was placed on the various subordinate Lodges. That responsibility soon proved, however, to be a great burden on some of the Lodges. In some cases the calls for assistance frequently exceeded the Lodge's financial resources. This was especially true in calls for help in caring for aged Brethren and the widows and orphans of deceased Brethren. Consequently the beginning of the second century of the Grand Lodge's existence was marked by the favorable consideration of a plan for the Grand Lodge itself to care for such cases. It was not until 1898, however, that the plan was put into effect. On St. John the Evangelist's Day of that year a Masonic Home was dedicated.

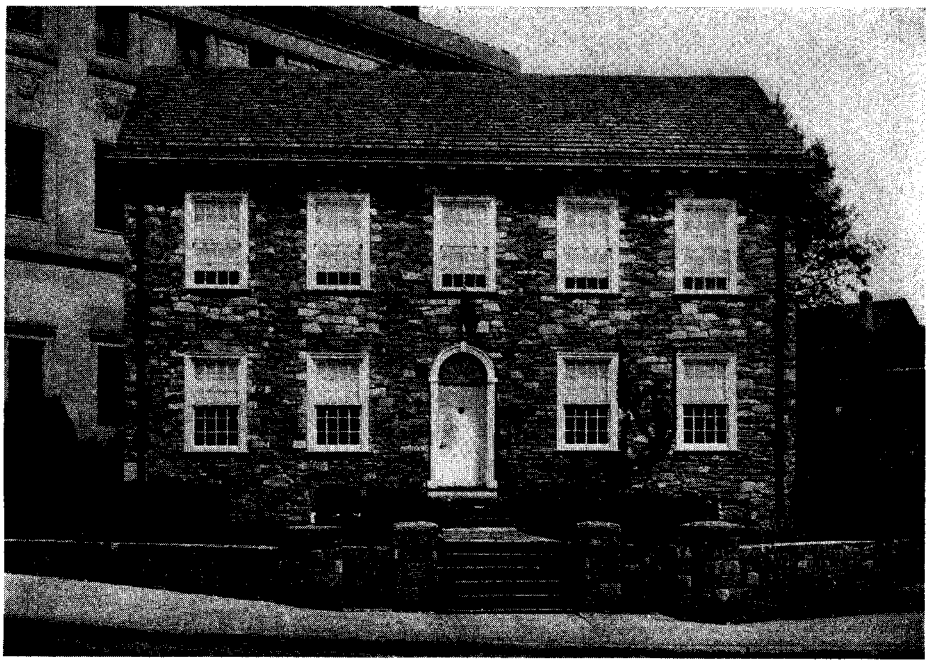
The Home is located about two miles south of Burlington, and at the start it consisted of a large stone mansion of 20 rooms, together with 26 acres of farm land. It was purchased for the sum of $25,000 and was paid for by an assessment of two dollars per member. Purchases of adjoining tracts of land have been made at various times since, until the total area of the property is now about 150 acres. The cost of this additional land was $25,000. Additional buildings have also been erected to meet the ever-increasing demands. By the end of the first year there were 18 guests in the Home, of whom only one was an orphan. During the first decade 84 men, 34 women, 9 boys and 12 girls were admitted. Of those, 43 had died and 22 had withdrawn at the close of 1907 leaving 74 persons in the care of the Home. To provide for the ever-increasing applications for admission, following in the wake of a constantly increasing membership, has been one of the chief objectives among the various activities of the Grand Lodge. Fortunately, calls for additional support have always met with a ready response from the Brethren.* During the more than thirty-two years of its existence in excess of 790 persons have been admitted as guests of the Home. Of that number 110 were boys, and 87 were girls. Almost half of the aged who have lived there have passed to the great beyond from under the Home's sheltering roof, after spending their declining years in that peace and comfort which would not likely have been their lot had it not been for this stretching forth of Masonry's helping hand in their time of need.

The last report of the Home stated that there were 221 guests in it. Of those,

*Lately the benefits of the Home have been extended to include not only the indigent or helpless Master Mason, his wife, widow, or children, but also the mother, sister, or daughter of any deceased Brother who was at the time of his death chiefly dependent upon him for support.



Masonic Temple, Trenton, New Jersey, Erected in 1926.
Headquarters of Grand Lodge of New Jersey.



Old Quarters of Trenton Lodge, No. 5, Adjoining the New Masonic Temple.
It was erected in 1793 and is now a Masonic museum.

78 were men, 89 were women, 32 were boys, and 22 were girls. The children are comfortably housed in modern brick buildings, the latest addition to which is the group of buildings for boys, erected at a cost of $100,000. Provision has also been made for the education of the children. Those in grades below the third are taught at the Home. The older children attend the public schools at Burlington, their transportation to and from school being provided by the Home.

Ordinary cases of sickness, most of which are ailments due to senility, are cared for in the hospital where from thirty to forty patients are attended by a visiting physician, a trained nurse, three practical nurses, and a pharmacist. A fully-equipped dental room has also been provided by the Order for the Eastern Star. There a dentist is kept busy one day each week caring for the teeth of both young and old. In instances where the patient suffers some mental ailment or requires surgical attention, he is removed to some properly-equipped outside hospital. The present value of the property is conservatively estimated to be some $920,000, and the annual cost of maintenance is about $130,000.

As an auxiliary to this Home relief work, the Grand Lodge lately established what is known as the Charity Foundation Fund. This is derived from special assessments and voluntary contributions which at present amount to more than half a million dollars. Interest on this fund amounting now to about $20,000 a year, is used for the relief of those who can best be cared for by being maintained in their own homes. This plan holds families together until they are able to care for themselves. This applies particularly to the families of the deceased Brothers, whose widows are given additional aid to supplement their own earnings and are therefore enabled to keep their families under their own care, rather than having to place their own children in the Masonic Home. Recently these two charities have been incorporated as the Masonic Home and Foundation of New Jersey, " to receive, hold, and administer endowments and funds exclusively for charitable, benevolent, and hospital purposes, and to insure absolute permanency of the Home and Foundation, and to encourage gifts to this benevolent cause."

While these charitable activities of the Grand Lodge are for the purpose of helping those who are partially or totally unable to support themselves, another phase of helpfulness and one that commends itself to the support of every Mason is that of helping a Brother to help himself by assisting him to find employment when unemployed. It was with this aim in view that the Masonic bureau of New Jersey was established in 1914, at the suggestion of some practically-minded Brethren. This Bureau was suggested by, and is managed along the lines successfully followed by, a quasi-Masonic organisation known as the Universal Craftsmen's Council of Engineers, a nationwide organisation having three active local Chapters in New Jersey.

The work of this Bureau, voluntarily supported by a few Lodges at the annual cost of one cent per member, soon commended itself to the Grand Lodge, which in turn recommended it to the favorable consideration and support of all the Lodges of the State. It was not until 1925, however, that the Grand Lodge

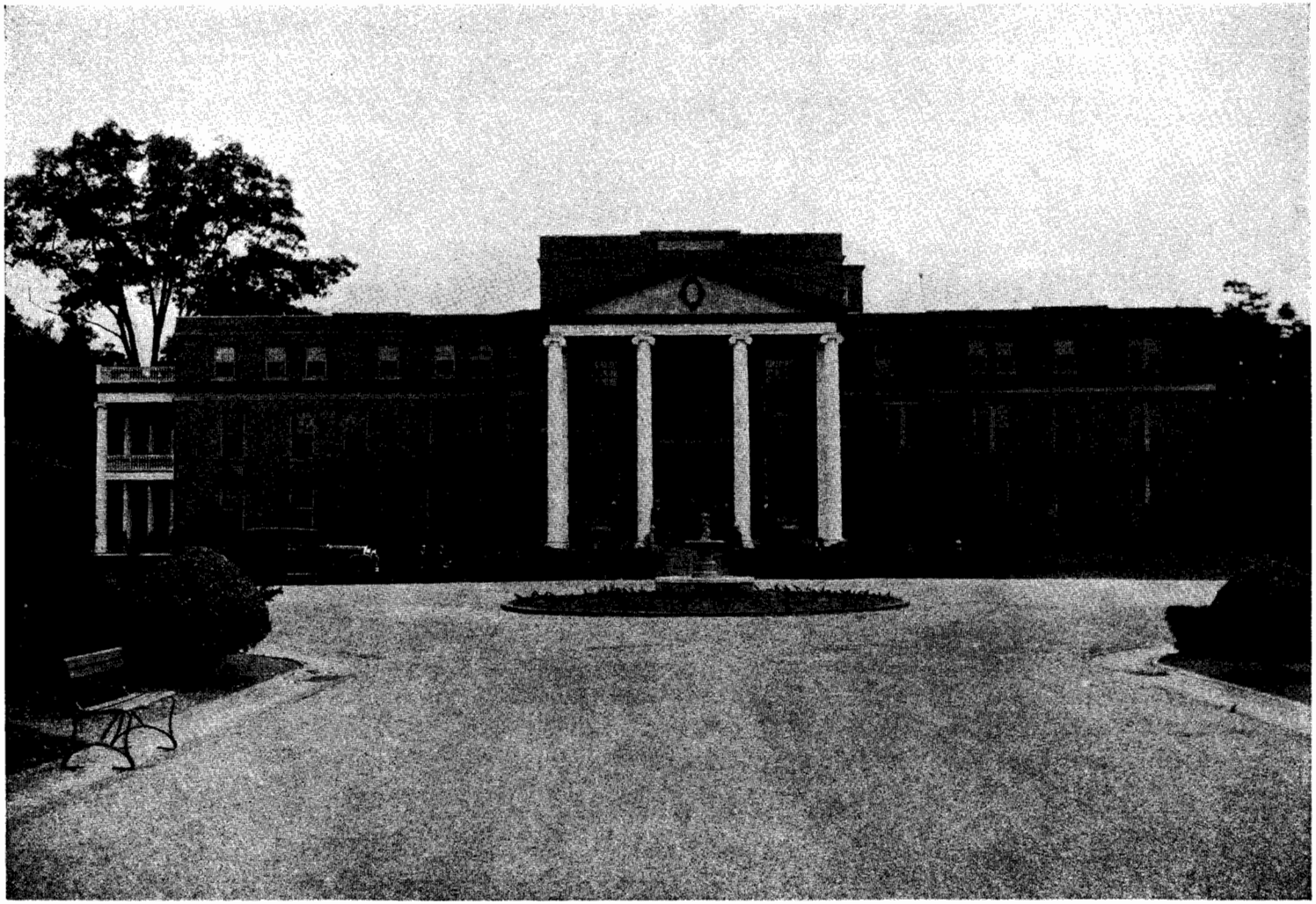
began to foster it by making all Lodges in the State members of the Masonic Bureau of New Jersey, Incorporated. Contributions at the above-mentioned rate remain optional with each Lodge. A Committee on Masonic Bureau was established to have general supervision of its work. Since 1928, the Grand Lodge has each year contributed $3,600 towards the Bureau's support. That sum is approximately one-third of the total cost of operation. Reports show that during the last two or three years the Bureau has been instrumental in securing about 1200 placements annually at an average cost of about $10 each.

In addition to securing employment, the Masonic Bureau of New Jersey, in conjunction with similar bureaus in other Jurisdictions, has rendered efficient and timely aid to Brethren who fall into distress because of sickness or accident while sojourning in foreign Jurisdictions. Thus the helping hand of the Bureau stretches across the continent and beyond the borders of the United States. At the same time, through the vigilance of its agents, it has helped greatly to reduce and in some cases has eliminated the number of undeserving who seek to subsist on the credulity and good nature of the Brethren. Such people are ferreted out by the Bureau, their methods of securing help are investigated by due process of law. New Jersey Masonry has always been prompt to respond to the cry of distress from its own members. It has also been quick to render help to other Grand Jurisdictions in times of dire distress brought on by famine, pestilence, or other disaster. It has also held a high place among those contributing to the George Washington National Memorial at Alexandria, Virginia.

The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey consists of the following Officers: the Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master, the Right Worshipful Senior Grand Warden, the Right Worshipful Junior Grand Warden, the Right Worshipful Grand Treasurer, the Right Worshipful Grand Secretary, and the Right Worshipful Deputy Grand Secretary.

All of these Officers are elected to their respective stations and places by the Grand Lodge at the Annual Communication held at Trenton in the month of April each year. At that time the following Officers are appointed by the Grand Master: the Right Worshipful Grand Chaplains, the Right Worshipful Grand Instructor, the Right Worshipful District Deputies, the Right Worshipful Senior Grand Deacon, the Right Worshipful Junior Grand Deacon, the Right Worshipful Senior Grand Steward, the Right Worshipful Junior Grand Steward, the Right Worshipful Grand Marshal, the Right Worshipful Grand Swordbearer, the Right Worshipful Grand Pursuivant, the Right Worshipful Grand Historian, the Right Worshipful Grand Organist, and the Right Worshipful Grand Tyler. All elected Past Grand Officers and Past Masters, while they remain members of regular Warranted Lodges in the New Jersey Jurisdiction, and all present Masters and Wardens of those Lodges are members of the Grand Lodge.

Each Lodge is allowed three votes in all elections of the Grand Lodge. These may be cast by the Master and Wardens or by such of them as are present. In



From a photograph by Richard M. Lowden.

Main Building of Masonic Home, Burlington, New Jersey.

case all three are absent, the votes may be cast by duly elected proxies, properly accredited by the Lodge for which they are to vote. All other members of the Grand Lodge who are present are allowed one vote each and no more. Absentees have no voice in the decisions of the Grand Lodge by proxy or otherwise, as they do have in some other Grand Lodges.

The various activities of the Grand Lodge are cared for by the following Committees: (1) The Trustees of the Grand Lodge. Of these five, one is annually elected for a term of five years. (2) The Trustees of the Masonic Home and Charity Foundation. Of these nine, three are annually elected for a term of three years. (3) Of the following committees, each of the five members is appointed annually: Committee on Appeals and Grievances, Committee on Constitutions and By-Laws, Committee on Jurisprudence, Committee on the Masonic Bureau, Committee on Ritual. (4) The Committee on Foreign Correspondence consists of three members, each of whom is appointed annually. (5) The Advisory Committee consists of all elected Grand Officers, Past Grand Masters, Trustees, and the chairmen of the Committees already named in this paragraph. (6) The Audit Committee, the Committee of the Grand Lodge Charity Fund, and the Committee on the Grand Master's Address each consist of three members, all of whom are appointed annually. (7) The Committee on Dispensations and Warrants consists of five members, all of whom are annually appointed.

The State is divided into twenty-nine Districts, each having a District Deputy appointed or re-appointed for it. The duties of that Deputy are to instruct the Officers of the subordinate Lodges in the District in the standard Work of the Ritual; to make at least one official visit to each Lodge under his care during each year; to witness an exemplification of the Work; to examine the condition of the books and finances of the Lodge; and to perform such other duties and services as may be assigned by the Grand Master.

The Ancient Landmarks recognised by this Grand Lodge have been thus condensed and classified under the following Distinct heads:

I. God: A belief in God as the Great Architect and Supreme Ruler of the universe.

II. The Great Light in Masonry: The acceptance of the revealed Word of God as the rule and guide for our faith and practise, and its visible presence in every Lodge.

III. The Grand Master: The Grand Master is elected by the Craft and holds Office until his successor is duly Installed. He is the ruler of the Craft and as such is of right the Presiding Officer of every assemblage of Masons. He may within his Jurisdiction convene a Lodge at any time or place and do Masonic Work therein. He may also create Lodges by his Warrant and arrest the Warrant of any Lodge he chooses. He may suspend during his pleasure the operation of any rule or regulation of Masonry not a Landmark. He may suspend the Installed Officers of any Lodge and reinstate them at his pleasure and he is not answerable for his acts as Grand Master. He may deputise any Brother to do any act in his absence which he himself might do if present.

IV. The Lodge: A Masonic Lodge must have a Master and two Wardens, and when convened for Masonic Work must be duly Tyled.

V. The Candidate: No person can be made a Mason unless he be a man, free-born, of mature and discreet age, of good character and reputation, and have no bodily maim or defect that may render him incapable of learning the art or of being advanced to the several Degrees. But he may not apply for admission without solicitation, or take upon himself the Masonic obligations. He cannot be admitted to membership in a Masonic Lodge except upon a secret ballot by the Brethren of that Lodge.

VI. The Brethren: Masons, as such, are equal. Each possesses the right to visit any Lodge or assembly of Masons where his presence will not disturb peace and harmony. If and when he has been aggrieved by any act of any Lodge, he may appeal to the General Assembly of Masons or to its substitute, the Grand Lodge.

VII. Masters and Wardens: No man may be elected the Master of a Lodge who has not first served as a Warden. Although the Master and the Wardens are elected by the members of their Lodge, they hold their Offices by virtue of the Warrant of the Grand Master until their successors have qualified. They are, in fact, his Representatives in the Lodge, and are not, therefore, responsible to the Lodge for their official acts. Nor can they be tried or disciplined by the Lodge during their term of Office.

VIII. Jurisdiction: Every Mason, for Masonic purposes, is subject to the Jurisdiction of the Lodge within whose Jurisdiction he resides.

IX. Secrecy: The legend of the Third Degree. The means of recognition. The methods of conferring the Degrees. The obligations of those Degrees. The ballot of every Brother. These are, and must continue to be, inviolably secret.

X. Degrees: Ancient Craft Masonry includes only the Entered Apprentice Degree, the Fellow Craft Degree, and the Master Mason Degree.

Membership in a Lodge is automatically acquired when the candidate is Raised to the Master Mason Degree, or by a Master Mason through affiliation subject to the unanimous vote of the Lodge. Restoration of members suspended for *N. P. D.* may be granted by a majority of the votes cast, but in case of suspension for other reasons, or in case of expulsion, the restoration of the member requires a favorable two-thirds of the votes cast. Dual membership is not permitted in the New Jersey Jurisdiction. Honorary Membership may be conferred as a mark of distinction, by a two-thirds favorable vote of a Lodge upon a member of another New Jersey Lodge. The honour, however, carries neither voice nor vote in the affairs of the Lodge which confers it.

Life membership may be granted to anyone who has paid dues for consecutive years in any Lodge, provided that Lodge has previously adopted a By-Law to that effect. To all others, life membership can be granted only upon payment of a sum not less than the equivalent of ten years' dues. Each member of a Lodge in New Jersey, who has been a Master Mason in good standing continuously for fifty years or more, is presented by the Grand Lodge with a gold button bearing

the Seal of the Grand Lodge and a suitable inscription indicating that fact. In 1929, when these were first distributed there were 329 recipients of this token.

While in some Jurisdictions visitation is looked upon as a privilege, in New Jersey it is considered a right. That right, however, is subject to the will of any member of any Lodge who may be present. Such member may object to the admission or continuance of any visitor, excepting only Officers of the Grand Lodge. It is the duty of the Master of any Lodge to refuse admission to anyone thus objected to, or if already within the Body of the Lodge, to invite the visitor to retire, on the ground that his presence may disturb the peace and harmony of the Lodge.

In the early days of the New Jersey Grand Lodge, the elective Offices were held by the incumbents for several years. This was especially true in the case of the Grand Master. In fact, during the first thirty-seven years of the Grand Lodge's existence, there were only eight Grand Masters. Of these, M∴W∴Bro. Aaron D. Woodruff held the Office for twelve years from 1805 to 1816, inclusive. At the same time Bro. Woodruff was serving as Worshipful Master of Trenton Lodge, No. 5, an Office which he held for thirty consecutive years. He held both Offices at the time of his death. Contemporary with him as Grand Master was R∴W∴Bro. William McKissack, Deputy Grand Master for fifteen years; R∴W∴Bro. Thomas Bullman, Senior Grand Warden for eleven years; R∴W∴Bro. General Franklin Davenport, grandnephew of R∴W∴Bro. Benjamin Franklin, Junior Grand Warden for ten years; R∴W∴Bro. General Jonathan Rhea, Grand Treasurer for nine years; and R∴W∴Bro. George McDonald, Deputy Grand Secretary for fourteen years. During the eighty-year period from 1824 to 1903, inclusive, there were thirty-five Grand Masters. The average term for those years was a little more than two years. Since 1904, the four highest elective Offices have been occupied for a term of only one year by any one person. With only one exception, each Grand Master has also served a year in each of the other three Grand Offices. Thus, for almost thirty years, there has been a regular, unbroken line of succession through those four Grand Lodge Offices. To-day there are nineteen Past Grand Masters still living. M∴W∴Bro. George W. Fortmeyer is the Senior Past Grand Master, having occupied that high and exalted Station during 1896 and 1897.

Fortunately, the Offices of Grand Treasurer, Grand Secretary, and Deputy Grand Secretary have seen few changes in personnel. R∴W∴Bro. Elias Phillips was Grand Treasurer for twenty years, R∴W∴Bro. Charles Bechtel, for thirty years, and R∴W∴Bro. William F. Burk, for twelve years. R∴W∴Bro. Joseph H. Hough stands at the head of the list for length of service, having been Deputy Grand Secretary for five years and Grand Secretary for forty-eight years. The present Grand Secretary, R∴W∴Bro. Isaac Cherry, has a record of fifteen years, and it is hoped that he may serve many more years. R∴W∴Bro. T. H. R. Redway was Deputy Grand Secretary for thirteen years, and R∴W∴Bro. William Rutan held the Office for twenty years. The Grand Lodge of New Jersey may well be proud of such a record of continuity of service among its Officers. It may boast not only of the wisdom it has displayed in the choice of Grand Officers to

direct its affairs, but also of the long continuation of harmony and good will that has characterised its existence as a Grand Body, and is evidenced by the long service of its Officers.

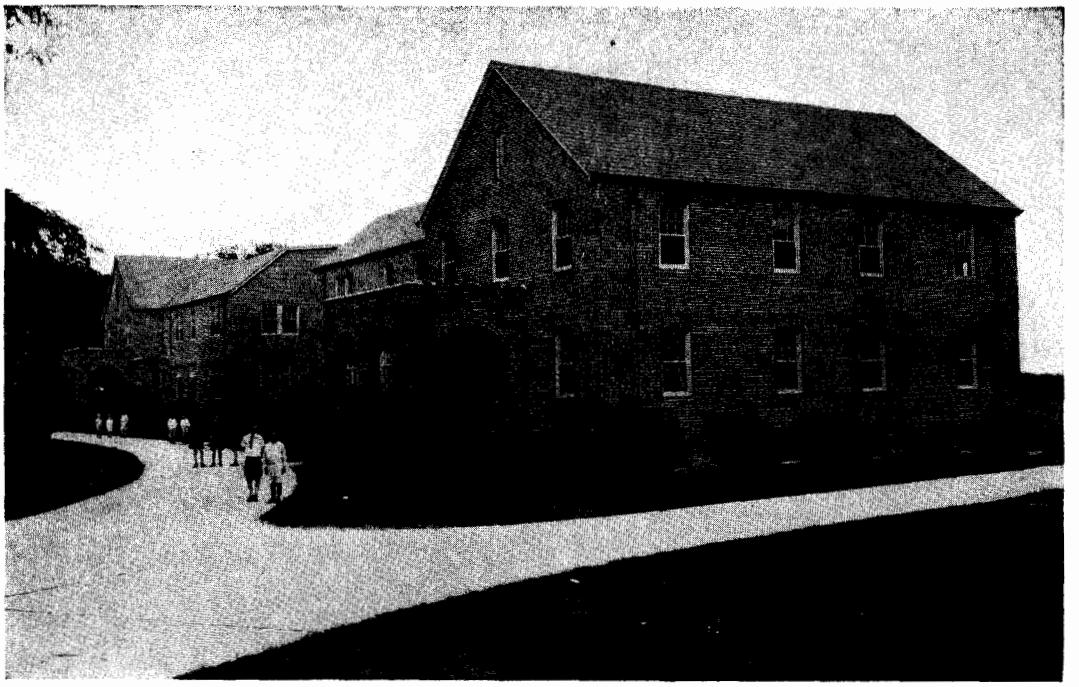
Garret Augustus Hobart, the twenty-fourth vice-president of the United States, was born at Long Branch, New Jersey, on June 3, 1844, and continued a lifelong resident of the State. He graduated from Princeton in 1863, and after teaching for some time took up the study of the law in Paterson where he was licensed to practise in 1866. Three years later he was made a counsellor-at-law. In 1872 he was elected assemblyman, and two years later he became the speaker of that legislative body. In 1876 he was elected State senator, and was president of the Senate during 1881 and 1882. He was first to have the distinction of presiding over both branches of the New Jersey legislature.

At the same time an active business man, Hobart was associated with many industrial and public utility enterprises, and as he himself said, " engaged in politics for recreation." Nevertheless he put as much energy and ability into his political activities as he put into his regular vocation, and won nationwide recognition by being elected vice-president of the United States in 1896. His public career was cut short, however, by his untimely death, on November 21, 1899, at the age of fifty-five. At that time he was in the full maturity of his power and held high esteem of his fellow citizens for his ability and his integrity of character.

Bro. Hobart was Initiated in Falls City Lodge, No. 82, of Paterson, on July 9, 1867, and was raised on December 8, 1868. On November 6, 1871, he was Exalted a Royal Arch Mason in Cataract Chapter, No. 10, of Paterson, and that same year he was Knighted in St. Omer Commandery, No. 13, Knights Templar. On January 1, 1876, he received the Thirty-second Degree of Ancient Accepted Scottish Rite Masonry in New Jersey Consistory, of Jersey City. Then, on December 23, 1896, he was elected a life member of Washington Commandery, No. 1, at Washington, District of Columbia, just prior to his installation as vice-president.

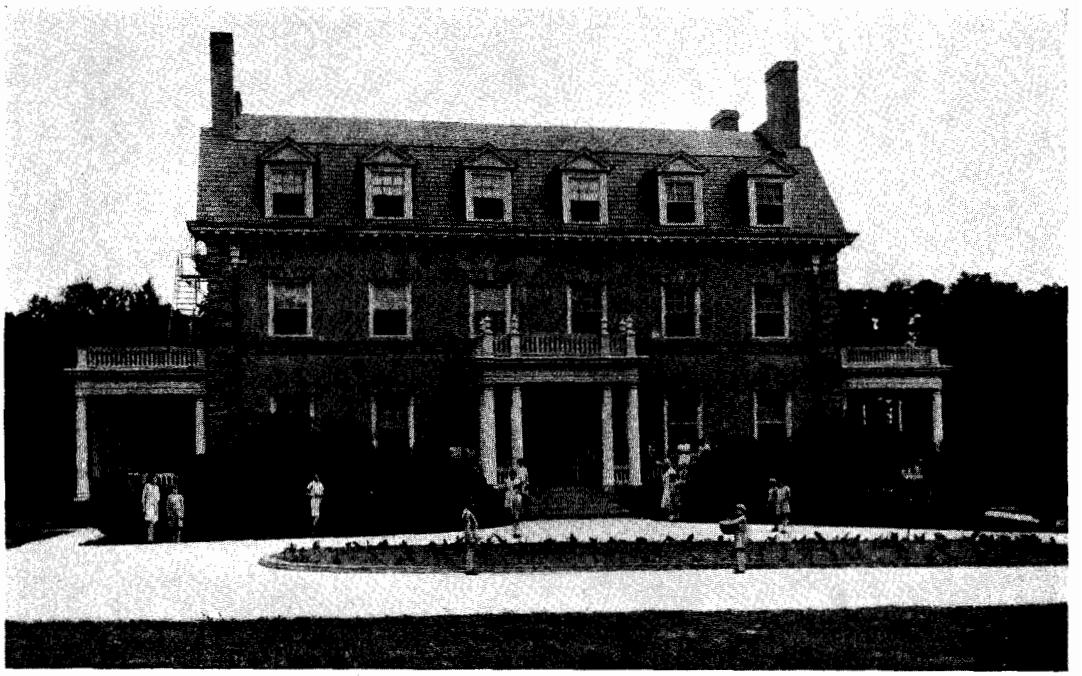
Born in moderate circumstances, Bro. Hobart, through his assiduous application, became the architect and builder of his fortune, and builded so well that he had reached almost the pinnacle of human ambition, both politically and Fraternally, before he was called to join the innumerable throng in that house, not made with hands, eternal in the heavens.

It has been claimed that another vice-president of the United States, who was a native Jerseyman, was also a Freemason. We refer to Aaron Burr, second vice-president of the Republic, a son of the Reverend Aaron Burr of Newark, New Jersey. But nothing has been produced positively to identify him with the Fraternity directly or indirectly. A complete Masonic Record of a man bearing the same name, who was elected, entered, passed, and Raised in Union Lodge, No. 40, of Danbury, Connecticut, between June 5 and September 13, 1806, has been offered as proof of the claim. But if one will refer to Burr's biography one may see clearly that at that time he had something on his mind very different



From a photograph by Richard M. Lowden.

Boys' Unit, Masonic Home, Burlington, New Jersey.



From a photograph by Richard M. Lowden.

Girls' Unit, Masonic Home, Burlington, New Jersey.

from taking upon himself the obligations of a Freemason. As a matter of fact, he was deeply engrossed in preparing for his filibustering expedition against Mexico, which has been satirically characterised as " being perhaps the most magnificent enterprise ever conceived on the American continent." Instead of being Raised to the sublime Degree of Master Mason on September 13, 1806, as recorded in those minutes, he had, then, gone West six weeks before to embark on a scheme destined to bring him into the limelight as a conspirator and a traitor to his country.

It has also been stated that he visited Western Star Lodge, No. 10, at Kaskaskia, Illinois, on April 4, 1812. But, from his own journal, we learn that on that particular date he had sufficiently recovered from an attack of seasickness to partake of a good dinner of codfish and potatoes, on board the ship *Aurora*, as he returned from exile in Europe. Happy, indeed, are we to be thus able to remove the blot of his name from the Records of American Freemasonry.

ROYAL ARCH MASONRY IN NEW JERSEY

Following the example of the Lodges in New York City, several of the early Lodges in New Jersey had Mark Master Lodges attached to them, working under the sanction of their Grand Lodge Warrants.

There is evidence of one being attached to St. John's Lodge, No. 2, of Newark, Essex County, in 1805, and Paterson-Orange Lodge, No. 13, of Paterson, Passaic County, had one in active operation in 1806. Cincinnati Lodge, No. 17, of Hanover, Morris County, Instituted one in 1811, and Union Lodge, No. 21, of Orange, Essex County, authorised one in 1812, the Minute Book of which is still to the fore; and later we find the Mark Master Degree being conferred in one or two Lodges in the Southern part of the State.

The establishment of Royal Arch Masonry in New Jersey was brought up for consideration before the Grand Lodge in 1804 and it was agreed to permit the opening of Chapters under the Jurisdiction of the Grand Lodge and by permission of the Grand Master. The following year Grand Master Beatty granted a Dispensation to Washington Lodge, No. 12, of New Brunswick, Middlesex County, to establish a Chapter, but it was not until 1813 that a Warrant was issued to it by the General Grand Chapter as Solomon's Chapter, No. 2.

This is as far as the Grand Lodge went in the matter of establishing Royal Arch Masonry in New Jersey, and it has ever since abstained from having anything directly to do with it.

Washington Chapter, No. 1, was Constituted on August 7, 1813, by Dispensation from the General Grand Scribe and it received its Warrant from the General Grand Chapter on September 11, 1819.

The long intervals between the Instituting and Warranting of these Chapters by the General Grand Chapter was due to the fact that it met only once in seven years, instead of every three as at present.

On October 16, 1815, Brearley Lodge, No. 9, of Bridgeton, Cumberland County, granted permission to several of its members to form a Chapter there, and on April 18, 1816, it was duly Consecrated and the Officers regularly Installed by Officers of the Grand Chapter of Pennsylvania, from which it received its Warrant, with General James Giles as its first High Priest.

This Chapter followed the policy of the Grand Chapter of Pennsylvania in maintaining an attitude of aloofness from the General Grand Chapter. This stood in the way of forming a Grand Chapter in New Jersey, when Washington Chapter, of Newark, and Solomon's Chapter, of New Brunswick, endeavoured to bring that about in 1817 and again in 1820, as these two Chapters were the progeny of the General Grand Chapter, and Brearley Chapter would have no association with them on that account.

Franklin Chapter, No. 3, was Constituted at Whippany, Morris County, in 1824, thus providing the third Chapter necessary to Constitute a Grand Chapter, which was consummated on January 5, 1825, at Elizabeth, Union County, when Comp. John E. Ruckle was elected Grand High Priest.

The Grand Chapter was duly Consecrated and the Officers Installed at New Brunswick on May 9, 1825, and it was quite fitting and appropriate that this ceremony should take place in the city where the Grand Lodge and the first Chapter in New Jersey were Constituted.

Hiram Chapter, No. 4, of Trenton, Mercer County, was granted a Warrant on June 24, 1825. It had been Working under a Dispensation from Elias J. Thompson, Deputy Grand High Priest, dated May 18, 1825. This Chapter continued to function during the anti-Masonic agitation of 1826 to 1836, while the other Chapters and the Grand Chapter itself became defunct, and it thereby constituted the connecting link between the original Grand Chapter and the present Grand Chapter, thus maintaining the continuity of Royal Arch Masonry in New Jersey from 1805 to the present time, and it holds the proud position of the premier Chapter on the Roll of the Grand Chapter of New Jersey. It is located at Red Bank, Monmouth County, where it continues in a healthy condition with a membership of over 300.

The original Grand Chapter held its last Annual Convocation on November 8, 1836. Washington Chapter, of Newark, had become dormant in 1830 but was resuscitated on January 30, 1840, and continued to function until March 28, 1844, when it again fell by the wayside and passed into history.

In 1848 the Deputy General Grand High Priest gave a Dispensation to Union Chapter and Newark Chapter, both of Newark, and these were duly Warranted by the General Grand Chapter on September 12, 1850, but they found it impossible to maintain two Chapters in that city and on March 25, 1853, the members of Newark Chapter affiliated with Union Chapter.

Enterprise Chapter, of Jersey City, was granted a Dispensation in 1854 from the General Grand King, and the General Grand High Priest gave a Dispensation for Boudinot Chapter at Burlington in 1856, both of which were regularly Warranted by the General Grand Chapter on September 11, 1856.

The three Chapters, Hiram, Enterprise and Boudinot, organised the present Grand Chapter of New Jersey in Burlington on December 30, 1856, and the Grand Officers were duly Installed in Jersey City on February 3, 1857, the three constituent Chapters being recorded as Nos. 1, 2 and 3, respectively, and on September 9, 1857, a Chapter was again Warranted for New Brunswick, to be known as Scott Chapter, No. 4.

The first Grand High Priest of this Grand Chapter was M.∴E.∴Companion William H. Doggett, a native of Virginia, who took up his abode in Jersey City, was exalted in Enterprise Chapter, No. 2, in 1854, became its high Priest in 1856 and was re-elected the following year. He later became the Grand Commander of the Knights Templar of the State of New Jersey. He died in Jersey City on April 25, 1890, at the age of seventy-five, and was laid to rest with due Masonic ceremonies by his Brethren and Companions who deeply mourned his loss.

It was not until 1851 that Brearley Chapter, of Bridgeton, was resuscitated, and neither it nor Union Chapter, of Newark, took any part in the organisation of the Grand Chapter, but in 1859 both of these Chapters became affiliated with it, Brearley coming in as No. 6, and Union as No. 7. In the meantime Three-Times-Three Chapter, No. 5, had been Constituted at Trenton on May 4, 1858. Another Chapter was Warranted for the town of Bergen, Bergen County, on September 7, 1859, to be known as Mount Vernon, No. 8, and Harmony Chapter, No. 9, of Newark, was Warranted at the same time.

Thus at the *third* Annual Convocation of the Grand Chapter of New Jersey, local dissensions had been healed and all the subordinate Chapters to the number of *three times three* agreed in peace, love and unity, the Grand Chapter of New Jersey to support, and through it to recognise the authority of the General Grand Chapter of the United States of America.

Three more Chapters were Warranted in 1860, Cataract City, No. 10, of Paterson, Passaic County; Pentalpha, No. 11, of Hoboken, Bergen County; and Temple, No. 12, of Phillipsburg, Warren County. Those 12 Chapters had at that time a total membership of 419, or an average of 35 per Chapter.

The Civil War checked further development for a few years, but the Chapters in existence held their own as to membership until peace was once more declared. At the close of the year 1865 the Grand High Priest was able to report the Institution of two new Chapters, Wilson, No. 13, of Lambertville, Hunterdon County, and Delta, No. 14, at Keyport, Monmouth County.

A rapid increase in the number of Chapters and a still more rapid increase in membership marked the years immediately following the Civil War, so that when the Grand Chapter had reached its twenty-first Annual Convocation there were 35 Chapters and 2384 Companions on record in the State, being about 23 per cent of the membership of the Blue Lodges.

A reaction to this post-war activity followed, the membership declined, and it was not until 1891 that it had entirely recovered its former status numerically, with 36 Chapters and about 2850 members, being about 20 per cent of the Masons on record in the State. The membership continued to increase from that

time until the World War at an average rate of 195 per annum, and during the four years of the War there were about 1500 added to the Roll.

As in the wake of the Civil War, so in that of the World War, an abnormal increase in membership ensued, more than doubling itself in six years. Then the usual reaction set in and a recession of annual increases followed until 1929 when the figures went in the red, so that now the total membership is over 19,000 with 58 active Chapters, showing an average of about 340 members per Chapter, and a 20 per cent relative proportion to the Blue Lodge membership as of forty years ago.

As has been already stated the Grand Chapter of New Jersey is and always has been independent of the Grand Lodge as a Masonic Body, but it is of course entirely dependent on it for its personnel both as to its members and its Officers, and the progress of the one is reflected in that of the other. Two of the living Past Grand High Priests are Past Grand Masters of the Grand Lodge: M∴W∴ Richard C. Woodward and M∴W∴ Frank C. Sayrs, and the present Grand King is also a Past Grand Master, M∴W∴ Donald J. Sargent; while one of the Chapters perpetuates the name of another Past Grand Master, M∴W∴ Joseph W. Scott, of New Brunswick, and one of the youngest of the Chapters is named in honour of a distinguished member of the Grand Lodge, R∴W∴ Henry S. Haines, Grand Instructor for many years both in the Grand Lodge and in the Grand Chapter. Thus in recent years has the Grand Chapter of New Jersey found itself patronised and Officered by some of the distinguished Officers of the Grand Lodge, thereby helping to bring the two Bodies nearer to that bond of Masonic relationship which existed in the early days, when it was declared that " Pure Ancient Masonry consists of three Degrees and no more, viz:—those of the Entered Apprentice, the Fellowcraft, and the Master Mason, *including the Supreme Order of the* HOLY ROYAL ARCH."

FREEMASONRY IN NEW MEXICO

IT is impossible to know when or by whom Freemasonry was first introduced into that great region from which was formed the State of New Mexico. Although a sentence or two which appears in the *Proceedings* of the Grand Lodge of Texas indicate that in 1841 certain unnamed Brethren Petitioned for a Dispensation to form Santa Fé Lodge, No. 15, presumably to be Instituted in that city, no further Records remain to show what disposition was made of that Petition. Nevertheless, William B. Pearson, Grand Secretary of Texas, has stated that a Charter was issued, and that it was afterwards revoked in 1844. Bro. Pearson cited no authorities, however. If the Santa Fé Lodge ever actually existed, it was doubtless connected with the ill-starred Texas-Santa Fé Expedition. In that case the fate of the expedition precluded the possibility of its ever having held Communications in Santa Fé. At that time Texas was a republic, and it claimed as its Territory a large part of what is now New Mexico, a claim which stood until the settlement of boundary disputes in 1850. Perhaps that fact explains why the first known attempt to plant Masonry in New Mexico is believed to have been made by Texas.

Fortunately, the next item regarding Masonry in New Mexico rests upon unimpeachable documentary evidence. When the United States declared war on Mexico in 1847, a majority of the troops sent to the region now known as New Mexico were recruited from Illinois and Missouri. It happened among them was John Ralls, colonel of the Third Regiment of Missouri Volunteers, and also at that time Grand Master of the Grand Lodge of Missouri. Discovering among his officers and men a number of Master Masons, Colonel Ralls decided to organise a Military Lodge, and for that purpose he issued a Dispensation for Missouri Military Lodge, No. 86. That was on June 12, 1847. Three days later the Lodge was Instituted at Independence, Missouri, then the northern end of the Santa Fé Trail. Then, on October 14 of that year, a Charter was granted.

The second Communication of the Lodge was held at Santa Fé. During the time that had elapsed between the date of its Institution and that second Communication its members had marched some 900 miles. That second meeting, coming as it did after weeks of weary marching by its members, was probably the first regular Communication ever held in the vast territory which lies between the Missouri River and the Pacific Ocean, bounded by Canada on the north and Texas and Mexico on the south. To-day that vast region is the home of thirteen Grand Lodges. A majority of the members of that early Lodge were army officers from Illinois and Missouri. The Minutes, kept in a book only five inches by seven inches in size and having fewer than 100 pages, are now in the possession of the Grand Lodge of Missouri. The last meeting which they record

was held at Santa Cruz, in Mexico, on July 5, 1848, at a time when Colonel Ralls was serving as Worshipful Master. Inasmuch as the Third Regiment was mustered out after the signing of the Guadalupe-Hidalgo Treaty on February 2 of that same year, it may be supposed that the Lodge ceased to exist at about the time of its last-recorded Communication.

When Colonel Ralls with his regiment was ordered into Mexico, those Illinois members of Missouri Military Lodge, No. 86, who remained in Santa Fé with the first Regiment of Illinois Volunteers, secured from that Lodge permission to Petition for a Dispensation to form another Lodge, to be called Hardin Lodge, No. 87. Therefore, on October 9, 1847, Colonel Ralls issued the Dispensation, and nine days later the Lodge was Instituted on a Charter which described it as existing " for the transaction of business in Masonry, within the regiment of volunteers from the State of Illinois, known as the First Regiment." The duration of the Lodge was limited to the length of time that the regiment should serve. That meant not only that Lodge No. 87 was a Military Lodge, but that it was also a regimental Lodge, and that it was to exist for a limited period only. The entire history of American Masonry records few, if any, other instances of Lodges formed according to such specifications. Immediately after its organisation, Lodge No. 87 was very busy helping Lodge No. 86 " clean its trestleboard," and until its last Communication, which was held on August 14, 1848, it carried on its Work both vigorously and wisely. H. P. Boyakin, first Worshipful Master of Lodge No. 87, was lieutenant-colonel of his regiment. Among the Lodge's membership were also many other men prominent in military affairs, and yet others who remained in the West to take a leading part in the affairs of the new American Territory. From the latter, seven afterwards demitted to Montezuma Lodge, the first permanent Masonic Lodge in New Mexico.

For three years after the signing of the Guadalupe-Hidalgo Treaty, which constituted New Mexico a Territory of the United States, no Lodge was formed to carry on the Work of Lodge No. 86 and of Lodge No. 87. The Grand Lodge of New Mexico, however, possesses the original Petition for a Dispensation addressed to the Grand Lodge of Maryland. Although it bears no date, it was probably written about the year 1850. Whether it was ever actually transmitted, and if so, what disposition was made of it, there is no way of discovering. The same may be said of another Petition, also in the possession of the Grand Lodge, addressed to the Grand Lodge of Missouri and signed by thirteen Master Masons. It also is undated and may possibly never have been transmitted. Nevertheless both those documents prove that during the three-year interim Masons were living in Santa Fé, and that they were interested in Masonic affairs, even though they had no Lodge.

Fortunately, a third effort to establish a Lodge in New Mexico Territory was more successful, for on May 8, 1851, the Grand Lodge of Missouri granted a Charter for a Lodge to be held at Santa Fé, and to be called Montezuma Lodge, No. 109. Instituted on the following August 22, it was a success from the beginning. Into its membership came such nationally known leaders as " Kit "

Carson, Ceran St. Vrain, Lafayette Head, many judges and other public officials, merchants, army officers, and prominent miners and ranchers. The conditions under which the Lodge Laboured were rough and hazardous. For example, its first Junior Warden, Robert T. Brent, was killed by Apache Indians on the dreaded Journado del Muerto within four months after taking Office, and was buried by the Lodge on December 22, 1851. But in a certain sense those conditions told in favour of the Lodge. Only a scattering of Americans were living in Santa Fé at the time, and among them were very few women. Consequently almost no social life was possible, except such as was furnished by saloons, brothels, and gambling houses, places of amusement to which those early Americans were less addicted than is usually supposed. There was not even a cemetery for the burying of the Protestant dead, and there were almost no church facilities for them at all. The Lodge, therefore, satisfied many needs, serving not only in its usual capacity, but also as a social centre, a church, and a club, all in one. Among its first acts, carried out in conjunction with a Lodge of Odd Fellows, was the establishment of a cemetery. For nine such years Montezuma Lodge was the only Lodge in the Territory, almost the only Lodge within a radius of a thousand miles. But it buried its roots deep, was well organised, generous, and free from dissension. Afterwards, and for a decade or more, it remained a kind of Mother Lodge which performed the unofficial functions of a Grand Lodge and otherwise fostered Freemasonry in a land where nothing was more difficult to carry on or more needed. When other Lodges arose, it assisted them, notably in the cases of Chapman Lodge, No. 95, and Aztec Lodge, No. 108. Likewise, when the proper time arrived, it took the lead in forming a Grand Jurisdiction.

Before describing the formation of the Grand Lodge, it is necessary to sketch rapidly the formation of a few other Lodges. First in order was a Lodge organised at Taos, that tripartite frontier settlement of Indians, Spanish-Americans, and North Americans, which even yet retains the picturesque character of frontier days. Ten Master Masons, among whom were " Kit " Carson and Ceran St. Vrain, Petitioned for a Dispensation. On November 16, 1859, the Dispensation was issued by Judge Joab Houghton, then Deputy Grand Master for what was then the Twenty-fifth District of Missouri. Then, on the following June 1, the Charter was granted by the Grand Lodge of Missouri, and the new Lodge became known as Bent Lodge, No. 204. Despite the fact that Dr. David Waldo, a man famous in the history of the Santa Fé Trail, deeded a lot to the Lodge, and although other friends and members worked heroically for the Lodge's welfare, it was confronted by too many handicaps. During its first four years it conferred Degrees on only four candidates, and then, on November 9, 1864, it finally surrendered its Charter and regalia to the District Deputy, Bro. R. Frank Green. The Light thus extinguished was, however, rekindled long afterwards, when on October 20, 1909, the Grand Lodge of New Mexico organised a new Lodge at Taos under the name of Bent Lodge, No. 42.

On June 20, 1862, the Grand Lodge of Missouri issued a Dispensation for

Chapman Lodge, No. 95, to be held at Fort Union, an army outpost. A Charter did not follow, however, until June 2, 1866. Then, on September 12, 1867, Grand Master John D. Vincil permitted the Lodge to be removed to Las Vegas, where it has since remained. The following year it constructed its first temple, an adobe building, at a cost of $2,500, $200 of which was lent by Montezuma Lodge, No. 109. Chapman Lodge is now Lodge No. 2.

Aztec Lodge, at Las Cruces, received its Dispensation from the Grand Lodge of Missouri on June 4, 1866, and its Charter on October 19, 1867. It is now Aztec Lodge, No. 3. " Kit " Carson Lodge, No. 326, of Elizabethtown, at the time of the Lodge's establishment, a mere mushroom mining village, received a Dispensation from the Grand Lodge of Missouri on August 10, 1869, and its Charter on October 12, 1869. But when the mining boom collapsed, it succumbed to the inevitable and in 1878 M∴W∴Thomas C. Ready, Grand Master, arrested its now useless Charter.

Silver City Lodge, No. 465, received its Dispensation on May 1, 1873, and its Charter on October 17 of the same year. Though it withheld from all participation in the formation of the Grand Lodge of New Mexico in 1877, it did later unite with that Grand Lodge in 1882 and is now Silver City Lodge, No. 8. Union Lodge, No. 480, which was organised first at La Junta, then removed first to Tiptonville, and later to Watrous, and is now located at Wagon Mound, received its Dispensation on May 3, 1874, and its Charter on October 15, 1874. It is now Union Lodge, No. 4. Cimarron Lodge, No. 348, of Cimarron, the last Lodge to be formed before the organisation of the Grand Lodge of New Mexico, was Chartered by the Grand Lodge of Missouri October 14, 1875, but surrendered its Charter in 1879. It was revived, however, by the Grand Lodge of New Mexico, on October 20, 1908, and is now known as Cimarron Lodge, No. 37.

As has been stated, every Lodge thus far mentioned, excepting only Santa Fé Lodge No. 15, was Chartered by the Grand Lodge of Missouri. Consequently, that Grand Lodge is entitled to be called the Mother of New Mexico Masonry. As every reader of history may suspect, this did not just happen to be the case. From early in the century until the railways had crossed the Rocky Mountains, St. Louis and its adjacent towns were the head of the Santa Fé Trail, the point from which all trade set out for New Mexico and to which it returned. St. Louis was the financial capital for the sparsely settled region to the westward, the place where commerce with it was planned and managed. Like every other contribution from the East, Masonry, too, reached New Mexico through St. Louis.

For two years after Mexico had surrendered all rights to the region, a part of which came to form New Mexico, that vast Territory belonged to the United States though it had not yet been legally organised as a Territory. The interior government, half military and half civil, was rife with disorder. Occasionally it was even bloody because of serious Indian and native Spanish uprisings, but shortly after 1850, the year in which a complete Territorial civil government was formed, conditions began to improve. Destined to endure, with a varying but

fairly satisfactory fortune, conditions in New Mexico grew rapidly better. More Americans came into the Territory, and among them was an increasing number of Masons By 1875 the Grand Lodge of Missouri had Chartered eight Lodges there, exclusive of Lodge No. 86 and Lodge No. 87. Of those, six showed signs of permanence, and forward-looking Masons, especially the leaders of Montezuma Lodge, No. 109, began to pave the way for a Grand Lodge of their own.

Montezuma Lodge, No. 109, had already made several attempts to call a Convention, but its efforts were not successful until 1877, when four other of the six active Lodges in New Mexico agreed to participate. The four Lodges willing to hold the Convention were Montezuma Lodge, No. 109, Chapman Lodge, No. 95, Aztec Lodge, No. 108, and Union Lodge, No. 480. Unfortunately, though, Delegates from Union Lodge, No. 480, were not able to attend. Nevertheless, the Convention was held at Santa Fé, from August 6 to August 10, 1877, with eight Delegates present at the opening session. Simon B. Newcomb, of Aztec Lodge, No. 108, was elected President, and Augustus Z. Huggins, of Montezuma Lodge, No. 109, Secretary. A Committee of three, with Bro. Huggins acting as Chairman, drew up a Constitution and By-Laws and designed a seal. With some amendments, all were adopted on the evening of August 7. The following Grand Officers were elected: William W. Griffin, Worshipful Master of Montezuma Lodge, being chosen Grand Master, and the afterwards-famous David J. Miller, attending as a visiting Brother from Montezuma Lodge, being elected Grand Secretary. That same evening Grand Officers were installed, with Samuel B. Axtell, of an Ohio Lodge, acting as Master of Ceremonies. Then, on August 9, after a great deal of discussion, a standard Work was adopted. That night a Third Degree was conferred in ample form upon Frederick F. Whitehead, of Montezuma Lodge. The following day a Committee on Foreign Correspondence, a Committee on Ways and Means, and a Committee on Charity were appointed, and that same night Max Frost, destined to a long career in New Mexico, was raised to the Sublime Degree. On the next day the infant Grand Lodge adjourned after setting the first Monday of the following January as the time for its first Annual Communication, to be held at Santa Fé.

In view of all the circumstances the Constitution that was there adopted was a remarkably able document. It gave the title of the new Body as " The Grand Lodge of Ancient, Free and Accepted Masons of New Mexico." It provided for a Grand Lecturer, for District Deputy Grand Masters, and for ten Committees. In every other respect it was also complete. It made especially ample and far-sighted provision for the future growth of the Grand Jurisdiction. The philosophically minded student of Craft history may easily see in that Constitution the advantage a recently established Grand Lodge has over the older ones. It can build on foundations that have already been tested, it does not need to waste its own time and energy groping in the dark or making costly experiments. In date and personnel the Grand Lodge of New Mexico was new. In its use of funded wisdom and crystallised experience it was as old as the Grand Lodge of Massachusetts or of Pennsylvania.

The first Annual Communication was not held at Santa Fé until January 6, 1879. At that time Grand Master William W. Griffin was able to report that eighteen other Grand Lodges, including that of Missouri, had officially granted Fraternal recognition, and that he had granted new Charters to the four member Lodges. The only trouble he had to report was that the Grand Lodge of Missouri, which, despite the fact that it had recognised the sovereignty of the Grand Lodge of New Mexico, had still continued its own functions in the Jurisdiction. It had arrested the Charter of " Kit Carson " Lodge, and had appropriated that Lodge's properties. It had continued the Charters and collected dues from Silver City Lodge and from Cimarron Lodge, neither of which had yet joined the new Grand Lodge. The Grand Master reminded his hearers that " Americans and resident Europeans " constituted " not more than ten to fifteen per cent of the entire population," that only during the year had the railway " crossed our border on the north," through the Raton Pass. While he refused to paint a pleasant picture of the future, he bade all to be of good cheer.

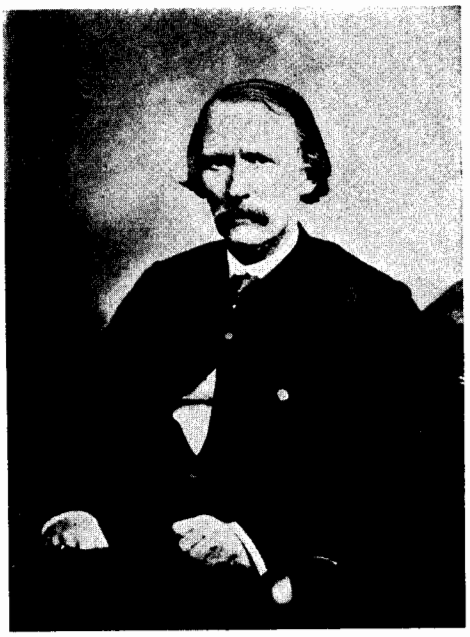
At the First Communication the Grand Treasurer also reported that he had received a sum of $368, all of which he had disbursed. In those early years the Grand Lodge was more than once obliged to resort to private subscriptions to replenish its treasury, and even to-day—though sojourning sufferers from tuberculosis seem to overlook the fact—it is far from affluent. The Committee on Foreign Correspondence submitted a full report in writing, the four subordinate Lodges reported a total membership of 169 Master Masons, and the *Proceedings* of the First Grand Communication—remarkably complete—were ordered to be printed. Thus, at the end of its first sixteen months, the new Grand Lodge found itself making normal headway. Since then nothing has occurred to disappoint the early hopes of its members. In due time Silver City Lodge and Cimarron Lodge joined the rolls, other new Lodges were added as conditions warranted, and that which began as a family of four Lodges, having 169 members, is now a healthy Grand Jurisdiction of 57 Lodges, having a total membership of over 7000.

The Grand Lodge of New Mexico was fortunate in its early Grand Masters. The first, William W. Griffin, served for two years, and was succeeded by a line of men, among whom were persons well known in New Mexico affairs, such as William L. Rynerson, Simon B. Newcomb and Henry L. Waldo. The Grand Lodge was especially fortunate in its first Grand Secretary, David J. Miller, who for seven years served that Office with true frontier vigour and dash. A self-drawn portrait of the man appears in a diary which he kept on a three months' hazardous trip he made in 1854, when he journeyed from Austin, Texas, to Santa Fé. That diary reveals Miller as having been a bold, courageous, inventive, manly, and unselfish person. When he passed away at St. Louis, Missouri, on December 23, 1887, he was buried in the Masonic burial lot in Bellefontaine Cemetery by the Grand Lodge of Missouri, with Grand Lodge honours. He was succeeded in Office by Alpheus A. Keen, who has served continuously ever since.

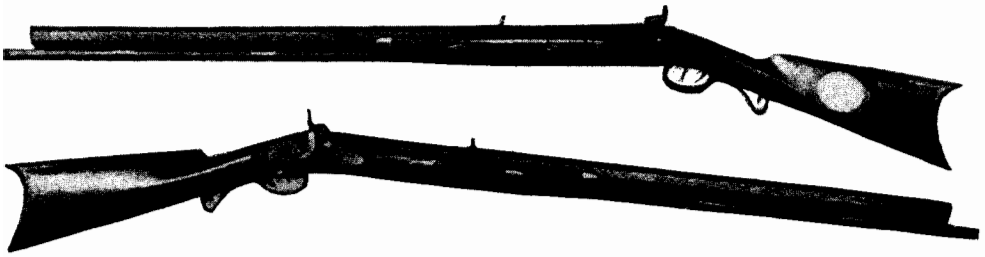
Alpheus Augustus Keen was born in Pomeroy, Ohio, in 1855. Two years

William W. Griffin.
Grand Master,
1877–1879,
Grand Lodge
of New Mexico.

David J. Miller.
Grand Secretary,
1877–1883,
Grand Lodge
of New Mexico.



Christopher ("Kit") Carson.



Kit Carson's Rifle.
Now in the possession of Montezuma Lodge, No. 1, A. F. & A. M., Santa Fe, New Mexico.

afterwards his parents returned to New England, where, after attending the public schools, he graduated from the Highland Military Academy, of Worcester, Massachusetts, in 1876. In 1878 he removed to Chicago, and thence to Las Vegas, New Mexico, October 18, 1879, then the terminus of the Atchison, Topeka and Santa Fé Railway Co., building from La Junta, Colorado, to El Paso, Texas. There, during the following year, he became connected with the First National Bank. In 1890 he removed to Albuquerque to become cashier of the First National Bank. He has resided there ever since. Bro. Keen was initiated in Chapman Lodge, No. 2, of Las Vegas, on December 29, 1881, passed on January 26, 1882, raised to the Sublime Degree of Master Mason on February 16, 1882, and is still a member of that Lodge. On November 19, 1884, he succeeded David J. Miller as Grand Secretary. He has filled the Office continually ever since. In point of continuous service Bro. Keen is second only after Bro. Fay Hempstead of Arkansas (who has since died), dean of all living Grand Secretaries of America and probably of the world. He has been Grand Secretary of the Grand Chapter since its organisation on October 3, 1898, and Grand Recorder of the Grand Commandery since October 23, 1902. He was constituted a noble of the Ancient Arabic Order, Nobles of the Mystic Shrine, in Ballut Abyad Temple, Albuquerque, on June 8, 1892. On November 10, 1910, he received the Thirty-second Degree of Ancient and Accepted Scottish Rite Masonry in New Mexico Consistory, No. 1, of Santa Fé. On October 20, 1915, he was Knight Commander of the Court of Honour, Southern Jurisdiction, and on October 19, 1917, he was crowned as Honorary Inspector General of the Thirty-third Degree, Ancient and Accepted Scottish Rite Masons, Southern Jurisdiction, at Washington, District of Columbia.

Better known, and equally devoted to the Craft, was Christopher Carson, or " Kit " Carson as he was usually known. This remarkable man, as modest as he was heroic, and always a gentleman, was born in what is now Madison County, Kentucky, on December 24, 1809. After being apprenticed as a lad to a saddler at Franklin, Missouri, he ran away, went West, and afterwards became the West's most famous trapper, scout, trader, Indian fighter, and soldier. He was initiated into Montezuma Lodge on March 29, 1854, passed on June 17, 1854, and raised to the Sublime Degree of Master Mason on December 26, 1854. On April 30, 1860, he demitted to help form Bent Lodge at Taos. His application, written in his own scrawly hand, and his apron, are now in the possession of the Grand Lodge, and one of his rifles is owned by Montezuma Lodge, No. 1. Becoming Junior Warden, Bro. Carson worked constantly for that Lodge. Later, after the surrender of its Charter, he reaffiliated himself with Montezuma Lodge. Bro. Carson died at Fort Lyon, Colorado, on May 23, 1868, but his body was removed to Taos, where the Grand Lodge with Masonic ceremony erected a monument and placed an iron fence about his grave. Later his old home at Taos was purchased by the Grand Lodge, which cared for it until 1914 when it was turned over to the present Bent Lodge, which still holds it.

Bracketed in Southwestern fame with the name of " Kit " Carson is the

name of the martyred Territorial governor, Charles Bent. A native of Virginia, a graduate of West Point, Charles Bent early came to Colorado with his brother William. There, in 1828, he built Bent's Fort, the largest and most noted fur-trading post in the whole Rocky Mountain region. Later the brothers established a store in Santa Fé. It was then that Charles entered into a partnership with Ceran St. Vrain. A man who combined far-sweeping imagination with great executive ability, Charles Bent was literally one of the architects of the Southwest. It was fitting, then, that he should be selected as the first civil governor of the region after General Kearny took possession of it for the United States in 1846. But Bent's tenure of office was both brief and tragic. During the uprisings of 1847 he was assassinated in his home at Taos by a mob of Indians and natives. Bent, a Charter Member of Missouri Lodge, No. 1, of St. Louis, became one of the earliest Masonic leaders in New Mexico.

Many other men famous for their pioneering work were in one way or another connected with the Craft in New Mexico. There was Ceran St. Vrain, Bent's partner, a trader on a grand scale, an Indian fighter, hero of two wars, who was raised in Montezuma Lodge in 1855. And there was John W. Poe, Grand Master in 1897, a brave man who had been brought from Texas to crush a gang of desperadoes who operated in Lincoln County under the leadership of Billy the Kid. There was also Stephen B. Elkins, who later became a well-known United States senator, whose life was saved in Missouri by G.H.S., and who lived for a time in Santa Fé, where he was an active Mason. General Lew Wallace, who finished writing his famous novel, *Ben Hur*, in the Governor's Palace at Santa Fé during his term as Territorial governor, was reputed to be an Indiana Mason. There were scores of others besides—heroes, wealthy cattle men, Indian fighters, soldiers, and scouts. Perhaps no other Grand Jurisdiction in America has ever numbered among its members so picturesque a procession. Already half legendary, many of them await their proper places in the epic account of their fortunes which remains to be written.

In its institutional activities, the Grand Lodge of New Mexico has followed the familiar pattern. During its early years it maintained headquarters at Santa Fé, but afterwards removed them to Albuquerque, the State's metropolis, where they were more centrally located and so more accessible to a great number of member Lodges. For a time it planned a building of its own, and Temple Lodge, No. 6, of Albuquerque, offered to donate a plot of ground on which to erect it, but lack of funds made the following of that plan impossible. In 1911, however, Temple Lodge erected a spacious temple of its own, in which were set aside appropriate quarters for the Grand Lodge's use. These it has occupied continuously ever since. The only Lodge outside the State to be Chartered by the Grand Lodge of New Mexico was White Mountain Lodge, No. 5, at Globe, Arizona, on January 18, 1881. The following year, however, it united with the Grand Lodge of Arizona.

Efforts to establish a Masonic Home in New Mexico were begun early. In 1890 10 per cent of the per capita tax was ordered converted into a Masonic

Home Fund with a view to raising an eventual total of $120,000. At present a sum of $114,000 has been raised, but whether that sum will go into a building or will take the form of some permanent plan for administering outside relief is as yet undecided. Emergency relief is managed by a Committee on Masonic Relief which consists of the Grand Master, the Grand Treasurer, and the Grand Secretary, who have the use of a sum amounting to 50 cents per capita.

New Mexico Masons are by tradition open-handedly generous. As early as 1867, the members of Montezuma Lodge contributed a sum of $965 to war sufferers among Brethren in the South, that having been the largest amount sent from any State or Territory. Of late years, however, they have found both their funds and their ingenuity taxed to the utmost to meet the claims being made upon them by sojourners coming into the State to seek relief from pulmonary affections, especially tuberculosis. New Mexico does all it can for those sufferers. The Grand Lodge annually contributes a large fund to the Sojourners' Club (United States Veterans' Hospital, No. 55), at Fort Bayard, and to the Trowel Club (The United States Marine Hospital, No. 9) at Fort Stanton, while the subordinate Lodges exhaust their resources for unfortunates who come into their respective communities. All the usual efforts are also made, with the usual high average of failures, to interest Lodges outside the State in their members who have become stranded in New Mexico, but to date all the assistance thus enlisted has not been enough. Sooner or later a better method of meeting the emergency must be found. The Grand Lodge did its full share in forming the National Masonic Tuberculosis Sanataria Association which was chartered in 1925, and it created a fund to cover its contribution by assessing one dollar per capita. A majority of the Grand Lodges elsewhere refused their support, however, and at present the plans of the Association remain in abeyance.

In 1923 the Grand Lodge created a Revolving Student Loan Fund, by appropriation and later covered by an assessment of fifty cents per capita, to make loans to " worthy students to complete their education in our State educational institutions." The first levy brought the sum of $3276 into the fund. Now this sum has grown to well in excess of $16,000.

In 1915 the Grand Lodge became a member of the George Washington Masonic National Memorial Association. By the end of 1930 it had paid towards its share in meeting the expenses of erecting the Temple the sum of $6453. Payments from other Masonic sources in New Mexico had brought the grand total for the State to $7762.

The history of the Concordant Orders in New Mexico shows a steady and normal development. The first Royal Arch Chapter, Santa Fé Chapter, No. 1, was Instituted on December 11, 1865. Following it came Silver City Chapter No. 2, Instituted on February 22, 1876; Las Vegas Chapter, No. 3, Instituted on March 10, 1881; Rio Grande Chapter, No. 4, of Albuquerque, Instituted on January 12, 1882; Deming Chapter, No. 5, Instituted on February 28, 1885; and so on. The Grand Chapter was organised on October 3, 1898. At present it

numbers 15 Chapters and has a total membership of 1968. Knight Templarism followed a similar course, its Grand Commandery having been organised on August 21, 1901. There are now 14 Commanderies within the State. These have a total membership of 1337.

Scottish Rite Masonry began with the organisation of the Santa Fé Lodge of Perfection, No. 1, founded on February 1, 1883. It was followed by the Atzlan Chapter of Rose Croix, No. 1, which dates from February 17, 1908. The Coronado Council of Kadosh, No. 1, and the New Mexico Consistory, No. 1, were both formed on December 21, 1908. The father of the New Mexico Scottish Rite was Harper S. Cunningham, an active member of the Supreme Council of the Southern Jurisdiction, the only Inspector-General the Jurisdiction has ever had. The monumental temple at Santa Fé, the Alhambra-like design of which is so appropriate to its setting, was his dream. It was made possible by his energy. Although he did not live to see it completed, it was finished under the leadership of his Deputy, Richard H. Hanna. What he had hoped for it came to pass, and, fittingly enough, his remains rest within the building.

The Ancient Arabic Order of Nobles of the Mystic Shrine began with the formation of Ballut Abyad Temple, at Albuquerque, on June 11, 1887. Ever since it has flourished, and to-day it has 1919 members.

The Order of the Eastern Star began with the formation of Queen Esther Chapter, No. 1, at Raton, on April 11, 1902. There are now 48 Chapters having a total membership of 5518.

In history, population, and geography, the State of New Mexico is in many respects unique among its sister States. Indeed, upon first entering the State, tourists and travellers from the East and the Middle West often feel that they are coming into a foreign land. There one finds a mingling of the sharp contrasts of the old and the new. White men entered the region sixty-nine years before the Pilgrims set foot upon Plymouth Rock. Relics and customs of those early days exist side by side with airplanes and radios and modern ways. The State's population is bi-lingual, and is divided among English-speaking people, or "Anglos," Spanish-speaking Americans or "natives," and Indians. Of the last named, some 50,000 to 60,000 who live within the State's boundaries occupy reservations covering about one-fourth of the State's area. While they have been superficially recast to fit the mould of white civilisation, they remain essentially the same primitive people they were two thousand years ago. Tourists may leave the California Limited at Albuquerque to witness at Isleta, at San Domingo, or at San Felipe, within the hour, ceremonial dances which were already ancient when Cæsar crossed the Rubicon. Geographically, the State is a vast plateau, subsiding by easy stages to the level of Texas, broken by scattered and still wild ranges of the Rocky Mountains. Except for a few areas where sufficient rain sometimes falls, the desert lands are unarable except along the tiny rivers. Because of these conditions towns are small, few in number, and widely scattered. Most of them are mere hamlets consisting of flat-roofed adobe houses. The State has existed under three governments—Spanish, Mexi-

can, and American. Its history has been checkered throughout with every possible variety of frontier event and surprise, and to-day the influence of the ancient Spanish culture, of which the Catholic Church is the principal embodiment, continues to dominate the lives of a majority of its people. It is against such a background and working on such a terrain, that New Mexico Masonry must be envisioned and judged. Those who are most familiar with both the Craft and the country know beyond all cavil that what Masonry has accomplished there, against many handicaps and under difficult conditions, is not the least of the trophies of Freemasonry's age-long genius for tolerance, charity, and brotherliness.

FREEMASONRY IN NEW YORK

Ossian Lang

EARLIEST LODGES AND PROVINCIAL GRAND LODGE

THE membership of the first Provincial Grand Lodge of New York was made up almost exclusively of landed gentry and social leaders of the period. The Lodge was aristocratic. It chiefly served as a centre of union for the men who felt responsible for the course of affairs in the Province of New York. Political discussions and all reference to denominational religious matters were rigidly excluded. In itself that was a comfort at a time and in situations when men's convictions were constantly put to test. Since gentlemen met gentlemen there, the character of the Lodge was a guarantee that no violation of the moral code would be tolerated. Meeting as Brother with Brother, forgetting the dividing lines drawn by the code of etiquette peculiar to Colonial society, they could give free rein to their desire for enjoyment. They drank toasts—many of them. They sang, and the songs had zest. They listened to addresses on subjects interesting to men of culture. The atmosphere of the Lodge was conducive to both seriousness and light-heartedness. Having once assented to the obligations imposed by the Lodge, those no longer represented a weight. Rather, they were merely a mutual voucher of decency so that all members could be boys again, as real men will be when thev gather together as Brothers.

The first Deputation of Provincial Grand Master for any part of the world was issued on June 5, 1730, by the Duke of Norfolk, Grand Master of the Grand Lodge of England, to Colonel Daniel Coxe for the Provinces of New York, New Jersey, and Pennsylvania. The reason for the appointment given by the Duke was that " application has been made to us by our Rt. Worshipful and well beloved Brother, Daniel Coxe, of New Jersey, Esq., and by several of our brethren, free and accepted Masons, residing and about to reside in the said Provinces: New York, New Jersey and Pennsylvania that we would be pleased to nominate and appoint a Provincial Grand Master of the said Provinces."

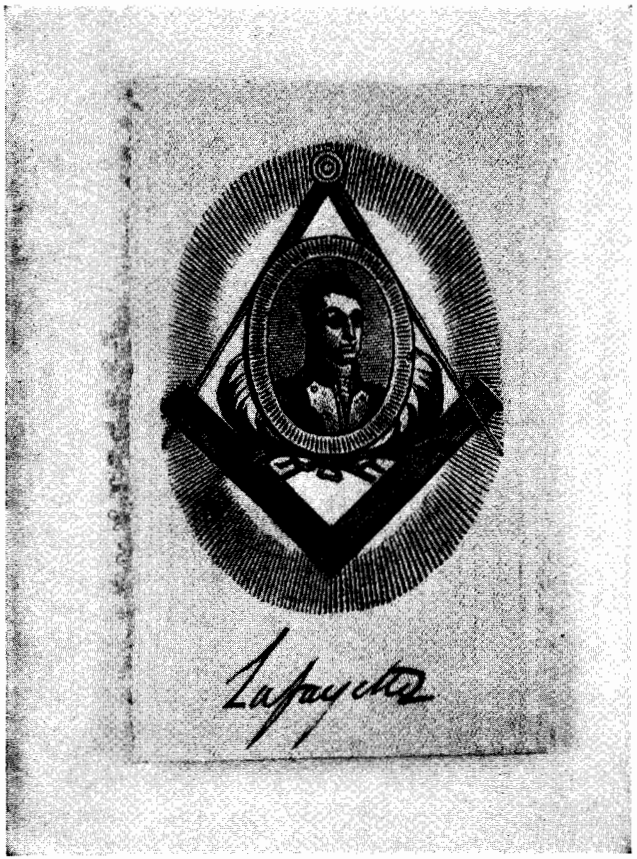
Colonel Coxe was an active, public-spirited, and constructive leader in the affairs of the Colonies. He was the first to outline and propose a statesmanlike plan for the " Union of the British Colonies on the Continent of North Amer-

New York, 28 November 1798
Received of John Abrams
seventy two pounds two shil.
being Dues Hiram No 7 £9..0.0
Dues West Chester 40 16..8.0
Do Amicable 23 40..14.0
£72..2.0
John Jacob Astor

New York, 5th December 1798
Received of Solomons Lodge
No 56, through the hands of
W.B. James Scott, the sum
of fifty dollars, being a dona-
tion from the said Lodge,
for the relief of suffering
brethren and families, by
the late epidemic.
£20..0..0.

Page from a Receipt Book of the Grand Treasurer, Showing the Signature of John Jacob Astor, 1798.

In the collection of the Grand Lodge Museum, F. & A. M., New York.



Badge Worn at the Dinner Given by the Grand Lodge, Washington Hall, New York, September 20, 1824, in Honour of the Distinguished Brother, General La Fayette.

In the collection of the Grand Lodge Museum, F. & A. M., New York.

ica," a plan which was revived half a century later, adapted to new conditions, and utilized by Benjamin Franklin in marking out the groundwork of the Constitution of the United States. Among Colonel Coxe's descendants were several who contributed noteworthy service to America. What Coxe himself did for Freemasonry, if anything, is yet to be determined, since only a beginning has thus far been made in carrying out necessary research.

Tantalising clues intimate that a Masonic Lodge was at work in New York as early as 1731, but tangible evidence of this is wanting. In those days, as is well known, Boston, New York, and Philadelphia were the chief North American seaports and trade centres. Anything that stirred gossip in Old London Town was sure to interest them. Masonic doings received frequent mention in the news prints of those days over there, and even catchpenny exposures of the " secrets " of Freemasons had been put on the market as early as 1730. References to Masonry appeared in the news prints of New York from 1733 onward, perhaps even from an earlier date.

Until Daniel McGregor, historian of the Grand Lodge of New Jersey, started on his untiring search for evidences of American Freemasonry in the early days, and until he produced unimpeachable evidence in 1931 which showed that an active Lodge met regularly in New York City at the Black Horse Tavern, the soothing assumption had been fostered that search for signs of organised Freemasonry in New York of the earlier 1730's was a waste of time. In the *New York Weekly-Journal* of January 24, 1737 (1738), Bro. McGregor found a news item saying that David Provoost, merchant, popularly known as " Ready-money Provoost," " being about to Depart this Province, at a Lodge held that evening, January 19, 1737, desired leave to resign his Office " as Master of the Lodge, and that Captain Mathew Norris, Esquire, son of Sir John Norris, admiral of the British fleet, had been elected in his place. What the name of the Lodge was, when it was Constituted, and whether or not it was Warranted by Colonel Coxe, are questions not yet answered. A " letter to the editor " printed in the *New York Gazette* of November 26, 1737, warns the public that a dangerous " new and unusual sect of society " of Freemasons " at last has extended to these parts " and meets behind closed doors, with " a Guard at the Outside to prevent any approach near to hear or see what they are doing."

The second Provincial Grand Master of New York was Captain Richard Riggs, commander of the Fusileers at Fort George on the Battery. While visiting London in 1737, he received his Deputation from the Earl of Darnley, Grand Master of England. He returned to New York on May 19, 1738. Four months later the *New York Gazette* announced that " the members of the Lodge are desired to meet at four o'clock in the afternoon " on Wednesday, September 22, at the Black Horse Tavern. Here again the Lodge at the Black Horse Tavern is referred to. No other Lodge being mentioned, a reasonable inference is that there was none other in the town at that time. Captain Riggs died at New York in 1773.

The third Provincial Grand Master was Francis Goelet, appointed in 1751

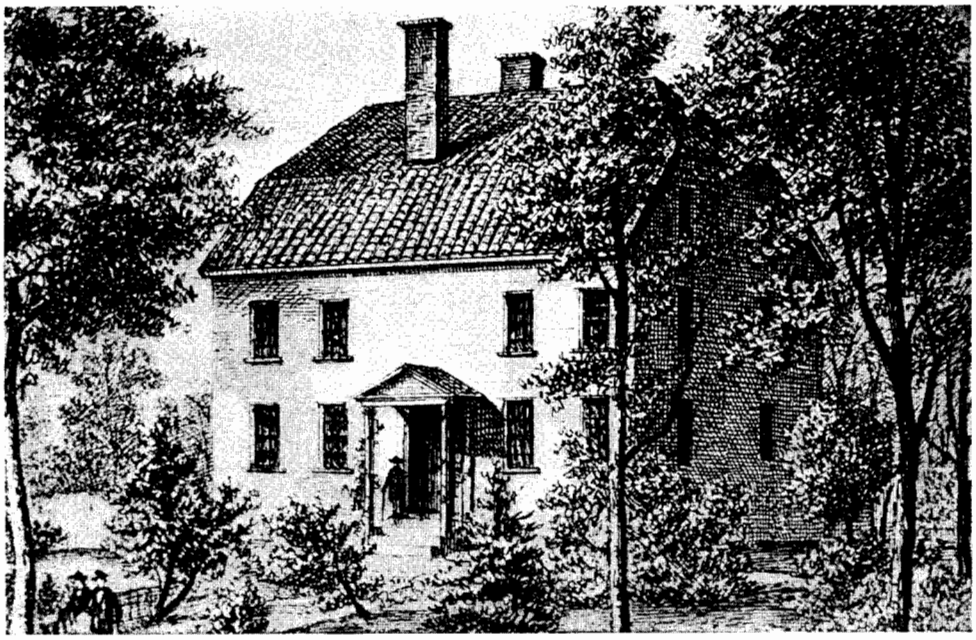
by Lord Byron, Grand Master of England. The celebration of the Festival of St. John the Baptist, in 1753, was reported in a local newspaper as shown below. At that " elegant Entertainment " the Brethren drank " his Majesty's health " and other loyal toasts:

" The Ancient and Right Worshipful Society of FREE and accepted MASONS of this City assembled at the Spring Garden, and being properly cloathed made a regular Procession in due Form to the King's Arms Tavern in Broad Street, near the Long Bridge, where an elegant Entertainment was provided."

About the zeal of George Harison, the next Grand Master, there is abundant evidence. He established at least seventeen new Lodges during his eighteen years of service (1753–71), and most of them have survived to this day. His Deputation was dated June 9, 1753, but doubtless owing to delay in its transmission from London it was not received in New York till some time in October. An announcement in the New York *Mercury* " by order of the Grand Master," endorsed by " H. Gaine, Secretary," asked the members of the Provincial Grand Lodge of the Free and Accepted Masons in New York to meet at the King's Tavern on Wednesday, December 19, 1753.

Harison's Installation took place on St. John the Evangelist's Day. The following interesting account of the event appeared in the *Mercury*. The editorial " Query " was doubtless intended to confound the detractors of the Craft and to appease public opinion.

On Thursday last at a Grand Lodge of the Ancient and Worshipful Fraternity of Free and Accepted Masons, a Commission from the Honourable John Proby, Baron of Craysfort, in the Kingdom of Ireland, Grand Master of England, appointing George Harison, Esquire, to be Provincial Grand Master, was solemnly published, we hear, to the universal satisfaction of all the brethren present after which, it being the festival of St. John the Evangelist, service at Trinity Church. The order to which they proceeded was as follows: First walked the Sword Bearer, carrying a drawn sword; then four stewards with White Maces, followed by the Treasurer and Secretary, who bore each a crimson damask cushion, on which lay a gilt Bible, and the Book of Constitution; after these came the Grand Wardens and Wardens; then came the Grand Master himself, bearing a trunchion and other badges of his office, followed by the rest of the brotherhood, according to their respective ranks—Masters, Fellow Crafts and 'Prentices, to about the number of Fifty, all clothed with their jewels, aprons, white gloves and stockings. The whole ceremony was conducted with utmost decorum, under a discharge of guns from some vessels in the harbour, and made a genteel appearance. We hear they afterwards conferred a generous donation of fifteen pounds from the public stock of the Society to be expended in clothing for the poor children belonging to our charity school; and made a handsome private contribution for the relief of indigent prisoners. In the evening, by the particular request of the brethren, a comedy, called " The Conscious Lovers," was presented in the Theatre in Nassau Street to a very crowded audience. Several pieces of vocal music, in praise of the Fraternity, were performed between the acts. An epilogue suitable to the occasion was pronounced by



King's Arms Tavern, New York.

The Rev. William Walter.

Mrs. Hallam, with all grace of gesture, and propriety of execution, and met with universal and loud applause.

Query: Whether the performance of public and private acts of beneficence, such as feeding the hungry and clothing the naked, be most correspondent to the Genius of Christianity, or to the Institution of the Prince of Darkness?

From this time on notices of individual Lodges began to increase. The *Mercury* of December 23, 1758, announced a celebration of the Festival of St. John to be held by Temple Lodge at Fountain Tavern. Nine years later the same paper mentioned a like celebration planned by " the brethren composing *St. John's*, *Trinity*, *Union*, and *King Solomon's* Lodges." We read that on January 2, 1768, the festival was celebrated at Trinity Church by several other Lodges, among them Hiram Lodge which on that occasion " contributed alone one hundred pounds " for poor relief.

Harison was for many years surveyor of the Port of New York. Later he held the position of city recorder. When revolutionary activities got under way in 1765, he was marked " loyal " on the roster of an exclusive social club that rated Robert R. Livingston as " disaffected." Harison died in May 1773, and was thus spared the trials of the War for Independence. Harrison Street in the lower part of the present Borough of Manhattan was named after him.

The following Lodges are known to have been Constituted by George Harison:

St. John's No. 2 (now No. 1). New York, December 7, 1757.

Temple. New York, 1758 or earlier.

La Parfaite Union (French Lodge). New York, November 1, 1760.

Jean Baptiste Rieux was the first Master of this Lodge. He was named as such in the Warrant granted by Harison.

St. John's Independent Royal Arch No. 8 (now Independent Royal Arch No. 2). New York, December 15, 1760.

This Lodge may be even older. It was reconstituted on May 13, 1761.

St. John's No. 1 (now No. 1 Grand Lodge of New Jersey). Newark, New Jersey.

St. John's No. 1. Fairfield, Connecticut, 1762.

Zion No. 1. Detroit, Michigan, April 24, 1764.

This Lodge wrote to the Grand Lodge of New York in 1816, saying that " owing to the late war " [1812–14], in which Detroit surrendered, the Lodge had been " obliged to suspend its labours for so long a time as thereby to forfeit its Charter." It asked for a renewal and that was granted on March 6, 1816.

Union No. 1 (now Mount Vernon No. 3). Albany, February 2, 1765.

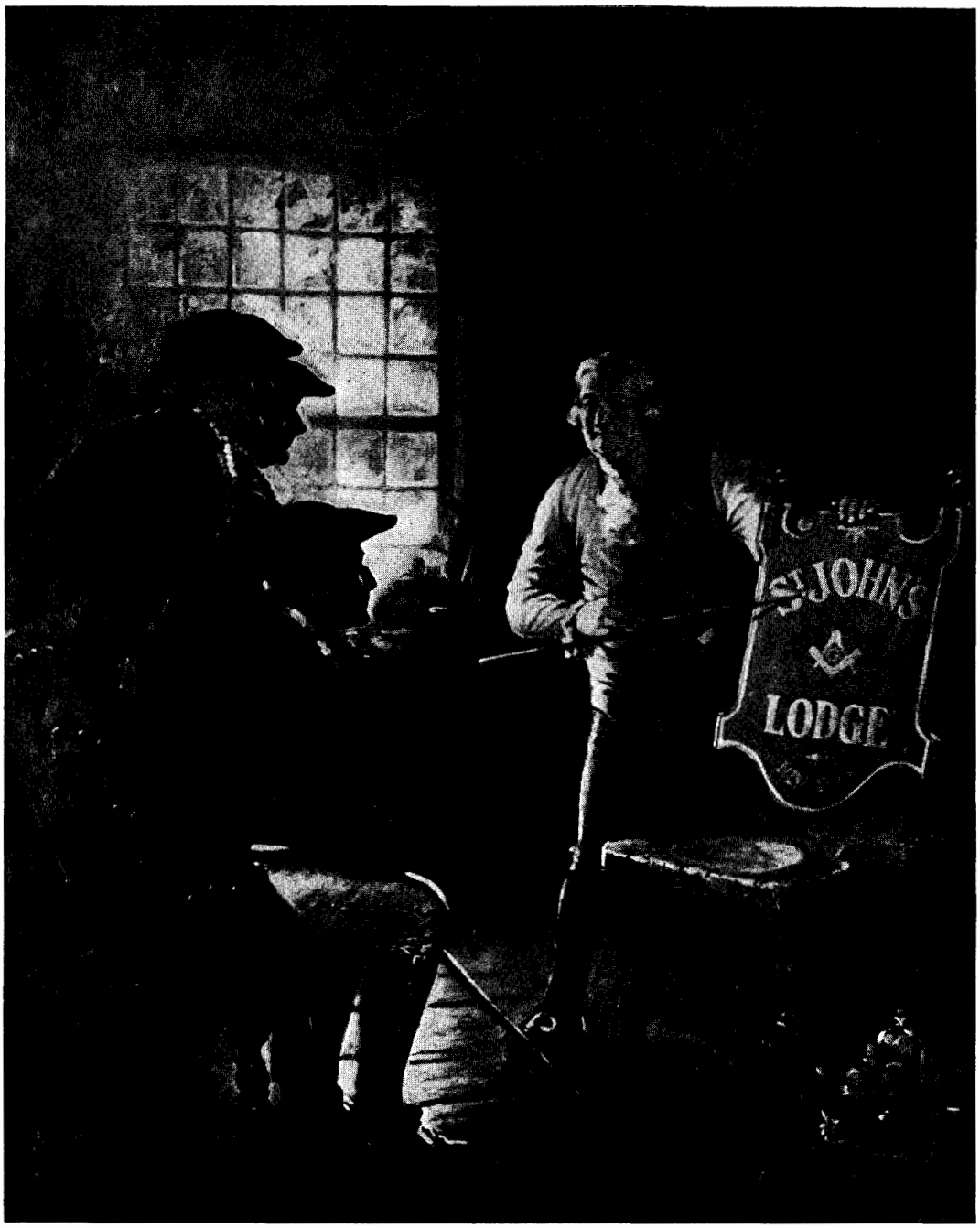
This Lodge sprang from a military Lodge warranted by the Grand Lodge of Ireland in 1737 to Brethren of a regiment which was located at Albany from 1754 till 1758. It continued under copy of that Warrant until it was reconstituted by George Harison.

St. John's No. 1 (now No. 6 Grand Lodge of Connecticut). Norwalk, Connecticut, May 23, 1765.
St. John's No. 1 (now No. 8 Grand Lodge of Connecticut). Stratford, Connecticut, April 22, 1766.
St. Patrick's No. 8 (now No. 4). Johnstown, May 23, 1766.
Trinity. New York, 1767 or earlier.
This Lodge may have been established even before Harison's time. Its Charter was renewed bv him.
Union. New York, 1767.
King Solomon's. New York, 1767.
Master's No. 2 (now No. 5). Albany, March 5, 1768.
King David's. New York, February 17, 1769.
This Lodge was later located in Rhode Island.
Hiram. New York, 1769 or earlier.
Solomon's No. 1. Poughkeepsie, April 18, 1771.
This Lodge was constituted and its officers installed by Chancellor Livingston, Master of Union Lodge, New York City, as a personal representative of Harison.

The writer is indebted to Grand Secretary Henry C. Shellard, of the Grand Lodge of Ireland, for a photostat from the Records of that Grand Lodge which shows that on July 7, 1763, a Lodge, No. 399, was Constituted in New York City under a Warrant issued by the Grand Lodge of Ireland to "Jeremiah Van Renselaer, James Mullin, and Thomas Clark," to be respectively Master, Senior Warden and Junior Warden. Having made no Return for a number of years, this Lodge was struck from the Roll on October 7, 1813. Since the Grand Lodge of Ireland at that time entertained fraternal relations with the Ancient Grand Lodge of England and not with the premier body, and since the Grand Lodges of England, Scotland, and Ireland exercised joint Masonic Jurisdiction in the colonies of Great Britain by common consent, the Constitution of Lodge No. 399 was justified and regular in every way.

Sir John Johnson, son of Sir William Johnson, distinguished diplomat and friend of the American Indians, was Harison's successor in Office. His Deputation by Lord Blaney was dated 1767, but he was not Installed until 1771. St. George Lodge, No. 1 (now No. 6), of Schenectady, Constituted on September 14, 1774, appears to have been the only Lodge Warranted by him. Sir John was a Tory of the Tories. He went to Canada when the War for Independence began, and for some reason or other he took the Provincial Warrant with him. Before departing he appointed Dr. Peter Middleton as his Deputy.

Dr. Middleton was a son-in-law of Governor Cadwallader Colden and thus related to George Harison, whose Grand Warden he was in 1766 and as whose Deputy he later acted. It was he who Warranted St. John's Regimental, No. 1, a Lodge composed of Brethren in the Colonial army. In 1776 he re-Warranted American Union Lodge, Constituted shortly before by Massachusetts while its members were in camp at Roxbury, Massachusetts, and before they were trans-



From a painting by James Calvert Smith. © *New York "Masonic Outlook."*

The Committee Inspecting the New Sign.

ferred to New York. Deputy Grand Master Middleton changed the name of this Lodge to Military Union. It was the leading fraternal organisation in the Colonial army and had a stirring history. In 1791 the later Grand Lodge of the State of New York received a letter from Marietta, then only a frontier settlement in that part of the Northwest Territory later known as Ohio, conveying the information that a number of Brethren had incorporated themselves into a Lodge under the Warrant of American Union Lodge, No. 1.

The departure of Sir John Johnson with the Provincial Charter practically put an end to the Provincial Grand Lodge that had emanated from the Premier Grand Lodge of England.

SECOND PROVINCIAL GRAND LODGE

The founding of the Grand Lodge in 1781 was chiefly the work of one Lodge, known as No. 169. This Lodge originally had its home in Massachusetts, having been Constituted in Boston by a Warrant granted to it by the Antient Grand Lodge of England and dated July 13, 1771. The latter Lodge, Constituted in 1751–52, was called "Antient" to distinguish it from the premier Grand Lodge of England which had been established in 1717. The latter was dubbed "Modern" because, about 1730, it had departed, as some believed, from "antient practices and usages."

When the War for Independence broke out, the Brethren of Lodge No. 169 remained loyal to Great Britain. The Rev. William Walter, rector of Trinity Church in Boston, was a member of that Lodge. He was a Harvard man, as his father and uncle and grandfather had been, and of illustrious family connections. It was said that he became a Mason in an Antient Lodge while he was in London in 1764. In 1776 William Walter followed the British troops to Nova Scotia and from there to New York.

After New York City was taken by General Howe, it became a haven of refuge for Loyalists from everywhere. Among the earliest to arrive were the Brethren of Lodge No. 169. They brought their Warrant with them. Some twenty or more Lodges connected with the regimental units—dragoons, footguards, artillery, and horse—were also there. These were of the Antient, and of the Scot and the Irish Constitutions with which the Antients were in close relation. The few Brethren who had remained in the town and were members of old St. John's, of King David's, of Independent Royal Arch, and of other Lodges of the Modern Constitution also held together in their particular groups. The Warrant of St. John's Lodge had been carried away by those who had followed General Washington, but the furniture of the Lodge Room, as well as the Jewels and Regalia, had been left behind.

Lodge No. 169 saw that with so many other Lodges present a Grand Lodge might be started. Consequently it called a meeting to which a number of the other Lodges were invited. On January 23, 1781, the called Assembly met as a Grand Lodge "in ample form." Bro. McCuen (McEwen) presided. William

Walter was elected Grand Master by unanimous vote. For Wardens the Rev. John Beardsley, a native of Connecticut and a Yale man, and John Studholme Brownrigg, ensign of the 38th Regiment, were chosen. The London "Grand Lodge of Ancient York Masons," presided over by the Duke of Atholl, Grand Master, issued a Provincial Grand Lodge Warrant to Lodge No. 169 under date of September 5, 1781. Since ocean travel was hazardous in those days, and they were willing to entrust the Warrant only to a ship sailing under convoy, it was not received in New York until late in 1782.

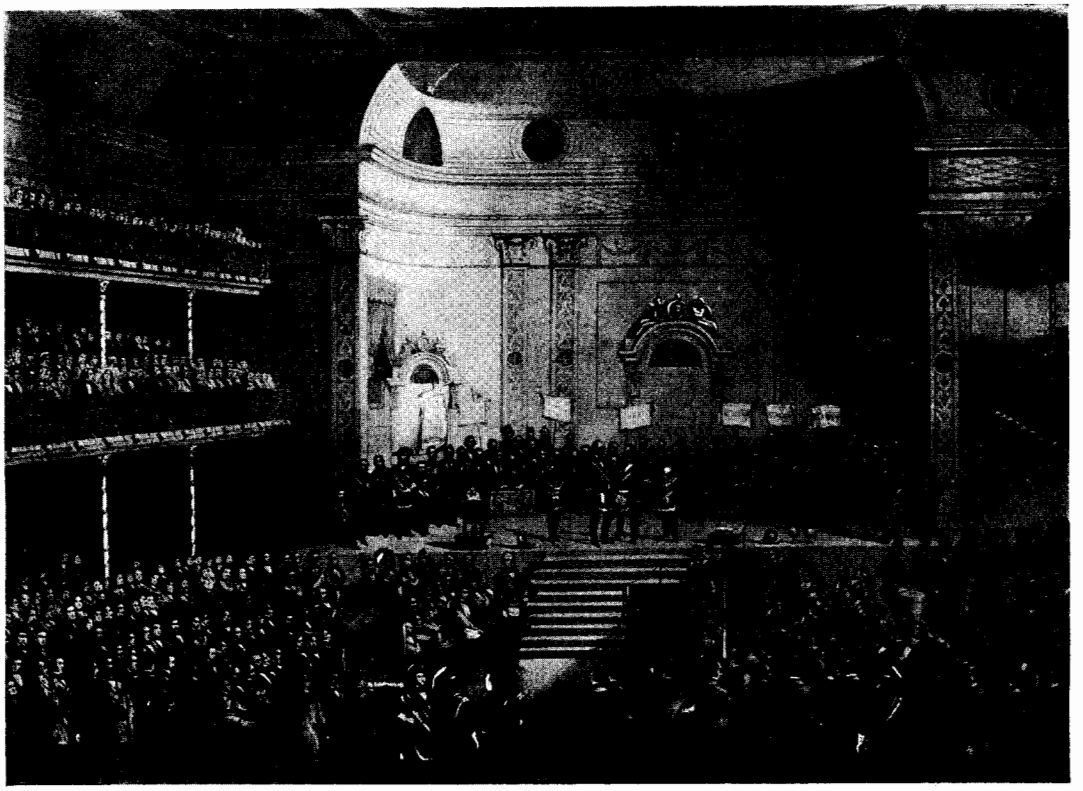
Meanwhile the inchoate Grand Lodge met frequently to complete its organisation and transact such business as occasion demanded. In June, 1781, the Brethren celebrated the Feast of St. John the Baptist by going to church and then dining together. The Feast of St. John the Evangelist was observed in like manner, as was also St. John the Baptist's Day in 1782. In connection with the celebration of the first-named feast, the question arose as to whether or not Masonic propriety would admit of allowing Brethren of regular Lodges of the earlier Provincial Grand Lodge to participate. Some of the Lodges had legal scruples about this matter. Here the Grand Master stepped into the breach and addressed a letter to the Grand Lodge which not only removed all doubts but prepared the way for a later complete union of all Lodges of New York under the ægis of the Grand Lodge.

On December 5, 1782, the Grand Lodge met in Roubalet's Assembly Hall, with the Rev. Dr. William Walter, Grand Master, presiding, and the other Officers mentioned in the Warrant at their several Stations. James McEwen, Past Master of Lodge No. 169, was appointed Provincial Deputy Grand Master. William Cock, Master of Lodge No. 212, was made Grand Secretary, and Joshua Watson, Master of Lodge No. 210, was made Grand Treasurer. A Deputy Grand Secretary, four Deacons, and three Grand Stewards were also Installed. The Provincial Grand Lodge of New York was Constituted. Nine Lodges took part in the formation.

The first public appearance of the Grand Lodge occurred on St. John the Evangelist's Day, December 27, 1782, with all the Officers and Brethren marching in procession to St. Paul's Chapel, where Bro. the Rev. Dr. Samuel Seabury delivered the sermon. Dr. Seabury later became the first Bishop of the Independent Episcopal Church of America, having been consecrated as such in Scotland. The collection taken on this December day was donated to the charity fund of the Grand Lodge. On St. John the Baptist's Day, 1783, the Rev. Dr. Charles Inglis, rector of Trinity Church, officiated. The Lodges which attended those festivals of the two St. Johns were No. 169, No. 210, No. 213, No. 52, No. 478, and St. John's Lodge, No. 4, composed of former members of St. John's Lodge, No. 2, which had been "healed and admitted into the mysteries of the Ancient Craft" on February 4, 1783, and granted a Warrant on February 13 of that year.

The Grand Lodge held regular monthly meetings in 1783. Several new Lodges were Constituted, among them Hiram Lodge, No. 5, Concordia Lodge,

The Inauguration of Washington, New York, 1789, on the Balcony of Federal Hall.



Union of Grand Lodges of New York at Tripler Hall, December 27, 1850.

No. 6, composed of German Brethren, and Lodge No. 7 " in His Majesty's Loyal American Regiment." Lodge No. 90, an Ancient Lodge, was admitted by affiliation.

A rather interesting departure that occurred in 1783 was the appointment of a Committee to grant relief to the needy and to take care of the general affairs of the Craft during the interval between the quarterly Communications of the Grand Lodge. This Committee included the three oldest Masters of the Lodges. They, with the two Grand Secretaries, constituted a " Grand Steward's Lodge."

Another noteworthy move was the establishment of a Committee made up of " the several Grand Officers, together with the respective Masters-in-the-Chair of the Lodges within the jurisdiction," to inaugurate " correspondence with the different Grand Lodges of America." This also took place in 1783. After letters of greeting had been sent to Lodges in the several States, among the very first acts of this Committee on Correspondence was the appointment of a sub-Committee to respond to a request from Connecticut for advice as to how " to determine the most eligible mode for the Grand Officers-elect of Connecticut obtaining a Grand Warrant from the Grand Lodge of England."

Meanwhile peace had been declared. The independence of the United States had been recognised by a definitive treaty between Great Britain and the United States. The evacuation of New York by the British had been decided upon. That explains why nearly all the principal Grand Officers of 1781 had vacated their Offices and departed for Nova Scotia before the end of 1783. At about this time the Rev. John Beardsley was succeeded by William Cock, Master of Lodge No. 210, as Junior Grand Warden. Patrick McDavitt, a prominent New York merchant, Master of Lodge No. 169, succeeded John S. Brownrigg as Senior Grand Warden. Samuel Kerr, a retired merchant, followed Archibald Cunningham as Deputy Grand Master.

In a Grand Lodge of Emergency held on September 19, 1783, when the Rev. William Walter took affectionate leave of his New York Brethren to proceed with his family to Nova Scotia, it was " resolved that the Grand Warrant, by which this Lodge is established in the Province of New York—should be left and remain in the care of such brethren as may hereafter be appointed to succeed the present Grand Officers, the most of whom being under necessity of leaving New York upon the removal of His Majesty's troops." There were present at this Grand Lodge of Emergency the Masters and Warrants of Lodges No. 169, No. 210, No. 212, No. 213, No. 441, No. 487, No. 4, and No. 6.

William Cock, Deputy Register of the Court of Chancery in New York, had taken over the Grand Mastership only temporarily. An agreement had been formed between him and William Walter as to who the first Grand Master of the independent Grand Lodge of the " State " of New York should be. Accordingly, at a Communication held on February 4, 1784, William Cock resigned and nominated the Hon. Robert R. Livingston for the Office of Grand Master. The nomination was greeted with enthusiasm, upheld by unanimous

vote, and the new Grand Master was Installed by proxy. A letter preserved in the archives of the Grand Lodge of New York indicates that the great Chancellor would have been present in person if he possibly could have done so.

The Chancellor's acceptance of the Office was to be of the greatest importance to Freemasonry. In itself, the fact that the Rev. William Walter, an outstanding supporter of the British cause, could have been succeeded in the Grand Mastership by a great constructive leader who was second to none in forwarding the cause of the Colonies furnishes a striking example of the thought that lies at the root of Freemasonry: "All we are Brethren." Freemasonry drew together these two noble exemplars of its spirit after the conclusion of the War for Independence, when each could then again follow the inclination of his own heart and mind.

LIVINGSTON, MORTON, CLINTON, TOMPKINS—(1784–1822)

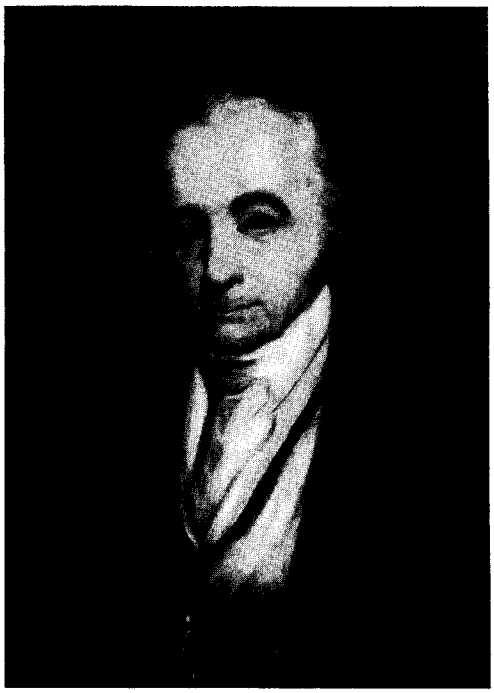
When Livingston, "the Cicero of America," became Grand Master, he was thirty-six years old, having been born in New York City on November 27, 1746. He had been a delegate to the Continental Congress. He had been associated with Jefferson, Franklin, John Adams, and Sherman. He was one of the Committee which drafted the Declaration of Independence, and later a member of the Committee which drew up the Constitution of the State of New York. From 1781 to 1783 he was Secretary of Foreign Affairs for the United States. He held the supreme judicial office of the State of New York from 1777 to 1801, when he became Minister to France. As such he negotiated the Louisiana Purchase which added to the United States all that territory extending from the northern border of Mexico to the Rocky Mountains and till then held by France.

While chancellor of the State of New York, and being then Grand Master, Livingston administered the oath of office to Washington at the President's inauguration. In connection with this event it is interesting to note that General Jacob Morton, then Grand Secretary and later Grand Master, was marshal of the day. General Morgan Lewis, who escorted Washington, was also a member of the Fraternity and its Grand Master from 1830 to 1844. The Bible on which the President was sworn was that of St. John's Lodge, No. 2 (now No. 1). This Bible was later carried on a black cushion in the public procession in which the Grand Lodge and all Lodges under its Jurisdiction took part at the funeral of Washington in 1799.

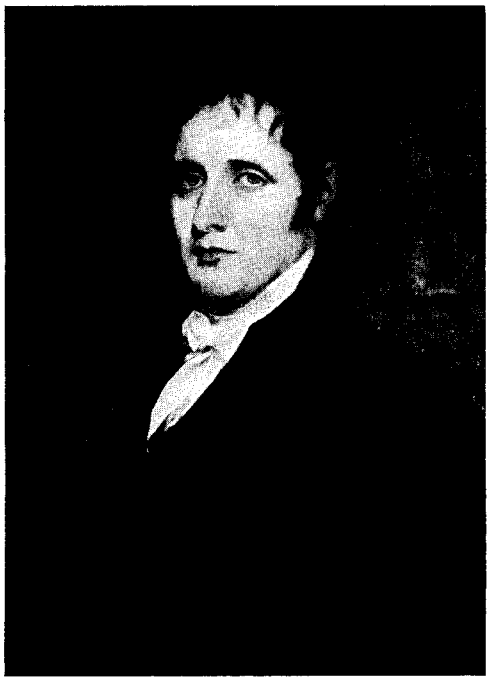
The first problem confronting Grand Master Livingston was to gather into the Grand Lodge all those Lodges that had been established under authority of the premier Grand Lodge of England. The fact that he himself had been Master of a Lodge (Union Lodge, No. 8) originally identified with the premier Grand Lodge made it easier to overcome existing scruples.

On March 3, 1784, Chancellor Livingston "was installed, inducted in the chair, and proclaimed Grand Master of this Right Worshipful Grand Lodge,

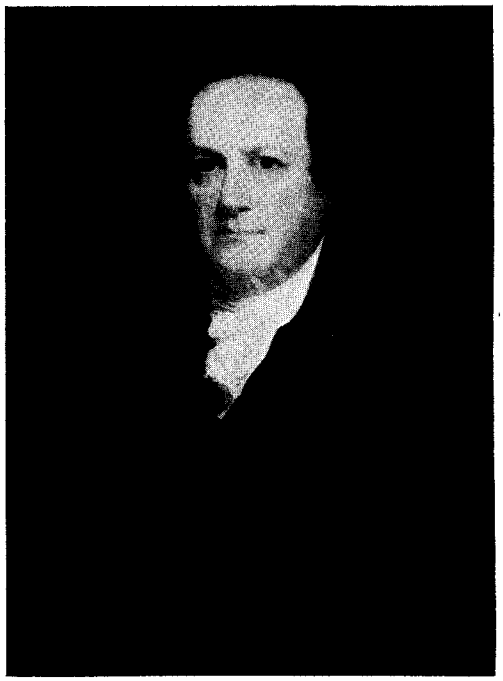
Robert R. Livingston, LL.D.



Jacob Morton.



Daniel D. Tompkins.



De Witt Clinton.

after which he received the salutations of the several Lodges present, with the ceremonies usual on such occasions." The only Lodges on the Grand Lodge Register at the time of Livingston's election on February 4, a month before, were No. 169, No. 210, No. 212, St. John's Lodge, No. 4, Hiram Lodge, No. 5, and Union Lodge, No. 8, all of which were located in New York City.

St. John's Lodge, No. 2, presented its Warrant on March 3, was added to the Roll, and its Master and Junior Warden were appointed joint Grand Secretaries. " All other Lodges in the State, in the same situation as St. John's Lodge, No 2, and willing to conform to the Regulations of this Grand Lodge " were invited to be " received in a like manner as St. John's Lodge, No. 2, and be entitled to all the Rights and Privileges of the other Lodges now in this City." Royal Arch Lodge, No. 8, was enrolled on June 2. Other Lodges Constituted in Colonial times were admitted on June 23, 1784. They included Solomon's Lodge, at Poughkeepsie, which had been Constituted in 1767 by Robert R. Livingston while acting as Deputy of George Harison; Union Lodge, at Albany; Masters Lodge, at Albany; and St. John's Lodge, No. 1, at Clark's Town.

On June 3, 1785, the Grand Lodge was attended by Representatives of the following Lodges: No. 169, No. 210, No. 4, No. 5, Union Lodge, No. 8, St. John's Lodge, No. 2, and Independent Royal Arch Lodge, No. 8, all of New York City. By Union Lodge and Masters Lodge, both of Albany. By Solomon's Lodge, of Poughkeepsie, and by St. John's Lodge, No. 1, of Clark's Town. At this meeting the Grand Lodge granted Warrants for Lodges in Dutchess County, at or near Fort Edward and near Fishkill. It denied a Petition for a Lodge at Perth Amboy, New Jersey.

The first *Book of Constitutions* adopted by the Grand Lodge, printed in 1785, was dedicated

To His Excellency, George Washington, Esq.,

In Testimony, as well of his exalted Services to his Country, as of his distinguished Character as a Mason, the following Book of Constitutions of the most ancient and honourable Fraternity of Free and Accepted Masons, by order and in behalf of the Grand Lodge of the State of New York, is dedicated.

By his most Humble Servant,

JAMES GILES, G. Secretary.

In 1786 one Lodge asserted its independence. This called forth a ruling of the Grand Lodge that " no Lodge can exist in this State but under the jurisdiction of the Grand Lodge." Early in 1788 the Grand Lodge also decided that " the word *Provincial* now on the Grand seal is inappropriate," and ordered " that the Grand Secretary cause the seal to be altered," and " that the words *Grand Lodge of the State of New York* be sunk on the seal in place of the present inscription." In the same year a Grand Secretary of Foreign Affairs was elected to have charge of correspondence with other Masonic Jurisdictions.

The rank of the New York City Lodges on the basis of priority of Constitu-

tion was established on June 3, 1789. The resolution calling for such action had been passed two years before. The list was as follows:

St. John's Lodge No. 1 (former No. 2).
Independent Royal Arch Lodge No. 2 (former No. 8).
St. Andrew's Lodge No. 3 (former No. 169).
St. John's Lodge No. 4 (former No. 210).
St. Patrick's Lodge No. 5 (former No. 212).
St. John's Lodge No. 6 (former No. 4).
St. John's Lodge No. 7 (former No. 5).
Holland Lodge No. 8.

The last named Lodge, which had been Warranted on September 20, 1787, was made up of descendants of old New Amsterdam families. Though it Worked in the Dutch language, the Grand Lodge required that it keep its Records in English as well as in Dutch, so as to make them available for inspection.

In 1795 a resolution was adopted declaring that " the Grand Master has full power and authority when the Grand Lodge is duly assembled to cause to be made in his presence a Free and Accepted Mason at sight, but that it can not be done out of his presence without a written Dispensation."

The principle of exclusive territorial Jurisdiction was proclaimed in 1796 by the following resolution: " Resolved and declared by this Grand Lodge, That no Charter or Dispensation for holding a Lodge of Masons be ever granted to any person or persons, whomsoever, residing out of this State, and within the jurisdiction of any other Grand Lodge."

Keeping in mind the relative purchasing value of money then and now, it would appear that the per capita contribution, in dues and for relief, made by the Lodges of those times equals about four times the average contribution of to-day. The sums expended by the Committee on Charity appointed in 1783 not infrequently amounted to as much as $200 for one needy person. The list of recipients of such charities is indeed interesting. Widows of Loyalists who had lost all their possessions appear as pensioners. Exiled Brethren from the Island of Madeira, victims of measures taken against Masons by the Portuguese Government, were formally received into the Grand Lodge, lavishly entertained, and given every comfort and needed aid. On one St. John the Baptist's Day a collection amounting to " £40 exclusive of coppers " was given to the Society for the Relief of Distressed Debtors Confined in Prison, " to be applied by them to the benevolent purposes of their institution." At another time £10 was granted to a needy prisoner then confined in jail. The Committee which reported on the matter commented that the cause of the incarceration appeared to be of a family nature into which it was not their province to inquire as it would lead to an indelicate and impertinent inquiry. At one time prisoners confined in jail for debt were given permission, on request, " to congregate on St. John Baptist Day and celebrate as a Lodge."

When Chancellor Livingston was appointed United States Minister to France in 1801, General Jacob Morton, one of the most popular citizens of New York, was elected to succeed him as Grand Master. The Deputy Grand Master elected at the time was Edward Livingston (1764–1836), a brother of the chancellor, who was then mayor of the City of New York. From 1829 to 1831 Edward Livingston was a United States senator. He was Secretary of State for the United States from 1831 to 1833, and he served as United States Minister to France from 1833 to 1835. Distinguished leaders also filled the other Offices of the Grand Lodge at this time.

DeWitt Clinton (1769–1828) succeeded General Jacob Morton as Grand Master. He was a constructive statesman, of phenomenal popularity in his time, who held the Grand Mastership for fourteen years, from 1806 to 1820. In 1800 Clinton had been a United States senator, and at the time of his election as Grand Master he was mayor of the City of New York. He occupied this position for nine years. Later, in 1812, he was his party's candidate for President of the United States. He served as governor of the State of New York for two terms, from 1817 to 1823 and from 1825 to 1828, a total of nine years. He was founder and patron of several literary, scientific, art, and educational societies. Outstanding achievements, carried through by him almost single-handed, were the establishment of the public education systems of both New York City and the State of New York, and the opening of the Erie Canal which connected the Great Lakes with the Atlantic Ocean and thus gave New York City supremacy among American seaports.

Sincere by nature and keenly appreciative of the spirit and scope of Freemasonry, Clinton scrupulously upheld the non-political character of the Institution. Yet whenever an opportunity arose for the Craft to render a public service consistent with its professions, he never hesitated to enlist the help of the Lodges. Two such occasions deserve mention as outstanding: One gave to the Fraternity the distinction of having shared in the support of a non-sectarian educational undertaking from which sprang the common school system of the City of New York. The other afforded a demonstration of the Fraternity's patriotic zeal.

Before 1808 private and church schools were the only institutions supplying elementary education in New York City. Schools maintained by the churches, specially intended for children of the poor, were known as charity schools. The Craft's interest in these charity schools is revealed by the records of the Grand Lodge. On St. John the Baptist's Day, 1793, the Grand Lodge attended service at Trinity Church. Rev. Dr. Beach, Grand Chaplain, delivered the sermon. An anthem was sung by the children of the Episcopal Charity School. Odes from Handel's " Messiah " were recited. And " a collection made for the benefit of the Charity School of Trinity Church, amounting to £77, odd shillings," was taken up. At another celebration the collection was turned over to the charity school of the Presbyterian church on Beekman Street.

In 1805, when New York City had a population of 75,700, a Free School

Society was established. DeWitt Clinton was the leader and first president of that organisation. A book containing the autograph signatures of the first contributors to the Society's fund, with Clinton's signature heading the list, is preserved in the library of the New York Historical Society. Early in 1809 a Committee appointed " to devise and report a plan for the education of children of poor Masons " recommended to the Grand Lodge that a fund " sufficient to defray the expense of an establishment to consist of fifty children " be raised. In order to ascertain the cost of tuition, needed books, and other supplies, a conference was held with the trustees of the first free school, opened in Henry Street in 1809. The Society agreed to take over the fifty children of Masons for the sum of $300 a year, " one half less than would be required for their education in a separate school." On St. John the Evangelist's Day, 1809, the fifty children were "delivered over to the New York Free School." All the Lodges of the city contributed their share of the expense involved by this undertaking, and in addition they contributed added money for supplying the children with proper clothing. About the close of the year 1817 this school passed under the control of the State school fund and its pioneer work as a privately supported institution thus came to an end.

During the War of 1812 DeWitt Clinton called upon the Lodges of New York City to relieve the destitution of the people of Buffalo. Every Lodge responded to his call. Under Clinton's leadership the Grand Lodge offered to perform one day's labour on fortifications at such time as the Committee of Defense should designate. In September the members of all the Lodges of New York and Brooklyn did the work assigned them. A second day of work was contributed to finish what later became known as Fort Masonic, on Brooklyn Heights.

In 1817 the *Transactions* of the Grand Lodge were printed for the first time. The publication of such proceedings has been uninterruptedly continued from that day to this.

Daniel D. Tompkins, who was Vice-president of the United States from 1817 to 1825, held that office when he became Grand Master. At the very gathering which elected him, a difficult situation arose. Upstate discontent, due to the fact that practically all Grand Officers were members of New York City Lodges, had been brewing ever since Chancellor Livingston left for France. The up-State Country Lodges also felt that they had no real share in legislation because the distance from headquarters imposed upon their Representatives considerable hardship and expense which few were willing to bear. Moreover, Past Masters had a vote in the Grand Lodge, and this gave further advantage to the New York City contingent. " Taxation without representation " had been the watchword of the War for Independence, and anything suggesting the recurrence of such a condition, this time in Masonry, appeared to be intolerable. The result was that the up-State Lodges withheld dues.

Under the Grand Mastership of DeWitt Clinton a move had been made to allay sectional grievances by dividing the State into three Grand Districts with A Grand Visitor for each. Those liaison Officers were to serve as Instructors and

Guides to promote harmony among the Lodges, and to collect outstanding dues, making allowance for their own expenses and for compensation for the time that had to be devoted to the Work. These Grand Visitors rendered their first reports on June 8, 1820. One of them turned in only $30. Ebenezer Wadsworth, another of them, turned in $1291.87, and $1130 was allowed him for compensation. Joseph Enos, another Grand Visitor, turned in $1300, and the whole amount was allowed him for his Work. After deducting expenses from the reported sums, the Grand Lodge decided that the plan was too expensive and voted to do away with Grand Visitors. When this occurred, naturally the up-State Lodges regarded the removal of those Officers simply as another attempt of the New York City contingent to retain control of the Grand Lodge.

Realising the seriousness of the situation, Daniel Tompkins called a Grand Lodge of Emergency. At its meeting the system of visitation by Grand Visitors was admitted to be " essential to the preservation of that intimate connection between the Grand Lodge and all Lodges under its jurisdiction." A Committee was appointed and ordered to submit an equitable plan in the following December. But nothing was reported at that time. The result was a Convention of western New York Lodges, held at Canandaigua. There it was proposed that the Lodges elect eighteen District Grand Visitors to represent them at Grand Lodge meetings as their accredited proxies.

In 1822 Grand Master Tompkins declined re-election. Grand Visitor Joseph Enos, who had been a leading figure in the Canandaigua Convention, was chosen to succeed him.

DISSENSION AND THE MORGAN EXCITEMENT

In 1823 the up-State Delegates came prepared to elect as Grand Officers only men not connected with New York City Lodges. The result of this action was two Grand Lodges. One had Joseph Enos at its head. A schismatic " City Grand Lodge " had Martin Hoffmann as its Grand Master. He had been Deputy Grand Master of the Grand Lodge of the State for sixteen years, from 1804 to 1820.

In 1825, Stephen Van Rensselaer, chancellor of the University of the State of New York, was elected Grand Master. With the help of DeWitt Clinton the schism of 1823 was healed. On June 7, 1827, the union was celebrated. On that day the official title became The Grand Lodge of the Most Ancient and Honorable Fraternity of Free Masons in the State of New York.

Van Rensselaer remained Grand Master until 1830. Meanwhile a crisis arose which put the Masonry of New York to the severest test ever experienced by the world of English-speaking Masons. This eight years' nightmare is commonly referred to as " The Morgan Excitement."

The three principal actors in the " Morgan Excitement " were David Miller, a village printer; Thurlow Weed, a wily politician; and Captain William Morgan, a stonemason by trade and an adventurer by disposition. There were, besides, a score of supes and a million dupes. The scenes were laid in western

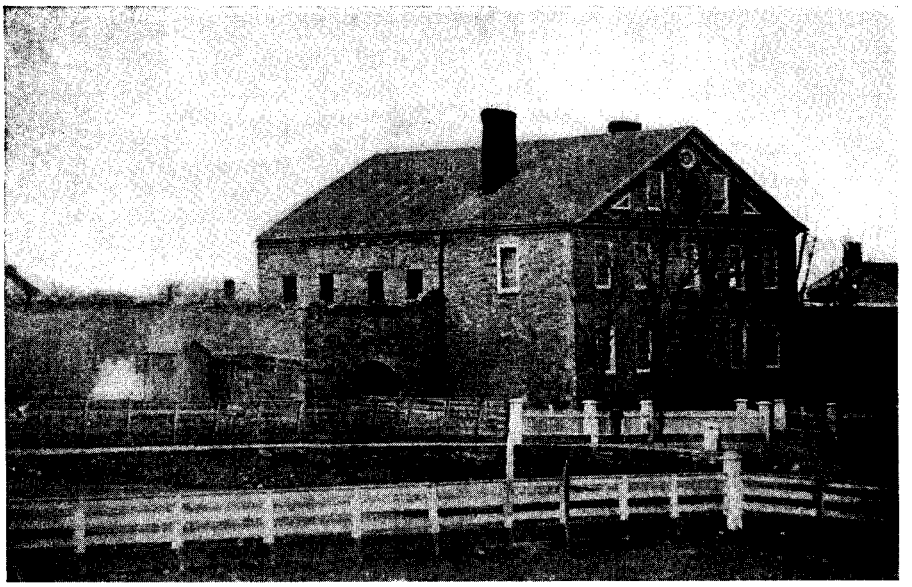
New York, Canada, and the United States at large. The time was from 1826 to about 1840.

Captain Morgan was a Virginian by birth, at the time some fifty years old. He earned his title in the War of 1812 by his good work at the Battle of New Orleans. After that battle he tried his hand at trading; he operated a brewery in Canada, and when all had gone wrong he returned to his trade of stonemason and took his family to Batavia, New York, where he had friends. If, when, and where he was made a Mason has not yet been ascertained. The general belief is that he was " book-made." Nevertheless he may have been Initiated somewhere, and in any event he visited the Lodge at Batavia. There, doubts arose as to his Masonic character. When he tried to take part in the formation of a Royal Arch Chapter, he was refused. This so angered him that he threatened to publish an exposure of all Masonic Degrees.

Miller, another of the persons involved, conducted a local newspaper at Batavia, and like Morgan had got himself into debt. He had been Initiated in the Batavia Lodge, but had been denied advancement because of his questionable business transactions. Morgan's threat interested him. The idea of printing an exposure of Masonic Degrees seemed likely to keep his press going day and night and to produce millions in money. Ever on the lookout for the " main chance," Morgan agreed to let Miller publish his promised exposures. All that was needed was money for bringing out the book. Miller made a start on the venture by announcing in his newspaper that a complete exposure of all Masonic Degrees would soon appear in print. Great excitement in that part of the State furnished water for the publicity mill. At this juncture Miller's printshop got afire. The blaze brought out the fire company but did no serious damage. All this was more copy for news, of course.

And just then the hoped-for " angel " who would finance the undertaking appeared on the scene. He came from New York City. He had been expelled from the Fraternity there after having passed through Lodge, Chapter, and Commandery, and was now ready to supply needed cash for Miller's proposed enterprise. Besides, he agreed to furnish information about Degrees of which neither Miller nor Morgan had any knowledge. A contract was signed whereby Morgan was bought out, but it later so turned out that the bills of payment given to him were not negotiable. Though Morgan rued his bargain, he could get no redress. Then he appealed to some of his friends and asked their help.

What happened afterwards is involved in seemingly impenetrable mystery. One story runs that some Brethren came to an agreement with Morgan that they would take him to Canada and give him enough money to start life there anew. The known facts are that he was thrown into prison for one of his many small debts. Bro. Loton Lawson paid the debt and so obtained the prisoner's release. As Morgan left the prison building he and Lawson entered a waiting carriage in which were seated Nicholas G. Cheseboro, Master of the Lodge at Canandaigua, Colonel Edward Sawyer, and John Sheldon. The carriage at once drove away, presumably to Canada. All else was obscurity which neither official nor private



The Jail at Canandaigua, New York, in Which William Morgan Was Incarcerated in 1827–31.

Eli Bruce was also imprisoned here.

Block House at Fort Niagara New York, Where It Is Believed that Morgan Was Held.

investigations could ever dispel. So far the upshot of the matter simply was that Morgan had disappeared.

The four men in whose company Morgan rode away were later indicted, first, for conspiracy to seize William Morgan and carry him to foreign parts, there to secrete and confine him; second, for carrying the conspiracy into execution. That is the limit to which the charges could be brought.

Morgan disappeared on September 12, 1826, but Miller kept the excitement alive for his own advantage. It quickly spread to all parts of the State and even beyond. Masons were charged with having murdered Morgan. The favorite version of the incident was that he had been rowed in a boat to the middle of the Niagara River " at the black hour of midnight," and that, after heavy weights had been attached to his body, he had been " plunged into the dark and angry torrent."

Immediately after having obtained all facts officially ascertained in connection with Morgan's abduction, Governor Clinton, Past Grand Master and the foremost Mason of the State, issued a proclamation calling upon all officers and civil magistrates of the State to " pursue all just and proper measures for the apprehension of the offenders." In October the governor offered several pecuniary rewards for authentic information concerning any and every offender in the matter and as to the place to which Morgan had been conveyed. In a third proclamation the governor offered $1000 " for the discovery of William Morgan, if alive; and if murdered, a reward of $2000 for the discovery of the offender or offenders, to be paid on conviction." The immediate effect of all this was to give political pot-hunters opportunity for riding into office on the wave of public excitement. Thurlow Weed's was the master mind that built up an anti-Masonic political party as a consequence.

Seven months after Governor Clinton's third proclamation, and more than a year after Morgan's disappearance, a corpse was found on a beach of Lake Ontario. Thurlow Weed attended the inquest that was presently held, and there the body was declared to be that of Morgan. An elaborate funeral procession formed of anti-Masonic partisans followed the corpse to the place of interment. A month after the burial the body was exhumed. At another inquest, held in the presence of the widow of the deceased, she identified the corpse as that of her husband, Timothy Munroe, and ordered it to be conveyed to Canada for burial.

An exciting political campaign being just then in progress, anti-Masonic partisans insisted that the second inquest had been only a ruse perpetrated by the " Mingos," as they dubbed the Masons, for the purpose of deceiving the public. The vote cast for avowedly anti-Masonic candidates in that election afforded them much satisfaction. On being asked what he thought of the deceit practised on the voters, Weed replied in a cynical phrase which has held its place in the political vocabulary to this very day, " Well, anyway, it was a good-enough Morgan till after election."

Nineteen anti-Masonic Conventions, two of them made up of " Seceding Masons," were held in New York State alone in 1827. In the national Presiden-

tial election of 1832 the anti-Masonic party polled 340,800 votes. That year Vermont cast its vote for the anti-Masonic candidates for President and Vice-President. Despite all the anti-Masonic activity, Andrew Jackson, an active Mason, was elected President. He carried three-fourths of the States.

During " The Morgan Excitement " hundreds of Lodges in the State of New York stopped Work and either turned in their Charters or threw them away. Out of more than 500 Lodges, having a membership of some 20,000 in 1829, only 52 Lodges, numbering about 1500 members, remained in 1832. By far the largest defection occurred in rural sections of the State. Sorely tried as were the faithful members, they stood loyally by the Grand Lodge and acquitted themselves as men firmly persuaded of the beneficent mission of Freemasonry in the sight of God and resolved to carry on, whatever the consequences.

In 1830 Chancellor Van Rensselaer was succeeded in the Grand Mastership by Major-General Morgan Lewis, son of Francis Lewis, one of the signers of the Declaration of Independence. He himself was noted for his outstanding services to the United States. He had been a close personal friend of George Washington. He had served the State of New York as chief justice, as governor, and in various other important public offices. During our second war with England he had been quartermaster-general of the armies of the United States. His acceptance of the Grand Mastership did much to cause the people of the State to lose confidence in the anti-Masonic demagogues.

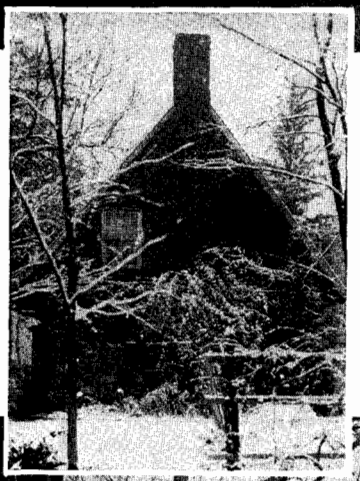
Thurlow Weed, political leader of the anti-Masonic movement, wrote the following in his autobiography:

> The election of 1833 demonstrated unmistakably not only that opposition to Masonry as a party in a political aspect had lost its hold upon the public mind, but that its leading object, namely, to awaken and perpetuate a public sentiment against secret societies, had signally failed. The Jackson party was now more powerful than ever in three fourths of the States of the Union. The National Republican party was quite as fatally demoralized as that to which I belonged. This discouraging condition of political affairs, after a consultation with W. H. Seward, Francis Granger, Trumbull Cary, Bates Cook, Millard Fillmore, Frederick Whittlesey, John H. Spencer, Philo C. Fuller, Edward Dodd, George W. Patterson, Timothy Childs, Lewis Benedict, John Townsend, Thomas Clowes, Nicholas Devereux, James Wadsworth, Thomas C. Love, and others, resulted in a virtual dissolution of the Anti-Masonic party.

Referring to the persecution to which the Craft had been subjected, General Morgan Lewis said the following when he was Installed as Grand Master:

> The circumstance is one to be contemplated more in pity than in anger, except, perhaps, as it regards those who certainly had the power, and whose duty it was rather to stifle than to fan the embers of discord, until they had blown them into a flame of persecution, better adapted to the darkness of the Middle Ages than to the enlightened period of the present day. When we behold these men connecting the excitement, which, if they did not create, they

Above: Living-room.
Right: The Tappan Shrine in winter.



Below: Front of the Tappan Shrine, showing, left, a frame structure erected subsequent to the Revolution. The window in the roof to left of the tree opens from the room which was occupied by Washington.

The Masonic Washington Shrine at Tappan, Purchased by the Grand Lodge of New York.

Courtesy of Grand Lodge, F. & A. M., State of New York.

have certainly cherished and increased, with political party views, the conclusion is irresistible that they have been actuated by sinister and selfish, not by virtuous and laudable, motives.

The concluding part of General Morgan's address to the Grand Lodge also deserves mention. In this he said:

We have our mysteries. So has our holy religion. The writings of our patron saint are full of them. We shall not, therefore, I trust, discard the one or the other.

Our forms have also been made the subject of ridicule. A sufficient answer to this is that forms are essential to the existence of all societies. As they are arbitrary, they will sometimes give scope to the carpings of the too fastidious; but they never can with justice be held to derogate from the fundamental principles of any institution. I have been a member of this useful and honourable Fraternity for more than half a century, and have never till now heard the calumny uttered, that its obligations, under any circumstances, impugned the ordinances of civil or religious society. On the contrary, we hold ourselves bound to render unto Cæsar the things which are Cæsar's, and unto God the things which are God's; and I can with truth affirm that I never knew a man who became a Mason, and whose practise conformed to the precepts it inculcates, who did not become a better man than he had been theretofore.

NEW SCHISMS AND THE RESTORATION OF UNITY

When the sky cleared after "The Morgan Excitement," and Freemasonry had been reinstated in public favor, the membership of the Order increased by leaps and bounds. Certain ambitious persons then resolved that the time had come to restore those solemn public processions on St. John the Baptist's Day which had been outstanding annual events of earlier times. The Grand Lodge had decided in 1826, however, that such exhibitions were "highly prejudicial to the interest and respectability of the Order," and that they were not to be permitted except by the Grand Master's Dispensation and "only upon very extraordinary occasions."

Early in 1836, William F. Piatt, Master of Lafayette Lodge, No. 373 (now No. 64), submitted to the Grand Lodge a request endorsed by several New York City Lodges asking that a public procession be held on June 24. Assent was emphatically refused. The next year York Lodge, No. 367, invited other City Lodges to join in a public procession and feast on St. John the Baptist's Day. Three Lodges agreed to the plan. Henry C. Atwood, Master of York Lodge, No. 367, a pugnacious person by nature, took the lead in this undertaking. Aided by William C. Piatt the demonstration was carried out despite official interdicts.

Three months later both those Masters, together with a number of other recalcitrant Brethren, were expelled from the Craft. Within a week after that took place, 127 rebels adopted a "Declaration of Rights and Independence"

and resolved themselves into a "St. John's Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York." Although a bargain price of nine dollars for the three Degrees was offered as an inducement for the purpose of gaining new members, Atwood had a hard time to keep his organisation going. Beginning in 1848 a triumvirate of influential leaders, John W. Simons, General Daniel Sickles, and Robert McCoy, took the initiative and made the schismatic body a formidable rival of the regular Grand Lodge presided over by the Hon. John Dwight Willard.

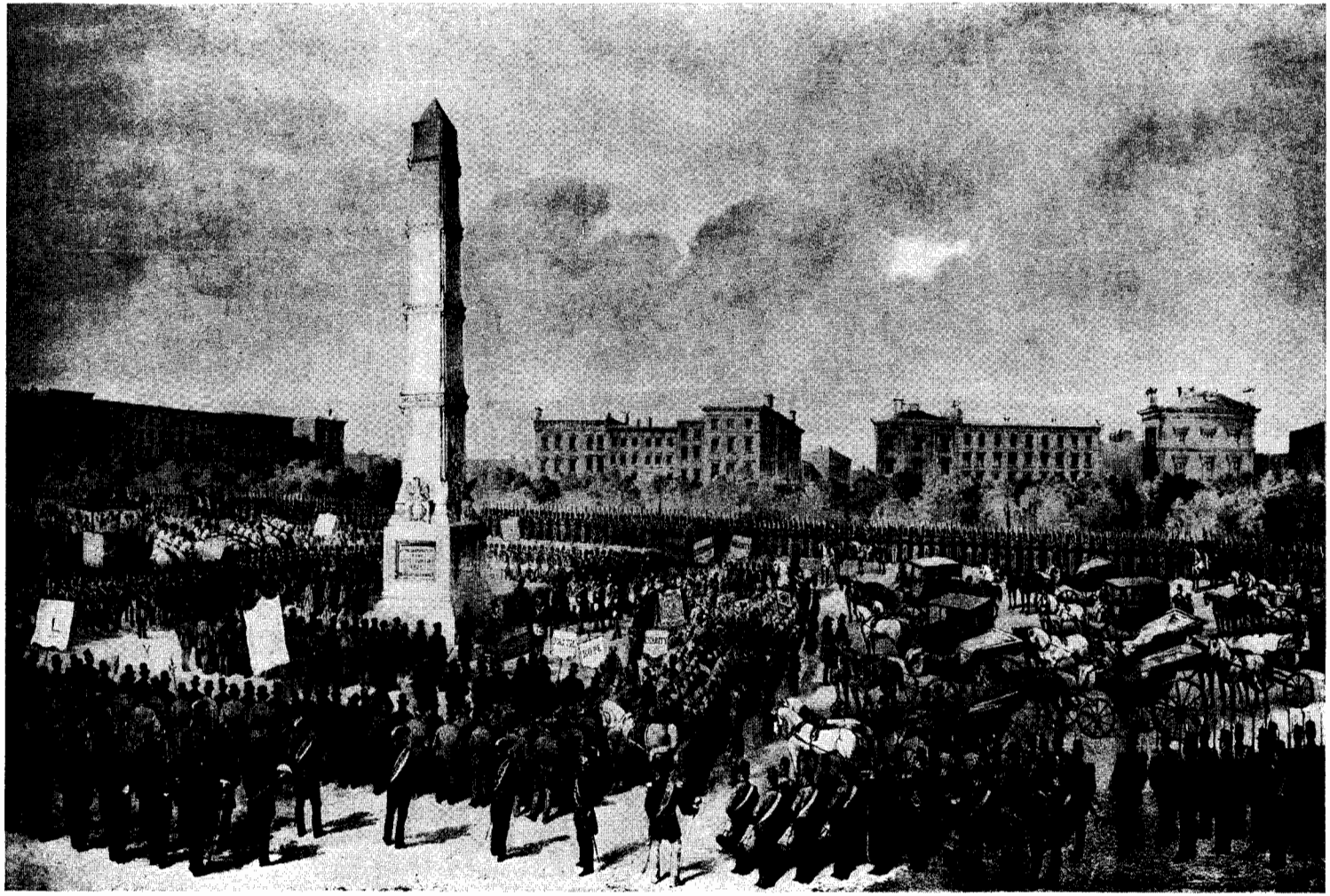
Having become persuaded of the illegitimacy of the "St. John's Grand Lodge," Simons and McCoy concentrated their endeavour upon effecting a union with the regular Grand Lodge. Their tactful handling of arbitration and the great willingness of Grand Master Willard brought about the desired result. On St. John the Evangelist's Day, 1850, the union was consummated and celebrated with imposing ceremonies. Twenty-five Lodges of the dissolved organisation were taken over and given new Warrants in return for those under which they had been Working.

Meanwhile another schism had taken place. Again an honest but aspiring and contentious person was the cause. His name was Isaac Phillips. Twice Phillips had been defeated in an attempt to be elected to Office, once to the post of Grand Secretary and the following year to that of Grand Master. As a lawyer he raised the issue that a change in the Constitution which deprived Past Masters of their former right to vote in Grand Lodge was "unconstitutional and revolutionary," and must be considered "void and of no force or effect." The change, originally made chiefly by the vote of the up-State country Lodges, had later been revived. Phillips called upon those who stood ready "to continue the organisation of the Grand Lodge according to its original Constitution, to unite for that purpose." Among his associates were Past Deputy Grand Master Willis, Grand Treasurer Horspool, and Past Grand Secretary Herring. They seized the Records, monies and other property of the Grand Lodge, and with their following, which included a majority of the New York City Lodges, they formed a new Grand Lodge. This took place in 1849.

The Phillips Body managed to keep going for nine years. In 1858 a fusion with the regular Grand Lodge was effected on exceedingly generous terms. One of the articles of union provided that all Past Masters who had served one year in the Chair prior to December 31, 1849, were to be members of the Grand Lodge. All archives, funds, and other properties were returned. All difficulties were adjusted "freely and fully as though no differences had occurred heretofore." In 1859 Judge John L. Lewis, Jr., Grand Master, proclaimed, "We have effected a durable union of the entire Craft in our State under one governing body, and without sacrifice of principle."

MASONIC HALLS AND RELIEF OF DISTRESS

In 1843 the Grand Lodge decided to erect a Masonic Hall and to found "an asylum for worthy, decayed Masons, their widows and orphans." At once the



From a lithograph by A. Weingartner.

Masonic Ceremonies at the Dedication of the Worth Monument at Madison Square, New York, November 25, 1857.

New York City Lodges energetically set to work to raise the needed funds. The anti-Masonic hue and cry stopped progress for a while. After that came the schisms which have just been described. By 1858, however, the Hall and Asylum Fund amounted to about $28,000. Of that amount Bro. Edwin Forrest, the eminent tragedian, contributed $500. Then the outbreak of war between North and South, together with other troubles, again caused delay. It seems to have been highly unfortunate that the idea of the hall and the idea of the asylum were associated in the minds of the Brethren at the same time. That encouraged them in an ill-grounded belief that the hall would in some way provide funds for the care of the unfortunate. This attitude, and a very natural desire for worthy, dignified headquarters, favored the immediate erection of a new Masonic Hall.

In 1871, when a terrible fire destroyed more than 14,000 buildings in Chicago, the Grand Lodge of New York sent $17,536 to the Grand Master of Illinois to be used for relief purposes. Two years later $3404 of that amount was returned as unneeded. This refund was then turned into the Hall and Asylum Fund. Presently a new interest was awakened, and in 1875 the Masonic Hall was dedicated. It stood at the northeast corner of Twenty-third Street and Sixth Avenue, on the site now occupied by part of the monumental headquarters building that was opened in 1909. The hall of 1875 was noble and impressive both outside and inside. Napoleon Le Brun, one of the foremost architects of his day, was the designer of the edifice. At the head of the main stairway stood a beautiful marble statue of "Silence," sculptured by renowned Augustus Saint-Gaudens, who did the work at the suggestion of Past Grand Master Willard.

The Order's hope that the building would provide rental revenue sufficient to establish and support an asylum was soon dissipated. A heavy debt that rested on the property kept the Brethren worried for more than a dozen years about the payment of interest. When Frank Lawrence became Grand Master, he made it his chief object to have that debt cancelled, and finally he succeeded. In 1889 he sent this cheering message to the Craft: "The great task is done. The last dollar is paid. We are free."

Now the road was clear to push the plan for a Masonic Home to realisation. Various schemes were resorted to in order to raise additional needed funds. The aim appealed to Bro. Ole Bull, the famous blind Norwegian violinist, who donated the proceeds of his farewell concert* to the "Widows' and Orphans' Fund."

An extensive site for the proposed Masonic Home was acquired at Utica and there the corner-stone of the first building was laid on May 1, 1891. At last the enterprise had been started. Since then many other buildings have been added

*One number on the program Ole Bull rendered on that occasion was entitled "To the Memory of Washington." Upon being received in the Grand Lodge after the concert and invested with the magnificent regalia of the Grand Lodge, Ole Bull said, "The tribute to the memory of Washington is not my own. It is the tribute of the people of Norway which I only echo. The principles for which the people of this country drew their swords and shed their blood electrified the people of Norway and animated them in their exertions for liberty. The admiration of the Norwegians for the institutions of America and for their great founder were early implanted in my heart, and the admiration for Washington and the love of liberty, are impressed there and are eternal."

to the establishment. Soon after the first building was completed, Bro. Edwin Booth, the eminent actor, donated $5,000 toward a Children's Building. That was opened in 1896.* The beautiful Daniel D. Tompkins Memorial Chapel was added as a tribute to the memory of that Vice-President of the United States who became Grand Master. The Grand Encampment of Knights Templar of the State of New York supplied a building for housing girls, and the Scottish Rite Bodies donated a cottage for babies. A magnificent million dollar Soldiers and Sailors Memorial Hospital was built by the whole Craft and opened in 1922. In addition to all the handsome and commodious structures mentioned, there are now modern cowbarns that house an excellent dairy herd which provides milk, cheese, and butter for the inmates of the Masonic Home, and in addition there are a hay barn, a silo, and many other buildings needed by the model farm that forms part of the institution.

On Round Lake, some forty miles from Utica, is a delightful Masonic Home Camp in a location unsurpassed for beauty and healthfulness. Here are a hospital, dormitories, a special building for babies, and all sorts of other requirements needed to supply real recreation to young and old. This establishment affords a welcome change of surroundings during the summer months. Ever since 1906 William J. Wiley, Superintendent of both Home and Camp, has been the master mind that has inspired the splendid development of the extensive plant.

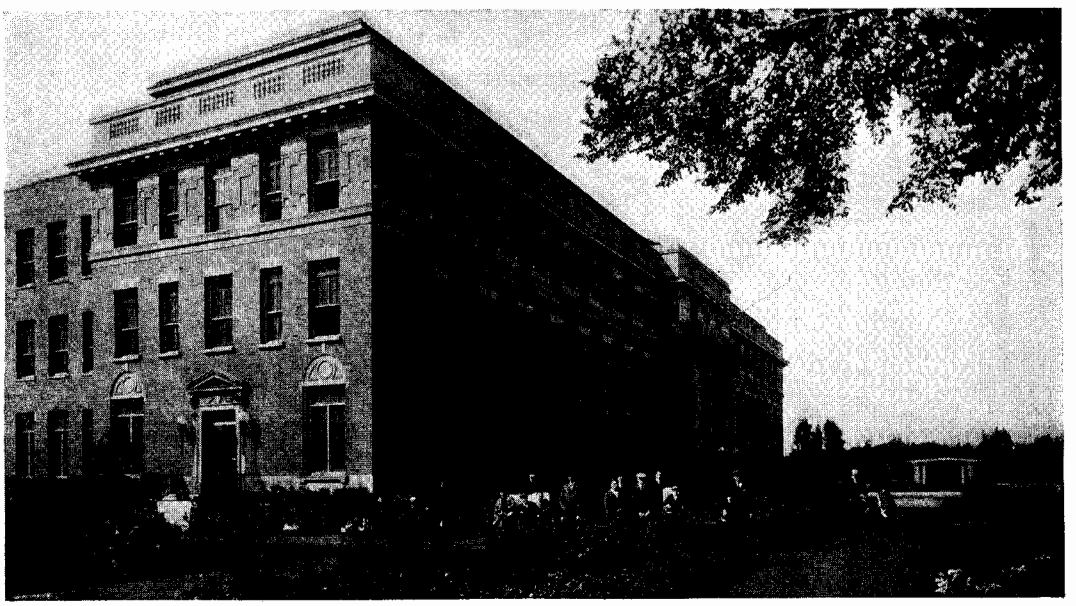
Charity work done by individual Lodges, by Districts, and by groups of Districts affords another chapter in the history of New York Masonry. In a recent year Brethren of the Craft raised more than $600,000 for relief in their respective communities and in the country at large. To this sum must be added $2500 sent to Porto Rico to aid stricken children; $2000 sent to Santo Domingo for relief; and $18,000 contributed to the National Red Cross Society. These items and others, aside from $675,000 spent by the trustees on philanthropic work in their own charge, amounted to approximately $1,279,500. Nor does this include expenditures for welfare undertakings maintained by the various Masonic Districts.

The Fifth Manhattan District, for example, sends about 800 boys to summer camps. Other Districts also maintain camps. The Seventh Manhattan District maintains a camp for under-privileged girls. In some Districts funds are maintained for aiding sufferers from tuberculosis, for aiding young people to obtain advanced education, for supplying Christmas cheer to the poor, and for other similar philanthropic purposes. The Ninth Manhattan District maintains a special organisation, similar to that of the Trustees of the Grand Lodge Hall and Asylum Fund. Lodges in this District are chiefly composed of Brethren of German descent who not only loyally support the Work of the Craft at large but at their own cost also maintain at Tappan, New York, a Home for the aged. Families of these Brethren in the Old Country, as well as Ma-

*The Edwin Booth Theatre that formerly stood opposite the Masonic Hall on Twenty-third Street, New York City, resembled it in architectural design.

Masonic Home, Utica, New York—The Administration Building.

Home and Hospital Farm, Tompkins Memorial Chapel in Centre Background.



Soldiers and Sailors Memorial Hospital, Utica, New York.

sonic and other eleemosynary and educational institutions there, know that the heart of the Ninth Manhattan District does not forget. That knowledge is indeed a comfort in the dark days which seem to have no end. And since 1878 this District has owned its own Masonic Hall!

Many Districts contain Masonic Halls that count among the noteworthy architectural monuments of the respective localities. There are a total of nearly 400 Masonic Halls in the State. The present headquarters of the Grand Lodge, extending from Twenty-third Street to Twenty-fourth Street, and twenty stories high, was opened in 1909. Aside from twelve splendidly equipped Lodge rooms and all that pertains to them so far as concerns the convenience and ceremonial requirements of members, the building also contains the offices of the Grand Master, the Grand Secretary, and the Trustees of the Hall and Asylum Fund. The Grand Lodge Library and Museum are housed in it, and it provides quarters for the Committee on Foreign Correspondence, the Masonic Employment Exchange, the Board of Relief, and for various other departments.

GENERAL ACTIVITIES

Just as during former wars so also there was an abnormal influx of candidates into Masonry during and immediately after the World War. A Sea and Field Lodge was organised to hasten the admission of enlisted men who had been ordered overseas, and who desired to have the benefits of Masonic fellowship. No adequate understanding of the purposes of the Fraternity could be gained under such conditions. When the men returned it became evident that something would have to be done to disseminate instruction in order both to save the Craft from misuse of its privileges and to turn promising newcomers into forceful members. Lectures were provided, educational bulletins were broadcast, local study circles were initiated, and an official periodical was published. Finally, all these endeavours and others were focused in a program that was put in charge of a Board of General Activities.

One unexpected result was that many of the new members who had counted on gaining material profits from the Order were disappointed in their anticipations. They neglected their Lodges, they failed to meet their financial obligations, and in the end their names had to be struck from the Roll. On the other hand, however, a new spirit set to work among the younger Brethren who had caught the meaning of Freemasonry. One evidence of this awakening was that *The Masonic Outlook*, house organ of the Grand Lodge, was soon able to attract and hold more than 90,000 subscribers.

Under the leadership of the Grand Master, the Board of General Activities devised other constructive features designed to satisfy the demand for information. One of these was the preparation of twenty-two educational booklets for free distribution. More than 800,000 copies of those booklets were sent out. Another device was to make the Grand Lodge Library* accessible to members in

*The library now contains more than 15,000 volumes. Incorporated with it is a Grand Lodge Museum containing a mass of historical records and many priceless treasures. Among the latter is a letter written by George Washington the Great, to which a lock of his hair is attached.

all parts of the State, by establishing a circulation department. Books ordered are mailed prepaid to any part of the State, simply with the understanding that the borrower shall pay return postal charges on them. No set courses of study are offered. The primary aim of the Board is to foster a desire for Masonic reading and study. As Brethren become interested in particular subjects, they tend to form their own courses of reading according to individual taste.

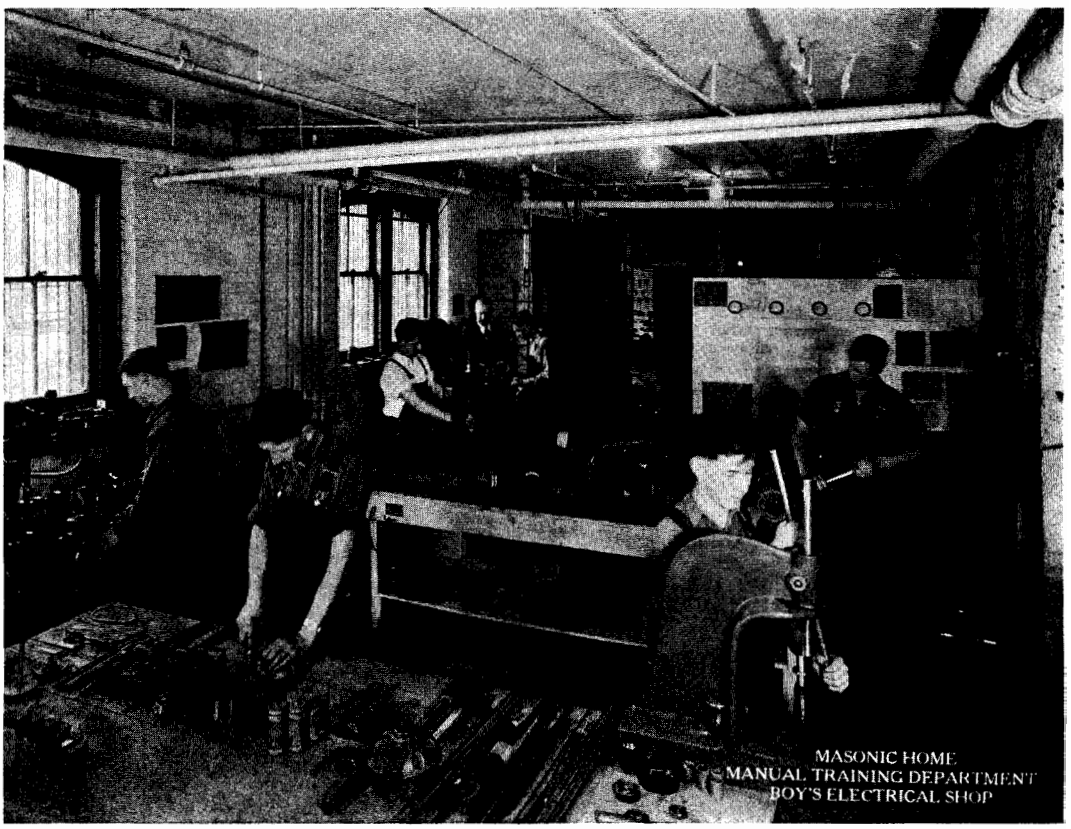
Another service that has attracted widespread attention is known as the Sojourner's Plan. It grew out of a desire to retain in the Fraternity the many Brethren who annually drift away and lose connection with their particular Lodges because of removal to new surroundings. Under this plan each Lodge is asked to supply the Grand Lodge promptly with notice of the removal of a Mason from his home Lodge to any other place within the State or outside it. Upon receipt of such information, a notification is at once sent to the Master of the Lodge in that community in which the New York Brother has taken up his new residence. This gives the Brother's new address and suggests that an invitation to attend meetings be extended to him. At the same time a notice is sent to the sojourner telling him the name of the Lodge nearest his new residence, indicating the meeting night, and giving the address of the Master. The notice also states, of course, that the sojourner will be welcome, and that by visiting the Lodge he will be able to keep up his Masonic acquaintances. Officers of various Grand Lodges have become much interested in the Sojourner's Plan, which has from the outset proved very successful. In many cases correspondence is conducted entirely with them.

FOREIGN RELATIONS

Since the very beginning of organised Masonry in New York endeavours have been made to maintain fraternal personal relations with other Jurisdictions. Such efforts have included the appointment of a Committee on Foreign Correspondence in Colonial times; the addition of a Foreign Grand Secretary to the Grand Master's staff in 1788; the pioneer move of 1838 which required that annual reports on foreign Jurisdictions be submitted to the Grand Lodge. All these steps indicate a broad view of the central thought of Freemasonry.

In Colonial days each of the Provincial Grand Masters made visits to headquarters in London. Records of the English Lodges frequently mention the presence of visitors from New York. Those of Old Dundee Lodge, of London, tell of visiting Brethren from New York, in 1751. In 1850, during the time of the schisms, the Grand Master of England was asked to arbitrate between the factions. Both Judge Willard and Isaac Phillips wrote to him for suggestions. In 1851, Bro. Willard, then Past Grand Master, appeared in the Grand Lodge of England as the official Delegate of New York to explain the plans then under way for bringing about a union. The Grand Lodge of England stood by the " Willard Grand Lodge " and asked " the erring Brethren to reconsider their differences of opinion." Other visits to the Parent Grand Lodge included that of Grand Master Vrooman who held Office from 1889 to 1891. Upon his return he brought

Home and Hospital, Utica, New York, Scottish Rite Cottage for Children.



Home and Hospital, Utica, New York, Manual Training, the Boys' Electrical Shop.

back facsimiles of Records relating to the connections of both the " Modern " and " Antient " English Grand Lodges with the Grand Lodge of New York. Among other treasures he brought back was a large water-color portrait of John Studholme Brownrigg, the first Junior Grand Warden of the Grand Lodge of New York. This had been painted by the Rev. John Studholme Brownrigg, M.A., a descendant. In 1919 an official Delegation of the Grand Lodge of New York attended the Peace Celebration in England. Another Delegation was present at the laying of the foundation-stone of the great Masonic Peace Memorial of the United Grand Lodge of England in 1927. Since the close of the World War, Officers of the Grand Lodge of New York have held an annual Conference with Officers of the Parent Grand Lodge in London.

Records of the Lodges of Scotland also tell of visits paid by New Yorkers, and on May 7, 1874, General Charles Roome, then Past District Grand Master, later Grand Master of New York, attended a meeting of the Grand Lodge of Ireland. Judge Willard, whose presence in the Grand Lodge of England has already been mentioned, made frequent visits to Europe. On one occasion he had copied from the Records of the United Grand Lodge of England all documents relating to Provincial Masonry in Pennsylvania, New Jersey, and New York. As the Grand Representative of the Lodges of the Grand Orient of France, located near New York, he attended meetings of that Body in 1850. He also visited the National Grand Lodge of Switzerland the same year. In 1855 he was delegated to represent the Grand Lodge of New York at a Universal Masonic Congress, held in Paris at the call of H. R. H. Prince Lucien Marat, Grand Master of the Grand Orient of France. The aim of this Congress was an interchange of social and fraternal expressions of mutual regard. New York City was proposed as the meeting place of a future Congress, but that never met.

While a resident of Staten Island, Giuseppe Garibaldi was made a Mason in Tompkinsville Lodge, No. 471, and on December 20, 1870, Kalakaua, King of the Hawaiian Islands, was received as a Fellowcraft by Grand Master Anthon. The Third Degree was conferred upon Kalakaua in New York Lodge, No. 330. Though it may seem extraordinary that those distinguished foreigners entered Masonry while resident in New York City, this becomes more comprehensible when it is recalled that New York, as the chief port of entry and the metropolis of the United States, has from the first been the most cosmopolitan city in the country.

As has already been said, a French Lodge, La Parfaite Union, was Constituted in New York in 1760. Other French Lodges were Constituted there in the latter part of the eighteenth century. Of those, L'Union Française, Constituted in 1797, is the only one that remains. Two other French Lodges at work today are La Sincérité and La Clémente Amitié Cosmopolite, Warranted respectively in 1855 and 1857. In an open Grand Lodge of 1794, Bro. Reinier Jan Vandenbroeck Conferred the three Degrees on Jean Baptiste Couret by special resolution.

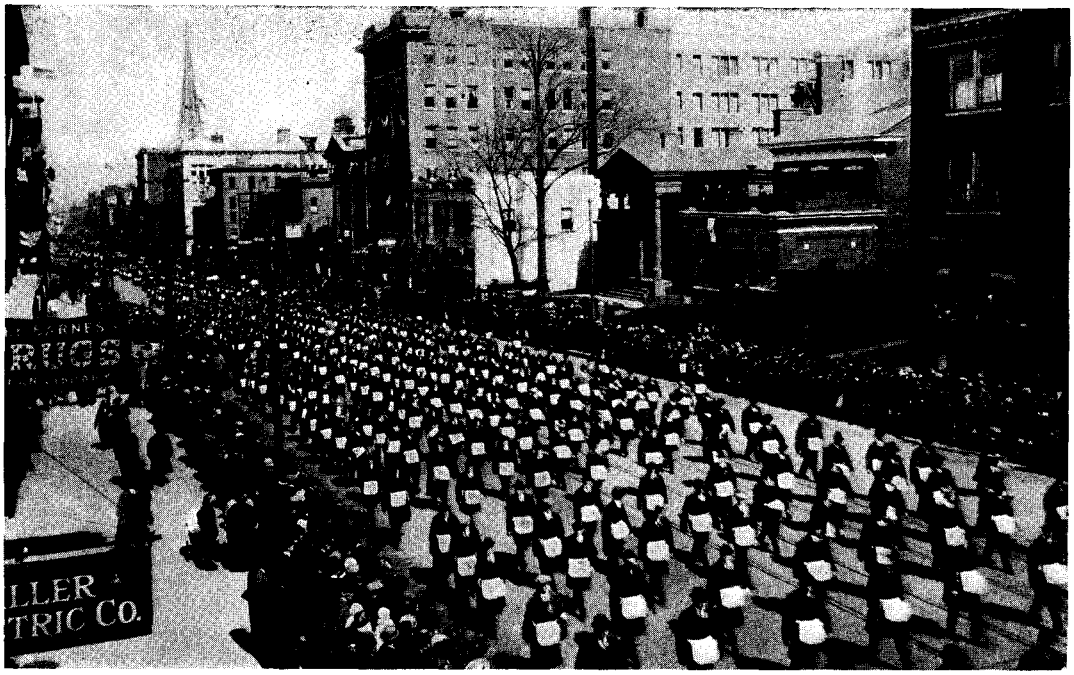
One German Lodge took part in the formation of the second Provincial

Grand Lodge in 1781. The oldest German Lodge now in existence in this Jurisdiction is Trinity Lodge, No. 12, which was Constituted in 1795. German Union Lodge, No. 54, was Constituted in 1819, and Pythagoras Lodge, No. 86, in 1841. After the collapse of the republican uprisings in Germany in 1848, many other German Lodges were added to the Jurisdiction of the Grand Lodge of New York. In 1931 there were in New York City alone 29 German Lodges having a membership of 7922. Those form the Ninth Manhattan District. At that time many of the German Lodges were Working in the English language.

The Tenth Manhattan District, commonly spoken of as the "Latin District," is composed of 20 Lodges; 4 are French, 2 are Spanish, 13 are Italian, and 1 is Greek. On January 1, 1931, the total membership of these Lodges was 5671. Damascus Lodge, No. 867, is composed of Syrian Brethren. Koaziusko Lodge, No. 1085, is Polish. In addition to these there are Czech, Hungarian, Swedish, Danish, Norwegian, Latvian, and Dutch Lodges, not to speak of those made up of Scotsmen, Irishmen, and men of other nationalities. Of necessity, an ideal situation showing the Masonic thought at work as a great unifying force encourages every endeavour to extend fraternal relations with foreign Grand Jurisdictions which meet the rigid requirements for mutual recognition agreed upon by the Grand Lodge of New York.

In a sincere belief that the Great War had chastened the few Grand Jurisdictions which had departed from the fundamental Landmarks of the Craft, the Grand Lodge of New York in 1920 took the lead in promoting a Universal Masonic Congress for the purpose of forming acquaintances and removing obstacles in the way to a world-wide union of regular Masons. As a clearing house, a Masonic International Association was formed at Geneva, Switzerland, The intrusion of an illegitimate organisation caused the first blockade. That out of the way, the domination of affairs by the Grand Orients of France and Belgium created a situation which rendered impossible a continuance of co-operation by the Grand Lodge of New York. Fraternal intercourse with the Grand Orient of France had been interdicted ever since that organisation had abolished the requirement that no candidate can be admitted to Masonic fellowship unless he has first declared his belief in God. The French Grand Orient refused to recede from this position. Next, it turned out that the Grand Orient of Belgium actually, and the Grand Lodge of France practically, also ignore the fundamental requirement. Formal rupture of relations with the Belgium Body was voted by the Grand Lodge of New York, and the Grand Lodge of France never had been accepted into our fellowship. That ended New York's connection with the Masonic International Association.

Undaunted, the Grand Lodge of New York sought to realise its purpose by means of another plan. By a liberal interpretation of its scope, this plan has yielded results far greater than were ever anticipated. The plan was got under way in 1922 by Past Grand Master S. Nelson Sawyer, chairman of the Committee, who offered a resolution directing a Committee to obtain accurate information regarding foreign Masonic Jurisdictions and to report its findings to



Parade of Masons at Utica, New York, April 22, 1922, on the Occasion of the Laying of the Corner Stone of the Soldiers and Sailors Memorial Hospital.

Masonic Ceremony at the Dedication of the Soldiers and Sailors Memorial Hospital.

the Grand Lodge. This resolution was unanimously approved that same year.

Meanwhile, requests had been received from countries in which no Grand Lodge then existed, asking that the Grand Lodge of New York establish Lodges there. Two of those requests were complied with, and as a result the Grand Lodge of New York set up Lodges in Finland and in Rumania. In 1923 came a call from Syria, endorsed by Masons connected with the American college at Beyrout. That call led to the establishment of two Lodges in Beyrout the next year, and the subsequent Constitution of others at Damascus. Amioun Lodge, Chouf Lodge, Zahle Lodge, and two other Lodges are now in Beyrout. The three New York Lodges Constituted in Finland in 1922 and 1923, located respectively at Helsinki, Tampere, and Abo, were formed into an independent Grand Lodge of Finland by Past Grand Master Arthur S. Tompkins in 1924. The nine New York Lodges in Rumania entered the Grand Orient of Rumania in 1926 by consent of Grand Master William A. Rowan. The seven Lodges in Syria prefer to remain in the Jurisdiction of New York until they feel adequately prepared for maintaining an independent centre of union.

The harvest of the annual visits to Masonic Jurisdictions in foreign lands is summarised admirably in five sentences of the address delivered in 1931 by Grand Master Charles Johnson at the 150th Anniversary of the Establishment of the Grand Lodge of New York:

> We point with much pride to our foreign activities. Our Masonic Brethren in many of the European nations have much to contend with in the way of opposition, both open and insidious. By personal contact we believe we have been able to encourage, help, sympathise with, and understand our Brethren in other countries, as no written correspondence could possibly enable us to do.
>
> The Grand Lodge of New York has recognised more foreign Jurisdictions than any other Grand Lodge, and we may also say very definitely that these recognitions have been based upon personal and accurate knowledge of the Masonic situation in the respective countries. We have not depended upon correspondence, which is necessarily fragmentary and always incomplete, but from personal contact the Grand Lodge of New York has secured first-hand information which may be considered reliable.

FREEMASONRY IN NORTH CAROLINA*

FRANCIS D. WINSTON

FOREWORD

North Carolina Masonry subscribes to the following declarations!

THE MASONIC BELIEF

There is one God, The Father of all men. The Holy Bible is the Great Light in Masonry, and the Rule and Guide for faith and practise. Man is immortal. Character determines destiny. Love of man is, next to love of God, man's first duty. Prayer, communion of man with God, is helpful.

THE MASONIC TEACHING

Masonry teaches man to practise charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the government, inculcate morality, promote learning, love man, fear God, implore His mercy, and hope for happiness.

THE above declarations have the official endorsement of the Grand Lodge of North Carolina. They formed part of the report of the Committee on Masonic Education which was submitted by its Chairman, R.∴W.∴ Bro. J. Edward Allen. Other Grand Jurisdictions have adopted similar declarations of principle.

The Colony of Carolina was fertile soil for the growth of Masonry. After the division of that Colony into North Carolina and South Carolina, the Institution of Masonry rapidly spread over the more thickly settled portions of our State. On St. John's Day, June 24, 1789, in an historical address before St. John's Lodge, now Lodge No. 3, of New Bern, François Xavier Martin, jurist and publicist, gave the following narrative of Masonry's coming to the Colonies.

" Masons crossed the Atlantic with the first settlers of the British Colonies in America, and soon after the Grand Master of England appointed Provincial

*The writer of this article wishes to acknowledge his obligations to the following persons for their kindness in supplying him with suggestions, material, and valuable help of other kinds: Hon. John H. Anderson, Past Grand Master, now Grand Secretary of Grand Lodge; Prof. J. Edward Allen, of the Committee of Foreign Correspondence of the Grand Lodge; Rev. C. K. Proctor, Superintendent of the Oxford Orphanage; F. M. Pinnix, editor of *The Orphans' Friend* and *The Masonic Journal*. Hon. Marshall DeLancey Haywood, late marshal and librarian of the Supreme Court of North Carolina and late Historian of the Grand Lodge of this State.

Grand Masters and Constituted regular Lodges in the New World. The Carolinas, whose settlement is of later date, had no Provincial Grand Master until 1736 (A. L. 5736), when the Earl of Loudoun appointed John Hammerton, Esquire, to that dignity. From him a regular succession can be traced to Joseph Montford, Esquire, who was appointed by the Duke of Beaufort."

This extract is quoted from the *Ahiman Rezon and Masonic Ritual*, published at New Bern in 1805 by John C. Sims and Edward G. Moss at the order of the Grand Lodge of North Carolina and Tennessee. The formation of the State of Tennessee out of part of North Carolina, in 1796, left Lodges in the new State operating under the Grand Jurisdiction of the Mother State. This was kept up for several years under an amicable fraternal arrangement, the final separation coming later.

Provincial Grand Master Hammerton (1736–'37; 1741–'43, etc.) was a South Carolinian. There are no records of any Charters in North Carolina issued by him or his successors in Office in that State. Several Lodges in the Jurisdiction obtained Charters directly from England. Of those, St. John's Lodge, now Lodge No. 1, of Wilmington, was so Chartered in 1755. That Lodge was No. 213 in the English Jurisdiction. In 1767 Royal White Hart Lodge, of Halifax, received English Charter No. 403. It has been at Work since November 1, 1764, " by virtue of a letter of authority obtained from Cornelius Harnett, Grand Master of the Lodge in Wilmington." There is no record of authority conferring the Grand Master's powers on Harnett. His high character is ample justification for saying that he would not have acted without authority.

An interesting historical fact in connection with the North Carolina Jurisdiction is that dues have been received from North Carolina Lodges by the Grand Lodge at Boston. The Records of that Grand Jurisdiction plainly show the fact. The " First Lodge in Pitt County " was formed under such authority. It held its meetings in the home of Colonel Allen, who resided on the public road leading from Halifax to New Bern. Major Henry Hanrahan Harding, late of Pitt County, a Mason and citizen of noble character, related this narrative. Colonel Allen was a native of Crown Point, in New York State, and a near kinsman of the celebrated Revolutionary hero, Ethan Allen. He came to Pitt County and established his home. His daughter married Henry Hanrahan. The Allen and Hanrahan home was about half way between Halifax and New Bern, and a convenient stopping place for judges and lawyers going to and from the towns named. Colonel Allen was an ardent Mason; he and his neighbours formed a Lodge which was Instituted under the name " Crown Point Lodge," thus bearing the appellation of the home of Ethan Allen. Major Harding remembered well that a certain room in the home was always called " the Masons' Room," and that it bore the legend of having witnessed " Masonic Mysteries and Secrets." Major Harding had in his possession a Certificate of membership in that " First Lodge in Pitt County," and permitted a copy of it to be made for the Grand Lodge. Bro. Edwin B. Hay, of Washington, District of Columbia, a government handwriting expert, made the copy. This was later presented to the

Grand Lodge and now adorns the walls of the Masonic Temple in Raleigh.* The following is an interesting copy of that document.

Right Worshipful Thrice Worthy And Respectable Brethren:

We having found in the W. what we sought for, we duly arrise to greet you with our affectionate salutation together with our united wishes by the hands of our Esteemed Brother Clemant Holliday, hoping that all who profess the royal art do enjoy Health and Prosperity.

We therefore having due regard for our said Brother do recommend him as worthy and can testify that he has been regularly initiated in the three degrees of Masonry and as a Member of this Lodge. We are well assured he has the three grand principles at heart, And flatter ourselves he will be acceptable to you and that you will do him whatsoever services he may stand in need of and we shall esteem it as done ourselves and readily embrace every opportunity of returning the kindness.

We are truly Dear Sirs,

Your most sincere Faithful and Affectionate Brethren,

Thomas Cooper, M.
Peter Blin, S. W.
John Simpson, J. W.

By the Master's Order

Jas. Hass, Secretary

From the first Lodge in Pitt County North Carolina the 27th. Day of March Anno Domini 1768 and of Masonry 5768.

It is apparent that the Officers who signed the Certificate are those named in the original Charter obtained from Henry Price, Grand Master of Masons in North Carolina. In confirmation of all the above, the following statement from Sidney Morse's *Freemasonry in the American Revolution* is of interest.

In North Carolina, Freemasonry was introduced from several sources, Warrants having been issued by the Grand Lodge of England, for Lodges at Wilmington (1755) and Halifax (1756); by Scotland, at Fayetteville; by Virginia, at Warrenton (1766); and by Joesph Montford, commissioned in 1771 by the Grand Lodge of England, as Provincial Grand Master of North America, for Lodges at New Bern (1772), Kinston (1777), Edenton (1775), and Windsor and Winton (1775). Thus, no less than eleven Lodges had been at Work in North Carolina, of which ten were of English, or Provincial, and one of Scotch origin, before the close of the Revolution. Unhappily, the bitter partisan strife of Whig and Tory caused the destruction of many of the old records. Partial Minutes have come down to us, however, which prove that the Lodges were as a whole intensely patriotic, since so many members were absent on military service during the Revolution that meetings were often impossible. Grand Master Monfort, his Deputy, Cornelius Harnett, and Colonel Robert Howe

*See p. 186, vol. II, *Nocaldre*.

were among the leading patriots in North Carolina, the last two having been excluded by Sir Henry Clinton from his general offer of amnesty. The Presidents of the three Provincial Congresses, and of the Provincial Council which exercised the authority of the State in the intervals between the Congresses, and many of the leading officers of the militia, and of all North Carolina Continental line, were Masons.

The following officers of the Continental line were Grand Masters of the Grand Lodge of North Carolina: Samuel Johnson, Richard Caswell, William R. Davie, William Polk, John Louis Taylor, John Hall, Benjamin Smith, and Robert Williams.

The oldest subordinate Lodge now Working in North Carolina is St. John's Lodge (now No. 1), of Wilmington, which was Chartered in 1755 as Lodge No. 213 by the Grand Lodge of England. That number was later changed several times. When Royal White Hart Lodge, at Halifax, the second oldest Lodge now in the State, first began Work, on November 1, 1764, it was " by Virtue of a Letter of Authority obtained from Cornelius Harnett, Grand Master of the Lodge in Wilmington." Whether Harnett then held Provincial authority of any kind, as he afterwards did, or whether he acted upon a misapprehension as to his powers, cannot be said. At any rate, Royal White Hart Lodge later secured a Charter—No. 403—from the Grand Lodge of England, under date of August 21, 1767. That number likewise underwent several changes later on. Although the early Records of the Lodge in Wilmington are lost, many original Records of great value are still preserved in Royal White Hart Lodge, No. 2, of Halifax; in St. John's Lodge, No. 3, of New Bern; and in Unanimity Lodge, No. 7, of Edenton. The Colonial and Revolutionary Records of Blanford Bute Lodge are also preserved, and are now owned by Johnston-Caswell Lodge, No. 10, of Warrenton.

The Records of the Provincial Grand Lodge of Boston show that as early as 1766 a Lodge called the " First Lodge in Pitt County" existed in North Carolina. Thomas Cooper was Worshipful Master of this Lodge. He was later made Deputy Provincial Grand Master, as shown by the following Commission which has been copied from the Records of the Grand Lodge of Boston.

. . . now, therefore, Know ye, That by Virtue of the Power and Authority committed to us by the Right Honourable and Right Worshipful Anthony, Lord Viscount Montague, Grand Master of Masons, Do hereby nominate, Appoint and Authorise our said Right Worshipful Brother, Thomas Cooper, to be our Deputy Grand Master within the Province of North Carolina aforesaid, and do empower him to congregate all the Brethren that at present reside (or may hereafter reside) in said Province, into one or more Lodges, as he may think fit, and in such place or places within the same as shall most redound to the general benefit of Masonry: He taking special care that Masters, Wardens, and all other Proper officers to a Lodge appertaining be duly chosen at their next Meeting preceding the Feasts of St. John the Baptist, or

St. John the Evangelist, or both, as shall be most convenient, and so on annually. Also no person be admitted into any Lodge within this Deputation at any time but regularly made Masons. And that all and every the regulations contained in the Printe Book of Constitutions (except so far as they have been altered by the Grand Lodge in London) be kept and observed, with such other instructions as may be transmitted by us or our Successors. That an Account in writing be annually sent to us, our Successors or our Deputies, of the Names of the Members of the Lodge or Lodges, and their places or abode, with the days and places of their meeting, with any other Things that may be for the Benefit of Masonry in those parts; and that the Feasts of St. John the Baptist, or St. John the Evangelist, be kept yearly, and Dine together on those Days or as near them as may be. That for each Lodge constituted by him, he is to Remit to the Grand Secretary in this place three guineas and one half, two of which is for Registering them here. Lastly a Charitable Fund must be established for the relief of poor distress'd Brothers in those Parts, in such manner as is practised elsewhere by Regular Lodges.

Given under our hand and the seal of Masonry at Boston, in New England, the thirtieth day of December, Anno Domini One Thousand, Seven Hundred, and Sixty-seven; and of Masonry, Five Thousand, Seven Hundred and Sixty-seven. Witness the Deputy Grand Master and Grand Wardens whose names are hereunto subscribed.

John Rowe, D. G. M.
Archibald McNeill, S. G. W.
John Cutler, J. G. W.

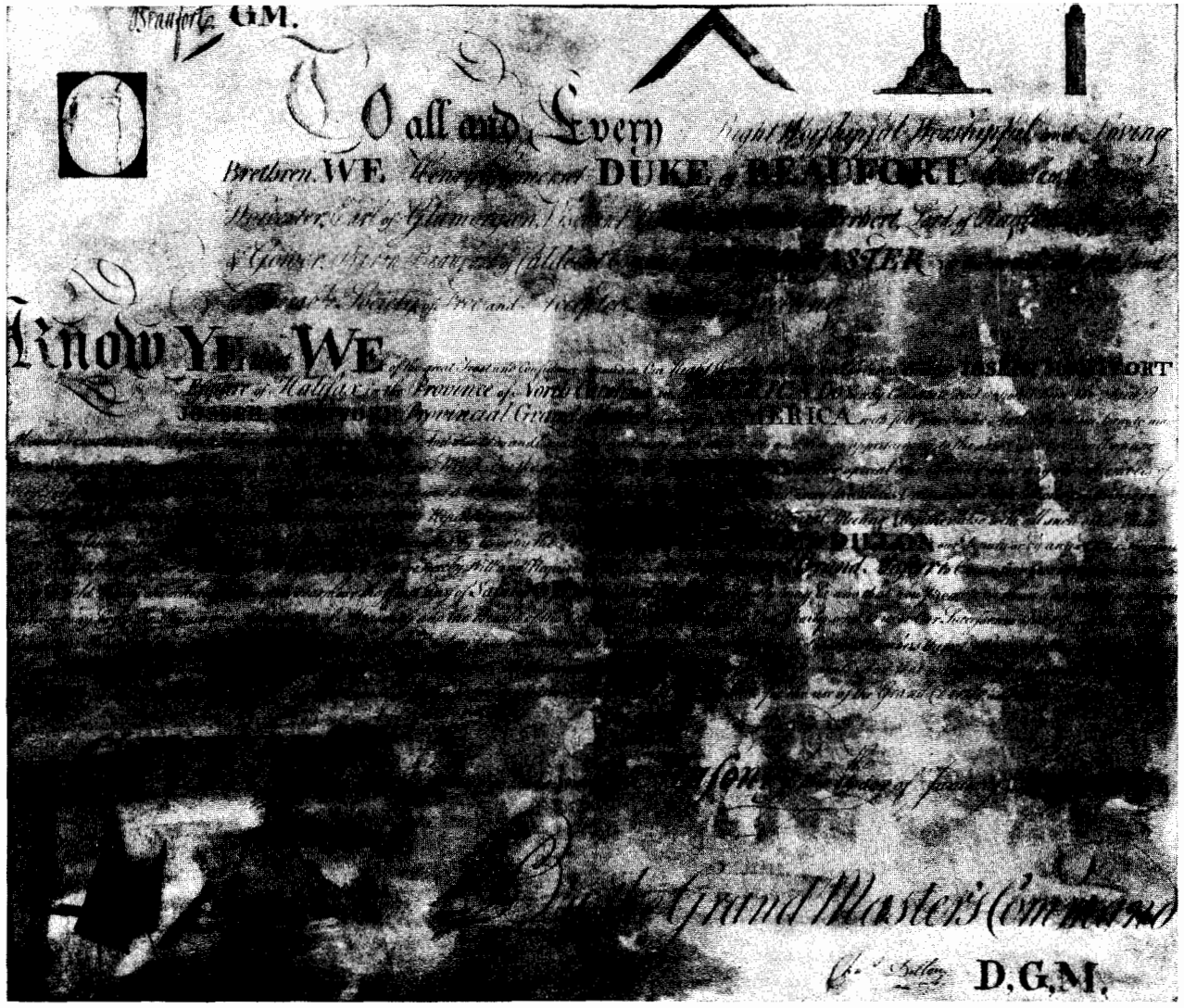
By the Grand Master's Command
Abr'm Savage, G. Secretary.

So far as is now known, Deputy Provincial Grand Master Cooper never Chartered any Lodges by authority of this Commission. A few years later Joseph Montfort, Worshipful Master of Royal White Hart Lodge, at Halifax, received a Commission vesting him with higher authority than was at that time delegated to any other Provincial Grand Master in the Western Hemisphere. The original of this Commission is still preserved by the Grand Lodge of North Carolina, and is held in the Hall of History at Raleigh. It reads as follows:

Seal *BEAUFORT, G. M.*

To All and Every our Right Worshipful, Worshipful and Loving Brethren: We, Henry Somerset, Duke of Beaufort, Marquis and Earl of Worcester, Earl of Glamorgan, Viscount Grosmont, Baron Herbert, Lord of Ragland, Chepstow, and Gower, Baron Beaufort of Caldecot Castle, Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons, Greeting:

KNOW YE that we, of the Great Trust and Confidence reposed in our Right Worshipful and well beloved Brother, Joseph Montfort, Esquire, of Halifax, in the Province of North Carolina, in America, Do hereby Constitute and Appoint him, the said Joseph Montfort, Provincial Grand Master of and for America, with full power and Authority in due form to make Masons and Constitute and Regulate Lodges, as Occasion may Require. And also to Do and Execute


Beaufort G.M.

O all and Every

Brethren. WE. DUKE of BEAUFORT

Know YE WE

D.G.M.

Courtesy of Hon. Alexander B. Andrews.

Commission of Joseph Montfort as Grand Master of, and for, America.

The only commission that was ever issued to any man to be Grand Master of America.

all and every such other Acts and things appertaning to said Office as usually have been and ought to be done and executed by Other Provincial Grand Masters; he the said Joseph Montfort taking special care that all and every the Members of every Lodge he shall Constitute have been Regularly made Masons and that they do observe, perform, and keep all and every the Rules, Orders, and Regulations contained in the Book of Constitutions (Except such as have been or may be Repealed at any Quarterly Communication or other General Meeting), together also with all such other Rules, Orders, Regulations, and Instructions as shall from time to time be transmitted by Us, or by the Honourable Charles Dillon, our Deputy, or by any of our Successors, Grand Masters or their Deputys for the time being. *AND* we hereby Will and Require you our Provincial Grand Master to cause four Quarterly Communications to be held Yearly, one whereof to be upon or as near the feast Day of St. John the Baptist as conveniently may be, and that you promote on those and all other occasions whatever may be for the Honour and Advantage of Masonry and the Benefit of the Grand Charity, and that you yearly, send to us or our successors, Grand Masters, an Account in Writing of the proceedings therein and also of what Lodges you Constitute and when and where held, with a list of the members thereof, and copies of all such Rules, Orders, and Regulations as shall be made for the good Government of the same, with whatever else you shall do by Virtue of these Presents. And that you at the same time remit to the Treasurer of the Society for the time being at London, Three Pounds, Three Shilling sterling for every Lodge you shall constitute, for the use of the Grand Charity and other necessary purposes.

Given at London under our hand and seal of Masonry this 14th day of January, *A. L.* 5771, *A. D.* 1771.

By the Grand Master's Command
Charles Dillon, D. G. M.
Witness:
Jas. Heseltine, G. S.

The choice of Joseph Montfort as Provincial Grand Master was very fortunate. The Minute Books of the Lodges at New Bern and Edenton, as well as in his home town, Halifax, show that he paid frequent visits to them. What is more important still, he Chartered a number of new Lodges, as will be shown. He also appointed a full complement of Grand Lodge Officers to aid him in carrying on the Work. James Milner was appointed Deputy Provincial Grand Master, but died soon thereafter, on December 9, 1772. A lawyer, he held a high place in his profession. In accordance with Bro. Milnor's request, his body was buried beneath the old church in Halifax. More than a century and a quarter later, when the debris of this old wooden structure was cleared away following its collapse, his tomb was brought to view. It is still in a splendid state of preservation and may be seen in Halifax.

Milnor's successor as Deputy Provincial Grand Master of America was Cornelius Harnett, Worshipful Master of St. John's Lodge, of Wilmington, now Lodge No. 1. Harnett, one of the best-known statesmen of his time,

finally fell a martyr to the cause of freedom. In addition to high offices held by him prior to the War for Independence, he took a leading part in the deliberations of the patriots during that war. Finally he was chosen President of the Council of the entire Province of North Carolina. Having been captured by the British while he was seriously ill, he was placed in an open prisoners' stockade at Wilmington, and died there in the spring of 1781.

The Provincial Grand Secretary of America under Provincial Grand Master Montfort was William Brimage, judge of the Court of Vice Admiralty for the Port of Roanoke, at Edenton, though his place of residence was in Bertie County during the greater part of his stay in North Carolina. When the War for Independence began, the Whigs elected Brimage to be a member of the Provincial Congress. He declined to serve, however, and soon afterwards he espoused the cause of the King. After various vicissitudes, including imprisonment on the charge of raising a Tory insurrection, Judge Brimage left North Carolina and went to Bermuda. He resided there for a while, then went to England, where he died on March 16, 1793. Through his daughters, numerous descendants of Judge Brimage still live in North Carolina, Tennessee, and elsewhere. None bear his name, however, for his only son who reached manhood died unmarried. The property of William Brimage was confiscated by the State, but was returned to him after the War for Independence. His legal residence was at Brimage's Neck, on Cashie River, in Bertie County. His membership was in Royal Edwin Lodge, No. 4, now Charity Lodge, No. 5, of Windsor. Some of his descendants bearing the names Outlaw and Miller still live in Bertie County.

From the above it will be seen that of all the Masonic Officials who held Provincial authority in North Carolina during the Colonial period, not one was living in the State at the close of the War for Independence. Consequently there was not in the State any authority higher than that of the Particular Lodges, several of which had managed to preserve an existence throughout the progress of hostilities. When peace was finally declared, several of the Lodges were revived after having lain dormant throughout the war. It was therefore apparent to all that an independent Grand Lodge would have to be established in North Carolina. The first step taken toward organising this Grand Lodge was a circular letter sent to the various Lodges in the State by Union Lodge of Fayetteville, then Working under authority presumed to have been issued (but not yet proven) from the Grand Lodge of Scotland. This Lodge was afterwards Chartered, on November 18, 1789, under the name of Phœnix Lodge, by the Grand Lodge of North Carolina, upon agreement to surrender its previous authority. The establishment of the Grand Lodge of North Carolina, after the War for Independence, is thus described by the historian, François Xavier Martin, in the *Ahiman Rezon:*

The Great Architect of the Universe having permitted a dissolution of the political bands which united North Carolina to Great Britain, propriety seemed to point out that the lodges of this State should not remain longer under any

allegiance to or dependence on the Grand Lodge or Grand Master of that Kingdom. In (*A.L.*) 5786 the Union Lodge, of Fayetteville, being advised thereto by a number of visiting brothers from the different parts of the State, proposed that a convention of all the regularly constituted lodges of North Carolina should be held at Fayetteville, on the 24th of June, (*A.L.*) 5787 (*A.D.* 1787), to take under consideration the propriety of declaring by a solemn act the independence of the lodges of North Carolina, and to appoint a State Grand Master and other Grand Officers. The great distance to and small intercourse between the different parts of this extensive State having prevented a sufficient number of delegates from attending, the convention adjourned to the town of Tarborough, where the (Masonic) declaration of independence took place, and a form of government was adopted. The Most Worshipful Samuel Johnston having been appointed Grand Master, and the Right Worshipful Richard Caswell (then Governor of this State), Deputy Grand Master, the first Grand Lodge was held on the following day.

So far as is known, the Lodges which existed in North Carolina prior to the War for Independence were the following:

Solomon's Lodge, near the present town of Wilmington, said to have been Chartered by Viscount Weymouth, Grand Master of England in 1735 (but the existence of which has not yet been proven). (See *History of Freemasonry and Concordant Orders.*) The North Carolina Records, however, show nothing concerning this Lodge.

St. John's Lodge, in Wilmington, Chartered in 1755 by the Grand Lodge of England. This Lodge, still in existence, is Lodge No. 1 on the Roll of the Grand Lodge of North Carolina.

Hanover Lodge, near Wilmington, is said to have been first Chartered as an army Lodge while the North Carolina troops were in the northern Colonies during the French and Indian War. There is no documentary proof, however, of the existence of this Lodge at that time.

Royal White Hart Lodge, in the town of Halifax, first began Work on November 1, 1764, " by virtue of a letter of authority obtained from Cornelius Harnett, Grand Master of the lodge in Wilmington," to quote the language of the old manuscript Records still preserved at Halifax. A new Charter, under date of August 21, 1767, was issued to this Lodge by the Duke of Beaufort when he was Grand Master. This Charter is still preserved in the archives of Royal White Hart Lodge, now No. 2 on the Roll of the Grand Lodge of North Carolina.

The " First Lodge in Pitt County," as it was called, was Chartered by the Grand Lodge of Boston as early as 1766, for there is mention of it on the Records at Boston. This Lodge probably passed out of existence, however, before the War for Independence began.

St. John's Lodge, in New Bern, has its original Records which show that it was Chartered by Provincial Grand Master Montfort on January 10, 1772. This Lodge is now No. 3 on the Roll of the Grand Lodge of North Carolina.

St. John's Lodge, in Kinston, was Chartered by Provincial Grand Master Montfort, though its original Records have been lost. It is now Lodge No. 4 on the Roll of the Grand Lodge of North Carolina.

Royal Edwin Lodge, in Windsor, is another Lodge that was Chartered by Provincial Grand Master Montfort, though its original Records are also lost.

Immediately after the War for Independence it was made Lodge No. 5. That number has since been assigned to Charity Lodge of the same town.

Royal William Lodge, in Herford County, which was Chartered by Provincial Grand Master Montfort, surrendered its Charter in November 1799. None of its Records are known to exist.

Unanimity Lodge, in Edenton, has its original Records, which show that it was Chartered by Provincial Grand Master Montfort. Its first meeting was held under Dispensation on November 8, 1775. It is now Lodge No. 7 on the Roll of the Grand Lodge of North Carolina.

Blandford, or Blandford-Bute Lodge, was in Bute County. That county was eventually divided into Warren and Franklin Counties. The Lodge was of the Colonial period. It held its first meeting, probably by Dispensation, on April 29, 1766, and owes its origin to Blandford Lodge (No. 3) of Petersburg, Virginia. At a meeting held on December 12, 1788, this Lodge accepted a new Charter under the name of Johnston-Caswell Lodge, the new Charter being issued by the Grand Lodge of North Carolina.

Dornoch Lodge, in Warren County, earlier known as Bute County, sent Delegates to the Convention which organised the Grand Lodge of North Carolina after the War for Independence. The Convention held that the Lodge's Delegates should be given seats on the floor, since they had been made Masons lawfully, but were not permitted to vote for the election of Officers.

As has been stated, the Convention which was to have been held at Fayetteville in June 1787 did not take place. The Convention which organised the Grand Lodge assembled at Tarborough in December of that year. John Mare, of Unanimity Lodge, in Edenton, was President of the Convention, and Benjamin Manchester, of St. John's Lodge, in New Bern, was Secretary. The following Officers of the new Grand Lodge were elected on December 11: Samuel Johnston, later governor of the State, was chosen to be Grand Master; Governor Richard Caswell, to be Deputy Grand Master; Richard Ellis, to be Senior Grand Warden; Michael Payne, to be Junior Grand Warden; Abner Neale, to be Grand Treasurer; James Glasgow, to be Grand Secretary. The Lodges and their Representatives at the first session of the Grand Lodge were as follows: Unanimity Lodge, of Edenton, John Mare and Stephen Cabarrus; St. John's Lodge, No. 2, of New Bern, Benjamin Manchester and Abner Neale; Royal Edwin Lodge, No. 4, of Windsor, John Johnston, Andrew Oliver and Silas William Arnett; Royal White Hart Lodge, No. 403 (English Constitution), of Halifax, William Muir, Samuel McDougall, and John Geddy; Royal William Lodge, No. 8, of Winton, Hardy Murfree, Patrick Garvey, and William Person Little; Union Lodge (afterwards Phœnix Lodge), of Fayetteville, James Porterfield; Bland-

ford, Bute Lodge, of Warren County, Edward Jones and William Johnson; St. John's Lodge, No. 3, of Kinston, Richard Caswell, James Glasgow, and William Randall; and John Macon and Henry Hill, Dornoch Lodge, No. 5. In the earliest written Records of the Grand Lodge it is recorded that Old Cone Lodge, of Salisbury, was present at the meeting held in December 1787 and that John Armstrong was its Delegate; nearly a year later Old Cone Lodge received its new authority by the following action of the Grand Lodge, dated November 20, 1788: " Brother John Armstrong presented a petition from sundry brethren in and near Salisbury, praying a warrant to hold a lodge at that place by the name of ' Old Cone,' which was granted, and the Worshipful Brothers James Craig appointed Master; Alexander Dobbins, Senior Warden; and John Armstrong, Junior Warden."

In 1791, when there were eighteen Lodges on the Roll of the Grand Lodge, the much disputed question of seniority and precedence was settled by ranking the Lodges in the following order: No. 1, St. John's Lodge, of Wilmington; No. 2, Royal White Hart Lodge, of Halifax; No. 3, St. John's Lodge, of New Bern; No. 4, St. John's Lodge, of Kinston; No. 5, Royal Edwin Lodge (now Charity Lodge), of Windsor; No. 6, Royal William Lodge, of Winton; No. 7, Unanimity Lodge, of Edenton; No. 8, Phœnix Lodge (formerly Union Lodge), of Fayetteville; No. 9, Old Cone Lodge, of Salisbury; No. 10, Johnston-Caswell Lodge, of Warrenton; No. 11, Caswell Brotherhood Lodge, of Caswell County; No. 12, Independence Lodge, of Chatham County; No. 13, St. John's Lodge, of Duplin County; No. 14, Rutherford Fellowship Lodge, of Rutherford County; No. 15, Washington Lodge, of Beaufort County; No. 16, Tammany Lodge, of Martin County; No. 17, American George Lodge, of Hertford County; No. 18, King Solomon Lodge, of Jones County.

In November 1797 the Grand Lodge of North Carolina was legally incorporated by Chapter X of the *Laws of 1917*, which reads as follows: " Be it enacted by the General Assembly of the State of North Carolina, and it is hereby enacted by authority of the same, That the Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master, Wardens and Members, who are at present, or in the future may be, of the Grand Lodge of North Carolina, be, and they are hereby, constituted and declared to be a body corporate under the name and title of the Grand Lodge of North Carolina, and by such name they shall have perpetual succession and a common seal, and they may sue and be sued, plead and be impleaded, acquire and transfer property, and pass all such by-laws and regulations as shall not be inconsistent with the Constitution and laws of this State or of the United States, anything to the contrary notwithstanding."

When North Carolina ceded to the United States its vast domain west of the mountains for the purpose of erecting the State of Tennessee, and when Masonic Lodges had begun to spring up in that region, the two States were under a single Masonic Jurisdiction known as the Grand Lodge of North-Carolina and Tennessee. This state of affairs continued for some years. On December

2, 1811, a Convention of all the Lodges of the State of Tennessee met at Knoxville, and drew up a Petition filled with fraternal expressions of Brotherly love and asking that the establishment of a separate Grand Lodge in Tennessee be authorised. At the next Session of the Grand Lodge this Petition was granted, and the Grand Master was authorised to take such action as was necessary to carry out the wishes of the Brethren west of the mountains. On September 30, 1813, the Charter of the New Grand Lodge was sent to Tennessee. This, the only Charter for a Grand Lodge which has ever been issued, reads as follows:

SIT LUX *et Fuit*

To All and Every of Our Right Worshipful, Worshipful, and Well-beloved Brethren

Greeting:

Know Ye, That the Most Worshipful Robert Williams, Esq., General, etc., Grand Master of the Grand Lodge of North Carolina and Tennessee of Ancient York Masons, has ordained and directed as follows, viz.:

I, Robert Williams, Grand Master of Masons, by the powers and authorities vested in me as such by the Ancient Landmarks of our Order, and by and with the advice and consent of the Grand Lodge of North Carolina and Tennessee for this purpose had and obtained, Do hereby Declare and Ordain that the following Lodges within the State of Tennessee, viz.: Tennessee Lodge No. 41, in the town of Knoxville; Greenville Lodge No. 43, in the town of Greenville; Newport Lodge No. 50, in the town of Newport; Overton Lodge No. 51, in the town of Rogerville; King Solomon Lodge No. 52, in the town of Gallatin; Hiram Lodge No. 55, in the town of Franklin; Cumberland Lodge No. 60, in the town of Nashville; Western Star Lodge No. 61, in Port Royal, Be, and they are hereby, authorised and empowered either by themselves or by their Representatives, chosen for that purpose, to constitute a Grand Lodge for the State of Tennessee. And I do, as Grand Master of Masons, by and with the advice and consent of our Grand Lodge aforesaid, renounce and release unto the said Lodges all jurisdiction over them; and I do hereby transfer and make over to said Lodges all the powers and authorities which our Grand Lodge had, by ancient usage, a right to exercise over them or either of them, upon the following terms and conditions, to-wit: That the said Lodges, or a majority of them, shall within twelve months after the reception of this authority by them, either by themselves or by Representatives duly appointed by them for that purpose, meet in Convention, and then and there make such rules, regulations or laws for the government of the Grand Lodge of Tennessee as they may think proper; and that said Grand Lodge, when thus constituted shall once in each year and every year elect a brother of our Order as Grand Master of said Grand Lodge; that they also shall elect a Grand Senior Warden, Grand Junior Warden, Grand Secretary and Grand Treasurer; and the Grand Master so elected and installed, under his own sign manual shall appoint a Deputy Grand Master, Grand Senior Deacon, Grand Junior Deacon, Grand Chaplain, Grand Pursuivant, Grand Marshal, Grand Sword Bearer, and one or more

Grand Tylers, also such members of Stewards and other inferior officers as he may from time to time think proper to make.

It is further Ordered and Ordained that the Grand Lodge of Tennessee, thus constituted, shall be vested with all powers and authorities which any other Grand Lodge, known among our Craft, has a right to use and exercise; and that they may make and constitute new Lodges at their discretion within their jurisdiction, and the Charters of each and every Lodge, as well as those by them to be made and those recited in this instrument, to arrest and dissolve upon such terms as the said Grand Lodge of Tennessee may think proper to prescribe.

And it is further Ordered and Ordained that the said Grand Lodge of Tennessee take special care that the Ancient Landmarks of our most ancient and honourable Institution shall be in every instance whatever solemnly kept and preserved.

In testimony whereof I do hereunto set my hand and cause the Great Seal of Masonry to be affixed, at Raleigh, this 30th. day of September, A. L. 5813, A. D. 1813.

Robt. Williams.

[SEAL]

Test:

A. Lucius, Grand Secretary.

In the early part of the nineteenth century the Grand Lodge of North Carolina began to consider the desirability of erecting a building in which to hold its meetings. On the Feast of St. John the Baptist, June 24, 1813, the corner-stone of a wooden building was laid. This building stood at the corner of Dawson and Morgan Streets in the city of Raleigh. A few years after the war between the States, efforts were made to raise funds for the erection of a Temple at the corner of Fayetteville and Davie Streets, opposite the present Municipal Building. Those efforts were unsuccessful. The Grand Lodge remained in its old quarters until about the year 1880. After that it met in the local hall of the Lodges in Raleigh, and continued to do so until the completion of the present Masonic Temple at the corner of Fayetteville and Hargett Streets. The corner-stone of this Temple was laid on October 16, 1907. The first meeting of the Grand Lodge was held there on January 12, 1908.

In the Grand Lodge of 1838, a resolution was passed looking to the estabment of a charity school under the care of Grand Lodge. The State of North Carolina was then evolving its first workable public school law. In other Grand Jurisdictions there were flourishing schools under the auspices of Masonry; such were contemplated for North Carolina. In 1847 Grand Lodge undertook such an establishment and unanimously passed a resolution declaring that " in this seminary of learning there was to be education free from charge for such poor and destitute orphans, and children of living brother Masons, who have not the means to confer the benefits upon their offsprings; upon a fair and equitable plan of admission to be determined upon by the Grand Lodge." In 1850 Grand Lodge took action as to the location of such a school.

Oxford, in Granville County, was finally selected. A Committee consisting of J. B. Bynum, of Lincoln County, J. A. Lillington, of Davie County, and Patrick Henry Winston, of Bertie County, was directed to prepare an address setting forth the system of education proposed and the course of study. The address was issued. It contained some startling statements. The following is a copy.

It is not to be disguised that in most of the colleges of the Union the system of education has not kept pace with the improvements of the age. It is the intention of the Grand Lodge that their institutions shall be able to furnish all young men with as full and complete collegiate education as can be obtained at any similar institution in the Union. No gentleman's education can be regarded as complete, nor ought to be regarded as complete, without a knowledge of the dead languages, but it is certainly improper that two thirds of a young man's life should be occupied in this one branch of education—to be forgotten in most instances very soon after he engages in busy avocations of life, to the exclusion of those other more useful species of knowledge which will better prepare him to act well his part as a man.

Remember that this was written and broadcast in our North Carolina press in 1851. The Committee urged in this address that something of astronomy, natural philosophy, chemistry, geology, electricity and galvanism, as taught in some schools, be combined, but that a larger emphasis should be placed upon architecture, the power of steam and its application to machinery, various processes of manufactures, metallurgy, natural history, and engineering.

Property was purchased in Oxford. An Act of the General Assembly was passed for a Masonic college to be called St. John's College. Contracts were let, and the building erected. On June 24, 1855, the corner-stone of St. John's College was laid by Grand Lodge. It is an interesting story to read of the ups and downs of those in charge of the work. The college was opened July 13, 1858. When the war between the States came on, it was moved in the Grand Lodge that St. John's College be converted into a military school. This, however, was not carried; indeed, the suggestion received scant support. St. John's College went down before the wave of war that swept the State. After the war between the States various attempts were made to conduct a girls' school, and for a year or two such a school was conducted there. The property belonged to the corporation. The contractors and builders had never been paid. In 1868 a sale was held according to the terms of the deed of trust that secured the debt, and the Grand Lodge of North Carolina became the owner of the property.

Space does not permit the interesting story of the various efforts to bring the property to some useful purpose. The crucial hour came in the Grand Lodge held in December 1872. John H. Mills, giant in intellect, heart, and body, moved "That St. John's College be made into an asylum for the protection, training, and education of indigent orphan children." It was a great hour. The argument was lengthy. A vote was taken. A tie vote was announced.

Swimming-pool, Oxford Masonic Ophanage, Oxford, North Carolina.

The Hon. John Nichols, then Grand Master and afterwards member of Congress, broke the tie in favour of the orphanage, and the resolution was adopted. Bro. John Mills was elected Superintendent, and arrangements were made to appropriate $500 annually to the work. In February 1873 the first child was received at the institution. A student of the Horner School witnessed the incident. There was no ceremonial. The student, afterwards Grand Master of the Grand Lodge, had carried a bundle of clothing as a donation to the institution. John H. Mills was standing in the doorway looking down the path that led to the main building. His greeting was gruff but honest. The bundle was placed as directed. Just then a carryall wagon came up the driveway. A dull cloud hung in the sky. The man in the wagon stopped at the front of the building. Superintendent Mills asked him his mission. His answer was indifferent. "I am looking for the man who wants this boy," he said. The boy was delivered. Mills' gigantic frame shook with emotion. He lifted the pale child from the wagon as though with the paw of a lion. He raised him above his head as if he were presenting him as a votive offering to Heaven. He dropped the child upon his own breast, then kissed him. It was the kiss of love. From that hour the orphanage was safe, though its struggles have been many. Thus orphanage work began in our State. The example set by Masonry was soon followed by churches, other orders, and fraternities, and by individuals charitably inclined. The Masonic orphanage is now perfect in all its equipment. Five thousand children have been cared for. The State gives $30,000 annually to its support. A very large majority of its children, since the foundation of the institution, have been those not of Masonic parentage. Its doors are open to all. Worthy tribute might well be paid to the officer in charge in 1931, but space forbids.

Though it is not within the province of this article to give further detail to Masonic activities in this State, it may be related in passing that on January 12, 1914, the Masonic and Eastern Star Home was formally opened near Greensboro to house those Brethren and their wives who need assistance. The Grand Lodge and its institutions are now great and prosperous. More than 40,000 Masons are now members of Lodges in this Jurisdiction. The many noble achievements of Masonry have in the main dispelled those groundless prejudices of the old days, prejudices chiefly held by those who knew not the Institutions' true character.

FREEMASONRY IN NORTH DAKOTA

WALTER LINCOLN STOCKWELL

NORTH DAKOTA became a State on November 2, 1889. The Grand Lodge of Ancient Free and Accepted Masons of North Dakota was organised at the town of Mitchell, now in the State of South Dakota, on June 12, 1889, when the Grand Lodge of Dakota Territory divided. A few of those who were present on that memorable occasion are still alive.

Part of the present State of North Dakota was in the original grant made by England at the conclusion of the War for Independence. The remainder of the State, that which is contiguous to the Missouri River, formed part of the Louisiana Purchase. Although the region had been visited by two white men, O. O. Verendrye and O. O. Thompson, even before 1800, for the most part it remained unknown until after the middle of the nineteenth century. True it is that Meriwether Lewis and William Clark spent the winter of 1803–04 near the present site of Washburn, on the Missouri River, while on their famous expedition into the northwestern regions. This camp site will be marked by the Grand Lodge some day because of the Masonic connections of those two intrepid American explorers. There was a Hudson's Bay Company trading post and a settlement at Pembina more than a century ago, as well as other trading posts along the Red River of the North. The United States Government established posts at Abercrombie, Pembina, Fort Rice, Fort Totten, Fort Buford, Fort Abraham Lincoln, and one or two other points. Early Masonic history centres about those military posts.

The first Lodge in the present Jurisdiction of North Dakota was established at Fort Pembina. On September 13, 1863, Grand Master A. T. C. Pierson, of the Grand Lodge of Minnesota, granted a Dispensation to form a Lodge. This Dispensation was given to a detachment of soldiers who were going to garrison the post at Fort Pembina. The Brethren named in the Dispensation were Bro. C. W. Nash, afterwards Grand Master, Bro. L. L. Armington, Bro. A. F. Chamberlain, and Bro. Charles H. Mix, together with eight others. The Lodge was known as Northern Light Lodge. Its first meeting was held in January 1864 in the quartermaster's building, a site now owned by the Grand Lodge and suitably marked. That winter Degrees were conferred upon several Brethren from Fort Garry, now Winnipeg, Province of Manitoba, Canada. Because of the removal of the soldiers who had been interested in this Lodge, the Dispensation was renewed and the Lodge itself was later removed to Fort Garry. Bro. John Schultz was named as Worshipful Master. Bro. A. G. Bannatyne, the second story of whose trading house was used as the Lodge room, was Senior Warden. Bro. William

Inkster was Junior Warden. Though the Lodge was Chartered in 1867, the Charter was never delivered. Because of troublesome times in the late 60's the Lodge ceased to exist. It had, however, already laid the Masonic foundations in this Jurisdiction and in the Canadian Northwest.

After the Sioux Indian massacre that occurred in western Minnesota during the summer of 1863, troops commanded by General H. H. Sibley pursued certain bands of those Indians along Apple Creek, to the south of Bismarck. Attached to General Sibley's staff was Lieutenant Beaver, a young Englishman, an Oxford graduate, a soldier of fortune, and a Mason. In a skirmish with the Indians late in July he was killed. Among the troops were many well-known Minnesota Masons, R.∴W.∴Bro. John C. Whipple, Deputy Grand Master, being one of them. An Emergent Lodge was convened on the last Sunday in July, 1863, with Bro. A. J. Edgerton, afterwards Federal judge in South Dakota, as Worshipful Master. Bro. J. C. Braden, afterwards Grand Master, acted as Senior Warden, and Bro. Patch, as Junior Warden. The remains of Bro. Beaver were buried with Masonic honours in the rifle pits overlooking Apple Creek. Later the body was disinterred and removed elsewhere. A marker has been placed on the site of this first Masonic service in North Dakota. On August 9, 1864, the Masonic funeral of Bro. Charles B. Clark, a soldier in General Sully's command, took place at Fort Rice, north of Mandan. Seventy-eight Masons, officers and soldiers, were present. Bro. M. W. Getchell, Worshipful Master of Cataract Lodge, No. 2, of Minneapolis, presided. Not many days later, on August 25, another Masonic funeral took place at Fort Abercrombie at the burial of Bro. Frederic Duhn. Bro. C. W. Nash, who had been Worshipful Master of the Lodge established at Fort Pembina the preceding fall, presided at this funeral. Doubtless there were also other Masonic ceremonies conducted during those Indian campaigns but of them there is apparently no record.

The second Lodge established in North Dakota was Yellowstone Lodge at Fort Buford. A Dispensation was granted on January 26, 1871, to Bro. Asa Blunt, an army officer, and eleven others, six of whom were officers of the Seventh United States Infantry. Thirty-two Master Masons were Raised. This Lodge was Chartered on January 10, 1872, as No. 88. In June 1874 it ceased to exist because the removal of the troops left it without an Officer or Past Master. The site of the Masonic Hall on the Fort Buford reservation has been definitely located and so soon as this land can be purchased for a reasonable price it will be included in the State Park, and a marker will be placed there.

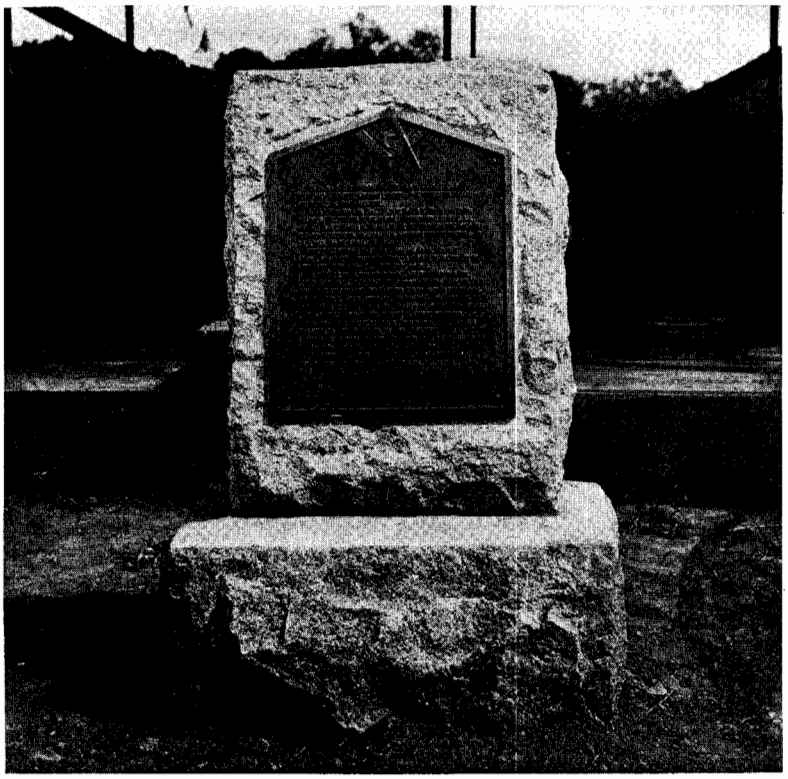
This brief account brings us to the beginnings of permanent Masonry in the State of North Dakota. The days of Military Lodges and military Masonic ceremonies were gone. The coming of the Northern Pacific Railroad to North Dakota in the early 70's led to the establishment of a settlement known as Fargo, at the Red River Crossing on the North Dakota side. Fargo has for years been the chief city of the State. On November 22, 1872, a Dispensation was issued to organise Shiloh Lodge in Fargo. The Charter—No. 105—was granted on January 14, 1874. The first Master of this Lodge was Bro. W. H. Smith. Bro.

Samuel G. Roberts was Senior Warden and Bro. Jacob Lowell, Sr., was Junior Warden. Both Bro. Roberts and Bro. Lowell were well-known citizens who played prominent parts in the development of Fargo. The Northern Pacific Railroad reached Bismarck in 1872. At once a busy pioneer town sprang up, destined to play a very important part in the life of Dakota Territory and afterwards in that of the State of North Dakota. A Dispensation to form a Lodge was issued in 1874 but because of certain irregularities a Charter was refused and another Dispensation was issued. On January 12, 1876, a Charter was issued to Bismarck Lodge, No. 120, with Bro. Colonel Clement A. Lounsberry as Worshipful Master, Bro. John B. MacLean as Senior Warden, and Bro. Colonel E. M. Brown as Junior Warden.

Now comes one of the most interesting episodes in the Masonic history of the Dakotas. While Minnesota had been establishing Lodges in the northern part of Dakota Territory, the Grand Lodge of Iowa had been organising others in the southern part of the Territory, especially in that part of it adjacent to the State of Iowa. On June 22 and 23, 1875, a Convention of the Lodges of Dakota Territory met at Elk Point and formed the Grand Lodge of Dakota Territory, as was their right. The claim was made that notice had been sent to Lodges in the northern part of the Territory, at least to the Lodge in Fargo and to the supposed Lodge at Pembina. Knowledge of a Lodge at Bismarck was disclaimed. In any event, neither Shiloh Lodge, No. 105, of Fargo, nor Bismarck Lodge, No. 120, was represented, and in consequence neither became part of the Grand Lodge of Dakota Territory. Those two Lodges continued on the Register of the Grand Lodge of Minnesota with the approval of the Officers of that Jurisdiction, in spite of the well-known American Masonic idea of territorial sovereignty. On this point a bitter controversy raged between these two Grand Lodges for several years. Finally, on June 7, 1879, Shiloh Lodge, No. 105, came under the Jurisdiction of Dakota Territory as Lodge No. 8. Not until June 1880, however, did Bismarck Lodge, No. 120, become a member of the Territorial Grand Lodge. Before that took place, three other Lodges, those of Pembina, of Casselton, and Acacia Lodge at Grand Forks, had been organised and Chartered. Thus, instead of becoming Lodge No. 2 on the register of the Grand Lodge of North Dakota, Bismarck Lodge became Lodge No. 5. During the 80's, up to the time of the division of the Territory into a northern and a southern part, twenty-six Lodges had been organised. Eight of them were along the main line of the Northern Pacific Railroad, and seven of them were south of that line. Sixteen Lodges were north of the Northern Pacific Railroad line and only two or three of the sixteen were outside what is commonly known as the Red River Valley.

With 31 Lodges having a total membership of 1322 Masons, the Grand Lodge of North Dakota began its separate existence. Among the Brethren who formed the Grand Lodge were some of the best-known citizens of the State. Bro. Dr. James W. Cloes, of Jamestown, was elected Grand Master; Bro. Frank J. Thompson, of Fargo, was Deputy Grand Master; Bro. John F. Selby, of Hills-

Open Air Lodge Room on Masonic Island, Lake Metigoshe, Near Bottineau, North Dakota.



Masonic Marker on the Site of the First Masonic Lodge in North Dakota, at Pembina Masonic Park.

boro, was Senior Grand Warden; Bro. Dr. A. B. Herrick, of Lisbon, was Junior Grand Warden; Bro. Charles E. Jackson, of Pembina, was Grand Treasurer; Bro. David S. Dodds, of Lakota, was Grand Secretary; Bro. Rev. W. T. Currie, of Grand Forks, was Grand Chaplain; Bro. William H. Topping, of Grand Forks, was Grand Marshal; Bro. William H. Gannon, of Ellendale, was Senior Grand Deacon; Bro. Warren S. Wilson, of Sanborn, was Junior Grand Deacon; Bro. James H. Marshall, of Bismarck, was Senior Grand Steward; Bro. Roswell W. Knowlton, of Fargo, was Junior Grand Steward; Bro. George L. McGregor, of Jamestown, was Grand Sword Bearer; Bro. Henry Baldwin, of Park River, was Grand Pursuivant; Bro. Louis B. Hanna, of Page, was Grand Tyler. During the more than forty-five years that have elapsed since the organisation of the Grand Lodge of North Dakota, the entire State has been settled. The Register of the Grand Lodge records 129 Chartered Lodges having a membership of over 15,000.

The Grand Lodge of North Dakota has from the beginning emphasised the educational side of Freemasonry. Bro. Theodore S. Parvin, the distinguished first Grand Secretary of Iowa, who founded the Grand Lodge library, presented the Grand Lodge with the books which formed the nucleus of the collection. When that library was destroyed by fire in 1893, Bro. Parvin again furnished a nucleus from which, during the last thirty-nine years, one of the most complete Grand Lodge libraries in this country has developed. The library is strictly a Masonic and reference collection. It serves not only members of the Craft but also every other seeker after Light. It is one of the fine cultural and educational institutions of the State, and its service is widely and favourably recognised. Since 1915 the library has been under the direction of Miss Clara A. Richards, a trained librarian.

For over twenty years the Grand Lodge of North Dakota has been carrying on a programme of service and education, and some ten years ago the Committee on Masonic Service and Education was established. According to the Grand Lodge By-Laws, the function of this Committee is " to bring to the whole Craft information upon the laws, customs, traditions, symbolism, history, and philosophy of Masonry, and to translate Masonic principles into the life and conduct of individual Masons." A full-time Executive Secretary is responsible for carrying this work forward. For several years Bro. William J. Hutcheson has been the Executive Secretary.

Since 1916 the Grand Lodge has maintained an Educational Fund, sometimes called an Educational Foundation. From this fund loans are made to worthy young people seeking a higher education. The Foundation now has a capital fund of more than $25,000. It has already made some 650 loans totaling more than $50,000.

The relief work of the Dakota Grand Lodge has been under the direction of three Trustees. A fund of some $50,000 has been accumulated, and income from that is used to assist particular Lodges in their own relief work. An annual contribution of fifteen cents per capita is contributed from the general

fund, and each newly made Master Mason also contributes $5 to the relief fund. Beginning with the year 1932 a special tax of fifty cents per capita was collected to create a Home or Hospital Fund.

The Grand Lodge of North Dakota has in times past made substantial contributions to welfare work. In 1913 the Grand Lodge was assisted by the Grand Chapter, the Royal Arch Masons, and the Grand Chapter of the Order of the Eastern Star to erect and furnish a sixteen-bed cottage at the State Tuberculosis Sanitorium in Dunseith. This praiseworthy undertaking involved an expenditure of some $8000. During the summer of 1931 a cabin cottage costing $1000 was erected at Camp Grassick by the Grand Lodge. This institution, which is maintained by the North Dakota Tuberculosis Society, is a summer camp for undernourished children.

The Grand Lodge of Ancient Free and Accepted Masons of North Dakota adheres faithfully to the fundamentals of Freemasonry. It believes that, since Masonry is a progressive science, the Fraternity must always adapt its programme to the needs of the present. North Dakota Masons are forward-looking and acting.

During the Spanish-American War of 1898 the North Dakota Military Lodge under Dispensation No. 1 was attached to the First North Dakota Volunteer Infantry in the Philippine Islands. During the World War, North Dakota Military Lodge under Dispensation No. 2 was organised for overseas Work with the 164th United States Infantry.

Needless to say, many leaders in the early life of the Territory and State were Freemasons. A majority of the governors, United States senators, members of Congress, members of the Supreme Court, and State officials have been Masons.

The other Bodies of Masonry are represented in North Dakota by the Grand Chapter of Royal Arch Masons and by the Grand Commandery of Knights Templar which was organised when the Territory attained Statehood. The Grand Council of Royal and Select Masons was organised in 1916. The Grand Chapter of the Order of the Eastern Star, closely allied with Masonry though not a Masonic Body, was organised in 1894. The Scottish Rite Masons have four Consistories under the leadership of Inspector-General, Bro. Walter R. Reed. North Dakota is in the Southern Jurisdiction. The Grand Lodge of Ancient Free and Accepted Masons of North Dakota, which represents Freemasonry in this State, is indeed one of the constructive and stabilising influences in the Commonwealth.

FREEMASONRY IN OHIO

NELSON WILLIAMS

SYMBOLIC FREEMASONRY

FREEMASONRY first made itself known in that part of the great region lying northwest of the Ohio River, commonly called the Northwest Territory, many years before any part of the region was crowned with the dignity and sovereignty of Statehood. On April 30, 1802, the Congress of the United States passed an Act authorising the call for a convention to form a constitution for a new State to be known as Ohio, whose boundaries were to be essentially as they are at present. This convention assembled at Chillicothe on November 1, 1802. After almost a month of deliberation, a constitution of State government was ratified and signed on November 29, thus adding a new member to the sisterhood of States composing the Federal Union. There is positive proof, however, that Freemasonry was actively at Work in the Northwest Territory for more than a decade before the State of Ohio was carved from that vast domain, and undoubtedly this had much to do not only with creating sentiment in favour of Statehood but also with shaping the policies of the new State and solving its problems. Freemasonry came not as a thief in the night to pilfer from those of sturdy body and brave heart who with limited means were blazing a way through the unbroken forests that civilisation might advance. Rather, it came unheralded and without acclaim, as it always does. It came bearing aloft the torch destined to light the fires of fraternal brotherhood in the valleys and on the hills of the great territory then chiefly inhabited by Indians.

Previous to the Declaration of Independence, on February 15, 1776, to be exact, John Rowe, " Grand Master for North America and the territories thereunto belonging," who had been appointed by Lord Beaufort, Grand Master of Masons in England, commissioned " Joel Clark, Esquire, Master of the American Union Lodge, now erected in Roxbury (a part of Boston), or wherever your body shall remove in the Continent of America, provided it is where no Grand Master is appointed." Reference will be made later to the formal organisation of this Lodge.

By an Act of the Parliament of Great Britain passed in 1774, the whole of the Northwest Territory was annexed to the Province of Quebec and made a part of it. That Province had been created and established by the royal proclamation of October 7, 1763. Thus, when the Warrant for American Union Lodge, No. 1, was granted, according to the statement already quoted, the entire

Northwest Territory was under the dominion of England. Since no Masonic Lodge or Masonic Grand Lodge had been established and organised in that region, the Grand Lodge of England was fully authorised under the fundamental law of Freemasonry as practiced in America, to issue a Warrant for a Masonic Lodge there, or for a Lodge which would function there.

The claim of the English monarch to that vast northwestern region was ceded to the United States by the treaty of peace signed at Paris on September 3, 1783. There is no evidence that the Grand Lodge of England ever claimed Jurisdiction over that part of the Northwest Territory now included within the boundaries of the State of Ohio. It might be inferred, however, that this is shown by the granting of the Warrant for American Union Lodge, No. 1. This Lodge was revivified and established as a permanent one at Marietta, in the Northwest Territory, in June 1790.

Precisely when Freemasonry first entered the Northwest Territory, and by whom it was first introduced, cannot be stated with certainty, but there is evidence that it manifested itself some years before any organised Lodge existed in the region. Good authority states that on January 10, 1789, at the burial of Judge James Mitchell Varnum, a disinguished Mason who was one of the pioneer settlers at Marietta, the funeral ceremonies were conducted by Masons without an organised Lodge formation. Representatives of the Six Tribes of Indians, then holding a parley with the settlers at Marietta in an effort to draw up a treaty of peace, participated in the ceremonies. The redskins marched two by two in the procession, so it is said, an unusual concession, since their invariable custom was to march in single file. The account of this funeral tells that the Indians showed much interest in the ceremonies, and that they apparently had some knowledge of Masonic signs and symbols. How and where they could have received instruction in the Secret Art is at present wrapped in a veil of mystery which will probably never be removed.

On January 10, 1786, General Rufus Putnam and General Benjamin Tupper, distinguished military men and both Masons, who had been appointed by Congress in 1785 to survey lands that had been secured by treaty with the Indians in the territory northwest of the Ohio River, gave public notice to all citizens desirous of joining in the settlement of the Ohio River country to meet in Boston on March 1, 1786. Delegates were to be selected in counties where people had an interest in western settlement. On the appointed date a convention was held at the Bunch of Grapes Tavern, long a well-known and favourite meeting-place of Boston Freemasons. After choosing General Putnam as Chairman, a land company to be known as the Ohio Company was organised.

A second meeting of the Ohio Company was held in Boston on March 8, 1787. General Putnam and two others were then appointed as a Committee to negotiate with Congress for the purchase of approximately a million acres of land along the Ohio River in the southeastern part of the Northwest Territory. Without mentioning many other details, it is enough to say that the land was ultimately purchased. During the winter of 1787 General Putnam and forty-

seven other pioneers, many of whom were Freemasons, crossed the mountains of Pennsylvania and made their way to the mouth of Youghiogheny River. There they built a boat, said to have been forty-five feet long and twelve feet wide, and christened it the *Mayflower*. In this they floated down the Ohio to the mouth of the Muskingum River during the spring of 1788. They landed there and established the first white settlement in the Northwest Territory. The city of Marietta is built upon the very site of that early settlement.

No available record shows how many of these early pioneers were Freemasons, but it is known that several besides General Putnam, General Tupper, and Captain Jonathan Heart were members of the Fraternity. Those men carried the Rituals of Freemasonry in their heads, its principles in their hearts. Their lives were examples attesting the excellence of the Order's tenets and teachings, and of the virtues it enjoins. General Putnam was Master of American Union Lodge and Custodian of its Warrant, or Charter. Captain Heart, who was stationed at Fort Harmar on the bank of the Muskingum River opposite Marietta, was also a member of that Lodge and a Past Master, as well as a Past Grand Lecturer of the Grand Lodge of Connecticut. In 1777 this Lodge was within the Jurisdiction of New York, where there was a Grand Master. Consequently it applied to him for confirmation of its Acts. The Deputy Provincial Grand Master of New York issued them a new Warrant as Military Union Lodge, No. 1, but the Lodge continued to function under its old name.

On June 25, 1790, W.·.Bro. Putnam, with ten other Brothers, held a meeting at Marietta to consider the subject of Lodge organisation. A Petition signed by all those present was addressed to Bro. Jonathan Heart as Master of American Union Lodge, the army organisation, requesting him to revive and re-establish the Lodge as permanently located. To this Petition Bro. Heart replied promptly. Since his letter and the conclusions he reached played such an important part in the organisation of the first Lodge in the Northwest Territory, the following quotation* from it is given here:

Previous to the late Revolution, all authority exercised in America, with respect to Masonry, was derived from the Grand Lodge in Great Britain, delegated to deputies in and over certain districts, by virtue of which all regular lodges were then held. The Federal territories not coming within the district of any Grand Lodge holding under authority of the Grand Lodge of Great Britain, and the United States not as yet having formed a Federal head in Masonry, it may be in doubt whether, at this time, there is any power in America having jurisdiction over the Federal territories. From whence it follows, the power is still in the Grand Lodge in Great Britain, unless there can be found some power which has been delegated other ways than through the present Grand Lodges, and extending its jurisdiction to this country. Whether the warrant under which you wish to be convened affords protection is the next subject of inquiry.

*Since the original of this letter was undoubtedly lost in a fire of 1801 that destroyed the Records of the Lodge, what appears here is an exact reprint of an account that stands in an early history of American Union Lodge. The paragraph beginning with the words, " Wherefore, under every consideration with respect to . . . etc.," seems to be incomplete.

This warrant was granted* in the year 1776, previous to the Declaration of Independence, by Richard Gridley, Esq., Deputy Grand Master, whose authority extended to all parts of North America where no special Grand Masters were appointed, as may appear from the Book of Constitution, and as expressed in the same instrument. It will therefore follow that, there being no special Grand Master for this territory, a more ample authority for holding a lodge in this country could not be obtained, provided there was a competent number of the former members present. But there are only two, viz., Brother Putnam and myself, who were actual enrolled members. To remove this objection it is observable there are two others who are members and resident in this country —but at present at too great a distance to attend. There are also two of the petitioners who were constant visitors of this lodge during the war, one of them a Past Master [Brother Benjamin Tupper], who by custom is a member of all lodges. There are also others of the petitioners who have frequently visited the lodge at different times.

Wherefore, under every consideration with respect to your situation—the difficulty of obtaining authority, a doubt whether more ample authority can at this time be obtained—the right which is ever retained by the individuals of incorporating themselves where there is no existing power already lodged with particulars for that purpose.

Wherefore, being the present Master of the Lodge held under authority of said warrant, as may appear by having recourse to the records deposited in Frederick's Lodge, held at Farmington, State of Connecticut, and being the eldest Ancient Mason within said territory, I have thought proper, with the advice of Brother Putnam, member, and Brother Benjamin Tupper, Past Master, to grant the request contained in your petition, and will meet you in Campus Martius, on Monday, the 28th inst., at six o'clock P.M. for the purpose of forming you into a lodge.

I am, with every sentiment of respect, Brother,

Your most obedient and humble servant,

Jonathan Heart, M. A. U. Lodge.

In accordance with the decision he expressed in this letter, W∴Bro. Heart ordered that a meeting of the Petitioners be called for June 28, 1790. The following Brothers were present at that meeting: W∴Bro. Benjamin Tupper, Past Master, and Bros. Thomas Stanley, William Burnham, Griffin Green, William Mills, Robert Oliver, and William Stacy. The Lodge was opened in due form with W∴Bro. Jonathan Heart as Master; W∴Bro. Benjamin Tupper, Past Master, as Senior Warden; and W∴Bro. Rufus Putnam, Past Master, as Junior Warden. The Warrant issued for American Union Lodge on February 15, 1776, by John Rowe, Grand Master of St. John's Provincial Grand Lodge, at Boston, was read. All those present were elected members of the Lodge, except Bros. Heart and Putnam who were already members. From then until the year 1815, American Union Lodge, No. 1, as it was called, was recognised as a legitimate and regularly formed Lodge of Master Masons.

*This statement is erroneous. Richard Gridley signed at the bottom as "Deputy Grand Master," but John Rowe, who issued the document, signed at the top as "Grand Master."

On March 22, 1801, the hall, the Charter and all other Records and papers of American Union Lodge, No. 1, were destroyed by fire. Although its old Records were nearly all reprinted in 1859, little is known about its activities during the period between its reorganisation, or rehabilitation, in 1790, and the year 1801. After the destructive fire, American Union Lodge, No. 1, requested the Grand Lodge of Pennsylvania, which was the Jurisdiction immediately adjoining on the East, to issue another Warrant to it, but this the Grand Lodge of Pennsylvania declined to do. It then appealed to the Grand Lodge of Massachusetts, which issued a conditional Dispensation authorising American Union Lodge, No. 1, to continue as a regular Lodge until a Grand Lodge should be organised in Ohio. The Lodge was reorganised under this Dispensation in January 1804.

On October 15, 1788, Judge John Cleves Symmes, a Freemason, together with certain associates, entered into a contract with the Treasury of the United States for the purchase of a large tract of land lying in the Northwest Territory between the Great and Little Miami Rivers and north of the Ohio River. They were able to pay for only part of the land purchased. On September 30, 1794, the government gave them a patent for 248,540 acres of the land covered by their contract. This land extended northward from the Ohio River. Meanwhile, the second white settlement in the Northwest Territory was established on the north bank of the Ohio River near the mouth of the Little Miami River and " in the Symmes purchase." At about the same time still another settlement, probably an offshoot of that on the Little Miami River, was established at a point nearly opposite the mouth of the Licking River. Both sites are now within the Cincinnati city limits. Some of the early pioneers in those settlements, among them General Arthur St. Clair, governor of the Northwest Territory, were Freemasons. Desirous of having an organised Lodge in their midst, these men Petitioned the Grand Lodge of New Jersey for a Warrant. Their Petition was granted, and on September 8, 1791, the Grand Lodge of New Jersey issued a Warrant for a Lodge to be known as Nova Cæsarea Lodge, No. 10. This Lodge was formally organised under its Warrant on December 27, 1794, although neither the Worshipful Master nor the Senior Warden named in the Warrant was present. This Warrant, still in a good state of preservation, is now in possession of the Lodge known on the Grand Lodge Roll of Ohio as Nova Cæsarea Harmony Lodge, No. 2, and commonly called " N. C. Harmony Lodge, No. 2."

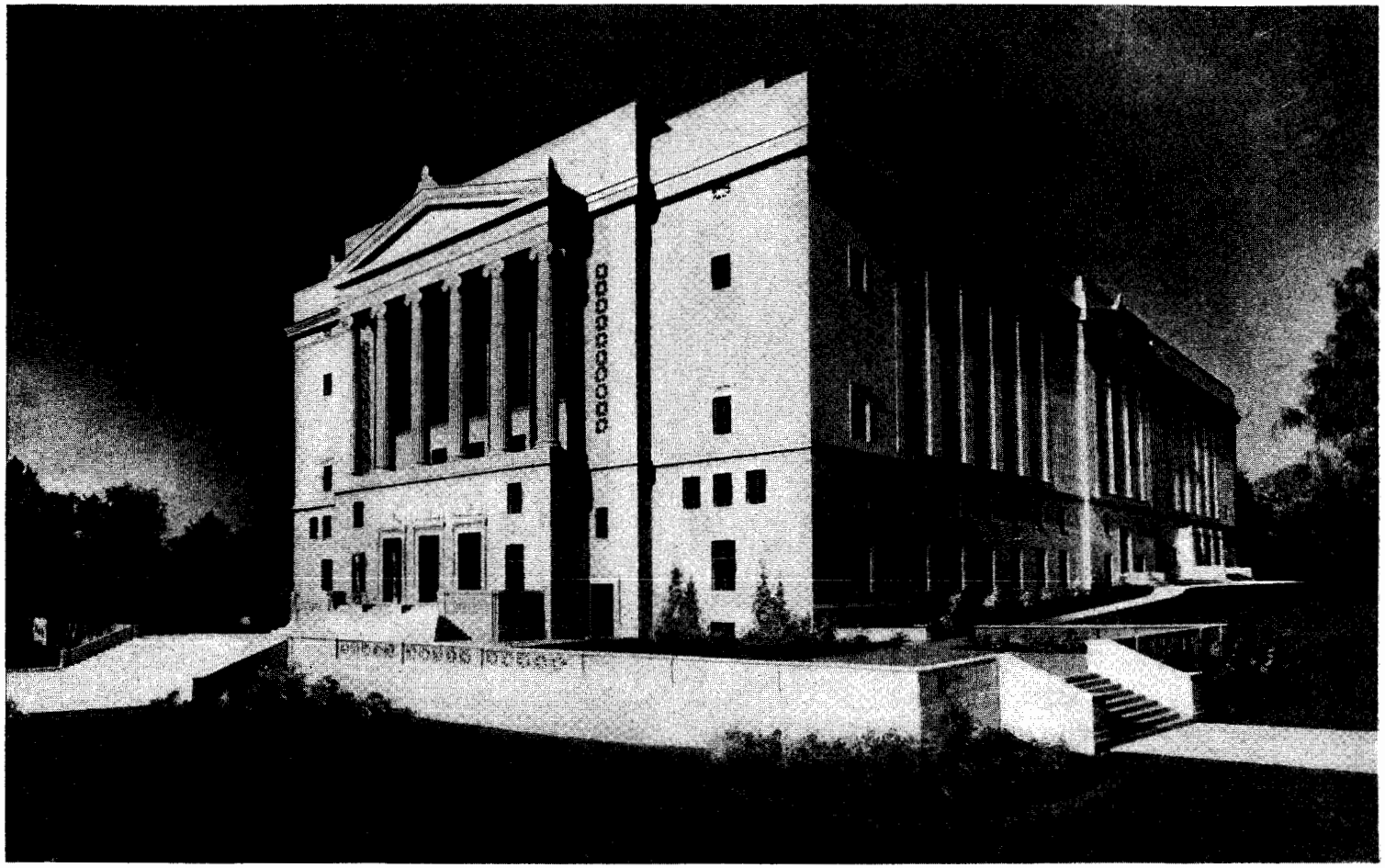
The Record of the *Proceedings* of the Grand Lodge of New Jersey at its Annual Communication held in 1805 shows that up to that time no report had ever been made to it by Nova Cæsarea Lodge, No. 10, since the time of granting its Charter. Among the Records of the Grand Lodge of New Jersey, however, is a copy of a letter dated December 10, 1805, addressed to it by Matthew Nimmo, late Master of Nova Cæsarea Lodge, No. 10. He returned the Charter with the statement that the Lodge could no longer pay its dues to the Grand Lodge. Apparently this action did not meet with the approval of some other

members of the Lodge, for they requested the return of the Charter. This the Grand Lodge of New Jersey refused to do. Following this surrender of the Charter, a number of former members of Nova Cæsarea Lodge, No. 10, Petitioned the Grand Lodge of Kentucky for a Dispensation granting the establishment of a Lodge in the city of Cincinnati. The Dispensation providing for the establishment of a Lodge to be known as Cincinnati Lodge, No. 13, was granted. This Lodge was organised, and on December 27, 1805, its Master was Installed by three Past Masters of Nova Cæsarea Lodge, No. 10. The Records of the Grand Lodge of Kentucky do not show just when the Dispensation for Cincinnati Lodge, No. 13, was issued, but that probably took place shortly before December 27, 1805. The Records do show, however, that a Charter was issued to Cincinnati Lodge, No. 13, on March 19, 1806.

It appears that although the Charter of Nova Cæsarea Lodge, No. 10, had been surrendered to the Grand Lodge of New Jersey at the time when the Grand Lodge of Kentucky Chartered Cincinnati Lodge, No. 13, the Charter had not in fact been cancelled and annulled. Consequently there was conflict of opinion as to the relative rights and authority of the two Lodges. This conflict continued until the Annual Communication of the Grand Lodge of Ohio held on January 7, 1812. At that time a Petition was presented to the Grand Lodge of Ohio soliciting mediation in the affairs of the Cincinnati and Nova Cæsarea Lodges of Cincinnati.

A resolution adopted by the Grand Lodge of Ohio recommended that Cincinnati Lodge, No. 13, pay its dues to the Grand Lodge of Kentucky, and that the Lodge have leave to withdraw its Charter from the Grand Lodge of Ohio and return it to the Grand Lodge of Kentucky. Further, that Cincinnati Lodge, No. 13, notify the Grand Lodge of New Jersey of any steps taken, request it to return the original Charter of Nova Cæsarea Lodge, No. 10, and assure it that all delinquent dues would be paid. The resolution also provided that Cincinnati Lodge, No. 13, should be known and called by the name of Nova Cæsarea Lodge henceforth, that it should be represented in the Grand Lodge of Ohio by that name, and that upon complying with these provisions it should be entitled to a Charter. Otherwise it was to have none. The Records of the Grand Lodge of Kentucky show that the Charter of Cincinnati Lodge, No. 13, was surrendered on August 27, 1812.

At the Annual Communication of the Grand Lodge of Ohio held on January 5, 1813, it was reported that differences existing between members of Nova Cæsarea Lodge, No. 10, and Cincinnati Lodge, No. 13, had been amicably settled, that each Lodge had paid its dues to its Mother Grand Lodge, that each had surrendered its Charter, and that the two Lodges desired to be formed into a single subordinate Lodge under the Jurisdiction of the Grand Lodge of Ohio. A resolution was thereupon adopted directing that a Charter be issued to the Petitioners for the establishment of a Lodge in Cincinnati to be known as Nova Cæsarea Harmony Lodge, No. 2. Upon later request, the Grand Lodge of New Jersey returned to Nova Cæsarea Harmony Lodge, No. 2, the Charter origi-



From a photograph by Underwood and Underwood.

Masonic Temple at Dayton, Ohio.

nally issued by it for Nova Cæsarea Lodge, No. 10. This Charter is still safely preserved, as has been explained.

Another of the Masonic Lodges early established in the Northwest Territory was located at a place known as Old Mingo Town, on the west bank of the Ohio River three miles south of the present city of Steubenville. A Warrant for a Lodge to be known as Mingo Lodge, No. 78, to be located in Old Mingo Town in the Northwest Territory, was granted by the Grand Lodge of Pennsylvania on March 4, 1799. On April 10, 1799, the Grand Master issued a Dispensation to Absalom Baird, empowering him to open and Constitute the Lodge and to Install its Officers. The Dispensation returned to the Grand Lodge showed that an Installation of Officers of the Lodge had taken place on May 21, 1799. This Lodge had a brief existence of only seven years. It was not functioning when the Grand Lodge of Ohio was organised in 1808.

On October 19, 1803, a Charter was granted by the Grand Lodge of Connecticut to Samuel Tylee and twenty-one other residents of the Connecticut Western Reserve for the establishment of a Masonic Lodge in the town of Warren. This was to be known as Erie Lodge, No. 47. Bro. Samuel Tylee was sent by the Petitioners to the Annual Communication of the Grand Lodge of Connecticut held at New Haven in 1804. Upon the granting of the Charter it was placed in Bro. Tylee's charge and he was appointed a Deputy Grand Master of the Grand Lodge of Connecticut for the purpose of Constituting Erie Lodge, No. 47, and Installing its Officers. On March 16, 1804, the Deputy Grand Master, thus appointed and authorised, assisted by other Grand Officers pro tempore, appointed for the purpose from among the Brethren present, opened a Deputy Grand Lodge, Constituted the Lodge, and Installed the Officers who had been chosen by the Petitioners. Later the Grand Officers made a report to the Grand Lodge of Connecticut.

The Grand Lodge of Massachusetts granted a Charter to a number of Masons living in and near the village of Chillicothe, Ross County, Ohio, on November 22, 1805. The Lodge was to be known as Scioto Lodge, No. 2, and to be located at Chillicothe. Colonel Thomas Gibson, Auditor of the Northwest Territory, was designated as the first Master; Jarvis Cutler, as Senior Warden; Nathaniel Willis, as Junior Warden. This Lodge actively participated in organising the Grand Lodge of Ohio. After the organisation of the Grand Lodge this became Lodge No. 6 on the Roll of particular Lodges in Ohio.

On October 19, 1803, the Grand Lodge of Connecticut issued a Charter to a group of Brethren residing at or near the town of Worthington, in what had been the Northwest Territory, for a Lodge to be known as New England Lodge, No. 48, and to be located in Worthington. Rev. James Kilbourne was named as first Master. This Lodge continued to function under its Connecticut Charter until that was surrendered to the Grand Lodge of Ohio in exchange for a temporary Dispensation. At the Annual Communication of the Grand Lodge of Ohio held in 1814, a Charter was granted to the Lodge at Worthington under the name of New England Lodge, No. 4.

When the Grand Lodge of Pennsylvania held its Annual Communication on June 24, 1805, it granted a Warrant for the establishment of a Lodge to be located at the town of Zanesville, Ohio, and to be known as Amity Lodge, No. 105. Lewis Cass was named as the Master, William Smyth as Senior Warden, and Peter Fuller as Junior Warden. Because of lack of travelling facilities in those days, or some other reason, this Lodge was not Constituted until sometime in 1806. The exact date of its Constitution is not known. Since, however, its first meeting took place on September 26, 1806, this Lodge was doubtless Constituted and Organised at about that time. At its first meeting, a set of Jewels was presented to the Lodge by the Grand Lodge of Pennsylvania. At a meeting of Amity Lodge, No. 105, held on August 2, 1807, it was unanimously resolved that the Lodge coincide with the opinion of Erie Lodge, No. 47, and of Scioto Lodge, No. 2, that a Grand Lodge of Masons should be formed in Ohio. A Committee of three from this Lodge was appointed to promote such an organisation.

On January 4, 1808, Representatives of six Ohio Lodges met in Chillicothe, according to arrangements previously made, for the purpose of organising the Most Worshipful Grand Lodge of Free and Accepted Masons of Ohio. These Lodges included American Union Lodge, No. 1, of Marietta, and Scioto Lodge, No. 2, of Chillicothe, both under obedience to the Grand Lodge of Massachusetts; Cincinnati Lodge, No. 13, of Cincinnati, under obedience to the Grand Lodge of Kentucky; Erie Lodge, No. 47, of Warren, and New England Lodge, No. 48, of Worthington, both under obedience to the Grand Lodge of Connecticut; and Amity Lodge, No. 105, of Zanesville, under obedience to the Grand Lodge of Pennsylvania. Bro. Robert Oliver, of American Union Lodge, No. 1, was made Chairman, and Bro. George Todd, of Erie Lodge, No. 47, was made Secretary of the Convention. Although New England Lodge, No. 48, had been very active in arranging for the Convention, the Representative of that Lodge was denied a seat because he lacked the requisite credentials.

First of all, a resolution declaring it to be expedient to form a Grand Lodge in the State of Ohio was proposed. Pending a discussion of it, the meeting adjourned till the following evening. Then the resolution was unanimously adopted and a Committee was appointed to prepare rules necessary for carrying it into effect. The Committee's report was adopted, and at an adjourned Session of the Convention, held on the evening of January 7, 1808, the following resolution reported by the Committee was unanimously adopted:

Resolved, That a Grand Lodge be formed, to be known and styled the Grand Lodge of Ohio, whose powers shall be to grant charters and dispensations, on proper application, to all such as shall apply and shall be deemed worthy, and shall have jurisdiction over the same, and shall in all respects be clothed with full powers, as a Grand Lodge, according to ancient and due form, and agreeably to the rules and landmarks of Masonry.

The Convention also ordered that the first Annual Communication of the

Grand Lodge should be held on the first Monday of January 1809. At that time each Lodge was to surrender to the Grand Lodge a copy of its By-Laws and the Charter under which it had been Working. The Grand Lodge was then to issue a new Charter to each Lodge and to number those Charters serially according to priority of date of the Charters surrendered.

After adopting this resolution, the Convention then elected Grand Officers to serve during the following year. General Rufus Putnam, of American Union Lodge, No. 1, was elected as first Grand Master; Thomas Henderson, of Cincinnati Lodge, No. 13, as Deputy Grand Master; George Todd, of Erie Lodge, No. 47, as Grand Senior Warden; and Isaac Van Horn, of Amity Lodge, No. 105, as Junior Grand Warden. Other line Officers were also chosen. At the final Session, which took place on January 8, 1808, it was resolved that members of the Convention should sign the *Proceedings*. When this was done, the Body adjourned. The Installation of the Grand Officers who had been elected was deferred until January 2, 1809, the date of the first Annual Communication. This was probably done because General Rufus Putnam, Grand Master-elect, was not present at the Convention that nominated him. These, then, were the steps leading to the organisation of the Most Worshipful Grand Lodge of Free and Accepted Masons of Ohio, a Sovereign Grand Lodge that now has a place among the leading Grand Lodges of the world. The Grand Lodge of Ohio was the sixteenth Grand Lodge of Free and Accepted Masons established in the United States. Those of Massachusetts, Virginia, Maryland, Pennsylvania, Georgia, New Jersey, New York, South Carolina, North Carolina, Connecticut, New Hampshire, Rhode Island, Vermont, Kentucky, and Delaware had already been organised.

Early years of the Grand Lodge of Ohio were not without their perplexities. At the first Annual Communication, held at Chillicothe, this problem arose: Could a Grand Lodge function when only four of its Constituent Lodges were represented, if five Lodges had participated in the organisation Convention? American Union Lodge, No. 1, of Marietta, sent no Representative to this Annual Communication, and New England Lodge, No. 48, of Worthington, whose Representative had been barred from participating in the organisation of the Grand Lodge, also sent none. Since only four Lodges had been represented, the question mentioned above was now raised.

The whole matter was referred to a Committee of three, of which General Lewis Cass, afterwards Grand Master of Masons in Ohio, was Chairman. The Committee's report stated that the presence of five Lodges was not essential to organising a Grand Lodge. It said that although Constitutions of several Grand Lodges, which had been examined, contained provisions requiring the presence of five Lodges in order to organise a Grand Lodge, and although the Committee thought it likely that such a requirement might properly be adopted by the Grand Lodge of Ohio whenever the number of its particular Lodges had increased, yet until the adoption of such a regulation by the Grand Lodge, so the Committee said, the precedent set by the Grand Lodge of England might

safely be followed. The report of the committee referred to a statement in Preston's *Illustrations of Masonry* in which it is said that, at the organisation of the Grand Lodge of England, which took place in 1717 at the Appletree Tavern in London, only four Lodges were represented. Those were the Lodge at the Goose and Gridiron Tavern in St. Paul's Churchyard; that at the Crown Tavern in Parker's Lane near Drury Lane; that at the Appletree Tavern in Charles Street, Covent Garden; and that at the Rummer and Grapes Tavern in Channel Row, Westminster. Those were the only four Lodges in the south of England at the time. In view of all this, the Committee stated that although the laws of most Grand Lodges require the participation of five Lodges, the ancient regulations of the Fraternity do not make any such requirement. The report as outlined here was finally adopted, and except for the Grand Master, who was not present, all the Grand Officers who had been elected at the Convention of the previous year were now regularly Installed.

A letter from the Grand Master-elect, General Rufus Putnam, stated that his physical condition made it impossible for him to serve, and that he was obliged to decline the high honour which had been conferred upon him. To the great regret of everybody, the proceedings were carried on in his absence. This Installation of Grand Officers was merely formal, since it was necessary only in order to complete the organisation of the Grand Lodge that had been begun the year before. On the fourth day of the Session Grand Officers were elected and Installed. The Grand Master was M.∴ W.∴ Bro. Samuel Huntington, at that time governor of the State of Ohio. By incorporating a few necessary changes, the Constitution of the Grand Lodge of Kentucky was adopted as the Constitution of the Grand Lodge of Ohio. A code of By-Laws consisting of forty-six Articles was adopted for the government of the Grand Lodge.

At the second Annual Communication of the Grand Lodge, which convened at Chillicothe on January 1, 1810, New England Lodge, No. 48, of Worthington, was represented, but American Union Lodge, No. 1, of Marietta, for reasons not stated in the Record of the Session, was not. Indeed, the old American Union Lodge, No. 1, was never again represented in the Grand Lodge of Ohio. At the Annual Communication held in 1816 its Charter was declared to be null and void. The reason for this action was that the authority of the Charter expired at the time when a Grand Lodge was formed in Ohio. It will be recalled that the Charter of American Union Lodge, No. 1, held from the Grand Lodge of Massachusetts, was largely a copy of the Charter granted by John Rowe to the Military, or Travelling, American Union Lodge. This Charter had been destroyed by fire, as has been explained.

American Union Lodge, No. 1, rebelled against the Grand Lodge's order that all particular Lodges surrender their Charters to it and receive new Charters. It refused to surrender its Charter. It even attempted to continue as an independent Lodge after the organisation of the Grand Lodge, although it had been one of the first Lodges to suggest an organisation Convention and had participated in the meeting. At the Annual Communication of the Grand Lodge

held in 1815, strong resolutions condemning the attitude of American Union Lodge, No. 1, were adopted. The Grand Lodge declared that by refusing to recognise its Jurisdiction the rebellious Lodge had forfeited its right to Labour and had become an unauthorised and unwarranted Lodge. The resolutions barred all members of American Union Lodge, No. 1, and all Masons who should sit in it with knowledge of its attitude, from again visiting or holding membership in the loyal, legitimate Lodges of the State. American Union Lodge, No. 1, was granted the right to hold one meeting, however, to consider the resolutions that had been sent to it by the Grand Secretary. Having failed to take any favourable action in the matter, American Union Lodge, No. 1, lost its Charter. An appeal was taken to the Grand Lodge of Massachusetts, but it also refused to sanction American Union Lodge, No. 1, in remaining independent of the Grand Lodge of Ohio.

At this same Annual Communication a number of members of American Union Lodge, No. 1, which had previously been under the Jurisdiction of the Grand Lodge of Massachusetts, presented a Petition praying that a Charter for a new Lodge be granted them. They asked that the Charter be in the nature of a revivor of their former Charter and that it be under the Jurisdiction of the Grand Lodge of Ohio. They also prayed that their original number be retained. This petition was granted. The Lodge became a constituent of the Grand Lodge of Ohio and from then on it was represented in the Grand Lodge at its Annual Communications. In accordance with earlier action by the Grand Lodge, its Roll of subordinates now retained American Union Lodge as No. 1. Nova Cæsarea Harmony Lodge became No. 2; Erie Lodge became No. 3; New England Lodge became No. 4; Amity Lodge became No. 5; and Scioto Lodge became No. 6.

From the close of the first Annual Communication the progress of the Grand Lodge of Ohio has been remarkable. In 1809 only 4 Lodges, numbering a small group of Masons, were represented. In 1931 the Grand Lodge numbered 618 Lodges having 208,559 Masons under their obedience. During the first ninety years of its existence the growth of the Grand Lodge of Ohio was not at all rapid. In 1898 it had 500 Lodges with a total membership of only 42,848. During this time it passed through two periods of stagnation. The first period began in 1826 and continued for several years during which " The Morgan Excitement " occurred. The second period of stagnation commenced in the early 80's and also lasted for some years. During this time what was known as " The Cerneau Fight " was waged with much bitterness and determination. It resulted in complete victory for legitimate Freemasonry in Ohio. The civil court to which the case was carried held that the courts should not interfere and that the Grand Lodge was supreme since no property rights were involved. Shortly after this decision was made the Lodges displayed great activity. Their number increased rapidly, as has been said. The membership grew from 42,848 in 1898 to nearly 209,000, an average annual increase of 5000 members throughout the first third of the twentieth century.

The Grand Lodge of Ohio may justly be proud that the membership Rolls

of its particular Lodges bear the names of many men who have distinguished themselves not only in Masonry but also in State and national affairs. General Rufus Putnam, elected as first Grand Master, was a distinguished American soldier of the War for Independence. General Lewis Cass, another of its early Grand Masters, also became Grand Master of Masons in the State of Michigan, to which he had removed and of which he became governor. The first Installed Grand Master was M.∴W.∴Bro. Samuel Huntington, who was governor of Ohio at the time of his election. Four Presidents of the United States have held membership in Ohio Lodges. Those were James A. Garfield, William McKinley, William H. Taft, afterwards chief justice of the Supreme Court of the United States, and Warren G. Harding. Many members of Lodges under obedience to the Grand Lodge of Ohio have held high place in other Masonic Grand Bodies of Ohio and in national Masonic Bodies. In all those positions they have shown a knowledge of the fundamental precepts and teachings of the Symbolic Degrees of Freemasonry and have strictly adhered to them.

CAPITULAR FREEMASONRY

Capitular Freemasonry was co-existent with Symbolic Freemasonry in that part of the Northwest Territory now known as the State of Ohio from the very establishment of the first settlement there, made at Marietta in 1788. No Chapter was formally organised in the Northwest Territory, however, until 1792. Records show an " R. A." after some names of those present at Marietta on June 28, 1790, when American Union Lodge, No. 1, was organised, or reorganised, as a Lodge to be permanently located there. These letters certainly indicate that the participants were Royal Arch Masons. And there can be no doubt that several of the pioneers who formed the settlements at Marietta and near Cincinnati had received the Royal Arch Degree, perhaps in organised Chapters of Royal Arch Masons, perhaps in connection with or supplementary to the Master Mason Degree in the Lodge. The first unquestionable evidence of any activity in Capitular Freemasonry in the Northwest Territory, however, was the organisation of American Union Chapter, No. 1, at Marietta. This Chapter appears to have grown spontaneously out of the body of American Union Lodge, No. 1. For in those early days other Degrees besides the Symbolic ones were often conferred under the authority of a Lodge Charter.

On June 16, 1792, a Royal Arch " Lodge " was opened at Marietta by Robert Oliver, Rufus Putnam, and Griffin Green. Although described only as Master Masons, these men must have been Royal Arch Masons as well, as the following quotation from the Minutes of the meeting seems to show:

ROYAL ARCH LODGE
Under the Sanction of American Union Lodge No. 1
MARIETTA CAMPUS MARTIUS
June 16, 1792

The Lodge convened and present Right Worshipful Brother Robert Oliver,

Right Worshipful Brother Rufus Putnam, and Right Worshipful Brother Griffin Green, when Brother Daniel Story, R. J. Meigs, Senior, and Joseph Woods, all of the degree of Master Mason, were regularly advanced through the several grades, from third to the seventh step of Masonry.

A second meeting of the " Lodge," by which is certainly meant the Royal Arch " Lodge," was held on December 5, 1792. At that time several persons who had not attended the first meeting were present. Whether or not they were members of a Chapter, and to what Chapter any of them belonged, are not shown by the Record of this meeting. On this occasion the Chapter was formally organised by electing Rufus Putnam as High Priest; Robert Oliver as King; Daniel Story as Scribe; R. J. Meigs as Secretary; and Joseph Woods as Treasurer.

The following year two meetings were held, at which three candidates were advanced to the seventh Degree of Masonry. In advancing candidates at that time, they received the Past Master Degree before obtaining the Mark Master Degree. Little or no other activity was shown, however, by the " Lodge," as they seem to have persisted in calling the Chapter, until March 4, 1800. Then a meeting was held and two candidates were admitted to the Past Master Degree and the Mark Master Degree. The Minutes of that meeting read as follows:

Benjamin Tupper and Ichabod Nye, two learned and skillful Masters, having petitioned on the last regular Lodge night to be advanced to the Chair, they were balloted for and accepted, and being in waiting, they were admitted to the degrees of Past and Mark degrees.

These two candidates received the Most Excellent Degree and the Royal Arch Degree on June 3 of the same year, but following that meeting no other was held until January 5, 1804. This is explained by the Record thus:

On the night of the 22, March, 1801, the Charter under which the American Union Lodge prosecuted its labours was destroyed by fire, together with the furniture, etc., of the Royal Arch, and were not renewed until November, 1803, consequently the Royal Arch did not commence its labours until the 5th of January, 1804.

At the January meeting Rufus Putnam was appointed as High Priest, and Benjamin Tupper as Secretary. They were to act until the Royal Arch " Lodge " should be again regularly established and another choice made. At an election held the following day, Rufus Putnam was again elected High Priest and other Officers were also chosen. It is of interest that at a subsequent meeting of this Chapter, held on August 7, 1804, Lewis Cass, who afterwards served for three years as Grand Master of Masons in Ohio, received all the Chapter Degrees.

At a meeting held in 1914, a Committee was appointed to inquire into the authority under which this Chapter was established. An investigation failed to show, however, that any statement relating to this important event had ever

been made a part of the Record. What is even more deplorable is that Records of several Convocations of the Chapter held at about that same time are missing. Almost a quarter of a century after the first meeting of a Royal Arch Chapter took place at Marietta, some Companions of the Cincinnati Chapter sent a letter to the Marietta Companions suggesting the formation of a Grand Chapter of Royal Arch Masons in Ohio. Upon receiving this letter, Joseph Wood, John Green, and Oliver Dodge, who signed themselves as the oldest members of the Marietta Chapter, called a meeting. At this meeting three Delegates were appointed to attend a Convention to be held in Worthington about October 28, 1816. Thomas Smith Webb, Deputy General Grand High Priest of the General Grand Chapter of the United States, was to be present there for the purpose of assisting to form a Grand Chapter of Royal Arch Masons in the State of Ohio.

Because of the incompleteness of the early Records there is some uncertainty as to the date of organisation of what is now known as Cincinnati Chapter, No. 2, Royal Arch Masons, which is located in Cincinnati. There is even more uncertainty as to the authority under which that Chapter was organised. At an early date it claimed the sanction of Nova Cæsarea Lodge, No. 10, which was established at Cincinnati under a Warrant from the Grand Lodge of New Jersey. As has been explained, American Union Chapter, of Marietta, made a similar claim by stating that its organisation had been sanctioned by American Union Lodge, No. 1. These contentions probably merely mean that those two Lodges understood that, under their Charters, they had authority and power to erect Chapters of Royal Arch Masons upon their Lodge structures without further authorisation from a Grand Chapter. There is no evidence that either the Chapter at Marietta or the one at Cincinnati had any Grand Chapter authority for its organisation or claimed to have. Nor did either claim to be organised under the Jurisdiction of any Grand Chapter. Obviously, those Lodges felt that under the authority of their Warrants they had the right to organise Chapters of Royal Arch Masons without higher or greater authority than the mere sanction of the Lodge itself. That such was the case is borne out by language used in the closing paragraph of the Minutes of a meeting of Nova Cæsarea Lodge, No. 10, held on December 5, 1799. It runs as follows: "Lodge adjourned to meet on Friday for the purpose of forming a Royal Arch Lodge."

Although Cincinnati Chapter, No. 2, was formally organised into a Chapter in December 1799, with the sanction of Nova Cæsarea Lodge, No. 10, as will be explained later, yet the extract below appears in the Minutes of a meeting of that Lodge held on February 19, 1800. The quotation shows how the Chapter Degrees were conferred in the Lodge, but after closing in the Third Degree.

Present: Jacob Burnet, W. M.; Wm. McMillen, S. W.; Thomas Gibson, J. W.; J. S. Gano, P. M. S. D. P. T.; James Ferguson, J. D. P. T.; G. W. Burnet, Sec'y.; Abraham Carey, Tyler, and S. Sibley, Patrick Dickey, M. M., and R. W. Bro. John Ludlow. After opening and closing in all three degrees as above, Sibley, Ferguson and Dickey withdrew upon request and Lodge opened in 4th.

degree of Masonry. This trio then raised the 4th. degree and " passed the chair " in due form. Lodge closed and opened on 5th. degree. Sibley, Ferguson and Dickey then raised to 5th. degree of Masonry in due form and received the mark.

G. W. BURNET, *Sec'y.*

The Records of Nova Cæsarea Lodge, No. 10, show that at a stated meeting of the Lodge, held on December 5, 1799, the members were directed to meet " on Friday evening next at the Lodge room for the purpose of forming a Royal Arch Lodge." Such a meeting appears to have been held. Those who were not above the degree of Master Mason were requested to retire so that business might be done in the higher Degrees. There is no information, however, as to whether or not any formal organisation of a Chapter took place.

At this and subsequent early meetings of the Chapter, Robert Oliver and R. J. Meigs, both Past Masters and members of American Union Chapter, No. 1, at Marietta, appear to have been the directing heads and to have had charge. The Minutes of a meeting under the sanction of Nova Cæsarea Lodge, No. 10, held on " November 6, 1799," so the Record states, although this date should probably read December 6, 1799, say that " a Lodge was opened on the 4th. step of Masonry." These Minutes show that six candidates were " raised " to Past Master Degree. The " Lodge " was then opened on the fifth step of Masonry and the same candidates were " raised " to the Mark Master Degree.

Another meeting was held on December 11, 1799. At that meeting a Lodge of Most Excellent Masters was opened, the candidates were " raised " to that Degree, and the Chapter was then closed. It was then again opened, this time on the Royal Arch Degree, to which six candidates were " raised." The following excerpt from the Minutes of the next meeting show how this Chapter, or " Lodge," was proceeding.

At a meeting of the Royal Arch Chapter by order of the Worshipful Master under the sanction of Nova Cæsarea Lodge No. 10, on the 11th. December A. L. 5799. Present: Robert Oliver, R. A., in the Chair; Edward Miller, R. A., R. J. Meigs, R. A., Secretary Pro Tem. A Mark Lodge was opened, and no business presenting on this step the Lodge was closed and a Most Excellent Masters Lodge was opened, when Brothers Jacob Burnet, William MacMillen, Thomas Gibson, George W. Burnet, John S. Gano and Abraham Carey, all Mark Masters, made application to be raised to the degree of Most Excellent Master, and the Lodge being satisfied that they were worthy proceeded to labour in the 6th step of Masonry, and each of the applicants was raised accordingly. The Lodge was then closed in due form.

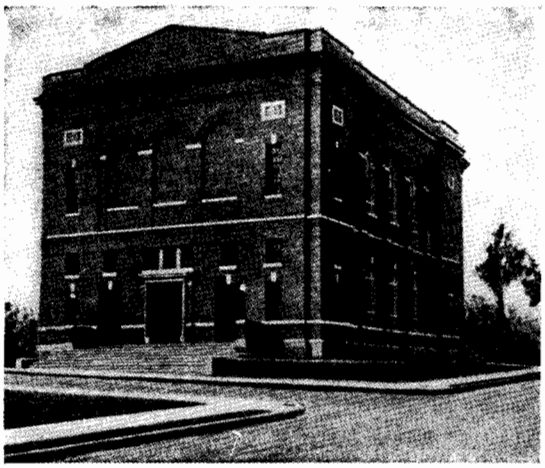
The last mentioned brethren having withdrawn a Royal Arch Lodge was opened, when the before mentioned Most Excellent Masters made application to be raised to the degree of Royal Arch Mason. The Lodge then proceded to labour on the 7th step of Masonry, and the applicants above mentioned were each of them raised to the Degree of Royal Arch Mason agreeably to their request in due and ancient form, and having received from the chair the proper instructions in the last mentioned degree were set to labour.

Companions Oliver and Meigs informed the Companions that the distance to their place of residence [Marietta] rendered their regular attendance inconvenient and requested the Chapter to elect proper officers in their places, whereupon the following Companions were duly elected: Jacob Burnet, H. P., William MacMillen, K., Thomas Gibson, S., G. W. Burnet, Secretary. The officers were then installed in their offices and respectively took their seats. The Chapter was then closed.

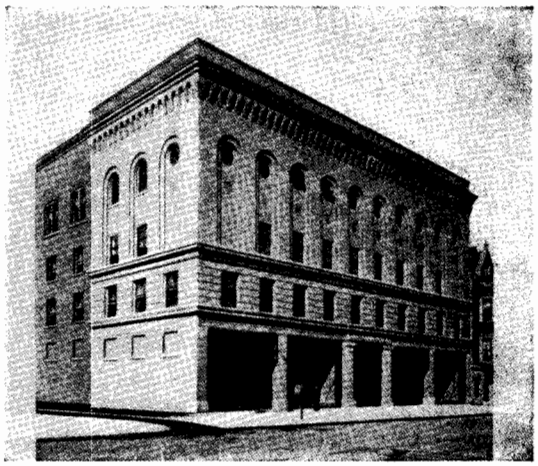
R. J. MEIGS, *Sec. pro tem.*

Following the meeting recounted in these Minutes all activity seems to have ceased for a while, since the next meeting of which the Record speaks took place on March 25, 1812. On that date, twelve Royal Arch Masons met for the purpose of reviving interest in the Chapter Work. No real progress was made until November 16, 1812. At that time ten Companion Royal Arch Masons met in the Lodge room at Cincinnati and appointed a Committee of five members to arrange a uniform mode of Working. On November 28, 1812, the Committee made a report which was approved, and at the same time another Committee was appointed to procure paraphernalia for the proposed Chapter. Minutes of this meeting say that " it was unanimously agreed to be unnecessary to apply for a Charter; it was deemed legal where a sufficient number of Companions be found, and having a lawful Master's Warrant, to establish a Holy Royal Arch Chapter." The next day, November 29, 1812, plans were carried into effect, according to the Record.

On December 12, 1812, a Mark Master Lodge numbering eleven Companions was opened according to ancient custom. At an election, Edwin Matthews was chosen as High Priest, Samuel Ramsey as King, and John S. Gano as Arch Scribe. Other line Officers were also selected. According to the Minutes " the Grand Chief and Subordinate Officers being enrolled and seated in order, the Chapter was considered fully established, and the Scribe was ordered to Record the same, bearing its date from this day, to wit: the 12th day of December, the year of Redemption one thousand eight hundred and twelve, and of Masonry five thousand eight hundred and twelve." From this time on the Cincinnati Chapter of Royal Arch Masons prospered. As has been said, in 1816 this Chapter first proposed forming a Grand Chapter of Royal Arch Masons in Ohio, and sent out circulars asking the co-operation of other Chapters in the State. In a letter written by Thomas Smith Webb, Deputy General Grand High Priest of the General Grand Chapter of Royal Arch Masons, some time prior to the organisation of the Grand Chapter of Royal Arch Masons of Ohio, he said he believed that the Cincinnati Chapter had a legal existence as early as 1798. As yet, however, no ground for any such belief has been found. On March 8, 1815, a Dispensation was issued by Alexander McCormick, Deputy Grand High Priest of the Grand Chapter of Royal Arch Masons of Maryland, to James Kilbourne and others of Worthington, Ohio, granting permission for the location of a Chapter at that place. This was to be known as the Horeb Chapter of Royal Arch Masons. James Kilbourne was named as first High Priest. A resolution

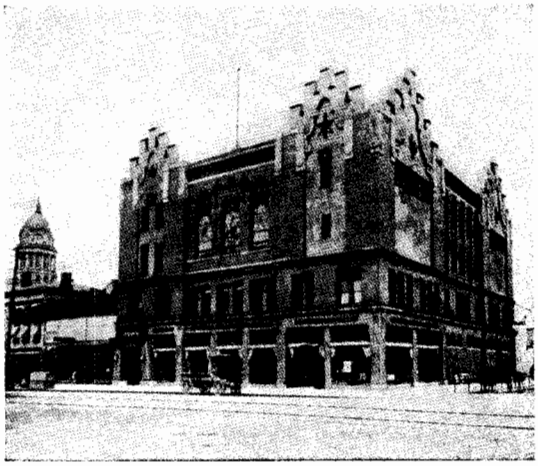


Price Hill Lodge, No. 524, Cincinnati, Ohio.



Masonic Temple, Chillicothe, Ohio.

Masonic Temple, Norwood, Ohio.



Masonic Temple, Troy, Ohio.

Masonic Temple, Canton, Ohio.

American Union Lodge, No. 1, Marietta, Ohio.

adopted at a meeting of the Grand Chapter of Maryland held on November 15, 1815, gave the Grand Officers power to grant a Charter to Horeb Chapter of Royal Arch Masons in case application were made by February following. Meanwhile the Dispensation under which the Chapter Worked was to be continued. Maryland Records do not show that any such Charter was ever issued, nor is there any reliable information proving that Horeb Chapter was ever organised under a Charter.

Upon receiving the letter of October 1, 1816, sent out by Companions of the Cincinnati Chapter, Delegates from American Union Chapter of Marietta, from Horeb Chapter of Worthington, and from Cincinnati Chapter of Cincinnati met at Worthington on October 21 to consider the formation of a Grand Chapter of Royal Arch Masons in Ohio. Companion James Kilbourne, P. H. P., was chosen as Chairman of the Convention and Companion Benjamin Gardiner was chosen as Secretary. When the qualifications of the Delegates had been approved, those present adopted a resolution declaring it right and expedient to establish a Grand Royal Arch Chapter in the State. At an adjourned Session held on October 24, 1816, a Chapter of Royal Arch Masons was opened and the following Grand Officers were elected: Samuel Hoit of Marietta, Grand High Priest; Chester Griswold of Worthington, Deputy Grand High Priest; Davis Embree of Cincinnati, Grand King; Calvin Washburn of Cincinnati, Grand Scribe; Benjamin Gardiner of Columbus, Grand Secretary; and Lincoln Goodale of Columbus, Grand Treasurer. Other Grand Officers were appointed. Five days later, on October 29, 1816, the Chapter went as a procession to the Worthington Academy, accompanied by Thomas Smith Webb, Deputy General Grand High Priest, and Peter Grinnel, General Grand Treasurer of the General Grand Chapter. The former Installed the Grand Officers-elect. At a meeting later held in the Chapter room, the three Chapters that had participated were Inscribed on the Roll of Grand Chapter Subordinates and a Charter was issued to each. The Chapters were American Union Chapter, No. 1, Cincinnati Chapter, No. 2, and Horeb Chapter, No. 3.

And thus was formed the Grand Chapter of Royal Arch Masons of the State of Ohio. Its existence of more than a century has been singularly free from internal strife. Its growth has been substantial and satisfactory, for it now has 209 Constituent Chapters with a total membership of over 76,000.

THE ORDER OF HIGH PRIESTHOOD

As is well known, membership in the Order of High Priesthood is limited to Present and Past High Priests who have been elected to preside over Constituted Chapters of Royal Arch Masons. Those who receive the Degree are said to be Anointed, Consecreated, and set apart to the Holy Order of High Priesthood. In some States the organisation is known as a Convention, or Grand Convention, of High Priests, but in Ohio it has always been called a Council, or Grand Council, of Anointed High Priests.

On January 15, 1828, a regular number of members who had received the Order of High Priesthood met in Columbus, Ohio, and organised themselves into a Council of Anointed High Priests for the purpose of conferring the Order upon all qualified Masons who desired to receive it. At an election these Officers were chosen: John Snow, President; Charles R. Sherman, Vice-President; Joshua Downer, Chaplain; Pratt Benedict, Treasurer; Bela Latham, Secretary; William Greene, Master of Ceremonies; James Gates, Conductor; and James Pearce, Herald. Minutes of annual meetings of this Order, if kept, have always been printed with the Proceedings of the Grand Chapter of Royal Arch Masons of Ohio. No Minutes appeared from 1830 to 1838 while "The Morgan Excitement" was going on.

Ohio has the largest Grand Council of Anointed High Priests in the world. Although this Body has no way of showing its total annual membership, as do other Masonic Bodies, nevertheless the classes have annually averaged about 100 members for the last thirty years. This is a far larger membership than can be shown elsewhere.

At the Triennial Convocation of the General Grand Chapter of the United States, held at Topeka, Kansas, in 1894, Officers of Grand Councils and Grand Conventions of Anointed High Priests of various States held a meeting. Most Eminent Companion John W. Chamberlin, who for ten years had been President of the Grand Council of Anointed High Priests of Ohio, was chosen Chairman of a Committee to revise and rewrite the Ritual of the Order. He did this very satisfactorily. The Ritual he prepared, known as the "Chamberlin Ritual," is now used in many States.

CRYPTIC FREEMASONRY

The Grand Council of Royal and Select Masters of the State of Ohio was organised in Worthington on January 6, 1830. Five Councils represented at that meeting participated in the organisation. They were Cincinnati Council, No. 1; Steubenville Council, No. 2; Adoniram Council, No. 3; Lancaster Council, No. 4, and Chillicothe Council, No. 5.

More than two years before, on October 24, 1827, thirteen Royal and Select Masters had assembled in the Masonic Hall at Cincinnati to consider the organisation of a Council of Royal and Select Masters in that city. After choosing Robert Punshon as Chairman and Elias Dudley as Secretary the meeting adopted a resolution declaring it expedient to form a Council of Royal and Select Masters in Cincinnati. The resolution also directed that Illustrious Companion John Barker, "Agent of the Supreme Council," then in Cincinnati, be solicited to organise the Council and grant it a Charter. A Committee advised Companion Barker of the wishes of those who had assembled and requested his presence in the Lodge room. After his introduction and reception, Companion Barker organised a Council of Royal and Select Masters in due form and "agreeably to the powers vested in him by the Supreme Council in the United States of America." At the election of Officers Robert Punshon was chosen as Thrice

Illustrious Grand Master; Robert T. Lytle as Illustrious Deputy Grand Master; and Joseph Jonas as Principal Conductor of the Work. Companion Barker then granted a Charter for Cincinnati Council, No. 1, to be held at Cincinnati. The Charter is signed "John Barker, K.H.S.P.R.S. Sovereign Grand Inspector General of the Thirty-third Degree and General Agent of the Supreme Council in the United States of America." This Council has been active and flourishing throughout its entire existence.

The four other Councils which united with that of Cincinnati in 1830 to form the Grand Council of Ohio were also organised under Charters granted by Illustrious Companion Barker. These Charters were essentially like that issued to Cincinnati Council, No. 1, and of essentially the same form. The Charter of Adoniram Council, No. 3, is dated January 1, 1828, and that of Chillicothe Council, No. 5, is dated January 18, 1828. The dates of the Charters issued to Steubenville Council, No. 2, and to Lancaster Council, No. 4, are unknown, but the former was probably issued in November or December, 1827, and the latter in January, 1828.

The authority of John Barker to organise Councils of Royal and Select Masters and to issue Charters to them, as agent of the Mother Supreme Council of the Ancient and Accepted Scottish Rite Masons of the United States, seems never to have been questioned. It is, however, unusual for agents and even for Officers of Masonic Grand Bodies to issue Charters, since such Warrants are commonly issued only by the governing Body.

On January 6, 1830, in response to a request made by Cincinnati Council, No. 1, Representatives from that Council and from Steubenville Council, No. 2, Adoniram Council, No. 3, Lancaster Council, No. 4, and Chillicothe Council, No. 5, met in Worthington to consider the advisability of forming a Grand Council of Royal and Select Masters in the State of Ohio. Companion Robert T. Lytle of Cincinnati Council, No. 1, was chosen Chairman of the Convention, and Companion William James Reese of Lancaster Council, No. 4, was appointed Secretary. After the object of the Convention had been made known, a resolution declaring it expedient to form a Grand Council of Royal and Select Masters in the State of Ohio was unanimously adopted. At an adjourned Session of the Convention, held on the afternoon of the same day, a Constitution that had been prepared by a Committee was adopted. Next, Grand Officers were elected, Companion Robert Punshon of Cincinnati Council, No. 1, having been chosen as the first Puissant Grand Master. The Convention was then dissolved. Immediately afterwards the Grand Council of Royal and Select Masters was regularly opened. The Constitution that had been adopted was recognised as the Constitution of the Grand Council, and the Proceedings of the Convention were approved. Charters under which the five Councils had been Working were ordered to be transmitted to the Grand Recorder. He was to issue new Charters in exchange for them.

In such fashion the Grand Council of Royal and Select Masters in the State of Ohio was organised. The growth of this Grand Council has been remarkable,

and for many years it has been the largest in the world, with 98 Constituent Councils having a total membership in the neighborhood of 43,000.

THE ORDERS OF KNIGHTHOOD

The Orders of Christian Knighthood have no Masonic connection whatever with Ancient Craft Masonry, yet membership in Lodge and Chapter is prerequisite to membership in a Commandery of Knights Templar. These Orders now form part of what is sometimes called the American System of Freemasonry. Consequently it is well to recount the organisation and early activities of the Grand Commandery of Knights Templar in the State of Ohio.

From the time of their establishment and, indeed, until 1867, the Templar Bodies of Ohio were known as " Encampments." In 1856, however, the General Grand Encampment of Knights Templar of the United States of America so amended its Constitution as to affect the use of that term. The word " Encampment " was left unchanged in its own title, but was changed to " Commandery " in the titles of all Encampments and Grand Encampments under its Jurisdiction. The amendment also provided that the presiding Officer of each Grand Commandery was to be known as " Grand Commander," that of each Subordinate Commandery as " Commander." The Grand Encampment of Knights Templars in Ohio rebelled against these changes. It refused to comply with orders of the General Grand Encampment until it could hold an Annual Conclave. That was done in 1857. The Constitution was then amended, and the words " Commandery " and " Commander " have been used by the Grand and Subordinate Templar Bodies of the State ever since. It is a trifling matter of interest that the original Constitution of the Grand Encampment of Ohio used the double plural——" Knight*s* Templar*s*." This double plural was also used in the Records of the Grand Commandery of the State until 1922, since when only the word " Knight " has been pluralised.

Mt. Vernon Commandery, No. 1, originally located at Worthington but now at Columbus, was the first Encampment established west of the Allegheny Mountains by the General Grand Encampment of the United States. On March 14, 1818, Thomas Smith Webb, Deputy Grand Master of the General Grand Encampment of the United States, answered a petition by issuing a Dispensation to John Snow, Knight Templar, Knight of Malta and of the Red Cross, authorising him to " congregate and assemble together in the Town of Worthington, in the State of Ohio, a sufficient and legal number of the above mentioned Orders, and to open a Council and Encampment in the said Town and therein confer said Orders upon such tried and worthy Companions of the Royal Arch as may make application for the same." Unless revoked, this Dispensation was to remain in force for a period of three months. It was then to be returned with a report of work done. Under authority of this Dispensation, Sir Knight John Snow summoned all the Sir Knights living within forty miles to assemble at the Masonic Hall in Worthington, Ohio. In obedience to this

summons Thomas Smith Webb, hailing from the General Grand Encampment of the United States and from the Grand Encampment of Massachusetts and Rhode Island; John Snow, hailing from St. John's Encampment of Rhode Island; and Frederick Curtis, hailing from Ireland, met on March 15, 1818. After exchanging credentials those men proceeded to open a Council of Red Cross Knights, and to confer the Order upon two candidates. Five days later, on March 20, 1818, an Encampment of Knights Templars was opened and the Order of the Temple and of Malta were conferred upon one candidate. Thus were the Orders of Knighthood formally organised in Ohio.

At the Triennial Conclave of the General Grand Encampment held in New York City on September 16, 1819, Sir Knight John Snow of Worthington reported the progress that had been made by Mt. Vernon Encampment under its Dispensation and asked that a Charter be granted to it. A resolution authorising the Charter was adopted and it was issued on the very same day. This Charter has been carefully preserved by the Mt. Vernon Commandery. Except that the signature of the General Grand Master, of the General Grand Captain-General, and of the General Grand Recorder have entirely faded out, the document is still in a good state of preservation. Because of its historical interest it is reprinted in full below.

To All Whom It May Concern

The General Grand Encampment of Knights Templars the appendant Orders for the United States of America, convened and assembled in the City of New York in the State of New York, September 16th, A.D. 1819, send greeting.

Whereas a petition has been presented at this General Grand Encampment from John Snow, Chester Griswold, Roger Searle, Joseph S. Hughes, James Kilbourne, Levi Pinny, Benjamin Gardner, William Little, Chauncey Barber, Mark Seeley, residents in the town of Worthington in the state of Ohio, all true and courteous Knights of the Red Cross, Knights Templars and Knights of Malta, stating that they have heretofore assembled together under a warrant of dispensation from the late Deputy General Grand Master, Thomas Smith Webb, Esq., and therefore pray for a charter, extending and forming under them the right and privileges of a regularly constituted Encampment. Now be it known that the General Grand Encampment aforesaid, considering that the interest of the institution will be promoted by granting the prayer of said petition, have authorised and empowered, and by these presence, authorize and empower the said John Snow, his associates above named, to form, open and hold a regularly constituted Encampment of the valiant and magnanimous Orders of Knights of the Red Cross, Knights Templars and Knights of Malta of the Order of St. John of Jerusalem, by the name, style and title of Mt. Vernon Encampment, to confer those Orders respectively upon tried and worthy candidates, made By-Laws and ordinances for their own government, and to admit members and to do and transact all such matters and things as are lawful and proper to be done in such an assemblage, and furthermore we do hereby declare the rank and precedence of the said Mt. Vernon Encampment in the General Grand Encampment and elsewhere to be from the sixth day of

June, A.D. 1818 and from the said Mt. Vernon Encampment, we do name and appoint Sir John Snow to be the first Grand Commander, Sir Chester Griswold to be the first Generalissimo, the Rev. Sir Roger Searle to be the first Captain General, Rev. Sir Joseph S. Hughes to be the first Prelate, Sir James Kilbourne to be the first Senior Warden, Sir Levi Pinny to be the first Junior Warden, and Sir Benjamin Gardner to be the first Treasurer, and Sir William Little to be the first Recorder, and we do hereby enjoin it upon said Mt. Vernon Encampment to be particular in making their return to the General Grand Recorder, and the payment of their dues to the General Grand Treasurer, and to conform in all things to the Constitution and edicts of the General Grand Encampment, otherwise the charter and the privileges hereby granted shall cease and to be of no further validity.

In testimony whereof we have hereunto set our hands and caused the seal of the General Grand Encampment to be hereunto affixed the day and year first above written.

HENRY FOWLE, Deputy General Grand Master.
JOHN SNOW, General Grand Generalissimo.

The Mt. Vernon Encampment was organised under its Charter on September 20, 1820. Although it received no number on its original Charter, it became Encampment No. 1 because it was the first Encampment Chartered in the State. At the second Session of the Grand Encampment of Ohio, held at Columbus in October 1844, the Mt. Vernon Encampment was authorised to hold its meetings there from then on instead of at Worthington as provided in the Charter. From the beginning of its activities this Commandery has been a leader in the State.

On December 16, 1835, a Charter was issued by the General Grand Encampment of Knights Templar of the United States to some Sir Knights of Lancaster for an Encampment to be known as Lancaster Encampment, No. 2. On September 17, 1841, a Charter was granted and issued to Cincinnati Encampment, No. 3, of Cincinnati. The General Grand Encampment issued a Dispensation to some Sir Knights of Massillon on July 5, 1843, authorising them to form and open an Encampment at that place to be known as Massillon Encampment, No. 4. On July 22, 1843, a Dispensation was issued by the General Grand Encampment for an Encampment at Mt. Vernon to be known as Clinton Encampment, No. 5.

Representatives from the five Ohio Encampments met at Lancaster on October 24, 1843, in response to a Warrant that had been issued on September 20, 1841, by the General Grand Encampment of the United States. This Warrant authorised the Ohio Encampments to Constitute a Grand Encampment of Knights Templar and appendant Orders for the State. Those present then formally organised a Grand Encampment of Knight*s* Templar*s* for the State of Ohio, and elected and Installed Officers. The Grand Encampment formed, now known as the Grand Commandery of Knights Templar of Ohio, has 79 Subordinate Commanderies on its Roll with a membership of over 32,000.

SCOTTISH RITE FREEMASONRY

That branch of Freemasonry known as the Ancient Accepted Scottish Rite did not make its appearance in Ohio until long after the York Rite Bodies had been established. There is some evidence, however, that in 1827 John Barker, Thirty-third Degree, member of the Supreme Council of the Ancient Accepted Scottish Rite for the Southern Jurisdiction, conferred upon Masons residing in Cincinnati at least some of the Degrees of the Rite under claim of authority from that Supreme Body. Candidates were obliged to cross the Ohio River into Kentucky in order to receive the Degrees. The names of those early candidates are not now known, nor is there any evidence at all of their having been active in behalf of the Scottish Rite in Ohio.

The beginning of the correspondence that resulted in organising Scottish Rite Bodies in Ohio was a letter written by Absalom Death, of Cincinnati, to the Grand Secretary-General of the Supreme Grand Council for the Northern Jurisdiction. The letter was received on December 13, 1848, though no immediate action seems to have been taken. Early in 1852, however, a Dispensation was issued for a Lodge of Perfection and a Council of Princes of Jerusalem at Columbus. These Bodies fitted up a Hall for their use but at the end of two years it was torn down to make way for business improvements. After two years of idleness the Dispensation under which the Bodies had been working was returned. Meantime, a Dispensation was issued to seven members who had received the fourteenth to sixteenth Degrees, inclusive, on December 17, 1852. It authorised a Grand Lodge of Perfection and a Grand Council of Princes of Jerusalem to be located in Cincinnati. The Grand Lodge of Perfection received the name " Gibulum," a word used as an exclamation at that time but having no signification under the present Ritual. The name " Dalcho " was given to the Grand Council of Princes of Jerusalem. Under authority of a Dispensation dated January 20, 1853, those two Bodies were formally Instituted and their Officers were elected and Installed on the following April 27 by Killian H. Van Rensselaer, Thirty-third Degree, Deputy for Western Pennsylvania and Ohio.

Under authority of a Dispensation issued by M. P. Edward A. Raymond, Sovereign Grand Commander of the Supreme Council, the Ohio Sovereign Consistory of Most Valiant and Illustrious Sublime Princes and Commanders of the Royal Secret was formally organised and Instituted at Cincinnati on December 27, 1853. Its Officers were elected that same day. This Dispensation granted authority to confer Degrees from the seventeenth to the thirty-second, inclusive, but no candidate could receive the thirtieth, thirty-first, or thirty-second Degrees without a Dispensation from the Sovereign Grand Commander of the Supreme Council or from his Deputy. William B. Hubbard, one of the most distinguished Masons of his day, was chosen as Sovereign Grand Commander. Killian H. Van Rensselaer, also well known for his Masonic activity, was chosen as First Lieutenant-Commander and as Grand Secretary and Grand

Treasurer. On March 23, 1853, the Cincinnati Bodies under Dispensation applied to the Supreme Council for Charters. Because a resolution required six months of Work under Dispensation, the Charters were not granted at that time. On May 4, 1854, authority was voted by the Supreme Council for the granting of Charters to the Lodge, Council, and Consistory, but prior to 1857 none seem to have been issued under this authority. On May 14, 1857, the Committee on Returns in the Supreme Council recommended that Charters be granted to Gibulum Grand Lodge of Perfection and Dalcho Grand Council of Princes of Jerusalem. Eleven days later Charters for Lodge, Council, Chapter, and Consistory were ready for delivery. Those were dated as follows: Lodge and Council Charter, March 24, 1853; Chapter Charter, May 14, 1857; Consistory Charter, January 8, 1856. All those Charters were destroyed by fire on December 24, 1884. On December 25, 1857, Cincinnati Sovereign Grand Chapter of Rose Croix, having received a Charter, took over the conferring of the seventeenth and eighteenth Degrees.

For the first third of a century after the granting of a Charter to the Ohio Consistory, Scottish Rite Freemasonry in this State did not rapidly increase in membership. About 1890, however, greater interest was shown and since then there has been a steady and satisfactory increase. There are now more than 36,000 Sublime Princes of the Royal Secret in Ohio.

Other Bodies conferring the Degrees up to and including the eighteenth were organised in Ohio at the following places on the dates named: Cambridge, May 14, 1857; Cleveland, May 19, 1866; Columbus, September 10, 1877; Dayton, September 22, 1880; Toledo, September 20, 1881. Until the organisation of the Lake Erie Consistory at Cleveland under a Charter issued on September 18, 1890, all candidates from these Bodies were obliged to go to the Ohio Consistory in order to obtain the Consistorial Degrees. A Charter was granted to the Scioto Consistory at Columbus on September 20, 1900; to the Toledo Consistory on September 21, 1905; and to the Dayton Consistory on September 18, 1907; and to the Canton Consistory in 1932.

FREEMASONRY IN OKLAHOMA

CHARLES E. CREAGEN

THE story of Freemasonry in Oklahoma offers romance and comedy, personal sacrifice which almost touches the sublime, and such courage and fortitude as distinguish the pioneers of the Southwest. It is the story of a wonderful development, a triumph achieved only through ambition, determination, and patient perseverance. Who really sowed the first Masonic seed in what is now the State of Oklahoma, who nourished the tender shoots, or when and how those benefactors of mankind laid the first foundation-stones will never be definitely known. It is sufficient to know, though, that from the very earliest days of the region that now constitutes Oklahoma, Masonic influence played an important part in every development.

The accurate historic Record of the Grand Lodge of Oklahoma begins with the *Proceedings* of a formal Convention assembled in Caddo, Indian Territory, on Monday, October 5, 1874. The date of the actual beginning of organised Masonry within the present Jurisdiction of the Grand Lodge is the date of the Dispensation of the first Masonic Lodge, that is, November 9, 1848, when Cherokee Lodge, No. 21, came into regular existence under authority of the Grand Lodge of Arkansas. But in those days Arkansas Lodges, even those which formed the nucleus of the wonderful Grand Lodge of Arkansas, depended largely upon the support of Brethren who were residents of the Indian country. Kentucky gave Arkansas her first Lodge on June 24, 1818, but long before that such distinguished Brethren as Captain Zebulon Pike, the explorer, Colonel Matthew Arbuckle, the famous soldier who first established organised government under the Stars and Stripes in the Arkansas Valley, Matthew Leeper, Indian agent and personal friend of Bro. Andrew Jackson, Pierre Choteau, Indian trader and pioneer, and the famous Indian chieftains, Peter P. Pitchlyn, a Choctaw, and John Ross, a Cherokee, had " held Masonic Communication with their Brethren " in the Indian country.

It is impossible to write the history of industrial, social, or political Oklahoma without taking into serious account the important part played by Indians. Indeed, Indians are the real founders of what is now a great State and a great Grand Lodge. Without their consent, development measured by the standard of the white man's civilisation would have been utterly impossible, and without their assistance and influence very little could have been

accomplished in any worthy enterprise. Indian philosophy, Indian tradition, Indian religion, and Indian economics are all features which must be understood before the growth of the State of Oklahoma Masonry can be understood.

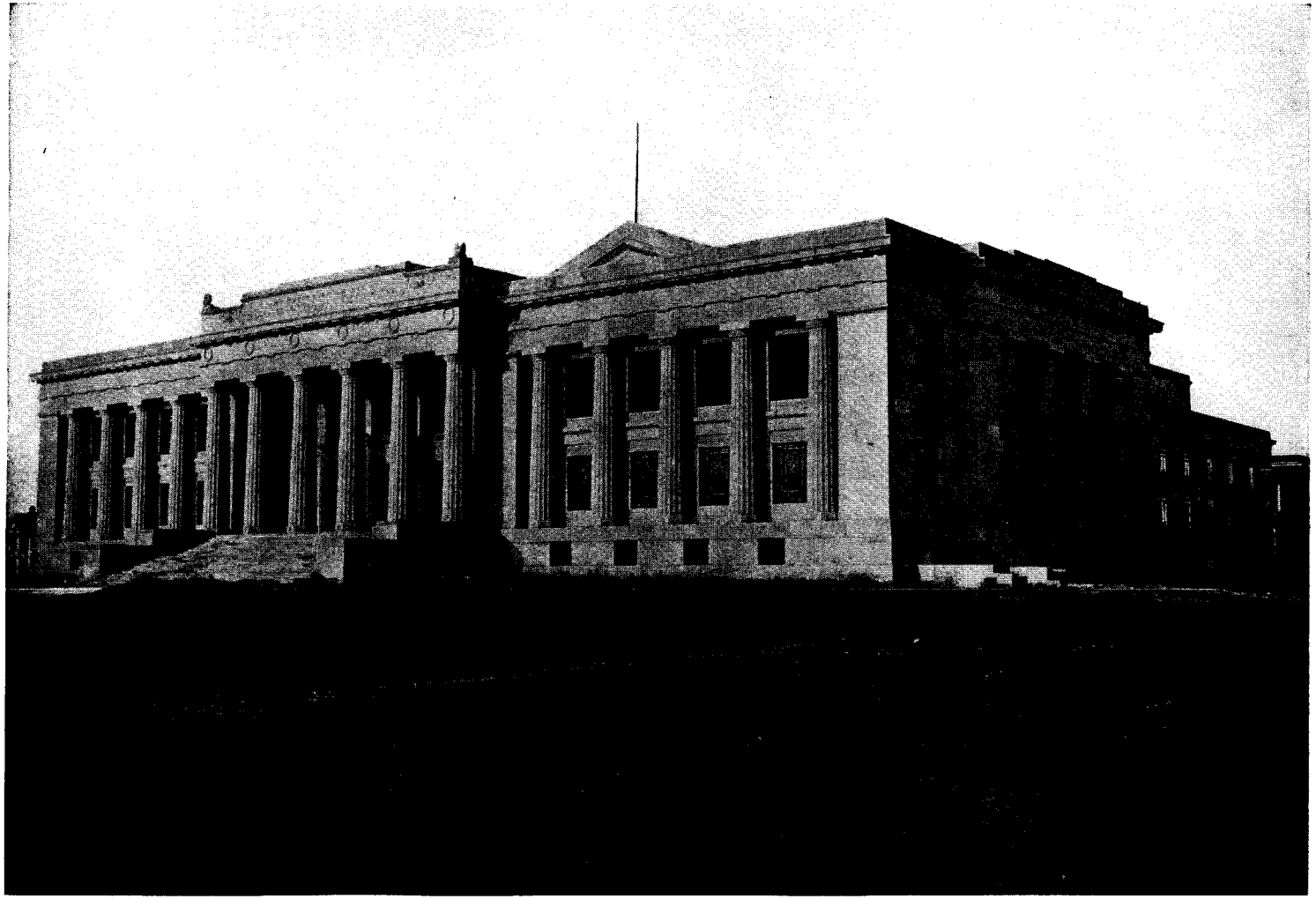
Popular ideas and notions concerning the Oklahoma Indian are for the most part, erroneous. Perhaps no people in all the world have been so unkindly treated by the historian and the fiction writer as the American Indian. Frequently the idea is given that the quality known as " courage " in a white man is " brutality " in an Indian. For example, the result of any battle was either a " victory " for the white man or a " massacre " by the Indian. Too, the notion is quite prevalent that the Indian is proverbially " lazy " because he procured food, raiment, and shelter by means other than those adopted by the less skillful and less patient white man. Thus odious comparisons have multiplied until the Indian up to this good hour is thoroughly—and perhaps shamefully—misunderstood.

For present purposes let it be simply stated that when the Indians of the Five Civilised Tribes, that is the Cherokee, Chickasaw, Choctaw, Creek, and Seminole groups, were driven from the Eastern coast and Tennessee—at the point of the bayonet—to lands west of the Mississippi River, they came with well-organised socialistic governments, with schools and churches of their own, and (a fact too often overlooked) with a philosophy of their own. Like ours, their governments included three branches, legislative, judicial, and executive. Their laws, honestly and efficiently enforced, were a credit to the conglomeration of " statutes " made by the modern white man. Their courts were fair, impartial, and intelligent. The two outstanding Indian leaders of early Indian Territory were Peter P. Pitchlyn and John Ross—both personal friends of Abraham Lincoln. Charles Dickens rendered to Chief Pitchlyn one of the highest compliments paid to any American citizen by that skilled social observer. Both chieftains were able statesmen. Both were Master Masons.

The affairs of the Indian country were administered from Washington through " agencies " established along the Arkansas frontier. Besides the Indian governments of the Five Civilised Tribes, the United States War Department exercised certain authority over the Indians. Among the officers who played important parts in the early drama were Colonel Arbuckle and other Master Masons. The effect of the influence of those great men is shown in the Oklahoma of the present and in the Masonry of the State.

For a long time the Lodges at Little Rock, Fort Smith, and Fayetteville, all in Arkansas, were the only Masonic homes which the Indian Territory Brethren could enjoy. Their membership, of course, represented almost every Grand Lodge from Connecticut to Louisiana. Quite a few were members of Lodges in Virginia and the District of Columbia.

Fort Gibson having been established at the confluence of the Grand, the Verdigris, and the Arkansas rivers, and Fort Towson on the Red River, the Brethren of the Indian Territory became eager to establish more accessible Masonic bases. Accordingly, the Brethren at Tahlaquah, seat of Cherokee Indian



From a photograph by Underwood and Underwood.

The Temple of the Scottish Rite at Guthrie, Oklahoma.

Said to be the largest Masonic Temple in the world.

activities, Petitioned the Grand Lodge of Arkansas for a Charter. The most prominent officials in the affairs of the army and of the Cherokee Indians became affiliated with this Lodge. It prospered from 1848 until the dark days of the Civil War. Not to be outdone by their Cherokee Brethren, the Choctaw Masons, also including many army men stationed at Fort Towson, Petitioned the Grand Lodge of Arkansas for a Lodge. As a result, November 4, 1852, saw Doaksville Lodge, No. 52, regularly Chartered. This Lodge also succumbed to the ravages of the war. At their Agency the Creek Indians also organised a Lodge which was Chartered by the Grand Lodge of Arkansas on November 9, 1855. This was known as Mus-co-gee Lodge, No. 93. Among the members of this Lodge were Chief Justice George W. Stidham and tribal treasurer Ben Marshall. The latter held office without bond for more than thirty years. During his official career he received and disbursed more than $15,000,000, nearly all in currency, without a single discrepancy in his accounts. Then on November 9, 1853, a second Cherokee Indian Lodge was set to Work under another Charter from the Grand Lodge of Arkansas.

The difficulties which the four frontier Lodges were obliged to overcome will be better appreciated when it is understood that they were scattered over an area of more than 6000 square miles. Yet those early Bodies not only served as social centres, but they were also the principal encouragement and support of the early missionaries and of the churches. They actually established and maintained schools. They housed the only available public libraries in the several communities. Brethren rode as far as a hundred miles on horseback in all kinds of weather to attend Lodge.

The Cherokee Indians were divided as to politics, feuds between two factions having been brought with them from the East. Nevertheless, leaders of both factions assembled before the Masonic Altar, performed their Masonic duties, and in their public lives discharged their Masonic obligations cheerfully and fully. It is recorded that during a severe dispute over the terms of a treaty then in negotiation with the government, the partisans attended a Communication of Federal Lodge, No. 1, in Washington. At that meeting Chief Ross himself was Raised. The next day the dispute was amicably adjusted, and the treaty consummated.

Evil days fell upon the Indian Territory when the Northern and Southern sections of the country became involved in war. The Indian did not understand the situation. He was not concerned in the struggle except to grieve that men of intelligence and integrity should permit themselves to engage in civil strife. The Indian could not enter into the spirit of the times. He had no one to hate. Nothing in his own sphere was involved in the dispute. It was a white man's battle and he tried to stand aloof. But as actual hostilities developed, the Indian found himself more deeply concerned than he wished to be. The government of the United States, which had pledged protection, had all it could do to protect its own interests. Soldiers, placed at strategic points within the borders of the Indian country, were rushed away to defend more important cities and proper-

ties. The Indian's confidence in the government wavered. On the other hand, such a thing as a rival government was beyond his understanding. It was an experiment to him. Though Indian leaders admonished the observance of strict neutrality, both of the belligerent factions sent influential messengers into the Territory in the hope of enlisting sympathy at first and soldiers later. Before the Indian was really aware of what was going on about him, regiments of soldiers had been recruited by both North and South. Then came actual fighting, and without real warning the Indian country began to go to ruin between two fires.

While the storms of battle were raging, Indian homes were laid waste. Schools, churches, farms, and buildings were wiped out of existence. Lodges could not meet. A beautiful Masonic Hall at Doaksville was burned to the ground. Lodge furniture of all four Lodges in the region was destroyed or carried away. Long after the war the Charter of Flint Lodge was recovered from an Indian who had found it in the woods. There were no Communications, no reports to the Grand Lodge. Darkness completely shrouded the Masonic horizon.

At the height of hostilities, General Albert Pike of the Confederate Army, then unknown to Masonry, won the confidence and friendship of many leading Indians. His Indian agent for the Creeks and Seminoles was a young Baptist missionary from Georgia, the Rev. Joseph Samuel Murrow. The preacher-agent distributed among the refugees, who were huddled in camps at safe distances from the firing line, such supplies of beef and other rations as he could procure. Religious meetings were held wherever and whenever opportunity permitted. Rev. Murrow earned the lasting love of those people.

The Indians recovered more rapidly from the devastation of the war than did the white people of the South. In their territory there were no railroads or factories or large cities to restore. New cabins rose from the ashes of the old. Willing hands, directed by such men as Murrow, soon built new churches and new schoolhouses. All four Lodges resumed Labour. But officially they had passed out of existence, for no reports had been sent to the Grand Lodge, no Representatives had attended its meetings. Though not revoked, Charters had automatically lapsed. An exception occurred, however, in the case of Mus-co-gee Lodge, No. 93. Its Charter was officially revoked, but the Brethren did not know of their Masonic " death," so that they continued to Work, as lively Masonic " corpses " should do. The Lodge later became one of the constituent Bodies of the first Grand Lodge.

On July 22, 1868, the Grand Master of Arkansas issued his Dispensation to Rev. Murrow and some other Brethren to establish a Lodge at Bogey Depot in the Choctaw Nation. Later it was Chartered as Ok-la-ho-ma Lodge. Shortly afterwards, by consent of the Grand Lodge of Arkansas, Doaksville Lodge was revived. Meantime another Lodge had been Chartered in the Choctaw Nation near the present site of Wheelock Academy, but it was short lived. In due time one of the Cherokee Lodges was re-established, and a Lodge was Instituted at Fort Gibson, under the auspices of the Grand Lodge of Kansas. Still another

Lodge was organised at Caddo, then a terminus of the newly built Missouri, Kansas and Texas Railroad. By this time the region had taken on new growth and was in its first stage of industrial development. Masonry flourished. The Brethren became ambitious. Town sites having been opened along the new railroad line, the ingress of white settlers made social problems more complex. The demands upon Masonry increased. There was little occasion for charity or Masonic courtesy, but the Lodges were in large measure regarded as civic centres, the Brethren as leading citizens. Though Masonry was in no sense made an instrument of law enforcement, the fact remains and should be recorded that in those days civic reforms frequently originated in Masonic Lodges.

On October 5, 1874, Representatives of Caddo Lodge, No. 311, Mus-co-gee Lodge, No. 93, and Doaksville Lodge, No. 279, met in Caddo for the purpose of organising a Grand Lodge. Since Murrow opposed the movement, Ok-la-ho-ma Lodge was not represented, nor were Flint Lodge, Cherokee Lodge, and Fort Gibson Lodge. Only half the Lodges constituent to Arkansas were present, and less than half of the whole number were there. Nor was a majority of the total membership on hand. Nevertheless, those present deemed it both wise and expedient to launch the movement, and accordingly a complete organisation was effected with Bro. Granville McPherson as the first Grand Master.

The lineal descent of the Grand Lodge of Indian Territory was from the Grand Lodge of North Carolina, organised in 1754 under the allegiance of the "moderns." The Grand Lodge of Tennessee organised by Lodges constituent to the Grand Lodge of North Carolina, in 1807, and the Grand Lodge of Arkansas originally composed of Lodges that had been Chartered by the Grand Lodge of Tennessee in 1835.

The infant Grand Lodge of Oklahoma was regarded rather dubiously by most of the other Grand Lodges, and in consequence formal recognition of it by them came rather slowly. It was well known that the membership consisted largely of Indians whom persons not directly informed regarded as Masonic material of questionable value. The country was indeed "wild and wooly," as was commonly said, the hills of the eastern part of the region being the rendezvous of outlaws, renegades, and fugitives from justice.

Because of his literary attainments, his notable work as a missionary, and his Masonic activities, Bro. Murrow was more widely known than the Officers of the Grand Lodge. In his correspondence files are many letters of inquiry from Josiah Drummond, Albert Pike, and other distinguished Masons throughout the country, in which they inquire about the status of the new Grand Lodge and ask whether or not it would be proper to accept its Representatives. Bro. Murrow's replies were invariably considerate of the enterprise, and his praise for the Indian Mason and citizen commonly set the inquiring Masons right. Skepticism gradually vanished, and by 1876 two more Lodges (one of which was the Ok-la-ho-ma Lodge headed by Bro. Murrow), having come into the fold, the Grand Lodge of the Indian Territory had been accepted by the Grand Lodges of Texas, Arkansas, Indiana, Maine, New York, Maryland, and some other States. Kansas, how-

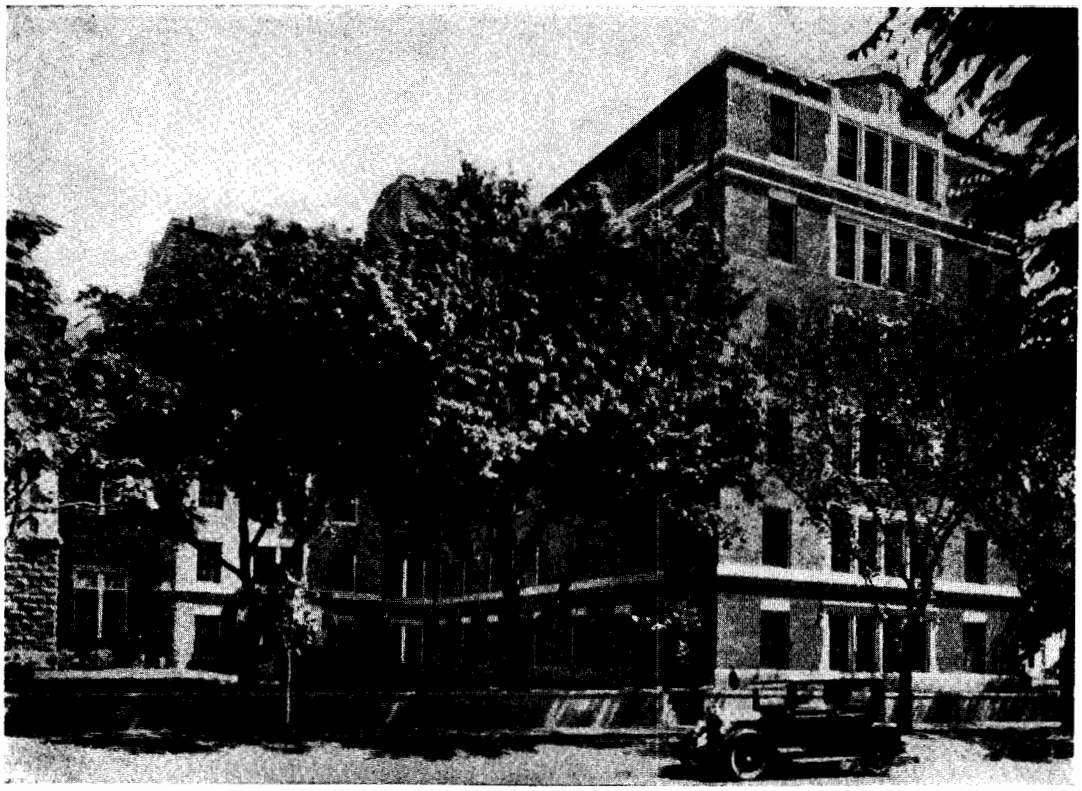
ever, lending moral support to her own Lodge at Fort Gibson, deferred action until 1878. By that time the new Grand Lodge under the fostering care of Bro. Murrow, then Grand Master, had grown rapidly and had shown every sign of Masonic competency.

At the end of the first decade there were 20 regular Lodges within the Grand Jurisdiction, having a total membership of 673, and a treasury credit balance of $111.96. By this time complimentary comment had been made by Masonic reviewers throughout the world, and the Grand Lodge of Indian Territory was a part of the universal Institution. The Lodge at Fort Gibson had affiliated with it, Jurisdictional lines were respected, and Masonry continued to prosper.

At the first Grand Communication after the Convention, a Committee on Education was appointed. The Committee was charged with the duty of providing school facilities for children to whom schools were then inaccessible. Books and clothing were furnished to the needy. A Masonic high school flourished for a time at Caddo. From this small beginning, education has been one of the most rigidly fixed purposes of Oklahoma Masonry. Bro. Murrow founded an Indian Orphans' Home, which is now under the supervision of Bacone Indian College, the only institution in the United States which offers Christian education to Indians above high-school grades. An orphans' home in new and adequate buildings, fully equipped and complete in its organisation, is now maintained at Guthrie, permanent home of the Grand Lodge. The Grand Chapter of Royal Arch Masons and the Grand Commandery of the Knights Templar, have an Educational Loan Fund of approximately $40,000 available to the young men and women of the State who might not otherwise complete college courses. An adequately equipped Masonic dormitory at Oklahoma State University is provided by Scottish Rite Masonry for the accommodation of Masons or their sons. A comfortable Acacia Club is at the disposal of Masons at the Oklahoma Agricultural and Mechanical College. A movement has been inaugurated in the Grand Chapter to erect a library at Bacone College as a memorial to Bro. Murrow.

The path of the Grand Lodge was indeed rough and rugged in many respects. Troubles which could not have been anticipated were difficult to dissolve. As frequently occurs during booms, undesirable men and women flocked into the new country in large numbers. This situation brought conditions unfamiliar to a people who had been accustomed to accept one another's word unequivocally. There had been no banks, no bad debts. Soon, however, several Lodges were grieviously defrauded by impostors. In the Grand Master's own Lodge, a man was affiliated " on a demit " which he did not possess. It developed later that he had been Raised in a Negro Lodge in Kansas. In another Lodge, a clandestine Mason had been admitted and had been elected Worshipful Master before the fraud was discovered. Not only serious, but ludicrous, situations arose.

On a certain occasion Grand Master Murrow appointed W∴ Bro. John Coyle to act as his special deputy to Install the Officers of a Lodge. Some ten days later the Grand Master received an apology from Bro. Coyle explaining that before



Masonic Home for the Aged, Guthrie, Oklahoma.

Masonic Home Industrial School, at Darlington, Oklahoma.

the appointment was received, he and several other Brethren " had started after a bunch of horse thieves." They were gone ten days. Having been absent that long, it is quite evident that the trail was not abandoned and the fate of the pursued may be easily conjectured.

Masonic activities in the early days of Indian Territory were not confined to the narrow limits of the Lodge. Chief Ross and Chief Pitchlyn had been made Royal Arch Masons before the war between the States. Grand Master McPherson had served as an Officer in the Chapter at Little Rock before he had cast his fortune with the Indians; Grand Master Murrow had been made a Royal Arch Mason in Texas before his Oklahoma Lodge had been Chartered. The eminent success which had attended the efforts of the Lodges was sufficient urge for the Royal Craft to enter the field, and accordingly, on February 23, 1878, M∴E∴General Grand High Priest John Frizzell issued his Dispensation to organise Indian Chapter, at McAlester, in the Choctaw Nation. Colonel E. J. Brooks, of the United States Army, then on duty in Indian Territory, was the High Priest, *U. D.*, Companion Murrow was King, and Judge Stidham, of the Creek Supreme Court, was Scribe. The membership for the most part came from Bellevue Chapter, at Fort Smith, Arkansas. This beginning of Capitular Masonry flourished beyond the expectations of its sponsors. Although centrally located, it was not accessible to all the Masons who desired " further Light," and accordingly, on September 11, 1879, another Chapter was authorised to be located at Atoka, where Companion Murrow had moved from Bogey Depot. Sometime later in order that the Companions of the Cherokee country would not be obliged to spend three days away from home to attend a Convocation, a third Chapter was Instituted at Tahlequah. Later, an ill-timed effort to encourage the Craft resulted in the establishment of another Chapter at Savannah, but it did not prosper. Still another effort at Burneyville failed for want of support. In order to set this Chapter to Work, Companion Murrow and several others drove teams across country, camped on the open prairie at night, and depended upon their rifles for subsistence. They opened the Chapter on June 24, called off and resumed in due courses until late in the night on July 27 in order to complete their Work, and then returned overland to their homes.

The large measure of success which had attended the Grand Lodge encouraged the Companions of the Royal Arch to undertake an identity of their own. During the Annual Communication of the Grand Lodge in 1889, the Royal Arch Masons in attendance held a conference and proceeded in the regular way to organise a Grand Chapter. Later, a Convention was held. The matter was presented formally to General Grand High Priest Larner, who denied the Petition. Reporting his action to the General Grand Chapter at Atlanta, on November 20, 1889, the General Grand High Priest, recalling several unfortunate situations in the Grand Lodge of Indian Territory, remarked: " the ethical tendencies of the Masons out in that wild country hardly commend them to membership in such a Body as this." Companion Murrow, who was present, resented the report in a vigorous speech from the floor, with the result that the

Petition of the Oklahoma Companions was taken from the Committee and a Charter was ordered by an overwhelming majority. Capitular Masonry has prospered from that time to the present.

Soon after the Institution of the Grand Chapter of Indian Territory, by authority of the Congress of the United States, Oklahoma Territory was organised. The western plains country was opened to settlement and homestead. There was a rush of pioneers. Towns and cities rose from the prairie in a day. By competent resolutions, recognised everywhere, Masonic Jurisdictional lines by Indian Territory extended as far west as Texas and Colorado. Therefore, Lodges and Chapters organised in the newly-created Oklahoma Territory owed their allegiance to Indian Territory Grand Bodies. This unprecedented increase in material brought a new era of prosperity to Indian Territory Masonry. Lodges and Chapters were organised at Guthrie, the first capital, at Oklahoma City, Kingfisher, Enid, and other towns. The newly-enriched territory added power to the movements which the Grand Bodies had inaugurated, but naturally they also increased their responsibilities. While social, economic, and political life differed in the separate regions, the Masonic contingencies fitted into one another's purposes admirably. Later, however, because of a membership which seemed unwieldy in that early day, and because transportation facilities were sadly inadequate, a Grand Lodge of Oklahoma Territory was organised, with the consent of the Indian Territory Grand Lodge. Thus, two separate sovereignties controlled the Masonic situation.

The Grand Lodge of Oklahoma Territory was organised in a Convention called for that purpose at Oklahoma City, on November 10, 1892—eighteen years after the parent Grand Lodge had come into existence. There were present at the Convention Representatives from 10 subordinate Lodges, representing a total membership of 286 Master Masons, all owing allegiance to the Grand Lodge of Indian Territory. The first Grand Master was Bro. A. J. Sprengle, of Guthrie Lodge. It is interesting that the Lodge and the city of Guthrie were named in honor of M.∴W.∴Bro. John Guthrie, active Mason of Kansas, who was Grand Master at the time the Grand Lodge of Indian Territory was recognised.

At the time of the division, if in fact the creation of two separate organisations may be called that, the Grand Lodge of Indian Territory had grown in less than two decades from the modest beginning of 3 Lodges, having 60 members, to 48 Lodges, having a membership of 1705, and with cash resources on hand amounting to $2598, part of which had been set aside for the purpose of building and equipping an adequate Orphans' Home.

The Fates treated the new Grand Lodge more kindly than the parent Body. Recognition from other Grand Bodies came promptly, the first being from Indian Territory, whose Grand Master Installed the first Grand Officers. Other Grand Lodges followed in rapid succession. Within a very short time, the Grand Lodge of Oklahoma Territory was universally welcomed and Grand Representatives were exchanged. It produced Masons of national prominence.

The very first enterprise undertaken by the Oklahoma Masons was the establishment of an Orphans' Home. Bro. William Eagleton took general charge of this work, while Bro. Henry M. Furman had charge of a similar undertaking among the Indian Territory Brethren.

After ten years of activity, the Grand Lodge of Oklahoma Territory had developed into an organisation of 78 Lodges, having a membership of 3291 and a cash balance of $3302 on hand. For the same year, Indian Territory Grand Lodge received Reports from 98 Lodges, having a total membership of 4086, and a cash balance of $16,159, which included the separate fund reserved for building a Masonic Home. In his annual address that year, Grand Master Allen made an appeal in behalf of the Home Fund in which he declared: " My brethren, we build Lodges, initiate candidates, and parade our moral excellence before the world, but if we fail in our duty to the friendless, homeless orphan, we have so far failed to be Masons." But during that very year various Lodges had on their own account provided books, clothing, and homes for 130 orphan children, in addition to paying their proportionate shares into the general Home Fund. One Lodge had completely exhausted its resources in providing food, clothing, and shelter for the destitute widow of one of its members.

In 1907, Congress made a State of the two Territories, and by proclamation of President Roosevelt, on November 17 of that year, the State of Oklahoma became the forty-sixth member of the Union. Talk of amalgamation of the two Grand Lodges then became general. At each Grand Communication, resolutions were offered, considered and then postponed. The Brethren from every part of the State had become so thoroughly attached to their respective Grand Bodies, that it seemed to them a calamity to permit the death or re-formation of either. Opposition to uniting the two came largely from Grand Officers and their partisans who were ambitious to receive Grand Honours. Although no petty jealousies developed in either Body, for four years the matter was the leading question before Masonry in Oklahoma.

Resolutions providing for the appointment of Committees to arrange all details for consolidation finally prevailed in both Bodies. In 1909 the Grand Lodge of Indian Territory met at McAlester, while the Grand Lodge of Oklahoma Territory met at Guthrie. Each completed all its routine business. Then the Grand Lodge of Indian Territory was called off, and the Brethren proceeded by special train to Guthrie where the Grand Lodge of Oklahoma Territory was in Session. Both Lodges were closed *sine die*. Then the Grand Lodge of the State of Oklahoma was organised. As such it has flourished. All the resources of every kind belonging to both Bodies were transferred to the new organisation. At the time of the consolidation, there were 296 subordinate Lodges represented. The combined cash resources, not including the properties of subordinate Lodges, amounted to approximately $24,000 in the General Fund, and to $110,000 in the Masonic Home Fund.

Of the many pathetic scenes which were enacted during the proceedings of final closing and amalgamation, none touched the hearts of the Brethren present

more deeply than the farewell address of Grand Secretary Murrow. True, he had not been present at the organisation of the Grand Lodge of Indian Territory nearly thirty-five years before, but he was its second Grand Master and for thirty-two years had been its Grand Secretary and moving spirit. He had aided or supervised the organisation of the older Lodges. He had officiated at the reception into Masonry of many of the Grand Officers. He had been at the head of all the other Grand Bodies and had served them faithfully and well.

While feeding the hungry, clothing the destitute, praying with the sick and wounded during the war between the States, the Indians called him "Father Murrow." The little churches which he helped to erect with his own hands—more than fifty of them—are monuments of his zeal as a missionary and to the good country folk who made up his congregations, presented themselves to him for their wedding ceremony, or sent for him in times of sickness or distress, knowing he would not fail them. To them also he was known as "Father Murrow." It was through his influence and energy that Masonry revived after the war. It was his wise counsel and untiring zeal which brought the Grand Lodge to its feet; it was he who suggested the organisation of the first Chapter and the Grand Chapter; and it was his eloquence which won a Charter from the General Grand Chapter. Likewise, it was he who organised the first Council and first Grand Council; he, as Grand Secretary and Grand Reviewer, brought the Indian Templar to the attention of Christian Knighthood; he, who aided in the establishment of the Scottish Rite. Quite naturally did he come to be known as the "Father" of Oklahoma Masonry. His memory will be revered as "Father Murrow" so long as Masonry thrives in the country in which seventy-one years of his ninety-four were devoted to the service of God and the welfare of humanity.

Although General Grand Master Josiah Drummond was unable to attend the Assembly of the General Grand Council held in Denver in 1883, he prepared his address in which he reported that he had authorised his personal friend, Companion Murrow, to act as his Special Deputy in Communicating the Degrees of the Cryptic Rite to such Royal Arch Masons as he deemed worthy, and that a Petition, signed by the requisite number of Royal and Select Masons thus made, had been presented for a Dispensation to open a Council, and that the Dispensation had been granted. He urged that a Charter be issued. The Committee on Charters and Dispensations reported that although there was no precedent for the action taken by the General Grand Master, they deemed it to be to the best interests of the Craft that a Charter be issued. The first Cryptic Work within Indian Territory, however unusual as it may have been, was a "mouth-to-ear ceremony" until a sufficient number of members to ask for Dispensation had thus been collected. The date of the original Charter to Oklahoma Council is November 7, 1887, but in issuing it there was a delay of nearly a year, through some strange oversight. Royal Arch Masons from McAlester, Muskogee, Tahlequah, and other Indian Territory towns received the Cryptic Degrees in Oklahoma Council, which usually held its Assemblies at the same time and at

the same places as the annual Communications of the Grand Lodge. Oklahoma Territory had not been opened, but when Lodges began to spring up in the prairie region of the west, the Cryptic Rite entered into an era of prosperity there also.

Oklahoma Council enjoyed a sort of exclusive Jurisdiction for several years until a Council (No. 2) was organised at Muskogee. Although the Brethren of the newer Territory had organised their own Grand Lodge, they never established either a Grand Chapter or a Grand Council. Despite the facts that the Companions were obliged to travel hundreds of miles to attend the Annual Sessions, interest in both Rites steadily increased, and growth was rapid. In due time subordinate Councils were organised at McAlester and Muskogee. Soon after these Councils were Instituted, the three Bodies held a Convention at McAlester, where, on November 5, 1894, they organised the Grand Council of Indian Territory. Eight of the Representatives who were present afterwards became Grand Masters.

The outstanding achievement of the Royal and Select Masters in Oklahoma was the excavation and erection of a Crypt on the side and top of a majestic mountain north of McAlester. The idea was conceived by Past Grand Master Edmond H. Doyle who was assisted in carrying it out by zealous Companions Christopher Springer, William H. Essex, Jabez Mann, Past Grand Masters, and Companion Edward Richards, who financed the enterprise. The Crypt occupies a site on the brow of the mountain which was named Mount Moriah. As nearly as physical conditions permit, the exposed superstructure resembles the original Temple. Secret vaults with appropriate arches and passages are cut out of the solid rock. This project was undertaken and completed by Union Council at McAlester, which carried the burden alone with no assistance from the Grand Council except the conferring of concurrent Jurisdiction throughout the entire State so that the Council at McAlester may receive Petitions and so enjoy the benefit of fees and dues. Annual pilgrimages to Mount Moriah have been attended by General Grand Masters and by prominent Masons from every part of the United States and Canada.

The Royal and Select Masons of Oklahoma have been faithful and punctual in the discharge of all their obligations to Masonry. They have participated in every Masonic movement, engaged wholeheartedly in every general project undertaken.

Under the auspices of Companion Robert W. Hill and Joseph S. Murrow, the Order of High Priesthood was established within the two Territories during the Annual Convocation of the Grand Chapter held at Oklahoma City in 1891. Companion Hill was made the first President, Bro. Murrow, Vice-President. Companion Past Grand High Priest Edmond H. Doyle was elected Secretary, but he surrendered the Station two years later to Bro. Murrow who held it until 1912. The Order of High Priesthood is held in high esteem by the permanent members of the Grand Chapter. As an auxiliary to that Body it has helped wonderfully in carrying out projects which might otherwise have suffered delay. Its *Pro-*

ceedings are published annually in the same volume with those of the Grand Chapter.

After the Civil War the centre of Masonic activity in Indian Territory was within the territory of the Choctaw Nation. Brothers Murrow, Doyle, Coyle, and the other Masonic leaders all resided within the territory of that tribe. The first Lodges, Chapters, and Councils, and the first three Grand Bodies existed within the geographical limits of Indian Territory. And it should be remembered that until 1889, the area later known as Oklahoma Territory was nothing but a vast prairie, where millions of cattle were grazed under rental contracts with the Indians, chiefly the Cherokees, the Choctaws, and the Chickasaws.

Under treaties with the Indian governments, the Territory was acquired by the United States Government and as such was opened to home-seekers as public land. Settlement began in 1889. Later, additional land was acquired. Known as the "Cherokee Strip," this was also opened to homestead in 1892. Until 1890, the country was occupied only by cattlemen, except for a few scattered bands of "squatters" who were repeatedly expelled from the country by detachments of the United States Army. It was impracticable, if not impossible, to establish Masonry permanently under conditions which existed in plains country prior to 1889, the year of the "opening." This explains why Masonic activity was up to that time confined to Indian Territory.

Then, in 1890, conditions were reversed. By that time several railroads had extended their lines across the region, and several towns had grown to sizable proportions. Chief among these, and lively rivals, were Guthrie, the capital, and Oklahoma City. Both towns represented every characteristic of western enterprise. Territorial Governor Cassius M. Barnes was prominent and energetic in all Masonic activities, as was also Bro. Harper S. Cunningham, who afterwards became Inspector-General of the Scottish Rite in both Oklahoma Territory and Indian Territory.

On July 12, 1890, a Dispensation was issued by the Grand Encampment of Knights Templar to Governor Barnes and his associates, empowering them to organise a Commandery. Knights from Oklahoma assisted in the movement and deposited their dimits. So soon as the Commandery was properly organised, receptions into the several Orders were rapid. Quite a number of Royal Arch Masons from the Indian Territory Petitioned to Guthrie Commandery, but the "Stalwarts," Hill, Murrow, and Doyle, took the position that the time was not quite right to undertake an establishment of Templarism, and counselled delay until such time as the Capitular and Cryptic Bodies already organised had become more firmly established. But the spirit of progress was in the air. Masons were too ambitious to permit any delays while the boom was on in the social, religious, commercial, and political life of the country. This feeling prevailed to such an extent that in 1891 another Dispensation was issued from the Grand Encampment, empowering the opening of a Commandery at Muskogee. The following year still another Commandery was Instituted at Oklahoma City. All these Commanderies prospered from the outset.

Within a short time, additional Commanderies were organised by proper Warrants at El Reno, in Oklahoma Territory, and at Purcell, in Indian Territory. On September 3, 1894, a Commandery was authorised at McAlester in Indian Territory. It is true that in that " wild and wooly " country, Templarism on parade may not have been as thrilling or inspiring as well-equipped Commanderies in older communities, but the Commanderies then existing never lost an opportunity to appear in public, in such uniforms as were available, to escort Lodges at funeral ceremonies or at the laying of corner-stones.

Past Grand Master James A. Scott, the first to be dubbed in Indian Territory when the Commandery at Muskogee was Instituted, and who, as Grand Master, secured the first $1000 for the Masonic Home, remarked the appearance of a Commandery of the early 90's and the splendidly equipped prize-winning drill teams of the present generation. Admitting that there could be no real comparison, in displays, he offered the challenge: "As man an' boy, I'll bet most anything that we ole timers fed more hungry, handed out more clothes, bought more medicine and fuel, protected more good names—man for man, I mean—than our crowd does to-day." It is a matter of record that the deeds of the first Commanderies in attending to charity and other noble duties spread their fame throughout the country.

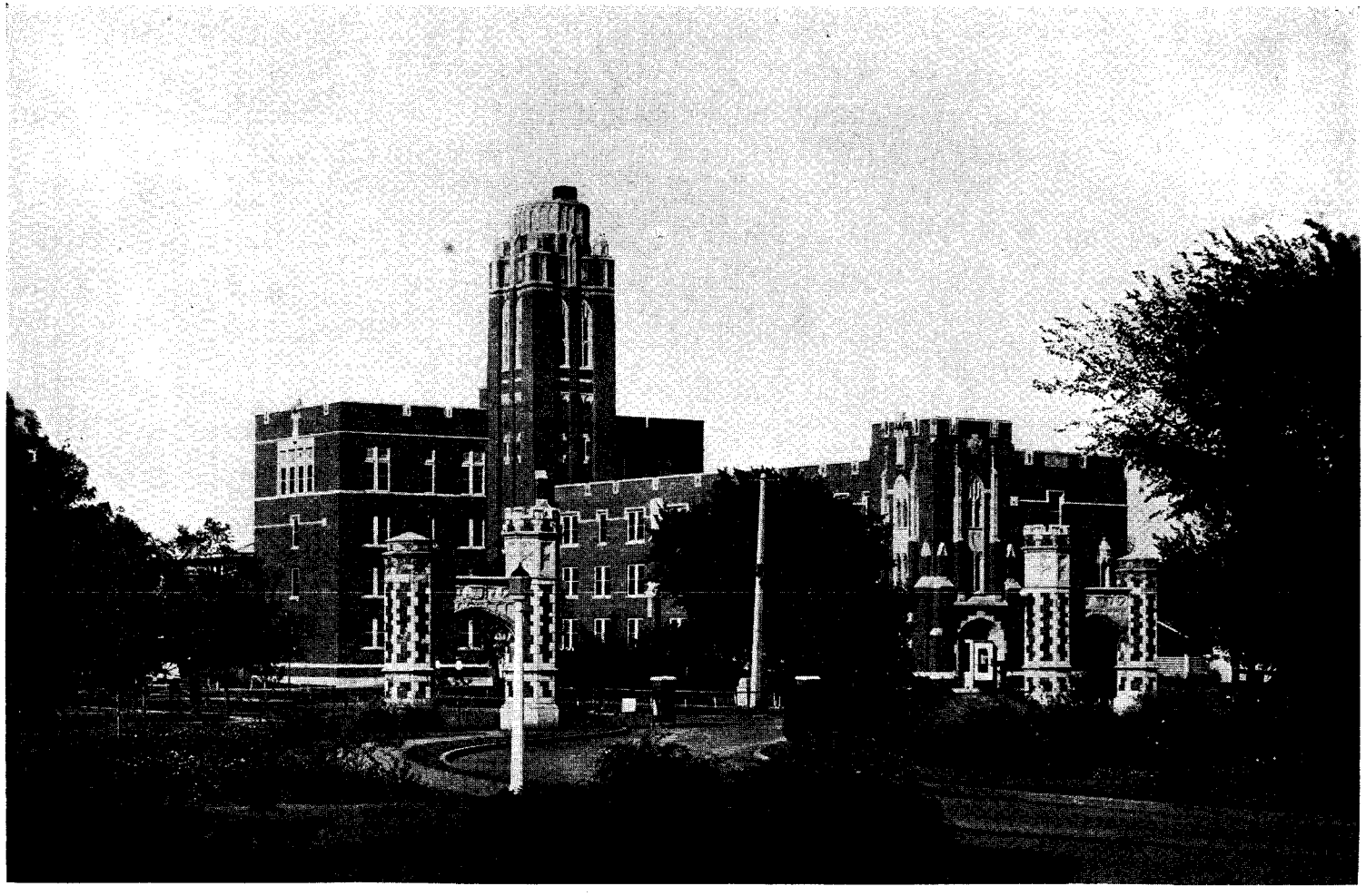
Naturally enough, the question of organising a Grand Commandery presented itself. Some of the Brethren suggested that it was Oklahoma Territory's turn to domicile a new Grand Body, one which should include Indian Territory within its Jurisdiction. Other Brethren maintained that inasmuch as all the other Grand Bodies had been established within the older Territory, the new Grand Commandery should be established there also, and should bear the same name, in order to avoid confusion in the Masonic world. The combined Templar strength was only six Commanderies. No one gave the idea of two Grand Bodies a second thought. But at the Triennial Conclave held in Boston in 1895, rival Petitions to organise a Grand Commandery were presented. The possibility of a complication was soon dissolved by authorising *two Grand Commanderies*. The respective groups returned to their homes, jubilant and determined. The Indian Territory Commanderies met at Muskogee on December 27, 1895, and organised under the auspices of V∴E∴Sir William H. Mayo, of St. Louis. Grand Recorder and proxy for the Grand Master R∴E∴Sir Robert W. Hill was elected and Installed as the first Grand Commander. The first business of the new Grand Commandery was to borrow $100 from the local Commandery with which to pay the expense of entertainment and the purchase of supplies and other necessary incidentals. The Grand Commandery of Oklahoma Territory was organised at Guthrie on February 10, 1896, R∴E∴Sir Cassius M. Barnes acting as the proxy for the Grand Master. The occasion made it a gala day for Masonry in the new region. Governor Barnes was elected first Grand Commander.

Chivalric Masonry did not enjoy (or suffer) the rapid growth which has attended the other Masonic Institutions. One reason for this was the general

business depression which prevailed throughout the country during those years, and another was the fact that the Asylums were vigilantly and valiantly guarded. There was little rivalry between the two Grand Commanderies. Their Representatives met each year at the Convocations of the Grand Chapter, compared notes, encouraged and helped one another. They grew apace. The " West Side " increased its numbers more rapidly because its general population was increasing more rapidly. It was not until several years later that the Indians of the Five Civilised Tribes divided their lands so that their allotments might be offered for sale. Until that time there were no lands available to white men except under leasing contracts, and those were under government and tribal supervision. Town sites had been established along the railroads, and white men entering the Indian country were obliged to live in those.

As early as 1905 some of the Brethren began to admit that they doubted the wisdom of trying to maintain two separate organisations. Feeling came into evidence that one strong Commandery could be more useful than two weak ones. This impression grew in both Bodies. Committees were, therefore, appointed to confer upon the proposal of consolidation, but nothing was accomplished. Leading Knights from each Commandery visited the other to advocate definite steps toward consolidation, but no action was taken. Congress passed the Enabling Act which joined the two Territories into one State, and the other Grand Lodges consolidated, but until 1911 two separate Grand Commanderies, each with its Jurisdictional lines, continued to operate. M.∴E.∴Grand Master William B. Melish addressed what was really an ultimatum, couched in diplomatic terms, urging Indian Territory to take the initiative and offering the assurance that any method or any terms agreed upon by majority vote in each Body would have the approval of the Grand Encampment. Later in the year, terms were agreed upon, the disposition of Offices was arranged, the designation of Commanderies determined, and on October 6, both Commanderies assembled in Special Conclave at Oklahoma City. Grand Master Melish was present to supervise the ceremonies, which were most impressive. Two Grand Commanderies were in Session in the same city at the same time; and two Grand Commanderies passed out of existence at the same moment, an event unprecedented in Templar history. The Grand Commandery of Oklahoma was then organised, its Officers were elected and installed, and one of the most active units in Christian Masonry became an established and busy identity. The Drill Team of Trinity Commandery, representing Oklahoma, was a close second in the contests at the Grand Encampment in 1931 and ran a brilliant first in 1934.

Masonry contributed generally to the soldiery of the United States for the Spanish-American War. While the Grand Lodge was in session at Vinita, word was received that the Grand Tyler, Bro. William M. Simms, had been seriously wounded at El Caney and was in a critical condition. Steps were immediately taken to offer such relief as might be appropriate. Bro. Simms was one of the first of Theodore Roosevelt's Rough Riders to be struck. Although he recovered from his wounds, he was rendered a cripple. Nevertheless, he made himself



Masonic Dormitory and Campus of Oklahoma University, Norman, Oklahoma.

useful to Masonry for many years. Captain Allyn K. Capron and Private Cox, both soldiers in the Rough Riders contingent, and both Oklahoma Masons, were killed in the engagement before Santiago. Rolls of honor were proudly displayed in the various Lodge Rooms.

Although the Masons of the two Territories may be said to have been ambitious, it is certainly equally true that they were methodical. They undertook much and they accomplished a great deal. It was only natural that men with such spirit as that which prevailed among the Lodge members at Muskogee, Guthrie, Oklahoma City, and McAlester, who had already established every branch of American Masonry, should consider that the time had arrived for organising the Scottish Rite. Therefore Bro. Barnes and Bro. Cunningham, of Oklahoma City, and Bro. Robert W. Hill, of Muskogee, launched this enterprise so soon as Templarism had been firmly planted. Letters Temporary were first issued to the Brethren at Guthrie. Similar authority was then issued to Muskogee and Chickasha. The Guthrie Body prospered from the very beginning. Both Muskogee and Chickasha wanted to be known as "Albert Pike Lodge, No. 1," but the Lodge of Perfection at Chickasha, for which letters were issued by Bro. Hill to Bro. Eugene Hamilton and others, was the first actually to show signs of activity. Neither of these two Lodges was ever completed.

The *Transactions* of the Supreme Council for 1897 show reports from Bro. Hill, Deputy for Indian Territory, and Bro. Cunningham, Deputy for Oklahoma Territory. The latter, who had been appointed in 1890, stated that he had made no permanent organisation until January 19, 1896. At that time the Lodge of Perfection was opened at Guthrie. He expressed the hope that a Chapter of Rose Croix would be established at least within two years. This ambition was realised. In his report, Bro. Hill was quite as enthusiastic in his survey of conditions, but his efforts were less fruitful. Within a few years the Scottish Rite was firmly and thoroughly organised at Guthrie, in each of its Bodies. A commodious cathedral was then erected. This was later turned over to the Grand Lodge, and a new two-million-dollar Temple erected. It is one of the most beautiful and completely appointed structures devoted to Masonry to be found anywhere in the United States.

Through the active efforts of Bro. Doyle, who succeeded Bro. Hill, Bro. Murrow and others, a Lodge of Perfection was organised at McAlester. This effort was permanently successful. It grew rapidly. Fortunate in its membership, the young Lodge soon became famous for the character of its Work. The other Bodies of the Rite flourished, and long before statehood was achieved, under the ambitious leadership of Bro. William Busby, there was a beautiful Temple at McAlester. This structure, which includes a dormitory, has since been enlarged. Albert Pike Hospital is part of the McAlester organisation.

On February 10, 1901, the Consistories at Guthrie and at McAlester were placed under one Jurisdiction and government by order of the Grand Commander. Bro. Cunningham was appointed Deputy over both Valleys. Several years later he was succeeded by Bro. William Busby. Upon the latter's death Dr. D. M.

Hailey, who had served in the Grand East of all the other Bodies, became his successor. The Scottish Rite Bodies in Oklahoma have been influential in every important public enterprise. They have sponsored the publication of the *Oklahoma Mason*, a monthly magazine devoted to the interests of the Rite and of the Grand Lodge. In times of crisis or emergency the Consistories are usually the first to respond to local appeals.

The experience of Masonry in Oklahoma during the Great War was not unlike that of the other American Grand Jurisdictions. The Grand Lodge and local Lodges rendered every public service to those Brethren who were called to the colors. The immediate wants of their families were by no means neglected. Since the war, Masonic auxiliary organisations, particularly the Craftsman's Club, have maintained constant contact with the patients at United States Veterans' Hospital, No. 90, located at Muskogee, with the personnel at Fort Sill, and with those at other points where Masonry can be of service to its dependents.

The Grand Lodge of Oklahoma joined wholeheartedly in the Masonic Service movement, with the George Washington Memorial movement, and with the several gestures which intimated closer relation with the Grand Lodges or widened the scope of the Craft in its outlook upon social welfare.

Beginning early in the last century, Masons have since contributed liberally to the development of the social, civic, commercial, and industrial interests of what is now the State of Oklahoma. As already stated, all the outstanding chiefs of the several Indian tribes and the leading members of the several supreme courts have been Masons. This was true in Oklahoma Territory, nearly every Territorial governor having been a Mason. One of them, Governor Cassius M. Barnes, was a leader of the organisation of the Commandery and the Consistory, at Guthrie, and in the organisation of the Grand Commandery. Since the Territory was admitted to statehood, each governor, excepting one, has been a Mason. One of them was a Past Grand Master. The first United States judge in either Territory, Hon. John R. Thomas, was a Past Grand Master in Illinois. The oldest bank in the State was organised by Masons and is still controlled and operated by members of the Craft; a Master Mason stands at the head of the largest banking and trust concern in the State. Truly, Masonic ideals prevail in Oklahoma, and her most active public spirits are affiliated with the Craft.

FREEMASONRY IN OREGON

LESLIE MCCHESNEY SCOTT

PRODUCT OF PIONEER LIFE

THE beginnings of Masonry in Oregon sprang spontaneously from associations of pioneer life, in which the ornaments of Brotherly love, relief and truth had more fitting use, perhaps, than in any other stage of American progress. The early settlement of Oregon marked a climax of more than two hundred years of westward frontier expansion. It presented phases of society that were peculiar to the conditions that produced them. The universal precepts of Masonry took hold the more firmly, because of the simplicity of human affairs. The pioneer habits have disappeared, but have left behind an enduring Masonic edifice.

These beginnings in Oregon were the first on the Pacific Coast; and, from the Oregon Jurisdiction, the Masonic Order spread to Washington, Idaho and Alaska.

There was need for the kindly precepts of human fellowship in the settlement of Oregon. This land, the first foothold of American empire on the Pacific Coast when the treaty between the United States and Great Britain defined the boundaries, June 15, 1846, was distant from the Middle West frontier of Illinois and Missouri 2500 miles, a journey which consumed between five and six months of primitive travel. The hardships of this journey were severe, suffering and death were frequent, and poverty was the portion of each family that made the long migration. In the eighteen annual migrations between the years 1842 and 1859, there were not less than 30,000 deaths on the Oregon Trail, west of Missouri River. The shorter route by sea and the Isthmus of Panama was used only by a relatively few traders and merchants from the Atlantic seaboard. Oregon was peopled mostly by pioneers from the Middle West, who transported their large families and their few goods by means of ox teams, averaging fifteen miles or less a day, through the intervening and unpeopled wilderness. The trials of scant food, of sickness, death and Indian barbarity, afforded full scope for the exercise of truly Masonic precepts.

Accordingly, the records of the Oregon migration period, beginning, say, in 1842 and lasting for twenty-five years, give clear evidence that many men who met as strangers in adversity knew one another as Brethren in the means of

relief, and that widows and orphans often recognised the lifting hand, although by comparison of modern days, the means may now seem crude and scant.

And just as the pioneer colonists took the germs of social organisation first to Plymouth and Jamestown, their ox-team successors bore them to Oregon, where, in 1843, they set up a provisional government, to rule the Oregon country, then consisting of the later States of Oregon, Washington and Idaho, and parts of Montana and Wyoming, until the United States should establish the national authority, which latter was accomplished by a territorial government in 1849, pursuant to the treaty of 1846 and a territorial Act of Congress of 1848. The pillars of this social structure were mostly the selfsame men who were founding and supporting the Masonic organisation.

We find the Masonic Order springing into existence in 1846, just as government did three years previously. The call went forth on February 5, 1846, for a meeting of Master Masons at Oregon City on February 21, following, "to adopt some measures to obtain a charter for a lodge," and was published in the first issue of the *Oregon Spectator*, the first newspaper published on the Pacific Coast. These were not regular summonses, but they served the purpose of showing the need of Masonic fellowship. The signers of the call were Joseph Hull, Peter G. Stewart and William P. Dougherty. Bro. Hull became the first Worshipful Master of the Lodge thereafter constituted, known as Multnomah Lodge, No. 84, of Missouri. Bro. Stewart was a leader of the Oregon provisional government and in 1854, was Worshipful Master of Multnomah Lodge. Afterwards he took up residence at Tacoma, where he attached himself to the Masonic Jurisdiction of Washington Territory. Bro. Dougherty, then an enterprising merchant of Oregon City, was named Senior Warden in the Charter of Multnomah Lodge, although he was not Installed as such. Eight years later, in 1854, he acted as one of the founders of Steilacoom Lodge, which then was No. 8 of the Oregon Jurisdiction, and, since 1858, has been No. 2 of the Washington Jurisdiction.

The called meeting at Oregon City took place sixteen days later, on February 21, 1846, attended by seven Master Masons: Joseph Hull, Peter G. Stewart, William P. Dougherty, Fendal C. Cason, Leon A. Smith, Frederick Waymire and Lot Whitcomb. These men addressed a Petition to the Grand Lodge of Missouri, praying for a Charter for Multnomah Lodge. Missouri was then the nearest member, excepting Iowa, of the family of States, and was the beginning of the route of the Oregon Trail. St. Louis was the metropolis of the frontier West, and the trade and outfitting centre of Western activities. Bro. Dougherty was a member of that Jurisdiction, in Platte City Lodge, No. 56, and his agent there, Bro. James P. Spratt, was also a member of that Lodge, and held a sum of money as a credit for Bro. Dougherty, from which the latter instructed Bro. Spratt to defray the costs of securing the Charter for the Lodge in Oregon.

It thus appears to have been a natural and logical move to seek a Charter in Missouri. But the seat of the Missouri Jurisdiction was nearly 2500 miles distant, by the long route of the Oregon Trail, through a wild and unpeopled

country, infested with marauding bands of Indian savages; the only methods of travel afforded being those of walking, horseback riding and canoeing, each highly perilous for small parties because of Indian thievery and hostility. Needless to say, railroads, steamboats and telegraphs were unknown in the West, and the whole region, between the Willamette Valley in Oregon and the Missouri River crossing at Saint Joseph, was a barbaric wilderness.

Oregon City, in 1846, was the leading community in the Pacific Northwest, having a population of not exceeding 400. It was the only incorporated town, the recognised seat of American judicial authority on the Pacific Coast, as was evidenced by the filing there of the city plot of San Francisco, because being the place of the nearest United States Court. When the Brethren at Oregon City, early in 1846, undertook to establish a Masonic Lodge, California was yet a Mexican dependency, and San Francisco, Yerba Buena as then called, was a Mexican village. The Pacific Northwest had been claimed by both the United States and Great Britain for fifty years, and the dispute had made a dispute between the people of the two national powers. For a period of twenty years, ending in 1843, the British Hudson's Bay Company had governed the country. In the latter year, Americans set up a provisional government which supplanted the British rule. The years 1845 and 1846 were a time of strained relations. Both nations sent warships to represent their claims, and agents to pry into conditions. The population was less than 10,000 most of whom were Americans. The trade and political centre of American influence was Oregon City. The few settlers north of Columbia River, before the autumn of 1845, were practically all British subjects. The opposing nationalities were uneasy lest hostilities should break out. The Presidential election of 1844 had been won by James K. Polk on a platform of " Fifty-four Forty or Fight," which asserted American claims as far north as the Southern limit of Alaska.

Oregon City was as far away from currents of the world, in 1846, as distant Tibet would be regarded at the present day. It was practically as remote in the eyes of that time as the distant country from which no traveller returns. News of the treaty of 1846, ratified by the United States Senate on June 15 of that year, did not reach the pioneer settlement of Willamette Falls until November following. Meanwhile, the boundary question remained a tense issue in Oregon affairs for five months after the line had been fixed between Canada and the United States at the forty-ninth parallel. A war feeling thrilled the currents of affairs in this distant segment of the world. The year 1846 was the most eventful that Oregon ever had known. The provisional government was perfecting functions under the leadership of men who were accustomed to use the symbolic tools of Masonry. Many of these men were given to religious and devotional expression, apart from churches and missionary groups. The three churches at Oregon City, Methodist, Congregational, and Catholic, could not satisfy their longings for fraternal association and theistic worship. The intimate relationship which these men craved for purposes of religion and fellowship were those of a Masonic Lodge. And the sufferings of poverty, sickness

and death, in the outdoor affairs of daily life, called for the assuagements which Masonic practise affords. There was further scope for Masonic activities, in the softening of political asperities of the Whig and Democratic contentions of the period, and in the friction between British and Americans.

Oregon then had no steamboats, no railroads, no improved highways. Portland was but a name. The leading towns were Oregon City and Champoeg. American settlement of Puget Sound had just begun, and there were few inhabitants north of Columbia River. There were but five or six small grist mills. Farmers had no agricultural machinery. Harvesting and threshing were performed by hand methods. The only markets, outside of those of the small population in Willamette Valley, were those of the Hudson's Bay Company at Fort Vancouver, Cowlitz, and Fort Nisqually. Several small sawmills were in operation, as at Oregon City, Salem, Vancouver, Tualatin Plain and near Astoria. Nine years before, in 1837, a large herd of Spanish cattle had been obtained from California, and these, together with the cattle, horses, and sheep which the migrating pioneers brought with them by way of the Oregon Trail in the years 1842, 1843, 1844, and 1845, had stimulated the progress of animal husbandry. Protestant churches and public schools were but beginning in primitive community life. The amusements which we of to-day regard as essentials were wholly lacking. Houses were small and crude; furniture was simple and scant; clothing was rough and plain. Luxuries of food and recreation were few. Everybody had to " live low and lie hard."

But amid the crudeness and roughness of individual and community life, the amenities of fellowship rose up into spontaneous exercise to make life endurable and enjoyable, to save human existence from solitude and monotony. Such life as this brings forth the best attributes of kindliness, sympathy, hospitality and fraternity. Thus it came to pass that Masonic Brethren found themselves drawn together as by the mysterious beauties of their profession. They interchanged felicities and confidences as Brethren of a speculative and honourable Craft. And then, to gain authoritative sanction for the designs upon their trestle board, they met together and addressed a Petition to the Grand Lodge of Missouri for a Charter.

To carry the Petition to Platt City, Missouri, the signers, led by Bro. Dougherty, chose the best messenger that Oregon then afforded. This was a highly enterprising man of thirty-six years; a foremost figure in exploration of the West and in subsequent migration; a person of culture and humane sympathies. This man in October 1845, a few months before, had opened the route of the Barlow road across Cascade Mountains. Afterwards, in 1863, he blazed the route of the modern Columbia River Highway. He founded the town of Dayton, Oregon, was author of an Oregon trail guide which was published in 1847 and was used more than any other book by Oregon Trail pioneers. He built a grist mill at Dayton, Oregon, and engaged extensively in transportation in the placer gold activities of 1860–70. Upon organisation of Multnomah Lodge in 1848, he was Installed as Secretary. Three years later he acted as an

Organiser, and in 1853, as Worshipful Master of Lafayette Lodge, originally No. 15 of the California Jurisdiction, and later, No. 3 of Oregon. He was one of the most noted of the Indian agents of Oregon.

This messenger to the Grand Lodge of Missouri was Joel Palmer, who had arrived at Oregon City four months previously, on a tour of investigation of the Oregon Trail and of Oregon, and was preparing to return to Indiana in the spring and summer of 1846, and to come back in 1847 to Oregon, as the leader of that year's migration. No envoy more faithful could have been chosen for this mission. Doubtless he had been often tried as a true Mason in Indiana and on the Oregon Trail; the Oregon City Petitioners hardly could have trusted the fervency and zeal of any other emissary than the one of their own Fraternity. Bro. Palmer discharged the duty reposed in him and delivered the Petition; Bro. Spratt presented the Petition to the Grand Lodge of Missouri, and that Body granted a Charter on October 19, 1846, to Multnomah Lodge, No. 84, which later was Chartered as Multnomah Lodge, No. 1 of Oregon Jurisdiction, by the Grand Lodge of Oregon.

The journey of the Charter to Oregon was long delayed, by comparison with the time taken by Bro. Palmer to deliver the Petition. No travellers were setting forth for Oregon so late in the year as the date of the Charter, namely, October 19, 1846. On account of the length and hardships of the journey, travellers always started for Oregon in the spring, aiming thereby to arrive at the goal of their journey before the succeeding winter. Failure of the Donner party to cross the Sierra Nevada Mountains into California sufficiently early in 1846 resulted in the most terrible starvation tragedy of Western annals. For more than a year the Charter awaited transportation to Oregon.

Finally the opportunity came in the migration of 1848. Bro. B. P. Cornwall was outfitting a party bound for Oregon, in the winter of 1847–48 at Saint Joseph, Missouri, and to him Bro. Spratt entrusted the Charter of Multnomah Lodge, in December 1847. The Cornwall party set out from Saint Joseph on the Oregon Trail in April 1848. Only five persons made up the party, and it was too small to travel safely among the hostile Indians. So Bro. Cornwall and his associates tarried at Omaha, Nebraska, until a large group of Ohioans came along, with whom they journeyed to Fort Hall, near the later Pocatello, Idaho, where they arrived in August 1848. There the trail divided, the left or southerly branch leading to California; the right, or westerly, leading to Oregon. Contrary to his original plans, Bro. Cornwall took the road to California, lured thither by tales of the golden Eldorado, which the Oregon pioneers in California, James W. Marshall and Charles Bennett, had discovered near Coloma, in the valley of American River, in January preceding. The migration of 1848 was electrified by these tales of riches easily gathered, and there followed a large diversion of pioneers to California, both from Oregon and from the Oregon Trail.

True to his promise of safeguarding the Charter of Multnomah Lodge, Bro. Cornwall sought hands as worthy and as well qualified as his own to bear

the document to Oregon City. These he found in the persons of Orrin and Joseph Kellogg, who, as father and son, were travelling from Ohio to Oregon. These latter men carried the Charter safely to the metropolis at Willamette Falls. The receptacle used to hold the Charter in transit was a homemade rawhide trunk owned by Bro. Joseph Kellogg.

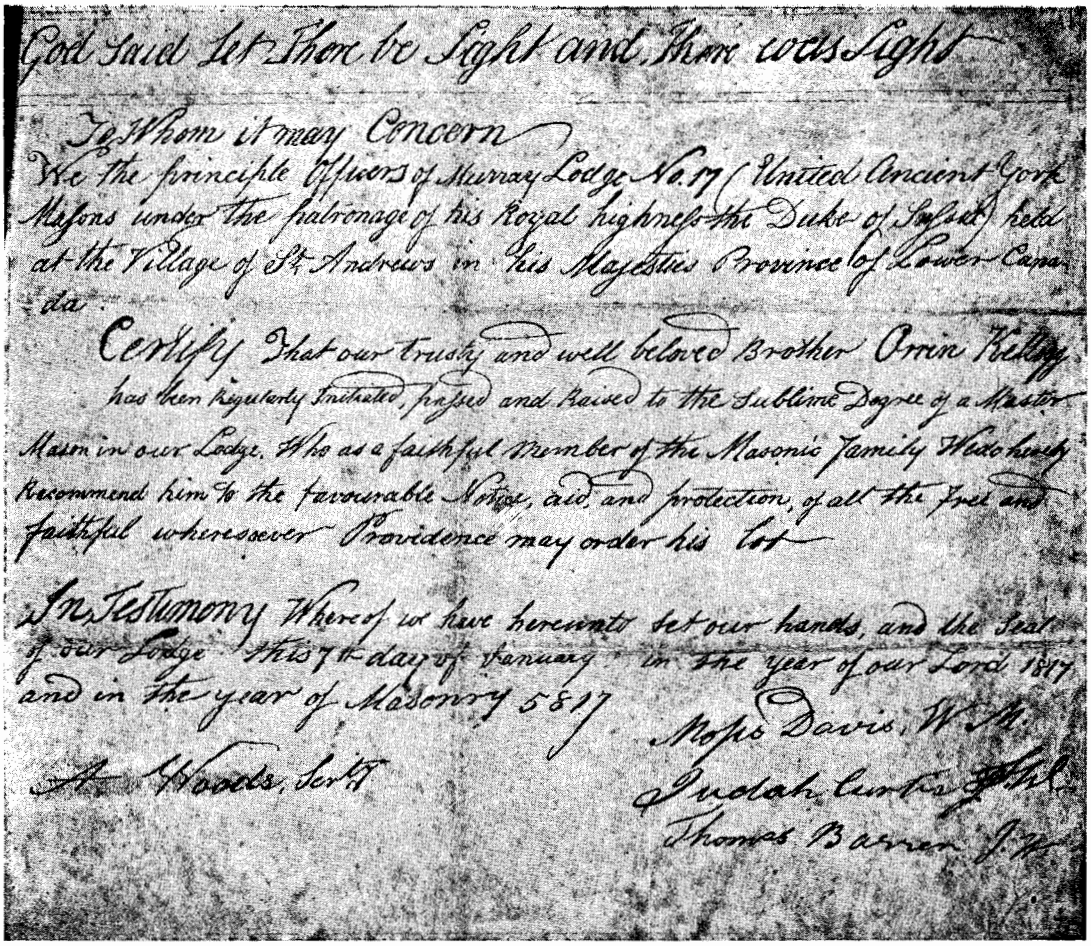
Thus was discharged a duty which all members of the Oregon Craft have been glad ever since to acknowledge, pertaining to Emblems more ancient than the Golden Fleece or Roman Eagle.

Bro. Cornwall found his portion of the riches of California and became a prominent citizen and craftsman in that Commonwealth. Bro. Kellogg won fortune and distinction in Oregon.

Bro. Joseph Kellogg handed the Charter, at Oregon City on September 11, 1848, to Bro. Joseph Hull, who had headed the call for the Masonic meeting for February 21, 1846, and the Petition to the Grand Lodge of Missouri, and had been named Worshipful Master in the Charter. Bro. Hull on that same day summoned the members of the Craft for the Installation and immediately began the Work of organisation. Bro. William P. Dougherty owned a log store building at Oregon City, facing Main Street, and there, on the second floor, Bro. Hull called the Brethren to order; Masonic tradition relates, upon substantial authority, that a rough packing box served the uses of an Altar, and that the wages of corn, wine and oil were represented by a barrel of flour for the Master's Pedestal; by a barrel of whiskey for the Senior Warden's; and a barrel of salt pork for the Junior Warden's.

Bro. Dougherty shortly before had gone temporarily to California to seek his fortunes in the gold fields, so that it was necessary to Install some other Craftsman as Senior Warden, this post having been assigned to Bro. Dougherty by the Grand Lodge of Missouri. Bro. Orrin Kellogg was chosen for this honour; Fendal C. Cason, Junior Warden; Joseph Kellogg, Treasurer; Joel Palmer, Secretary; Lot Whitcomb, Senior Deacon; Berryman Jennings, Junior Deacon; J. H. Bosworth, Tyler. Bro. Berryman Jennings acted as Installing Officer, and probably performed the ceremonies of Constitution of the Lodge. Owing to destruction of the Records of the Lodge in 1857, by fire, the narrative of the proceedings and of subsequent activities of the Lodge is meager. But we are informed that the first Session lasted sixteen hours, until the morning tints that gilded the eastern portals of September 12, 1848. Three candidates were elected and at once Initiated: Christopher Taylor, Asa L. Lovejoy and Albert E. Wilson. Bro. Taylor received the Master Mason's Degree that night, and it has been said that Bros. Lovejoy and Wilson also were Raised as Master Masons at that time, but this latter fact lacks verification. However, it is known that Bro. Taylor was the first Master Mason Raised in Multnomah Lodge, which means that he was the first person on the Pacific Coast to receive Masonic Degrees. The next Lodge on this coast to organise was in California, in October 1849, eleven months later.

Multnomah Lodge appears to have been inactive for two years after or-



God said let there be Light and there was Light

To Whom it may Concern

We the principle Officers of Murray Lodge No. 17 (United Ancient York Masons under the patronage of his Royal highness the Duke of Sussex) held at the Village of St Andrews in his Majesties Province of Lower Canada

Certify That our trusty and well beloved Brother Orrin Kellogg has been Regularly Initiated, passed and Raised to the Sublime Degree of a Master Mason in our Lodge. Who as a faithful Member of the Masonic Family We do hereby Recommend him to the favourable Notice, aid and protection, of all the Free and faithful wheresoever Providence may order his lot

In Testimony Whereof we have hereunto set our hands, and the Seal of our Lodge this 7th day of January in the year of our Lord 1817 and in the year of Masonry 5817

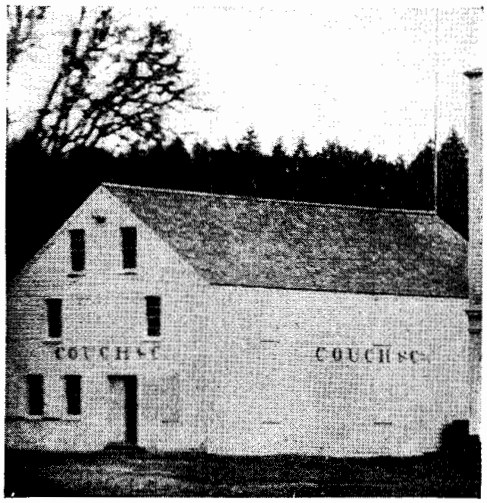
Moses Davis, W. M.

A. Woods, Sen. W.

Judah Curtis, J. W.

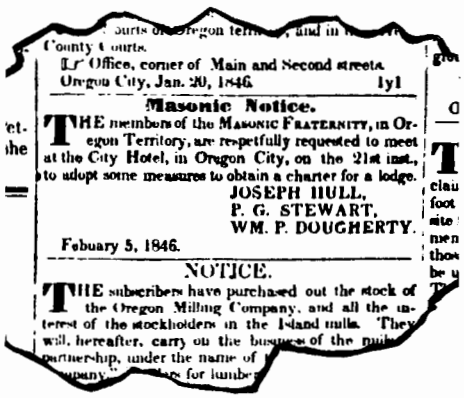
Thomas Barron, J. W.

Master Mason's Certificate of Orrin Kellogg, Who with His Father, Joseph Kellogg, Brought the First Masonic Charter to Oregon.



Couch & Co.'s Warehouse.

The first hall of Willamette Lodge, No. 2. The first Lodge organized in Portland, Oregon.



County Courts.

Office, corner of Main and Second streets.
Oregon City, Jan. 20, 1846. 1y1

Masonic Notice.

THE members of the MASONIC FRATERNITY, in Oregon Territory, are respetfully requested to meet at the City Hotel, in Oregon City, on the 21st inst., to adopt some measures to obtain a charter for a lodge.

JOSEPH HULL,
P. G. STEWART,
WM. P. DOUGHERTY.

Febuary 5, 1846.

NOTICE.

THE subscribers have purchased out the stock of the Oregon Milling Company, and all the interest of the stockholders in the Island mills. They will, hereafter, carry on the business of the mills partnership, under the name of

Notice of the First Masonic Meeting Held West of the Rocky Mountains.

From cuts supplied by D. R. Cheney, Grand Master, Portland, Oregon.

ganisation. No further meetings seem to have been held, and no Officers were elected until the Lodge was revived in 1850, by Bro. John C. Ainsworth (Captain). The gold mines of California drew away from Oregon many men and caused the suspension of various activities in the territory. One of the professions thus rendered dormant was that of Masonry. Bro. Hull, Worshipful Master of the Multnomah Lodge, went to California soon after organisation of that Body, and did not resume Masonic Work.

Bro. Ainsworth became distinguished in the annals of Oregon Masonry and steamboat transportation. Born in Ohio, he had come to Oregon from Missouri in 1850. At once he proceeded to re-organise Multnomah Lodge, and to report his doing to the Grand Lodge of Missouri, doubtless at the request of Officers of that Jurisdiction. In a letter dated March 21, 1886, addressed to Bro. Peter Paquet, of Oregon City, Past Master of Multnomah Lodge, Bro. Ainsworth said:

In 1850 I overhauled the records of Multnomah Lodge No. 84, at Oregon City, and made a report of the situation to the Grand Secretary of the Grand Lodge of Missouri. I revived the old lodge, and after much labor, got it in working order, and was elected Master at the first election ever held under the charter, and was therefore the first elected Master of the oldest chartered lodge on the Pacific Coast.

The Senior Warden elected at this time was Bro. R. R. Thompson, later distinguished in steamboat activities; the Junior Warden, Bro. Forbes Barclay, a physician at Oregon City, afterwards Treasurer of this Lodge twenty years, a man widely beloved.

Owing to destruction of the Records by fire in 1857, the detail of authentic history pertaining to this Lodge is small. The Records since 1857 are, however, intact. The consecutive activity of this Lodge may be said to have begun in 1850, when the Lodge was revived by Bro. Ainsworth. Among the Worshipful Masters of this Lodge were some of the most noted citizens of Oregon, among them being Captain J. C. Ainsworth, A. E. Wait, Lot Whitcomb, Amory Holbrook, Asa L. Lovejoy, David P. Thompson, Thomas Charman, Owen Wade, J. T. Apperson, George A. Pease, J. W. McCully, Peter Paquet, Franklin T. Griffith, Joseph E. Hedges, R. C. Ganong, and L. L. Porter. This Lodge has contributed largely to the social upbuilding of Oregon and to the amelioration of stressful episodes.

By resolution of the Grand Lodge of Oregon, dated September 15, 1851, to which this Lodge transferred constituency from Missouri, Multnomah Lodge was designated No. 1 of the Oregon Jurisdiction, and the following indorsement was ordered made on the original Charter of the Lodge:

This charter having been submitted to the Grand Lodge of the Territory of Oregon—

Ordered. That the lodge (Multnomah) be recognized as a legally con-

stituted lodge, under the jurisdiction of the Grand Lodge, aforesaid, by the original name; and that they (Multnomah, Willamette, and Lafayette Lodges) be numbered according to the date of their charters; and that this order be signed by the M. W. Grand Master (Berryman Jennings), the R. W. Deputy Grand Master (John Elliott), and the Grand Wardens (William J. Berry and R. R. Thompson), and countersigned by the R. W. Grand Secretary (Benjamin Stark).

The second Masonic Body in Oregon was Willamette Lodge of Portland, which began activity contemporaneously with the revival of Multnomah Lodge at Oregon City in 1850. Portland had grown to be a town of 400 or 500 persons, but as yet was not incorporated and was less important in rank than Oregon City and Salem. But the community had become large enough to need the intellectual and fraternal activities of a Masonic Lodge. Multnomah Lodge at Oregon City was distant about four hours by canoe travel on Willamette River or by horseback on the rough trails through dense forests. Asa L. Lovejoy, afterwards a member of Multnomah Lodge, and Francis W. Pettygrove had laid out the town site of Portland in 1844, and John H. Couch, later a member of Willamette Lodge, had made his town addition adjoining.

A meeting of Master Masons at Portland, June 24, 1850, was called by Bros. Benjamin Stark, Berryman Jennings, and S. H. Tryon. This date was Saint John's Day. It is recorded that fifteen Brethren responded to the invitation to meet together in a Masonic conclave, according to the ancient customs. The meeting took place in the store of Bro. Joseph B. V. Butler, at or near First and Alder Streets. The Brethren unanimously decided to take steps preparatory to organisation of a Lodge at Portland. As the Grand Lodge of California had been created two months before, in April, the Brethren decided to Petition the Grand Master of that Jurisdiction for a Dispensation to open a Lodge.

The Petition, dated June 24, 1850, drafted by Bro. Benjamin Stark, was signed by the following Brethren: James P. Long, Ralph Wilcox, Thomas J. Hobbs, Albert E. Wilson, William M. King, Benjamin Stark, Jacob Goldsmith, Nathaniel Crosby, Samuel W. Bell, S. H. Tryon, Dennis Tryon, Joseph B. V. Butler, Robert Thompson (not R. R.), J. W. Whaples, and George H. Flanders. Benjamin Stark afterwards became Grand Secretary of the Oregon Jurisdiction (1851), Master of Willamette Lodge (1854), and Grand Master of the Jurisdiction (1857); Berryman Jennings became the first Grand Master of the Oregon Jurisdiction (1851).

The following Officers were recommended for Willamette Lodge, which was to be opened by Dispensation: James P. Long, Worshipful Master; Ralph Wilcox, Senior Warden; Thomas J. Hobbs, Junior Warden; William M. King, Treasurer; Benjamin Stark, Secretary; J. W. Whaples, Senior Deacon; Dennis Tryon, Junior Deacon; Joseph B. V. Butler, Tyler.

To obtain the Dispensation from the Grand Master of California, Bros. Benjamin Stark and S. H. Tryon journeyed to San Francisco by steamship and on July 5, 1850, obtained the document, signed by M. W. Jonathan D. Steven-

son, first Grand Master of California, attested by John H. Gibon, Grand Secretary. Pursuant to this Dispensation, Bro. S. H. Tryon returned to Portland, carrying the proxy authority of the Grand Master of California, to organise the Lodge and set it to Work. This he accomplished on July 17, 1850, on the upper floor of John H. Couch's warehouse, on Front Street between Burnside and Couch Streets. The Lodge continued Work under Dispensation until the Session of the Grand Lodge of California at Sacramento, November 27, 1850, on which date a Charter was granted to Willamette Lodge, No. 11. Representing the Portland Brethren there were Bros. Jacob Goldsmith, Benjamin Stark, and S. H. Tryon, who had been delegated to apply for the Charter at a meeting of the Portland Brethren, October 21, 1850. On January 4, 1851, the following Officers were Installed: John Elliott, Worshipful Master; Lewis May, Senior Warden; H. D. O'Bryant, Junior Warden; D. H. Lownsdale, Treasurer; W. S. Caldwell, Secretary; W. H. Fisher, Senior Deacon; John H. Couch, Junior Deacon; Nichols DeLin, Tyler. We read in the narrative of Past Grand Master John M. Hodson, *Masonic History of the Northwest*, page 271:

> Under dispensation the lodge held thirty meetings, in which sixteen brethren participated as charter members, three were affiliated, ten were initiated, eight passed and eight raised, the fees and dues amounting to $678. The meetings were held in the upper story of Couch & Company's warehouse, with the primitive furniture, rough boxes, barrels, etc., such as are usually found about such places, being used for stools, pedestals, and altars. It is related that the altar was a rough box, covered with a French flag obtained from a vessel lying at the wharf; the jewels were manufactured by a local tinner; and the tyler's sword was a present from Captain Couch, that had seen a quarter of a century's service on the high seas.

In the spring of 1851, Willamette Lodge changed the meeting-place from the Couch warehouse to a building at Third and Alder Streets, but in February 1852, this building was destroyed by a windfall fir tree, and the Lodge repaired to a building belonging to Bro. George H. Flanders, at Front and Burnside Streets, where it continued to meet for twenty years, until 1872, when it moved to the Masonic Temple at Third and Alder Streets, which had been erected by the Masonic Building Association, a group of Masons who put up the money for the purpose. Later, the controlling ownership of this building came into possession of the Grand Lodge, through investment of the Educational Fund. In 1906 this building was sold for $150,000, and the Masonic Building Association, under control of the Grand Lodge, built a Temple at West Park and Yamhill Streets, which was dedicated in December 1907, and to which Willamette Lodge and other city Lodges then removed.

The last meeting under the Jurisdiction of the Grand Lodge of California was held September 8, 1851, at which time Willamette Lodge became a constituent of the Oregon Grand Lodge, which organised at Oregon City, September 15, 1851.

Willamette Lodge then was designated as Willamette Lodge, No. 2. Among the well-known Masters of this Lodge may be mentioned: John Elliott, Benjamin Stark, T. J. Dryer, Cicero H. Lewis, James W. Cook, T. J. Holmes, R. B. Wilson, Philip C. Schuyler, J. B. Congle, Thomas Mann, Henry L. Hoyt, George L. Story, Eugene D. White, Douglas W. Taylor, A. P. DeLin, A. C. Panton, D. Solis Cohen, Francis Sealy, Russell E. Sewell, Thomas H. Crawford, Jacob Mayer, Thomas Gray, William Wadhams, Edward Holman, Charles H. Dodd, Norris R. Cox, Frank Robertson, Hugh J. Boyd, Edward J. Failing, Omar C. Spencer, Earl C. Bronaugh. As the oldest Lodge in Portland, Willamette has exhibited a notable career of usefulness and efficiency.

About the same time in 1850 that Multnomah Lodge at Oregon City was revived and Willamette Lodge at Portland received a Dispensation, Masonic Brethren at Lafayette were contemplating the organisation of a Lodge at that place. Lafayette was the most active centre of trade and politics on the west side of the Willamette River at this time. In 1852, the town had fifteen merchandise stores. Late in the year 1850 and after the Grand Lodge of California had granted a Charter to Willamette Lodge, the Grand Master of that Jurisdiction, Jonathan D. Stevenson, issued a Dispensation authorising the creation of Lafayette Lodge. The Grand Lodge of California, in second Annual Communication on May 9, 1851, ordered the issuance of a Charter to Lafayette Lodge, No. 15. In the report made to the Grand Lodge of California at that time, of the Work of Lafayette Lodge under Dispensation, the Officers named were: F. B. Martin, Worshipful Master; Joel Palmer, Senior Warden; A. J. Hembree, Junior Warden; W. D. Martin, Treasurer; David Logan, Secretary; H. D. Garrett, Senior Deacon; W. J. Martin, Junior Deacon; J. B. Walling, Tyler. Other Craft members of this Lodge were: Oliver Moore, S. Moore, S. Hibbed, George B. Goudy, S. M. Gilmore, Christopher Taylor, R. Clark and W. Blanchard. These Officers continued to serve under the Charter organisation. This Lodge withdrew from the California Jurisdiction in September 1851, and entered that of the Oregon Grand Lodge, in which it was designated Lafayette Lodge, No. 3. Among the Worshipful Masters of this Lodge have been: F. B. Martin, Joel Palmer, Ransom Clark, John R. McBride, T. V. B. Embree, Horace R. Littlefield, Christopher Taylor, Robert P. Bird, William H. Moore. After the decline of Lafayette as a town, the Lodge moved to Yamhill.

We come now to the organisation of the Grand Lodge of Ancient, Free and Accepted Masons of the Territory of Oregon, effected on September 15, 1851. Be it remembered that there were three constituent Bodies of Masonry in Oregon at that time: Multnomah Lodge, No. 84, of Oregon City, Chartered in Missouri in 1846; Willamette Lodge, No. 11, of Portland, Chartered in California in 1850; and Lafayette Lodge, No. 15 of Lafayette, Chartered in California in 1851. This was the requisite number of just and legally Constituted Lodges to authorise the formation of a Grand Lodge. Oregon Territory, until 1853, included the later areas of Washington and Idaho, and parts of Montana and Wyoming, and was not set apart as a State, within present boundaries,

until 1859. Oregon, therefore, included the pioneer settlements of Cowlitz River and Puget Sound.

The project of a Grand Lodge came from the Lodge at Oregon City, where on Saturday, August 16, an Assembly of Masons was held in the hall of Multnomah Lodge, Bro. Berryman Jennings, of Multnomah Lodge, Chairman, and Bro. Stark, of Willamette Lodge, Secretary. By resolution, the Brethren set for Saturday, September 13, 1851, four weeks later, at Oregon City, 9 A.M., " the assembly of delegates duly authorized to organize a Worshipful Grand Lodge." Secretary Stark was authorised " To address to the Worshipful Masters, Wardens, and Brethren of the several lodges in this territory, a communication suggesting the propriety of organizing a Worshipful Grand Lodge for the Territory of Oregon." The Record shows no other business transacted at this Assembly.

Oregon until 1851 had made but little progress since the Petition for the Charter of the first Lodge in 1846, but development thereafter was destined to be more rapid. The migration of pioneers of 1851 was just beginning to arrive, at the time of this call for organisation of a Grand Lodge in the fall of 1851. This was not a large migration; the largest influx of pioneers was to take place next year, in 1852, followed by lesser numbers in 1853 and 1854. Steamboat navigation was beginning in 1851. The steamboat *Columbia* had been built at Astoria the year previously, and the steamboat *Lot Whitcomb* had been built at Milwaukie and begun to ply the waters of Willamette and Columbia Rivers in March 1851. These were the first steamboats in Oregon. Several other steamboats were added in 1851, so that this year saw an active expansion in transportation facilities. The original fare of $25 between Astoria and Portland was reduced to $15 in 1851. Previously two days were consumed from Vancouver to Oregon City, in bateaux of the Hudson's Bay Company. There were as yet no roads for wagon traffic. Indian hostilities were beginning to trouble the new settlements in the Rogue River country, but would not involve all the Oregon country until 1855. Oregon Territory had been functioning as a government for two years. Open lands for claimants under the donation land law, which gave 640 acres of land free to each pioneer family, were becoming scarce, because most lands were heavily timbered, and timber was an obstacle and a hardship to pioneer farmers. Portland was reaching out for trade by opening the Canyon Road to Tualatin Valley, and now was beginning to rival Oregon City, with 500 inhabitants, but was agitated by the ambitions of Milwaukie, Linnton and Saint Helens. The population of all Oregon was 15,000, mostly in Willamette Valley. The industries were almost wholly agricultural, the only manufactured product being lumber in small quantities, which was shipped to California for use amid gold activities. Grain and fruits also were exported to that market. Farming machinery was not used until 1852, and toilsome hand methods of threshing continued as formerly.

On the appointed day, September 13, 1851, the Convention assembled in Oregon City, in the hall of Multnomah Lodge, and organised at 4 o'clock by

electing as temporary Officers: John Elliott, Chairman; and William S. Caldwell, Secretary, both being from Willamette Lodge at Portland. The delegates present were:

Multnomah Lodge, No. 84—Bros. J. C. Ainsworth, R. R. Thompson, and Forbes Barclay. Willamette Lodge, No. 11—Bros. John Elliott, Lewis May and Benjamin Stark. Lafayette Lodge, No. 15—Bros. William J. Berry, H. D. Garrett and G. B. Goudy.

The Committee on Credentials and Order of Business was declared, by vote of the Convention, to be the Worshipful Master of each of the three Lodges, namely, Bros. Ainsworth, Elliott and Berry, and proceeded to examine the Credentials of the Delegates, and " to ascertain and report the authority in them vested to organize a Grand Lodge of Free and Accepted Masons for the Territory of Oregon." The Committee, reporting the same day, announced that the Charter of each of the three constituent Lodges had been regularly and legally granted by a competent Grand Lodge Jurisdiction, and that the Delegates from these three Lodges bore proper and regular Credentials. Pursuant to this report and on motion of Bro. Benjamin Stark, the Convention declared that, inasmuch as there were then in Oregon Territory " the requisite number of just and legally constituted Lodges to authorize the formation of a Grand Lodge and delegates from said Lodges are now present, clothed with ample authority to organize and constitute such Grand Lodge," therefore,

Resolved, That the representatives of the several empowered lodges proceed to the organization of a convention for the formation of a Grand Lodge for the Territory of Oregon.

Bro. John Elliott then was elected permanent Chairman of the Convention and Bro. William S. Caldwell, permanent Secretary. On motion, all " Master Masons in good standing " were invited to participate in the proceedings. This ended the afternoon Session, and in the evening a Committee of five members was authorised, " to draft a constitution for a Grand Lodge for the Territory of Oregon," and to report such draft on the following Monday morning. Chairman Elliott appointed, for this Committee, Bros. Berryman Jennings, Benjamin Stark, William J. Berry and John C. Ainsworth, to serve with himself as Chairman. The Convention then adjourned over Sunday, and met again on Monday morning at 7.30 o'clock. On that day Bro. Amory Holbrook appeared as proxy for Bro. John C. Ainsworth. The Committee reported a Constitution which was unanimously adopted, whereupon, a motion of Bro. Benjamin Stark, that " a lodge of Master Masons be opened in due and ancient form," carried and the following served as Officers:

Bros. John Elliott, Worshipful Master; R. R. Thompson, Senior Warden; H. D. Garrett, Junior Warden; W. S. Caldwell, Secretary; Forbes Barclay, Treasurer; Armory Holbrook, Senior Deacon; Benjamin Stark, Junior Deacon; G. B. Goudy, Steward; Herman S. Buck, Tyler.

Grand Lodge Officers thereupon elected and Installed were: Berryman Jennings, M. W. Grand Master; John Elliott, R. W. Deputy Grand Master; William J. Berry, R. W. Senior Grand Warden; John C. Ainsworth, R. W. Junior Grand Warden; R. R. Thompson, R. W. Grand Treasurer; Benjamin Stark, R. W. Grand Secretary.

Bro. Amory Holbrook acted as substitute for Bro. John C. Ainsworth in the Installation. Bro. John Elliott, P. M., Installed Bro. Berryman Jennings, and M. W. Bro. Berryman Jennings Installed R. W. Bro. John Elliott and other Officers.

The Lodge of Master Masons then was closed in due and ancient form, and the Brethren repaired to luncheon, preparatory for the Grand Lodge Session.

In the afternoon of September 15, 1851, at 2 o'clock, the Grand Lodge was opened by M. W. Grand Master Berryman Jennings, assisted by the Officers elected at the morning Session of the Convention, preceding, and by the following Grand Officers pro tempore: R. R. Thompson, Junior Grand Warden, in addition to his regular duties as Grand Treasurer; H. D. Garrett, Acting Grand Senior Deacon; Amory Holbrook, Acting Grand Junior Deacon; and Peter G. Stewart, Acting Grand Tyler. The Grand Lodge was attended also, so the Record states, by " a number of brothers, members of the Grand Lodge and visiting brothers," and was opened on the Master Mason Degree in ample form.

By resolution the Grand Lodge directed that the Charters of each constituent Lodge be endorsed as having been submitted to the Grand Lodge of the Territory of Oregon, and that each Lodge be recognised as a legally Constituted Lodge, " under the jurisdiction of the Grand Lodge, by the original name;" that the three Lodges " be numbered according to the date of their charters," and that this order be signed by the M. W. Grand Master, the R.W. Deputy Grand Master, and the R. W. Grand Wardens and be countersigned by the R. W. Grand Secretary.

The three constituent Lodges were " requested " by resolution of the Grand Lodge to pay into the treasury of the Grand Lodge the sum of $250, as follows: Multnomah Lodge, No. 1 and Willamette Lodge, No. 2, each $100; and Lafayette Lodge, No. 3, $50. Such was the beginning of the funds of the Grand Lodge of Oregon, which have grown to the substantial totals of the present-day.

As a Committee to procure a Seal for the Grand Lodge, M. W. Grand Master Berryman Jennings, Acting Grand Junior Deacon Amory Holbrook and R. W. Grand Secretary Benjamin Stark were appointed by resolution. As a Committee to prepare a Code of By-Laws, supplementary to the Constitution, M. W. Grand Master Berryman Jennings, R. W. Deputy Grand Master John Elliott and R. W. Grand Secretary Benjamin Stark were named by resolution.

The M. W. Grand Master appointed the following Officers and Committees: Grand Chaplain, David Leslie; Grand Marshal, Lewis May; Grand Standard Bearer, William S. Caldwell; Grand Sword Bearer, H. S. Buck; Grand Senior Deacon, R. R. Thompson; Grand Junior Deacon, H. D. Garrett; Grand Stewards,

G. H. Harrison and F. A. Clark; Grand Tyler, William Holmes; Committee on Grievance, John Elliott, W. J. Berry, John C. Ainsworth; Committee on Foreign Correspondence, Benjamin Stark, R. R. Thompson, Lewis May.

The Grand Lodge then closed in ample form, to meet in second Annual Communication on June 14, 1852.

These beginnings of Masonry in Oregon were seemingly small in a primitive far-away country, but small only in material and numerical proportion; just as every part of nature's things is miniature by comparison with the whole. The precepts of the constituent Lodges and of the Grand Lodge of Oregon Territory were as large and far-reaching as in the Grand Jurisdiction of New York State, which had been created in 1781.

The Jurisdiction of Oregon Territory, at the time of the creation of the Grand Lodge, 1851, had but 116 constituent members. This number has since grown to some 80,000 in the States of Oregon, Washington, Idaho, and the Territory of Alaska. Of this total the figures for 1935 show, Washington and Alaska, 44,111; Idaho, 9462; Oregon, 25,866. The number of Lodges has increased from 3, at the time of the organisation of the Grand Lodge of Oregon in 1851, to 520 as follows: Oregon, 173; Washington, 266; Idaho, 81. Of the 116 Master Masons, members of the 3 original Oregon Lodges, Multnomah Lodge had 48; Willamette Lodge, 34; Lafayette Lodge, 34. Nine months later, at the second Annual Communication, June 14, 1852, the membership of Multnomah Lodge had grown to 60; of Willamette Lodge to 55, and of Lafayette Lodge to 41. The names of the founders of Masonry in Oregon, members of constituent Lodges in 1851, are those of men well known as builders of the Commonwealth:

MULTNOMAH LODGE, NO. 1

John C. Ainsworth
Lot Whitcomb
R. R. Thompson
Aaron E. Wait
J. R. Ralston
J. S. Holland
Forbes Barclay
A. Holland
Berryman Jennings
Wm. P. Dougherty

M. Davenport
Wm. C. McKay
James A. Graham
G. A. Cone
D. B. Hanner
Jacob Rinearson

Andrew Jackson
H. S. Buck
George Walling
William Barlow

J. E. Hurford
A. K. Post
C. McCue
Fendal C. Cason
Peter G. Stewart
Asa L. Lovejoy
A. F. Wilson
William Holmes
Orrin Kellogg
J. B. Backenstos
B. B. Rogers
W. W. Buck

John L. Morrison
H. M. Chase

J. L. Barlow
Amory Holbrook
A. Lee Lewis
William Hood
John McLoskey
Jacob Kamm
George W. Jackson
John P. Gaines
Samuel J. Oakley
R. Crawford
James G. Swafford
Jeremiah Collins
William C. Dement
Neil McArthur

WILLAMETTE LODGE, NO. 2

John Elliott
Benjamin Stark
Robert Thompson
Thomas J. Dryer
George H. Flanders
A. C. Bonnell
T. G. Robinson
J. Warren Davis
Fred A. Clark
John H. Couch
H. D. O'Bryant
D. H. Lownsdale
F. H. McKinney
Wm. W. Chapman
S. H. Tryon
Dennis Tryon
F. Dewitt
James Logie
Eli Stewart
James Loomis
P. Fulkerson
Z. C. Morton
George H. Ambrose
Ellis Walker
Robert Hall
J. Menzie
W. H. Harris
Lewis Day
A. G. Tripp
Clark Drew
Isaac Kohn
Andrew Weisenthal
Charles Hutchins
R. Hoyt

LAFAYETTE LODGE, NO. 3

Joel Palmer
Oliver Moore
H. H. Snow
E. D. Harris
A. B. Westerfield
S. Ransdel
J. A. Campbell
J. Odle
F. B. Martin
H. D. Martin
W. Martin
D. P. Barnes
P. Hibbed
S. Moore
E. Horner
M. R. Crisp
M. Gilman
J. Richardson
C. Richardson
Jerome Walling
C. M. Johnson
Chris Taylor
H. C. Owens
J. Y. Lodd
John Monroe
E. R. Geary
William Blanchard
F. Doress
S. E. Darnes
A. Henry
George B. Goudy

From these beginnings, Masonry in the original Oregon country has grown like a progressive science, until there are now three Grand Lodge Jurisdictions, together with the several kindred affiliations of the York and Scottish Rites. A separate Grand Lodge Jurisdiction was created in Washington Territory on December 9, 1858, the four constituent Lodges being those Chartered by the Grand Lodge of Oregon Territory, as follows: Olympia Lodge, No. 5, June 15, 1853; Steilacoom Lodge, No. 8, June 13, 1854; Grand Mound Lodge, No. 21, July 13, 1858; Washington Lodge, No. 22 (Vancouver), July 13, 1858. These four Lodges, in the new Jurisdiction, took the new consecutive numbers of one to four, and the old numbers are blank in the Oregon Jurisdiction. Washington had been made a territory in 1853. After the State was created by Congress, in 1889, the title of the Grand Lodge was changed conformably.

Similarly, Masonry in Idaho Territory grew out of that of Oregon. The Grand Lodge of Oregon Territory Chartered the three first Lodges of Idaho, as follows: Idaho Lodge, No. 35, at Bannock, June 21, 1864; Boise Lodge, No. 37, June 20, 1865; Placer Lodge, No. 38, at Placerville. The Grand Lodge of Washington Territory Chartered the fourth Lodge in Idaho Territory, Pioneer Lodge,

No. 12 September 21, 1867. A conflict of Jurisdiction existed in Idaho, between the Grand Lodges of Oregon and Washington, concerning the Charters granted to the three Idaho Lodges by the Oregon Grand Lodge, but the dispute was amicably adjusted. Based upon the four mentioned Lodges existing in Idaho in 1867, the Grand Lodge of the Territory organised December 17, 1867.

On January 12, 1858, the Grand Lodge of Oregon was created a Body corporate, by the Oregon Territory Legislature, and has operated under this Charter in financial and business affairs.

Royal Arch Masonry began Capitular activities in Oregon in 1856. On May 3, 1856, the General Grand Chapter of the United States issued a Dispensation through the General Grand King Companion Charles Gallam, of Baltimore, Maryland, in favour of Multnomah Chapter (No. 1) of Salem, upon Petition of Companions A. W. Ferguson, A. M. Belt, Freeman Farnsworth, John C. Bell, William Tichnor, John P. Gaines, Noah Huber, A. H. Sale, Benjamin Stark, Joseph Jones, S. M. Black and C. L. Herrington. The Chapter organised under this Dispensation at Salem, June 17, 1856. The General Grand Chapter granted a Charter September 11, 1856, and the Chapter was Constituted on February 15, 1857, by Companion William H. Howard, Past Grand High Priest of Louisiana, who came to Salem from California for this purpose. Clackamas Chapter, No. 2 was Instituted at Oregon City on February 11, 1858, under a Dispensation dated December 17, 1857, and was Constituted under a Charter dated September 15, 1859. In December 1863, this Chapter gave up the Charter, but in 1893 a new Chapter was Instituted at Oregon City and assumed the name Clackamas Chapter, No. 2. Portland Chapter, No. 3 was Instituted at Portland February 10, 1859 under Dispensation of the General Grand High Priest Charles Gilman, issued at Baltimore, Maryland, on January 1, 1859, upon Petition of Companions Benjamin Stark, John H. Couch, George C. Robbins, A. E. Wilson, A. B. Roberts, John McCracken, Henry F. Bloch, Noah Huber, J. R. Lawrence, and R. R. Thompson. This Chapter was Constituted on January 12, 1860, under Charter granted September 15, 1859, by the General Grand Chapter at Chicago. Oregon Chapter, No. 4 at Jacksonville, was Chartered in 1859 but surrendered the Charter in 1865. A new Chapter, of the same name, was organised there in 1877. The Grand Chapter, Royal Arch Masons of Oregon, organised on September 18, 1860, at Salem, the constituent Chapters being Multnomah, No. 1, of Salem; Clackamas, No. 2, of Oregon City; Portland, No. 3, of Portland; Oregon, No. 4, of Jacksonville. Companion A. W. Ferguson was elected Most Excellent Grand High Priest.

Cryptic Masonry, in Oregon, known as that of Royal and Select Masters, began activity at McMinnville on January 5, 1882; where Degrees were conferred under special Dispensation of the Most Illustrious General Grand Master, Companion Josiah H. Drummond, of Portland, Maine. Pioneer Council organised at McMinnville in January 1882, under Dispensation; Oregon Council, of Corvallis, organised in 1882; Washington Council, of East Portland, in 1883. The Charters of Pioneer, Oregon and Washington Councils are dated August 14,

1883. The Grand Council of Oregon organised at McMinnville on May 11, 1885.

Knights Templars opened the first Commandery in Oregon at Portland in 1860, under a Dispensation issued by the Most Eminent Grand Master of the Grand Encampment of the United States, dated July 24, 1860. Later that year a regular Commandery was opened at Portland, under Dispensation. In 1862, a Charter was granted to Oregon Commandery, which organised at Portland on June 11, 1863. This Charter was relinquished in 1872, but a new Commandery of the same name organised in 1876 under Dispensation, and on October 11, 1877, under Charter. Ivanhoe Commandery, No. 2, at Eugene, was Instituted in 1883; Temple Commandery, No. 3, at Albany, in 1886. The Grand Commandery of Oregon organised April 13, 1887.

Scottish Rite activities began in Oregon in 1870, when on February 1, Oregon Lodge of Perfection, of Portland, was Instituted. On December 13, 1871, Charters were granted by the Supreme Council, Southern Jurisdiction, of the United States, to Oregon Lodge of Perfection, No. 1; Ainsworth Chapter, Rose Croix, No. 1; and Multnomah Council of Kadosh, No. 1. These Bodies were Constituted on January 16, 1872. Oregon Consistory, No. 1, of Portland, was Chartered March 20, 1891, and was organised May 13, 1891. The growth of this system of Masonry in Oregon has been rapid. Under the leadership of Philip S. Malcolm, Thirty-third Degree, Sovereign Grand Inspector-General for Oregon, the Scottish Rite system has attained high eminence.

In addition to the inner Workings and benefits of Masonry in Oregon as a fraternal organisation, several outstanding and monumental results of public benevolence may be mentioned.

The Grand Lodge of Symbolic or Craft Masonry, representing the basis of this fraternal structure, has built and is operating near Forest Grove, in unison with the Grand Chapter, Order of Eastern Star, a $480,000 Home for dependent members of the two Orders.

The Grand Lodge, by means of an educational fund of $280,000, is contributing to the education of 126 children of Master Masons in the public schools at the average of $12 a month each, paid mostly to the widows of Master Masons.

The Masonic and Eastern Star Home, near Forest Grove, has cost $480,000. Maintenance of the Home costs about $4000 a month additional. This Home was dedicated June 14, 1922. Most of the money for construction has come from contributions from Lodges and members since 1920, upon a basis of approximately $12.50 a member. In addition the Home Building Fund is receiving $5 for each Degree of Entered Apprentice conferred in the constituent Lodges, and $10 for each affiliation from outside of Oregon. The revenue from these latter sources amounts to $2500 a year. Maintenance is paid for out of a fund derived from the following sources: $1.50 per member in the Masonic Jurisdiction, payable by the Lodges; 25 cents per member from the Eastern Star. These two sources yielded $43,000 in the fiscal year 1934–35.

The project for this Home first was proposed by the Grand Chapter, Order of Eastern Star, in 1897, as a refuge for widows and orphans. In 1917 the Grand Lodge took up the project, augmented the funds and carried the plans to realisation in 1922. The fund of the Eastern Star for this work, when the Grand Lodge adopted the plan in 1917, was $10,000. A joint Committee of the two Orders undertook the work in 1918, composed of the following: Will Moore, Frank J. Miller, Loyal M. Graham, and J. S. Roark, representing the Grand Lodge; Pauline Moore Riley, Rose J. Wilson and Lena C. Mendenhall, representing the Eastern Star. The sum of $50,000 was raised in 1919. The joint Home Committee selected the site in 1919, the east half of the land being given by Holbrook Lodge, No. 30, of Forest Grove. W. C. Knighton was architect. The Eastern Star contributed $40,000 for construction and the Grand Lodge, the balance of the cost of $479,000. M. W. Grand Masters Earl C. Bronaugh and William J. Kerr worked out the plans for raising the funds in 1919–20.

The management of the Home is directed by a Committee consisting of the Grand Lodge Trustees and three members from the Eastern Star, with the Grand Master as Chairman.

The Educational Fund, amounting to some $280,000 in securities and cash, is the product of eighty years of growth, which began in 1854, when the Grand Lodge appropriated $150 for this purpose, and adopted a plan of member contributions. At the next Annual Communication, in 1855, the Committee in charge, J. D. Ainsworth, Berryman Jennings, and A. M. Belt, reported that the fund stood at $525.97. In 1856 the same Committee reported $1,201.71; in 1857, $2,673.02; in 1858, $3,816.64; in 1859, $4,766.72; in 1860, $6,139.33; in 1861, $7,340.29; in 1862, $8,612.39; in 1865, $10,493.80; in 1866, $11,333.42.

In 1879 the fund, amounting to $19,404.92, was used to buy 635 shares of the Masonic Building Association, of Portland, and from that time afterwards, until the year 1920, the Grand Lodge remained a stockholder of that Association, acquiring additional stock from time to time, until it became the controlling owner, and finally sold to the Knights of Pythias and converted the proceeds into an active fund for relief of needy children of Master Masons in education.

The original plan of this fund, adopted in 1854, contemplated expenditure for facilities of education for children of indigent Brethren, but the development of the public school system caused the plan to be modified to that of the present practise—financial aid to such children who are attending public school. The first plan for the fund is contained in a report to the Grand Lodge in 1854 of a Special Committee—W. S. Caldwell, A. W. Ferguson, and Thomas J. Dryer —and their recommendation was adopted that " Every Master Mason within this jurisdiction be and is hereby requested to contribute a sum not exceeding five dollars."

The first Committee named to receive and hold the fund was composed of J. C. Ainsworth, A. M. Belt and Berryman Jennings. In 1860 the members were John McCraken, A. M. Belt and A. E. Wait. In 1861, T. J. Holmes and Ralph

Wilcox were appointed. Other members were S. F. Chadwick, C. H. Lewis, Philip C. Schuyler, J. W. Cook, A. G. Walling, R. R. Thompson, J. R. Bayley, Alex Martin, J. B. Underwood, W. H. Brackett, Daniel H. Murphy, Jacob Conser, J. B. Congle, W. F. Alexander, Robert Clow, John Myers, J. H. Albert, David Froman, R. P. Earhart, T. McF. Patton, I. W. Pratt, W. D. Hare, Robert Thompson, T. G. Reames, J. C. Moreland, and Jacob Mayer.

By investment of this fund, the Grand Lodge became controlling owner of the Masonic building at Third and Alder Streets, Portland, which was completed in 1872, and which was sold in 1906; and also controlling owner of the Masonic building built in 1906–1907 at West Park and Yamhill Streets. The Knights of Pythias bought the latter building in 1920, thus releasing the educational fund for present uses.

It thus appears that the Grand Lodge of Oregon and the 173 constituent Lodges compose an active fraternal utility, and that they are engaged in conspicuous benevolent activities. Masonry in Oregon has progressed with the growth of the Commonwealth, from pioneer beginnings. The most distinguished men of Oregon, both in public life and in private business, have been votaries at the Shrine of Masonic usefulness.

FREEMASONRY IN PENNSYLVANIA

FREDERIC E. MANSON

IN any historical consideration of Freemasonry in Pennsylvania, it has to be remembered that many of the Masons resident in the Province left the mother country before the organisation of the Grand Lodge of England in 1717. This is indicated by the old land records, names on which afterward appeared in connection with Masonic events chronicled in the press. Masonic events were recorded in the *Pennsylvania Gazette* for many years. Naturally such Masons, acquainted with the customs, usages, and proceedings of Operative Masonry, and uninformed or only partially informed concerning the changes brought about and contemplated by the Grand Lodge of England, clung to the former until authoritatively advised concerning the latter. To them a Lodge was a meeting-place, a Grand Lodge the Annual Assembly, and the Work of the Lodge was the reading to Initiates of the old Constitutions and Charges. As they became better informed, however, the Lodge became a unit of organised Masonry, the Grand Lodge became the supreme governing Body, and Work was the ceremonials employing Rituals in the conferring of Degrees. But the meeting-place, the Annual Assembly, and the old Constitutions were not only the beginnings of organised Masonry but also prime factors in the evolution of organisation—they were the first steps in Masonic growth and in the progress of an institution.

Those early Masons possessed a purpose to which they adhered, and to the fullest extent of their Masonic knowledge and ability they carried it out. And their successors in Pennsylvania Masonry, in the Grand and Subordinate Lodges, have credited them with planting Masonry in the Province, of nurturing it, and of developing it into a Masonic Jurisdiction that has preserved Ancient York Masonry for the Masonic world. Therefore Pennsylvania Masons to-day hold to those early beginnings of Masonry as marking the birth of the Craft in the Keystone State, and in so doing they have the support of the Grand Lodge of England. In 1930 that Grand Lodge conveyed its felicitations to the Grand Lodge of Pennsylvania, and in 1931 the Grand Lodge of Pennsylvania and the Subordinate Lodges of the State celebrated two hundred years of Freemasonry in Pennsylvania and the bicentenary of the Grand Lodge of Pennsylvania. The two hundred years celebrated do not include the period in which Lodges were purely voluntary gatherings of Masons. In his address at that celebration Bro. Henry S. Borneman, District Deputy Grand Master, said:

The fundamental and vitalising purpose of Freemasonry is to build; to build an ideal; particularly to build that impressive portion of the great Tem-

ple of Truth which is dedicated to the beautiful art of fine living. The faith of a Freemason has at least three essentials: First, adherence to a belief in a Supreme Being, the Great Architect of Heaven and Earth, the Giver of all good gifts and graces. Second, the adoption of a Supreme Book of the Law, the

THE

CONSTITUTIONS

OF THE

FREE-MASONS.

CONTAINING THE

Hiſtory, Charges, Regulations, &c.
of that moſt Ancient and Right
Worſhipful FRATERNITY.

For the Uſe of the LODGES.

LONDON Printed; *Anno* 5723.
Re-printed in *Philadelphia* by ſpecial Order, for the Uſe
of the Brethren in *NORTH-AMERICA.*
In the Year of Maſonry 5734, *Anno Domini* 1734.

Title Page of Benjamin Franklin's Reprint (1734) of Anderson's Constitutions of 1723.
The first known Masonic book published in America.
In the collection of the Grand Lodge Museum, F. & A. M., New York.

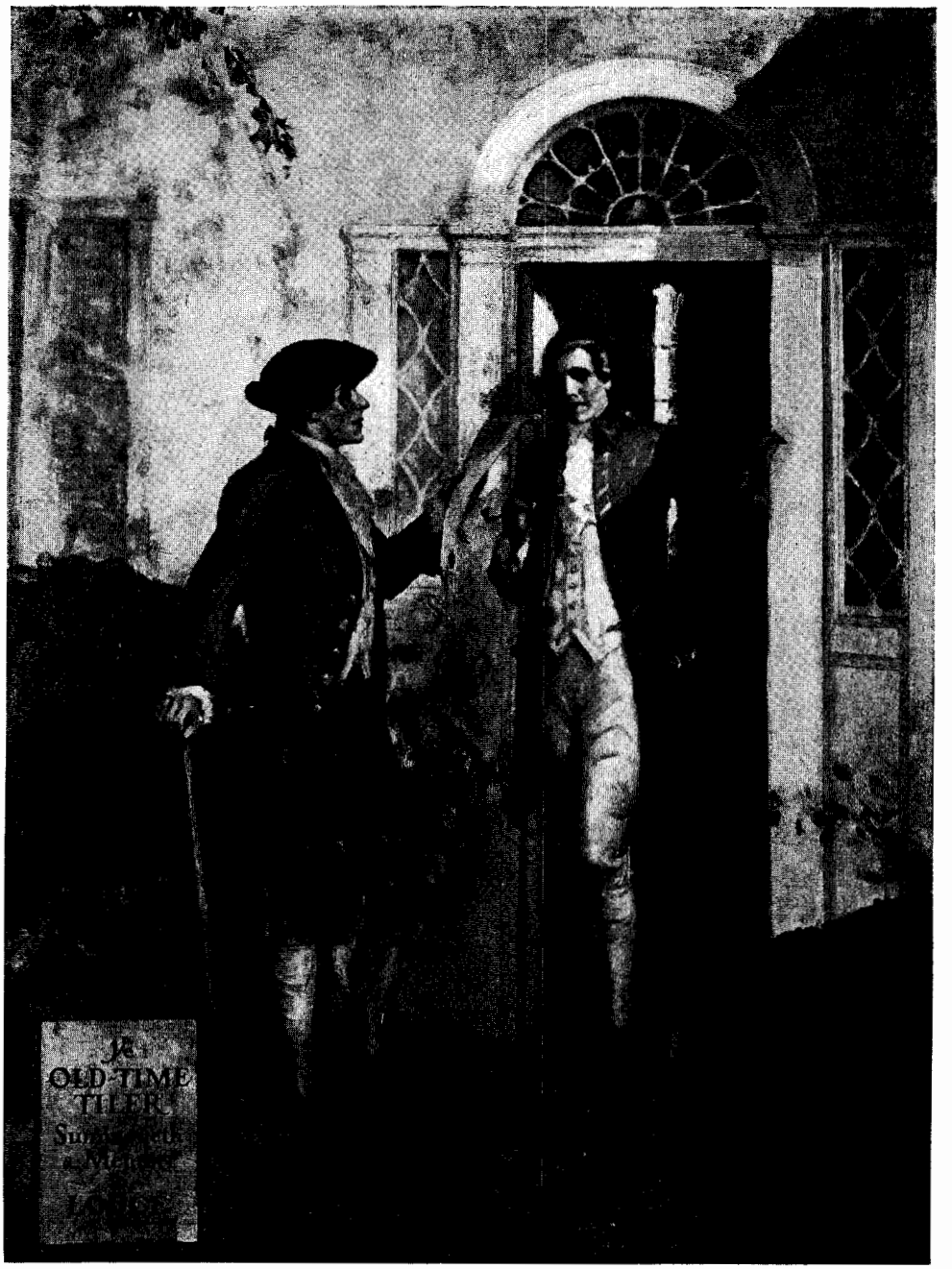
Holy Bible, as the only infallible guide of his faith and practise. Third, the enjoyment of the blessed hope of a state beyond this life, where his personality persists and his soul reigns in immortality. The practises and conduct of a Freemason are in a Brotherhood which teaches that the burden of each is the burden of all; that the deepening twilight of old age with its weakness of body and fret of mind must be illumined; that the terrors of the open grave must be assuaged; that in their despair the widow and the orphan must be supported

and encouraged, that he must tender his staying hand to every Brother if he is worthy and his cause just.

There were Freemasons in Pennsylvania in the early years of the eighteenth century. St. John's Lodge, of Philadelphia, in particular, is known to have existed in 1727. As indicated by the document itself, this Lodge probably possessed the *Carmick Constitutions*, the original manuscript of which is preserved in the library of the Grand Lodge of Pennsylvania at Philadelphia. On December 8, 1730, Dr. Benjamin Franklin printed in the *Pennsylvania Gazette* the statement that " there are several Lodges of Freemasons erected in this Province." Undoubtedly these Lodges were voluntary organisations Working under no authority or supervision, and active mainly for social purposes and for the celebration of St. John's Day. The *Carmick Constitutions*, so called because they bear the signature of " Tho. Carmick," were evidently copied from older Constitutions—" from Prince Edwin's—according to their title and text. They provide that seven Masons may form a Lodge, or six with the consent of the seventh. Thus the statement of Dr. Franklin may have been true in a sense, though not true as we understand the word " Lodge " to-day. On the other hand, such voluntary Lodges evidently resulted in authorised Lodges.

Authorised Masonry did not appear in the Province until after the Grand Lodge of England granted a Deputation to Daniel Coxe. This Deputation implies, if it does not confirm, the residence of Masons in the then Provinces of New York, New Jersey, and Pennsylvania. It is significant that, though Daniel Coxe may never have organised a Grand Lodge, following this Deputation there resulted at Philadelphia the Provincial Grand Lodge of June 24, 1731. Whatever Daniel Coxe may have done with it, the Deputation is interesting. It is dated June 5, 1730. In part it reads as follows:

Whereas application has been made unto us by our Rt. Worshipful and well beloved Brother Daniel Cox, of New Jersey, esqr., and by several other brethren Free and Accepted Masons residing and about to reside in the said Provinces of New York, New Jersey, and Pennsylvania that we would be pleased to nominate and appoint a Provincial Grand Master of the said Provinces: Now know ye that we have nominated, ordained, constituted and appointed, and do by these presents nominate, ordain, constitute and appoint our Right Worshipful and wellbeloved Brother Daniel Cox, Provincial Grand Master of the said Provinces of New York, New Jersey and Pennsylvania, with full power and authority to nominate and appoint his Deputy Grand Master and Grand Wardens for the space of two years from the Feast of St. John the Baptist now next ensuing; after which time it is our will and pleasure and we do hereby ordain that the brethren who do now reside or may hereafter reside in all or any of the said Provinces, shall and they are hereby impowered every other year on the Feast of St. John the Baptist, to elect a Provincial Grand Master who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens; and we do hereby impower our said Provincial Grand Master and the Grand Master Deputy Grand Master and Grand Wardens



From a painting by C. W. Anderson. © *New York "Masonic Outlook."*

A Colonial Masonic Custom, the Summons.

Gold Trowel with Ivory Handle Used by Benjamin Franklin While Master of the Lodge Which Met at the Sun Tavern, Philadelphia.

In the collection of the Grand Lodge Museum, F. & A. M., New York.

for the time being, for us and in our place and stead to constitute the brethren (Free and Accepted Masons) now residing or who shall hereafter reside in those parts, into one or more regular Lodge or Lodges as he shall think fit, and as often as occasion shall require he, the said Daniel Cox, and the Provincial Grand Master, Deputy Grand Master and Grand Wardens for the time being, taking special care that all and every member of any Lodge or Lodges so to be constituted have been or shall be made regular Masons and that they do cause all and every the Regulations contained in the printed Book of Constitutions, except so far as they have been altered by the Grand Lodge at their Quarterly Meetings, to be kept and observed, and also all such other Rules and Instructions as Shall from time to time be transmitted to him or them by us, or Nathl. Blackerby, esqr., our Deputy Grand Master or the Grand Master or his Deputy for the time being; and that he, the said Daniel Cox, our Provincial Grand Master of the said Provinces and the Provincial Grand Master for the time being or his Deputy, do send to us or our Deputy Grand Master and to the Grand Master of England or his Deputy for the time being, annually an Account in Writing of the number of Lodges so constituted with the names of several members of each particular Lodge together with such other matters and things as he or they shall think fit to be communicated for the prosperity of the Craft; and, lastly, we will and require that our said Provincial Grand Master and the Grand Master for the time being, or his Deputy, do annually cause the Brethren to keep the Feast of St. John, the Evangelist, and dine together on that day or (in case any accident should happen to prevent their dining together on that day) on any other day near that time, as the Provincial Grand Master for the time being shall judge most fit, as is done here, and at that time more particularly and at all Quarterly Communications he do recommend a general charity to be established for the relief of poor Brethren of the said Provinces. Given under our hand and Seal of Office at London this fifth day of June, 1730, and of Masonry 5730.

This Deputation not only appointed Daniel Coxe to be Provincial Grand Master of the three Provinces, with full power and authority to nominate and appoint his Deputy Grand Master and Grand Wardens for the space of two years, but it also ordained that " the Brethren who do now reside or may thereafter reside in all or any of said Provinces shall, and they are hereby impowered every other year on the feast of St. John the Evangelist to elect a Provincial Grand Master who shall have the power of nominating and appointing his Deputy Grand Master, and Grand Wardens," and so on. This Deputation appears to have been retained by Daniel Coxe as his personal property. Though he remained at home during 1730, and evidently during most of 1731, according to documentary evidence, he seems not to have been interested in Masonic matters. Yet he was active in business, and in political and social affairs. This is indicated by the minutes of the Council of Proprietors of the Western Division of New Jersey from 1730 to 1732, and by letters written by him during this period. His wife came from Philadelphia, which was only twenty miles distant from Burlington, New Jersey, where he resided. But documentary evidence is lacking

that directly connects him with the Provincial Grand Lodge of 1731, and the weight of the evidence would seem to indicate that that Grand Lodge was organised independently.

The date of the organisation of the Provincial Grand Lodge of Pennsylvania has been determined from "Liber B," the account book of St. John's Lodge of Philadelphia, now in possession of the Historical Society of Pennsylvania. From this book is learned the name of the first Provincial Grand Master of Pennsylvania, William Allen; that of his Deputy Grand Master, William Pringle; and the place of meeting, The Tun Tavern. From the " Masonic Notices " in the *Pennsylvania Gazette* there are known the names of sixteen of the Grand Masters who served from 1731 to 1755, during which period Pennsylvania Masons were " Moderns." Dr. Franklin was Provincial Grand Master in 1734 and 1749. William Allen was Provincial Grand Master eight times. This Provincial Grand Lodge of Moderns made no report to the Grand Lodge of England, so far as the Minutes of that Body show. Because it was independent it evidently had no accounting to make. Nor do the Minutes of the Grand Lodge of England contain any item which indicates that that Body endeavoured to secure reports from the Provincial Grand Lodge of Pennsylvania, so far as has been ascertained. However, the Grand Lodge of England and the Provincial Grand Lodge of Pennsylvania affiliated to the extent that the latter approved and adopted the changes in the Ritual made by the former subsequent to 1730. It also adopted changes made by the former in the *Anderson Constitutions*, of which an American edition was printed by Dr. Franklin in 1734.

Had the Records of this first Provincial Grand Lodge not been lost or destroyed there might have been preserved some very important and interesting data, probably explanatory of the transition from Moderns to Ancients, which was undoubtedly taking place between 1755 and 1761 when Pennsylvania York Masons apparently were gaining the ascendancy. About all we have is the fact that on July 15, 1761, a Provincial Grand Lodge of Ancient York Masons was organised with William Ball as Grand Master. It subsequently received a Warrant from the Ancient York Grand Lodge of England. Of this second Provincial Lodge of Pennsylvania more is known. It was very active and it extended its Jurisdiction to other Provinces, even to the West Indies, by Warranting Lodges in them. While it extended its Jurisdiction, it also multiplied its troubles. For though it planted Ancients in detached territories it could not combat the tendency therein to become Moderns. As Masonry in these provinces grew, all but one Grand Lodge obtained Warrants from the Grand Lodge of England.

The break in Pennsylvania from Moderns to Ancients, according to its Minutes of December 27, 1757, appears to have begun in Tun Tavern Lodge, which had been suspended by the First Provincial Grand Lodge. As the result of deliberations then held, and again on January 3, 1758, a Petition for a Warrant was on January 10, 1758, sent to the Grand Lodge of the Ancients in England. It issued the Warrant prayed for on June 7, 1758. This Warrant was recorded as No. 1 in Pennsylvania and No. 69 in England. The Lodge severed all relations

with the Provincial Grand Lodge and Subordinate Lodges of the Moderns. The Minutes of this Lodge contain the By-Laws of the Lodge transmitted from the Ancient York Grand Lodge of England by Laurence Dermott, Grand Secretary.

Lodge No. 1, afterwards Lodge No. 2 on the Roster of the Provincial Grand Lodge of Ancients, appears to have been the moving spirit in the organisation of that Grand Lodge. It had everything to gain and was favored by the growing prejudice against England. Indeed, it may be said that for a time this Lodge was a Grand Lodge, though Representatives of other Lodges were included in the membership of the Grand Lodge. The Lodge was decidedly aggressive in promoting Ancient York Masonry. It is regrettable that the Minutes of the Grand Lodge up to 1779 were " mislaid or carried away by some enemies to the Royal Art during the confusions of the present war," as the preface to a reprint of the Minutes of 1779 says. At the close of the year 1780 the Grand Lodge had granted thirty-three Warrants, including Warrants for Army Lodges, and before the momentous meeting of September 25, 1786, it had granted a total of forty-five Warrants. At that meeting the following resolution was unanimously passed:

Resolved, That this Grand Lodge is, and ought to be a Grand Lodge, independent of Great Britain or any other Authority Whatever, and that they are not under any ties to any other Grand Lodge except those of Brotherly Love and Affection, which they will always be happy to cultivate and preserve with all Lodges throughout the Globe.

The following day a Grand Convention of thirteen different Lodges, Working by virtue of Warrants from the late Grand Lodge of Pennsylvania, with full power from their constituents to act, formed themselves into a Grand Lodge to be called the " Grand Lodge of Pennsylvania and Masonic Jurisdiction thereunto Belonging." On September 28 the Act of that Convention was ratified by the new Grand Lodge thus formed. The new Grand Lodge recalled Warrants granted to Subordinate Lodges and substituted therefor " fresh Warrants " granted by its authority. In 1789 the Grand Lodge made "Rules and Regulations" for its government. At the close of the century the Grand Lodge had granted eighty-one Warrants all told.

During the period of the War for Independence, and for several years thereafter, however, the Grand Lodge was not without its troubles. The Ancients as a rule sympathised with the Colonists, and many of their members entered the Colonial army. At times the Grand Lodge met with vacant Stations and had to fill them pro rempore, and some Subordinate Lodges had no meetings at all. This resulted in more or less confusion. To prevent utter disorganisation, the Grand Master, at the conclusion of the War for Independence, was compelled to call upon Subordinate Lodges to produce their Warrants. Some did so, others did not, and the Grand Lodge, with its Minutes lost, was forced to adopt measures to obtain knowledge of " the state of the Craft."

At the Grand Lodge Communication in December 1779 ten Subordinate

Lodges produced their Warrants, among them Lodge No. 2, or Lodge No. 69 on the Register of the Grand Lodge of York. This Lodge was old Lodge No. 1, before the second Provincial Grand Lodge was formed. In this old Lodge the then moving spirit was Alexander Rutherford, a born organiser, later Deputy Grand Master, and finally Grand Master. Rutherford conceived the idea of having the Grand Lodge vacate on the Register the numbers of those Subordinate Lodges which, within a specified time, failed to produce their Warrants. The resolution to this effect, unanimously adopted by the Grand Lodge, became a rule which obtains to this day. Vacant numbers on the Grand Lodge Roster are thus accounted for.

One practice that more or less obstructed Grand Lodge reorganisation was the proxy system. Representatives from Subordinate Lodges in Philadelphia and adjoining towns could easily attend Grand Lodge Communications. Not so Representatives from country Subordinate Lodges, which, to insure representation at Grand Lodge Communications, employed Masons residing in Philadelphia to attend Communications and represent them. Those proxies frequently found it as difficult to communicate with the Subordinate Lodges they represented as did the Grand Lodge. Furthermore, those proxies were not always upheld by the Subordinate Lodges they represented, so far as concerned what they did in Grand Lodge. Yet unsatisfactory as such representation in Grand Lodge was, the system continued almost up to the time of the war between the States. The proxy system was also one of the chief obstacles to the efforts of the Grand Lodge to extend supreme authority over the Subordinate Lodges. The Grand Lodge sought uniformity in fees, dues, procedure, and recognition of its authority. The Subordinate Lodges were inclined to be independent, disregardful of form and precedent, and distrustful of the efforts of the Grand Lodge to bring order out of chaos. Several Subordinate Lodges were mildly disciplined, and one was deprived of its Warrant before the Grand Lodge's authority was recognised.

For several years the greater the number of Subordinate Lodges Warranted, the greater became the task of maintaining the authority of the Grand Lodge and of securing uniformity in procedure and Ritual. One Grand Master after another essayed the task with indifferent results, until finally Grand Master James Milnor gave those matters his personal attention. His method was that of making Grand Visitations, during which he instructed the Lodges and checked their Officers. By 1813 he had succeeded to such an extent as to report to the Grand Lodge that there was conformity to laws, rules, and regulations, and uniformity of procedure and Ritualistic work.

Toward the close of the eighteenth century the Grand Lodge was confronted by a situation for which it had made little or no preparation. The Subordinate Lodges it had Warranted in other Provinces were inclined to change from Ancient to Modern. Several of them that developed themselves into Grand Lodges did so, and obtained Warrants from the Grand Lodge of England. Noting the fact that the Grand Jurisdiction of Pennsylvania was shrink-

ing, the Grand Lodge of New Jersey suggested an amalgamation of Ancients and Moderns, but the Grand Lodge of Pennsylvania would not seriously consider the proposition. During this period, too, on January 13, 1780, to be exact, the Grand Lodge passed a resolution favouring a Grand Master of Masons throughout the United States, and proceeded to elect " His Excellency George Washington, Esquire, General and Commander-in-Chief of the United States," to that office. The Grand Lodge then directed that copies of the Minutes of this action be sent to the other Grand Lodges in the United States. The feasibility of such a project was questioned by several Grand Lodges, among them that of Massachusetts. Discussion of the matter gradually subsided, and nothing ever came of it. However, the Grand Lodge on June 18, 1787, presented General Washington a copy of the *Book of the Constitutions*, and early in 1792 presented him with an address, as follows:

To His Excellency, George Washington
President of the United States
Sir and Brother:

The Ancient York Masons of the Jurisdiction of Pennsylvania, for the first time assembled in General Communication to celebrate the Feast of St. John the Evangelist, since your Election to the Chair of Government in the United States, beg leave to approach you with congratulations from the East, and in the pride of Fraternal affection to hail you as the Great Master Builder (under the Supreme Architect) by whose Labourers the Temple of Liberty hath been reared in the West, exhibiting to the Nations of the Earth a Model of Beauty, Order, and Harmony worthy of their Imitation and Praise.

Your Knowledge of the Origin and Objects of our Institution; its Tendency to promote the Social Affections and harmonise the Heart, give us a sure pledge that this tribute of our Veneration, this Effusion of our Love will not be ungrateful to you; nor will Heaven reject our Prayer that you may be long continued to adorn the bright list of Master Workmen which our Fraternity produces in the terrestrial Lodge; and that you may be late removed to that Celestial Lodge where Love and Harmony reign transcendent and Divine; where the Great Architect more immediately presides, and where Cherubim and Seraphim, wafting our Congratulations from Earth to Heaven, shall hail you Brother.

By order and in behalf of the Grand Lodge of Pennsylvania in general Communication assembled in ample form.

J. B. Smith, G. M.

Attest: P Le Barrier Duplessis, G'd. Secy.

This address, which is still preserved, brought a brief reply from Washington. It reads as follows:

Gentlemen and Brothers:

I received your Kind congratulations with the purest Sensations of fraternal affection, and from a Heart deeply impressed with your generous wishes for my present and future Happiness I beg you to accept of my thanks.

At the same time I request you will be assured of my best wishes and earnest prayers for your Happiness while you remain in this terrestrial Mansion, and that we may hereafter meet as brethren in the Eternal Temple of the Supreme Architect.

G. Washington

This reply is also preserved among other Washingtonia, including an address and Washington's reply thereto on his retirement from the Presidency. In 1779 a Committee from the Grand Lodge, upon invitation of the Committee of Arrangements of Congress, attended the " funeral oration in Honour of the late Lieutenant-General George Washington as directed by order of Congress."

Perhaps the most noteworthy event in the history of Pennsylvania Freemasonry near the close of the eighteenth century was the resumption of Fraternal relations with the Grand Lodge of England. In this the Grand Lodge of England, so far as the Minutes of the Grand Lodge of Pennsylvania disclose, took the initiative, the former having received the *Book of the Constitutions* of the latter. The communication from London in 1792 contains the following:

It having, however, pleased the Almighty Architect of the Universe to erect the Province of Pennsylvania into a sovereign state, we coincide with you in opinion, that it became expedient to remove those doubts which either had or might be entertained by the uninformed upon that point, by declaring in the most explicit manner the independence of the Grand Lodge of Pennsylvania, the full and ample Authority of which, limited only by the unchangeable Landmarks of the System, as it cannot be increased, so neither can it ever be diminished by Political Changes or Revolutions.

The Grand Lodge of England informed the Grand Lodge of Pennsylvania that it had communicated to other Grand Lodges in Fraternal relations the action it had taken.

By the opening of the nineteenth century the Moderns had almost disappeared and the Independent Grand Lodge looked for an increasing number of Subordinate Lodges and for prosperity throughout the Jurisdiction. It did Warrant several new Lodges but it was soon confronted by two disturbing intrusions—clandestine Masonry and the anti-Masonic movement. For several years regular Masons ignorantly or carelessly visited spurious Lodges, and irregular Lodges entertained visitors from regular Lodges. The Grand Lodge disciplined members of Subordinate Lodges as well as the Lodges themselves. But not until the Grand Lodge circularised both Lodges and members did it succeed in preventing the practice. It was twenty years before the Grand Lodge stemmed the anti-Masonic movement, and then only after taking drastic measures. Its Communications to Subordinate Lodges were ignored. It received neither reports nor dues, and, when it threatened to lift Warrants if dues were not paid, it received more Warrants than dues. Lodges suspended Work or went entirely out of existence. The situation for a time challenged

the Grand Lodge, its Deputies, and Instructors. But finally, as excitement abated, the Grand Lodge appealed to reason and to loyalty, and in many cases aided the resuscitation of Substitute Lodges.

These interruptions only delayed the expected growth of the Fraternity. Just before and immediately after the war between the States, Subordinate Lodges increased in number, and many of them gained unprecedented membership. Similar conditions prevailed at the time of the Spanish-American War. The Fraternity became stronger and stronger as the century advanced, until, as the new century opened, it exerted a tremendous and healthful influence on society throughout the State. It did so largely because it numbered among its members some of the foremost members of society.

Soon after the opening of the twentieth century the World War broke out. Both Subordinate Lodges and members again increased, the latter in such numbers as to alarm the more conservative members of the Fraternity. But again growth was retarded by adverse economic conditions resulting from the war. In the midst of these conditions the Grand Lodge celebrated two hundred years of organised Freemasonry in Pennsylvania, and what was approximately the bicentenary of the Right Worshipful Grand Lodge of Pennsylvania. The ceremonies took place from October 11 to 14, 1931. Representatives from thirty-three Grand Jurisdictions participated in the celebration, among them the M.·.W.·.Deputy Grand Master of the United Grand Lodge of England, the R.·.W.·.Grand Secretary, and the V.·.W.·.Deputy Master of Ceremonies. All Representatives were greeted by R.·.W.·.Grand Master William S. Snyder and other Grand Officers, and their felicitations were gratefully received.

On December 2, 1934, the Grand Jurisdiction of Pennsylvania included 568 Subordinate Lodges, and had about 201,618 members. These Lodges were divided into 52 Districts, each under a District Deputy Grand Master. More than a score of Subordinate Lodges had over 1000 members each, and the state of the Craft was excellent in every respect.

The names of eighty-three Grand Masters are now known, despite the loss or destruction of the Grand Lodge Minutes. The large majority of them served in the several places and Stations before elevation to the Oriental Chair. Many of them served more than two terms. William Allen, Grand Master of the First Provincial Grand Lodge, served eight terms; William Ball, Grand Master of the Second Provincial Grand Lodge, served at least twelve terms and still another term after the Grand Lodge had declared its independence. James Milnor, elected Grand Master in 1806, served eight terms.

In Subordinate Lodges, the Worshipful Masters in early times served several terms, sometimes consecutively. Yet in these Lodges, in recent years, Masters have, with few exceptions, come up through the line. Only a few Master Masons in large Lodges ever get in line, which fact supplies the argument for smaller Lodges. To this argument it may be said, to the lasting credit of Pennsylvania Masons, that loyalty to Masonry remedies this situation.

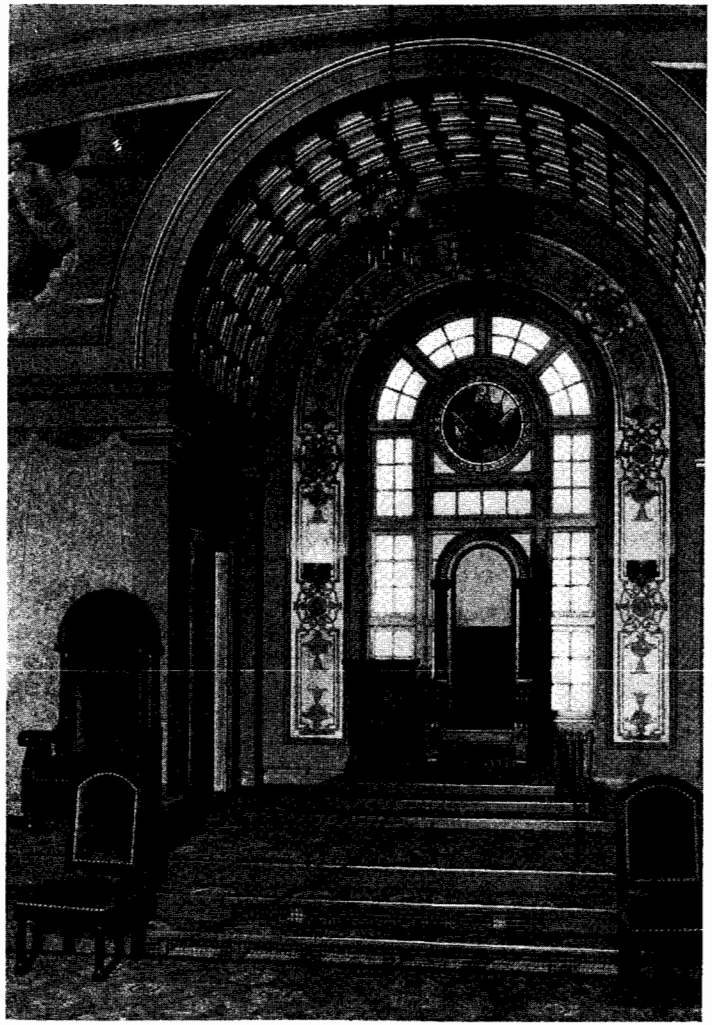
The Grand Lodge of Pennsylvania has always met at Philadelphia. It was

organised in 1731 at the Tun Tavern, where it met in 1732. In 1735 it met at the Indian King Tavern, and in 1749 at the Royal Standard Tavern. However, in 1755 it began to meet in Freemasons' Lodge, the first building in America erected for Masonic purposes, which was dedicated with extensive ceremonies on June 24, 1755. From 1769 to 1790 the Grand Lodge met in its " building on Videll's Alley," and during the War for Independence it met at the City Tavern. From 1790 to 1799 its meeting-place was the Free Quaker Meeting House. From 1800 to 1802 it met in Independence Hall, and from 1802 to 1810 it met in Pennsylvania Freemasons' Hall. The following nine years it met in Masonic Hall, which was later destroyed by fire. In 1819 and 1820 the Grand Lodge resumed its meetings in Pennsylvania Freemasons' Hall. Then it returned for the next fifteen years to Masonic Hall, which had been rebuilt. From 1835 to 1855 it met in Washington Hall, and from then till 1873 in the New Masonic Hall. Since the last named year the Grand Lodge has met in Masonic Temple, which it still occupies. Masonic Temple was dedicated on September 26, 1873, the ceremonies taking place in Corinthian Hall. Grand Master Perkins presided. The Temple is a noble example of Norman architecture. Of its three main towers, the Grand Tower at the southwest corner rises some 250 feet. However impressive the exterior may be, there are exhibited in the interior those splendid illustrations of the builder's art that make the Temple a symbol of the art of building temples not made with hands.

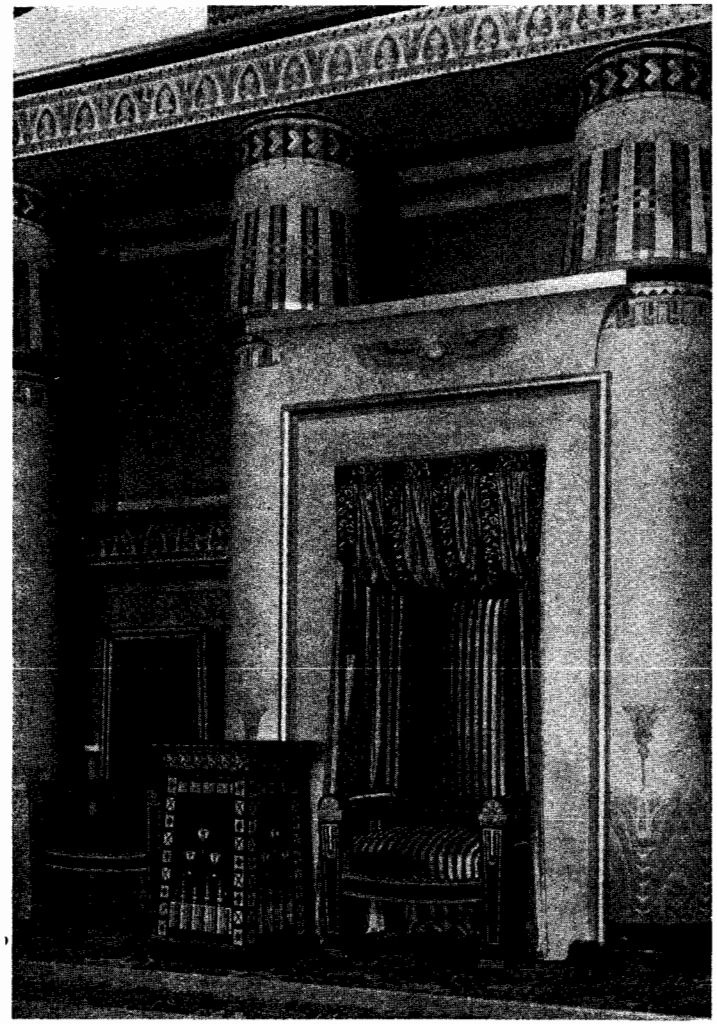
ANCIENT YORK CEREMONIALS

The Grand Jurisdiction of Pennsylvania has from the beginning Worked under the *Old Constitutions*. The old voluntary Lodges could have had no other guidance, though St. John's Lodge probably had the *Carmick Constitutions*. Those contained a history of the Art, the *Ancient Charges* and the *Apprentices' Charge*, which closed with an " admonition." As in England, before organised Masonry, all these were read to the neophyte, and to them he assented. Evidently there was also secret Work, for the " admonition " contained the following: " Thus let the man that is a Mason choose out of the Lodge one to be his tutor who is to instruct him in the secrets that are not to be written." These secrets largely pertained to the means of recognising a Brother Mason, and of being recognised by him. But whether or not they were the same as those employed to-day is not known. Fundamentally, they may have been so. Some Masonic writers claim that they were.

The first Provincial Grand Lodge of Pennsylvania, that of 1731, undoubtedly Worked under the *Anderson Constitutions*. Where the Pennsylvania Masons may have obtained those *Constitutions* matters little at this time. The more important matter is that, by direction of the Provincial Grand Lodge, Dr. Franklin reprinted the *Anderson Constitutions*. In 1906 the Grand Lodge reprinted the Franklin edition of those *Constitutions*, evidently that of 1723, since it is addressed to the Duke of Montagu. These *Constitutions* contain the history of Masonry, its Laws, *Charges*, Orders, Regulations, and Usages, and directs how



Station in the East Renaissance Room, Masonic Temple, Allentown, Pennsylvania.



Station in the East Egyptian Room, Masonic Temple, Allentown, Pennsylvania.

they shall be employed. The history is more extensive than that of the *Carmick Constitutions*, which at least causes one to infer that the latter was based upon, or copied from, older *Constitutions*. The *Charges* contain the much-discussed direction " Concerning God and Religion," and the much-quoted definition of a Lodge as " a place where Masons assemble and work," a definition which plainly came from Operative Masonry. Both the *Carmick* and the *Anderson Constitutions* of 1723 omit the oath administered to the Entered Apprentice Mason, which was published in the *Old Constitutions* of Freemasonry by J. Roberts in 1722. This was " taken from a Manuscript Wrote About Five Hundred Years Since." Under these *Anderson Constitutions*, Subordinate Lodges " made " Masons at first, simply by reading the *Charges* and by placing emphasis on those portions pertaining to the conduct of a Mason. Then, after the candidate had taken an oath, the secret Work was communicated.

According to the most reliable authorities, the Rituals of the First and Second Degrees were obtained by Pennsylvania Masons about 1738, but that of the Third Degree not until 1741 or 1742. As the Rituals were obtained chiefly from English Masons visiting the Lodges, and as each visitor relied on his memory and differed from other visitors in some detail or other, the Lodges never had the Work uniformly perfect. In consequence the ceremonials differed more or less from one another.

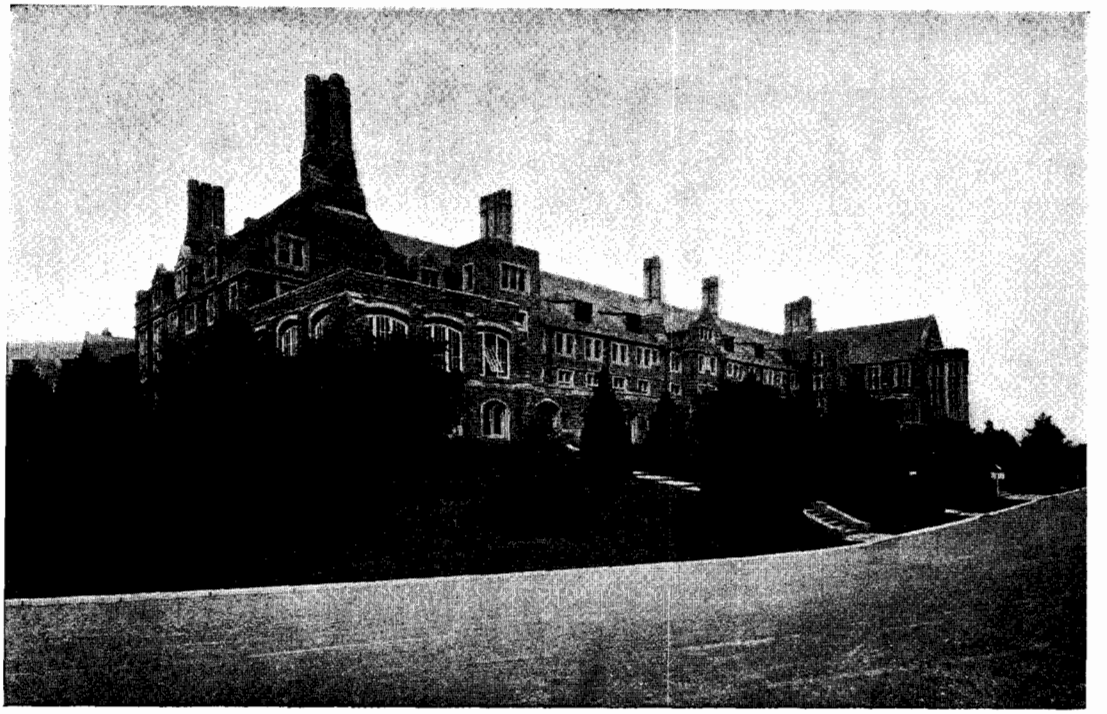
The Second Provincial Grand Lodge of 1761 was better circumstanced as regards instruction in Degree Work. Several years before this Grand Lodge was organised, Ancient York Masons from England visited Lodge No. 1 and imparted to the members of that Lodge Ancient York Work. The members of the Lodge carried their knowledge of the Work into the Grand Lodge, which early secured from the Ancient York Grand Lodge of England a copy of the *Ahiman Rezon*. Correspondence with Laurence Dermott, Grand Secretary of the Ancient York Grand Lodge, finally resulted in the Provincial Grand Lodge's revising the *Ahiman Rezon* in 1790. Since, however, Modern Lodges were co-existent with this Second Provincial Grand Lodge, and since Fraternal relations existed among them, the purity of Ancient York Work was gradually lost. Just before the Provincial Grand Lodge declared its independence in 1786, Lodge work, according to one commentator, was " neither Modern nor Ancient." According to a statement made in the Independent Grand Lodge twenty years later, " a mistake has been made in not providing Subordinate Lodges with a key or monitor," but so far as can be learned from the Minutes of Grand Lodge and from other sources, neither the one nor the other was ever provided, except for *The Free Mason's Companion*, by John Phillips. It was not until 1806 that Grand Master Milnor undertook to obtain uniformity in Degree Work, Ritually and otherwise. Grand Master Milnor appointed an Instructor whose business it was to visit the Lodges and correct errors and inaccuracies. For a time visits were confined to Lodges in and about Philadelphia, but according to the Minutes of the Grand Lodge and the histories of Subordinate Lodges, Lecturers were subsequently sent to Lodges remote from Philadelphia.

In 1817 Grand Master Kerr recommended to the Grand Lodge that it appoint District Deputy Grand Masters to supervise Subordinate Lodges. These Deputies were also to grant Dispensations. About that time clandestine Masonry and the anti-Masonic movement monopolised the attention of those Deputies, and Degree Work again suffered. To remedy the situation, Grand Master Read in 1837 organised a Lodge of Instruction, Worked the Degrees, and delivered lectures on them. In 1850 Grand Master Whitney continued this Lodge of Instruction, as did also subsequent Grand Masters. In 1879 Grand Master Nisbet established the Grand Lodge's Temple School of Instruction. Early in the twentieth century District schools of Instruction were established throughout the State, with Instructors for a time from the Temple School of Instruction of the Grand Lodge at Philadelphia. With Degree Work so thoroughly supervised, there is now a uniformity throughout the State that could not otherwise obtain. While the Ritual has undergone changes, principally in the nineteenth century, it is to-day practically identical with that used more than a hundred fifty years ago. And this Ritual is employed by no other Grand Jurisdiction in the United States—it is what makes Pennsylvania Masonry distinctive. Beyond this, Pennsylvania has also preserved our fundamental laws, customs, usages, and traditions of Ancient York Masonry.

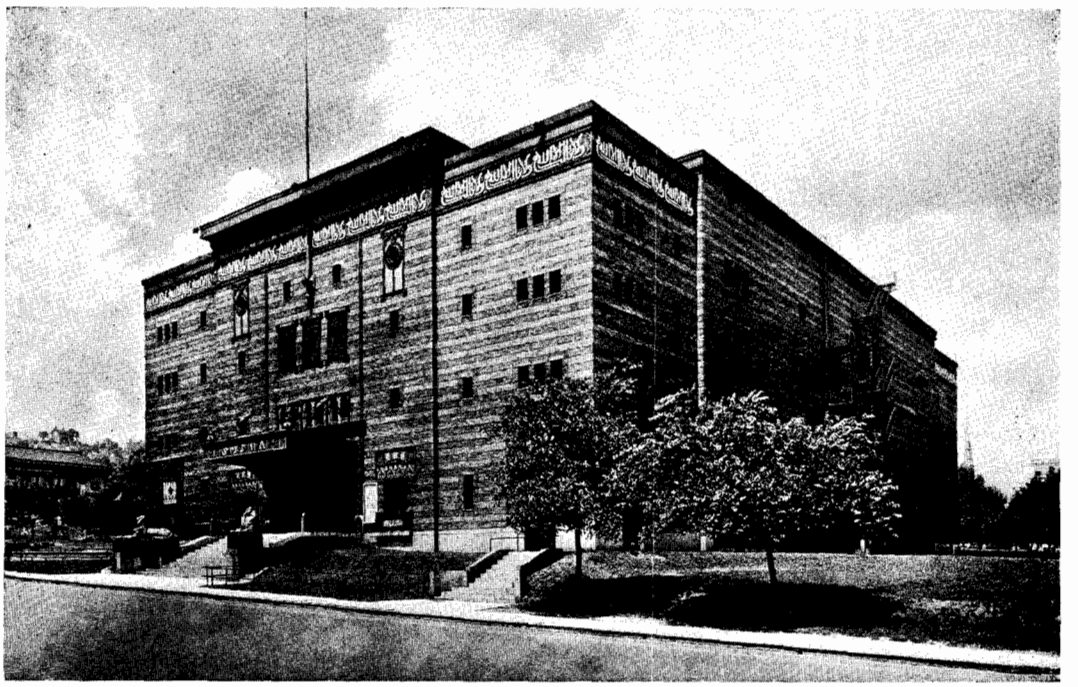
Pennsylvania Work is not dramatised. It consists largely of ceremonies and lectures, and these lectures rehearse the ceremonies and explain their symbolism. The lectures are an expansion of the Ancient *Charges* of Operative Masons, too. The subject-matter, if not the form, has been traced back to a period five hundred years earlier than the organisation of the Grand Lodge of England, in 1717. In these lectures and in other parts of the Ritual, some of the language is retained with only slight changes. Use is made of expressions and words having meanings not easily understood until their ancient signification is learned. Changes in word and construction have from time to time been made, but the Ritual still shows its ancient origin. Pennsylvania Work has never been " communicated " as a whole, or taught. The Jurisdiction has never had a printed Key, and so far as investigation shows, it has had only one monitor. That was frowned upon by the Grand Lodge. The Work has been imparted as it was received, and this fact has ever been a source of pride to Pennsylvania Masons.

Organisation, Work, everything, were jeopardized early in the nineteenth century by the anti-Masonic movement. During this movement the Pennsylvania Legislature passed a resolution and summoned Grand Master Dallas before a house inquisitorial committee. Among other accusations, the obligations administered to Initiates were represented to the Legislature to be blasphemous. The committee gained no information, since Grand Master Dallas stood on his constitutional rights and refused to answer questions. The Legislature was none the wiser, although it claimed to have secured the " secrets " of the Order from a man who had been a Mason.

When the war between the States broke out, the Pennsylvania Masons



Grand Lodge Hall, Masonic Home, Elizabethtown, Pennsylvania.



From a photograph by Trinity Court Studio.

Mosque of Syria Temple, Pittsburgh, Pennsylvania.

The auditorium seats 3850 and the banquet room 1850.

fraternised with Masons from other Jurisdictions, Ritualistic differences were gradually forgotten in the greater gratification of Masonic association. Mutual toleration of differences brought about mutual respect, with the result that after the war ended Jurisdictional controversies were more or less forgotten, although there was not in all Jurisdictions, and there is not to-day, any respect for rejection in a Lodge of Pennsylvania Masons.

Several peculiarities of Pennsylvania Work have aroused curiosity in other Jurisdictions. Among them is the prerogative of the Grand Master peremptorily, for cause, to remove a Worshipful Master and in his place Install a member of the Lodge with the customary honours from the Brethren. Another prerogative is his power to make a Mason " at sight." Without petition, recommenders, committee of inquiry, or ballot, the Grand Master directs the conferring of Degrees, with the result that the Initiate is made a Mason but not a member of any Lodge. The Mason made " at sight " may petition some Lodge for membership. The Grand Master may deputise a District Deputy Grand Master to make a Mason " at sight," though there has been recorded only one instance when this was done.

In consequence of all this, Pennsylvania Masons have been compelled to create practically all their Masonic literature. Early in the eighteenth century two Philadelphia Masons attempted an exposition of Pennsylvania Work, but the Grand Lodge suppressed their proposed publication. The Grand Lodge had earlier passed a resolution prohibiting any publication unless the sanction of the Grand Master were first obtained. About the middle of the nineteenth century all addresses in Subordinate Lodges were prohibited unless they had first been submitted to the Grand Master and had been given his approval. Not until 1922, when the Grand Lodge created the Lecture Corps, was such close supervision relinquished, and then only on condition that lectures conform to outlines approved by the Grand Master. These outlines pertain to the history of Masonry in Pennsylvania, to the ethics, the philosophy, and the Symbolism of Masonry. Supervision of such lectures was placed in the hands of the Committee on Lectures which annually reports to the Grand Lodge.

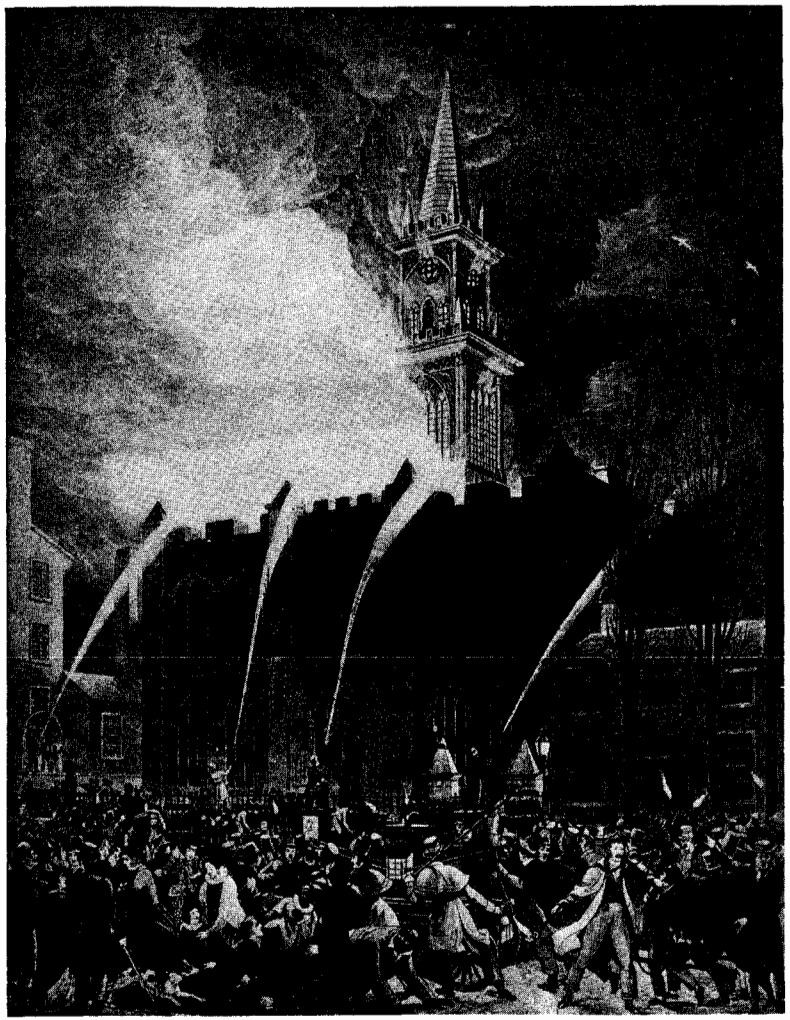
Such literature as the Grand Lodge possesses is largely of an historical character. Much of it was written by Dr. Julius F. Sachse, for many years librarian and curator of the Grand Lodge library. Some of it was prepared by historians of Subordinate Lodges throughout the States and by members of the Grand Lodge Library Committee. It also includes scores of addresses by Grand and Subordinate Lodge Officers and members, prepared for special occasions. But it is without books or pamphlets on the speculative or dogmatic phases of Masonry, principally because publication has been and still is so controlled by Grand Lodge that there is little incentive for students of Masonry to attempt it. For very much the same reason, the Grand Lodge has no magazine or periodical through which to promote Masonic education throughout the Jurisdiction. These deficiencies, if they may be so regarded, are compensated for by other agencies, among them the District Deputy system, the District schools of

instruction, the division among the Officers of the Work in the Subordinate Lodges, and the Subordinate Lodge Committee on Masonic Instruction. Through these agencies, Pennsylvania Masons have been given opportunity to learn the Ritual, its interpretations and application. Since these agencies have been supplemented by the lectures given by members of the Grand Lodge lecture corps, there has been built up a splendid and effective system of Masonic education.

Pennsylvania has always boasted of its "unwritten Work." For many years it was the only Jurisdiction that could boast such Work. Prior to 1824, when the most radical change was made in its Ritual, there is evidence of the existence of only handbooks for ceremonies and services, such as the laying of corner-stones, the consecration of Masonic Temples, and the burial of deceased Brethren. Since that date even these have been done away with. The forms now appear in the *Ahiman Rezon*. Because the Work is unwritten it has never been obtainable except in the regular way, though the Rituals of several other Grand Jurisdictions have been reproduced to some extent by would-be exposers of the Craft. Furthermore, Pennsylvania has had no catechism. Aside from certain formalities, its examination of visitors is conducted in whatever way Lodge Committees deem most effective for determining the Masonic knowledge of the stranger. Pennsylvania Work has always been conducted in the Lodge Room—not in two or three compartments of it. For many years it has been conducted without music. Pennsylvania makes the Lodge Room Masonry's workshop, and the Work a solemn undertaking not to be disturbed by anything that does not contribute to it. Furthermore, its symbolism is limited to Masonry's Working tools, and the Lights, the means to enable users to employ them more effectively. It knows nothing of Jacob's Ladder; it has no use for chalk, charcoal, and clay; it makes no reference to globes, lilywork, network, or the pomegranate; it has no winding stairs; it contains only a slight reference to Geometry, the Lost Word, and such. Its symbolism comports with its mission and undertaking—character building in man—and this is divested of every superfluity of symbol as well as of speech. Indeed, the English of the Pennsylvania Ritual has repeatedly been commended for its classic purity. Its beauty is found in its simplicity.

PENNSYLVANIA'S MASONIC CHARITY

For the early years of authorised Masonry in Pennsylvania there are no Records of Masonic charity. Early Masons were gentlemen, landed proprietors, clergymen, lawyers, physicians, business men. They belonged to the aristocratic class of the population of the Province. Not till the organisation of the Subordinate Lodges comprised in the second Provincial Grand Lodge are there found on the Minutes items referring to relief extended to members and to the families of members. The membership of Ancient Lodges was more largely democratic, to use the terminology of one historian. For example, on the Minutes of Lodge No. 2, under date of February 12, 1765, appears an item to the effect that "between three and four pounds had been collected for the relief



The Burning of the Masonic Hall, Chestnut Street, Philadelphia, March 9, 1819.

Masonic Temple, Philadelphia.
Erected in 1873.

of Widow Power." This would indicate that the Lodge had no charity fund. Yet on the Minutes of this Lodge, under date of November 14, 1769, is an item which might indicate the contrary. It reads: " A committee is appointed to meet to-morrow evening to consider the case of Bro. Bell and grant such relief as circumstances of the Lodge may admit of." Careful study of the Minutes of both the Grand Lodge and the Subordinate Lodges now available, however, indicates that neither had charity funds nor charity committees. The Grand Lodge had no regular charity committee until early in the nineteenth century. Furthermore, all funds, except those raised by subscription or otherwise for Hall construction purposes, were pooled into a general fund. Even then the Minutes of the Grand Lodge indicate that charity was not extensive and that there was frequently available less money than demands required. On those occasions the Grand Lodge borrowed from Officers and members. It may be truthfully said that in neither the Grand Lodge nor the Subordinate Lodges was there organised Masonic charity until after 1831. On December 28 of that year there was read in the Grand Lodge the will of Stephen Girard. Item VII of the will was as follows:

VII: I give and bequeath to the gentlemen who shall be Trustees of the Masonic Loan at the time of my decease the sum of Twenty Thousand Dollars, including therein ten thousand and nine hundred dollars due to me, part of the Masonic Loan, and any interest that may be due thereon at the time of my decease, in trust for the use and benefits of The Grand Lodge of Pennsylvania and Masonic Jurisdiction Thereunto Belonging, and to be paid over by the Trustees to the said Grand Lodge, for the purpose of being invested in some safe stock or funds or other good security and the dividends and interest arising therefrom to be again invested and added to the Capital, without applying any part thereof to any other purpose, until the whole Capital shall amount to Thirty Thousand Dollars, when the same shall forever after remain a Permanent fund or Capital of the said Amount of Thirty Thousand Dollars, the interest whereof shall be applied from time to time to the relief of poor and respectable Brethren, and in order that the real benevolent purposes of Masonic institutions may be attained, I recommend to the several Lodges not to admit to membership or to receive members from other Lodges unless the applicants shall absolutely be men of sound and good morals.

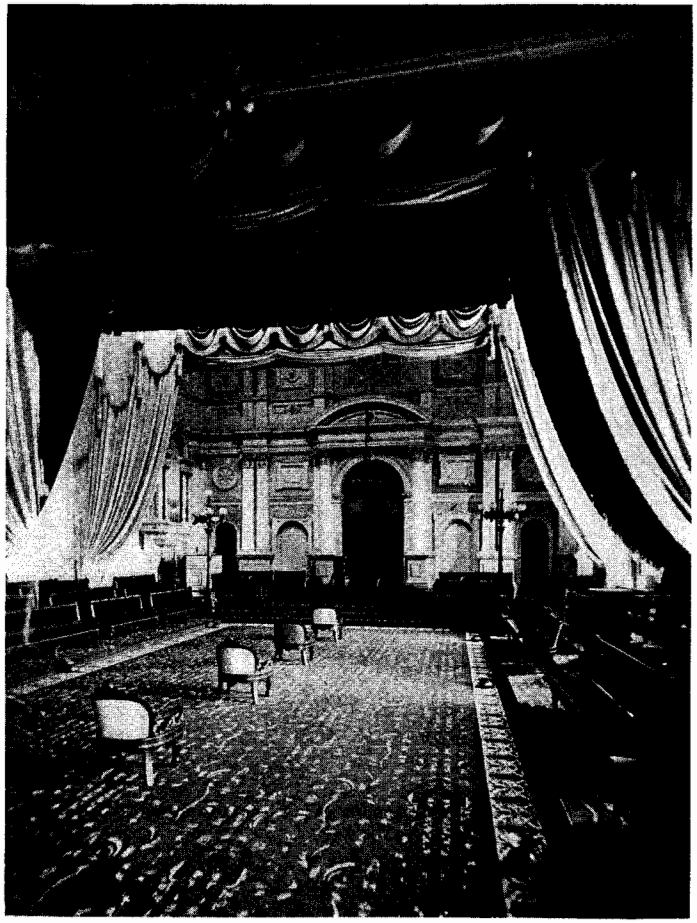
The Masonic loans mentioned in the above item of Stephen Girard's will were for the payment of the cost of the Masonic Temple on Chestnut Street, Philadelphia. Furthermore, the Stephen Girard bequest was the foundation-stone on which the Grand Lodge established its charities. By means of appropriations and added interest the conditions of the bequest were complied with, and within twenty years the interest from the bequest was being used for charitable purposes. In 1930 the Girard bequest amounted to $108,295. It had so stimulated gifts to the Grand Lodge that more than a hundred bequests, ranging from a few thousands of dollars to more than a million and a half, had, with

the accumulated interest, brought the total amount to approximately $15,000,000. More than a third of this amount is invested in the plant and endowment of the Elizabethtown Masonic Homes. Besides all this, the Grand Lodge owns the magnificent Masonic Temple at Broad and Filbert Streets, in Philadelphia.

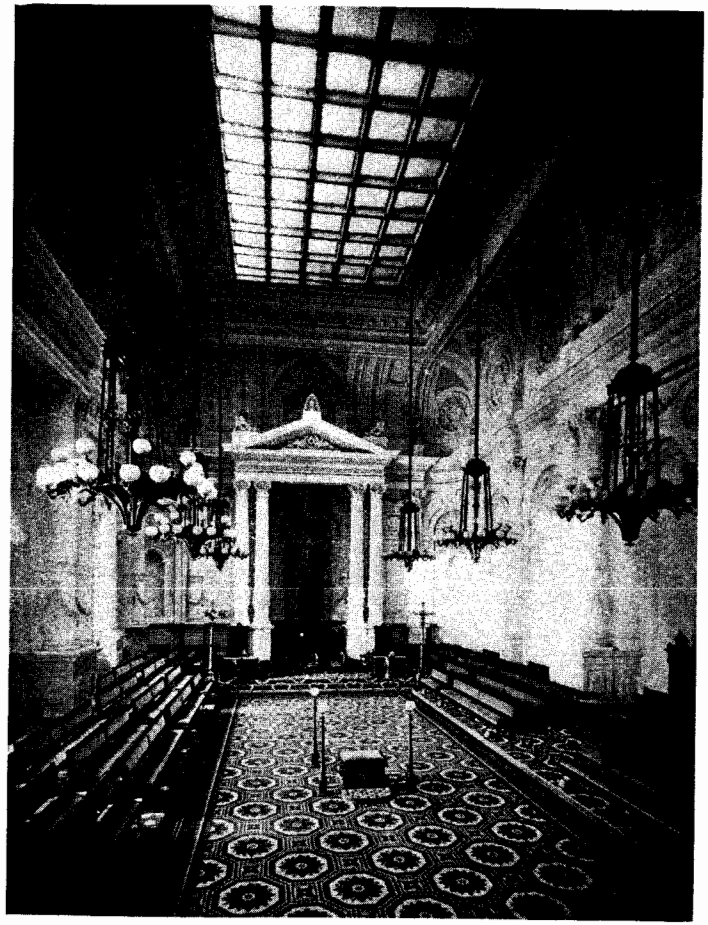
The Elizabethtown Masonic Homes are the greatest Masonic charity in the world. Inaugurated during the administration of Past Grand Master George B. Orlady, in 1908, the first permanent building, Grand Lodge Hall, was occupied in 1913. There were in 1935 more than a score of buildings, including homes for both adult and children guests, schools, hospitals, and housing facilities for the staff and employes. These buildings are situated upon a thousand acres that are laid out in farms, fruit orchards, gardens, and pleasure courts. The property has water, sewerage and heating systems. In 1934 the Homes sheltered some 700 guests, of whom 200 were boys and girls. In addition, the Grand Lodge rendered assistance to 175 children during the year elsewhere. Grand Lodge Hall, over 400 feet long and three stories high, is constructed of Holmesburg granite and limestone in the Tudor style of architecture. The majority of the permanent buildings, also similarly constructed, combine to create a harmonious setting for this remarkable institution. They are of striking architecture and the institution is unique in its method of entertaining guests. The Homes are maintained by Grand Lodge appropriations, by bequests, gifts, and other donations specifically designated, and by income derived from the Masonic Homes Endowment Fund. In 1935 this endowment fund was approaching $1,000,000. In these Homes the Masons of Pennsylvania take justifiable pride.

The first authoritative suggestion for the Masonic Homes of Pennsylvania was made in 1902 by Past Grand Master Edgar A. Tennis. At the Quarterly Communication of March 4, 1903, a resolution was unanimously adopted that the District Deputy Grand Masters be constituted a Committee to confer at once with the Lodges in their several Districts, and report at the next Quarterly Communication of the Grand Lodge upon the subject of establishing, in central and western Pennsylvania, Homes for the care of indigent Brethren, their aged wives, their widows, and their orphan children. Admission to the Homes was to be absolutely free. The management was to be under the complete control of the Grand Lodge.

On September 2, 1903, Bro. William B. Meredith offered in the Grand Lodge a series of resolutions covering the establishment, location, and necessity of such Homes. Those resolutions were adopted. On December 2, 1903, he also offered a resolution appointing a Committee on Masonic Homes. On June 6, 1904, that Committee made an elaborate report in which it said, among other things, that " it is evident that there is a widespread desire on the part of the Craft to have a home for Masons, their wives, widows, and orphans established in another part of the State (i.e., other than Philadelphia), and it is a desire that should be gratified." When at the Annual Communication of the Grand Lodge on December 27, 1904, other resolutions were adopted, looking forward



Renaissance or Grand Chapter Hall, Masonic Temple, Philadelphia.



Corinthian or Grand Lodge Hall, Masonic Temple, Philadelphia.

to establishing a Masonic Home, the Committee on Masonic Homes submitted an amendment to the *Ahiman Rezon*. After postponement this was adopted in December, 1906.

The establishment of Masonic Homes was a serious problem for the Grand Lodge. It thoroughly investigated the need for such an institution, and the financial ability of the Grand Lodge so far as concerned maintaining it. It also considered where the institution should be located if it were constructed, and how it should be financed. Although the Grand Lodge had a large sum of money invested in real estate and in various funds, the income from those funds was practically all allotted to specific purposes. Consequently it could not be applied to the erection of Masonic Homes or to maintaining them. At this time, December 1907, there were in the State 470 Lodges having a total of 84,341 members. The income of the Grand Lodge for 1907 was $180,429, and the expenditures were $139,193. This left a balance of $41,236.

On December 2, 1908, the Committee on Masonic Homes was authorised to purchase real estate, to employ architects and a superintendent, to adopt plans and specifications, and to make contracts for the erection of Masonic Homes and other buildings. The resolution called for the location of the institution near a main line of railroad, in central location, with abundance of water, and in the country. The purposes of the Committee were made known through the Lodges and the newspapers. After full consideration and the personal inspection of a number of the more favourably located properties, the choice of Elizabethtown was decided upon. The tract at that time contained 967 acres and was priced at $135,297. This amount was later increased by donations, and 1000 acres were bought.

Year by year the funds of the Grand Lodge are increased by the gifts and bequests of members. It is also increased by the funds of Subordinate Lodges which extend financial assistance to sick and unfortunate members by means of Charity Committees. Because of the large membership of Subordinate Lodges, small contributions amount in the aggregate to considerable sums. Therefore, in the middle of the nineteenth century the Grand Lodge changed the form of trusteeship of such funds in order to conserve charity funds in both the Grand Lodge and Subordinate Lodges. It created Almoners of its own funds, and stipulated that the Worshipful Masters and Wardens in Subordinate Lodges should act as Charity Committees. The Almoners of the Grand Lodge adopted by-laws which made regulations for the Charity Committees of Subordinate Lodges. These regulations limited the employment of Lodge funds to the relief of Masons. Such limitation was subsequently extended to limit all Lodge funds to purely Masonic purposes. At the same time the charitable activities of both the Grand Lodge and the Subordinate Lodges were constantly extended. Through funds given to it and through co-operation of the Subordinate Lodges, the Grand Lodge assists in the education of the orphaned children of Masons and in making Christmas cheer for the children at the Elizabethtown Homes. The Grand Lodge bureaus in Philadelphia and in Pittsburgh assist the unem-

ployed at all times. It promotes other charitable activities, all of which involve the expenditure of several hundred thousand dollars each year.

One of the most beautiful things about Masonic charity in Pennsylvania is the secrecy with which it is dispensed. There is no published roster of the guests at the Elizabethtown Homes. There is only limited local knowledge regarding admission of the guests, and such information as may be gained locally through correspondence. Frequently the announcement of the death of a guest in the Home is the first news of residence there. The report of Almoners of charity funds carries no names of Masons aided, nor does it carry the names of those helped in finding employment or otherwise assisted. Except in extraordinary cases, the names of Masons relieved by Subordinate Lodge Charity Committees are also kept secret. At no time is Masonic charity made public.

DISTINGUISHED PENNSYLVANIA MASONS

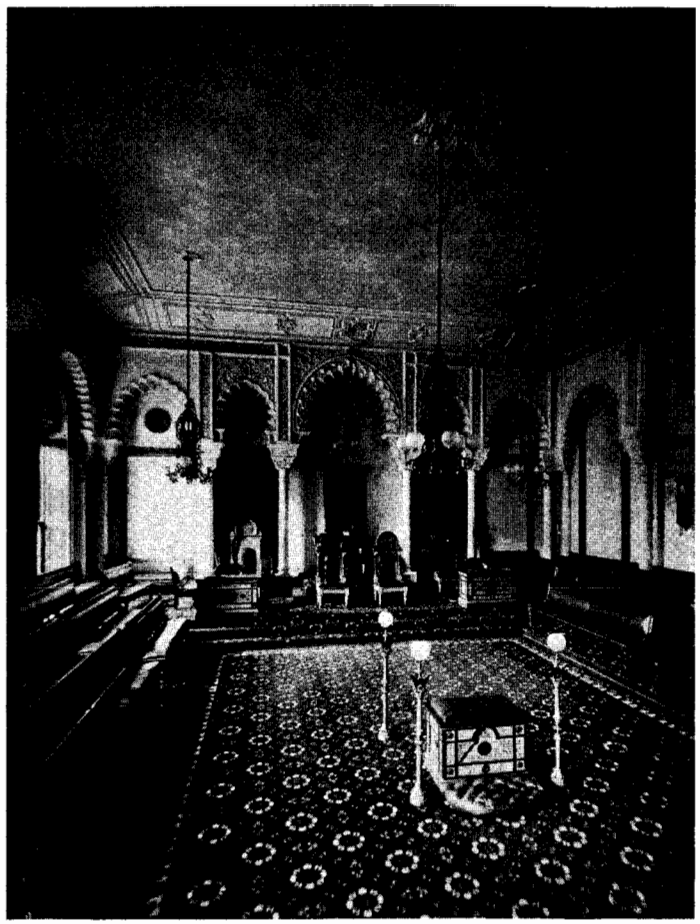
From the organisation of the first Provincial Grand Lodge, many distinguished Pennsylvanians have been Masons. Old St. John's Lodge numbered among its members men of culture and prominence in the life of the Province —men of character and social standing, of civic and political rank. In a new world they were the builders of its institutions and social and political fabric.

William Allen, the first Provincial Grand Master of Pennsylvania, was a judge of the Orphans' Court of Philadelphia County when first mentioned in the Records of St. John's Lodge. When elected Grand Master, he was a judge of the Common Pleas Court of that county. He was mayor of Philadelphia in 1735, and chief justice of the Province of Pennsylvania in 1741. According to the records of city and State, William Allen was a very prominent and influential citizen.

Dr. Benjamin Franklin was distinguished as a scientist, philosopher, statesman, and diplomat. He was clerk of the Pennsylvania Assembly in 1737; postmaster of Philadelphia in 1744; a member of the Provincial Assembly in 1747; judge of the Court of Common Pleas in 1749; justice of the Orphans' Court in 1752; postmaster-general in 1754; commissioner to England for the Provinces of Pennsylvania, Massachusetts, Maryland, and Georgia from 1756 to 1759; a member of Congress and president of the Committee of Safety in 1775; ambassador to France in 1776; and governor of Pennsylvania in 1785. Franklin was a member of St. John's Lodge in 1731. He was Junior Grand Warden of the first Provincial Grand Lodge in 1732, Grand Master of it in 1734 and 1749, and Deputy Grand Master from 1750 to 1755.

Other distinguished members of St. John's Lodge who became Grand Masters were the following: Humphrey Murray, mayor of Philadelphia in 1745. James Hamilton, who became governor of Pennsylvania in 1748. Thomas Hopkinson, who in 1741 was sole judge of the Vice-Admiralty Court in Philadelphia. William Plumstead, who in 1764 was president-judge of the Court of Quarterly Sessions in Philadelphia. Joseph Shippen, a scientist, and Philip

Banquet Hall, Masonic Temple, Philadelphia.



Oriental Hall, Masonic Temple, Philadelphia.

Syng, treasurer of the American Philosophical Society. Of twenty-three members whose names appear on the pages of *Liber B*, nine were lawyers, seven were judges, four were mayors of Philadelphia, two were high sheriffs of Philadelphia County, two were physicians, two were coroners of Philadelphia County, two were governors of Pennsylvania, and one, Benjamin Franklin, was a signer of the Declaration of Independence.

In the account of the period of the War for Independence, the name of one Pennsylvania Mason stands out prominently because of his patriotic service to the Colonies. It is that of General John Peter Muhlenberg, whose gallantry during the Battle of Stony Point won for him a commendation from General Washington. Born in Philadelphia in 1746, Muhlenberg went to Virginia, and at the outbreak of the war he raised a regiment there. For meritorious service he was promoted step by step from the rank of colonel to that of major-general. After the war he returned to Pennsylvania. He served as vice-president of the Supreme Executive Council in 1787 and 1788. He was a representative in Congress from 1789 to 1791, from 1793 to 1795, and from 1799 to 1801. In 1801 he was elected a member of the United States Senate. Muhlenberg's membership has not definitely been determined, though one authority states that he was made a Mason in an Army Lodge. Muhlenberg College was named in honour of this distinguished patriot and Mason.

An outstanding Grand Master of the early nineteenth century was James Milnor, clergyman and member of Congress. His constructive work in unifying the Jurisdiction and in securing uniformity in the Ritualistic ceremonies won for him the gratitude and veneration of the Craft. This was expressed in an address prepared by a Committee of the Grand Lodge at the time when he retired from active service. Of such value were Grand Master Milnor's addresses to the Craft that they have been preserved in the *Reprint of the Minutes of the Grand Lodge*, and are to-day referred to with profit by Officers who consult them.

As has already been explained, the Girard bequest to the Grand Lodge was the corner-stone on which it built its charities. Stephen Girard was born in France in 1750, and settled in Philadelphia in 1776. He was a shipowner and merchant who rapidly accumulated wealth. In 1810 he assisted the Federal Government to bolster up its finances. Later he established the Bank of Stephen Girard. In 1814, when the government called for a loan of $50,000,000 and was able to secure only $20,000,000, Girard advanced the whole amount needed, a vast sum in those days. He devoted his time and money to the upbuilding of Philadelphia, and when he died, in 1831, he left a fortune of $9,000,000, up to that time the largest fortune accumulated by an individual in this country. He bequeathed that fortune in ways that he thought would do most good. His most famous bequest was his provision for Girard College. Girard was made a Mason in 1788. His Certificate showed membership in Union Blue Lodge, No. 8, under the Jurisdiction of the Grand Lodge of Ancient York Masons of Charleston, South Carolina.

Among world-famed scientists the name of Dr. Elisha Kent Kane stands

out brilliantly. He was an honour student in science at the University of Virginia, and after being graduated from the University of Pennsylvania Medical School he entered the navy. Serving in the capacity of naval surgeon, he accompanied Lieutenant De Haven on an expedition to the Arctic regions in search of Dr. Franklin, the lost explorer. Unsuccessful at first, Dr. Kane made a second expedition. He again failed, but he did discover an open polar sea. There his ship became ice-bound. Abandoning his ship, he marched overland 1200 miles to a Danish settlement in Greenland. Brought home by a government vessel, his health broke and he died in Cuba in 1857. Dr. Kane's scientific reports were very valuable. He was a member of Lodge No. 134, in Philadelphia.

Major-General Winfield Scott Hancock was made a Mason in Charity Lodge, No. 90, at Norristown, on October 31, 1860. He served with distinction in the Mexican War and in the war between the States. He was a popular officer.

General George B. McClellan was also a Pennsylvanian, having been born in Philadelphia in 1826. He was by Dispensation entered, passed, and Raised in Willamette Lodge, No. 2, of Portland, Oregon, on December 9, 1853.

Pennsylvania has had only one citizen to occupy the Presidential chair: James Buchanan, the fifteenth President. He was Raised in Lodge No. 43, at Lancaster, on January 24, 1817, made Junior Warden on December 13, 1820, and made Master on December 23, 1822. In 1858 he was given a life membership in the Lodge. Buchanan became a District Deputy Grand Master on December 27, 1823. On May 20, 1826, he was Exalted in Royal Arch Chapter, No. 43, of Lancaster.

Governors of Pennsylvania who have been Masons were Joseph Hiester, of Perseverance Lodge, No. 21; George Wolfe, of Lodge No. 152; William Fisher Packer, of Perseverance Lodge, No. 21; Andrew Gregg Curtain, of Bellefonte Lodge, No. 268; John White Geary, of Philanthropy Lodge, No. 225; John Frederick Hartranft, of Lodge No. 190; Henry Martyn Hoyt, of Perseverance Lodge, No. 21; Robert Emory Pattison, of Union Lodge, No. 121; Daniel Hartman Hastings, of Bellefonte Lodge, No. 268; William A. Stone, of Allegheny Lodge, No. 223; Samuel W. Pennypacker, of Lodge No. 59; Edwin S. Stuart, of Lodge No. 271; John K. Tener, of Lodge No. 371; Martin Grove Brumbaugh, of Lodge No. 300; William Cameron Sproul, of Lodge No. 236; and John A. Fisher, of Lodge No. 313.

Besides those just named, other Pennsylvania Masons have occupied important political offices. Among them was John Wanamaker, who was made a Mason at sight. Bro. Wanamaker was Postmaster-General. Andrew Mellon, also made a Mason at sight, was Secretary of the Treasury. William B. Wilson and James J. Davis were Secretaries of Commerce and Labour.

The list of distinguished Pennsylvania Masons also includes Bishop John Henry Hopkins, who was made a Mason in Pittsburgh about 1817; Bishop H. Odenheimer, of New Jersey, who was a member of Franklin Lodge, No. 134, at Philadelphia; Bishop Bedell, who was Knighted in Holy and Undivided

Trinity Commandery, of Harrisburg, on May 25, 1826, and who was elected Eminent Grand Master of St. John's Commandery, No. 4 in 1827; General John F. Hartranft, who was a member of Charity Lodge, No. 190, at Norristown; William Cooper Mead, Doctor of Divinity, who was a Grand Chaplain of the Grand Lodge of Pennsylvania; Rev. Russell H. Conwell, pastor of the Baptist Temple, who was made a Mason in China; Major-General Smedley Butler, for many years distinguished leader of the United States Marine Corps.

CAPITULAR MASONRY

The first Chapter of Capitular Masonry in Pennsylvania worked under the Warrant of Lodge No. 3. The Warrant of this Lodge of Ancient York Masons was dated prior to 1758. The exact date is in question, since its Records of the period before 1767 are missing, though subsequent Records have been preserved. These Records contain several references to the Chapter Degrees, and in them one finds the Rite referred to as that of " Holy Royal Arch Masonry." It is evident from the Records that the Officers of the Chapter were also the Officers of the Lodge. Indeed, after the Grand Chapter was organised, its principal Officers at least were Officers of the Grand Lodge. For more than half a century in all York Rite Bodies the authority of the Grand Lodge was superior, and in their relations with Bodies in other Jurisdictions they were influenced by the fact that Pennsylvania Masonry was Ancient York Masonry.

Under the Warrants of Lodge No. 19 52, and 67, Matthias Sadler attempted to establish a Grand Royal Arch Chapter in 1795. Thereupon the Grand Lodge appointed a Committee to investigate. Pending the Committee's report, it suspended the Lodges. The report disclosed that back of Sadler was " an individual by the name of James Molan," who was " unable to furnish credentials of his having ever been regularly made a Mason in any Degree." The Committee recommended that Molan be denied recognition, that the Grand Chapter be declared illegal, that the Brethren withdraw from it, and that the Grand Lodge of Ancient York Masons authorise a Grand Royal Arch Chapter. The Grand Lodge then proceeded to make rules and regulations for the government of the Grand Chapter. Those rules and regulations limited the Chapter to one Degree—The Holy Royal Arch—for which Degree only a Mason who had " Discharged the Offices of his Lodge, particularly that of Master, and fulfilled the duties thereof with the approbation of the Brethren of his Lodge," was eligible. Subsequently the Grand Lodge modified its regulations of the Grand Chapter to permit it to confer the Degrees of Mark Master and Most Excellent Master. This modification enabled Pennsylvania Chapter Masons to visit Chapters in other Jurisdictions. Still later, the two Grand Bodies, acting in co-operation, permitted " Past Masters by Dispensation " as well as by service, to be eligible for the Chapter Degrees. Early in the twentieth century a movement resulted in abolishing the practice of " passing to the chair " in order to gain eligibility for Chapter Degrees. This opened these Degrees to all Master Masons. In 1824 the Grand Chapter declared its independence of

the Grand Lodge and elected Michael Nisbet to be Grand High Priest. The Grand Chapter, however, has never affiliated with the General Grand Chapter. The Grand Chapter now has 153 local Chapters having a total membership of over 49,000.

CRYPTIC MASONRY

Just when the first Council of Royal and Select Masters was organised in Pennsylvania is uncertain. Two councils at least existed prior to October 26, 1847, for on that date, at Pittsburgh, action was taken which resulted in the creation of "The Grand Council of Royal and Select Masters of Pennsylvania and Masonic Jurisdiction Thereunto Belonging." This Grand Council comprised Washington Council, No. 1, of Washington, Mt. Moriah Council, No. 2, of Pittsburgh, and Lone Star Council, No. 3, of Washington, Texas.

From the first there was controversy concerning the rights of the Council to its Degrees. The Royal and Select Master's Degrees were intimately connected with the Royal Arch Degree of the Chapter, and there was question as to whether or not those Degrees did not belong to the Council of Princes of Jerusalem of the Scottish Rite. The Grand Chapter tried several times to relinquish the Degrees. In the meantime the Grand Chapter was outlawed by the General Grand Chapter. The old question of Grand Lodge authority was also involved. In 1864 the Grand Council decreed that "the Degrees of Royal Master and Select Master shall be conferred in Councils of Royal and Select Masters, which, with the Super-excellent Master's Degree, shall constitute the system of Cryptic Masonry." Nevertheless the Grand Council subsequently endeavoured to rid itself of the Royal and Select Master's Degree, but without success. Finally, in 1877, the Grand Council settled for all time the proprietary rights of the Chapter, and a little later it made the Chapter Degrees prerequisite to the Council Degrees. It then endeavoured to induce the Grand Commandery of Knights Templar to make Council Degrees prerequisite to the Templar Degrees, but without success.

There are no Minutes of the Grand Council from 1847 to 1851, and the Minutes immediately thereafter are not complete enough to supply information regarding several matters in controversy. They do show, however, that the Grand Council of Pennsylvania was made independent of the General Grand Councils and that on January 11, 1874, it declined to act with other Grand Councils in several matters pertaining to Cryptic Masonry. Now the Grand Council governs 39 Subordinate Councils that have a total of about 11,733 members.

TEMPLAR MASONRY

Pennsylvania claims to have had the first Grand Encampment of the United States. It was Constituted on May 12, 1797, as the outcome of a Convention held at Philadelphia which was attended by Delegates from local Encampments No. 1 and No. 2, of Philadelphia; Encampment No. 3, of Harrisburg; and Encampment No. 4, of Carlisle. Those Encampments came into existence between

1793 and the date of the Convention of 1797. That Grand Encampment appears to have undergone some changes in its component units and to have been followed in 1814 by a second Grand Encampment which styled itself the "Pennsylvania Grand Encampment with Masonic Jurisdiction Thereunto Belonging." The second Grand Body existed until June 10, 1824.

The Grand Encampment recognised as its superior authority the Grand Lodge of Pennsylvania, and for this reason its Delegates left a Convention in Philadelphia on June 16, 1816, which was attended by Delegates from other Jurisdictions. The Pennsylvania Delegates could not agree with those from other Jurisdictions concerning Degrees. After this occurrence interest in Templar Masonry waned, and in 1824 all local Encampments, except St. John's Encampment No. 4, ceased to Labour. However, in 1852, St. John's Encampment, No. 4, with four others organised a third Grand Encampment under the authority of the Grand Lodge. But in 1857 the Grand Lodge declared that it had no authority over the Degrees of Knighthood, and both existing Grand Encampments then acknowledged the General Grand Encampment of Knights Templar of the United States. Thus Templar Masonry alone, of the York Rite, has membership in a national organisation. This affiliation settled the Degree question, and the Templar system then definitely comprised the Illustrious Order of the Red Cross, the Order of Malta, and the Order of the Temple. Now the Pennsylvania Grand Encampment has a Roster of 96 Subordinate Commanderies. Their total membership approaches 36,000.

SCOTTISH RITE MASONRY

In the library of the Grand Lodge of Pennsylvania is an attested copy of the Minutes of a Grand Chapter of the Scottish Rite held at Philadelphia on June 25, 1781. That was the first Grand Chapter of the Scottish Rite in America of which there is documentary Record. Bro. Solomon Bush, Deputy Grand Inspector for Pennsylvania, was in the Chair. The Chapter, which appears to have met in the room of Lodge No. 3, adopted rules and regulations. The Minutes-book now in the Grand Lodge library indicates that a Lodge of Perfection was subsequently active until February 21, 1789. Then the Minutes and the Seal were taken away by Augustine Prevost, a lieutenant in the British Army.

In 1790 this same Prevost appointed Peter De Barbier Duplessis to be Deputy Inspector-General. He in turn deputised John B. Tardy, who seems to have taken a very active interest in the Rite, especially in other States. Duplessis himself seems not to have been active, though he and other Scottish Rite Masons attended Supreme Council meetings in New York and there witnessed the conferring of Degrees. In Pennsylvania, however, the Rite seems to have lacked leadership, at least so far as concerned bringing Scottish Rite Masons together into properly organised Bodies. Not till 1852 was a permanent Lodge of Perfection organised. This was at Pittsburgh. There, in 1857, a Council of Princes of Jerusalem, a Chapter of Rose Croix, and a Consistory were also Chartered.

The Pennsylvania Council of Deliberation dates from 1870. Now Pennsylvania has 15 Lodges of Perfection, 12 Councils of Princes of Jerusalem and Chapters of Rose Croix, and 11 Consistories. The total membership of the Lodges is 79,237, of the Councils, 76,668, of the Chapters, 76,548, and of the Consistories, 76,462.

In an address delivered at Philadelphia in 1925, the late Illustrious James Isaac Buchanan, Thirty-third Degree, in sketching the history of the Ancient Accepted Scottish Rite in Pennsylvania, said that, from the organisation of the Chapter of 1781, the Grand Lodge and the Scottish Rite had lived together in harmony. The Grand Lodge early disclaimed any authority over the Degrees of the Rite, and in early years it informed the Bodies of the Rite about the suspension or expulsion of Masons from Blue Lodges. On the other hand, the Scottish Rite recognised its dependence on the Subordinate Lodges of the York Rite for its members, and consequently, so far as it can, supports the Grand Lodge, in all Masonic undertakings that are plainly in the interests of Masonry as a whole.

FREEMASONRY IN THE PHILIPPINE ISLANDS

J. Hugo Tatsch

THE historian of Freemasonry can never afford to neglect the economic and social background against which the story of the Craft rests, for without this setting, the Fraternity itself does not appear in its proper light. The background is all the more important when the story to be told deals with regions and races differing greatly from those of the British Isles where our Institution had its birth and also its greatest development. Philippine Freemasonry offers no exceptions to this generalisation.

The story of the Craft in the Philippines is developed under three headings. It has its traditions which cannot be supported by complete documentary or other authentic evidence; it has a second phase coming under the history of Spanish rule in the Islands; its third aspect, and its highest, is synchronous with the advent of the Americans in 1898, and presents features which require an appreciative and sympathetic understanding of Far East problems, many of which have not been encountered elsewhere in the development of Freemasonry. The historian of the future will doubtless treat of a fourth development, as coming events are already casting perplexing shadows over Philippine Freemasonry.

THE TRADITIONAL ASPECTS

One Craft historian has found traces of Freemasonry in the Philippines as early as 1752, while more definite information is had four years later, when two Irishmen, James O'Kennedy, a merchant, and Dr. Edward Wigat, a physician, were arrested because of their Masonic connections, which had been forbidden under a Spanish royal decree. Their trial before the Inquisition at Manila brought them no greater punishment than a reprimand, as their accusers took cognizance of their British citizenship.

More solid ground is attained in 1762, when a British expedition from India reached the Islands. England was at war with Spain, and sent an expedition from Madras on August 1 to capture and occupy Manila. This was accomplished successfully on October 6. Shortly after the departure of the British for other stations in 1764, complaint was made by the Archbishop of Manila against the desecration of the local cathedral by its use for Masonic meetings. He proposed to burn the edifice in order to purify the premises, but this extreme remedial measure was not concurred in by the ecclesiastical authorities in Spain.

The Archbishop's correspondence in the archives at Sevilla is the only tangible evidence we have of Masonic Work in Manila during the period of

1762–64. Exhaustive researches have failed definitely to identify any Lodges or individuals involved in the reported activities, though it is highly probable that there was a field Lodge with the British forces.

FREEMASONRY DURING THE SPANISH RÉGIME

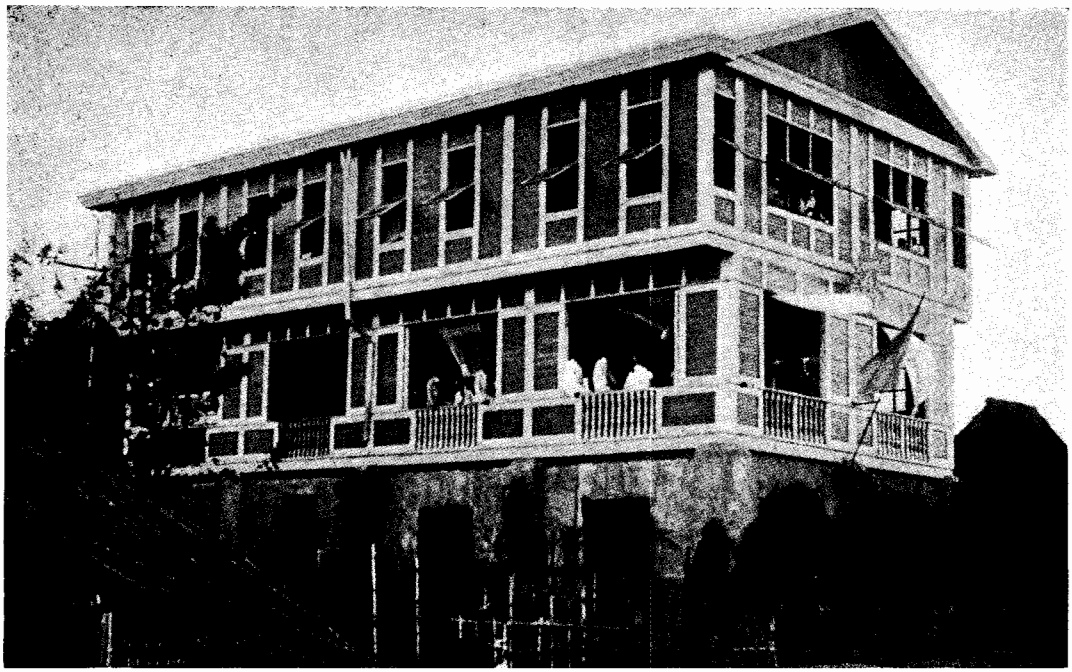
The unrelenting hostility of the Roman Catholic Church towards Freemasonry was responsible for numerous decrees against the Fraternity. Freemasonry was forbidden, by governmental decree of 1812, in Spain and the Indies. The discovery of a case of Masonic books, entitled *Illustración a la Masonería*, in a shipment to Manila in November 1829, brought about strict regulations in 1830 for the examination of vessels for such prohibited literature.

The year 1856 marks the definite establishment of Freemasonry in the Philippine Islands. In that year the Lodge Primera Luz Filipina (First Light of the Philippines) was founded at Cavite by two lieutenants in the Spanish Navy, José Malcampo y Monge and Casto Méndez Nuñez, under Warrant from the Gran Oriente Lusitano (Grand Lodge of Portugal). Membership was restricted to Spanish naval and governmental officials; natives were not admitted. The first Filipino to be made a Mason, so far as is known, was Jacob Zobel y Zangronis, member of the Royal Academy of History at Madrid, and Secretary of the second Lodge in the Islands. He held membership in a Lodge formed by foreigners, mostly Germans, the Lodge being attributed to authority from Hong Kong. A third Lodge was formed at Manila by British Brethren, and to which distinguished natives were admitted.

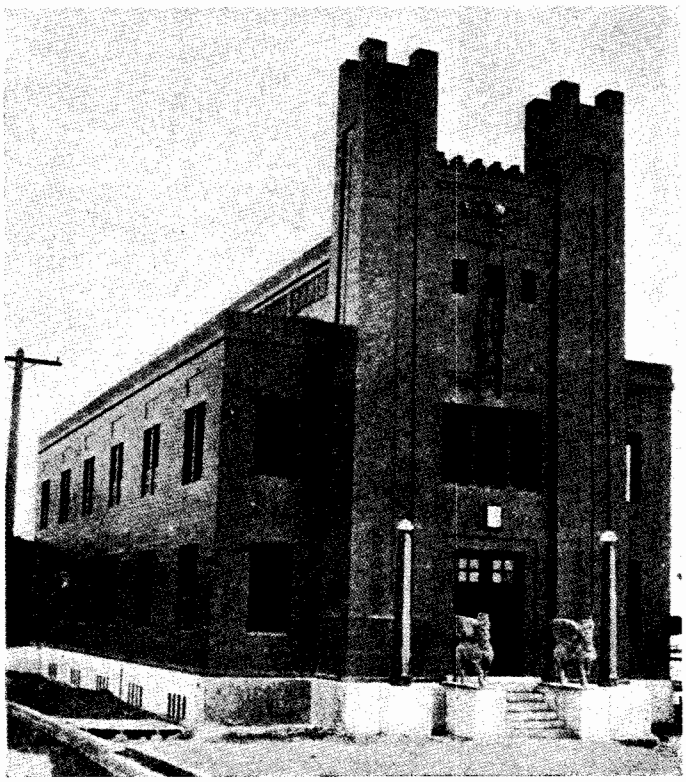
The Grande Oriente Español founded the fourth Lodge, composed of resident Spaniards, many of them exiles, who admitted natives in order to gain their confidence and support. Representative Filipinos, residing in foreign countries, were admitted to the Fraternity there, among them Dr. José Rizal and Marcelo H. del Pilar, who were destined to take first rank among the Masonic patriots and martyrs of the Philippines. They were members of Solidaridad Lodge, No. 53, formed at Madrid, consisting entirely of Filipinos.

The light of Masonry was eclipsed in the period of 1872–88. An uprising against the government in 1872, at Cavite, was laid at Masonic doors, and a number of Brethren exiled. Freemasonry raised its head again in 1875, only to go into retirement once more when Malcampo, a founder of the first Lodge, returned to the Islands as captain-general. He was fearful that Masons were meddling in political matters, and the adoption of restrictive methods was so provocative of intrigue and dissension, that the Lodges declined. The native element was forced out of the Fraternity. Not until 1889 were the Lodge doors re-opened, largely due to the efforts of educated Filipinos who had studied abroad and had affiliated with Lodges there. Several Lodges were formed in Spain, among them Solidaridad, already mentioned. Their members became marked men in the Philippines, where the friars wielded great influence, soon to be used against the enlightened Brethren.

The first Filipino Lodge was Nilad, No. 144, Manila, formally Constituted



Masonic Temple, Bacoor, Cavite, Philippine Islands.



Masonic Temple at Tondo, Manila, Philippine Islands.

March 12, 1892. Again the ecclesiastical authorities became alarmed, for the activities of the Freemasons in diffusing doctrines of intellectual and spiritual independence aroused the enmity of the friars, whose influence, power and revenues were in danger because of the enlightenment acquired by the Filipinos. Vigorous opposition was instituted in 1893, which only aroused the people further. The dreaded Kataastaasan Kagalanggalang Katipunan Society was formed to overthrow the friar rule. This society, which had borrowed the secrecy and general forms of Freemasonry, unavoidably brought down a relentless persecution of the Freemasons themselves, who were in no way responsible for the acts of the Katipunan Society. Says Fischer:

The panic-stricken Spanish community, urged on by the friars, blamed the Masons for the uprising, as they identified the Katipunan with our Order. Wholesale arrests of Masons, trials which were a travesty of justice, preceded in many cases by torture, and the shooting of innocent victims on the Luneta or some other public place were the characteristic features of the last months of 1896 and the early part of 1897. On December 30, 1896, Dr. José Rizal, an enthusiastic Mason, died heroically at the hands of a firing squad on the field of Bagumbayan at Manila. On January 11, 1897, the same field drank the blood of eleven other Masons, one of whom had to be carried to the place of execution and shot lying down, because his limbs had been dislocated by the torture to which he had been subjected. Executions, murders, and torture all over the islands quenched Masonry in blood.

The story of Spanish influence in Philippine Freemasonry concludes with the activities of the Gran Logia Regional, formed in 1907, nine years after the first American Lodge was founded. This regional Grand Lodge, operating under the Grande Oriente Español, was formed of the older Spanish Lodges, and presented some problems of jurisprudence, when the present Grand Lodge of the Philippine Islands was formed in 1912. The regional Grand Lodge went out of existence in 1917, when the twenty-seven Lodges under its Jurisdiction accepted the sovereignty of the new Grand Lodge.

THE COMING OF THE AMERICANS

History repeats itself in the coming of the Americans to the Philippines, for again Freemasonry followed the flag. A Dispensation was issued June 1, 1898, by Grand Master Robert M. Carothers of North Dakota to Lieutenant-Colonel William C. Treumann, Major Frank White and Major John H. Fraine, Master and Wardens, respectively, for a field Lodge in the North Dakota Regiment of Volunteer Infantry. The Lodge held its first meeting August 21, 1898, in a building situated at old No. 69 Calle Nueva, Malate. When the regiment left the Islands July 31, 1899, the Lodge had received one hundred applicants for the Degrees, conferring the Entered Apprentice and Fellowcraft Degrees only, as the outbreak of the Filipino insurrection February 4, 1899, prevented

a meeting at which the Master Mason Degree was to have been Worked. During one meeting in the field, on February 22, 1899, the Work was conferred with the Officers wearing side arms, and during the administering of the obligation bullets crashed through the roof of the church where the meeting was being held.

As the Philippine Islands were open territory for the introduction of Freemasonry from any legitimate source, Lodges were also formed by other Masonic powers, as follows:

Source	*Lodge*	*Date*
Grand Orient of France	Rizal Minerva, Isarog, Tayabbas; various places.	1901 and later
Grand Lodge of Scotland	Perla del Oriente, No. 1034	1907
	Cebu Lodge, No. 1106	1912
Grande Oriente Lusitano	Minerva Lodge, Manila	1912

FORMATION OF THE GRAND LODGE

The difficulties encountered by the Craft from 1898 to 1912, when the present Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands was formed, present material for a voluminous work. The roots of the Grand Lodge spread in many directions, but a stout one reached into the Sojourners Club of Manila, which held its first meeting April 2, 1900. Out of this grew Manila Lodge, No. 342, Chartered by the Grand Lodge of California October 10, 1901, and was followed by Cavite Lodge, No. 350 (October 15, 1903) and Corregidor Lodge, No. 386 (October 10, 1907). These three Lodges met in Convention, upon invitation to each of them and also to the two Scottish Lodges at Manila and Cebu, November 17, 1912. As the Scottish Lodges had not taken action upon the invitation to participate in the formation of the proposed Grand Lodge, the first formal Convention was not held until December 12. The Grand Lodge was actually formed December 18–19, 1912. The Scottish Lodges erroneously believed they had no power to act without consent of the Grand Lodge of Scotland, and held themselves aloof. Recognition was granted in due course to the new Grand Lodge by the Grand Lodge of Scotland with the proviso that the rights and privileges of resident Scottish Brethren were not to be impaired. Lodge No. 1034 is still on the Scottish Register, but No. 1106 has been removed.

The French Lodges in the Islands merged with the Gran Logia Regional, or went out of existence.

Efforts made in 1904 to unite Manila Lodge, No. 342 and Cavite, No. 350, and the three Spanish Lodges, Modestia, Dalisay and Sinukuan, into a Grand Lodge had failed. Hence it was not until 1917 that the then existing 27 Spanish Lodges, with 1139 members, came under the banner of the Grand Lodge formed in 1912, and which, in 1917, consisted of 11 Lodges and approximately 800

members. The Portuguese Lodge, Minerva, at Manila, relinquished its original Charter of 1912 and accepted a new one as No. 41 in 1917.

The merger brought an overwhelming Filipino majority into control, Brethren familiar with the Freemasonry of the Latin countries. These yielded to the influence of the others, and many dropped the Spanish Ritual and adopted that of the English-speaking Grand Lodge, which used California Work. A gentlemen's agreement to alternate the Office of Grand Master by an American one year and a Filipino the next, has been faithfully observed.

Lodges have also been Chartered by the Grand Lodge in China. Amity Lodge, No. 106 was Instituted May 25, 1931, at Shanghai; Nanking Lodge, No. 108 on September 11, 1931, at Amoy; and Pearl River Lodge came into existence at Canton February 7, 1934. Another distant Lodge is Charleston, No. 44, located at Agaña, Guam, Marianas Islands, Chartered in 1919.

Statistics published in 1935 reveal a list of 104 Lodges with 5458 members, covering 3100 islands with a population of 11,000,000. The Grand Lodge is accumulating funds for a Masonic Home, School and Dormitory, and has supported the usual charitable activities in keeping with the best traditions of the Fraternity. The Grand Lodge publishes a capably edited official journal of exceptional merit and high literary standards, *The Cable Tow*, founded as a monthly in 1923. It contains scholarly articles in English, Spanish, and native languages, and in recent years has carried the reports of the Committee on Correspondence, thereafter omitted from the annual *Proceedings*.

SPURIOUS AND IMITATIVE BODIES

Philippine Freemasonry has been much troubled by spurious Bodies. One of them is the " Gran Logia Soberana del Archipiélago Filipino," composed of spurious Lodges Chartered by the Grand Orient of Spain since 1922. Another is the " Gran Logia National de Filipinas," created in 1924 by a so-called general Assembly of Master Masons. Other organisations barred to the regular Craft are the " Gran Oriente Filipino," " Mártires de Filipinas," and " Gran Luz Masonería Filipina," and all of their Lodges or branches in the Islands and abroad. There is also a " Supremo Consejo del Gr. 33 para Filipinas " which is a spurious Scottish Rite organisation. The American Masonic Federation, Working many Rites and Degrees and suppressed by the Federal Court at Salt Lake City, Utah, in 1922, had also been active at Manila in 1917–18.

Labour organisations which have adopted Masonic emblems as a part of their insignia have given trouble to the Masonic authorities. Among them was the " Legionarios del Trabajo " (Legion of Labourers), which used the square and compasses, with a rising sun in the centre, as its emblem, as well as the double-headed eagle of the Scottish Rite. Aprons, collars, and Scottish Rite caps were also used. The Ritual of the organisation was based upon old Spanish Craft texts. Not only were such Bodies established in the Islands, but members for new organisations were recruited from Filipinos residing in the United States, as " Lodges " were known to exist in the Pacific Coast States,

as well as in New York and Massachusetts. Local difficulties were adjusted in 1927, when the organisation finally agreed to drop all Masonic resemblances and confusing activities.

OTHER MASONIC AND RELATED BODIES

Scottish Rite Freemasonry is active in the Islands. There are four Bodies of the Rite at Manila, Working in English; another set, known as the Philippine Bodies, also at Manila, Works exclusively in the Spanish language for the benefit of Filipino Masons preferring that tongue. Other Bodies exist elsewhere in the Islands, all of them under the Jurisdiction of the Supreme Council Thirty-third Degree, Ancient and Accepted Scottish Rite, Southern Jurisdiction, U. S. A. There are York Rite Bodies which do not admit natives. The Red Cross of Constantine and the Royal Order of Scotland are represented, as is also the Order of the Eastern Star. The Sojourners, an organisation consisting of Masons holding Commissions in the six uniformed forces of the United States, has Chapters at Manila and Camp Stotsenburg. The Ancient Arabic Order Nobles of the Mystic Shrine is represented by a Shrine Club at Manila. The national organisation is not in good favour among the Representative Masons because of difficulties it has created by disturbing the sovereignty of the Grand Lodge by ignoring matters in which local policies and situations peculiar to the Far East were factors worthy of most serious consideration.

FREEMASONRY IN RHODE ISLAND

EDWARD M. WHEELER

TRADITION and legend are often intermingled when harking back to the origin of societies and organisations, and the beginnings of the Masonic Fraternity in Rhode Island are no exception to the rule. In exploring the past in an endeavour accurately to ascertain whence and where the organisation began its existence, we almost immediately run up against the mythical statement as recorded by Bro. J. L. Gould of Connecticut in his publication in 1868 of the " Guide to the Chapter " when he says:

The earliest account of the introduction of Masonry into the United States is the history of a Lodge organised in Rhode Island, A.D. 1658, or fifty-nine years before the Revival in England, and seventy-five years before the establishment of the first Lodge in Massachusetts.

Then, as if to corroborate the above paragraph, here is a quotation from a History of Rhode Island compiled by Rev. Edward Peterson, who stated therein:

In the spring of 1658, Mordecai Campennell, Moses Peckeckol, Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the three first degrees of Masonry, and worked them in the house of Campennell, and continued to do so, they and their successors, to the year 1742.

And lastly, in the way of quotation, this information, contained in a letter from Bro. Nathan H. Gould, formerly of Rhode Island, but later of Texas, is cited, wherein he reported that his father in administering the estate of a distant relative had found in an old dilapidated trunk certain papers, one of them in a tender state and very much worn, reading as follows:

Th^{s} y^{e} (the day and month were obliterated) 1656 or 8 (not certain which, as the place was stained and broken: the three first figures were plain) W^{ee} mett att ye House off Mordecai Campunall and affter Synagog W^{ee} gave Ab^{m} Moses the degrees of Maconrie.

After careful and painstaking study and examination of the subject by the Masonic historians of Rhode Island, no authentic information has yet been uncovered which will confirm the actuality of these early gatherings of Rhode Island's Masonic ancestors. The document in question cannot be found or accounted for. And so the legend and tradition, while interesting and entertain-

ing reading, must be considered unworthy of further notice and the statement of plain facts resorted to, as revealed in undisputed records.

December 27, 1749, is the first positive date on which a Masonic starting point may be pinned, for at that time Saint John's Lodge in Newport was Warranted under authority of Thomas Oxnard, Provincial Grand Master of the Provincial Grand Lodge having its see at Boston. Caleb Phillips was the first Master, and because of the fact that for some unknown reason he withheld the Dispensation granted to the Lodge, a second Warrant was issued bearing date of May 14, 1753.

These Warrants permitted the conferring only of the first two Degrees, but this limitation evidently carried no weight with our ancient Brethren, for the Record has it that they proceeded in due course to exemplify the Master Mason's Degree as well, and on being taken to task for the apparent assumption of authority not contained in the Warrant, they gave so plausible an explanation of the matter that the Grand Lodge confirmed the action by giving them a Charter empowering them to hold a Master's Lodge, this document being dated March 20, 1759.

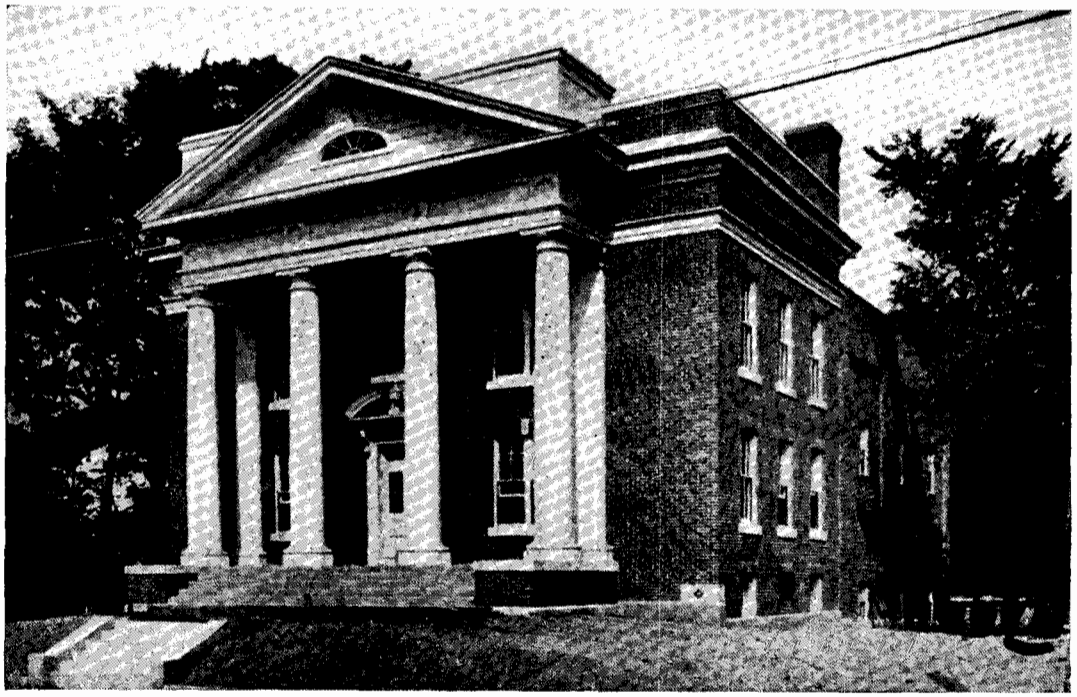
In the meantime, another Saint John's Lodge had begun its existence, this one in Providence, under a Charter granted by Jeremy Gridley, Provincial Grand Master of North America, under date of January 18, 1757. This Lodge functioned for six years; then for a similar length of time met spasmodically; and from June 1769, to December 3, 1778, was entirely dormant; being revived on this latter date, since which time it has had an uninterrupted history.

Now must be chronicled the temporary decline of Saint John's Lodge in Newport and the organisation on June 7, 1780, of a new Lodge in that city, King David's by name, under authority of a general Warrant purporting to issue from George Harrison, Esq., Provincial Grand Master of New York, who for a time resided in Newport. While there has been some question as to the regularity of this Lodge, nevertheless it prospered and maintained itself for ten years, and finally, on October 19, 1790, it was merged with the original Saint John's Lodge, which had been revived in the meantime. This Lodge, together with Saint John's in Providence, on June 27, 1791, organised at Newport the Grand Lodge of Rhode Island, with 113 members in Newport and 124 in Providence.

A season of prosperity then ensued and during the next twenty years eleven new Lodges came into being.

It was during this period that the distinguished Mason and eminent Craftsman, Thomas Smith Webb, loomed large in the Masonic world. Webb came to Providence from Boston, probably in 1799, and at once became a power in at least three branches of Rhode Island Masonry. For the present his record in the Grand Lodge of Rhode Island is only alluded to, which comprised service as Junior Grand Warden for one year, Senior Grand Warden for three years, Deputy Grand Master for two years, and as Grand Master in 1813 and 1814, declining a re-election.

Masonic Hall, East Providence, Rhode Island.



Masonic Temple of Roger Williams Lodge, No. 32, Centredale, Rhode Island.

He died suddenly in Cleveland, Ohio, July 6, 1819, and was first buried in that city, but later on the Grand Lodge and other Masonic Bodies in Rhode Island arranged for the removal of his body to Providence, where it was brought by a two-horse wagon in two relays, at a total cost of $135. On November 8, 1819, it was given an honoured Masonic burial in the North Burial Ground, an unpretentious memorial erected by the Grand Lodge marking the spot.

Rhode Island, like other of its sister Jurisdictions, suffered severely from the Morgan excitement and Anti-Masonic crusade, and here the feeling against Freemasonry has been declared as more intense and longer protracted than in any other State, with the possible exceptions of Vermont and New York.

The storm of opposition was slow in gathering, but in 1829 it broke in terrible fury, culminating in a bitter political contest such as heretofore had been unknown in the State, and resulting in alienation and division between friends and neighbours.

The accusation was made that the Grand Lodge of Rhode Island sanctioned the Morgan " outrage." The General Assembly was memorialised to make an investigation anent " the designs, principles and practices of Freemasons, believed to be adverse to religion and morality, subversive of civil government, and incompatible with all social and civil virtues."

A State convention of Anti-Masons issued an address to the people of Rhode Island strongly opposing Freemasonry and controverting any good in the Institution.

A special committee of the State Legislature conducted an investigation of the Masonic organisation, its report showing the worst accusations against the Fraternity absolutely false and substantially exonerating it from all criminal charges preferred against it.

But to satisfy the overwrought public mind it recommended that the Masons owed it to the community to discontinue the Institution, which recommendation was adopted by the General Assembly and later responded to by the Grand Lodge in resolutions declaring " a determination peacefully to adhere to our Institution through evil as well as good report."

The high point in the excitement was reached when the General Assembly in 1834, in response to a memorial, repealed the civil charter of six of the Lodges, but leaving quite a number of others still in effect.

However, not a single one of the nineteen Lodges relinquished its Masonic Charter. They met infrequently and maintained their respective organisations. But the time of testing had its effect upon the membership, for while " there were giants in those days," yet many of the Brethren for political and other reasons forsook the organisation, and when in 1840 the storm may be said to have subsided, the returns to Grand Lodge indicated a total membership of 950, about one-third the number reported ten years previously.

As the clouds and mists eventually cleared away and brighter skies appeared, Lodges again began to function and evidences of renewed prosperity became apparent. And so it has continued until the financial depression of 1929

hit the country, Freemasonry in this State, as in all the others, seriously feeling the effects of that catastrophe.

At the present time there are 43 Lodges constituent to the Grand Lodge of Rhode Island, with a total membership of 17,462 as last reported.

True patriotism and love of country has never been wanting among the Masons in Rhode Island. The first conflict and exchange of shots between contestants representing the British Government and the American Colonies was on June 8, 1772, when the British schooner *Gaspée* was captured and burned in Narragansett Bay, a considerable number of Craftsmen participating in the successful enterprise.

Another evidence of loyalty is shown during the War of 1812, wher on October 3, 1814, the Grand Lodge of Rhode Island met in Special Communication, and at eight o'clock in the morning paraded with music to Fox Point, in the southern part of Providence, where a breastwork 430 feet long, 10 feet wide and 5 feet high was erected and dignified by the Grand Master, Thomas Smith Webb, with the name of Fort Hiram. Two hundred and thirty Brethren, representing nine Lodges, participated in this work, the undertaking and the name given to it receiving the sanction of the governor of the State on the same day.

The same spirit of devotion to country was shown during the Civil War, as well as in the World War, the records revealing 227 Rhode Island Masons as having been enrolled in the former conflict, with 9 of them giving up their lives for the cause, while in the latter strife 1254 Brethren are listed, with 17 of them making the supreme sacrifice.

During war times two efforts looking to the organisation of " Army " Lodges have been made. The first was in 1861, when a Dispensation was granted for the formation of " American Union Lodge " to be attached to the Rhode Island regiment of Volunteer Militia, this Lodge not to make Masons but to meet simply for fraternal and social purposes. It failed to function, however, as no place or room easily accessible or properly secluded could be found for the meetings, and the Dispensation was returned.

The second attempt, made shortly after the close of the World War, resulted more successfully, Overseas Lodge, U.D., having been organised in the Army of Occupation at Coblentz, Germany, on April 24, 1919. This Lodge, which receives as candidates and members only those who have served during the World War in the army and navy, or in the auxiliary service connected therewith, is unique in having been organised in the enemy's country and the only Lodge originating in the American Expeditionary Force which has been perpetuated, it now being known as Overseas Lodge, No. 40, on the register of the Grand Lodge of Rhode Island.

THE CAPITULAR RITE

The first recorded mention of any action taken looking to the formation of a Chapter in Rhode Island appears in the Master's Lodge Record book of Saint John's Lodge, No. 1, Providence, a record of business appertaining only

to the Master's Degree being kept in that book, at a meeting held July 25, 1793. At an adjourned meeting held six days later it was voted that the Officers of the Lodge be empowered and ordered to apply to any legal Royal Arch Chapter in the United States for authority to organise.

Acting under this authority, the Worshipful Master, Bro. Daniel Stillwell, personally journeyed to New York City during the following month and was successful in securing a Charter from " A Washington Chapter of Royal Arch Masons in the City of New York," bearing date of September 3, 1793, and the title " Providence Chapter, No. 2, of Royal Arch Masons." Would that we knew authoritatively what became of this " mother " organisation!

This Charter was presented on October 5, 1793, at a meeting of " a number of the brethren of sublime degrees in Masonry, members of Saint John's Lodge, No. 1, Providence." At this meeting it was suggested that before the Royal Arch Degree could be conferred on waiting candidates a Lodge be immediately opened to Initiate them in the Degrees between Master Mason and Royal Arch, and six Brethren forthwith received the several Degrees of Mark Master Mason, Past Master and Most Excellent Master. Two meetings followed in October for a similar purpose.

Thus, it will be observed, that these preparatory Degrees were conferred in Saint John's Lodge before Providence Royal Arch Chapter was Constituted, which ceremony did not take place until November 23, 1793, on which occasion nine Brethren were Exalted to the Royal Arch Degree.

This raises the question—where did the " founders " get the Degrees? Perhaps one guess is as good as another, but it is altogether possible that they received them in or " beside " (as the language of the day then put it) Saint John's Lodge under authority then believed to inhere in a Charter granted to any Lodge by competent Masonic authority, and while there is no actual record which authentically reveals this to be the case, yet it is a significant fact that to this day the Jewels worn by the Deacons in Saint John's Lodge are the Working tools of the Royal Arch Degree.

The next outstanding event in the life of Providence Royal Arch Chapter was its participation with nine other similar Bodies in the formation at Hartford, Connecticut, on January 24, 1798, of the " Grand Royal Arch Chapter of the Northern States of America," which later was designated as the General Grand Chapter of the United States of America.

On March 12, 1798, the three principal Officers of Providence Chapter met to form a Deputy Grand Chapter for the State, which one year later took upon itself the title of Grand Royal Arch Chapter of the State of Rhode Island and Providence Plantations, thus giving to it the indisputable prestige of being the first Grand Body to be organised in this particular Rite.

Just about this time Thomas Smith Webb became a resident of Rhode Island and at once took an active part in the doings of the Capitular Rite, serving for two years as High Priest of Providence Chapter and for eleven years as Grand High Priest, and being in the forefront in the organisation of the General Grand

Chapter, filling the Station of General Deputy Grand High Priest at the time of his decease in 1819.

For a period of eight years Providence Chapter was the only constituent Body of the Grand Chapter, but in 1806 a Chapter was formed at Newport, followed in later years with similar Bodies in Warren and Pawtucket.

As the Lodges suffered from the stress and strain of the Anti-Masonic excitement, so the Chapters endured a corresponding experience, a few faithful and resolute members bearing the financial burden as well as shaping the course necessary to counteract the attacks of unprincipled antagonists.

The present statistics for this Rite show 16 Royal Arch Chapters constituent to the Grand Chapter, with 8642 Companions enrolled therein.

THE CRYPTIC RITE

On March 28, 1818, ten Royal Arch Masons, who had somewhere received the Degree of Royal Master, met in Saint John's Hall, Old Market House (now the Chamber of Commerce), in Providence and " agreed that it is advisable to establish a Council of Royal Masters and transact business appertaining to said Degree until it can be ascertained where or how a regular Dispensation can be obtained."

In passing it is interesting to note that the Old Market House above alluded to was at that time the seat of the town government of Providence. The Brethren of Saint John's Lodge, No. 1, after having obtained the necessary permission from the authorities, added, at their own expense, a third story to the building, and this became the first Masonic Hall in the city, being occupied as such from 1797 to 1853.

One week later these same Companions, together with several others, again met, adopted By-Laws, elected Officers and completed the organisation of Providence Council.

At a subsequent meeting held on May 19, 1818, the Degree of Select Master was attached to the Council, which from that time until September 27, 1819, proceeded to carry on without a Charter. On the latter date it received this important document at the hands of Jeremy L. Cross, " free from expense," the same signed by him as D.G.P. (which we translate Deputy Grand Puissant), and purporting to issue from the Grand Council of Maryland, authorising the conferring of the Degrees of Royal and Select Master.

For over six years these were the only Degrees exemplified, but on April 14, 1826, appears the Record that the Super Excellent Master's Degree was given to four Companions, " all the other Companions having had that Degree."

The Morgan excitement affected Providence Council in like manner as the other Masonic Bodies in Rhode Island, but occasional assemblies were held until early in the year 1833, when it was voted to unite with Providence Royal Arch Chapter on terms and conditions mutually satisfactory, the consolidation being confirmed in due course by the Grand Chapter of Rhode Island.

However, the Records of Providence Chapter fail to show that the Cryptic

Degrees were ever conferred in that Body, and on February 15, 1841, the union was dissolved and Providence Council again became an individual entity and has since so continued.

For a considerable number of years Rhode Island was open territory to the adjacent Jurisdictions so far as the Cryptic Rite was concerned. Hence we find a Council established in Pawtucket in 1847 under the authority of the Grand Council of Massachusetts, and another at Warren in 1860 sanctioned by the Grand Council of Connecticut, while since 1848 the Cryptic Degrees had been conferred in Newport by virtue of particular authority vested in the Lodge of Perfection in that city contained in a Special Warrant later referred to when considering Scottish Rite Masonry in Rhode Island.

Whether, in these early days, there existed in Newport an actual Council organisation, or whether the Cryptic Degrees were given in the Lodge of Perfection by Officers bearing the appropriate titles, is a matter of conjecture, no Records extant revealing the actual facts. Report has it that when in the later years of his life Ill∴ Nathan H. Gould, prominent for a long time in Scottish Rite affairs in Rhode Island, removed from this State to Texas, he carried with him certain Record Books, which may contain the key to the situation.

Be that as it may, an autograph letter of Companion Gould, now in the Archives of the present De Blois Council at Newport, and dated March 3, 1870, positively states that the following had served as Thrice Illustrious Master of De Blois Council: Nathan H. Gould from 1848 to 1851, and again from 1857 to March 1870; Henry D. De Blois from 1851 to 1854; Gilbert Chase from 1854 to 1857.

From its inception in 1818 until the year 1860, Providence Council was a law unto itself, standing entirely alone and apart from any governing authority, but on October 30 of the latter year the Grand Council of Rhode Island was Instituted by Representatives from the Councils in Providence, Pawtucket and Warren, and began its honoured and successful career. The Companions at Newport were invited to participate in the enterprise, but held aloof from the organisation at that time, ten years later, however, coming into the fold and accepting a Charter from Grand Council.

As time advanced and all branches of Masonry flourished, other Councils sprang up from time to time, so that now the Grand Council of Rhode Island boasts 8 constituent Bodies, with an aggregate of 4533 Companions on its Rolls.

THE CHIVALRIC ORDERS

Thomas Smith Webb is the undisputed leader and pioneer in the introduction and organisation of the Orders of Christian Knighthood in Rhode Island, for on August 23, 1802, he, in company with five others, formed and opened Saint John's Encampment in Providence, Webb becoming the ranking Officer, then styled Grand Master.

Five of the six Sir Knights present had, without doubt, been Templars for

some years, although when and where they received this signal honour has not as yet been brought to light.

Webb was especially gifted as a leader and organiser, and less than three years had elapsed after the Institution of Saint John's Encampment when he was instrumental in and largely responsible for the formation of a " Grand Encampment of Knights Templar," which organised on May 13, 1805, in the Old Market House in Providence, heretofore referred to, with Representatives present from Encampments in Boston and Newburyport, Massachusetts, as well as from the Providence Encampment.

A Constitution was adopted and Officers elected, with Webb, as might well be expected, chosen to the highest Office, then known as Grand Master. Thus was started on its glorious existence a Grand Body, which later became known as the Grand Commandery of Massachusetts and Rhode Island.

The uppermost achievement in Webb's Masonic endeavours has been declared to be the organisation at New York City, in June 1816, of the Grand Encampment of Knights Templar of the United States, a project in which he was intensely interested and actively engaged.

It has been authoritatively stated that Webb was urged to become the first Grand Master, but yielded the honour to DeWitt Clinton, taking for himself the lesser position of Deputy Grand Master, which Office he was filling at the time of his decease.

The second Encampment to appear in Rhode Island was Washington at Newport, which was founded on December 26, 1812, under the authority given in a Charter granted by " The Grand Consistory " in New York City, of which Joseph Cerneau was Commander and DeWitt Clinton, Deputy Grand Commander. However, after a time, the Newport Fraters found difficulties in the way in acting under this New York Charter, and in June 1814, they Petitioned the Grand Encampment organised in Providence for admission thereto, and their prayer being granted, they became allegiant to the Grand Body of which they are now a part.

These two Encampments were the only Bodies of Templars existing in Rhode Island until after the violent popular feeling against the Masonic Fraternity, occasioned by the Morgan incident, had died out. During this season of fanaticism and opposition the Body in Newport merely had a name, but the Fraters in Providence remained faithful and unyielding, meeting occasionally for business and instruction and never failing to hold the annual election of Officers.

However, in due time the storm clouds of strife and acrimonious discussion gave way to the bright sun of toleration and clear thinking and Templarism, like all other branches of Masonry, came into its own and continually went forward, until at this writing 7 Commanderies of Knights Templar within the confines of the State of Rhode Island pay allegiance to the Grand Commandery of Massachusetts and Rhode Island, with a total membership of 3997 Sir Knights.

THE SCOTTISH RITE

With no desire to enter into any controversial discussion as to whether this or that branch of early Scottish Rite Masonry in the United States was genuine or spurious, suffice it to say that a Supreme Council of "Sovereign Grand Inspectors-General for the United States of America, its Territories and Dependencies," headed by Joseph Cerneau, gave authority to certain Brethren in Newport to organise a Consistory in 1813, about which time Bro. John A. Shaw of that city became Deputy Inspector for Rhode Island, under which sanction the Sublime Degrees were Conferred for the succeeding twelve or fifteen years.

According to Bro. Nathan H. Gould, for many years Deputy for Rhode Island, there were earlier meetings of this branch of Masonry, for in his report to the Supreme Council in 1876 he stated that at a meeting of the Council of Deliberation held a short time previous he had taken occasion "to give a resumé of the introduction into the State of our beautiful Rite, from the year 1768 by Moses Michael Hays, Thirty-third Degree under patent of authority from Henry Andrew Franken, Thirty-third Degree to the resuscitation in 1848 by Ill∴Bro. Killian Henry Van Rensselaer and Giles Fonda Yates."

Then the Anti-Masonic hysteria came along, during which period the aforesaid Supreme Council succumbed and never was resuscitated. Likewise the Consistory at Newport became dormant and so remained until the latter part of 1849, when, in response to a Petition from the Brethren in Newport for permission to convene as Scottish Rite Masons, Charters were granted by the Supreme Council, Northern Jurisdiction, under date of September 16 of that year, permitting the holding of all four Bodies of the Rite, these documents bearing the signatures of John J. J. Gourgas as M∴P∴Sovereign Grand Commander, and Giles F. Yates as Deputy Grand Commander.

The Records of the Supreme Council show that on January 14, 1850, the Charters were delivered to and Officers elected in the Lodge of Perfection and the Council of Princes of Jerusalem. The Chapter of Rose Croix and the Consistory evidently did not effect an organisation until somewhat later, the latter Body being inaugurated by Edward B. Hays, Sovereign Grand Commander, on May 18, 1863, and the former beginning its existence a few weeks later, Returns to the Supreme Council meeting in May 1864, showing about twenty-one members in each Body.

The Charter of the Lodge of Perfection gave full power and authority for "a Council of Select Masons of 27 **** and the appendant Degrees of Royal Master and Super-Excellent Master," and under this sanction the Cryptic Degrees were Conferred in Newport until the authority was revoked by the Supreme Council in 1870.

King Solomon's Lodge of Perfection began its existence in Stonington, Connecticut, under a Charter dated in 1848, being placed under the Superintendence of the Council of Princes of Jerusalem in New Haven. It apparently

met with little success, for ten years after its organisation the membership numbered but eleven, and on May 25, 1859, the Supreme Council approved its removal to Providence, where the first meeting was held just one year later.

Providence Council of Princes of Jerusalem, Providence Chapter of Rose Croix and Providence Sovereign Grand Consistory were all organised on the same day, January 20, 1869, by Ill∴Bro. Nathan H. Gould, Deputy for Rhode Island.

The four Bodies in each of the two cities apparently functioned with small measure of success, for Ill∴Bro. Thomas A. Doyle, then Deputy for Rhode Island, reported to the meeting of the Supreme Council in September 1880, that interest in the Rite seemed almost to have ceased, and verbally suggested that the Bodies be placed under the care of another Jurisdiction, but no change in the situation was made.

However, in 1883, the proposal for a consolidation of the Princes of Jerusalem, Rose Croix and Consistory Bodies received the favourable consideration of the Supreme Council, and on June 16, 1885, the merger was consummated, the three Bodies taking the names in vogue in Newport, viz.: Rhode Island Council Princes of Jerusalem, Rhode Island Chapter of Rose Croix, and Rhode Island Consistory.

By the terms of the merger all regular meetings of the three Bodies were to be held in Providence, but the Triennial election in the Consistory was to be held in Newport. This provision maintained for five years, but on September 17, 1890, the Grand East was changed to Providence.

The 4 Bodies in Providence, together with Van Rensselaer Lodge of Perfection in Newport, now constitute the organisation of the Rite in Rhode Island, with a total membership of 1911.

FREEMASONRY IN SOUTH CAROLINA

George T. Harmon

"I hear the tread of pioneers
Of nations yet to be,
The first low wash of waves, where soon
Shall roll a human sea."

THESE prophetic lines reveal the emotions of the poet as he breathes the atmosphere of humble beginnings. A kindred emotion stirs the heart of the Masonic student as he scans the meagre documents of those early days that mark the beginnings of Freemasonry in America. He, too, breathes the atmosphere of humble beginnings, and in addition he enjoys a privileged advantage over the poet, in that his perspective has been shifted by two centuries of marvellous realisation. This great nation bears testimony to the fulfillment of the poet's vision and prophecy, and, in no less degree, the vast structure of Freemasonry existing in America to-day bears witness to the dream of the Masonic pioneer.

Unmistakable traces of the Masonic pioneer in North America are to be found along the Atlantic seaboard from the coast of Massachusetts to that of Georgia. Boston, Philadelphia, Charleston, and Savannah are the points of romantic interest that engage the attention of the Masonic historian. But since the scope of this treatise is confined to the history of Freemasonry in South Carolina, the attention of the reader is directed to only one of those ports of great historic interest—Charleston.

The early history of Colonial America reveals that South Carolina was the favourite Province of the Mother Country. This being true, it is readily understood why constant intercourse was maintained with the new country, not only by the British Government, but also by the business, religious, and benevolent institutions of England. Not least among those was the Institution of Freemasonry, which had been characterised by such a widespread revival of interest as to culminate in the formation of the Grand Lodge of England in 1717. Under the circumstances, then, it is not beyond reasonable belief that, by the process of fortuitous filtration, Freemasonry began to find expression among the Colonists shortly thereafter. Such inference becomes so apparent that the student of Masonry is led to believe that South Carolina is a cradle of Freemasonry in North America.

However, the faithful historian is not permitted to indulge in surmise. Rather, he must base his claims upon unmistakable evidence. In this respect the South Carolina historian is at an unfortunate disadvantage, for from its

earliest days the city of Charleston has been the victim of storms and earthquakes with their resultant conflagrations. Such devastations occurred in 1777, in 1822 and in 1838, at which times most of the Records of the Colony, including those of Freemasonry, were forever lost. The writer is, therefore, confined to the use of such authenticated historical sources as fortunately remain, chief among which are the various Official Lists of the Grand Lodge of England. Many of the facts regarding the early days of the Order in South Carolina are taken from the tabulations contained in *The Official English Lists for 1760;* the *Sixth Edition of Jachin and Boaz*, published in London in 1765: *A New and Correct List of All the English Regular Lodges in Europe, Asia, Africa, and America, according to their seniority and Constitution; By order of the Grand Master, brought down to February 1768;* and a *List of Lodges (with their numbers) as altered by the Grand Lodge, April 18, 1792.*

The name of the first Lodge at " Charles Town," South Carolina, appears for the first time in *The Official English Lists for 1760*. It is given there as No. 251, but later it took the place vacated by Bristol Lodge and became Lodge No. 74. Its Warrant was granted by Lord Weymouth, who was Installed as Grand Master on April 17, 1735, and the *Lists* accredit the Warrant to the year 1735. The date of the Constitution of this Lodge is given in the *Sixth Edition of Jachin and Boaz* as November 12, 1735. Past Grand Master Melvin M. Johnson, of Massachusetts, Editor-in-Chief of this volume, author of *The Beginnings of Freemasonry in America*, and a Masonic student of marked intelligence and unimpeachable integrity, in commenting upon this date says that " no reliance can be placed upon this month and day. Bristol Lodge, Gloucestershire, Constituted on November 12, 1735, was No. 74 in the 1755 listing. That Lodge was erased in 1757, but the date of Constitution was retained in the *Lists* against the number, although no Lodge was given. This is the case in the *Official List for 1761* (the original of which is in the archives of the Grand Lodge of Massachusetts), where 'Solomon's Lodge in Charles Town, South Carolina, meeting the 1st and 3rd Thursdays', is given as Lodge No. 251, with 1735 as the date of its Constitution. Later, Solomon's Lodge was assigned the No. 74 which had been vacated by the Bristol Lodge. This brought it in with the Lodges of the year 1735, where it should properly have been, but the date of the constitution of Bristol Lodge was left. Thus the date (other than the year) clearly does not belong to the South Carolina Lodge." The *List of English Regular Lodges in Europe, Asia, Africa and America* gives the following tabulation: "74. Solomon's Lodge, Charles Town, South Carolina; First and Third Thursday, 1735," and " 75. Savannah, at Savannah, in the Province of Georgia, 1735." The *List of Lodges (with their numbers), as altered by the Grand Lodge, April 18, 1792,* shows that Lodge No. 45 was Warranted in 1735, under the name of " Solomon Lodge, of Charles Town, South Carolina." This entry is followed by another, showing that Lodge No. 46 was Warranted in 1735, under the name of " Solomon's Lodge, No. 1, of Savannah, Georgia." This does not mean, however, that both those Lodges were organised during the year 1735, nor does

the position of the South Carolina Lodge in the List indicate priority of the Constitution. Nevertheless, the fact is established by documentary evidence that both those Lodges received their Warrants from Lord Weymouth, Grand Master of the Grand Lodge of England, in the year 1735.

Fortunately, it is not left to conjecture when Solomon's Lodge in Charleston was actually organised. Another contemporaneous source of equal importance is found in the *South Carolina Gazette*, a weekly journal published in Charleston during its early days. In the issue of Friday, October 29, 1736, the following interesting news item is recorded: " Last night a Lodge of the Ancient and Honorable Society of Free and Accepted Masons was held, for the first time, at Mr. Charles Shepheard's, in Broad Street, when John Hammerton, Esq., Secretary and Receiver General for this Province, was unanimously chosen Master, who was pleased to appoint Mr. Thomas Denne, Senior Warden, Mr. Tho. Harbin, Junior Warden, and Mr. James Gordon, Secretary." This item convinces us that Solomon's Lodge, of Charleston, South Carolina, unquestionably received its Warrant from Lord Weymouth, Grand Master, in 1735, and that it was organised on October 28, 1736.

It is interesting to note that the first Master of the first Lodge organised in South Carolina was the first Provincial Grand Master of South Carolina. In the List given on page 195 of the *Second Edition of Anderson's Constitutions*, published in 1738, we read: " Loudoun, G.M., granted a Deputation to John Hammerton, Esq., to be Provincial Grand Master of South Carolina in America." In the List of Visitors who attended the Quarterly Communication of the Grand Lodge of England, held on April 16, 1738, we also find the name of " John Hammerton, Esq., Provincial Grand Master of South Carolina," registered. Mr. Hammerton exercised his prerogatives as Master of the Provincial Grand Lodge of South Carolina until July 21, 1737, when he was succeeded by James Greame, as we learn from an item which appeared in the *South Carolina Gazette*, on July 23, 1737. The item reads as follows:

> Last Thursday, John Hammerton Esq; Receiver General of his Majesty's Quit Rents, Secretary, and one his Majesty's Honourable Council, who has been the first Master of the Lodge of the ancient and honourable Society of Free-Masons in this Place, and intending to embark on board the Ship *Molly Gally*, John Carruthers, Master, for London, at a Lodge held that evening, resign'd his Office; for the true and faithful Discharge of which he received the Thanks of the whole Society, who were 30 in Number. James Graeme Esq; was then unanimously chosen Master in his room, and having been duly install'd into that Office with the usual Ceremonies, was pleased to chuse and appoint James Wright Esq; who was Junior Warden to be Senior Warden, and Maurice Lewis esq; Junior Warden.

This is only one of many items of news concerning Masonic activities which appeared in the *South Carolina Gazette* in those days. The great number of those items and the character of them indicates the interest in Freemasonry

and the esteem in which the early Society was held by the people at large. Others of those items will be quoted from time to time in the course of this article.

The exact date of the formation of the Provincial Grand Lodge of South Carolina will probably never be known, but documentary evidence establishes the fact that it was in existence prior to December 27, 1737. This is proved by the following account which appeared in the *South Carolina Gazette* on December 29, 1737:

On Tuesday last, being St. John's Day, all the Members of the ancient and honourable Society of Free and Accepted Masons in this Place met at Mr. Seaman's, Master of Solomon's Lodge, from whence they proceeded all properly cloth'd, under the Sound of French Horns, to wait on James Graeme Esq; Provincial Grand Master, at his House in Broad street, where they were received by all the Members of the Grand Lodge. After a short Stay there, they all went in Procession, and with the Ensigns of their Order, into the Court-Room at Mr. Charles Shepheard's House, making a very grand Show, there, to a numerous Audience of Ladies and Gentlemen, who were admitted by Tickets, the Grand Master made a very elegant Speech in Praise of Masonry, which, we hear was universally applauded. Then the Grand Lodge withdrew in order to proceed to the Election of a Grand Master for the ensuing Year, when James Graeme Esq; was unanimously re-chosen Grand Master, who appointed James Wright Esq; D. G. M., Maurice Lewis Esq; S. G. W., John Crookshanks Esq; J. G. W., James Michie Esq; G. T., and James Gordon Esq; G. S.

That the Grand Lodge was in existence prior to December 27, 1737, is made clear by the above account, for it is stated that the members of the Ancient and Honourable Society of Freemasons " proceeded to the house of James Greame, Esq., Grand Master, where they were received by all the members of the Grand Lodge," and that later " the Grand Lodge withdrew in order to proceed to the election of a Grand Master for the ensuing year." As a matter of fact, the Grand Lodge had been in existence for many months, if not a year or more, and the above account establishes the fact that it was Constituted some time before December 27, 1737.

> Open your ears; for which of you will stop
> The vent of hearing, when loud rumor speaks?
> I, from the Orient to the drooping West,
> Making the wind my post-horse, still unfold
> The acts commenced. . .

In the preceding pages we have traced the beginnings of Freemasonry in South Carolina. It is significant that many of those whose names appear in the Official Lists of the early organisation were among the most prominent men of the Colony. This is indicative of the favour and esteem in which the Order in the Colony was held from the very beginning. It is not surprising

then, that we find many references to its social and benevolent activities in the weekly journal of that day, as well as entries regarding it in the English Lists.

On May 28, 1737, the *South Carolina Gazette* contained another item of interest to the student of Masonry. The item reads as follows:

On Thursday Night last, the RECRUITING OFFICER was acted for the Entertainment of the ancient and honourable Society of Free and Accepted Masons, who came to the Play-house about 7 o'Clock, in the usual Manner, and made a very decent and solemn Appearance; there was a fuller house on this occasion than ever had been known in this Place before. A proper Prologue and Epilogue were spoke, and the entered Apprentice's and Master's Songs sung upon the Stage, which were joined in Chorus by the Masons in the Pit, to the Satisfaction and Entertainment of the whole Audience. After the Play, the Masons returned to the Lodge at Mr. Shepheard's, in the same order observed in coming to the Play-House.

Still another item appearing in the same journal on January 26, 1738, indicates the formation of a new Lodge in the Colony. It reads as follows:

We hear that at Mr. William Flud's at the Sign of the Harp and Crown, is held a Lodge of the ancient and honourable Society of Free and Accepted Masons, belonging to the Lodge of St. John, Doct. Newman Oglethorpe being chosen Master.

Several other issues of the *South Carolina Gazette*, appearing from time to time over a period of years, announce the various arrivals of the sloop *Free Mason*. The fact that a vessel had been so named is still another indication of the high favour in which Freemasonry was held among the seamen of that day. Perhaps, though, no more convincing evidence of the popularity of Freemasonry and the interest that it inspired in the Colony can be found than that conveyed by the description of the Festival of Saint John the Evangelist, appearing in the December 27, 1738, issue of the *South Carolina Gazette*. That account reads as follows:

Yesterday being the Festival of St. John the Evangelist, the Day was usher'd in with firing of Guns at Sunrise from several Ships in the Harbour, with all their colours flying. At 9 o'clock all the Members of Solomon's Lodge, belonging to the ancient and honourable Society of Free and Accepted Masons, met at the House of the Hon. James Crokatt Esq; Master of the said Lodge, and at 10 proceeded from thence properly clothed with the Ensigns of their Order, and Musick before them, to the House of the Provincial Grand Master, James Graeme Esq; where a Grand Lodge was held, and James Wright Esq; elected Provincial Grand Master for the ensuing Year, then the following Officers were chosen, viz. Maurice Lewis Esq; D. P. G. M., Mr. George Seaman S. G. W., James Graeme Esq; J. G. W., James Michie Esq; G. T., and Mr. Ja: Gordon G. S.

At eleven o'clock, both Lodges went in Procession to Church to attend divine Service, and in the same Order returned to the house of Mr. Ch: Shepheard, where in the Court-Room, to a numerous Assembly of Ladies and Gentlemen the newly elected Provincial Grand Master made a very eloquent Speech of the Usefulness of Societies, and the benefits arising therefrom to Mankind. The Assembly being dismissed, Solomon's Lodge proceeded to the Election of Officers for the ensuing Year, when Mr. John Houghton was chosen Master, Doct. John Lining S. W., Mr. David McClellan J. W., Mr. Arthur Strahan S. and Mr. Alex. Murray T.

After an elegant Dinner, all the Brethren were invited by Capt. Th: White on board the *Hope;* there several loyal Healths were drunk, and at their coming on board and return on Shore, they were saluted by the Discharge of 39 Guns, being the same Number observ'd in each of the different Salutes of this Day, so that in all there were about 250 Guns fired. The Evening was concluded with a Ball and Entertainment for the Ladies, and the whole was performed with much Grandeur and Decorum.

At intervals throughout succeeding years, other accounts of Grand Lodge meetings, Masonic processions, and celebrations of Saint John's Day Festivals appeared in the various issues of that journal. The first public mention of benevolent activity was made in the November 18, 1740 issue, which also carried an account of the conflagration that destroyed every house between Church Street and East Bay Street, in Charleston. From this source we learn that a solemn fast was proclaimed, and that contributions were taken up for the sufferers, and that " The Ancient and Honorable Society of Free and Accepted Masons contributed the sum of Two Hundred and Fifty Pounds."

Thus, Freemasonry continued an uninterrupted development in South Carolina. New Lodges were Constituted, and the activities of the Grand Lodge spread to other parts of the Colony. In 1743 the Grand Lodge of England granted a Warrant for Prince George Lodge, at Georgetown, in South Carolina, and in 1756 a Warrant was granted for Port Royal Lodge, in South Carolina. Although space forbids a listing of the many Lodges that were formed between 1756 and 1800, the fact that they were established in so many sections, that is, in the Colonial Districts of Charleston, Georgetown, Beaufort, Barnwell, Kershaw, Chesterfield, Abbeville, Fairfield, Chester, Spartanburg, Greenville, Cokesbury, Edgefield, and Colleton, indicates the rapid and widespread growth of the Order. In 1754, a re-organisation of the Grand Lodge was effected, when Peter Leigh, Chief Justice of South Carolina, was elected Grand Master. At that time the other Offices of the Grand Lodge were also filled by some of the most distinguished men of the Colony, so it is not surprising that their interest in Freemasonry stimulated the Fraternity's prosperity and growth.

We now come to a most interesting phase of Colonial Masonic history. The Provincial Grand Master having left the Province in 1776, John Wells, Jr., issued the summons for the Annual Communication " by order of the Grand Lodge." Shortly after this, the Colonies having declared their independence

of England, the Grand Lodge severed its relationship with the Grand Lodge of England and established the Independent Grand Lodge of Free and Accepted Masons, with the Honourable Barnard Elliott acting as Grand Master. This Body was the lineal descendant of the Provincial Grand Lodge, which had been established during the year 1737. The Provincial Grand Lodge was never dissolved; it effected the change of its status by virtue of its own resolution of independence.

In 1787 another Grand Lodge appeared in South Carolina under the name of the Grand Lodge of Ancient York Masons. This Body had been formed by five Lodges of Ancient York Masons which did not acknowledge allegiance to the Grand Lodge of Free and Accepted Masons of South Carolina. Two of its Constituent Lodges had derived their Warrants from the Athol Grand Lodge of England, while the other three had received theirs from the Grand Lodge of Pennsylvania, that Body being Ancient York in its Masonry. Fortunately, however, the influence of the saner leaders of the rival Bodies ultimately prevailed, and a union was effected in 1817. This resulted in the establishment of the Grand Lodge of Ancient Free Masons of South Carolina, which has " ever been deemed, held, and taken as the true and only lawful Grand Lodge of Freemasons in South Carolina; and which contains the true and supreme Masonic Authority thereof." Thus the Grand Lodge of Ancient Free Masons of South Carolina, the lineal descendant of the Provincial Grand Lodge of South Carolina, which was organised during the year 1737, and which had preserved an unbroken continuity until the present day, will enjoy the undisputed privilege of celebrating its Bicentennial in 1937.

At a special Communication held February 18, 1818, the first Communication of the Grand Lodge held after the union of the two Grand Lodges, Dr. Dalcho's *Ahiman Rezon* was adopted for the government of the Grand and subordinate Lodges in the Jurisdiction, until a new Code of By-Laws should be agreed upon. It was also ordered that the numbers of the Lodges should be agreed upon, the old Warrants surrendered, and new ones issued. Provision was also made for the incorporation of the Grand Lodge of Ancient Free Masons of South Carolina, which was consummated by the Legislature of South Carolina during December 1818. This act of incorporation is perpetual, and is the one from which the Grand Lodge of South Carolina derives its civil powers.

During this same Communication, a letter was received from sundry Masonic Brethren at Havana, praying a Warrant for a Lodge to be established at that place, and at the Quarterly Communication, March 27, 1818, a Warrant was granted for the formation of the Lodge in the city of Havana, Cuba, known as La Constancia Lodge, No. 50.

This incident is worthy of mention in this article, since it indicates that South Carolina is the Mother of Freemasonry in the Island of Cuba. No invasion of Jurisdiction was involved in this action, because Spain, the governing power of the island, had no Grand Lodge of Masons, and, therefore, had no Masonic Jurisdiction.

At the Quarterly Communication on March 26, 1819 a like Petition was presented from Masons who had migrated westward and settled in what was known as the Territory of Alabama. This Petition was honoured and a Dispensation issued on June 7, 1819 at the Quarterly Communication for the formation of a Lodge to be known as Clairborne Lodge, No. 51; and thus South Carolina became the Mother of Freemasonry in Alabama.

At a Special Communication held on June 18 of the same year the Committee which had been appointed at the preceding Communication to form a new set of By-Laws, made its report. This report was adopted in part, and at a subsequent Special Communication, held on June 23, after making certain alterations, the new By-Laws consisting of thirty rules in all, were adopted. Those By-Laws continued to be the code for the government of the Grand Lodge until 1860, when they were displaced by the present Constitution.

At a Quarterly Communication held in 1822, resolutions were adopted establishing the Office of Grand Lecturer. This was found to be necessary in order to preserve uniformity in the Work. The salary was fixed at $500 a year. At the same Communication, a group of Masons in Washington, District of Columbia, proposed that a General Grand Lodge should be established, but their proposal was rejected. Although the Grand Lodge of South Carolina was once favourable to such a proposal, the action of 1822 placed that Body on record as being opposed to such a movement. It has ever since maintained that attitude.

Coincident with the visit of General Lafayette to South Carolina in 1825, the Grand Lodge issued a Dispensation to Kershaw Lodge, No. 29, for the purpose of laying the corner-stone of a monument erected to the memory of Baron DeKalb. This event was a red-letter day in the history of Freemasonry in South Carolina. The corner-stone of the monument was laid on March 9, 1825, by General Lafayette, assisted by the Officers and members of Kershaw Lodge and by many visiting Masons from distant parts of the country. The silver trowel used by Lafayette is still in possession of the Grand Lodge of South Carolina, and has ever since been used by the Grand Masters of the Jurisdiction in laying other corner-stones. The monument to Baron DeKalb still stands in the city of Camden, and is a perpetual reminder of the patriotism of the Masons and citizens of Camden, as well as of the visit of that distinguished Mason, General Lafayette.

For many years after the opening of the nineteenth century, the Grand Lodge of South Carolina entertained the idea of erecting a Masonic Temple in the city of Charleston. For a long time the financial condition of the Grand Lodge militated against the realisation of this ideal, but that obstacle was finally overcome, and in 1835 a lot was purchased at the corner of Meeting and Market Streets. Plans were then rapidly completed for the building of the Temple. When the actual construction had been begun, the Grand Lodge was convened in Special Communication on August 23, 1837, for the purpose of laying the corner-stone. This was a memorable occasion in the history of Free-

masonry in South Carolina, and much prominence was given to it. The ceremony was carried out in due Masonic form, and an address was delivered by the Most Worshipful Grand Master, Bro. J. J. Alexander, who said: "The fabric which will arise from this foundation will give to Masonry an abiding place, to our city its first Masonic Temple." But this desire was not to be realised, for on the night of April 27, 1838, a fire which broke out in Charleston consumed nearly a third of the city, including the unfinished Temple. Nevertheless, the history of this building is given here to preserve a record of the site of the first Masonic Temple in the city of Charleston. To-day the old Charleston Market, at the corner of Market and Meeting Streets, stands where that first Temple was begun. The Temple site was sold to the city of Charleston during the year 1839. Then, in 1840, a new site was purchased by the Grand Lodge, at the corner of King and Wentworth Streets. At the Annual Communication of that year, a resolution was introduced by Alexander McDonald, who, having for twenty years promoted the idea of erecting a Temple for the Grand Lodge, succeeded in committing the Grand Lodge to a building programme involving the sum of $12,000. Actual construction was begun during the same year, and the corner-stone was laid with imposing ceremony. The building was completed during the following year, and September 22, 1841, was set as the day of dedication. An impressive programme was given on that occasion, which was indeed an epochal day in the history of Freemasonry in South Carolina. Although other Temples have since been built, all have stood on the same site, which is still preserved as the location of Charleston's Masonic Temples.

During the 1844 Communication, the first attempt was made to create Masonic Districts and the Office of District Deputy Grand Master. Although an amendment providing for both was adopted, its provisions were never carried out, and it was omitted in a subsequent revision of the Constitution. During the same year the Grand Lodge concurred in the opinion declared by the Baltimore Convention that a subordinate Lodge had no right to try its Master, but that he is amenable to the Grand Lodge. In due time this opinion found expression in the Constitution of the Grand Lodge of South Carolina. It is embodied in the Constitution that now governs that Body.

The matter of duelling received attention at the 1848 Communication, and the Grand Lodge expressed its attitude toward it in the following words: "The practise of duelling is repugnant to the principles of Freemasonry, and in all cases where two Brethren resort to this mode of settling their disputes, it becomes the duty of the Lodge, or Lodges, of which they are members, forthwith to expel them from all rights and privileges of Masonry, subject, as usual, to the confirmation of the Grand Lodge."

It was at the 1852 Communication that the *Ahiman Rezon*, or *Book of Constitutions*, prepared by Albert G. Mackey, was adopted for the use and government of the Grand Lodge of South Carolina and the Lodges under its Jurisdiction. This Work took the place of the one that had originally been prepared

by Dr. Dalcho. It contains a system of monitorial instruction, which, with a few amendments, is now in force in the Grand Jurisdiction of South Carolina.

On November 4, 1852, the Grand Lodge, assisted by a number of subordinate Lodges throughout the State, met at Hibernian Hall, in Charleston, and celebrated the centennial anniversary of the Initiation of George Washington into Freemasonry. The programme was an imposing one, and a copy of it is now in the possession of the Grand Secretary. This event is worthy of record here, since the Grand Lodge of South Carolina has ever been foremost among those that honour the memory of that great man and Mason. This was shown years ago when it made its contribution to the purchase of the Mount Vernon property, and, in recent years, when it took part in the construction of the George Washington Masonic National Memorial, at Alexandria, Virginia.

From its earliest days in this country to the present time, the question of conferring Degrees in less than the statutory time seems to have troubled the Craft all over America. In the Grand Lodge of South Carolina, as in many other Grand Bodies, the question was agitated at intervals for many years. Then, during the Communication of 1856, the Grand Lodge took action in the matter that is of historic interest. At that time the Grand Lodge adopted a resolution imposing a tax of $50 on all such applications. We find no instance, however, where this provision was ever carried out. In South Carolina the conviction has always prevailed that the Landmarks of Freemasonry fix the dispensing power as an inherent prerogative of the Grand Master. The action of 1856 was, therefore, later repealed, and such prerogative continues to be exercised by the Grand Master.

For a number of years preceding the year 1859, a topic of great importance commanded the attention of the Grand Lodge. Three matters were involved; they were (1) the proxy system, (2) paid representation from all Lodges, and (3) Quarterly Communications. Obviously, those three matters were inseparably connected. The proxy system obtained by virtue of the absence of the Master or Wardens of a distant Lodge. Such absence was, of course, made necessary by the expense of transportation. This expense was all the greater when Quarterly Communications were held. In fact, the holding of such frequent meetings made it practically impossible for distant Lodges to be regularly represented, and made it necessary for such Lodges to be represented by Past Masters who were able to be present, regardless of the Lodge to which they belonged. Under such circumstances, it is not surprising that the proxies sometimes influenced action and legislation that did not always reflect the desires of the Lodges they represented. As a result, the balance of power was exercised by proxies within, or immediately adjacent to, Charleston, the Grand East of the Jurisdiction. But the time came when this practice became unbearable, and Grand Secretary Albert G. Mackey headed a movement which gathered momentum as the years passed and finally reached a decisive issue at the Communication of 1858. At that time the proxy system and the Quarterly Communications were abolished and a paid representation from all Lodges was

provided for. The fees and dues of the several Lodges throughout the Jurisdiction were then so equalised as to insure the equitable distribution of such expense. This policy has been preserved until the present time.

South Carolina has always maintained the position that the Grand Master possessed the prerogative of making Masons " at sight." In this matter it follows the example of the Grand Lodge of England, which has always sanctioned the practice and whose Grand Masters have frequently exercised such prerogative. The first instance of this practise recorded in South Carolina is found in the *Proceedings* of the year 1859, when Grand Master Henry Buist summoned an Occasional Lodge, and conferred the Degrees of Masonry on Colonel Charles Augustus May, a distinguished officer in the United States Army, who was visiting Charleston at the time. The character of his profession and the transient life that he lived were deemed sufficient reasons for such extraordinary procedure. Nevertheless, this prerogative has been exercised by Grand Masters in South Carolina only a few times.

In 1860 the Annual Communication was held outside the city of Charleston for the first time. That year it met at Greenville. This temporary change of meeting-place was effected by the Representatives of country Lodges, who were deeply interested in securing the adoption of a Constitution, revised particularly to fix the relationship of Past Masters to the Grand Lodge. Up till then, Past Masters had been considered to be active members of the Grand Lodge, and in as much as the Annual Communication was always held at Charleston, the large number of Past Masters in that city unduly influenced the voting power in the Grand Lodge. The revised Constitution, though strongly opposed by those who favoured the retention of Past Masters as active members, was adopted at this Communication, and the disfranchisement of Past Masters was accomplished. Since then Past Masters have been recognised as members of the Grand Lodge to the extent of enjoying the privilege of the floor and of being eligible for election to Office, but they have no right to vote on any question.

Perhaps no more trying years were experienced in the history of the Freemasonry of South Carolina than those between 1861 and 1865, the period of the war between the States. Nevertheless, during that troublous era, Freemasonry in South Carolina endeavoured always to maintain those principles of Brotherhood which have ever characterised our beloved Institution. The following statement, taken from the Encyclical Letter of Grand Master David Ramsey to the Brethren throughout the Jurisdiction during those dark days, is characteristic of the attitude of Freemasonry, and is worthy of a place in this narrative:

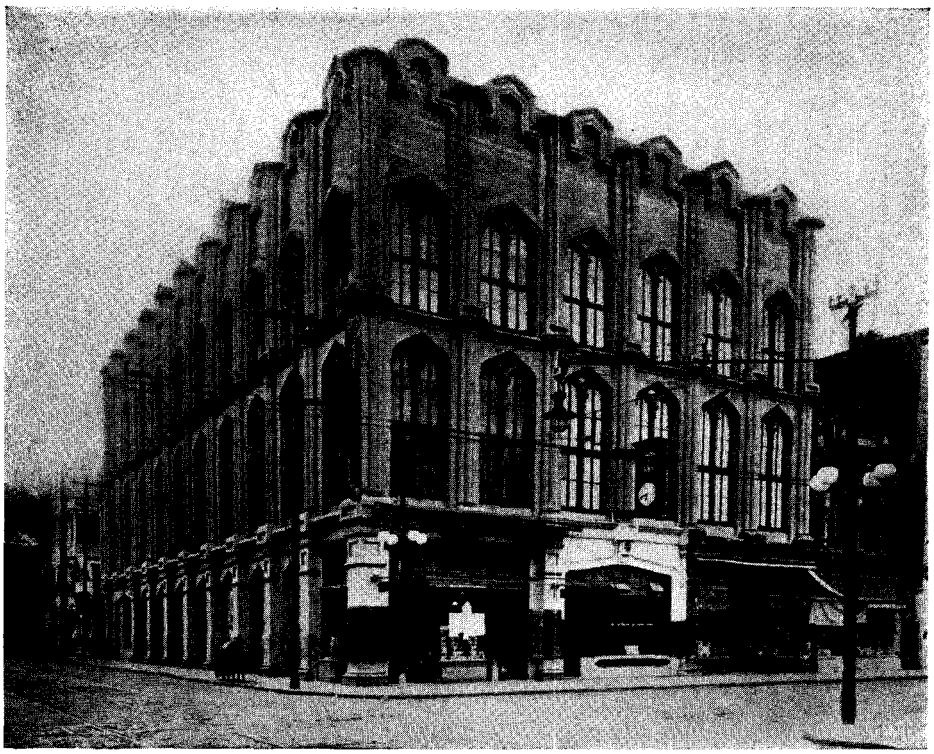
BRETHREN: The Grand Lodge, anxious for your prosperity, and desirous that, as members of the great mystic family, you should preserve in unfaded brightness the light of Masonry which has been entrusted to your keeping, has requested me to direct this letter to you.

Special matters remain concerning which I have to charge you. Walk circumspectly in the present evil time, ever mindful of solemn undertakings on

your part in the presence of Almighty God; be faithful in observance thereof towards all and singular Brethren, whether these be met in Lodges dedicate, or only known to you by divers means, in darkness or light; in health or sickness; in wealth or want; in peril or safety; in prison or escape of freedom; in charity or evil-mindedness; armed or unarmed; friend or seeming foe; and to these, most certainly as towards Brethren, when Masonically met on, by, or with all due and regular communication and intelligence. You have registered words which cannot be unspoken or recalled, antedating, as they will survive, all disturbances among men and turmoils in State; words which in fullest force and meaning should be ever present unto you in thought, utterance, and deed. Time with its affairs will soon to everyone be past. We are at labor for a short while only in the work of Him who hath no respect of persons, building us, if vouchsafed unto us so to be edified, into another and enduring Temple; and it will never be regret to remember any good deed done in the name of a common Master and Father to whatsoever Brother, even to him whom the profane would call an enemy.

Such was the spirit of Freemasonry. As is well known, some of the most touching incidents that occurred during the war between the States grew out of the relationship of Brotherliness and kindred sympathy engendered in the hearts of men by the principles of our beloved Order—principles that have been preserved throughout the ages. During those troublous days many Travelling Lodges were organised by Dispensation for the benefit of the soldiers in various regiments. From time to time appropriations were also made by the Grand Lodge for the alleviation of their suffering and want.

The same fine spirit was revealed in the attitude of many Grand Lodges and Brethren throughout the Union towards the destitute Lodges in various parts of South Carolina immediately following the destruction of property that was experienced during the closing period of the war. The *Proceedings* of 1866 mention the following donations and thoughtful Returns received at that time: " One Thousand Dollars from the Grand Lodge of Pennsylvania and Two Hundred dollars from the Grand Lodge of Maine." They also state that " some worthy Brethren in Boston have presented a set of Jewels to Orange Lodge, No. 14, and a worthy Brother in New York succeeded in obtaining there a Past Master's Jewel which had been abstracted, and restored it to Landmark Lodge, No. 76, while a Brother in Syracuse, New York, has interested himself to recover the Jewels of Claremont Lodge. Sumter has supplied such as could not be recovered, and restored them. A Brother from Illinois has recovered and kindly restored the Warrant of Constitution of Allen Lodge, and several similar acts of kindness have been extended to Lodges of this State." Records for the following year also state that other donations were received from the Grand Lodges of New York, Illinois, Ohio, Minnesota, and New Mexico, aggregating the sum of nearly $6000. Thus the spirit of Freemasonry was influential in spreading the cement of Brotherly love and affection in a hitherto divided and discordant land.



Masonic Temple, Charleston, South Carolina.

From a photograph by Carl T. Julien.

Masonic Female College, Cokesburg, South Carolina.

During the bombardment of Charleston by the Union fleet, the Records of the Grand Lodge as well as many of the Subordinate Lodges were sent to Columbia for safekeeping and in the burning of the city of Columbia by the Union General, Sherman, much of the property was destroyed and carried away.

In the Records of Union Kilwinning Lodge, No. 4 in 1871, there is a communication between Bro. W. T. Walter, W. M. of Richland Lodge at Columbia, in regard to a silver compass, one of the Jewels of this Lodge, which a Brother in Earlham, Iowa, J. E. Parkins had given to him by one of his employees, and desired to return it to its proper owner. The compass was enclosed in a paper slip which states, " Presented as a war Trophy by one of Shermans Bummers, Columbia, South Carolina, February 18th. 1864." This trophy is now in the archives of Union Kilwinning Lodge.

The dedication of the second Temple, also built on the corner of King and Wentworth Streets, in Charleston, took place on December 10, 1872. This building, with added improvements made during subsequent years, is still used by the Grand Lodge. Its erection was a great undertaking for the Grand Jurisdiction of that day, and its dedication was marked by imposing ceremonies. The issue of the *Charleston Daily News* for December 11, 1872, gives the following description of the setting in which those ceremonies took place: " The Grand Lodge Room of the Temple was densely crowded with ladies and gentlemen, most of whom were seated in chairs provided for the occasion. Against the west wall, in the centre of the room, was a platform about fifty feet long, ten feet wide, and three feet high. The platform was in the form of a half oval, and was reached by a row of steps extending around the entire front. In the centre of this platform was a white Pedestal bearing Masonic inscriptions, and directly behind it was the Grand Master's chair. At either end of the platform was a similar pedestal and chair for the two Grand Wardens. The platform was also provided with chairs for members of the Grand Lodge. Upon the floor of the Room, directly in front of the Grand Master's pedestal, was the Ark of the Covenant. It was made of black walnut and bore the usual amount of mysterious inscriptions. Before it, on the side next the audience, was a woolen mat of bright and varied colors, and a symbolic G worked in the centre. In front of the platform, at its south end, was a white marble Altar, and ranged around the Altar, resting upon the floor, were three gigantic brazen candlesticks which bore lighted candles. These candlesticks, about five feet in height, were presented to Union Kilwinning Lodge No. 4, of this city, by the Grand Lodge of Scotland, in the year 1759." The oration delivered on this occasion was made by Past Grand Master Henry Buist. It bears all the marks of Masonic scholarship and is well worthy a conspicuous place in the Masonic literary annals of South Carolina.

Since 1872 no radical change of any kind has taken place within the Body of Freemasonry in South Carolina. Later years have been characterised by peace and harmony and a steady and uninterrupted growth of the Order. In South Carolina, as in all other Jurisdictions throughout the United States, the

greatest influx of members took place during the Great War. At that time much unworthy material found its way into the warm embrace of our beloved Institution. As were nearly all other organisations during those days, Freemasonry was moved by patriotism and sentiment. It felt that nothing which could be done was either too much or too good for the boys who were on their way to the battle front. Fortunately, most of the unworthy material that came in at that time has gradually been eliminated by the process of suspension, and normal conditions have been restored. It must also be remembered that not all the material taken into the Order during those feverish days was undesirable. On the contrary, some of the finest material within our ranks to-day came in at that time, and is now woven into the fabric of Freemasonry in South Carolina.

Inspired by the principles that constitute its foundation, Freemasonry in South Carolina has always been actuated by the highest ideals. Its leadership has always been made up of men of irreproachable character and recognised ability. It has taken second place to no institution in advocating those measures and movements that have contributed to the highest and best interests of the State, and it has never failed to condemn whatever might prove to be ruinous. It has fostered the educational and benevolent interests of the people, and it has appropriated large sums of money for promoting those interests. It has at all times ranked high among the Grand Lodge of America in promoting the interests of the nation.

> Be no longer a chaos, but a world,
> or even a worldkin. Produce, produce;
> were it but the pitifulest infinitesimal fraction of a product, produce it,
> in God's name.

There are, in the Masonic world, two schools of thought so far as concerns Masonic activity. One insists that it is the business of Freemasonry to inculcate the principles of morality, relief, and truth, leaving it to the individual Mason to translate them in terms of a virtuous and beneficent life. The other insists, with equal ardour, that an Institution which inculcates such principles should exemplify them in its own corporate life. Freemasonry in South Carolina has pursued a middle course between these two extremes. Though it has always refrained from entering the field of institutionalised benevolence, its history is rich in beneficent and constructive service, both in promoting the welfare of its own constituency and that of mankind at large.

Naturally, the relief of destitution and suffering has always commanded the serious consideration of Freemasons. It is, indeed, one of the cardinal teachings of the Order, and South Carolina Freemasonry has exemplified it from the very beginning. Although it is impossible to trace the history of the administration of relief by the Grand Lodge during the first century of its existence, items from the news columns of those days clearly indicate that our early

Masonic fathers were responsive to this great tenet of the Order. As early as 1740, when a devastating fire swept the city of Charleston, it is recorded that " the Ancient and Honorable Society of Free and Accepted Masons contributed the sum of Two Hundred and Fifty Pounds " for relief purposes. This occurred when the Provincial Grand Lodge was only three years old. When we reflect that our Brethren were few in number at that time, we have full assurance that this was no small sum of money for them to contribute. Other items telling of similar contributions appeared from time to time. It must be remembered, too, that such items referred only to public contributions. However, they indicate that the administration of relief, both public and Masonic, commanded the serious attention of the Grand and Subordinate Lodges during those years.

The following statement from the *Proceedings* of the Grand Lodge for 1822 proves that the administration of relief had assumed organised form long before that year. It reads as follows: " The fees directed to be paid to the Charity Fund of the Grand Lodge by the Subordinate Lodges in the country may be retained for charitable purposes: Provided they make an annual return of the sum collected for that purpose; the name or names of every Brother or Brother's family whom they have relieved, and the amount of the charity bestowed."

Many other entries in the *Proceedings* of succeeding years reveal that relief work grew rapidly, for various regulations were adopted concerning it. Although the matter of establishing a Masonic Home was discussed from time to time, the Grand Lodge seemed always to be averse to the idea of any sort of institution and continued to confine its charitable work to dispensing the regular assessment that was levied for that purpose.

The matter of a permanent relief fund began to take shape at the Communication of 1906. The original resolution contemplated the erection of a Masonic Home for the support and education of the children of deceased Master Masons, but after serious deliberations, the Committee to which the matter was referred advised that it would be better to build up a permanent Masonic Relief Fund than to erect a Home. The proceeds from such a fund, together with the regular assessment for relief, should be used to assist worthy distressed Master Masons, their widows, and orphans, who resided in their customary surroundings, or lived in institutions already existing. This policy was adopted, and as a result, the Masonic Relief Fund began to be built up. It has now reached a total of more than $150,000, and the proceeds from it, together with the regular assessment, aggregate a total of more than $35,000 a year. This sum is expended by the Trustees for the relief of Masonic dependents. By this means, thousands of needy Brethren, their widows, and orphans have been assisted throughout the years. Wherever possible those dependents are supported in their own homes or in the homes of relatives or friends. The orphans are cared for in various orphanages. South Carolina Masons believe this method of caring for its dependents serves the double purpose of keeping them better satisfied and of relieving the Grand Lodge of the additional expense of maintaining an expensive Masonic Institution.

The story of the origin, growth, and development of the Masonic Relief Fund would be incomplete without mentioning the Masonic leadership responsible for its inception and development. This leadership was composed of the following Brethren: Frank E. Harrison, James R. Johnson, George S. Mower, George T. Bryan, Claude E. Sawyer, and William W. Wannamaker. These Brethren, later all Past Grand Masters, were not only the promoters of the movement, but they also served for years as Trustees of the Masonic Relief Fund. Too much praise cannot be accorded to their painstaking efforts and sacrificial service in building up this fund, safeguarding it, and promoting its effectiveness.

For many years the question of tubercular relief has been a matter of deep concern to the various Grand Lodges of America. The story of the immigration of our Brethren afflicted with this dread disease, to the arid climate of Arizona and New Mexico, is well known. We are familiar with the fearful problem that it created for the Grand Lodges of those two States, and with the many appeals for assistance. In the course of time, when the nature of this fearful malady and its treatment became better understood, and when it was discovered that the cure might be effected in almost any climate by means of rest, sunshine, and proper diet, the several Grand Lodges began to confine their assistance to institutions within their own bounds. Excepting its response to calls for help from distressed Masons who had immigrated to the above mentioned arid States, the Grand Lodge of South Carolina took no definite action in this matter until 1928. Credit for the splendid contribution which the Grand Lodge has since made to this need is due entirely to one person—Most Worshipful Bro. Charlton DuRant.

At the close of Bro. DuRant's administration as Grand Master, he reviewed in his annual address the matter of tubercular relief and called attention to what had recently been done in adjoining Jurisdictions. He urged that the Brethren of his own Jurisdiction give some attention to it. Bro. DuRant's earnestness and sincerity in advocating this worthy cause brought results that surpassed his most sanguine hopes. The atmosphere of the Grand Lodge became saturated with the desire to do something at once, and a resolution was adopted appropriating the sum of $10,000 for the purpose of building an additional unit for men at the State Sanitorium. This course was adopted because Bro. DuRant thought it best for the Freemasonry of South Carolina to exercise its beneficent influence in leading the people of the State to a better understanding of the situation and to making a greater effort to cope with the problem. The history of this movement has proved his wisdom. Since then, the Legislature, backed by a growing public sentiment, has responded to the interest of the Masonic Fraternity in the matter, and has provided more adequately for solving the problem than it might otherwise have done.

This, however, was only the beginning of a movement destined to be received ever more enthusiastically. From the outset, Bro. DuRant, Chairman of the Committee on Tubercular Relief, was in constant touch with the authori-

ties of the sanitorium and with the institution's needs. Encouraged by the response which the Grand Lodge made to his original appeal, and convinced of the need for an additional woman's building to take care of a long waiting-list of tuberculous mothers, Bro. DuRant enlisted the co-operation of Dr. Robert Wilson, dean of the Medical College of South Carolina at Charleston and chairman of the State Board of Health. After the need and the plan proposed to meet it had been explained, the Grand Lodge ordered a campaign to be launched during the next year to raise by voluntary contributions the amount necessary to erect such a building. As a result, the sum of $50,000 was raised and a splendid unit was erected for the use of tuberculous mothers irrespective of their Masonic connections. The building was named DuRant Hall in honour of our distinguished Brother who laboured so faithfully to bring about the completion of it.

The Grand Lodge of South Carolina has taken such a conspicuous part in the promotion and realisation of the George Washington Masonic National Memorial that its efforts deserve to be told in any history of the Freemasonry of South Carolina. As most Masons know, the idea of erecting a memorial to "George Washington, the Man and the Mason," was long considered in many Grand Lodges. It remained, however, for a small group of Masonic leaders, of whom Most Worshipful Bro. James R. Johnson, of South Carolina, was one, to translate the idea into terms of a great undertaking on the part of the Grand Lodges of the United States. Most Worshipful Bro. Johnson has served as first Vice-President of the Association created for that purpose, since its organisation in 1910. The story of this great objective is so familiar to the Masonic Fraternity that it does not need to be repeated here. The impressive monument at Alexandria, Virginia, stands as a perpetual reminder of the love and appreciation of the Freemasons of America for that greatest American, who was also an ardent and devoted Mason.

The Grand Lodge of South Carolina has done its share in making this monument possible by contributing a sum equal to 139 per cent of the original amount of it. Thus it has maintained a position near the top of the list of those Grand Lodges that have contributed beyond their original quota.

The writer of this article has been told by a member of the group that originally proposed the George Washington Masonic National Memorial that Most Worshipful Bro. Johnson, of South Carolina, offered the resolution that launched the undertaking. Thus, the Grand Lodge of South Carolina has reason to be proud of that magnificent memorial at Alexandria, of the part she has taken in it, and of James R. Johnson.

The Grand Lodge of South Carolina also contributed generously to the fund raised for purchasing Mount Vernon, once the home of George Washington. In 1858, when that beautiful estate was being purchased by the Daughters of the American Revolution, this Grand Lodge contributed $1359, the largest contribution made by any Grand Lodge in America. That movement was initiated by a South Carolina woman, Pamela Cunningham.

The early history of the educational and benevolent work of Freemasonry in South Carolina cannot be traced from Official Records. Only a few items in the public prints of the early days suggest such activity, and those refer to benevolent services rendered in behalf of soldiers of the Continental Army, work doubtless similar to that which was carried on by the Grand Lodges of America during the recent Great War. However, the Records from 1840 to the present furnish ample evidence of the many efforts put forth to encourage Masonic and public education. During the war between the States a great deal of benevolent work was done not only in behalf of the soldiers but also for their families.

Masonic education is a matter of recent development. It seems that the Brethren of earlier days were chiefly concerned about Ritualistic perfection, and judging from what we may learn of them, they were proficient in that Work. Although the Office of Grand Lecturer was established in the early part of the nineteenth century, even the Work of that Officer was confined largely to instruction in the Ritual. This Office was later abolished, and District Deputy Grand Masters were appointed, whose duties consisted in visiting the several Lodges in their districts and preserving uniformity in the Work.

In matters pertaining to the education of the masses and to public welfare, Freemasonry in South Carolina has always played an important part. Even in its early days many resolutions were passed to encourage whatever movements were inaugurated within the State for the enlightenment and betterment of the people. As early as 1851, the Grand Lodge contributed to the education of young women. The Masonic College at Cokesbury, now extinct, was built by the Masons of that section. Though the Grand Lodge did not own the institution, it made large contributions towards its erection and assumed support of a professorship for it. The mother of the writer of this article was a graduate of that school in the class of 1859. The writer now treasures her diploma as a valuable Masonic relic. The document is a beautifully designed parchment, at the top of which appears an Altar bearing the three Great Lights of Masonry. These are surrounded by the three lesser Lights. At either side of the parchment the columns, Jachim and Boaz, are artistically portrayed.

It is needless to give details of the service work done by the Grand Lodge of South Carolina for the benefit of American soldiers in the Great War. The history of the Masonic Service Association of the United States is well known throughout the world. The Grand Lodge of South Carolina was a member of that Association, and Past Grand Master Samuel T. Lanham was Chairman of the South Atlantic Division, a position which was later occupied by the writer of this article. In all this work the Grand Lodge of South Carolina nobly did its part, both throughout the State and the nation. In later years, when disasters overtook our Brethren in the Mississippi Valley, Alabama, Florida, and Porto Rico, the Grand Lodge of South Carolina played no small part in raising the magnificent sum of more than $900,000 for their relief. The story of this work has been published by the Masonic Service Association. A copy of it

was placed in the hands of every Grand Lodge Officer, both past and present, throughout the United States.

It was not until 1927 that the Grand Lodge of South Carolina committed itself to a definite programme of Masonic education. This movement was inspired by Grand Secretary O. Frank Hart, whose contact with the Craft at large had made him realise the need of some agency whereby the Craft might be led into a clearer understanding and deeper appreciation of the meaning and purpose of Freemasonry, its rich history, its contribution to the world, and its potential usefulness. In order to promote this undertaking, Bro. Hart enlisted the co-operation of the author of this article, who was Grand Chaplain at that time. After a careful canvas of the Craft, those Brethren presented the matter to the Grand Lodge and secured an enthusiastic response. The Grand Lodge then appointed a Service Committee, and the sum of $10,000 was appropriated for its use. The work of the Service Committee has been most valuable to the Jurisdiction, as the Grand Master and the Craft at large have repeatedly testified. Past Grand Master Charles K. Chreitzberg was employed as Educational Director, a position which he held for four years. Although this position has since been abolished, the Service Committee still carries on the work efficiently and at less expense. It has encouraged the reading of Masonic literature, assisted in increasing the attendance upon District meetings and the usefulness of them. It has inspired inter-Lodge visitation, set up District Programme Committees, conducted educational meetings throughout the Jurisdiction, and furnished speakers wherever needed. Its Official Bulletin, known as *Masonic Light*, has become so popular that many Lodges, though supplied with a certain number each month, order from fifty to a hundred additional copies. The Grand Lodge has no thought of discontinuing this work, whose usefulness will doubtless increase during the coming years.

> Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time.

Freemasonry in South Carolina has been enriched by the lives of a host of men who have been identified with its growth and development. Any detailed history would be incomplete without mention of their names and an appreciative recognition of their contributions. However, since this is only a limited history of Freemasonry in South Carolina, the names mentioned here are only those of the more widely known Masons in or from the Jurisdiction of South Carolina. Of those, the first three to be mentioned are John Hammerton, James Greame, and Peter Leigh.

John Hammerton was the first Provincial Grand Master of South Carolina. His intelligence and ability caused him to be recognised by the parent government, and in 1732 he was appointed Receiver General of his Majesty's Quit Rents. Two years later he was appointed Secretary of the Colony. Bro. Ham-

merton proved to be so able and trustworthy in that position that he was appointed Register and Secretary of the Colony for life. He received his Deputation as Provincial Grand Master for South Carolina from Lord Loudoun during 1735. From then on throughout the remainder of his life, he was constructively identified with the beginning and development of Freemasonry within the Colony.

James Greame, the second Provincial Grand Master, was also a man of prominence and distinction in the Colony. He held the position of Commissioner of the Market, was a Representative in the Commons House of Assembly, received from the Crown the appointments of Chief Justice of the Colony and Judge of the Court of Admiralty, and was accorded a seat in His Majesty's Council. He was devoted to the interests of Freemasonry and served the Provincial Grand Lodge in various Official positions until the day of his death, August 25, 1752.

Peter Leigh, a native of England, served the Grand Lodge of his native land as one of its Grand Stewards, having been nominated in 1752 by Sir Richard Wrottesley, Bart., as his successor. He served as High Baliff of Westminster for a number of years, and in 1753 he was appointed by the Crown to be Chief Justice of the Province of South Carolina. Upon Bro. Leigh's arrival in South Carolina, he found that the Provincial Grand Lodge had begun to languish. Thereupon he at once set about to revive Masonic authority here. Having received a Deputation from Lord Carnarvan, he re-established the Provincial Grand Lodge and served as Provincial Grand Master during the remainder of his life. Bro. Peter Leigh died at Charleston, on August 21, 1759. The *South Carolina Gazette* of that day carried a conspicuous account of his useful life.

During the War for Independence, four South Carolina Masons won fame as military leaders. They were General William Moultrie, General Francis Marion, General Thomas Sumter, and Andrew Pickens.

William Moultrie won high fame for his repulse of the British fleet when it attacked the fort on Sullivan's Island. In consequence, that fort subsequently bore Moultrie's name. This victory inspired the colonists in their struggle for independence. When General Prevost demanded the surrender of Charles Town, General Moultrie replied: " I am determined to do no such thing. We will fight it out." His gallant defense resulted in the temporary withdrawal of the British forces, although Charles Town was subsequently taken and occupied by the British. In 1785 General Moultrie was elected Governor of South Carolina and served to 1797. In 1792 he was again elected for a term of two years.

Francis Marion, " Swamp Fox of the Carolinas," was a military strategist of no mean ability. His rapid movements past seemingly insurmountable barriers inspired terror in the hearts of his enemies. His alertness and indefatigable energy contributed largely to the defeat of the British forces in the South during the War of American Independence.

Thomas Sumter won fame for himself at the battles of Blackstock's, Rocky Mount, Hanging Rock and Eutaw Springs in the Carolinas. He was known

as " the South Carolina Game Cock." Thus the city of Sumter, named in his honour, is sometimes called the " Game Cock " City. The county was also named for him.

So great was the service Andrew Pickens rendered at the battle of Cowpens, that Congress presented him with a sword. He also commanded a brigade at the battle of Eutaw Springs, and was instrumental in taking the British forts at Augusta, Georgia. The town and county of Pickens at the foot of the Blue Ridge Mountains, were named in his honour.

Three prominent South Carolina Masons occupied distinguished positions in the government immediately after the War for Independence. They were John Rutledge, Charles Cotesworth Pinckney, and Thomas Pinckney.

John Rutledge, a leader in the War for Independence, was elected president of South Carolina when the Province declared its independence. Afterwards he was governor at times with dictatorial powers, and still later President Washington appointed him to be one of the first justices of the Supreme Court of the United States, and after Jay's resignation Chief Justice. Bro. Rutledge presided over only one term of the court, however, as the Senate refused confirmation of his appointment. He was recognised as perhaps the most brilliant jurist of his generation.

Charles Cotesworth Pinckney, one of General Washington's aides-de-camp, served the Revolutionary Commander in that capacity at the battles of Brandywine and Germantown. By the close of the war he had attained the rank of brigadier-general. General Pinckney later was sent by Washington as Minister to France for the purpose of bringing about peace with that country. Bro. Pinckney will long be remembered for the reply he made when he was asked to give a bribe to the Directory: No! No! Not a sixpence.

Thomas Pinckney, a brother of Charles, was an aide-de-camp to General Gates. President Washington appointed him as our first Minister to England. Then, in 1794, Washington sent him to Spain for the purpose of negotiating the treaty which secured to the United States the Peninsula of Florida and the right to unobstructed shipping in the waters of the Mississippi River.

Doubtless there is no name in all the annals of Masonic history that is more widely recognised than that of Albert Gallatin Mackey. Although lack of space prevents our giving a detailed account of his contribution to the world of Freemasonry, we are proud to claim him as a product of South Carolina and of South Carolina Freemasonry. He held the position of Grand Secretary for many years, and was the first Fraternal Correspondent of this Jurisdiction. He was the author of some of the most scholarly and widely read treatises on Freemasonry that have ever been written; his works command the attention and respect of Masonic scholars throughout the world. Bro. Mackey's books, published in many editions and on occasion reprinted in England, have often been used as a basis for treatises by other Masonic writers. He was recognised as an authority on Masonic Jurisprudence, and his great works on that subject have won the admiration of the Masonic world. Albert Gallatin Mackey was

born in Charleston, on March 12, 1807, and died at Fortress Monroe, Virginia, on June 20, 1881.

William Gilmore Simms, an ardent and devoted Mason, achieved a place of distinction in the field of American literature. His books have been widely read. Bro. Simms's history of South Carolina is perhaps the most faithful in detail of any that has ever been written; on that account it was for many years used as a textbook in the schools of the State. William Gilmore Simms lived a long and useful life and was ever an honour to the Fraternity that he loved so well.

Eight Grand Masters of South Carolina have been governor of the State. They were: John Drayton, Paul Hamilton, John Lyde Wilson, John Geddes, David Johnson, James Lawrence Orr, Robert A. Cooper, and Ibra C. Blackwood. Five of those occupied the exalted position of Grand Master and of governor at the same time: They were John Drayton, Paul Hamilton, John L. Wilson in the early part of the eighteenth century, and James L. Orr was Grand Master of Masons and governor of South Carolina immediately after the close of the war between the States. Ibra C. Blackwood was Grand Master of Masons and governor of South Carolina in 1931–32.

Among the Grand Secretaries of South Carolina who have come into national prominence are Albert G. Mackey, Charles Inglesby, Jacob T. Barron, and the present incumbent, O. Frank Hart. Charles Inglesby and Jacob T. Barron proved their worthiness as the successors of Bro. Mackey. Both came to be widely known through their national Masonic contacts and through their contributions to the literature of Fraternal Correspondence. The wealth of instruction and information which they annually bestowed upon their Brethren throughout the Masonic world has been appreciated by Masons everywhere. O. Frank Hart, Grand Secretary of South Carolina, is doubtless one of the best known Masons in the United States. Since his ability as an executive has long been recognised, he is constantly being drafted for service in national circles. His position as General Grand Master of the General Grand Council of the United States has brought him into touch with Masons in every section of this country, Canada, and Mexico. He has been the efficient Grand Secretary of the Grand Lodge of South Carolina since 1910; a more ardent or more devoted Mason cannot be found.

FREEMASONRY IN SOUTH DAKOTA

George A. Pettigrew

It is impossible to give the exact date on which the region now known as South Dakota was first visited by the white man. Yet there is reason to believe that the territory may have been penetrated by the French sometime early in the 1680's. In fact, it is thought that Charles Le Sueur may have ventured into the region, near the present site of Sioux Falls, at about that time, and that French trappers and traders may have engaged in some little trade with the Indians of southeastern Dakota before 1700. But all this is only conjectural, for the first authentic record of the white man's entrance into that stronghold of the Sioux Indians deals with the explorations of the Verendrye brothers. Coming down from Canada, in 1743, in what proved to be a futile search for a "Western Ocean," those adventuresome explorers travelled across the region now known as North Dakota, then southward through the Black Hills and eastward to a point on the Missouri River where now stands the city of Pierre, South Dakota.

In spite of this early penetration, however, forty or more years were to elapse before the white man paid much attention to this part of the country. And even then those distant regions were visited only occasionally by fur traders, some of whom came up from St. Louis or Wisconsin, others down from the French settlements in Canada. There was, indeed, nothing permanent about any of those early trading expeditions, and it was not until 1794 that white men thought it worth their while even to erect a single building in that vast stretch of land from which two States were later to be carved. In fact, it was only after the consummation of the Louisiana Purchase Treaty, in 1803, and the consequent transfer of the territory from French to American ownership, that the country was really opened up to settlement.

SOME HISTORIC INSTANCES FROM THE ADDRESS OF SANFORD GRANT DONALDSON, P.G.M.

. . . Freemasonry was established in Dakota Territory in 1862 by a Warrant of Dispensation from the Grand Lodge of Iowa granting a Charter for St. John's Lodge U. D. 166 Iowa that subsequently became St. John's Lodge, No. 1, and is the Mother Lodge located in the Mother City of the Dakotas.

Here was the principal village of the Yankton Indians. Here Pierre Durion, the French-Canadian hunter and trapper in 1780 became the first permanent white settler of the Dakotas. This white man, Pierre Durion, in 1804 was the

guide of the Lewis and Clark expedition from St. Louis to Yankton. Here they held their first council with the Dakota Indians. Here in the Valley between the James and the Sioux Rivers dwelt the Yankton Sioux Indians under Chief Strike-the-Ree and when the Lewis and Clark expedition found its way up the Missouri River and as the expedition neared the mouth of the James River, an Indian swam to the boat and informed them that a large body of Indians encamped in the vicinity. Captain Lewis dispatched his men with Durion to confer with the Indians and arrange for a council that was held on Calumet Bluff. This is the hill overlooking the river in the west part of Yankton. The expedition proceeded to the meeting-place and planted the Stars and Stripes on the top of this hill, and here the council took place between the bodies of the Lewis and Clark expedition and the Yankton Sioux. An event is recorded in the outline of Dakota history to the effect that during the time the Indians were encamped near Calumet Bluff, a baby was born in the Sioux camp. The information reached the captain of the expedition, and they requested the child to be brought to them and they clothed it in the Stars and Stripes with ceremony. The child grew up to be the notable "Strike-by-the-Ree" or "Old Strike." The boy grew to manhood a loyal citizen and his services were most valuable in the interest of the government during the Minnesota outbreak.

History further tells us that Pierre Durion had a son, Pierre Durion, Jr., who likewise followed the footsteps of his father and was the guide for the Astorian expedition that Washington Irving described in that classic of American literature, "Astoria." These two pioneers lived and died and are buried here at Yankton. They were buried according to the ancient custom of being buried in the tree tops. They had respectively guided the most important exploring expeditions that ever crossed the continent.

Yankton was the principal Indian trading post of the Northwest. It was the capital of Dakota Territory by decree of President Lincoln in 1861. The following year the Indians became restless and hostile in our neighbouring State and the Minnesota massacre occurred. The settlers became alarmed when the outbreak came and here at Yankton on the site of our present court-house is a monument marking the place where the Yankton stockade was built. It was the principal haven and refuge for the settlers from all over this part of the country.

ADDRESS OF THE MOST WORSHIPFUL GRAND MASTER

My Brethren:

In sending to you the first Masonic Bible in the Dakotas from the Mother Lodge, I do so with a feeling of joy upon one hand and regret upon the other; joy because it brings to you some historic interest, and a regret because it must leave our Altar for an indefinite time. From an historic standpoint, it is not known just when the first Mason paddled his bark canoe up the Mississippi River, or the Missouri River, its tributary, nor the exact time or place where a member of the Craft, travelling westward in search of a home for himself and

family, first set foot on the soil of the Dakotas. However, tradition asserts that long years ago certain white trappers, claiming to be Masons, were greeted and " hailed " by a red chieftain in a strange Dakota wigwam. This may be true or it may be false, but we are fairly convinced that Masonry was represented in the Lewis and Clark expedition that encamped for several days, in the summer of 1804, on the townsite of what is now the city of Yankton. Since then Masonry has had a known but unmentioned place in the early history of the States formed and settled in the nineteenth century; yet in no State has Masonry been more beneficial and helpful than in our own.

The hardships and privations endured by our Masonic forefathers, in their efforts to found the new Order in Dakota, seem to have quickened their judgment and enlarged their vision as to the necessity of action. Their wisdom and care account for the stability of the foundation of the structure erected by them, to be later enlarged and adorned by their successors.

Was it chance, fate or providence, that caused the first Lodge in Dakota Territory to be organised at Yankton, the Mother City of the Dakotas and the camping ground of the first known Mason in the Dakotas?

With this historic background, St. Johns Lodge graciously lends to you this Old Bible, hallowed by so many years of Masonic Work. Our hope is that its message of love and affection will aid and assist in a time of need, and will bring joy and happiness to the hearts of our Brethren.

This Great Light, my Brethren, is supposed to have been given to St. Johns Lodge by Rev. Melancthon Hoyt, its first Worshipful Master, and the first rector of the first church (Christ Church Episcopal) in Dakota Territory located at Yankton. This Bible comes to you with the heartiest fraternal greetings and best wishes of the Mother Lodge of the Dakotas for your prosperity and welfare. Its sacred pages are worn by the touch of thousands of hands that have rested upon it. It is consecrated by their solemn obligations, and there seems to re-echo the murmur of the silent voice of those sturdy pioneers, those " Builders " of the " Incompleted Temple." Those brothers have long since passed on, but they left us an heritage of courage and devotion, they gave to us the strength and the energy to work faithfully and diligently so that at the close of the day we would receive masters' wages.

May this visitation of the " Great Light " of St. Johns Lodge increase and strengthen your belief in the value of its every-day lessons.

It has been truly said that " Somewhere in the secret of every soul is hidden the *gleam* of a perfect life." It is the mission of this historical pilgrimage to your Lodge to fan that little *gleam* until it becomes a beacon to light and point out the way to the grandeur of *ideal* manhood.

" Masonry breathes into the every-day, the common life of men, the glory of the *ideal*. Human standards have been raised, human hearts have been soothed, comforted and strengthened and in word and deed, God has been glorified."

Let us turn for guidance and inspiration to this momentous occasion; for in this re-consecration a sacred trust to God and humanity is administered. Looking beyond our own lives we shall, by our loyalty and worthiness as just and upright Masons of to-day, forecast the destinies of our Institution, yes, of mankind, until verily the facts shall outrun our faith, and war, and misery, and evil shall fade away and be blotted out from human consciousness and from

human experience, so there shall be established on earth and in the hearts and lives of men the world over, the glorious sovereignty of brotherly love.

Most fraternally yours,

Sanford G. Donaldson.
M. W. Grand Master.

Yankton, South Dakota,
January 10, 1934 AL5934

Within a year after the purchase of Louisiana Territory by the United States, the Dakota region was visited by the members of the famous Lewis and Clark expedition, and from then on settlements there began to develop. Thirteen years later, in 1817, Joseph La Framboise built a fort which soon became the centre of the fur trade in the Dakota country. This fort, named after its founder, served as the nucleus for the first real settlement in that part of the United States. On the site of old Fort Framboise the present city of Pierre now stands. In 1855, this fort, together with other holdings in the region, was sold by its owner, the American Fur Company, to the United States Government.

Then followed a new era in the history of Dakota. At last its fertile plains, especially those in the southeastern section, began to attract attention as a promising agricultural region. Sturdy pioneers, eager to put the virgin soil under cultivation, came in by the hundreds. But the early agricultural settlements which they established in the Sioux River Valley were doomed to failure, for frequent outbreaks by the Indians made life there unsafe for the scattered white farmers. Nevertheless, in 1859, a permanent settlement was finally made at Yankton. Two years later an Act of the United States Congress created the Dakota Territory. By the same Act, the newly founded Yankton became the territorial capital. Yet settlement continued to be very slow, and for several years Yankton and Sioux Falls were the only important villages in the entire territory.

The year 1874 stands out as one of great importance in the history of Dakota. For it was then that the members of the Custer expedition discovered gold in the more rugged section to the West. This startling discovery led to the opening up of the hitherto unsettled part of the territory. Coming in search of the precious metal, men flocked into the Black Hills region by the thousands. Custer and Deadwood soon became famous, while other bustling mining centres sprang up almost overnight. Excitement ran high. Then, in 1876, the Homestake lode was discovered. News of this great find sent other thousands of prospectors and miners into the forbidding, rugged sections of the territory. Soon Lead City was a thriving metropolis of several thousand inhabitants. Since those days the Homestake Mine alone has produced more than $200,000,000 worth of ore. To-day South Dakota ranks fourth among the gold-producing States of this country.

The next ten years brought rapid advancement for Dakota. Busy pioneer towns sprang up all over the territory, and thousands of homesteads were entered. Population increased rapidly, railroads were built, stagecoach lines were

established, and agriculture and mining throve. It is not surprising, then, that all this increased activity brought a demand for a Grand Lodge of Freemasons for the newly-awakened Dakota. But before we discuss that movement, let us review the earlier Masonic history of the territory.

Highlights of Masonry in the Dakotas

A. C. WARNER, P.M.

I suppose that it will never be known who was the first Master Mason to come within what is now the State of South Dakota. There seems good grounds for believing that there were Brethren of our fraternity among the members of the Lewis and Clark expedition. But we know that Masonry had its adherents among the French of Canada; and it is possible, indeed it is probable, that some of those eighteenth century traders and trappers along the Missouri and other streams of our Commonwealth were of the Craft.

However, historic Masonry in our State began almost immediately after the opening of the territory to settlement in 1859, and by permission of the Grand Lodge of Iowa. So far as the southern section of the State is concerned it would seem eminently fitting that it was from Iowa that Masonry was introduced. It is an interesting fact not generally known, I think, that for a very brief period the nine southeastern counties were actually a part of the State of Iowa. For when Congress in 1846 enacted the legislation admitting Iowa into the Union, it established the northern boundary of the new State as the parallel of 43° 30′ N. Lat. and reaching from the Mississippi to the Missouri. But the new State, unwilling to undertake the responsibility of caring for that great stretched-out arm of land at its northwest frontier, asked Congress to change the boundary, extending the line only to the Big Sioux River. That, of course, is a little aside from our story, but it is a matter of curious interest.

In April 1862, the Grand Master of Iowa granted a Dispensation to F. J. DeWitt and nine others to open a Lodge to be known as Dakota Lodge at Ft. Randall. At the Grand Lodge meeting the following June the Grand Master was authorised to renew the Dispensation if he deemed wise. Nothing further ever came of this; the little population of Ft. Randall composed as it was mostly of soldiers, was constantly changing, and if the Lodge ever was formally Instituted it quickly ceased to exist.

On December 5, of that same year, a Dispensation was granted by the Deputy Grand Master, E. A. Guilbert (the Grand Master, Col. T. H. Benton, Jr. being with his regiment in active service) to open a Lodge at Yankton, Dakota Territory. This was granted to Rev. Melancthon Hoyt and others. The following year, upon June 3, 1863, a Charter was granted, the Lodge to be known as St. John's Lodge, No. 166.

Other Dispensations and Charters soon followed, their order being: Incense Lodge, Vermillion; Elk Point Lodge, Elk Point; Minnehaha Lodge, Sioux Falls; Silver Star Lodge, Canton; and Mt. Zion Lodge, Springfield. In date of Dispensation Silver Star Lodge is ten days older than Mt. Zion Lodge;

in date of Charter, June 3, 1875, they are twins. It is of interest as showing the rapid growth of Masonry during those years in the Iowa Jurisdiction to note that St. John's Lodge, Chartered in June 1863, is No. 166; Mt. Zion Lodge, Chartered twelve years later to the very day, is No. 346. The number of Lodges had increased 180 in twelve years.

On June 22, 1875, a Convention of these Lodges that had been Instituted in Dakota Territory was held in Elk Point. The Charter of Mt. Zion Lodge did not reach it in time for that Lodge to be represented, but Representatives of the other five were present, and the Grand Lodge of Dakota was organised, and Bro. T. H. Brown of Sioux Falls was elected as the first Grand Master. Since not all the elected and appointed Officers were present a later meeting was arranged for the Installation; and accordingly in July the Grand Lodge convened in the hall of Incense Lodge, Vermillion, and then marched in procession to the Baptist Church, where an address was delivered by the pastor, Rev. Bro. J. H. Magoffin, following which the Officers were publicly Installed by Past Master T. S. Parvin of Iowa. The six Lodges deposited their old Charters with the Grand Lodge, and new Charters were issued, numbered from one to six.

There were at this time two other Lodges within the territory, one at Fargo (Shiloh Lodge) acting under Charter from the Grand Lodge of Minnesota, and the other at Bismarck, acting under a Dispensation from the same Grand Lodge. The Grand Lodge of Dakota claimed Jurisdiction over both of these, and for some years there was considerable correspondence between the two Grand Lodges over the matter. But finally Shiloh Lodge surrendered its Charter in 1879, and received a new Charter as No. 8, and the next year Bismarck Lodge did the same thing, its new Charter giving it the number 16.

Deadwood had in the meantime been granted a Charter as No. 7. The next application disclosed the extent of the Grand Lodge Jurisdiction, being from Pembina. It received a Dispensation in May 1878, and a Charter in June 1890, when it became No. 10, Golden Star Lodge at Lead being No. 9.

When the Grand Lodge met at Mitchell in 1889 statehood was under way and the Grand Master recommended that the Representatives of the northern Lodges be permitted to withdraw and form a Convention to organise the Grand Lodge of North Dakota. This was done and the Representatives of twenty Lodges withdrew and organised the Grand Lodge of North Dakota.

The Grand Lodge also amended its Constitution to change its own name to the Grand Lodge of Ancient and Accepted Masons of South Dakota. It appointed a Committee to make recommendations regarding the division of the funds. This Committee found that in Jewels, in other property including a considerable library, and in cash, the Grand Lodge had approximately $4,600. Since there were seventy-three Lodges in the south, and twenty-six in the north, they recommended that the new Grand Lodge of North Dakota be given one-third of that amount. This was done. Then, upon their invitation, the new Grand Lodge joined them, and Past Grand Master George H. Hand duly Installed the Officers of both Grand Lodges.

Following the Installation two actions were taken by the Grand Lodge of South Dakota. One of those was the adoption of a resolution making all Past Elective Grand Officers who were now members of Lodges in North Dakota

honorary members of the Grand Lodge of South Dakota. (A reciprocal action was later taken by the Grand Lodge of North Dakota, when they reconvened.) The other action was the presentation to the Grand Lodge of North Dakota of the Jewels of the Grand Lodge of Dakota. Needless to say this unexpected and generous gift deeply moved the hearts of the Northern Brethren, and presently they passed a resolution of appreciation, declaring that they would hold the Jewels as a lasting memorial of their past fraternal relations, and an offering of affection that should " forever unite and cement " them as Brethren to the Grand Lodge in the South. These Jewels are still preserved and used by our Brethren of North Dakota.

Such are some of the highlights of the beginnings of our Masonic Fraternity in South Dakota.

As is usually the case, among the early pioneers in Dakota were a number of devoted Masons eager to continue their Masonic activities in their new homes and hopeful of offering the benefits of the Craft to others there. It is not surprising, then, that the enterprising pioneers should have early sought to organise a Lodge in the territory. Indeed, the first permanent settlement had been founded less than three years when a number of devoted Brethren applied to the Grand Lodge of Iowa for a Dispensation to form a Masonic Lodge at Fort Randall. Their application was approved, and a Dispensation was granted on April 27, 1862. Bro. Franklin J. De Witt was named Worshipful Master, Bro. A. G. Fuller, Senior Warden, and Bro. M. R. Luse, Junior Warden. A Charter was never granted to it, as no Work was done. Several years later, upon the death of Bro. De Witt, one of the interesting documents found among his effects was the Dispensation for this Lodge. It was signed by Grand Master Thomas H. Benton, of Iowa, and countersigned by Bro. T. S. Parvin, Grand Secretary of the Iowa Body.

The year 1862 was, however, an important one in the history of Dakota Masonry. For on December 5 of that year, the Iowa Grand Lodge issued another Dispensation for a Lodge to be formed in Dakota Territory. This Lodge, at Yankton, became permanent. Indeed, it is to-day one of the most vigorous of South Dakota Lodges and is often referred to as the " mother of Freemasonry " in this State. This Lodge, known as St. John's Lodge, No. 166, was granted a Charter on June 3, 1863. The Rev. Bro. Melancthon Hoyt served as its first Worshipful Master; Bro. D. T. Bramble as Senior Warden, and Bro. John Hutchinson as Junior Warden. The Lodge's initial membership numbered eighteen. In 1913, at the Annual Communication held in Yankton on June 10, the Grand Lodge of South Dakota celebrated the fiftieth anniversaryof the founding of St. John's Lodge, the first permanent Lodge in South Dakota, which when Chartered had perhaps the largest territorial Jurisdiction of any Lodge in the United States.

Six years elapsed before another Lodge was formed in that part of the territory which was later to be known as the State of South Dakota. Then, in 1869, St. John's Lodge, No. 166, recommended that the Grand Lodge of Iowa issue a

Dispensation to a number of Brethren at Vermillion, in Dakota Territory. This was done on January 14, and a Charter was granted on the following June 2. This Lodge was called Incense Lodge, No. 257, and is to-day also active in South Dakota Masonry. The following Brethren served as its first Officers: Bro. A. G. Fuller, Worshipful Master; Bro. J. C. Damon, Senior Warden; and Bro. H. E. Austin, Junior Warden.

The next year saw the issuance of a Dispensation for a Lodge at Elk Point. This Dispensation was also granted by the Grand Lodge of Iowa, on March 23, 1870. Bro. H. H. Blair was its first Worshipful Master, Bro. Elias Howe, Senior Warden, and Bro. E. H. Webb, Junior Warden. A Charter was granted on June 8, 1871, and the Lodge became No. 288 on the Iowa Roster.

On July 13, 1873, the Grand Lodge of Iowa issued still another Dispensation for a Lodge in Dakota Territory. This was granted to Minnehaha Lodge, of Sioux Falls. The first Officers of the new Lodge were: Bro. T. H. Brown, Worshipful Master, Bro. R. C. Hawkins, Senior Warden, and Bro. Edwin Sharpe, Junior Warden. This Lodge received its Charter on June 4, 1874, and was thereafter known as Lodge No. 328.

Silver Star Lodge, of Canton, was the next Lodge to be organised in that part of the territory which was later to become South Dakota. The Dispensation for this Lodge was granted by the Grand Lodge of Iowa on February 6, 1875. The first Officers of the Lodge were: Bro. William Miller, Sr., Worshipful Master, Bro. Mark W. Bailey, Senior Warden, and Bro. S. H. Stafford, Junior Warden. A Charter was granted to Silver Star Lodge on June 3, 1875, and it was assigned No. 345 on the Iowa Grand Lodge Roll.

Mt. Zion Lodge, of Springfield, was also granted a Dispensation by the Grand Lodge of Iowa in 1875 — on February 16, to be exact. Its first Officers were Bro. B. E. Wood, Worshipful Master, Bro. John L. Turner, Senior Warden, and Bro. Daniel Niles, Junior Warden. A Charter for this Lodge was issued on June 3, 1875, and the Lodge became known as No. 346. As will be shown later, the failure of this document to reach Mt. Zion Lodge before the date of the founding of the Dakota Grand Lodge kept its Delegate from taking part in the proceedings which brought that Grand Body into being. By the time the Grand Lodge was Instituted, a month later, however, the Charter had been received, and Mt. Zion Lodge took an active part in Instituting the territory's governing Masonic Institution.

Meantime, Lodges had also been formed in that part of the territory which was later to become the State of North Dakota. Rather than give an account of those here, however, the reader is referred to the article on the Freemasonry of that State which appears elsewhere in this work. There the history of the Craft in the more northern part of the territory is set out at length. A brief survey will show that the status of Freemasonry in Dakota in June 1875 was as follows.

As has been said, there were in the southern part of the territory five active Chartered Lodges and one other active Lodge Working under Dispensation —

all under the authority of the Grand Lodge of Iowa. Besides those, there were, in the northern part of the territory, one active Lodge — Shiloh Lodge, No. 105 — Chartered by the Grand Lodge of Minnesota, and another active Lodge — Bismarck Lodge U. D. — Working under a Dispensation from that Grand Body.

For some time, now, the Brethren in Dakota had been informally discussing the expediency of organising a Grand Lodge within the territory, but no steps were taken to bring this about until the spring of 1875. Then, Elk Point Lodge, No. 288, feeling that the time was ripe for such a move, called a Convention of Delegates from all Lodges in the territory for the purpose of considering the matter. Notices were sent out to every known Lodge within the territory inviting each to send Representatives to Elk Point on June 21, 1875. In response to this invitation, Delegates from the following Lodges assembled in the Elk Point Hall at the appointed time: Elk Point Lodge, No. 288, of Elk Point; St. John's Lodge, No. 166, of Yankton; Incense Lodge, No. 257, of Vermilion; Minnehaha Lodge, No. 328, of Sioux Falls; Silver Star Lodge, No. 257, of Vermilion; and Mt. Zion Lodge U. D., of Springfield. When it was found that no Delegates had been sent from the Lodges in northern Dakota, and that those Lodges had made no response to the invitation sent them, the Delegates from the six Lodges represented expressed their deep regret. But since most of the Lodges in the territory were represented, those present set about to carry out the purpose for which they had met.

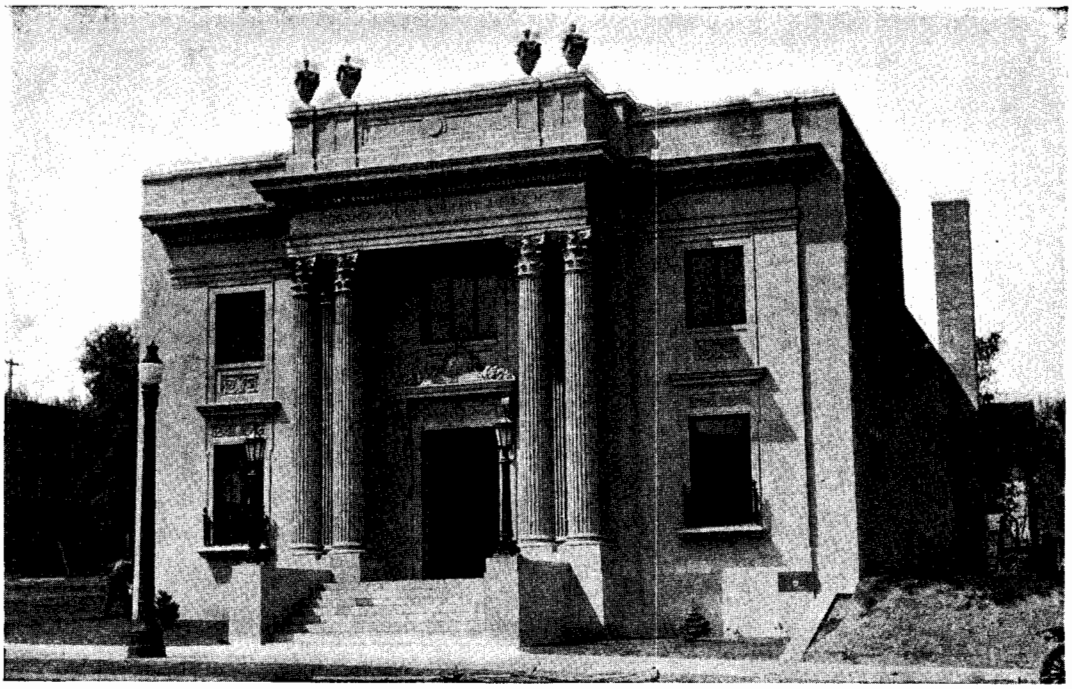
The Convention was called to order by Bro. H. H. Blair, of Elk Point Lodge, No. 288. Bro. Franklin J. De Witt, of St. John's Lodge, No. 166, acted as Chairman, while Bro. Mark W. Bailey, of Silver Star Lodge, No. 345, served as Secretary. Since Mt. Zion Lodge U. D., of Springfield, had not yet received its Charter, its Delegate, Bro. John L. Turner, was invited to a seat in the Convention, although he could not legally take part in the proceedings.

The following resolution was then adopted: "*Resolved*, That this Convention deem it expedient, for the good of Masonry, that a Grand Lodge be organised for Dakota." It was also resolved that the President should appoint a Committee to draw up a Constitution and a code of By-Laws for the government of the Grand Lodge. This Committee, consisting of one member from each of the five actively participating Lodges, was, therefore, appointed and asked to submit a report at its earliest convenience. Those chosen to serve in this capacity were Bro. Mark W. Bailey, Bro. H. H. Blair, Bro. George H. Hand, Bro. R. F. Pettigrew, and Bro. H. J. Austin. On the following day, June 22, 1875, the Committee reported, and a Constitution and By-Laws were then adopted. This done, the following Grand Officers were elected: Bro. Thomas H. Brown, of Sioux Falls, as Grand Master; Bro. Franklin J. De Witt, of Yankton, as Deputy Grand Master; Bro. Calvin G. Shaw, of Vermilion, as Senior Grand Warden; Bro. H. H. Blair, of Elk Point, as Junior Grand Warden; Bro. George H. Hand, of Yankton, as Grand Treasurer; Bro. J. C. Damon, of Vermilion, as Grand Chaplain; Bro. Leonidas Congleton, of Yankton, as Grand Marshal; Bro. William H. Miller, Sr., of Canton, as Grand Senior Deacon; Bro. O. P.

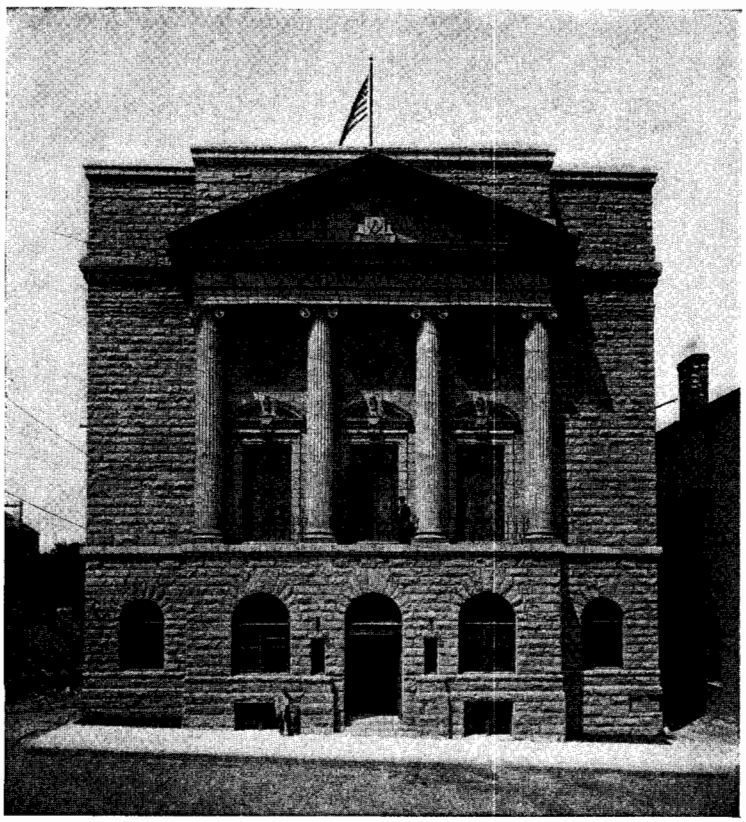
Weston, of Sioux Falls, as Grand Junior Deacon; Bro. Thomas Robinson, of Vermilion, as Grand Senior Steward; Bro. Charles F. Mallahan, of Elk Point, as Grand Junior Steward; Bro. S. H. Stafford, Jr., of Canton, as Grand Sword Bearer; Bro. P. W. McManus, of Elk Point, as Grand Pursuivant; and Bro. D. W. Hassen, of Elk Point, as Grand Tyler. Bro. Franklin J. De Witt, of Yankton, who was elected as Deputy Grand Master at the organisation of the Grand Lodge in Vermilion and unanimously chosen as Most Worshipful Grand Master the next year enjoys in Masonic history the unique distinction of being the only man who has ever refused the Office of Grand Master.

The Convention then adjourned to meet in Vermilion on the following July 21. After adjournment, invitations were again sent to the Lodges in northern Dakota, asking them to send Delegates to the reassembling of the Convention and apprising them of the formation of the Grand Lodge of Dakota. Nevertheless, when the Special Convention met in July in the First Baptist Church of Dakota Territory just across the street from a log cabin, which was the first school house erected in Dakota, thus demonstrating clearly the close relationship of the triumvirate, Masonry, religion and the public school, no Delegates from the northern Dakota Lodges were present; nor had any response been received from those Lodges. In spite of this fact, the Grand Lodge was finally Constituted and its Officers Installed by Bro. Theodore S. Parvin, Past Grand Master and Grand Secretary of Iowa, who had been invited to attend for that purpose. To-day a large boulder marks the place where the Grand Lodge was Instituted on July 21, 1875. Later, a circular letter was sent to every Grand Lodge in America — that of Minnesota included — telling them of the formation of the new Grand Body of Dakota. Shiloh Lodge, No. 105, of Fargo, and Bismarck Lodge, which had by that time been Chartered as Lodge No. 120, of Bismarck, were also informed of all that had taken place.

When the Grand Lodge of Iowa was told of the organisation of the new Grand Lodge, it very graciously and at once passed the following resolution: "*Resolved*, That the Grand Lodge of Iowa hereby recognise the new Grand Lodge of Dakota . . . and extend to it a hearty welcome into the fraternity of Grand Lodges and invite an interchange of Representatives." In 1876, in his address at the Annual Communication of the Grand Lodge, the Grand Master of Iowa made the following statement: "It has been customary to note the appearance of new stars in the constellation of Grand Lodges of this country, and to hail with fraternal recognition every new accession to our ranks. We gladly welcome to the sisterhood of Grand Lodges one in whom we feel an especial interest, and who should receive our most fraternal greetings. The Grand Lodge of Dakota, organised by R.∴W.∴Bro. Theodore S. Parvin, Past Grand Master, on July 21, A. D. 1875 (A. L. 5875), now unites those who were formerly under our protection and who received from us their first instructions. While we regret to part with our good *fraters* of Dakota, we can but approve their course in having arrived at maturity, now desiring to fight the battles of life alone. The Lodges present in Convention were all Iowa Lodges."



Masonic Library, Sioux Falls, South Dakota.



Masonic Temple, Sioux Falls, South Dakota.

Unfortunately, this attitude was not also taken by all the near-by Grand Lodges. And soon a bitter controversy arose between the Grand Lodge of Minnesota and the Grand Lodge of Dakota. The two Dakota Lodges Chartered by the former Grand Body took no steps to yield to the authority of the latter, and the Grand Lodge of Minnesota itself continued to ignore all correspondence from the Grand Lodge of Dakota. In fact, it did not even recognise the newly-formed Grand Body, and it upheld the right of the two Dakota Lodges to continue Working under their Charters from Minnesota. Although this was contrary to the American law regarding territorial sovereignty, the Officers of the Minnesota Grand Body approved the action. As was to be expected, relations between the two Grand Lodges became more and more strained. This unfortunate condition continued to exist for several years, and only healed through the active efforts of Dakota's Masonic Godfather, Bro. T. S. Parvin, Grand Secretary of Iowa. Finally, however, in 1879, Shiloh Lodge, No. 105, became a member of the Dakota Grand Lodge and was thereafter known as Lodge No. 8. The next year, Bismarck Lodge, No. 120, also came under the Jurisdiction of the Grand Body of Dakota and became Lodge No. 16. This transfer of allegiance more or less ended the unhappy controversy, and by 1881 the Grand Master of Dakota was able to announce that " the Grand Lodge of Minnesota has not only recognised this, the Dakota Grand Body, and extended to it a warm and fraternal greeting, but it has also recognised the principle of exclusive Jurisdiction for which we have so earnestly contended." This announcement brought great pleasure to the Grand Body of Dakota, for everybody connected with it was relieved to have the unfortunate difficulty at last settled.

At the special meeting held in Vermilion in July 1875, the pioneer member Lodges of the Grand Lodge were renumbered. Thus, St. John's Lodge, of Yankton, became Lodge No. 1; Incense Lodge, of Vermilion, became Lodge No. 2; Elk Point Lodge, of Elk Point, became Lodge No. 3; Silver Star Lodge, of Canton, became Lodge No. 4; Minnehaha Lodge, of Sioux Falls, became Lodge No. 5; and Mt. Zion Lodge, of Springfield, became Lodge No. 6.

During the next fourteen years conditions in Dakota grew steadily better. There were, of course, certain setbacks, but on the whole the territory made great advancement. Agriculture was put upon a firm basis, new towns were established throughout the territory, and nearly half the area was homesteaded. Industries grew up here and there, while the deep mines of the Black Hills region continued to produce vast amounts of gold and silver. By 1889 the population had passed the three-hundred-thousand mark, and there was a great deal of agitation for statehood among the inhabitants. It was also being urged that the territory should be divided into two States.

All this improvement had, of course, greatly increased the strength of the Fraternity in Dakota. As was natural, the rapid settlement and increase in population throughout the territory had been attended by an amazing spread of the Craft there. As new towns had sprung up, demands for new Lodges had been presented to the Grand Body in ever-increasing numbers. These demands had

been met, and scores of new Lodges had been formed. The Grand Lodge, which had been organised in 1875 with 6 Constituent Lodges having a total membership of 195, now numbered on its Roll 99 active and flourishing Lodges having a total membership of 4595. Grand Lodge finances had never before been in better condition. The balance on hand had grown from $181.37 at the end of the Grand Lodge's first year of existence, in 1876, to $4,590.79, in 1889.

This, then, was the status of the Craft in Dakota when the Grand Lodge met at Mitchell, on June 11, 1889, to hold its fifteenth Annual Communication. On the preceding February 22, the United States Congress had passed an Act providing for the division of the Territory and its admission into the Union as the States of South Dakota and North Dakota. The inhabitants of South Dakota had already practically adopted a constitution, and there was little doubt that each of the proposed States would become such in fact within the next few months. This meant that, if Dakota Masonry was to conform to the American plan of territorial Jurisdiction, it must either provide for the division of its Grand Lodge or erect a new Grand Lodge in North Dakota. Since there was no precedent to follow in this matter, a Committee on Division was appointed on the opening day of the Communication.

In rendering its report on the following day, the Committee said: "Whereas, the division of the Territory within the Jurisdiction of this Grand Lodge, and the creation of two States under the provisions of the act of Congress approved on February 22, 1889, will undoubtedly be accomplished within the next six months; and whereas, the Representatives from the Constituent Lodges north of the seventh standard parallel have appeared before this Committee and unanimously expressed the desire to withdraw from this Grand Lodge and organise a Grand Lodge to be known as the Grand Lodge of North Dakota, Ancient Free and Accepted Masons; and whereas, it is made apparent to your Committee, on account of the full representation from the Lodges of North Dakota, that this would be the most convenient time to take the necessary preliminary steps in the organisation of a new Grand Lodge, we would, therefore, most respectfully recommend the adoption of the following Resolution:

" *Resolved*, That in response to the unanimously expressed desire of the Representatives from the Lodges existing in Dakota north of the seventh standard parallel, this Grand Lodge does hereby accord to the Representatives from what is known as North Dakota, with fraternal regards and kind wishes, full, free, and cordial consent to withdraw from this Grand Lodge for the purpose of organising a Grand Lodge in North Dakota, Ancient Free and Accepted Masons, to occupy and hold exclusive Masonic Jurisdiction in all that portion of Dakota north of the seventh standard parallel." It was also " *Resolved*, That a Committee of ten [should] be at once appointed to report a just and equitable division of all monies and other Grand Lodge property."

These resolutions were then adopted. Thus the Grand Lodge of Dakota became the Grand Lodge of South Dakota and those Lodges located in that part of the territory that was to become the State of North Dakota were permitted

to form a Grand Lodge of their own, to be known as the Grand Lodge of North Dakota.

Following the recommendations made by the Committee on the Division of Property, one-third of the property belonging to the Grand Lodge of Dakota was turned over to the Grand Lodge of North Dakota, and two-thirds were retained by the Grand Lodge of South Dakota. And thus, on June 12, 1889, a division of the Grand Lodge which corresponded with the political division of the territory was finally decided upon.

The Grand Lodge of South Dakota has at all times shown a keen interest in the dissemination of Masonic information. Almost at the beginning of its career it undertook the collection of a library designed to supply all who sought it with information about the Craft. This library, which is to-day one of the finest in the State, was begun by our distinguished benefactor, Bro. Theodore S. Parvin, Past Grand Master and first Grand Secretary of Iowa, whose interest in Dakota Masonry has caused him to be called the "Father of the Grand Lodge of South Dakota." Within the first year of the Grand Lodge's existence, Bro. Parvin presented it with a number of valuable books which were to serve as a nucleus for to-day's splendid collection. To these, others were constantly added. So great was the library's growth that within three years after its founding the Committee on the Library was able to report that it had already progressed in a most gratifying manner. At that time the library consisted chiefly of a number of copies of *Proceedings* of the various Grand Lodges of the world, a few choice works on Masonry donated by generous Brethren, and several Masonic magazines and other publications. So promising had the library at that time already become, that the continuance of it was strongly recommended. By 1887 the library had grown to such an extent that the Grand Master, in his annual address that year, made the following statement concerning it:

"Our library has now assumed such proportions that more attention must be paid to its safe keeping and better and more convenient arrangement. The *Proceedings* presented to this Grand Lodge by M.∴W.∴Bro. Theodore S. Parvin have all been bound and comprise five hundred volumes. They contain the Masonic history of the century, the exposition of Masonic law and ethics by the ablest and most illustrious of Masonic writers, and in completeness they are not surpassed by any like collection in any Masonic library in the world . . . The volumes have been bound under the kind supervision of Bro. Parvin, and at the low price of $351.75."

Within the year, Bro. Parvin had made another generous gift to the library. This consisted of 227 volumes of *Proceedings* of the various Grand Lodges in the United States, 132 volumes of *Grand Chapter Proceedings*, 100 volumes of *Grand Commandery Proceedings*, and a number of other valuable works — in all, 468 volumes, all of which had been "bound in a uniform manner and in appropriate colors." Thus it may be seen that the nucleus of our magnificent library, which is of inestimable value to the Fraternity in Dakota, was largely the beneficent gift of Bro. Parvin.

Every year since its founding, the library has been improved. From the beginning it has been connected with the Office of the Grand Secretary. Since 1925 it has occupied beautiful fireproof quarters in the handsome Grand Lodge Building at Sioux Falls. During the last few years a great interest in Masonic literature has become very noticeable in South Dakota, and the Craft is beginning to realise what a wonderful Masonic library is at its disposal. A thoroughly competent librarian is in charge of the collection at all times. This librarian is always glad to send books and other literature to the Lodges and to individual Masons, as such materials are requested. Indeed, during the year 1932–1933, nearly 2500 books were distributed to all parts of the State. Members interested in Masonic history, biography, and other subjects relating to the Craft find the library a rich source of information. During a recent single year, more than 1000 volumes were added to this interesting collection. During that same year, the South Dakota Daughters of the American Revolution placed their library in the genealogical section on our shelves.

For a number of years now, the Grand Secretary, Geo. A. Pettgrew, Thirty-third Degree, who has held Office since 1894, has been eagerly collecting as many mementoes of days gone by as he can find. In time these are to become part of a proposed Masonic museum for the State. Already several priceless collections and single accessions have been secured with this end in view. These are being carefully preserved until such time as proper display cases can be purchased. Then they will be placed on exhibition in the Grand Lodge Building at Sioux Falls.

During its entire career the Dakota Grand Lodge has played a prominent part in the civic life of the region, at first, in that of the Territory, later, in that of the State. It has, of course, laid the corner-stone of many of the important structures erected within its Jurisdiction. As early as 1887 it had charge of such important ceremonies as laying the corner-stone for an opera house at Watertown, an Episcopal church at Castleton, a building for the Dakota Normal School, at Madison, and a new normal school building at Spearfish. Almost every year since then the Grand Lodge has taken part in similar ceremonies for other churches, hospitals, colleges, elementary and high schools, court-houses, and so on. On June 25, 1908, at an Emergent Communication, the Grand Master had charge of laying the corner-stone for the new State capitol at Pierre. Besides these, the Grand Lodge has, of course, laid the corner-stone for many fine Masonic Halls and Temples throughout its Jurisdiction. One of the most impressive of such ceremonies was that of June 6, 1924, when the corner-stone of the new Grand Lodge Building in Sioux Falls was laid.

The year 1899 marked the twenty-fifth anniversary of the establishment of the Grand Lodge of South Dakota. When the Quarto-Centennial Communication was held at Yankton on June 13 and 14 of that year, it was quite apparent that Freemasonry in South Dakota already had a record of which it might well be proud. Peace and harmony existed among all the Lodges of the State, and the Grand Lodge's relationship with its sister Grand Bodies was above reproach.

During its twenty-five years of existence the Grand Lodge had grown in an amazing manner. From 6 Constituent Lodges in 1875, it had increased its number to 93. The total valuation of the cash, furniture, fixtures, and other property of these Lodges was about $95,000. Lodge finances were in excellent condition, and membership had increased in a highly satisfactory manner. There were in the State at the time 4250 Masons in good standing. It was evident that Masonry had kept step with other institutions of both the State and the nation.

On June 13, 1900, the Masonic Veterans' Association of South Dakota was organised. This Association was made up of those who had been Master Masons for at least twenty-one years. Although the number belonging to this organisation at the time of its establishment was only twenty-eight, its membership has since increased to several hundred. To-day the organisation is in a thriving condition.

For years now, the Grand Lodge has presented a medal to each Mason who has been a member for fifty or more years. This honour is bestowed in the belief that any man who maintains membership over such a long period of time has in his heart a veneration and esteem for the Craft that merits an honorary reward. It has been found that the awarding of these service medals not only increases the enthusiasm of the recipients, but that it also creates a great deal of interest among the younger Masons of the State, causing many of them to strive for the honour.

South Dakota Masonry has at all times shown an eagerness to do honour to the memory of our country's greatest Mason — Bro. George Washington. Like many of its sister Grand Bodies, the Grand Lodge of South Dakota properly observed the centennial anniversary of President Washington's death. At its Annual Communication of 1900, an appropriate ceremony honouring the memory of the Father of our Nation was held at Aberdeen. Eleven years later the South Dakota Grand Body endorsed the movement for the erection of a Memorial Temple at Alexandria, Virginia, under the auspices of the George Washington Masonic National Memorial Association, and began at once to solicit funds to help defray the expense of that great undertaking. As one of our Grand Masters so aptly put it, most South Dakota Masons regarded the erection of this memorial as "the greatest co-operative effort ever undertaken by American Freemasonry." It is not surprising, then, that the South Dakota Lodges soon associated themselves with the association in charge of erecting the memorial. When the corner-stone of the magnificently handsome structure was laid in 1929, our Grand Lodge sent Representatives to that function. In like manner, it was represented at the dedication of the handsome structure in 1932. Although unfortunate financial conditions prevented our Grand Lodge from contributing as liberally as it desired, still it did give a considerable sum towards the accomplishment of this great memorial to George Washington, the Man and the Mason. In 1932 the bicentennial of Washington's birth was also appropriately celebrated by the Lodges of South Dakota.

From its very inception, Freemasonry in South Dakota has interested itself

in the charitable aspects of the Fraternity's guiding principles. Nor has it confined its work in this field to its own Jurisdiction. Whenever the call for assistance has been made, it has been answered willingly and freely. Until 1890, the funds for such welfare and relief work were raised by the various Lodges, but in a more or less haphazard way. Until that time there was at least no uniformity in the manner of levying assessments for charitable undertakings. Nor was there any Grand Lodge fund for relief purposes. So far, the Lodges had been able to meet the demands made upon them, but it was becoming apparent to all that a special Grand Lodge fund should be established. Consequently, at the Annual Communication of 1890, the Grand Master recommended that the Grand Lodge take steps to establish two funds, one to be known as the Grand Charity Fund, the other as the Widows' and Orphans' Fund. The aim was, of course, to provide for the relief of aged, poor, and distressed Brethren and to protect the widows and orphans of deceased Masons. The Committee which was appointed to consider the proposal recommended that both funds be established and that the monies of each " be kept separate and distinct." In order to raise money for this purpose, it was also recommended that " the attention of each subordinate Lodge be called to this matter as soon as practicable, and that each Lodge be required to contribute such sums as its circumstances and ability would permit." Five per cent of the Grand Lodge receipts were then set aside to take care of the Funds for the ensuing year, and it was also decided that all monies received from contributions and bequests, and those accruing from the sale of property of suspended and defunct Lodges, should also be used for that purpose.

In 1893 the Grand Lodge decided to merge the two Funds into one, which was to be known as the Grand Charity Fund. Later, the By-Laws were amended in various ways to provide for the raising of sufficient sums to carry on the beneficent work of this department. From time to time, gifts, too, have added to the amount available for charitable purposes. Among those was a bequest of $2000 received in 1927 under the will of Mrs. Elizabeth Pfeffer, widow of Charles Pfeffer, former member of Acacia Lodge, No. 108, at Eureka. In 1928 the Grand Charity Fund was further enlarged by the bequest of a substantial amount willed to it by the late Bro. P. F. McClure, of Pierre. Despite the increase of the Fund, however, it is now apparent that it is not sufficiently large to meet the demands being made upon it. This has especially been the case during the last few years of nation-wide depression. Speaking of this matter at the Annual Communication of 1933, the Grand Master said in part: " Late experience has taught us that our Grand Charity Fund is not of sufficient amount to cope with the demands made upon us during these periods of depression. Although we had hoped to have special donations during the year, on account of the general depression none has been made, with the exception of Antelope Lodge, No. 209, it having contributed $1 per member, for the Fund. Several years ago each of a few Lodges insured one member with a life insurance policy — made out to the Grand Charity Fund. But lately some of these policies have been surrendered, and paid-up policies taken in exchange, or the accumulated amount withdrawn.

. . . This department of Masonry in South Dakota is our memorial to those great tenets of our Order — Love and Charity. It is the symbol of our lives which leads us to discharge our duty even though at times through sacrifices. The exercise of relief should be considered not alone an obligation, but also a privilege and a joy. Calls from our Brethren for relief and assistance are becoming more and more persistent and urgent. Owing to the economic conditions during the past few years, many Lodges have been caught in bank failures and are faced with embarrassing financial situations. For many years the relief work of our Grand Lodge has been carried on from our temporary Grand Charity Fund, which has been provided from the earnings of income from investments of our permanent Grand Charity Fund. Now we are faced with the task of providing adequate funds to answer demands satisfactorily." This statement of conditions was then followed by an appeal for a contribution of $1 from each member of each South Dakota Lodge — an appeal which is likely to be answered. For even though the various Lodges have been seriously affected by the present depressing conditions, all are willing and eager to help in caring for every needy member of the Craft. Indeed, all are eager to continue the good work they have carried on so well in the past, and to execute the mandate of the Biblical admonition that " it is more blessed to give than to receive." The Trustees who have supervised the Grand Charity Fund have already done a wonderful work and are continuing to do so. They have given of their time, effort, and talent. They have worked without remuneration and only for the satisfaction of having done their work well. They have put into action the genuine principles of Freemasonry, and we may be very sure that they will continue to render assistance to those in need or distress whenever and wherever they are able to do so. Already, hundreds of needy Brethren, and the widows and orphans of deceased South Dakota Masons, have been relieved through the Grand Charity Fund. The work thus far accomplished is incalculable, and there is every reason to believe that it will increase during the coming years.

During the years 1932 and 1933, the Grand Lodge Trustees passed a resolution diverting $5000.00 in the next biennial from the receipts that should accrue to the Permanent Grand Lodge Charity Fund for the temporary Grand Charity Fund to meet the great call for assistance. This matter was brought to the attention of the Subordinate Lodges that it was very necessary that a portion of this fund should be replaced. A plan was conceived to send the Oldest Masonic Lodge Bible in the two Dakotas, on a visitation to all of the Subordinate Lodges in the State. This Bible is the property of St. John's Lodge, No. 1, the Mother Lodge of the two Dakotas. Special programmes were prepared for its reception and usually a ceremony of re-consecration to Masonry was impressively held and at the close of the meeting a voluntary contribution was made to the Grand Charity Fund.

It is the sincere belief of every Mason that the quiet waters of Masonic endeavour stirred anew by the vital lessons of this volume, sanctified by the touch of thousands of Masonic hands and invaluable with its priceless memo-

ries of the dead past, will spread in ever-widening circles through the distant years.

At the Annual Communication held at Huron, in June 1922, the Grand Secretary recommended the erection of a suitable building to house the office and library of the Grand Lodge and other Masonic Bodies of the State. At the same time it was reported that the Masonic Bodies of Sioux Falls had purchased a suitable plot of ground and were prepared to tender it to the Grand Lodge, provided a building would be erected upon it. The matter was referred to a special Committee who recommended the acceptance of the land and the erection of a Grand Lodge Building. On June 6, 1924, the corner-stone of this building was laid. The following year, which marked the semi-centennial of the organisation of the Grand Lodge, saw the completion of the fine, new structure. The building was dedicated on June 9, 1925. These quarters have since become the home of the Grand Lodge of South Dakota. The building, which was erected at a cost of $75,876, is one of the finest structures in the whole State. At the time of its dedication, which fittingly fell on the fiftieth anniversary of the establishment of the Grand Lodge, there were in the State 167 Lodges having a total membership of 19,296.

The Grand Lodge of South Dakota believes in the fundamentals of Freemasonry and has at all times done everything possible to carry them out. It has always taken great interest in the Work of its Constituent Lodges and has made every effort to fit every member both "mentally and morally for a citizen's part in promoting unadulterated Americanism." It has at all times striven to keep its recruits alive in Masonry and to offer every member an opportunity to do something constructive in advancing both the fraternal and civic life of the State. For this purpose it has long carried out a satisfactory programme of Masonic service and education.

From the time of the establishment of the various co-ordinate Bodies of the State, they have shown a sincere desire to advance the best interests of Craft Masonry. The relationships of the Grand Chapter, the Grand Commandery, the Scottish Rite Bodies, the various groups of members of the Order of the Mystic Shrine, and the Order of the Eastern Star have been harmonious and pleasant. The first Chapter of Royal Arch Masons in Dakota was Chartered by the General Grand Chapter of the United States on August 24, 1880. This Chapter was known as Yankton Chapter, No. 1. On February 25, 1885, this Chapter, together with the following Dakota Chapters, organised the Grand Chapter of Dakota Territory: Sioux Falls Chapter, No. 2; Dakota Chapter, No. 3; Siroc Chapter, No. 4; Casselton Chapter, No. 7; Cheyenne Chapter, No. 9 U. D.; Huron Chapter, No. 10 U. D.; Keystone Chapter, No. 11 U. D.; Watertown Chapter, No. 12 U. D.; Jamestown Chapter, No. 13 U. D.; and Aberdeen Chapter, No. 14 U. D. The first Annual Convocation was held on June 8, 1885. When the division of the territory took place in 1889, the Grand Chapter of Dakota Territory gave permission to the Lodges located in the newly-formed State of South Dakota to organise a Grand Chapter of South Dakota. This was done at a meeting held at Yankton on January 6, 1890. Three days later, the Grand

Chapter of North Dakota was organised. Representatives from the following Chapters participated in the formation of the Grand Chapter of South Dakota: Yankton Chapter, No. 1; Aberdeen Chapter, No. 14; Mitchell Chapter, No. 16; Brookings Chapter, No. 18; Orient Chapter, No. 19; and Rabbon Chapter No. 23.

The first Commandery of Knights Templar to be established in Dakota Territory was known as Dakota Commandery, No. 1. Since it was located in that part of the territory which later became the State of South Dakota, it may also be considered the first Commandery in South Dakota. On May 14, 1884, the Grand Commandery of Dakota was organised at Sioux Falls. This action was taken by Representatives from the following four Commanderies: Dakota Commandery, No. 1; Cyrene Commandery, No. 2; De Molay Commandery, No. 3; and Fargo Commandery, No. 5. Later, after the division of the territory, the name of this Grand Commandery was changed to that of the Grand Commandery of South Dakota.

The first Council of Royal and Select Masons in Dakota Territory, which was known as Fargo Council, No. 1, was Chartered on November 19, 1889. Since this Council was located in the northern part of the original Dakota Territory, after 1889 it came to be regarded as the first Council of the State of North Dakota. There was no General Council in Dakota Territory. The first Council to be established in South Dakota was Alpha Council, No. 1, at Sioux Falls. A Dispensation was issued to this Council on April 11, 1891. On the following July 21, a Charter was granted to it by the General Grand Council of the United States. At a meeting of Representatives of this and the other Chartered Councils of South Dakota, held on June 9, 1916, a new Grand Council was Constituted.

A Consistory of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, was established at Yankton in 1888. The Charter for this Consistory was dated December 22 of that year. On March 10, 1887, a Council of Kadosh, known as Robert de Bruce Council, No. 1, was Chartered in South Dakota. A Council of Rose Croix, known as Mackey Council, No. 1, was Chartered on February 27, 1882, while a Lodge of Perfection — Alpha Lodge, No. 1 — was Chartered on February 8, 1882. The Grand Chapter of the Order of the Eastern Star was organised. In his address before the Annual Communication of 1919, the Grand Master of South Dakota said: " The Grand Lodge Ancient Free and Accepted Masons of South Dakota was the first to recognise the Grand Chapter of the Order of the Eastern Star in this State and to exchange greetings at the time of their annual session."

During the year 1933 St. John's Lodge, No. 1, was again honoured for the fifth time in its history with the selection of a member of that Lodge for the Office of the Most Worshipful Grand Master of the Grand Lodge, namely, Bro. Sanford G. Donaldson, Thirty-third Degree Mason, active member of the Supreme Council A. S. A. S. R., Southern Jurisdiction, United States of America, said to be the youngest man ever given that honor and one of the youngest men ever selected Grand Master of South Dakota.

Of national Masonic interest was placing South Dakota among the few States of the Union that have had a member of the Supreme Council serving as Most Worshipful Grand Master.

From this brief account of Freemasonry in the State of South Dakota it may be seen that the Craft has prospered here. Despite many handicaps, it has gradually increased in numbers and in influence. According to the last report there were 218 Chartered Lodges and one Lodge under Dispensation. The total membership was over 18,000. Although this figure represents a slight decrease from the high enrollment of 19,843 attained in 1931, nevertheless there is every reason to believe that Freemasonry will continue to spread in this State. Although the depression of the last few years has caused a decrease in the number of Petitioners, the members are confident that as general conditions improve, so, too, will Freemasonry go forward, just as it has in the past. Certainly, it has already proved itself to be one of the truly great forces for enlightenment in the State of South Dakota.

FREEMASONRY IN TENNESSEE

CHARLES COMSTOCK AND K. W. PARKHAM

WHEN the American explorers and settlers crossed the great divide that marked the western boundary of the early seaboard Colonies, we know not who among them may have been members of the Mystic Tie. The Spirit of Brotherhood somehow lingered there, even before the firing of that rifle shot which resounded in Lexington and so roused the slumbering forces of liberty. Even while Greer and Dugger and Boone were hewing timbers for their primitive cabins, the Mystic Builder's Art was keeping pace with the advance guard of civilisation. Speedily the new settlements lured from Virginia and North Carolina such stalwart pioneers as James Robertson, John Sevier, John Anderson, John Rhea, Joseph Martin, Landon Carter, and Daniel Kennedy. They came westward before or during the War for Independence. Afterwards they were joined by Archibald Roane, Andrew Jackson, Howel Tatum, Robert Searcy, Bennett Searcy, James Grant, Hugh Montgomery, and George Roulstone, who eventually published the first newspaper in Tennessee. Other of those early pioneer Masons were Stephen Brooks, a Methodist minister, John Sommerville, James Trimble, Anthony Foster, Colonel Hardy Murfree, William Lytle, Joseph Dickson, later a member of Congress, George Washington Campbell, Patrick Campbell, Edward Douglass, William P. Chester, Benjamin Dulaney, Elkanah Roberts Dulaney, John Kennedy, John Williams, William Tait, Robert Hays, and John Overton. There were many others, too, whose names appear on the Rosters of our early Lodges. Except for Howel Tatum, Patrick Campbell, and John Campbell, and John Williams, we cannot tell where those Brethren first beheld the Mystic Light. They were loyal Craftsmen, however, who wielded great influence for the spiritual and material upbuilding of America's sixteenth Commonwealth. Whether their restless footsteps followed along upon the mountain tops, or beside the winding Tennessee and Cumberland rivers in a western course to the great Father of Waters and even beyond, wherever opportunity lured them or duty impelled them to go, they resolutely bore aloft the banner of progress. Their influence was felt at the memorable Battle of King's Mountain on October 7, 1780. They broke the power of the redskins at Horseshoe Bend, and there Bro. Sam Houston received his baptism of fire on March 27, 1814. And at New Orleans, on January 8, 1815, Andrew Jackson, the only Past Grand Master who ever occupied the White House, gained renown as a soldier. There, too, he was at last compensated for the wound he received when a cowardly British officer struck him at Waxhaw years before. He it was who defeated the British, and so freed our American Union from foreign aggression. It was another Tennessee Craftsman who won the Battle of San Jacinto on April 21, 1836, and thus became first President of the Lone Star

Republic. Still another, Past Grand Master Archibald Yell, paid the price of his life for Texas's final liberation at the Battle of Buena Vista on February 22, 1847. In peace, however, as well as in war, in statesmanship, in science and in art and in humanitarian endeavour, Tennessee Masons have gained distinction.

At historic "Blockhouse," in the northwestern part of the present Sullivan County, dwelt Colonel John Anderson, veteran of the War for Independence and assistant justice of the State of Franklin. It is likely that North Fork Lodge, No. 20, the first Masonic Lodge to be held west of the Alleghany Mountains, met in that commodious pioneer structure. Of the Lodge's origin, by what authority it was held, we do not know. We have conclusive evidence, however, that the Lodge did exist, and that Bro. Anderson, doubtless its Master, was one of its leading members. The names of two other members, Benjamin Crow and John Sevier, Jr., the latter a son of Governor Sevier, have also been preserved, though the Record of the Lodge's activities and the Roster of all other Craftsmen who paid allegiance to it are no longer known to exist. Like the Lodge of Fredericksburg, Virginia, where George Washington was Initiated, this too was probably an " inherent privilege Lodge." It bore a number which strongly indicates that it had been established and started on its way by authority of some governing Body. Diligent search, however, has revealed only one number—No. 20—issued by Grand Lodge, of those days, which can reasonably be conceived as having been this Lodge's number. In the autumn of 1779 the Grand Lodge of Pennsylvania issued its Military Warrant, No. 20, to Craftsmen of the North Carolina Line, then with Washington's army. It has long been supposed that this document was lost in the disastrous South Carolina campaign which took place during the following year. We have no proof, however, either of its loss or of its preservation. The present writer's opinion is that the old Pennsylvania Warrant was preserved, probably brought to East Tennessee after the Battle of King's Mountain, and then used as a basis for North Fork Lodge, No. 20.

When the Grand Lodge of North Carolina held its Annual Communication on November 18, 1789, it received a Petition sent by several Brethren of the Mero District (Nashville), who asked for a Charter empowering them to hold a Lodge to be called by the name of Saint Tammany. One of the Petitioners, a certain Bro. Anderson, was probably William P. Anderson. This Petition was granted on November 24, 1789. No information regarding this Lodge appears in the Record until December 17, 1796. Then the Grand Lodge of North Carolina granted a Charter for Saint Tammany Lodge, No. 29, which was Lodge No. 1, of Tennessee, to be held at Nashville. This Lodge's name was later changed to Harmony Lodge, No. 29, at the Annual Communication of 1800. The only known Record of this pioneer Lodge, now preserved at Raleigh in the archives of the Grand Lodge of North Carolina, is a letter which was sent to the Grand Secretary in 1800. It was signed by Bro. Robert Searcy, Treasurer and Acting Master, by Bro. William Dickson, Senior Warden, by Bro. William Tait, Junior Warden, and by Bro. Bennett Searcy, Secretary. The printed *Proceedings* of the

Grand Lodge of North Carolina and Tennessee for the year 1805 give a complete Roster of this Lodge's membership. The Master of the Lodge was Bro. Howel Tatum, who formerly was a member of Royal White Hart Lodge, No. 2, at Halifax, North Carolina. Bro. Robert Searcy was Treasurer, and Bro. Bennett Searcy was Secretary. The list of names of the forty members includes those of Andrew Jackson, John Overton, James Robertson, Robert Hays, Anthony Foster, and others who were among the founders of Tennessee's capital city. At the Annual Communication of the Grand Lodge of North Carolina, held on December 9, 1808, the Charter of this pioneer Lodge was forfeited because of the Lodge's failure to make annual reports.

On January 15, 1800, Colonel William Polk, Grand Master of North Carolina, issued a Dispensation establishing Polk Lodge U. D., which was to be located at Knoxville, then the capital of Tennessee. Governor John Sevier was to be Master, Major James Grant, Senior Warden, and George Washington Campbell, Junior Warden. The first meeting of this Lodge was held at Samuel Love's tavern, in Knoxville, on March 24, 1800. The Lodge's distinguished Master presided, while Judge Edward Scott, father of Bro. Charles Scott who was twice Grand Master of Mississippi, acted as Secretary. On this occasion two distinguished visitors were present. One was Theodore Bland, of Alexandria Lodge, No. 22, afterwards known as Alexandria-Washington Lodge. The other visitor was Andrew Jackson, a member of Harmony Lodge, No. 1, of Nashville, at that time judge of the superior court of Tennessee. A complete Record of this meeting and subsequent ones held as late as November 1, 1800, is in the archives of the Grand Lodge of North Carolina at Raleigh. This, and a Roster of the Lodge's members for the years 1805 and 1807, which appear in the printed *Proceedings* of the North Carolina Grand Lodge, are the only known Records of Tennessee Lodge, No. 2, the name under which this Lodge was Chartered on November 30, 1800. Although the Lodge probably continued to Work for some twenty years, nothing is known about its later activities. It is represented in the Convention held at Knoxville on December 2, 1811, preparatory to forming the Grand Lodge of Tennessee, and again at the first Annual Communication, held on December 27, 1813, when the Grand Lodge was organised. At that time three members of Tennessee Lodge, No. 2, became Officers of the Governing Body of the Grand Lodge. On February 2, 1826, this Lodge was succeeded by Mount Libanus Lodge, No. 59, which had been formed under a Dispensation issued by Grand Master Matthew Delamer Cooper. A Charter was granted to the newly-established Lodge on October 3, 1826.

At its Annual Communication held on December 9, 1798, the Grand Lodge of North Carolina approved a Dispensation for a new Lodge at Greeneville, Tennessee, with Colonel Waightstill Avery as Worshipful Master. Because the Master lived at Morganton, North Carolina, and was unable to visit Greeneville during the year, the Lodge was not organised. In November 1800, a new Petition was presented, and a Dispensation was authorised for Greeneville Lodge, No. 43, which was also designated as Lodge No. 3, of Tennessee. George Wash-

ington Campbell, Junior Warden of Tennessee Lodge, No. 2, was appointed Master of the newly-established Lodge, while Jenkin Whiteside and John Rhea, also members of Tennessee Lodge, No. 2, were respectively appointed Senior Warden and Junior Warden. Under such authority the Lodge was formally organised on September 5, 1801, with Bro. Campbell presiding. Before November 1, 1801, several other meetings of this Lodge were held. A Record of those meetings which was sent to the Grand Secretary at Raleigh is still preserved in the archives of the Grand Lodge there. This pioneer Lodge, whose Charter was granted on December 11, 1801, is still at Work. It is the oldest Lodge now on the Roster of the Grand Lodge, although it was inactive for more than three score years. During its period of inactivity, a new Lodge was formed under a Dispensation issued in 1845 by Grand Master Edmund Dillahunty. The Dispensation was continued at the next Annual Communication of the Grand Lodge, and a Charter was not finally granted to the new Lodge till October 5, 1847. This substitute Lodge, long known as Greeneville Lodge, No. 119, continued to Labour until January 31, 1907. On that date the original Tennessee Charter of Greeneville Lodge, No. 3, which was issued on October 6, 1814, was restored to it. The Lodge now ranks as the senior of the Volunteer State, since both Lodge No. 1 and Lodge No. 2 have been defunct for more than a century. The Work of the Craft was always successfully performed in Greeneville Lodge, No. 119. It steadily progressed in adding new members and in influence, except during the period of the war between the States. Then Masonry everywhere suffered a great deal, and at the time all this Lodge's Records that antedated 1857 were destroyed. This Lodge justly claims a distinctive honour in that it Initiated, Passed, and Raised one whom American Masons may well hold in deep veneration: Andrew Jackson, governor of Tennessee, United States senator, and seventeenth President of the nation—a man who suffered persecution, yet triumphed over all obstacles and ever earnestly and fearlessly served his people.

The Grand Lodge Records of North Carolina—Old North State, our Masonic Mother—show that on December 5, 1806, a Charter was granted for Newport Lodge, No. 50—Lodge No. 4, of Tennessee—which was located at the thriving settlement of Newport, on French Broad River. Henry Stephen was the Lodge's Master, Nathaniel Mitchell its Senior Warden, and Augustine Jenkins its Junior Warden. Since the Records of this Lodge were destroyed long ago, little is certainly known about its early activities. After participating in the formation of the Grand Lodge, in 1813, it seems to have become inactive, for it made no reports of either its Work or its membership. After the year 1824 even the name of the Lodge no longer appears on the Roster of the Grand Lodge. On October 3, 1854, some forty years after this Lodge was last mentioned in our Records, a Charter was granted for Newport Lodge, No. 234. The organisation, established on the obscure foundations of the old Lodge, has continued to be successful and prosperous.

In the Records of the Grand Lodge of North Carolina and Tennessee, under

date of November 21, 1807, is an order for a Charter to be issued to Overton Lodge, No. 51—Lodge No. 5 of Tennessee. The Lodge was to be located at Rogersville, Tennessee, and to have the Officers who were named in the Dispensation that had been issued on December 14, 1805. Those were: Bro. Samuel Powell, Master, Bro. Jonathan Stryker, Senior Warden, and Bro. John Johnston, Junior Warden. Early reports of this Lodge are missing, and no Record of it antedating 1823 has yet been discovered. The Lodge has survived however, and is to-day both prosperous and successful. This Lodge participated in the formation of the Grand Lodge of Tennessee in 1813, and on October 4, 1819, it was re-Chartered as Lodge No. 5.

On December 9, 1808, the Mother Grand Lodge authorised a Charter for Lodge No. 52—Lodge No. 6 of Tennessee. It was to be located at Gallatin, in Sumner County, a civic unit named after a distinguished Craftsman of Revolutionary times, General Jethro Sumner, of North Carolina. The new Lodge was to have the following Officers: Bro. John Johnston, Master, Bro. Andrew Buckham, Senior Warden, and Bro. John Mitchell, Junior Warden. This Lodge Laboured successfully until October 5, 1836, when its Jewels and its Tennessee Charter were surrendered to the Grand Lodge by the Master, Bro. John Bell, cousin of the distinguished statesman, John Bell of Tennessee. On October 8, 1840, a new Charter was granted to King Solomon Lodge. Now known as Lodge No. 94, it was to succeed the original pioneer Lodge—No. 6. Bro. John Bell was to be Master, Bro. George W. Parker, Senior Warden, and Bro. Samuel R. Anderson, Junior Warden. This Lodge is still active and prosperous.

Hiram Lodge, No. 7, at Franklin, largely owes its existence to one of Tennessee's early distinguished citizens, Lieutenant-Colonel Hardy Murfree. Founder of the Murfree family in this State, this distinguished Mason was grandfather of Mary Noailles Murfree, who used the pen name Charles Egbert Craddock. Colonel Murfree was a North Carolina veteran of the War for Independence. A devoted Craftsman, one of the founders of the Mother Grand Lodge, first Master of American George Lodge, No. 17, of North Carolina, Bro. Murfree was largely responsible for the founding of a pioneer organisation known as the Franklin Lodge. After Bro. Murfree passed within the Mystic Veil on April 6, 1809, this Lodge was established under Dispensation later in the summer. On December 11, 1809, it was Chartered as Hiram Lodge, No. 55—Lodge No. 7 of Tennessee. The following were the Officers: Charles McAlister, Master; Guilford Dudley, formerly of Royal White Hart Lodge, No. 2, of North Carolina, Senior Warden; George Hulme, Junior Warden. Although the early Records of this Lodge have also been destroyed or lost, it has maintained an unbroken existence up to the present, and is still vigorously active. This Lodge took the initiative in forming the Grand Lodge of Tennessee by making the suggestion for a preliminary Convention to be held at Knoxville on December 2, 1811. On May 27, 1814, this Lodge received a new Dispensation, and in October of that year it was Chartered.

Cumberland Lodge, No. 8, at Nashville, was the direct successor of Har-

mony Lodge, No. 1, which ceased to work in December 1808, by order of the Grand Lodge at Raleigh. At that time several members of the pioneer Lodge became Charter applicants for a new Lodge. They included Judge John Overton, an intimate associate of Andrew Jackson's who became first Master of Cumberland Lodge, No. 8. In the spring of 1812, Robert Searcy, oldest Past Master of Harmony Lodge, No. 1, journeyed on horseback to Raleigh. He later returned with the Dispensation by virtue of which he formed the new Lodge and Installed its Officers on June 24, 1812. On February 8, 1814, after the formation of the Grand Lodge of Tennessee, this Lodge received a new Dispensation and on October 20 of that year it was Chartered. On the Roster of the Grand Lodge of North Carolina, this Lodge was known as No. 60.

Shortly before Cumberland Lodge, No. 60, was formed, on May 1, 1812, to be exact, a Dispensation was issued by Grand Master Robert Williams empowering the establishment of Rhea Lodge at Port Royal, in Robertson County, Tennessee. The Lodge was organised on the following June 24, with Bro. John Baker as Master, Bro. John E. Turner as Senior Warden, and Bro. H. James Norfleet as Junior Warden. This was Chartered Western Star Lodge, No. 51—Lodge No. 9 of Tennessee—on November 21, 1812. The Lodge continued to operate successfully at Port Royal until January 5, 1818. Then the Grand Lodge granted it permission to remove to Springfield, official county seat of Robertson County, and there the Lodge remains active and vigorous. It received a new Charter from the Grand Lodge of Tennessee on October 1, 1814, and under that Charter it has Laboured for over twelve decades.

Philanthropic Lodge, No. 12, another Lodge established in Tennessee before the Grand Lodge was formed, also lasted a few years and then quietly passed out of existence. In Davidson County some ten miles east of Nashville, not far from the historic "Hermitage," once the home of Andrew Jackson, and on a part of his plantation, lies the famous Clover Bottom field where Old Hickory raised his blooded horses. Several Brethren who lived in that region, desiring to form a Lodge conveniently nearby, united in a Petition for a Dispensation early in 1805. This Petition was erringly presented to the Grand Master of Kentucky instead of the Grand Master of North Carolina, whose Jurisdiction included all Tennessee. The application was approved, and Philanthropic Lodge U. D. speedily set to Work. A Charter was granted at the next Annual Communication of the Grand Lodge of Kentucky, held on September 18, 1805, and this Lodge was enrolled on its Roster as No. 12. One of the Petitioners for this Lodge was Hutchins Gordon Burton, a member of a North Carolina Lodge then sojourning in Tennessee, who later returned to his native State and twenty years afterwards became Grand Master of his Lodge and Governor of the Commonwealth. The formation of Philanthropic Lodge, No. 12, provoked an extended controversy between the Grand Lodge of Kentucky and of North Carolina, since the former claimed that the Lodge was in unoccupied territory and therefore properly open to any Grand Lodge. Kentucky's side of the controversy was conducted by Bro. Henry Clay, who afterwards became

Grand Master. North Carolina was represented by Bro. Burton. The whole matter, a detailed account of which cannot be related here, was finally brought to a satisfactory conclusion when the Grand Lodge of the Blue Grass State adopted a resolution at its Annual Communication held on August 29, 1812, in which it agreed to recall the Charter of Lodge No. 12, provided the Lodge should be permitted to continue its Work until June 24, 1813. This proposal having been accepted, the Lodge at Clover Bottom ceased to exist after the date stipulated. Most of its members then became attached to other Tennessee Lodges. Though it has often been claimed that Andrew Jackson was a member of Philanthropic Lodge, No. 12, there is no evidence that he ever was. A Roster of the Lodge's members now in possession of the present writer does not include Andrew Jackson's name at all.

In conformity with the plan that had been set forth in an invitation which Hiram Lodge, No. 7, of Franklin, had extended to the other Tennessee Lodges, a preliminary Convention was held at Knoxville on December 2, 1811, for the purpose of arranging for an independent Grand Lodge for the Volunteer State. The following Representatives attended: George Wilson and William Kelly of Tennessee Lodge, No. 2. Rev. Stephen Brooks of Greeneville Lodge, No. 3. Edward Scott, as proxy for Newport Lodge, No. 4. John A. Rogers and John Williams of Overton Lodge, No. 5. John Hall of King Solomon Lodge, No. 6. Archibald Potter of Hiram Lodge, No. 7. Neither Cumberland Lodge, No. 8, nor Western Star Lodge, No. 9, was represented, since they had not yet been formed.

When the Convention opened Bro. Stephen Brooks was chosen to be Chairman, and Bro. John A. Rogers, Secretary. A series of Resolutions setting forth the purpose of the Convention was then adopted, and a Committee was appointed to prepare an address for presentation to the Grand Lodge of North Carolina and Tennessee, the title by which the Mother Grand Lodge had been designated since December 1803. The aim was to get that Grand Body to approve the effort to form an independent Grand Lodge for the Volunteer State. The address was prepared and eventually presented to the Grand Lodge at Raleigh. That Body deferred action on this matter until it held its Annual Communication on November 21, 1812. Then the address was formally approved, and Grand Master Robert Williams was instructed to prepare a so-called "Great Charter," stating that the Grand Lodge of North Carolina and Tennessee relinquished its authority over the trans-Alleghany Lodges, and permitted them to form a Sovereign Grand Lodge for the Commonwealth of Tennessee. This document was then sent to the Tennessee Representatives.

Acting upon the authority thus granted to them, the following Tennessee Masons assembled at Knoxville on December 27, 1813, and formed the Grand Lodge of Tennessee: Bro. George Wilson, Bro. Thomas McCorry, Bro. John Bright, Bro. John Anthony, and Bro. William Kelly, of Tennessee Lodge, No. 2, at Knoxville. Rev. Bro. Stephen Brooks of Greeneville Lodge, No. 3. Bro. Edward Scott, as proxy for Newport Lodge, No. 4. Bro. John Williams, and

Bro. George Wilson, as proxy, representing Overton Lodge, No. 5, at Rogersville. Bro. John Hall and Bro. Abraham K. Shaifer, of King Solomon Lodge, No. 6, at Gallatin. Bro. Thomas Claiborne, of Hiram Lodge, No. 7, at Franklin. Bro. Thomas Claiborne, as proxy for Cumberland Lodge, No. 8, at Nashville. Bro. William L. Williams of Western Star Lodge, No. 9, at Port Royal.

Rev. Bro. Stephen Brooks, who had been Chairman of the earlier Convention, temporarily presided over this Assembly. The following Grand Officers were unanimously elected and regularly Installed: Thomas Claiborne, as Grand Master. George Wilson, as Deputy Grand Master by appointment. John Hall, as Senior Grand Warden. Abraham K. Shaifer, as Junior Grand Warden. Thomas McCorry, who had been Treasurer for East Tennessee, as Grand Treasurer. Edward Scott, as Grand Secretary. The other Offices were temporarily filled by appointment, and then the Grand Lodge of Tennessee was opened in ample form. At the very outset, Bro. Stephen Brooks, Bro. John Hall, and Edward Scott were appointed a Committee to prepare a Constitution for the government of the Grand Lodge. This was subsequently presented to those present, and formally adopted. A code of by-laws presented at the same time was signed by the Grand Officers and the Representatives. Following that, Rev. Bro. Stephen Brooks was appointed to be Grand Chaplain, and Bro. John Bright as Grand Tyler.

In such fashion, then, the Sovereign Grand Lodge of Tennessee was formed. Eight Lodges, Chartered by the Mother Grand Lodge of North Carolina, or as it had been known for the last ten years, the Grand Lodge of North Carolina and Tennessee, consummated the formation of this New Grand Lodge by authority of the Great Charter that had been issued to them. And now, the new and virile Grand Body was to become an active and important factor in the westward progress of our Ancient Craft, whose duly constituted authority, emanating from the Grand Lodge of England (Moderns), had thus far been successively wielded by Joseph Montfort, Provincial Grand Master, and the Grand Lodge of North Carolina and Tennessee.

Only once in twelve decades has the Grand Lodge been convened elsewhere than at Nashville, the State capital. Then it met at Knoxville, almost on the very spot where it was brought into existence in 1813. The occasion was the celebration of its centennial ceremonial. On December 27, 1913, just at the close of a hundred years, the Grand Lodge was convened in Special Communication. The event took place in Staub's Theatre, on South Gay Street, in the historic City of the Hills, Tennessee's first capital. The seventy-fourth Grand Master presided, while many Representatives and Officers of the Grand Lodge, together with visitors from other Jurisdictions, commemorated the event.

The numbers of the Tennessee Lodges have been rigourously maintained. The series with Harmony Lodge, No. 1, of Nashville, which was Chartered by the Mother Grand Lodge on December 17, 1796. Though this Lodge ceased its activities in 1808, it is still No. 1 on the Roster. It is immediately followed by eight other North Carolina Lodges that formed the Grand Lodge of Tennes-

see. Later Lodges have been numbered in the order of their establishment, the last number now being No. 742.

Of the 285 Lodges missing from the Grand Lodge Roster, 13 were formed outside the limits of Tennessee. They were the following: Lodge No. 12, Lodge No. 25, and Lodge No. 28 were formed in Missouri. On April 23, 1821 these Lodges together formed the Grand Lodge of that State. Lodge No. 15 and Lodge No. 17 were formed in Mississippi. Together with one other Lodge, Chartered by the Grand Lodge of Kentucky, they formed the Grand Lodge of Mississippi on July 27, 1818. Lodges No. 21, No. 23, No. 30, No. 33, No. 34, No. 40, and No. 41 were formed in Alabama. Excepting only Lodge No. 23, all these Lodges united to form the Grand Lodge of Alabama on June 15, 1821. Lodge No. 29 and Lodge No. 35 were formed in Illinois. The former united in the formation of the first Grand Lodge of Illinois on December 1, 1823. Lodge No. 82 was formed in Arkansas. On November 2, 1838 it assisted in the formation of the Grand Lodge of that State.

Of those inter-Jurisdictional Lodges, the following still survive: Missouri Lodge, No. 12—now known as Missouri Lodge, No. 1—at St. Louis, Missouri; Jackson Lodge, No. 15—now known as Jackson Lodge, No. 2—at Natchez, Mississippi; Washington Lodge, No. 17—now known as Washington Lodge, No. 3—at Port Gibson, Mississippi; Alabama Lodge, No. 21—later known as Lodge No. 2, of Alabama, which, by consolidation with Lodge No. 1, became Helion Lodge, No. 1—at Huntsville, Alabama; Rising Virtue Lodge, No. 30—now known as Rising Virtue Lodge, No. 4—at Tuscaloosa, Alabama; Moulton Lodge, No. 34—now known as Moulton Lodge, No. 6—at Moulton, Alabama; and Farrar Lodge, No. 41—now known as Farrar Lodge, No. 8—at West Birmingham, Alabama. It was the Charter Master of this last-named Lodge, Thomas W. Farrar, who, in 1821, became the first Grand Master of the new Grand Lodge of Tennessee.

Through these and their successors, the line of descent extends from North Carolina, through Tennessee, and throughout the great West, excepting only Texas. When the Grand Lodge of that mammoth Jurisdiction was formed on December 20, 1837, a Tennessee Mason, General Sam Houston, presided over the Convention.

In 1848 the Grand Lodge of Tennessee fostered a Masonic college at Clarksville. Although the college was operated successfully for two years, lack of financial support by Masons finally brought about the disposal of it to non-Masonic holders. However, the Craft in the Volunteer State has always striven to forward the cause of education, and the particular Lodges have promoted and maintained numerous schools. This was especially true during the era preceding the introduction of the free school system into the State. In 1867, a few ardent Craftsmen urged the Lodge to erect and equip a Masonic home for the care and protection of the widows and orphans of deceased Brethren. Owing to subsequent financial depressions, the plan materialised only slowly, but in 1886 some few Masons at last got the movement under way. To-day,

the Masonic Widows' and Orphans' Home of Tennessee is an outstanding example of the Mystic Builder's Art. It has an estimated value of half a million dollars, and an endowment fund of more than $750,000.

Markus Breckinridge Toney, Past Master of Cumberland Lodge, No. 8, a former private in the Confederate Army, whose Masonic aspirations were awakened in Federal prison camps during the war between the States, and William Hill Bumpus, at that time Master of Lodge No. 8, were on August 6, 1886, selected to act as president and secretary, respectively, of the Masonic Widows' and Orphans' Home Association, Incorporated. It was through their efforts that the original was built within a period of six years from the date of the laying of its cornerstone. The cost of this structure was met by voluntary contributions. When Bro. Toney and Bro. Bumpus turned it over to the Grand Lodge, it was free of incumbrance. Later in a similar manner, they assisted in the erection of the Old Masons' Home, a splendid monument to Masonry's exalted interpretation of the Master's Creed. Of course, other devout Craftsmen nobly supported the efforts of these two Brethren, but they are acknowledged to have been the source of inspiration for all. For thirty years prior to his death in 1929, Bro. Toney served as chairman of the endowment commission of the Home. Bro. Bumpus served as Grand Master in 1898, and thereafter he was continuously connected with the management of the Masonic Home until he passed within the Mystic Veil on October 27, 1926. For thirty years he published the *Tennessee Mason* solely in the interests of the Institution with which he was actively connected for twoscore years.

In the year 1873, and again in 1878, a very serious epidemic of yellow fever raged throughout certain portions of the State. As was usual in such emergencies, members of the Craft gave themselves unfalteringly to allay the pestilence, aided by generous contributions from their own and other Jurisdictions. For a large number of the Brethren it was the last fight. Among those who fell victim to the dread disease were Past Grand Master and Past Grand High Priest, Andrew Jackson Wheeler, and Grand Commander of Knights Templar, Edward R. T. Worsham.

From fewer than 300 Master Masons, in 1813, the Roll has gradually increased until, in 1929 it passed the 50,000 mark. Since the peak of the latter year, it has, however, sustained a loss of a few hundred members. During the first sixty years, membership rose to more than 20,000, but at the close of the seventy-fifth year, it had been reduced to fewer than 15,000. Since 1888 the increase has been steady and constant, except for the period of the Great War, when it may possibly have been too rapid.

Through one hundred twenty-two years of activity, ninety-seven Grand Masters have presided over the Craft in Tennessee. Five of those, John Frizzell, Wilbur Fisk Foster, Henry Martyn Aiken, Thomas Owen Morris, and Benjamin Haller, presided over all Grand Bodies of the American Rite. One Grand Master, Andrew Jackson, occupied the White House, and another, John Calvin Brown, served as governor of Tennessee while presiding in the Grand East.

Still another, John Frizzell, served as General Grand High Priest from 1877 to 1880, while James Daniel Richardson served as Grand Commander of the Scottish Rite in the Southern Jurisdiction from 1904 to 1914.

Tennessee has given our nation three Masonic Presidents, Andrew Jackson, James Knox Polk, and Andrew Johnson. All were natives of North Carolina who journeyed through the Volunteer State to the national capital. The first two were Royal Arch Masons, while President Johnson was a Knight Templar and a Master of the Royal Secret. One Past Grand Master, Matthew Delamer Cooper, served for more than half a century, and another, Philip Neely Matlock, an officer of the Confederacy, accompanied Sam Davis on that memorable scouting expedition which cost Davis his life, when he was condemned to death for refusing to divulge the names of his comrades. One Grand Master, Archibald Yell, fell pierced with a Mexican spear at the Battle of Buena Vista, while leading the Arkansas Regiment on February 22, 1847. Another, Benjamin Swett Tappan, served as Grand Master of two Jurisdictions, Mississippi and Tennessee, while two others, Robert Looney Caruthers and James McCallum, were members of the Confederate Congress. Four others, Thomas Claiborne, Andrew Jackson, Archibald Yell, and James Daniel Richardson, were members of the Federal Congress, while one of them, Old Hickory, sat in the United States Senate before he went to Washington as President.

Twenty Tennessee members of the United States Senate have been Masons, and twenty-one Craftsmen have occupied the executive chair of the Commonwealth. Of these, Robert Looney Caruthers was elected governor in 1862, but in as much as Bro. Andrew Johnson was at that time serving as war governor under President Lincoln, the governor-elect could not be inaugurated.

Tennessee's first Grand Master was a native of Virginia, a descendant of that William Claiborne who came to America in 1620 and later became prominent in colonial affairs. Like Washington, he could trace his lineage back through twenty centuries, in fact, back to Odin, King of Escadia.

Massachusetts also supplied Tennessee with three of her Grand Masters—Oliver Bliss Hays, Benjamin Swett Tappan, and Wilbur Fisk Foster. The last named presided over all Grand Bodies of the American Rite. Serving as a major of engineers in the Confederate Army, he had charge of constructing the historic fortifications at Fort Donelson in 1862. New York also sent three Yankees into the Southland to preside over the Craft. They were Charles Arnold Fuller, Douglass Russell Grafton, and Charles Comstock. From Pennsylvania came Wilkins Tannehill, who served as Grand Master through seven terms which extended over a period of twenty-six years. He also served as Deputy Grand Master of Kentucky in 1840.

Two of Tennessee's Grand Masters came from across the sea, from the Emerald Isle. They were Thomas McCulloch, of Scottish lineage, and George Cooper Connor, an Irishman from Dublin. South Carolina, Kentucky, and Ohio each sent Tennessee two of her Grand Masters. They were Matthew Delamer Cooper and Elihu Edmundson, from South Carolina; Philander Mc-

Bride Priestley and Joseph Norwell, from Kentucky; and Henry Martyn Aiken and Henry Hurlburt Ingersoll, from Ohio. One Grand Master also came from each of the following Jurisdictions: From Maryland came John Snyder Dasheill; from Maine came Andrew Jackson Wheeler, a namesake of Old Hickory and heroic martyr to the yellow scourge in 1878; from Georgia came Edmund Preston McQueen; from Indiana came Teda Asabel Hisey. From Missouri came Robert Virgil Hope. One other, Julius Cæsar Nichols Robertson, was born within the confines of what is now the State of Tennessee, in 1792, when this region was known as The Territory South of the Ohio River. The other Grand Masters were natives of Tennessee.

From time to time the Craft of Tennessee has entertained many distinguished visitors. Two of those visits are of unusual historic interest. On June 8, 1819, Nashville was visited by President James Monroe, a member of Williamsburgh Lodge, No. 6, of Virginia. Although a lack of time prevented the assembling of the Grand Lodge, Grand Master Tannehill promptly convened Cumberland Lodge, No. 8, and entertained the distinguished guest in ample form. At the close of the day, Bro. Andrew Jackson took the President to the " Hermitage," where he was given a royal welcome. Then, in 1825, it was announced that the distinguished French patriot and Craftsman, General the Marquis de Lafayette, would visit Nashville. Upon his arrival on May 4, he was given a warm welcome both by the public and by the Masons of the State. Among the courtesies extended to him was an introduction to the Grand Lodge in Special Communication. He was presented to the Grand Lodge by Past Grand Master Andrew Jackson, who was assisted by Bro. George Washington Campbell, the eminent jurist, statesman, and diplomat. The Marquis de Lafayette was also made an Honorary Member of the Grand Lodge.

An unparalleled event occurred in the Tennessee Grand Lodge during the trying period just preceding the war between the States. Early in 1861, when the thunder clouds of civil strife were hovering darkly over the country, the Grand Master of that Grand Body, James McCallum, was importuned to call the Grand Lodge into Special Communication to undertake to avert the impending calamity. Realising the futility of this action, he wisely declined, but on May 1 of that direful year the leaders of the Craft assembled at Nashville to confer about the situation. This Conference resulted in the issuance of a " peace circular " which contained a fervent plea for the amicable adjustment of differences, and urged that, if war might not be averted, the Craftsmen of each side should constantly be alert in displaying the Spirit of Brotherhood to their opponents. The circular was signed by James McCallum, Grand Master; John Fletcher Slover, Deputy Grand Master; Lucius Junius Polk, Grand Commander of the Knights Templar. It was also signed by Thomas McCulloch, Past Grand Master; Archelaus Madison Hughes, Past Grand Master; Charles Arnold Fuller, Past Grand Master and Grand Secretary; John Snyder Dashiell, Past Grand Master; and John McClelland, Master of Cumberland Lodge, No. 8. A copy of this circular was sent to every Grand Lodge in the United States.

Only within recent years has a copy of it been found in the archives of the Grand Lodge of New York. The printed *Proceedings* of the Grand Lodge of Tennessee for the year 1861 also carry a complete copy of the " Peace Circular."

Pursuant to a resolution presented at the Annual Communication held on February 1, 1912, a special Committee was selected to consider and report a plan for an appropriate observance of the hundredth anniversary of the formation of the Grand Lodge of Tennessee. The Grand Lodge had been brought into existence at Knoxville on December 27, 1813. As was most proper, on January 30, 1913, at the Annual Communication, the Committee recommended that the centennial ceremonial be held at Knoxville on December 27, 1913, and that a Committee of seven members be appointed to prepare a suitable programme and to make all necessary arrangements for the celebration. Under the supervision of Past Grand Master Ingersoll, acting as Chairman, and with the co-operation of Bro. VanDeventer, acting as Secretary, the Committee arranged a splendid programme which was ably executed in the presence of a large and appreciative audience. Thus was completed the first century of the existence of the Sovereign Grand Lodge of Tennessee.

ANCIENT AND ACCEPTED RITE OF FREEMASONRY

(SOUTHERN JURISDICTION)

It seems almost certain that the earliest resident of Tennessee to receive the Degrees of Scottish Rite Masonry was James Penn, a native of Virginia. Born in that State on September 22, 1796, at the age of twenty-one Bro. Penn was Initiated, passed, and Raised in Marshall Lodge, No. 39, of Lynchburg. Then, in 1819, he was Exalted in Richmond Chapter, No. 3. Later he became High Priest of Eureka Chapter, No. 1, of Lynchburg. On May 2, 1820, he was elected Grand High Priest. In January of that year he had also received the Cryptic Degrees from Companion James Cushman, who is thought to have Communicated to him the Ineffable Degrees, including the Thirty-second Degree, at some time prior to November 1824. Under date of August 6, 1826, a Diploma was issued to him by the Supreme Council at Charlestown. Bro. Penn was also Master of Washington Council, No. 6. On February 16, 1820, he was authorised as a Royal and Select Master at Lynchburg.

During twenty years' residence in Alabama, from 1825 to 1845, Bro. Penn served as Grand Master, Grand High Priest, and Grand Master of the Grand Council. Then, upon coming to Memphis in 1845, he immediately became active in Masonic Work there also, and in 1853 he was chosen to be Most Illustrious Grand Master of Cryptic Masons. In the spring of 1859 he received the Thirty-third Degree at the hands of Grand Commander Albert Pike. Two years later he was chosen Lieutenant Grand Commander of the Supreme Council, an Office he was compelled to resign in 1866 on account of his impaired health. He was then made an Emeritus Member of the Supreme Council. On April 16,

1866, John Jennings Worsham succeeded Bro. Penn as Inspector-General for Tennessee.

At the Session of the Supreme Council held on May 8, 1868, Grand Commander Albert Pike reported that since the last Session several Bodies of the Rite had been established at Memphis. The first of these was Memphis-Hermes Lodge of Perfection, No. 1. This Lodge was established in 1866, and Henry P. Woodward Thirty-second Degree was its Venerable Master. It was followed by Mithras Lodge of Perfection, No. 2, with George Mellersh Thirty-second Degree as Venerable Master; Cassiphia Council, Prince of Jerusalem, No. 1, Benjamin K. Pullen Thirty-second Degree; Calvary Chapter of Rose Croix, No. 1, with Charles W. Adams Thirty-second Degree Most Wise Master; Philippe de Plessis Council of Kadosh, No. 1, with Henry P. Woodward Thirty-second Degree as Commander; Consistory of West Tennessee, with John Ainslie Thirty-second Degree as Commander-in-Chief. The two Lodges of Perfection were consolidated in 1870. At that time the membership of these Bodies was reported to be as follows: Mithras Lodge of Perfection, No. 2, twenty-one members; Calvary Chapter of Rose Croix, No. 1, thirty-nine members. Philippe de Plessis Council of Kadosh, No. 1, twenty-three members, and Consistory of West Tennessee, twenty-three members. In 1872 Mithras Lodge of Perfection, No. 2 was reported to be defunct. John Chester Lodge of Perfection, No. 1, at Jackson, which was established by Bro. Frankland and of which Bro. Benjamin Rufus Harris Thirty-second Degree was Venerable Master, was Chartered on January 15, 1879.

Pitkin Cowles Wright Thirty-third Degree, Deputy for West Tennessee, reported the following activities at Nashville: On October 9, 1881, Degrees from the Fourth to the Fourteenth, inclusive, were Communicated to a class of nine, including James Daniel Richardson, Past Grand Master, afterwards Grand Commander of the Supreme Council, and Charles Hazen Eastman, afterwards Grand Commander of the Knights Templar and Deputy Inspector-General. The Fifteenth to the Eighteenth Degrees, inclusive, were also Communicated to James D. Richardson and William Stockell. Grand Commander Albert Pike assisted in the latter portion of the Work. On the next day Degrees from the Nineteenth to the Thirtieth, inclusive, were Communicated to James D. Richardson and William Stokell. Then, on October 11, 1881, Emulation Lodge of Perfection, No. 3 was formed and duly Constituted. There were sixteen Charter Members, including John Frizzell Thirty-third Degree. Bro. Charles H. Eastman was chosen Venerable Master. Then on the night of October 27 of that year the Thirty-first and the Thirty-second Degrees were Communicated to William Stockell and to James Daniel Richardson. On October 29, 1881, Sinai Lodge of Perfection, No. 4, at Murfreesboro, was Constituted with William David Robison Fourteenth Degree acting as Venerable Master.

At the Session of the Supreme Council held in October 1884, James Daniel Richardson Thirty-second Degree, Benjamin Rufus Harris Thirty-second Degree, Benjamin Franklin Haller Thirty-second Degree, afterwards Grand Mas-

ter, and Henry Martyn Aiken Thirty-second Degree, Past Grand Master, were elected Knights Commander of the Court of Honour. At the same Session they were elected to be Honorary Inspectors-General. On October 23, James Daniel Richardson and George Fleming Moore, of Alabama, were nominated for active members of the Supreme Council.

Mizpah Lodge of Perfection, No. 5, which was formed at Memphis in 1882, received a permanent Charter on October 19, 1892. Mithras Lodge of Perfection, No. 6, of Chattanooga, was formed on May 14, 1890, by virtue of a Dispensation issued by George Cooper Connor Thirty-second Degree, a Past Grand Master and Past Grand Commander of the Knights Templar who was also a Deputy Inspector-General. At the time of its formation, the Lodge had a membership of sixteen, twelve of whom were Masters of the Royal Secret. John Bailey Nicklin Thirty-second Degree, a Past Grand Commander of the Knights Templar, was chosen Venerable Master. Some years later the Lodge became inactive. Then, on January 22, 1901, a second Dispensation was issued by Archibald Nevins Sloan Thirty-second Degree, a Past Grand Master, Past Grand Commander of the Knights Templar, at that time Deputy Inspector-General. This second Dispensation called for the revival of the Lodge, and a permanent Charter was later granted to it on October 24, 1901.

Since Mizpah Lodge of Perfection, No. 5, of Memphis, had become inactive, John Chester Lodge of Perfection, No. 1 was some years ago removed thither from Jackson. Philippe du Plessis Council of Kadosh, No. 1, of Memphis, having become inactive, Cyprus Council of Kadosh, No. 1 was Chartered in lieu of it on August 14, 1893. Tennessee Consistory, No. 1 was also Chartered on October 14, 1894, to succeed the former Body. To-day those four Bodies in the Bluff City, together with the four Bodies at Nashville, not only remain active but are also strong in membership. All other Bodies Chartered in Tennessee have ceased to function. Consistory No. 1 has an enrollment of 31 Thirty-third Degree members and 3970 Thirty-second Degree members. Consistory No. 2 enrolls 34 Thirty-third Degree members, 3749 Thirty-second Degree members. Among the members of the latter Body is Garnett Noel Morgan, who is an Active Inspector-General and also Treasurer-General of the Supreme Council.

ORDER OF HIGH PRIESTHOOD

The earliest available Record of the conferring of the Order of High Priesthood in Tennessee dates back to the Annual Convocation of the Grand Chapter which was held in October 1829. At that time the Order was conferred on four prominent Companions between Sessions. Those were: Wilkins Tannehill, Past Deputy Grand High Priest, who was advanced to the Grand East at that time; Moses Stevens, retiring Grand High Priest; Dyer Pearl, Past Grand Scribe, who afterwards served as Grand High Priest; and George Washington Churchwell, Grand Scribe. It seems that during the next three decades the Order was conferred at intervals in a similar manner.

At the Annual Convocation of the Grand Chapter which met in October 1860, a Convention was assembled and fourteen eligible Companions were duly Anointed and Consecrated.

The Grand Council of the Order of Anointed High Priests for Tennessee was then formed and the following Officers were elected; Grand President, Robert S. Moore; Grand Vice-President, John S. Morrill; Grand Chaplain, Jonathan Huntington; Grand Treasurer, John Frizzell; and Grand Recorder, John McClelland.

Excepting only the years of 1862, 1863, and 1864, during the troublous period of warfare, the Consecrated leaders of the Royal Craft have regularly held their Annual Conventions, Anointed those who have been chosen to the exalted Station of High Priesthood in Royal Arch Masonry, and thus incited one another to higher and nobler standards of service in the construction of the Mystic Temple.

During the passing years sixty-one Grand Presidents have presided over the deliberations of the Grand Council. Of those, thirteen have been Grand Masters of Masons, while twenty-three have been Grand High Priests.

Of the sixty-one Grand Presidents, some of whom have for many years been regular attendants at the annual gatherings, sixteen survive to-day. Fifteen hundred ninety-five persons have been Anointed to the sacred Office of High Priest.

MASONIC VETERANS ASSOCIATION

In answer to an invitation issued on January 23, 1894, by Bro. George Cooper Connor, Past Grand Master, fifty representative Masons of the Volunteer State, including the Grand Master, Bro. Bernard Francis Price, and eight Past Grand Masters, assembled at the Masonic Temple in Nashville on Monday evening, January 29, 1894, and proceeded to organise the Masonic Veterans' Association of Tennessee. Bro. Connor presided over the deliberations of this meeting, at which the following Officers were elected for the ensuing year: John Frizzell, Past Grand Master and Grand Secretary, President; Andrew Jackson Weldon, Past Master of Lodge No. 215, Vice-President; George Cooper Connor, Past Grand Master, Secretary, and William H. Morrow, Treasurer.

The chief aim of the association is to strengthen the tie of Brotherhood among those who have rendered not fewer than twenty-one years of loyal service to the Craft; to bring together those devoted supporters of the Craft, annually at the time of the Annual Communication of the Grand Lodge; to renew the pledges and friendship of the passing years around the festal board; and to render fraternal homage to those who during the past year have passed within the Inner Veil of our Mystic Temple. Some veterans of the Craft were even then finding themselves unable to attend annual meetings of the association, and when the Roll was called in 1895 the President and Secretary, among others, had already passed across the Mystic Border.

Annually, on Wednesday night of the Grand Lodge's Session, survivors

of the original membership of the association, together with others who have joined them from time to time, assemble and together spend a joyous social hour recalling pleasant memories of the past and voicing tender recollections of those who will gather with them no more in this life. Of the fifty Masons who originally formed the association, the writer recalls only one, Bro. Charles Hazen Eastman, Past Grand Commander of the Knights Templar.

PERSONAL

Foremost in the annals of time and in exalted accomplishment, an invincible leader of men, John Sevier, Tennessee's first governor, will always hold a high place among those dauntless empire builders who crossed the Alleghanies and, amidst the alluring valleys which grace the western slopes, laid deep and strong the foundations of America's sixteenth Commonwealth. Born in the historic Valley of the Shenandoah, on September 23, 1745, partly of Huguenot extraction and descended from that notable family of Xaviers who were intimately allied with the monarchs of France during the sixteenth century, possessed of an exalted ruggedness of character, John Sevier yielded to the urge for adventure. Crossing the mountain barrier some years prior to the War for Independence, he established his home in the beautiful Valley of the Watauga and Nolachucky Rivers. From the outset he was a recognised leader among those resolute men who formed the advance guard of pioneer settlement in its march from the Great Smoky Mountains westward towards the sunset goal of progress. In the annals of Indian warfare and the Battle of King's Mountain, John Sevier's record is inscribed in fadeless crimson on the white escutcheon of America's fame.

Bro. Sevier was chief executive of the historic State of Franklin, and was later unanimously chosen first governor of the Volunteer State. He was a member of North Carolina's earliest Constitutional Convention, and of the First Federal Congress of 1790. In 1811 he was returned to the Congress of the United States. John Sevier's record as warrior, as statesman, and as an empire builder remains unsurpassed more than a century after his death.

We know not where or when Bro. Sevier was made a Mason, but we do know that while he was governor of the State he served as the first Master of Tennessee Lodge, No. 2, at Knoxville, which was formed in 1800 under North Carolina authority. John Sevier died on September 24, 1815.

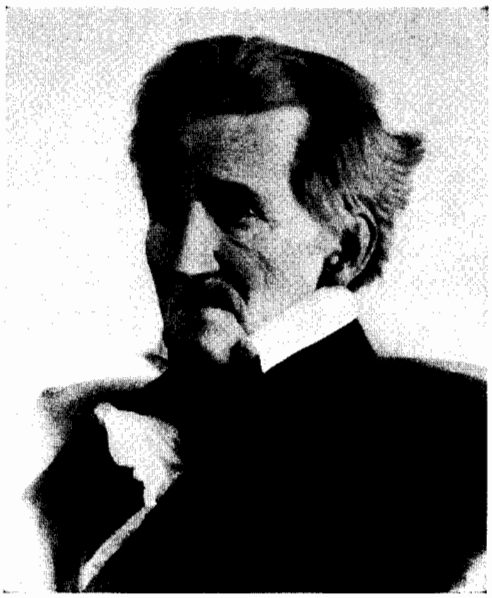
Twenty governors of Tennessee have been members of our Ancient Craft, while twenty-two Masonic statesmen have represented the Commonwealth in the United States Senate. Among the State's members of Congress have been many who wore the lambskin. Other Tennessee Masons served as members of the Confederacy's Congress during the early 1860's. Others of the Craft have been prominent in the United States diplomatic service and in the courts of the State and of the Republic. Of these we can mention only a few of the more outstanding.

With records similar to that of John Sevier, other distinguished Tennessee

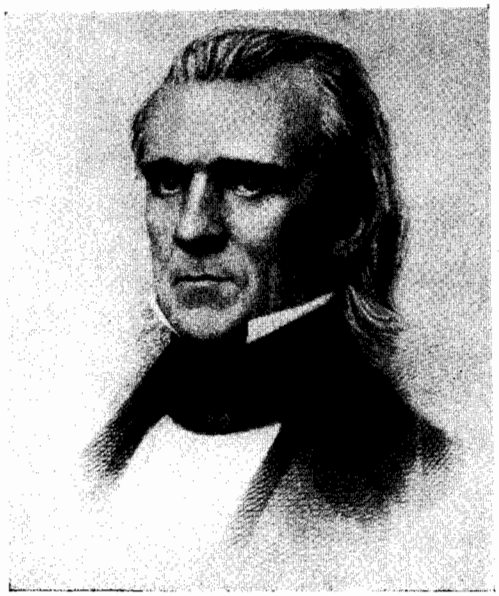
Masons who have served the public were the three who occupied the White House. First of these was Andrew Jackson. Born in Union County, North Carolina, on March 15, 1767, he began his long career of public service before he was fifteen years old, by riding as a guide with the Illustrious Davie during the South Carolina campaign of the War for Independence. Later he served as attorney for the Mero District and for the territory south of the Ohio, then as Tennessee's first congressman, as United States senator, and as a judge of the Superior Court. All this preceded his service as a soldier during the Indian Wars. But Jackson is better known for his brilliant victory at the Battle of New Orleans during the War of 1812, when he defeated Britain's superb army which numbered among its troops some of Wellington's seasoned veterans. This defeat finally terminated British aggression against America. After that, Jackson served during the Florida campaign, and even became territorial governor of that region. This was followed by another term in the Senate and the crowning experience of eight strenuous years in the White House. These are facts of American history so well known that no further details are required here.

Next to George Washington, Andrew Jackson was surely the greatest American Mason. Where and at what time he was Initiated among the Sons of Light will always remain a mystery owing to the destruction of old Lodge Records. We do know, however, that from 1800 to 1808 he was a member of Harmony Lodge, No. 1, at Nashville. Returning from service in Florida, he attended the Grand Lodge of Tennessee in October 1822, and was there elected to membership in that Sovereign Body as a Past Master. On the following day he was made Grand Master of Masons, a position in which he served efficiently for a period of two years. As a Royal Arch Mason, he served prominently in the formation of the Grand Chapter of Tennessee, on April 3 and 4, 1826. The last Record of Jackson's Masonic association was made in December 1839, when he assisted in the Installation of the Officers of Cumberland Chapter, No. 1 at Nashville. One of the most brilliant events of his Masonic career occurred on May 4, 1825, on which occasion he introduced to the Grand Lodge of Tennessee that Illustrious Craftsman, General the Marquis de Lafayette. Andrew Jackson died at the "Hermitage," his home near Nashville, on June 8, 1845.

Tennessee's second Masonic President was James Knox Polk, born in Mecklenburg County, North Carolina, on November 2, 1795. He was brought to Tennessee when his family came here in 1806. Bro. Polk was the only one of the three North Carolina-Tennessee Presidents to have a classical education. He was graduated from the University of North Carolina in 1818. As attorney, as statesman, and as Chief Executive of the United States, he made a distinctive record, one fully in keeping with his years of preparation. After serving as clerk and as representative in the General Assembly of Tennessee, he entered the National Congress in 1825. There he remained until 1839. From 1835 on he occupied the Speaker's Chair. Then, on October 14, 1839, he became governor of Tennessee, and served a term of two years. In 1844 he was elected to

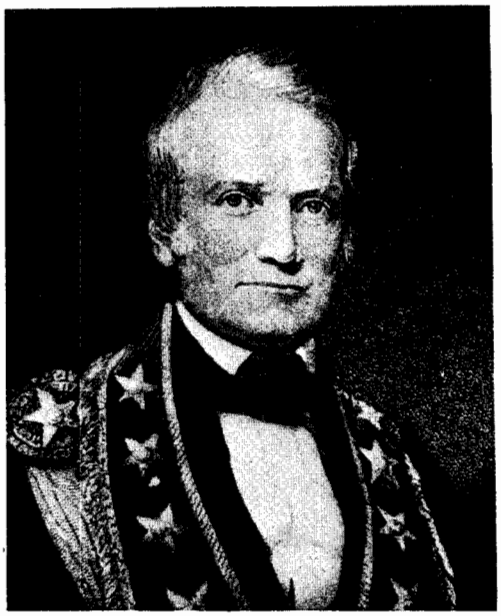


Andrew Jackson.



James K. Polk.

Andrew Johnson.



Wilkins Tannehill.

the Presidency. In that highest political office he rendered efficient service during the period of the Mexican War.

Bro. Polk came from a long line of intensely patriotic men, his grandfather, Ezekiel Polk, having commanded a company in the Revolutionary Army, while his great uncle, Thomas Polk, was the chief instigator of the so-called Mecklenburg Declaration of Independence, made in 1775. He was also a second cousin of Bishop General Leonidas Polk, of the Confederate Army, whose brother, Lucius Junius Polk, served as the second Grand Commander of Knights Templar in Tennessee. Bro. James Knox Polk was Initiated, passed, and Raised in Columbia Lodge, No. 31, of Tennessee, probably in 1820. On April 22, 1825, he was made a Royal Arch Mason in Lafayette Chapter, No. 4, at Columbia. He died at Nashville on June 15, 1849.

The third Tennesseean to become President of the United States was Andrew Johnson. He was born at Raleigh, North Carolina, on December 22, 1808 and died in Carter County, Tennessee, on July 31, 1875. He was buried at Greeneville, where he had resided for nearly fifty years. Above his grave, which is located on a beautiful hill, an imposing shaft was later erected by a grateful Republic. Andrew Johnson's best known monument, however, is the tailor shop in Greeneville, where he plied his humble calling while being tutored in the rudiments of learning by his faithful and loving wife. During recent years Johnson's wonderful record of service to the common people of America has been fully vindicated in Judge Winston's *Patriot and Plebeian*, in George Fort Milton's *The Age of Hate*, and in the work entitled *Andrew Johnson: A Study in Courage*.

Bro. Johnson was Initiated into Greeneville Lodge, No. 119, on May 5, 1851. There, too, he later received the Second and Third Degrees of Symbolic Masonry. He was acknowledged as a Royal Arch Mason and as a Knight Templar, but where and when he received the Capitular and Chivalric Degrees we cannot tell, diligent research having failed to disclose either the time or the place. In May 1876, when the Grand Commander of Tennessee was commenting on Bro. Johnson's Masonic burial, he stated that the distinguished decedent had not been affiliated with any Tennessee Commandery. It was further said that he had received the Degrees of the Ancient Accepted Scottish Rite as an Honorarium, and that the Degrees had been bestowed at the White House in Washington on June 20, 1867, by Communication from Officials of the Supreme Council. Aptly enough Andrew Johnson has been called the "Great Commoner of America."

Archibald Roane, Tennessee's second governor, was born in Lancaster County, Pennsylvania, in 1755. He was justice of the Superior Court from 1796 to 1801, and of the Supreme Court from 1815 to 1818. He was said to be one of the most cultivated and gentlemanly officials of his day. An ideal statesman and jurist, he left to posterity an honoured record of good will to men. As early as 1805 Bro. Roane was a member of Tennesse Lodge, No. 2.

Another famous Tennessee Mason was George Washington Campbell. Born

in Sutherlandshire, Scotland, on February 9, 1769, he came with his parents to North Carolina in 1772. In 1794 he graduated from Princeton College, and four years later he was admitted to the bar at Knoxville. He was a member of Congress from 1803 to 1809, a justice of the Tennessee Supreme Court from 1809 to 1811, a United States senator from 1811 to 1814 and again from 1816 to 1818. From 1814 to 1816 he was Secretary of the Treasury under President Madison. From 1818 to 1820 he was United States Minister to Russia, and he was French Claims Commissioner in 1831. Bro. Campbell was the first Junior Warden of Tennessee Lodge, No. 2, of Knoxville, and the Charter Master of Greeneville Lodge, No. 3. We do not know where he was made a Mason, but we are sure that he assisted Past Grand Master Andrew Jackson in introducing General the Marquis de Lafayette to the Grand Lodge on May 4, 1825.

Colonel John Williams was another native of North Carolina who came to Tennessee and won fame. He was born in Surrey County, North Carolina, on January 29, 1778. Then from April 1799 to June 1800, he served as a captain in the Sixth United States Infantry. Later he studied law at Salisbury and was admitted to the bar at Knoxville in 1803. From 1812 to 1813 he was a colonel of the East Tennessee Mounted Volunteers during the Seminole War. On June 18, 1813, he was made colonel of the Thirty-ninth United States Infantry, and on March 27, 1814, he fought under General Andrew Jackson at the Battle of Horseshoe Bend. In 1815 Bro. Williams became a member of the United States Senate as successor to George Washington Campbell, who had resigned. He served as a senator until March 3, 1823. From December 29, 1825, to December 1, 1826, he served as *chargé d'affaires* to the Central American Federation. He was also a member of the Tennessee State Senate in 1827 and 1828. Later he declined an appointment as justice of the Tennessee Supreme Court.

Bro. Williams was initiated into Johnston-Caswell Lodge, No. 10, at Warrenton, North Carolina, on August 29, 1799. There he later received the Second and Third Degrees. He is recorded to have been a visitor at the Annual Communication of the Grand Lodge at Raleigh on December 3, 1799. After removing to Knoxville in 1803, he became a member of Tennessee Lodge, No. 2. He served as its Secretary for some years after the death of Bro. George Roulstone in 1804. He attended the preliminary Convention held at Knoxville on December 2, 1811, preparatory to the formation of the Grand Lodge of Tennessee, and he was also present at the organisation of the Grand Lodge on December 27, 1813, as one of the Representatives of Overton Lodge, No. 5. He withdrew from that Lodge on November 23, 1830. Colonel Williams was a brother of Robert Williams, Grand Secretary of the Grand Lodge of North Carolina from 1795 to 1807, and was last Grand Master of the joint Grand Lodge of North Carolina and Tennessee, during the interval between 1811 and 1813. Colonel Williams died at Knoxville on August 10, 1837.

No history of Tennessee, either secular or Masonic, would be complete if it did not mention the first newspaper west of the Great Smoky Mountains. In September 1790, George Roulstone, a native of Boston, began the publication of

the *North Carolina Chronicle*, or *Fayetteville Gazette*, at Fayetteville, North Carolina. This he continued to publish until March 1791, when he was forced to abandon it for lack of financial support. Leaving the city of his birth, he migrated to the Old North State at the suggestion of Hon. William Blount, member of the Continental Congress from North Carolina, who became governor of the territory south of the Ohio River in 1790. In fact, Roulstone is said to have followed that distinguished statesman across the Alleghanies in the summer of 1791. With him he brought his printing outfit which he established at Rogersville, Tennessee, then the territorial capital. There he issued the first edition of the *Knoxville Gazette* on November 5, 1791. Later it was removed to Knoxville, the new pioneer seat of that government. In Knoxville its publication became regular early in the year 1792. Two years later Roulstone was commissioned to be the first postmaster of Knoxville, and was chosen to be one of the clerks of the Tennessee Senate in 1796. He was again chosen in 1797 and in 1801. As postmaster and as publisher, he established the first horseback mail route in East Tennessee. He was also chosen public printer, that work having been continued by his wife for two terms after Bro. Roulstone's death. He was, indeed, one of the progressive citizens of Tennessee's first capital. To him belongs the credit for laying the foundations of journalism west of the Appalachian Mountains. Bro. Roulstone was a Charter member of Tennessee Lodge, No. 2, and served as its Secretary from 1800 until his death in the autumn of 1804.

American history records the names of few other men whose accomplishments were so varied as were those of Samuel Houston. He was born near Lexington, Virginia, on March 2, 1793, the son of a Revolutionary father for whom he was named. The most important qualities of a warrior and the highest ideals of an American seem to have been inherent with him. If you would know the complete record of his activities and accomplishment, read *The Raven*, by Marquis James, which discloses to the full the operations of that titanic genius which led him ever onward over rugged ways until the culmination of his earthly life. But for our present purposes, the following brief sketch may be sufficient.

During his boyhood, the youthful Houston spent a few years among the Cherokee Indians as the foster son of Oo-leo-te-ka. Later he spent a short time at Maryville Academy, where he studied under that consecrated educator, the Rev. Isaac Anderson. Leaving school, he taught for a short time, then interested himself in certain mercantile pursuits. On March 24, 1813, he enlisted in the Seventh Regiment, then on July 29, 1813, he became an ensign in the Thirty-ninth Regiment. On March 27, 1814, while charging an Indian redoubt at the Battle of Horseshoe Bend, during the Creek War, he was shot through the thigh with an Indian arrow, and later through the right arm and shoulder with a rifle ball. The following May he was sent home disabled. Nevertheless on May 20, he was commissioned a second lieutenant of First United States Infantry. Upon rejoining the army at New Orleans after the great battle there, he was assigned to garrison duty. He remained in military service until March 1, 1818. Before

his honourable discharge, he was, however, again promoted, this time to the rank of first lieutenant. In 1817 Houston served as a special Cherokee agent, commissioned to readjust the Indian Treaty of 1816. This he accomplished by persuading his foster father, Oo-leo-te-ka, to locate west of the Mississippi River. Following these experiences, Houston read law under Judge James Trimble, of Nashville, another Craftsman, and within six months' time passed the required examination and entered upon the practise of his profession at Lebanon, Tennessee. Within the next twelve months he was elected attorney-general, but he resigned a year later. He was next created a major-general of militia, and in 1822 he was unanimously elected congressman for the Seventh Tennessee district, an office he filled until March 3, 1827. Then on October 1, 1827, he became governor of Tennessee. But domestic infelicity caused him to resign from that high position on April 16, 1829. The next three years or more were spent with the Cherokees in the Indian Territory. In 1830 he served as Indian ambassador at Washington. Then, on December 2, 1832, he crossed the Red River into Texas, where a brilliant career awaited him.

Samuel Houston was a member of the San Felipe Convention, which met on April 1, 1833, and provided for the separation of Texas from Mexico. He served as president of Nacogdoches in 1833, and was made commander-in-chief of its army in 1835. The Texas Declaration of Independence was adopted on March 2, 1836, and two days later Sam Houston was made commander-in-chief of the new republic's forces. On March 6 came the tidings of the Alamo massacre, and on April 21, 1836, the Battle of San Jacinto was gloriously won. During that highly important combat General Houston had two horses shot from under him, and his right leg was shattered. On September 5, 1836, he was elected first President of the Republic of Texas, an office he held for two years. Then he served as a member of the Texas Congress between the years 1838 and 1840. The next year he was again chosen President of the Republic of Texas, he had helped to free, this time serving for a term of four years. From March 20, 1846, to March 3, 1859, Houston served as United States senator from Texas. That same year he was chosen governor of the Lone Star State, but because of approaching hostilities in which he preferred to remain neutral, he resigned on March 18, 1861, and retired to his plantation at Huntsville, Texas. There he passed away on July 26, 1863.

Bro. Houston was made a Mason in Cumberland Lodge, No. 8, on April 19, 1817, and was Raised to the Master Mason Degree on July 22, 1817. The Record shows that his withdrawal took place on January 20, 1831. After Masonry was introduced into Texas in 1835, he became affiliated with Holland Lodge, No. 36 (now Lodge No. 1), at Houston, and on December 20, 1837, he presided over the Convention which formed the Grand Lodge of Texas.

One of the most distinguished statesmen of the South was John Bell, of Tennessee. Born near Nashville on February 15, 1797, he was admitted to the bar in 1816. Early in his career he entered public life as state senator from Williamson County, and served during the years 1817 and 1818. Then, in 1826,

he defeated Felix Grundy for Congress. He served as congressman from March 4, 1827 to March 3, 1841, at which time he was appointed to be Secretary of War. From that office he resigned in the following September. From 1846 to 1859 he served as a United States senator. Then, in 1860, he opposed John C. Breckinridge, Stephen A. Douglas, and Abraham Lincoln as candidate for nomination to the Presidency.

Bro. Bell was probably made a Mason in Hiram Lodge, No. 7, at Franklin, Tennessee, where he began the practise of law. The Record of Nashville Lodge, No. 37, shows his affiliation with that Body on November 2, 1834. The following December he was elected Junior Warden of the Lodge. It is thought that he was its Representative at the Annual Communication of the Grand Lodge in October 1825, but beyond that we have no further record of his Masonic alliance. Bro. Bell passed away at Cumberland Furnace, Tennessee, on September 10, 1869.

Isham Green Harris, Tennessee's Confederate governor during the war between the States, was one of the striking characters of the nineteenth century. He was born in Franklin County, Tennessee, now known as Coffee County, on February 10, 1818, and was educated at Winchester Academy. Later he removed with his family to Henry County, Tennessee, where he studied law and began to practise in 1841. He was a member of the State Senate in 1847, and a Democratic elector both in 1848 and in 1856. Then, on March 4, 1849 he was elected to Congress. Later he removed to Memphis and while living there was elected governor in 1857, in 1859, and 1861. In 1862, when Nashville became untenable for the General Assembly, it was adjourned to Memphis where it later became inoperative. The governor then entered the Confederate army, in which he served as a volunteer aide on the staff of General Albert Sidney Johnston. After General Johnston was killed in battle, Governor Harris was then attached to the headquarters of the Army of the West until 1865. Then he resumed his law practice at Memphis. Later he became United States senator and served from March 4, 1877 to July 8, 1897. From March 22, 1893 to March 3, 1895, he served as president *pro tempore* of the Senate.

Bro. Harris was a member of Paris Lodge, No. 108, but the Record of his Initiation, passing, and Raising is not available. We do know, though, that he attended the Annual Communication of the Grand Lodge on October 6, 1851, as a proxy, and that he was chosen Grand Orator on October 9. When pressing business matters kept him from serving at the next Annual Communication, Bro. James Hervey Otey, the first Episcopal bishop of Tennessee, was selected to take his place. Bro. Harris died in Washington, District of Columbia, on July 8, 1897.

William Brimage Bate, distinguished warrior and statesman, is of peculiar importance to this record. His father, James Henry Bate, was a son of Humphrey Bate, whose grandfather, Humphrey Bate, emigrated from England early in the eighteenth century. His grandfather married Elizabeth Brimage, daughter of Judge William Brimage, of the North Carolina colonial courts. William Brimage Bate was born in Sumner County, Tennessee, on October 7, 1826. Upon

completing an academic course, just before the outbreak of the Mexican War, he enlisted in a Louisiana regiment at New Orleans and later was attached to the Third Tennessee Regiment, of which he was commissioned first lieutenant. For a short time after the war he published a journal known as the *Tenth Legion*. In 1849 he was elected to the General Assembly, and in 1852 he graduated from the law department of Cumberland University. Two years later he was elected attorney-general of the Nashville district. He was also a Democratic presidential elector in 1860. The following May he enlisted as a private in the Second Tennessee (Confederate) Infantry and was chosen captain of that company. Later he was promoted to the colonelcy of the regiment. He became a brigadier-general in 1862, and a major-general in 1864. He surrendered the Army of Tennessee in 1865. After the close of the war he engaged in law practice at Gallatin, became a delegate to the national Democratic Convention in 1868, was Democratic presidential elector in 1876, and was elected governor in 1882. In that office he served until 1887, when he was chosen United States senator. From then until 1905 he continued to hold his senatorial office. His entire public service was of an uplifting, upbuilding nature.

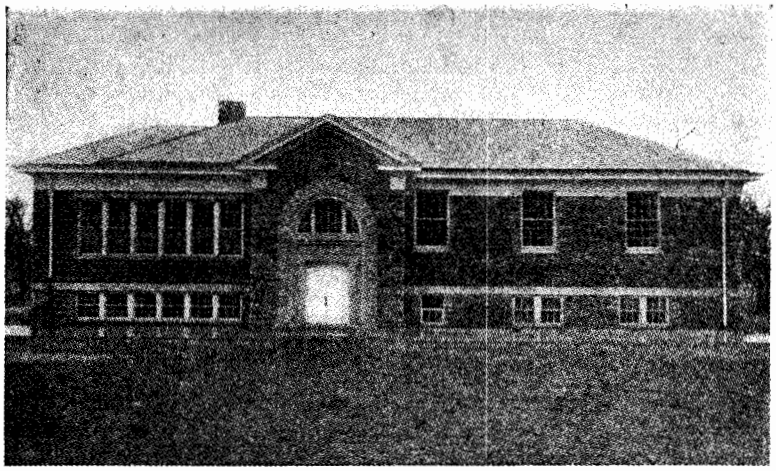
William Brimage Bate's great-grandfather, Judge William Brimage, for whom he was named, served as Grand Secretary of the Provincial Grand Lodge of America under Joseph Montfort from 1771 to 1776. Humphrey Bate, grandfather of the subject of this sketch, was a member of St. John's Lodge, No. 27, at Cairo, Tennessee, and became Charter Master of its successor, King Hiram Lodge, No. 76. He was also Charter Master of Union Lodge, No. 113, at Hartsville, in 1845.

William Brimage Bate was Initiated into King Solomon Lodge, No. 94, at Gallatin, on January 10, 1858, passed on the following February 16, and Raised on February 22, next. His membership continued in that Lodge until his death, which occurred at Washington, District of Columbia, on March 9, 1905.

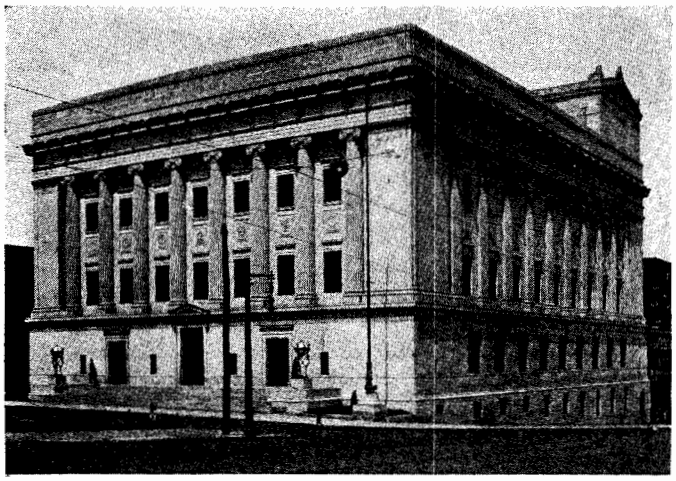
ROYAL ARCH

Just where, when, and how Royal Arch Masonry and its preparatory Degrees made their advent into Tennessee, we do not know. By referring to the earliest Record of Royal Arch Work done in America, that done at Fredericksburg, Virginia, on December 22, 1753, and to other old Lodge Records, especially those of 1782, in Blandford Bute Lodge, at Warrenton, North Carolina, and to the Grand Lodge Record of our Commonwealth, under whose auspices Chapter Degrees were conferred prior to 1790, we feel fairly sure that the pioneer Craftsmen of Tennessee were given the advanced Degrees under sanction of a Symbolic Warrant or Charter, whenever they desired to receive them. This belief is strengthened by the fact that, on October 9, 1816, a resolution was adopted by the Grand Lodge of Tennessee, authorising the formation of a Royal Arch Chapter at Nashville, and asserting that the governing authority covering all advanced Degrees of Freemasonry rested in that Sovereign Body.

On March 2, 1818, Most Excellent DeWitt Clinton, General Grand High



Auditorium, Masonic Home, Nashville, Tennessee.



Scottish Rite Cathedral, Nashville, Tennessee.

Infirmary, Masonic Home, Nashville, Tennessee.

Priest, issued a Dispensation for the formation of Cumberland Chapter, No. 1, at Nashville, Tennessee. This Dispensation was addressed to Companion Oliver Bliss Hayes, a Past Grand Master, as High Priest, to James Trimble, as King, and to David Irwin, as Scribe.

Cumberland Chapter, No. 1, led a precarious existence for five years before becoming permanently established. In 1819 the Dispensation for the Chapter, together with the report of its progress, were lost in transit to New York, and then, in 1822, its second Dispensation was misplaced at Nashville. A third Dispensation, issued early in 1823, and a Charter issued under authority of the General Grand Chapter on November 25, 1823, were, therefore necessary to its perpetuity. During this period of uncertainty the Chapter had conferred Degrees on twenty-one applicants, eighteen of whom were members of Cumberland Lodge, No. 8, one of whom came from King Solomon Lodge, No. 6, at Gallatin, and two of whom were from Hiram Lodge, No. 7, at Franklin.

Three other Chapters established in Tennessee under the auspices of the General Grand Chapter were also formed within the next short while. They were: Chapter No. 2, of Franklin, established on March 28, 1824; Chapter No. 3, of Clarksville, formed on November 11 of the same year; and Chapter No. 4, of Columbia, which was established on January 5, 1825. Only a small percentage of the original members of those Chapters had been Exalted in Cumberland Chapter, No. 1. All four of these Chapters united, under authority of the General Grand Chapter, in the formation of the Grand Chapter of Tennessee, on April 3 and 4, 1826. At that time the following Officers were chosen to oversee the government of the new organisation: Companion William Gibbs Hunt, of Nashville, formerly Grand High Priest of Kentucky, as Grand High Priest; Wilkins Tannehill, a veteran Grand Master, as Deputy Grand High Priest; Edward H. Steele, of Clarksville, as Grand King; Dyer Pearl, of Franklin, as Grand Scribe; Moses Stevens, of Nashville, as Grand Treasurer; Charles Cooper, of Nashville, as Grand Secretary; the Rev. Hardy Murfree Cryer, of Chapter No. 1, as Grand Chaplain; and Hiliary Langtry, of Columbia, as Grand Marshal. The 4 original pioneer Chapters are still at work, and according to their last Annual Report, they had an aggregate membership of 693, even after having been repeatedly reduced by the formation of other Chapters.

The first Chapter formed under authority of the Grand Chapter of Tennessee was Washington Chapter, No. 5, of Jackson, established in October 1827. This was followed by Chapter No. 6, of Knoxville, founded in October 1828 and Chapter No. 7, of Pulaski, founded in October 1829. It was at the Annual Convocation of 1829 that the first recorded conferring of the Order of High Priesthood occurred. This was performed on Companion Moses Stevens, retiring Grand High Priest; Companion Wilkins Tannehill, at that time elected Grand High Priest; Companion George Washington Churchill, Deputy Grand High Priest; and Companion Dyer Pearl, first Grand Scribe. At that Convocation, Companion James Hervey Otey, who established the Episcopal Church in Tennessee and became its first bishop there, was chosen Grand Chaplain.

The Work of Capitular Masonry progressed steadily in the Volunteer State, and the Order had a commendable increase in membership during its first quarter century. At that time the youngest Chapter was enrolled as Chapter No. 33. Although a few of the older Chapters had broken up, they had been succeeded by other Chapters that kept the Altar fires aglow. The Chapters that passed out of existence were No. 5, of Jackson; No. 6, of Knoxville; No. 7, of Pulaski; No. 8, of Fayetteville; and No. 13, of Memphis. One Chapter, No. 10, had been formed at Tuscumbia, Alabama, about 1836, while the Grand Chapter of that Jurisdiction was inactive. At the revival of the Grand Chapter in 1838, however, the Chapter at Tuscumbia became Chapter No. 10, of Alabama. To-day it is still active and vigorous. One other Chapter, No. 12, has become wholly lost to the Tennessee Record, its location and the date of its formation being now unknown. Further, there is no Record of membership available for that period.

The Grand Chapter has regularly held all its Annual Convocations excepting only those 3 which should have met during the war period between the years 1861 and 1865, at which time military conditions rendered its meeting impracticable. In 1880 the date of the annual meeting was changed from November to January, and no Convocation occurred in 1881. During the passing years the Grand Chapter and its subordinates have proved to be valuable adjuncts to the activities of the Symbolic Bodies, splendid allies in educational and philanthropic work, especially in connection with the maintenance of the Masonic Widows' and Orphans' Home of Tennessee. In addition to the 4 original Chapters, Charters have also been issued for 203 other Chapters. At the last Report, 90 Chapters, having an aggregate membership of 10,020, were actively at Work.

Eighty-seven Grand High Priests have presided over the activities of the Grand Chapter. Of these, 25 have also served as Grand Masters, while 20 have been chosen to preside over the Grand Council of the Cryptic Rite, and 8 have been appointed Grand Commanders of the Knights Templar. One, John Frizzell, served as General Grand High Priest from 1877 to 1880, and another, Bradford Nichol, presided over the General Grand Council from 1897 to 1900.

CRYPTIC RITE

Historians of the past have differed regarding the origin of that beautiful Rite of Freemasonry known as the Cryptic Rite. Although we cannot be sure of its origin, we may be sure that Companion Albert Gallatin Mackey was substantially correct in his report to the Grand Chapter of South Carolina which said it was introduced into the South through the Supreme Council of the Ancient Accepted Scottish Rite of the Southern Jurisdiction. This is emphasized by the Record of Nashville Council, No. 1, of Tennessee.

The Record discloses that in Tennessee, on July 27, 1827, Companion John Barker, an agent of the Supreme Council of the Ancient Accepted Scottish Rite at Charleston, having doubtless Communicated the Ritualistic Work to a certain

number of Royal Arch Masons at Nashville, issued a Charter authorising a regular Council of Royal and Select Masters.

So far as we have Record, this was the beginning of Cryptic Masonry in Tennessee. Since that date this Council has been continuously at Work. The earliest account of Petitions for advancement is dated November 13, 1827.

Three additional Councils were established in Tennessee under the same authority, but the Record is vague regarding the date of their founding. Companion Charles Henry Smart, late Grand Recorder, after making a thorough investigation, believed, however, that all three were established during the same year, and immediately subsequent to the formation of Council No. 1. The three later Councils were Concordia Council, No. 2, of Columbia; Franklin Council, No. 3; and Clarksville Council, No. 4. Liberty Council, No. 5, of LaGrange, Tennessee, was formed under authority of the Grand Council of Alabama, which had been Instituted on December 12, 1839. The Petition for Dispensation to form the new Council was recommended by Holly Springs Council, No. 5, of Mississippi, on December 31, 1846, and was presented to the Most Illustrious Grand Master of Alabama, by whom the desired authority was issued soon afterwards. A Charter for that Council was evidently granted at the next Annual Assembly of the Grand Council, held on December 9, 1847.

On October 13, 1847, Companions assembled in the old Masonic Temple at Nashville representing Nashville Council, No. 1, Concordia Council, No. 2, Franklin Council, No. 3, Clarksville Council, No. 4, Liberty Council, No. 5. A Constitution was then prepared and formally adopted, and following Officers were elected and Installed: Dyer Pearl, of Nashville, Thrice Illustrious General Grand Master; Henry F. Beaumont, of Clarksville, Illustrious Deputy General Grand Master; William R. Hodge, of Columbia, General Grand Principal Conductor of the Work; Joseph F. Gibson, of Nashville, General Grand Treasurer; Charles Arnold Fuller, of Nashville, General Grand Recorder; Rev. M. L. Andrews, of Franklin, General Grand Chaplain; J. S. Williams, of Memphis, General Grand Captain of the Guard; James M. Comegys, of LaGrange, General Grand Sentinel; Michael Ellsworth De Grove, General Grand Tyler.

The first new Council to be Chartered was that known as Yancey Council, No. 6, of Memphis, afterwards designated as Eureka Council. A Dispensation for this Council was issued on October 8, 1848, and the Council was Chartered on October 10, 1853.

The Annual Assemblies of the Grand Council have been held with regularity except during the war period of the 1860's when no meetings were held in 1862, 1863, or 1864, due to military conditions.

In addition to the 5 pioneer Councils that united to form the Grand Council, 96 other Councils have been Chartered. Of the 101 subordinate Councils, 19 are now actively at Work. One Subordinate Council was also formed outside Tennessee. In 1857, upon the application of a constitutional number of Companions, one of whom, Companion Townsend Alexander Thomas, formerly of Clarksville, was a Tennessee Mason, a Dispensation was issued for Sacramento Council,

No. 20, to be located at Sacramento, California. In 1859 this Council participated in the formation of the Grand Council of that distant Jurisdiction. It is now known as Sacramento Council, No. 2, of California.

Slowly but regularly the Work of the Cryptic Rite progressed in Tennessee from 1847 to 1861, when Yorkville Council, No. 28, was Chartered. Then, at the next Annual Assembly held in 1865, one additional Council was added. By 1870 there were 57 active Councils having an aggregate membership of 1921. As in the case of the Grand Lodge and other Masonic Bodies, after this post-war peak a reaction set in and lasted for a number of years. In fact, in 1892 there were only 15 Councils enrolled, and the reported membership was only 468. Since then, however, there has been a general upward tendency. At the annual report there were 21 Councils on the Roster, having a total membership of 2405.

During the eighty-eight years since the formation of the Grand Council, eighty-three Grand Masters have presided over it. Of those, fourteen have also administered the affairs of the Grand Lodge, while twenty-one have been Grand High Priests of Tennessee. One of them, James Penn, presided over the Grand Chapter of Virginia and over the Grand Lodge, the Grand Chapter, and the Grand Council of Alabama. Eight Most Illustrious Grand Masters were also chosen to preside over the Grand Commandery of Knights Templar. Of these, John Frizzell served as General Grand High Priest, and Bradford Nichol as General Grand Master, from 1897 to 1900. James Penn, active leader in three Jurisdictions, also filled the Station of Lieutenant Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, during the early 1860's. Of the original Councils, only Nashville Council, No. 1, remains active to-day, and it does that after more than a century of service.

THE TEMPLAR RITE

The Record is not clear regarding the time or the manner of introducing the Orders of Christian Knighthood into Tennessee. Nevertheless, a membership Record of Nashville Commandery, No. 1, compiled by Sir Joseph Swineford Carels, Recorder, some time prior to 1890, states that Sir Wilkins Tannehill, its first Eminent Commander, was Knighted about 1826; that Sir Benjamin Clements was Knighted in 1827; and that Sir Joseph Norvell, Sir Dyer Pearl, and Sir Jesse Brazeale Clements were Knighted about 1828. From the same source we learn that Sir Robert Boyte Crawford Howell received the Orders at Portsmouth, Virginia, sometime about the year 1828. Sir Moses Montgomery Henkle was Knighted at Lancaster, Ohio, where he received the Red Cross in 1838 and the Order of the Temple in 1843, while Sir John Thomas Wheat was created a Knight Templar at Wheeling, Virginia, in 1845. In St. John's Encampment, No. 4, of Philadelphia, Sir Thomas McCulloch, Sir John P. Campbell, Sir William R. Hodge, and Sir William Maxwell received the Accolade on February 2, 1850, and twenty-eight days later Orders were also conferred by that Encampment on another leading Tennessee Mason, Jonathan Smith Dawson.

On November 11, 1846, a Dispensation was issued by Sir Joseph K. Stapleton, Grand Master of the General Grand Encampment, as it was then designated, for the establishment of Nashville Encampment, No. 1, at Nashville, Tennessee.

The first Sir Knight created in Nashville Encampment, No. 1, was Michael Ellsworth DeGrove, Grand Tyler of Symbolic and Capitular Masons, who was made a Knight Templar on March 1, 1847, and was appointed to the important post of Tyling the outer door of the Asylum. Meantime, the Encampment met with the loss of one of its most valiant and zealous Sir Knights, when on January 7, 1847, its beloved Treasurer and Recorder, Most Worshipful Joseph Norvell, Past Grand Master, suddenly passed away. On March 4, 1847, the Orders were conferred on two distinguished Craftsmen, Sir Williamson Hartley Horn, Grand Treasurer, and Sir John Snyder Dashiell, Grand Secretary and afterwards Grand Master of the Grand Lodge. Nine others were created Knights Templar before the year closed.

On September 16, 1847, at the Triennial Conclave of the Grand Encampment, which was held in Columbus, Ohio, a perpetual Charter was granted to Nashville Encampment, No. 1. Since then, for nearly ninety years, its Work has steadily continued. During the twelve years intervening between the establishment of that first Encampment and the formation of the Grand Commandery of Tennessee, the Orders of Knighthood were conferred upon six Grand Masters of Tennessee. Those so honoured were Grand Masters "Dillahunty," Martin, Burton, Fuller, Hughes, and Frizzell. The Orders were also conferred upon Past Grand Master Samuel Michell, of Arkansas, and upon five others—Fuller, Polk, McClelland, Frizzell, and Palmer—who subsequently became Grand Commanders. Other Craftsmen upon whom the Orders were at that time conferred also attained to distinction later.

On July 10, 1857, Sir William B. Hubbard, Most Eminent Grand Master, issued a Dispensation for the formation of Yorkville Commandery, No. 2, at Yorkville, Tennessee. The Commandery was duly organised on September 17, 1857, and after two years of successful Labour it was granted a Charter by the Grand Encampment on September 17, 1859.

In the latter part of the 1850's, the Sir Knights residing in the vicinity of Columbia, Tennessee, filed a Petition with the General Grand Recorder, Sir Benjamin Brown French, for a Dispensation. This was granted on December 19, 1858, by the Grand Master, Most Eminent Sir William B. Hubbard, and provided for the formation of De Molay Commandery, No. 3, with the following Officers: Sir Lucius Junius Polk, Eminent Commander; Sir Archelaus Madison Hughes, Generalissimo; and Sir John B. Hamilton, Captain-General. Due to delay in procuring the necessary paraphernalia, the first meeting did not occur until May 11, 1859, but at that time the Commandery was duly formed. Then, on September 16, 1859, a Charter for this Commandery was granted by the Grand Encampment. Meantime, Orders were conferred upon twelve Royal Arch Masons, including Sir James McCallum, who later became Grand Master.

On March 27, 1859, the Most Eminent Grand Master, Sir William B. Hub-

bard, issued a Dispensation for the formation of Cyrene Commandery, No. 4. Five Sir Knights received the Accolade prior to September 16, 1859, when a Charter was granted by the Grand Encampment which convened at Chicago. By virtue of that Charter, the Commandery was duly Constituted on September 28, 1859, by Most Eminent Sir Giles M. Hillyer, Grand Commander of Mississippi.

On Wednesday, October 12, 1859, Representatives from the four Commanderies established in Tennessee assembled at Nashville Commandery No. 1, in its Asylum.

Sir Charles A. Fuller, Eminent Commander of Nashville Commandery, No. 1, was invited to preside over the Assembly, and Sir William H. Whiton was appointed Recorder. Then a Warrant from Sir Benjamin Brown French, Most Eminent Grand Master, bearing the date October 3, 1859, and authorising any three or more of the Commanderies in Tennessee to assemble and form a Grand Commandery for the Volunteer State, was presented and read. At that time a Constitution, or Code of Statutes, having been prepared, it was formally adopted and the following Officers were duly elected: Sir Charles Arnold Fuller, of Commandery No. 1, Grand Commander; Sir James Penn, of Commandery No. 4, Deputy Grand Commander; Sir Lucius Junius Polk, of Commandery No. 3, Grand Generalissimo; Sir Massalon Whitten, of Commandery No. 2, Grand Captain-General; Sir Jonathan Huntington, of Commandery No. 1, Grand Prelate; Sir John Jennings Worsham, of Commandery No. 4, Grand Senior Warden; Sir Algernon Sidney Currey, of Commandery No. 2, Grand Junior Warden; Sir Williamson Harley Horn, of Commandery No. 1, Grand Treasurer; Sir William Henry Whiton, of Commandery No. 3, Grand Recorder; Sir Thomas McCulloch, of Commandery No. 1, Grand Standard Bearer; Sir John H. Devereux, of Commandery No. 3, Grand Sword Bearer; Sir Henry Sheffield, of Commandery No. 1, Grand Warder; and Sir Michael Ellsworth De Grove, of Commandery No. 1, Grand Sentinel. When Sir James Penn declined to serve as Deputy Grand Commander, Sir Amasa S. Underwood, of Commandery No. 2, was appointed in his place. The Grand Commandery was then closed in ample and knightly form. At this time the membership of the various Subordinate Commanderies was as follows: Nashville Commandery No. 1, 81 members; Yorkville Commandery, No. 2, 40 members; De Molay Commandery, No. 3, 24 members; and Cyrene Commandery, No. 4, 19 members; a total of 164 persons.

The next Annual Conclave of the Grand Commandery was held in October 1860, and on that occasion Sir Lucius Junius Polk was chosen Grand Commander. In the following October, Sir John Jennings Worsham was elected to that eminent Station. No further Conclaves were held until 1865, at which time the storm of civil strife had somewhat subsided. Since that deplorable period, the Annual Conclaves of the Grand Commandery have been held with due regularity.

The first new Commandery to be formed was Brownsville Commandery, No. 5, for which a Dispensation naming Sir William Maxwell as Eminent Com-

mander was issued on March 4, 1866. This was followed on April 6, 1866, by a Dispensation for Gilbert Commandery, No. 6, located at Dundas, Tennessee, with Sir Jonathan Moore Gilbert as Eminent Commander, and on April 26, 1866, by a Dispensation for Lebanon Commandery, No. 7, with Sir David Cook as Eminent Commander. Charters for all those new Commanderies were granted on October 10, 1866, at which time the name of the latter was changed to Baldwin Commandery, No. 7.

During its seventy-six years of activity, the Grand Commandery has issued 28 additional Charters. The present Junior Commandery, Chattanooga Commandery No. 32, is located at Ridgedale, Tennessee. From an aggregate of 164 in 1859, membership has increased to 4290, according to the last annual report. Of the 4 original Commanderies, only 2 are now active—Nashville Commandery, No. 1, and Memphis Commandery, No. 4, formerly Cyrene Commandery, No. 4. The latter has the largest membership, 476 members, while the former's membership numbers 339 Sir Knights.

Sixty-nine Grand Commanders have presided over this branch of the American Rite in Tennessee, and of these nine have been Grand Masters of Symbolic Masonry, nine have served as Grand High Priests, and eight have presided over the Cryptic Rite.

Among Tennessee Masons there have been many well-known ministers of the Gospel, some of whom have rendered exalted service as chaplains of the Grand Lodge and its allied Bodies. Among those who have attained the highest preferment among the Craft, the honour of being selected to preside in the Grand East, were Bro. William Monroe Dunnaway, Bro. John Thomas Irion, Bro. John Lynn Bachman, and Bro. Robert Virgil Hope. Although it would be a fitting task to review the lives and selfless deeds of all those venerable spiritual leaders, the limitation of this article will not permit us to give accounts of all our distinguished ministerial Brethren.

James Richardson and his wife, Mary Watkins Richardson, of Charlotte County, Virginia, were the parents of John Watkins Richardson, who was born at the ancestral home, in the "Old Dominion," January 23, 1809. The family came to Tennessee in 1815, locating near "Old Jefferson," the original county seat of Rutherford County, from its organisation in 1804 until Murfreesboro was established in 1811. There the father of the future soldier, statesman and Mason grew to manhood, receiving the best educational advantages which were then available. Choosing the profession of medicine, he entered Transylvania University at Philadelphia, where he graduated in March 1833, and began active practice in the hamlet where he had grown to manhood. There in due time he established a home, taking for a life partner Miss Augusta Starnes, a daughter of Daniel and Harriet Russell Starnes, and on March 10, 1843, the family circle was enlivened by the advent of a boy whom they named James Daniel Richardson, in honour of his grandfathers. This scion of Colonial and Revolutionary ancestry pursued the usual course of activities customary to

childhood and youth, devoting at least a part of his time to the attainment of useful knowledge. His educational advantages however were limited by circumstances which he was powerless to obviate, and when but little past eighteen, he abandoned the class-room for the tented field and the trappings of war, following the fortunes of the " Bonnie Blue Flag " with heroic devotion and unfaltering courage during the four years of civil strife. The term sounds like an anomaly, and we freely admit that it is; for who can conceive of strife being civil, until it ceases to mar the spirit of harmony which should ever characterise our civilisation? Enlisting in 1861 as a private, in the Forty-fifth Tennessee Infantry, his valiant and meritorious conduct was recognised just after the battle of Shiloh, by his promotion to the arduous position of Regimental Adjutant when a reorganisation was effected at Corinth.

In Amity Lodge, No. 54, at Eutaw, our revered Brother sought and found the Light Symbolic of the Mystic Tie, early in February, and during the same month he was Passed to the Degree of Fellowcraft. The rapidly following events incident to the closing months of warfare delayed his further Masonic progress, and it was not until October 12, 1867, that he was Raised to the Sublime Degree of Master Mason in Mount Moriah Lodge, No. 18, at Murfreesboro, where he had established his future home, having in the meantime been admitted to the bar as a disciple of Blackstone, early that year.

How well he was equipped for the activities of life, the succeeding years of accomplishment bear witness. A soldier when but little past eighteen, the four years of strenuous warfare, American against American, had fully moulded the ardent, immature youth into a stalwart man, prepared for advancement. Hence at twenty-four we find him engaged in a distinctive profession with unlimited opportunities for development and progress. A Master Mason ere he had rounded the first quarter of a century, he reached the zenith of Masonic attainment eight months after his thirtieth anniversary, as Grand Master of Masons in the " Volunteer State," giving to the rulership of the Craft a year of loyal devotion and unquestioned efficiency. Thrice in the prior history of Tennessee Masonry had a younger man been elected to the Grand East; Wilkins Tannehill, Hardy Murfree Burton, and John Frizzell, the latter before he was thirty.

In Mount Moriah Lodge, No. 18, he presided as Master in 1869, 1870 and again in 1875. In 1871, while occupying the Station of Senior Grand Warden of the Grand Lodge, he modestly accepted the Senior Deacon's arduous task, and again in 1880; while the service of Steward fell to his lot in 1882, and its simple duties were faithfully performed. In the meantime, he had made progress in the Mysteries of Craftsmanship. In Pythagoras Chapter, No. 23, at Murfreesboro, he was Exalted to the August Degree of Royal Arch Mason, June 24, 1868, and served as its High Priest in 1872, receiving the Order of High Priesthood at the Annual Convention for that year. He received the Cryptic Degrees in Murfreesboro Council, No. 22, and as its Thrice Illustrious Master participated in the Annual Assembly of the Grand Council in 1871. In the Grand Royal Arch Chapter he was elected from the floor, to serve as Grand High Priest in 1883.

The Orders of Chivalric were conferred upon Bro. Richardson in Baldwin Commandery, No. 7, at Lebanon, in June 1869, and he became a Charter Member of Murfreesboro Commandery, No. 10, in 1870, serving as its Eminent Commander for ten years.

On October 9, 1881, he received the Degrees of the Scottish Rite, from the Fourth to the Eighteenth, inclusive. On the following day he was advanced to the Thirtieth Degree, Knight Kadosh, and soon afterwards received the Thirty-second Degree, the Master of the Royal Secret. On October 23, 1884, he was made a Knight Commander of the Court of Honour, and was rapidly advanced until he was Crowned an active member of the Thirty-third and Last Degree in the Supreme Council for the Southern Jurisdiction, at Washington immediately after. On October 10, 1899, he was elected Lieutenant Grand Commander of the Southern Jurisdiction, and on November 13, 1900, succeeded Judge Thomas Hubbard Caswell as Grand Commander of the "Mother" Supreme Council, his faithful and distinguished service in that exalted Station continuing until he was called to answer the immutable summons and lay aside the Craftsman's earthly implements.

In civil life, as well as on the tented field, and in the avenues of Mystery's activities, Bro. Richardson gave faithful service and attained exalted honours. His public career, as a statesman, began in 1870, when he was chosen to represent Rutherford County in the Tennessee House of Representatives, at the first session following the adoption of the revised Constitution, and being elected speaker of that august body, before he had passed his twenty-eighth anniversary. In the next General Assembly, he served as State senator, attaining there, as elsewhere, a high reputation as a wise counsellor and legislator. In 1876, he was chosen one of the delegates from Tennessee to the National Democratic Convention at St. Louis, on the memorable occasion when Hon. Samuel J. Tilden, governor of New York, was pitted against Hon. Rutherford B. Hayes in the race for the Presidency of the United States. Twenty years later, he again represented Tennessee in the National Democratic Convention, when William Jennings Bryan became the party leader against another revered Craftsman, Hon. William McKinley, of martyr fame.

In 1884, he was elected to represent the Fifth Tennessee District in the American Congress, and was re-elected successively for a period of twenty years, until 1904, and then Masonry required of him continuous service, as Grand Commander of the Scottish Rite. He was the minority candidate for Speaker of the House of Representatives in the fifty-sixth and fifty-seventh Congresses, and in 1894, was elected to preside over that distinguished body during the illness of Speaker Crisp, which continued for several weeks. Recognised as a stalwart leader of the Democratic party, his influence as a congressman was far reaching, and his accomplishments fully merited the confidence of his constituency, while they received nation-wide commendation in the councils of Democracy. At the same time he held the confidence and esteem of his opponents in a large degree.

Bro. Richardson was a loyal adherent of the Christian Church, an humble

follower of Him whose life among men was ever an unfaltering emphasis of the sublime law He proclaimed to humanity, " Love one another." Of his substance, his intelligence, his activity, he gave liberally to the teaching of Infinite Truth among mankind.

Bro. Richardson became a member of the Royal Order of Scotland, a distinguished honorarium—conferred under the auspices of Scottish Masonry, in 1901; and was elected Affiliated Deputy Provincial Grand Master, under Bro. Josiah H. Drummond of Maine. On the passing of the latter, in 1902, he succeeded to the rank and title of Acting Provincial Grand Master. On January 26, 1904, he became a member of the Past Grand Masters' Association of Tennessee. He was also a Noble of the Mystic Shrine, that hilarious but altogether useful organisation, aptly termed " The playground of Freemasonry," which is erecting hospitals for the care and treatment of impecunious crippled children throughout the United States, in which none may be received whose parents are able to pay for treatment.

On July 24, 1914, the imperative mandate was breathed in the silence of his immortal soul, and bidding a tender farewell to those he had so faithfully cherished, his deathless spirit departed from the tabernacle of the flesh, and crossed the Mystic Border, to enter upon the endless pilgrimage. This closing scene of the earth life transpired at his family residence at Murfreesboro.

RÉSUMÉ

Since the Spirit of Masonry was wafted across the Alleghanies, guiding the footsteps of our illustrious pioneer Craftsmen, it has manifested itself in the progress and development of the " Volunteer " Commonwealth at every turn, in warfare as well as in peace. Traditional Masonry was evidenced in North Fork Lodge, No. 20, ere historic Franklin was conceived, and was represented at its baptism. The first duly Constituted Lodge was Harmony, No. 1, at Nashville, Chartered December 17, 1796, by the " Mother " Grand Lodge, that also sponsored the 8 additional Lodges which united to form the Grand Lodge of Tennessee, December 27, 1813, with Thomas Claiborne, a Virginian, as Grand Master. Since that eventful day, 741 Lodges have been numbered on its Roster, while the latest report of membership discloses nearly 48,000 Master Masons.

Organised Royal Arch Masonry came in 1818, and the Grand Chapter, formed in 1826, carries the Record of 209 Subordinates, with a present enrollment of 8756 Royal Craftsmen

Cryptic Masonry made its advent in Tennessee in 1827, and the Grand Council, formed in 1847, shows a total of 101 Councils, only 21 of which are now active, with a membership of 2017.

Chivalric Masonry in the " Volunteer State " can be traced to 1926, with the first Commandery, Nashville No. 1, formed in 1845, and the Grand Commandery dating from October 1859, whose Roster carries numbers of 32 Subordinates, of which 26 are now at Labour, with an enumeration of 3792 Sir Knights.

The Order of High Priesthood, which became permanent in Tennessee with the formation of the Grand Council in 1860, has carried upon its Roster since that date the names of 1159 Anointed High Priests.

The review of Scottish Masonry, which came to Tennessee in tangible form prior to 1860, contains a detailed report of its progress and present membership. In this important branch of Freemasonry, one Grand Commander is credited to the "Volunteer State," James Daniel Richardson, Past Grand Master, Past Grand High Priest, who for twenty years represented the Fifth District of Tennessee in the Federal Congress. It was under his supervision as Grand Commander that the House of the Temple, at Washington, was constructed.

FREEMASONRY IN TEXAS

WILBUR KEITH

THE beauty, romance, and tradition of Freemasonry in the Grand Jurisdiction of Texas are second only to its ideals. They parallel its teachings and principles. The blend of romance and ideals imbedded in the hearts of those five men who established the first Masonic Lodge in the town of Brazoria is synonymous with the romance of the men who followed the flag of General Sam Houston, a Mason, to the battlefield of San Jacinto and there wrested from Santa Anna and his followers what is now the vast State of Texas. In his *Masonic Memoirs*, a brief history of early efforts to establish Masonry in a new country, Anson Jones, our first Grand Master, says that if the little army of Texans had been unsuccessful in their effort to win freedom at the Battle of San Jacinto, then plans for developing principles and ideals through the teachings found only in Masonic Lodges would doubtless have met with failure, as they had previously done in Brazoria, where Holland Lodge, No. 36, under the Jurisdiction of our Mother Grand Lodge of Louisiana, was first established.

The Supreme Architect of the Universe, however, decreed otherwise. True to the lessons taught by Masonry, the little army of Texans, led by men who had learned the lessons of life before a Masonic Altar, listened to a prayer offered by General Houston on the evening before the battle. And having in mind another important lesson, symbolical of love and devotion, Thomas J. Rusk, also a Mason, offered another prayer of thanks for the victory that had come at the end of battle. At that time Masonry was practically unknown in this wilderness. A few men who had met by chance, however, had recognised each other as Masons, and thus they had been drawn closer together by the Mystic Tie that binds one Mason to another. Within a short time after the Battle of San Jacinto, Holland Lodge, No. 36, to which an Official Charter had been granted after it was opened under Dispensation at Brazoria, was re-established in the City of Houston. Later it will be explained how the Grand Lodge of the Republic of Texas was formed through the efforts of Holland Lodge, No. 36; Milam Lodge, No. 40, of Nacogdoches; and McFarlane Lodge, No. 42, of San Augustine, all at that time under the Jurisdiction of Louisiana.

The five Masons, who through Divine guidance had made one another's acquaintance at Brazoria, were John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell, and Anson Jones. Soon afterwards, when the five Brethren met and discussed the formation of a Lodge, a sixth member of the Craft, Bro. J. P. Caldwell, joined them. According to Anson Jones, the conference of the five Master Masons was held " in a little grove of wild peach or laurel " on the outskirts of Brazoria.

It is evident that the Masons who were responsible for the establishment of

the Fraternity in Texas had in mind greater things than the renting of a hall as a place where men could meet merely to talk over commonplace affairs and discuss current events. Those men also had another vision of the future. They dreamed of a new empire, so to speak, which was to be founded upon the fundamentals of the Masonic Fraternity. For the development of that empire and its citizens unborn, those men placed designs upon the trestle-board of Freemasonry and directed that all Craftsmen should follow them. Soon after the formation of our Grand Lodge in 1837, the leaders of Masonry adopted decisive measures for the education of children. The plans did not confine the schools to the children of Masons, though they were to be given preference. This move to direct and promote education, backed by Freemasonry, is nothing new to Masons who are familiar with American Masonic history, for it is well known that in the majority of Jurisdictions, more especially in those where Masons pioneered in the development of new States, the Craft has always stood as guard and sponsor of education. It must be borne in mind, however, that such measures have never been partisan in character.

In many respects the dream of our Masonic forefathers has been realised, for in the early days of our Grand Lodge, Masons were commonly more interested in Masonry than they are to-day, as this historical sketch will presently make clear. When the Grand Lodge of Texas adopted its Constitution, it ordered that each member should annually pay dues of $12 to the Grand Lodge. The dues are to-day only $2.20. *The History of Holland Lodge, No. 1*, of Houston, tells that on October 26, 1864, the Lodge received a bill of $60 from Phillip George, "for washing and doing up 30 aprons." The history also tells that the first meeting of Holland Lodge, No. 1, for "funeral honours," was held on December 18, 1838, to record the death of Bro. John H. Wharton, one of the five Masons who had met at Brazoria. The first Masonic funeral in Texas was held by Temple Lodge No. 4, over the body of Bro. James Collingsworth, chief justice of the Republic of Texas, member of Holland Lodge, No. 1.

Chief Justice Collingsworth was a native of Tennessee. He died at the age of thirty-five years. The Records of Grand Lodge show that Temple Lodge, No. 4, was opened in Special Communication in the Senate Chamber in Houston, on Sunday, July 22, 1838, for the purpose of conducting the funeral service. The Officers occupying the Stations included Bro. George Fisher, Worshipful Master; Bro. J. W. Moody, Senior Warden; Bro. A. S. Thruston, Junior Warden; Bro. R. Bache, Secretary; Bro. A. Brigham, Treasurer; Bro. C. Mason, Senior Deacon; Bro. F. R. Lubbock, Junior Deacon; Bro. Chas. Chamberlain, Tyler. Visitors were: Bros. Wm. G. Cooke, T. G. Western, G. W. Poe, John Shea, A. Ewing, Watkins, Kelser, J. G. Welshmeyer, James Izod, M. Persy, Chronican, W. F. Gray, Porter; all members of Holland Lodge, No. 1.

Though this brief sketch does not attempt to give a complete review of the Craft's history in Texas, nevertheless it is hoped that some few details regarding the Institution of Freemasonry in this Grand Jurisdiction may be of inspiration as well as of interest.

In the town of Old Richmond, west of Houston, stands a monument which William Morton erected in 1825 to the memory of Bro. Robert Gillespie. In the *Grand Lodge Proceedings of 1902* (pp. 66, 67) reference is made to a meeting of Masons held at San Felipe on February 11, 1828, at which Bro. H. H. Teague, Bro. Stephen F. Austin, Bro. Ira Ingram, Bro. Eli Mitchell, Bro. Joseph White, Bro. G. B. Hall and Bro. Thomas M. Duke were present. At that meeting the first effort was put forward to establish Masonry in what was then a part of Mexico. In many respects the country was a wilderness, unsettled and almost uncivilised. Those present prepared a Petition addressed to the York Grand Lodge of Mexico. The Officers named for the proposed Lodge were Bro. Stephen F. Austin, Worshipful Master; Bro. Ira Ingram, Senior Warden; Bro. H. H. Teague, Junior Warden; and Bro. Thomas M. Duke, Acting Secretary. Though the Petition was forwarded to the York Grand Lodge of Mexico, no answer to it was ever received. The reason for this seeming disregard of a well-meant Petition is supplied by an article published in the *Texas Almanac* of 1857, which briefly states that on " December 8, 1827, a Mexican Decree was passed expelling the York Masonic Lodge." The date of the item makes clear that the expulsion order was decreed before the Petition for a Lodge at San Felipe was dispatched. The Brethren who made the application seem to have been quite unaware of the action that had been taken by the Mexican government shortly before. Regarding the Gillespie monument at Richmond, the *Grand Lodge Proceedings of 1900* say, in an article prepared by the Committee on Masonic History:

In the country at Richmond, Fort Bend County, Texas, may still be seen the shattered and leaning body of a monument which has clustering around it associations more deeply interesting to the mind of a good and true Mason than, perhaps, any other object that can now be found connected with the first Anglo settlers of our State. . . . It appears that this monument was erected in the winter of 1825–1826. . . . On the tablet on the south front may still be seen, well defined, a hand holding a plumb line, all moulded with the brick seal, and below it, this inscription, now well-nigh obliterated:

Behold I will set a plumb line in the midst of my people Israel I will not again pass by them any more.

And on the north front is a tablet bearing an inscription as follows:

IN MEMORY OF ROBERT GILLESPIE

The Grand Lodge of Texas appropriated $100 for the purpose of employing " a skillful, operative mason to raise up, straighten, and make such repairs as were found necessary " to preserve and perpetuate this monument.

Further facts regarding early Masonry in this region have been set forth by Bro. I. S. Roberts, a member of the Committee on Masonic History, who reported to the Grand Lodge as follows:

As Texas was originally a State of the Republic of Mexico, no history as to the origin of Masonry in this State would be complete without its begin-

nings. We take the liberty of presenting to the Craft the following short sketch: Masonry was first introduced in Mexico in 1806. It was Spanish, clerical and aristocratic in character and tendencies. Owing to the disturbed political condition of the country, it disappeared about 1809 or 1810. In 1825, Masonry (York Rite) was again introduced under the auspices of Honorable Joel Roberts Poinsett, United States Minister to Mexico, who took no further active interest than that of obtaining the proper authority from the Grand Lodge of New York, according to the Mexican historian Don Juan Mateos, as well as Yoakum in his *History of Texas* at the request of the then president of the Republic Don Guadalupe Victoria, for five Lodges, which at once formed a Grand Lodge called the Grand Lodge of Mexico, or, according to other authorities, National Grand Lodge. This Grand Lodge became involved in the political strife then raging in Mexico, and lasted only four or five years, demising in 1829 or 1830. At any rate, Masonry lost all semblance of its real character between 1830 and 1865, excepting in one Lodge, La Union Fraternal, which had been Chartered by the Grand Lodge of Cartagena, New Granada. This Lodge had over two hundred members. Bro. James C. Lohse was its Worshipful Master in 1865.

By the advice of Manuel Basillio Cunha Reis, a visitor from New York, who claimed to be a member of Fraternity Lodge, No. 387, and a Sovereign Inspector General, Thirty-third Degree, his claims being substantiated by a letter written to Bro. Lohse by Bro. Andres Cassard in reply to the former's inquiries, La Union Fraternal was split up into three Lodges, which then formed a Grand Lodge, under the title of The Grand Lodge Valle de Mexico, or, in English, "Valley of Mexico," which is the same Grand Lodge, until a few years past, recognised by the Grand Lodge of Texas.

Stephen F. Austin received the Entered Apprentice Degree in Masonry in Louisiana Lodge, No. 109, Ste. Genevieve, Territory of Louisiana, May 1, 1815. He was Passed and Raised to the Third Degree in the same Lodge, June 23, 1815. So, it will be seen that Austin received the Fellowcraft and Master Mason's Degree on the same date. Although Austin's most intimate associates in Texas were members of the Craft, his duties and responsibilities were such that kept him on the move most of the time and he never sat in a Texas Lodge, so far as known. However, he never lost faith in the Fraternity, as shown by his private correspondence. To Stephen F. Austin double honours should go, for, not only was he "The Father of Texas," but the Father of Masonry in Texas. He, Bro. H. H. Teague, Bro. Ira Ingram, Bro. Eli Mitchell, Bro. Joseph White, Bro. G. B. Hall, and Bro. Thomas M. Duke, met together and took formal steps to organise the Masonic Lodge at San Felipe de Austin. In 1877 facsimiles of all documents pertaining to this matter were presented to the Grand Lodge of Texas through Past Grand Master Marcus F. Mott. This was done at the request of Hon. Guy M. Bryan, who had found the documents among the papers of his uncle, Stephen F. Austin. From the time of the failure of efforts to establish a Lodge at San Felipe, until the second effort was made at Brazoria in the winter of 1834–1835, there were few members of the Masonic Fraternity

in this region. What happened at Brazoria, and subsequent activities of the faithful few who were responsible for the planting of Freemasonry in this Grand Jurisdiction, is best told in what might appropriately be called the "Masonic Memoirs" of Bro. Anson Jones, our first Grand Master. On June 4, 1850, he wrote the following article entitled "Freemasonry in Texas—A Reminiscence of Its Early History."

As I took an active part in laying the first foundation of Freemasonry in this country, originated, and was personally present at, the first meeting ever held here, and cognizant of the earliest steps taken for the organisation of a Lodge, I place upon record the following facts, which may be of interest perhaps to the Fraternity hereafter, and would otherwise be lost, as I am now the only one living of the five Brethren who originated Holland Lodge.

In the winter of 1834–1835, five Master Masons, who had made themselves known to each other, consulted among themselves, and, after various interviews and much deliberation, resolved to take measures to establish a Lodge of their Order in Texas. This resolution was not formed without a full appreciation of its consequence to the individuals concerned. Every movement in Texas was watched at that time with jealousy and distrust by the Mexican government, and already had its spies and emissaries denounced some of our best citizens as factionists and disaffected persons; already were the future intended victims of a despotic power being selected. It was well known that Freemasonry was particularly odious to the Catholic priesthood, whose influence in the country at that time was all-powerful. The dangers, therefore, attendant upon an organisation of Masons at this time which were trying men's souls were neither few nor unimportant. But zeal for a beloved Institution, a belief that it would be beneficial at a period when society seemed especially to need some fraternal bonds to unite them together, predominated; all fears of personal consequences were thrown aside, and the resolution to establish a Lodge, as above mentioned, was adopted. The five Brethren were John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell, and Anson Jones, and they appointed a time and place of meeting to concert measures to carry their resolution into effect. In the meantime, another Mason came into their plans—Bro. J. P. Caldwell. The place of meeting was back of the town of Brazoria, near the place known as "General John Austin's," in a little grove of wild peach or laurel, and which has been selected as a family burying ground by that distinguished soldier and citizen. The spot was secluded and out of the way of cowans and eavesdroppers, and they felt they were alone.

Here, and under such circumstances, at ten o'clock in the morning of a day in March 1835, was held the first formal Masonic meeting in Texas as connected with the establishment and continuance of Masonry in this country. The six Brethren I have mentioned were all present there; and it was concluded to apply to the Grand Lodge of Louisiana for a Dispensation to form and open a Lodge,.

to be called Holland Lodge in honour of the then Most Worshipful Grand Master of that Body, J. H. Holland. The funds were raised by contribution to defray the expenses, to which each contributed as he felt willing and able. A Petition was in due time drawn up and signed by them, which was forwarded to New Orleans, having been previously signed by another Master Mason, Bro. W. D. C. Hall, and perhaps one or two more; but of this I do not recollect. The Officers named in the Petition were: Worshipful Master, Anson Jones; Senior Warden, Asa Brigham; Junior Warden, J. P. Caldwell; who filled these Offices respectively until the close of 1837. The Dispensation was granted, after some delay, to those Brethren, and Holland Lodge, No. 36 U. D., was Instituted and opened at Brazoria, on the 27th day of December, 1835. Bro. Phelps was chosen Treasurer, and M. C. Patton, Secretary; the other Officers I do not recollect. The Lodge held its meeting at Brazoria, in the second story of the old courthouse, which room was afterwards occupied by St. John's Lodge, No. 5. About this time the difficulties with Mexico broke into open hostilities, and our Work was very much retarded by that circumstance, and by the members having to be absent in the service of the country. Still, there were a few others from time to time introduced into the Order, either by receiving the Degree or by affiliation. The Lodge struggled on until February 1836, when I presided over its last meeting at Brazoria. I well recollect that night, and the fact that Bro. Fannin, who one month after became so celebrated for his misfortunes and those of his unfortunate party at Goliad, acted as Senior Deacon. It seemed that the gloom which prevailed in the Lodge that night was a foreshadow of its and their unhappy fate, which was so soon to overtake both.

In March, Brazoria was abandoned. Urrea soon after took possession of the place at the head of a detachment of the Mexican army, and Records, books, Jewels, and everything belonging to the Lodge were utterly destroyed by them, and our members were scattered in every direction. Bro. Wharton, Bro. Phelps, and myself joined the Texan troops on the Colorado River about the 18th of March. In the meantime, the Grand Lodge of Louisiana had issued a Charter for Holland Lodge, No. 36, and it was brought over to Texas by Bro. John M. Allen. This, together with some letters from the Secretary, was handed to me by Bro. Allen, on the prairie between Groce's and San Jacinto, while we were on the march, and carried by me in my saddlebags to the encampment of the army on Buffalo Bayou, at Lynchburg. Had we been beaten here, Santa Anna would have captured the Charter of Holland Lodge at San Jacinto, as Urrea had the Dispensation for it at Brazoria. Such an event, however, was impossible. The Charter and papers were safely taken to Brazoria; but, as the members had been lessened in numbers by death, or scattered in the army and elsewhere in the service of the country, no attempt was ever made to revive the Work of the Lodge at that place. In November 1837, however, it was reopened by myself and others, at the City of Houston, having then been in existence about two years.

In the meantime, two other Lodges with Charters from the Grand Lodge of Louisiana were established in Texas—Milam Lodge at Nacogdoches, and

McFarlane Lodge, at San Augustine. Delegates from these and from Holland Lodge met in Convention at Houston in the winter of 1837–1838, and the Grand Lodge of the Republic of Texas was formed. By advice and direction of this Body, the three Subordinate Lodges transferred their allegiance from Louisiana and received others from Texas; and Holland Lodge, No. 36, under the former, became Holland Lodge, No. 1, under the Grand Lodge of the Lone Star Republic. By this means the causes of so many difficulties which have afflicted so many of the Grand Lodges of the United States were considered and obviated in the formation of the Grand Lodge of Texas. Holland Lodge, No. 36, was the only one established in Texas prior to the revolution which separated her from Mexico.

Such is a brief but faithful sketch of the first establishment of Freemasonry in Texas. It was founded, like our political institutions, amid the stern concomitants of adversity and war, but its foundations were laid broad and deep; and upon them has been raised a superstructure of strength and beauty, symmetrical in its proportions and vast in its dimensions, which I trust will rise *usque ad astra* and continue as a beacon to guide and cheer worthy Masons on their journey of life, and against which the wasting storms of time shall beat in vain, and the restless waves of persecution dash themselves to destruction in angry foam; while the presiding genius of the Institution, from its lofty walls, shall ever continue to exclaim in emphatic tones to be heard by all—East, West, North, and South:

Procul O procul este profani! Tu que invade viam. . . .
Nunc anim is opus. . . . Nunc pectore firmo
Hence, get ye hence, ye profane! Welcome, ye Initiated, to these glorious courts thread ye them aright

On the second page of "Book A" of the Minutes of Holland Lodge, No. 1, under date of February 1836, appears the following list of the members of Holland Lodge, No. 36, of Brazoria: Bro. Anson Jones, physician, Master; Bro. James P. Caldwell, planter, Senior Warden; Bro. Asa Brigham, merchant, Junior Warden; Bro. James Collingsworth, lawyer, Secretary; Bro. Josiah F. Harrell, merchant, Treasurer; Bro. George Brown, Tyler; Bro. John H. Wharton, lawyer, Master Mason; Bro. J. A. E. Phelps, physician, Master Mason; Bro. M. C. Patton, merchant, Master Mason; Bro. D. T. Fitchett, innkeeper, Master Mason; Bro. S. Whiting, merchant, Master Mason; Bro. John Chaffin, sheriff, Junior Deacon (deceased); Bro. J. W. Fannin, Texas army, Senior Deacon (deceased); Bro. John S. D. Byron, sheriff, Entered Apprentice; Bro. L. Kelsey, merchant, Entered Apprentice.

The Minutes of the first meeting of Holland Lodge, No. 36, Ancient Free and Accepted Masons, held in Houston, Texas, reads as follows:

At a called Meeting, the first held by Holland Lodge, No. 36, in the Senate

Chamber at Houston, on Wednesday evening, November 8, A. D. 1837, there were present Worshipful Master Anson Jones and Brother George Brown. Visitors included Bros. Wm. F. Gray, John Shea, George Fisher, Jeff Wright, A. Andrews, A. Thompson, C. Chamberlain, T. J. Hardiman, T. G. Western, Wm. G. Cooke.

An Entered Apprentices' Lodge, in which all Lodge business was transacted having been opened, the Worshipful Master presented a letter from the Grand Secretary of the Grand Lodge of Louisiana, which read in part as follows:

Grand Lodge of the State of Louisiana

New Orleans, February 3, 1836 ' R. F.'

In conformity with an order which I have received from the Grand Lodge, I have the happiness to transmit to you by the intravention of Collins, the Constitutional Charter which has been granted to you by the Grand Lodge at an extraordinary session on the 27th *ultimo*, to establish a New Masonic Lodge at Brazoria in the State of Texas under the distinguishing name of Holland Lodge No. 36, and of which I have received the intention by the hands of Collins.

The Lodge was then opened in the Degree of Fellow Craft. No business having appeared, a Lodge of Master Masons was opened in due and ancient form and ceremony. At the desire of Bro. Gray, Bro. Fisher, and Bro. Hardiman, they were permitted to withdraw. The Worshipful Master having invited the Brethren present who were willing to become members of this Lodge to give their names to the Secretary, the following Brethren came forward and desired to have their names recorded: Bro. John Shea, age 35, bricklayer, Master Mason; Bro. Ambrose Andrews, age 36, artist, Master Mason; Bro. Charles Chamberlain, age 32, farmer, Master Mason; Bro. Alex Thompson, age 39, surveyor, Master Mason; Bro. Jefferson Wright, age 39, artist, Master Mason; Bro. Thomas G. Western, age 46, planter, Master Mason; Bro. William G. Cooke, age 30, druggist.

A Petition for Initiation from J. G. Wilkinson, who had been recommended by Worshipful Master Jones, was presented and read. On motion of Bro. Western it was referred to a Committee of three, constiting of Bro. Brigham, Bro. Chamberlain, and Bro. Cooke.

At the second meeting of the Lodge, which took place on November 13, 1837, a Committee was appointed to invite " our Brethren of Milam Lodge, No. 40, at Nacogdoches, and of McFarlane Lodge, No. 41, at San Augustine, to meet with Holland Lodge, at Houston, on the 27th of December, for the purpose of forming a Grand Lodge." Bro. Brigham, Bro. Rusk, and Bro. Jones were appointed as the Committee to invite the two sister Lodges to join in the organisation of what is now the Grand Lodge of Texas.

The organisation of the Most Worshipful Grand Lodge of the Republic of Texas took place at Houston, in the old State Capitol of the Republic of Texas,

on Decenber 20, 1837. The following report of the Convention called for that purpose is taken from the *Proceedings:*

Organisation of the Grand Lodge
Ancient Free and Accepted Masons
Republic of Texas

City of Houston
December 20
A. D. 1837—A. L. 5837

In pursuance of an invitation from Holland Lodge No. 36, of Ancient, Free, and Accepted Masons, held at the City of Houston, by virtue of a Charter from the Most Worshipful Grand Lodge of Louisiana, addressed to the different Lodges in the Republic of Texas, a Convention of Masons was held in the Senate Chamber on this day at three o'clock P. M. On motion, Bro. Sam Houston was called to the Chair, and Bro. Anson Jones appointed Secretary. The following Delegates presented their credentials and took their seats: From Holland Lodge No. 36, held at the City of Houston: Bro. Thos. J. Rusk, Bro. I. W. Burton, Bro. Chas. S. Taylor, Bro. Adolphus Sterne, and Bro. K. H. Douglass.

From McFarlane Lodge No. 41, held at the town of San Augustine, a verbal communication was received through Bro. Sterne, authorising the Convention, when it met, to appoint a Delegate from that Lodge. Bro. Winchell was accordingly appointed, who appeared and took his seat.

On motion of Bro. Anson Jones it was " *Resolved*, That the several Lodges of Ancient, Free, and Accepted Masons in the Republic of Texas, now represented in General Convention by Delegates properly authorised, consider it a matter of right, and for the general benefit of the Order, that they should form and organise themselves into a Grand Lodge within the said Republic, and that they now proceed to organise themselves into a Grand Lodge accordingly, by the name of the Grand Lodge of the Republic of Texas, and the Masonic Jurisdiction thereunto belonging."

On motion of Bro. Adolphus Sterne it was " *Resolved*, That all Master Masons present, who are members of regular Lodges, be, and they are hereby, constituted members of the Grand Lodge of the Republic of Texas." Thereupon the following Brethren, who were present in addition to the Delegates, were constituted members of the Grand Lodge: Bro. A. S. Thruston, Bro. John S. Black, Bro. William G. Cooke, Bro. Andrew Neill, Bro. John Shea, Bro. Henry Matthews, Bro. Ben Miller, Bro. Hy Millard, Bro. E. Tucker, Bro. T. J. Hardiman, Bro. W. F. Gray, Bro. Lytleton Fowler, Bro. Christopher Dart, Bro. W. R. Underwood, Bro. Asa Brigham, Bro. D. T. Fitchett, and Bro. Thos. J. Gazley.

On another motion of Bro. Adolphus Sterne, it was then " *Resolved*, That we now proceed to organise the Most Worshipful Grand Lodge of the Republic of Texas by the election of a Most Worshipful Grand Master, Right Worshipful Deputy Grand Master, Right Worshipful Senior Grand Warden, Right Worshipful Junior Grand Warden, Right Worshipful Grand Treasurer, Right Worshipful Grand Secretary, and that the other Grand Officers be appointed at the first meeting of the Grand Lodge." Following this, the Convention then elected Officers of the Grand Lodge and chose these Brethren: Bro. Anson

Jones as Most Worshipful Grand Master; Bro. Adolphus Sterne as Right Worshipful Deputy Grand Master; Bro. Jefferson Wright as Right Worshipful Senior Grand Warden; Bro. Christopher Dart as Right Worshipful Junior Grand Warden; Bro. J. H. Winchell as Right Worshipful Grand Secretary; Bro. Thomas G. Western as Right Worshipful Grand Treasurer.

On motion of Bro. Jefferson Wright it was " *Resolved*, That for the present government of this Grand Lodge, we adopt the Constitution and General Regulations of the Grand Lodge of Louisiana, so far as it is applicable to our situation." This was followed by a motion made by Anson Jones: " *Resolved*, That a Committee of six be appointed to draft a form of Constitution for this Grand Lodge." The President then appointed the following Brethren to compose that Committee: Bro. Jefferson Wright and Bro. A. S. Thruston, of Holland Lodge; I. W. Burton and Bro. K. H. Douglass, of Milam Lodge; Bro. J. H. Winchell and Bro. Christopher Dart, of McFarlane Lodge.

The first meeting of this Grand Lodge was held in the City of Houston on the third Monday in April 1838. On motion it was there " *Resolved*, That an extract of the *Proceedings* of this Convention be published in *The Telegraph*." Thereupon the Convention adjourned *sine die*, on motion of Bro. A. S. Thurston.

SAM HOUSTON President

ANSON JONES
Secretary of the Convention

At a meeting of the Grand Lodge of the Republic of Texas, held on May 11, 1838, at Houston, Bro. Richard Bache made the following motion: " *Resolved*, That each member of this Grand Lodge shall pay, annually, twelve dollars for dues, until further ordained by this Grand Lodge."

A Committee, composed of Bro. John Shea, Bro. E. Tucker, and Bro. A. S. Thurston, which had been appointed to prepare a list of names of the original members of the Grand Lodge, reported that, at the date of the Convention held in the City of Houston on December 20, 1837, the following Brethren were, by the Convention, received as members of the Grand Lodge, and that no subsequent action of the Grand Lodge could deprive them of the membership. The Committee further reported that the acts of the Convention took precedence over the Constitution of the Grand Lodge, in as much as the latter was the creature of, and brought into existence by, the former. The members were as follows: Bro. Sam Houston, Bro. Anson Jones, Bro. Jefferson Wright, Bro. Thomas G. Western, Bro. Thomas J. Rusk, Bro. I. W. Burton, Bro. Charles S. Taylor, Bro. Adolphus Sterne, Bro. A. S. Thurston, Bro. John S. Black, Bro. William G. Cooke, Bro. A. Neill, Bro. John Shea, Bro. George Fisher, Bro. Alex Ewing, Bro. Richard Bache, Bro. Henry Matthews, Bro. Lytleton Fowler, Bro. Benjamin Miller, Bro. Christopher Dart, Bro. H. Millard, Bro. W. R. Underwood, Bro. E. Tucker, Bro. K. H. Douglass, Bro. D. T. Fitchett, Bro. W. F. Gray; Bro. Darius Gregg, Bro. Thomas J. Hardiman, and Bro. James H. Winchell.

On motion of Bro. Fulton, the Grand Lodge then Installed the Grand Officers. The ceremony was performed with due solemnity and in accordance

with the custom of Ancient Craft Masonry, by Bro. Sam Houston, President of the Convention, who had been unanimously elected to conduct the ceremony.

The first official address of a Grand Master to a Lodge of Masons in Texas was made by Bro. Anson Jones, who spoke in part as follows to Holland Lodge, No. 1, at Houston on May 18, 1838:

Brethren: In pursuance of the duty prescribed in the *Constitution* of the Grand Lodge of the Republic of Texas, the Grand Master and his Officers have this evening the pleasure of making their first Annual Visitation to this worshipful and respectable Lodge. We are both proud and happy, Brethren, to be able, on this occasion, to congratulate you on the prosperous and successful situation and progress of Masonry in Texas. But a few months have elapsed since the re-establishment of this Lodge and the establishment of those in Nacogdoches and San Augustine, and the Order already boasts of near two hundred Masons in full Communication, which number is now rapidly increasing by the accession of new and worthy members. . . .

Holland Lodge has arrived at its present state of prosperity and usefulness through many and various difficulties. Originally established at Brazoria, it had but begun to shed its benign influence over a small band of devoted Brethren, when the revolution commenced. By this disastrous event, its members were scattered and dispersed, and for near two years its Labour was interrupted. The unfortunate Fannin—one of those—was murdered on the Plains of Goliad by the tyrant who oppressed our country, and some others died in its defence. The Temple consecrated to your Labours was ravaged by the enemy, and its Records, jewels, and furniture destroyed. The scattered fragments which desolation had spared were gathered together in this city in October last, and, by the aid of a few Brethren, a new Lodge has arisen, like the fabled phœnix, from her ashes, and, as if purified by the fire through which she has been doomed to pass, now shines with a brighter lustre and promises long to continue a Light and a beacon to the hearts of those who worship at the Altars of Masonry in Texas. It has the high honour now of numbering among its members men who are alike an ornament to society and to Masonry; men who have gallantly sustained the cause of human liberty in our fields of glory and in the councils of the Nation, and more especially one, who, like our immortal Brother, George Washington, has ever been " first in war, first in peace, and first in the hearts of his countrymen. . . .

Before leaving you, I embrace this opportunity of returning my thanks to the members of Holland Lodge for the many proofs they have given of their zeal and devotion to the cause of Masonry. While I also acknowledge the many assurances they have given me of their confidence and regard displayed towards myself, I have to regret that my constant occupations in the House have prevented me from devoting that time and attention which a proper and faithful discharge of the important duties of Grand Master requires. Fortunately, however, I have had the able assistance of the Officers and members of the Grand Lodge, some of whom have come from a distance to assist in laying the foundation and corner stone of the Temple of Masonry in Texas. By their valuable aid this has now been happily accomplished, and it is ardently hoped that the

super-structure which time will see raised thereon may long adorn our Institution.

Worshipful Master, Officers, and Brethren of Holland Lodge, go on as you have begun, and each succeeding year, when the Grand Master shall make his Annual Visitation, may he find you happy, prosperous, and useful, as now, in your labours for your own welfare and that of the human family in general. And may Heaven, from its endless goodness, ever continue to prosper and to bless you individually as Masons and collectively as a Lodge.

On January 9, 1858, Bro. Anson Jones passed away. At a special meeting of Holland Lodge, No. 1, held at the Masonic Hall in the City of Houston on Tuesday afternoon, January 12, 1858, the Worshipful Master declared the Lodge called and opened for the purpose of paying the last sad tribute of respect to the late Bro. Anson Jones, the first Worshipful Master of Holland Lodge, No. 36, later Holland Lodge, No. 1. Bro. William D. Smith was appointed Marshal; Bro. J. E. Fergerson was appointed to bear the Holy Writings; Bro. John Doherty, Bro. Robert Brewster, Bro. William B. Walker, Bro. W. C. O. Driscoll, Bro. A. J. Chevanne, and Bro. E. W. Taylor were appointed pallbearers. Bro. B. A. Botts, Bro. George Morgan, and Bro. Robert Brewster were appointed as a Committee to prepare suitable resolutions regarding Bro. Jones' death.

EDUCATION

At the Annual Communication of the Grand Lodge held in January 1848, Bro. H. B. Kelsey offered the following resolution, which was adopted: "Resolved, That the Most Worshipful Grand Master shall appoint some competent and worthy Master Mason under the Jurisdiction of this Grand Lodge, who shall be styled 'the Superintendent of Education,' and shall hold his appointment during good behavior and the pleasure of the Grand Lodge. He shall have the custody and management of the Educational Fund created by the Constitution of this Grand Lodge, and shall loan out the same . . .; and he shall be personally liable and responsible for the same. And it is hereby made the duty of the Treasurer to pay over to said Superintendent, at each Grand Annual Communication, all the educational funds in his hands, and take his receipt therefor."

The Grand Lodge of Texas first took active steps to further the cause of education in the State in 1848. It seems that its attention was directed to the possibilities of this line of endeavour by the Report of the Committee on Foreign Correspondence. This Committee reported that the educational efforts of some of the Grand Lodges of other Jurisdictions were meeting with success. The matter was referred to a special Committee, which recommended a plan of procedure. The Constitution in force at that time provided for an education and charity fund to be made up of 10 per cent of the revenues of the Grand Lodge. The plan recommended by the Committee also provided that a superintendent of education be appointed by the Grand Master.

The reader will be impressed by the parallelism between the educational efforts of the Fraternity and those of the State itself. As has been said, in 1848 the Grand Lodge authorised the Grand Master to appoint a "Superintendent of Education." Six years later, in 1854, the State appointed its treasurer to be "Ex-officio Superintendent of Common Schools." The Grand Lodge established its educational fund in 1845, while the State established its fund in 1854. The Grand Lodge set aside 10 per cent of its annual revenue for educational purposes, and in 1845 the State Constitution made the same provision. The Masonic Education Fund was to be distributed to the Subordinate Lodges in equal shares, for the benefit of indigent orphans and to assist widows in need. From 1854 to 1861 the State followed almost exactly the same plan of educational work. Dr. Eby, of the University of Texas, says in one of his publications, "So striking are these similarities that we are compelled to propose the question, 'Were the same men responsible for pushing education in the State and in the Masonic Order?'"

The State Constitutional Convention of 1845 was composed of sixty-two members, of whom more than thirty were masons. Among them were Bro. Thomas J. Rusk, Bro. R. E. B. Baylor, Bro. W. L. Cazeau, Bro. Edward Clark, Bro. N. H. Darnell, Bro. J. P. Henderson, Bro. A. H. Latimer, Bro. W. B. Ochiltree, Bro. E. H. Tarrent, Bro. Isaac Van Zandt, and Bro. George W. Wright. Several of those Brethren held Office in the Grand Lodge of Texas either before or after sitting in the Constitutional Convention of 1845. Bro. Edward Clark, who served the Grand Lodge as Grand Master in 1859, was Chairman of the Educational Committee of the Convention.

Members of the Fraternity were in equally favorable position for making their influence felt in determining the State's educational policy when, in 1854 and 1855, the Legislature came to put the provisions of the State Constitution into operation. Of the seventy-nine members of the House whose records have been traced, forty-five were Masons. The Senate had a membership of thirty-three, of whom twenty-three were members of the Masonic Fraternity. That is neither all nor the most significant thing about the fifth Legislature. The House Committee on Education was composed of eleven members, of whom the following were Masons: Bro. J. W. Sims, Bro. J. Marshall, Bro. B. B. Cannon, Bro. A. J. Laird, Bro. Horace Cone, Bro. B. J. Swearingen, Bro. E. A. Palmer, and Bro. C. H. Randolph. The bill to establish a system of public free schools was introduced by Bro. Cannon of the House Educational Committee. The Fraternity fared even better in obtaining assignments on the Educational Committee of the upper House. The Senate Education Committee was composed of Bro. Hardin Hart, R. H. Guinn, Bro. James K. Holland, Bro. C. McAnnally, Bro. Charles G. Keenan, Bro. James Armstrong, Bro. James T. Lytle, and Bro. E. B. Scarbrough. Every member of this Committee except R. H. Guinn was then a Mason, and he was Raised at Rusk in 1879. Orphan's Friend Lodge, No. 17, was the first local Lodge in the State to establish a school. An advertisement in *The Texas Democrat* of May 6, 1846, announces March 2, 1846, as the date of the

beginning of the eighth session of the Masonic Collegiate Institute at Fanthrop's. At that time Fanthrop's was the post office of Orphan's Friend Lodge, No. 17. As the school term was then divided into two sessions of five months each, it is to be inferred that this school must have been opened to the public in September or October, 1842. A certain Mr. Montrose, who had formerly been active in school work at San Augustine, was in charge of the school.

The Records of the Grand Lodge show that Chireno Lodge, No. 66, in Nacogdoches County, was first to act upon its recommendation. The December 7, 1849, Minutes of that Lodge show that it then had a school in operation. Heavy expenditures which the Lodge had incurred for erecting a school building were made a matter of consideration by the Grand Lodge when Chireno Lodge, No. 66, came to ask for a continuation of its Dispensation in January, 1850.

Marshall Lodge, No. 22, was next to undertake an educational policy. As early as February 11, 1850, that Lodge had taken active steps and was well along towards success in acquiring the property of Marshall University. Aside from being one of the earliest of the Lodges in the State to foster education, Marshall Lodge, No. 22, met with the most notable success. Its school was continued for a number of years, and when its day of usefulness had been fulfilled, the Lodge disposed of the property to the school board of the City of Marshall.

Next to Marshall, San Augustine had perhaps the best Masonic School in the State. It seems to have been established in the early 1850's and to have been unusually successful for several years. It maintained departments for both men and women, and conferred degrees. In those two respects, the Marshall and San Augustine schools were on the same footing.

On March 16, 1850, Tyler Lodge, No. 50, of Town Bluff, set aside 20 per cent of its revenue to be used for an education fund. At that time, too, effort was made to co-operate with county authorities to establish a public free school. The offer of the Masons met with no success, so the Lodge established a school with its own resources and charged a tuition of $1 a month.

A news item in *The Galveston Weekly Journal* of May 26, 1851, says, " The Masonic Fraternity of Houston proposes beginning a new Hall and establishing a school or academy in that city." Other references in the newspapers of that time, together with advertisements, indicate that the school was actually established.

In the news correspondence of *The Galveston Weekly Journal* of August 5, 1852, an article says that " The Washington Masonic Academy is considered one of the best schools in the State, and is situated on a fine eminence in the midst of a handsome oak grove at the head of the main business street. About one hundred pupils are now in attendance. The male department is under the direction of Reverend L. P. Rucker, and the female department is conducted by Mrs. M. L. Linden, both excellent teachers."

In the columns of *The Texas Gazette*, published on Christmas Day, 1852, is a lengthy account of the Waco Masonic Institute.

On December 22, 1852, *The Southwestern American* announced that " Austin

Lodge, No. 12, is taking steps to establish the Austin Masonic High School and the prospectus is soon to be distributed in hand bill form."

Gilmer Lodge, No. 61 established a school in 1852. The Lodge soon passed out of existence, however, and with the loss of its Records every account of the school which it established also vanished. The present Lodge at Gilmer chartered a school in 1860, but within a few years the school building was destroyed by fire and after that the Lodge made no further effort to carry on educational plans.

Reports included in the *Proceedings of the Grand Lodge for 1853* show that McDonald Lodge, No. 120, of Linn Flat, Nacogdoches County, had spent $300 during the Masonic year for establishing a school.

The Linden Male and Female Academy, located in the town of Linden, continued to operate for some time from 1855 on. On January 5, of that year, *The Texas Republican*, published at Marshall, made reference to the Bethany Masonic Institute in Panola County. Advertisements in other local newspapers throughout the years 1853 and 1854, and the report of the District Deputy Grand Master for the year 1853, all indicate that at that time Palestine Lodge was supporting educational facilities for both boys and girls. This Lodge had begun its educational work in 1851.

The Milam Masonic Institute, under the patronage of Milam Lodge, No. 35, of Milam, Sabine County, was Chartered in 1854. This school is not to be confused with another of the same name which was chartered in Bowie County three years earlier.

On January 2, 1854, *The Brenham Enquirer* announced that Brenham Masonic Academy was that day beginning its session. A week later, the Henderson Masonic Female Institute began its first session, according to an article in that issue of *The Flag of the Union* which was published at Henderson on February 2, 1854. This school was chartered in 1864.

The New Danville Masonic Female Institute, located in Gregg County, was chartered in 1854. It was under the patronage of Danville Lodge, No. 101, which is now located at Kilgore.

The Pilot Point Lodge, Alvarado Lodge, Scyene Lodge, Bolivar Lodge, and William C. Young Lodge engaged in school work in some way or other during the pioneer days when the Masonry of Texas was promoting education.

On August 16, 1856, *The Dallas Herald* announced that Mrs. Sarah B. Gray would reopen her school for young ladies on the coming September 3, and that it would be held in the Masonic Hall.

Two teachers to work in a school carried on under the direction of the Masonic Lodge at Leona, in Leon County, were asked for in an advertisement that appeared in *The Texas Presbyterian* on March 15, 1856. Other notices in local newspapers of about the same date, addressed to school patrons in Leon and adjoining counties, call their attention to the advantages offered by this institution.

Estelle Lodge in Dallas County maintained a Masonic school, and for

several years the Lewisville Masonic Institute was conducted in the town of Lewisville.

In a newspaper called *The True Issue*, published at LaGrange on July 10, 1857, the Columbus Masonic Female Seminary was mentioned a number of times, while in several of its issues put out in 1857 *The Tri-Weekly Telegraph*, of Houston, stated that James A. Ballinger had permanently established his school at the local Masonic Hall.

Tyler Lodge, No. 50, of Tyler, successfully operated a school, and St. John's Lodge, No. 53, also of Tyler, took steps to establish a school in 1858 or 1859, according to data discovered within recent years by a Committee of that Lodge which investigated the Lodge's early history.

On March 1, 1924, *The Dallas Morning News* printed an item from Honey Grove which said that Honey Grove Lodge, No. 164, established a school in that town in 1858, and that for a long time thereafter it was the only school there.

During 1859 or 1860, the Parsons Female Academy conducted some of its school activities in the Masonic Lodge's building at Manor. The lower story of the building was used for school purposes, and some classes met in the Lodge Room itself for a short time.

One of the best of the many early schools established by the Masonic Lodges of Texas was the Grapevine Masonic Institute, whose merits were recognised by patrons throughout all that part of the State.

The San Saba Lodge, No. 225, took steps as early as 1860 to establish a school, though the institution was not chartered until 1863.

In the special edition of *The Gonzales Inquirer*, published in 1922 on the seventieth anniversary of the founding of the publication, a sketch of the history of Masonic affairs in Gonzales said that Major George W. L. Fly, father of Past Grand Master W. Madden Fly, of Gonzales was at one time principal of the Masonic and Odd Fellows College of Texas, which at an early date was operated with free school funds augumented by money supplied by the Masons.

Past Grand Master S. M. Bradley's *History of Stanfield Lodge No. 217*, of Denton, which was published in 1916, has this to say about an early school at Denton: "The Masonic Hall was a two-story frame building, twenty-four feet wide and forty-eight feet long. The first story was intended for a schoolhouse, that being the only schoolhouse in the town at that time. The second story was for the Lodge Room. This building served as the only schoolhouse for the children of Denton for several years. The only requirement made by the Lodge was that all orphan children of Master Masons should have free tuition. The structure was also used as a church, or house of worship, by all religious denominations, free of charge." The building was first occupied by the Masonic Lodge in 1859.

In one respect the case of Onion Creek Lodge, No. 220, located near Austin, is unique. The Lodge is still housed in a two-story rock building that was erected in 1860. As early as January 1861, the Lodge passed a resolution donat-

ing the lower floor of the building to the community for school purposes. As is shown by the Minutes of the Lodge, at different times in its history it had control of the school conducted there. One of the public free schools of Travis County is held there to-day and the local school board still pays no rent for its use of the building.

The Records of Alamo Lodge, No. 44, show that in early times it rented the lower story of its building for school use, and received only seven dollars a month for it, though the Lodge had been receiving forty dollars a month when the room was used for business purposes. Until the Lodge granted its building for school use, it had paid the school tuition for children of deceased Masons.

According to the Records of Corpus Christi Lodge, No. 189, a Committee was appointed in August 1856, " to take into consideration educational matters connected with the duties of the Lodge."

The Minutes of Valley Lodge, No. 175, indicate that a school was maintained in connection with the Lodge. The Lodge's Record of August 12, 1855, says that after a Masonic funeral the Brethren " then proceeded to the schoolroom where the Lodge was closed in due and ancient form."

Beginning in 1859, a school was maintained in connection with Cameron Lodge, No. 76. The Records of the Lodge do not state, however, either how long or under what terms the school was conducted.

In the early part of 1850, DeWitt Clinton Lodge, No. 29, of Jasper, began preparations for the establishment of a co-educational institution of higher learning. After considering the matter, the Lodge decided to establish the Jasper Collegiate Institute for girls. Apparently this school was opened in the latter part of 1850 or early in 1851. It was continued for several years, its expenses being partly paid by the Lodge.

While at its old location at Swartmont, Trinity Lodge, No. 14 conducted a school. The first reference to this Lodge's interest in education appears in the Record of February 1848. At that time the Lodge passed a resolution and agreed to bear 50 per cent of the cost of completing the lower room of their Lodge building if it were then used for school purposes. The balance of the cost was to be borne by the citizens. This arrangement was continued until the Lodge was removed to Livingston in 1851. From then on until 1858 a school seems to have been still maintained in the Lodge's property for at least part of the time.

Other early Masonic schools that have not been mentioned were: Caldwell Masonic Academy, at Caldwell, built about 1849. The Texas Masonic Institute, at Veal Station, Parker County, established in 1860. The Prairie Lea Female Institute, founded in 1860. The Masonic and Odd Fellows Academy, at Kerens, in Navarro County, established in 1860. The Tennessee Colony Masonic Institute, in Anderson County, established in 1858. The Lexington Male and Female Institute, in Dallas County, established in 1860. The Little River Academy, in Bell County, established in 1873. The Hallville Masonic Institute,

in Harrison County, founded in 1873. The Rusk Masonic Institute, established at Rusk in 1873. The Bagdad Masonic Institute, founded in 1871. The Greenwood Masonic Institute, established in 1870. The Moscow Masonic Institute, in Polk County, which operated from 1873 to 1883. The Masonic Female Institute, at Bonham, established in 1883. The Tusculum Masonic Institute. Lancaster Lodge operated the Masonic Institute for several years. Among the early laws for the regulation of liquor traffic which were passed by the Texas Legislature, one, dating from the 1870's, forbade the sale of intoxicating liquor within a certain distance of the Masonic Institute.

MASONIC HOME AND SCHOOL

In his report to the Grand Lodge made in January 1853, E. W. Taylor, Superintendent of the Education Fund, urged that definite steps be taken to care for and educate the children of deceased Masons. The last paragraph of his Report reads thus:

> Extend these charities, my Brethren, by establishing a system of education that shall cover with its broad folds every Masonic child within our borders. Do this, and you establish our Institution, in this flourishing young State, upon a basis as firm as the Rock of Ages. Do this, and you plant the standard of Masonry here, against which the puny assaults of ignorance and malice can never prevail. I am not prepared to present any plan of operations for your consideration. But that you will take the subject under consultation, and adopt such a course as may seem most proper to carry on the work, is my most earnest wish.

From this it is clear that as early as 1853 the Craft had a vision as to the future welfare of children of deceased Master Masons, as well as to the welfare of their widows. How far reaching this vision was appears in the brief history of the Masonic Home and School of Texas, located at Fort Worth, which is presented on a subsequent page. In writing this sketch, the author has not been unmindful of the accomplishments of all the Rites and Bodies of Masonry. Neither has he purposed not to give due credit for whatever has been achieved in the name of Masonry. The Masonic Home and School of Texas is owned and operated by the Grand Lodge. On subsequent pages are references to The Home for Aged Masons, at Arlington, which is owned and operated by the Grand Royal Arch Chapter of Texas. The Texas Scottish Rite Hospital for Crippled Children, at Dallas, and the Scottish Rite Dormitory, at the University of Texas, in Austin, are sponsored and operated by Scottish Rite Masons of the Texas Jurisdiction, as will be more fully explained later. The Gavel Club, which is the property of the Grand Lodge, is operated under its direction.

At the Annual Communication of the Grand Lodge of Texas held in Houston on December 11, 1885, Bro. Frank Steiner, of Waco, introduced a resolution providing that a Committee of Five be appointed by Grand Master A. J. Rose to present a plan to the Grand Lodge for erecting, maintaining, and supporting

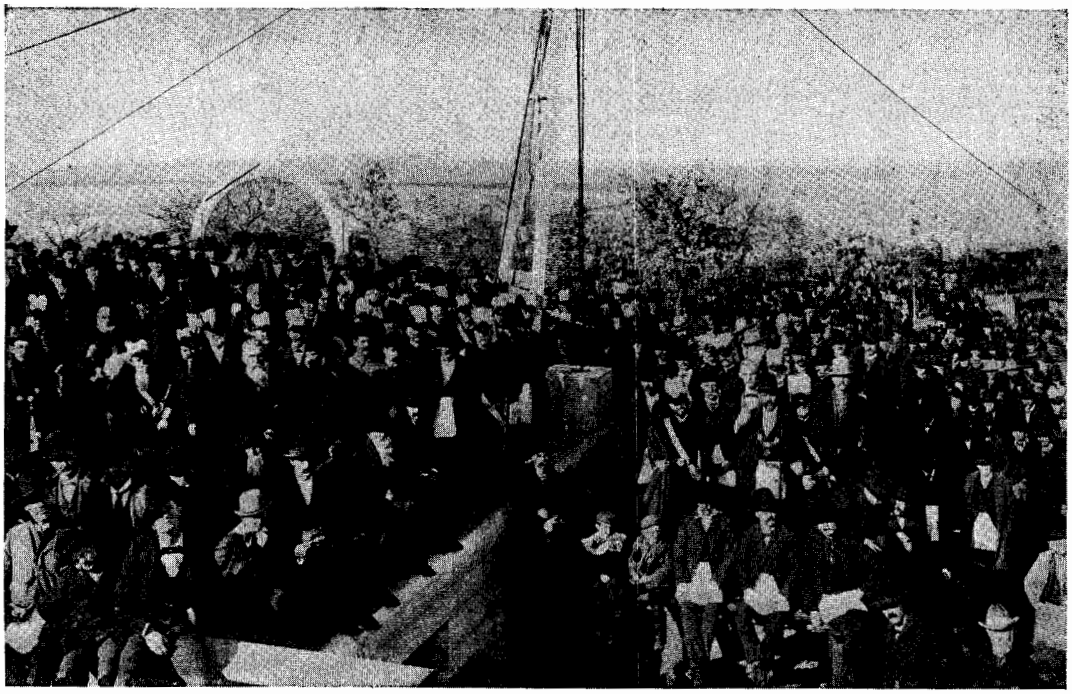
a Home for Masons widows and orphans. The resolution was adopted, and to carry out the wishes of the Grand Lodge the following Committee was appointed: Bro. Z. E. Coombes, Bro. Norton Moses, Bro. Frank Steiner, Bro. E. G. Bower, Bro. W. H. Nichols, and Bro. M. F. Mott. On December 16, 1886, Bro. M. F. Mott made the Committee's report to the Grand Lodge, in which it was recommended that the Grand Lodge elect a board of directors consisting of five members. At that time the Committee also presented a plan for accumulating funds for the proposed Home.

On December 15, 1887, the Grand Lodge adopted the Committee's report by a large majority, and then elected Bro. M. F. Mott, Bro. J. F. Miller, Bro. Frank Steiner, Bro. W. L. Davidson, and B. F. Hawkins as directors. Bro. Miller and Bro. Mott earnestly devoted themselves to solving difficulties involved in establishing the Home. From time to time the board of directors reported to the Grand Lodge upon the progress made in providing funds and in securing a suitable location for the proposed institution. Many Lodges made offers of land, some made offers of cash and building material. At the meeting of the Grand Lodge held on December 6, 1898, the board of directors reported that they had accepted 200 acres of land donated by Fort Worth Lodge, No. 148, and that they had purchased some 13 additional acres that adjoined the donated land on the northeast. The location finally chosen for the home, a site admirably suited to the purpose, is on a high elevation overlooking the city, some five miles southeast of Fort Worth.

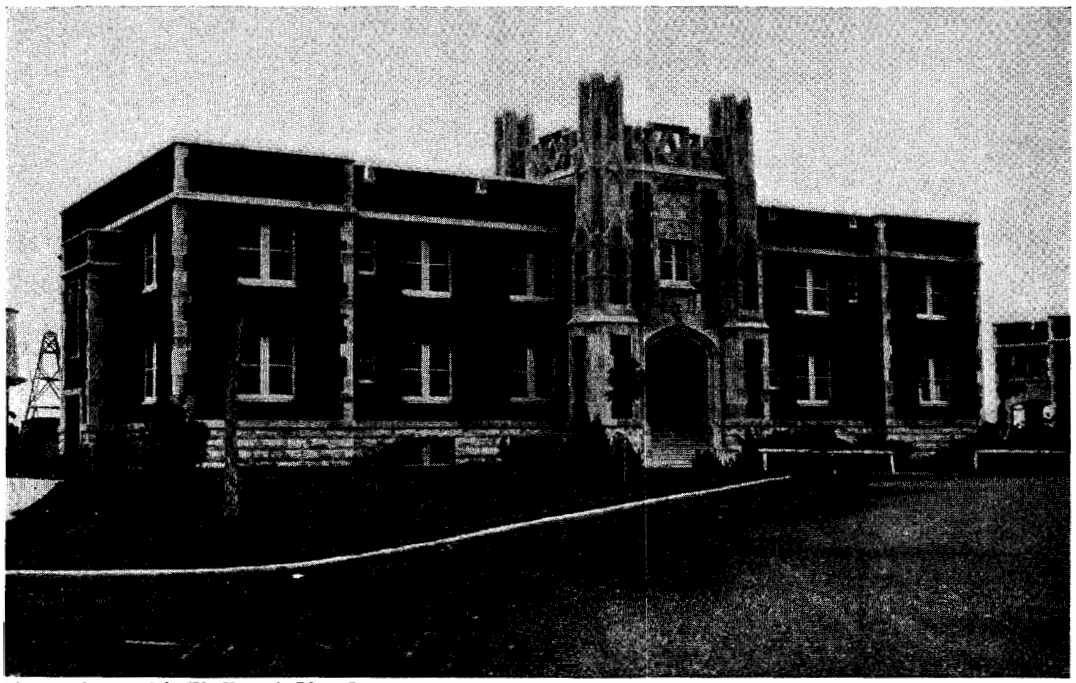
That same year (1898) the board let the contract for the first building of the institution, a structure that was to cost $17,527, and selected Dr. Frank Rainey as superintendent. The building was completed on October 2, 1899, and was opened for the reception of children four days later. Emanuel and Robert Lee Ravey, orphans of a deceased Brother of Austin Lodge, No. 12, were received into the Home on September 28, however, a week before it was formally opened. At the time no provision had been made for the care of Masons' widows. During the first year of its operation, the Home cared for sixty-three children. Before the end of the year 1899, a small building to accommodate Masons' widows was erected and furnished at a cost of $11,375. After such progress had been made and the realisation of the institution had thus become assured, the Masonic Widows' and Orphans' Home was dedicated by the Most Worshipful Grand Lodge on June 12, 1900.

In 1901 the Grand Lodge adopted a Constitutional amendment which provided for the levying of an annual tax of fifty cents upon each Mason in the Grand Jurisdiction of Texas for the support and maintenance of the Home. In 1917 the annual maintenance tax was increased to $1.00 and in 1921 to $1.25.

Because of crowded conditions, fire hazard, and the pressing need of additional accommodations to care for a long waiting-list of children the late Past Grand Master Andrew L. Randell proposed to the Grand Lodge at its Annual Communication held in 1921, that the board of directors of the Masonic Home and School be authorised to call upon the Masonic Lodges of Texas for volun-



Laying of the Corner Stone of the Masonic Widows' and Orphans' Home at Fort Worth, Texas, in 1899.



From a photograph by The Kennedy Photo Co.

Administration Building, Masonic Home and School, Fort Worth, Texas.

tary donations in an amount equal to $5.00 per capita for each member, for the purpose of carrying out an extensive building programme at the institution. The proposal also provided that Subordinate Lodges be required to pay into an endowment and reserve fund for the use of the institution, and to pay into that fund the sum of $10.00 for each Master Mason Degree conferred. The Grand Lodge embodied the recommendations of Grand Master Randell in legislation necessary for carrying the proposals into effect.

Through the active co-operation of the late Past Grand Master, D. F. Johnson, the Lodges were informed of the needs of the Masonic Home and School, and donations began to arrive. During the year 1922–1923, Grand Master Mike H. Thomas actively campaigned for the cause. Many Lodges responded liberally, and more than $500,000 were paid in to provide adequate accommodation for the needy children of deceased Brethren.

With funds thus provided, an extensive building programme was undertaken. Under the plan of expansion, two of the old buildings which were badly cracked and a constant fire hazard were razed. In the period from 1921 to 1930, eight fireproof buildings were built and furnished at a cost of more than $800,000. An addition to the school buildings was also built at a cost of some $30,000. Besides the large buildings that were erected, many smaller projects were completed. To reproduce the present plant and its equipment would cost at least $1,500,000. The land on which the institution is located is worth $150,000 and the plant itself is valued at $2,400,000. The institution can accommodate 450 children and provide them with every facility for health, recreation, and training.

After the Grand Royal Arch Chapter of Texas had established the Home for Aged Masons, at Arlington, the board of directors of the Masonic Home and School entered into an agreement with the directors of that Institution whereby widows who are wards of the Grand Lodge are to be housed and cared for there. The maintenance cost and a pro rata charge for accommodations were to be paid out of the funds of the Masonic Home and School. The Grand Lodge approved this arrangement, and in 1911 the widows were removed to the Home for Aged Masons. Later the name Masonic Widows' and Orphans' Home was changed to Masonic Home and School of Texas.

Under the direction of Superintendent Walter Acker, the school was reorganised, the course of study was revised and vocational subjects were added to provide the children with a standard graded school and a four-year high school. At present the school prepares its graduates for college entrance, and turns out well-trained stenographers, printers, linotype operators, and pressmen as well. In addition the boys are taught farm and dairy work, and girls are taught all the homemakings arts, including dressmaking.

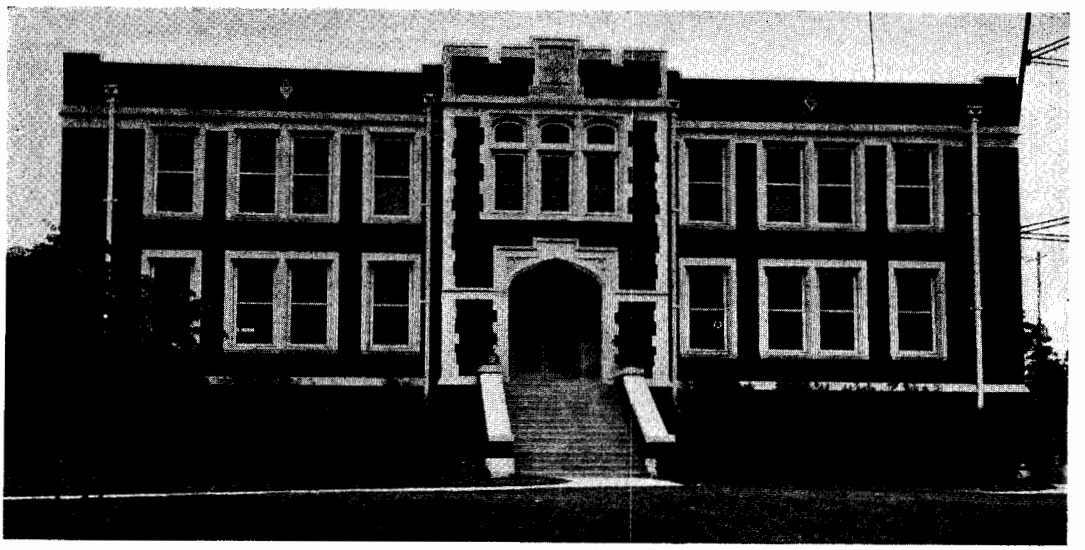
Since its establishment, the Home has registered 1,418 residents, of whom 1,228 were children and 190 were widows. Of the children who have been enrolled, some 350 either graduated from the school or perfected themselves in a vocation. Others have left the Home after a short stay there, and still

others have been removed by relatives before finishing the school course. Unfortunately, some have had to be dismissed for cause. At present the enrollment includes some 425 children and 45 widows.

WELFARE WORK

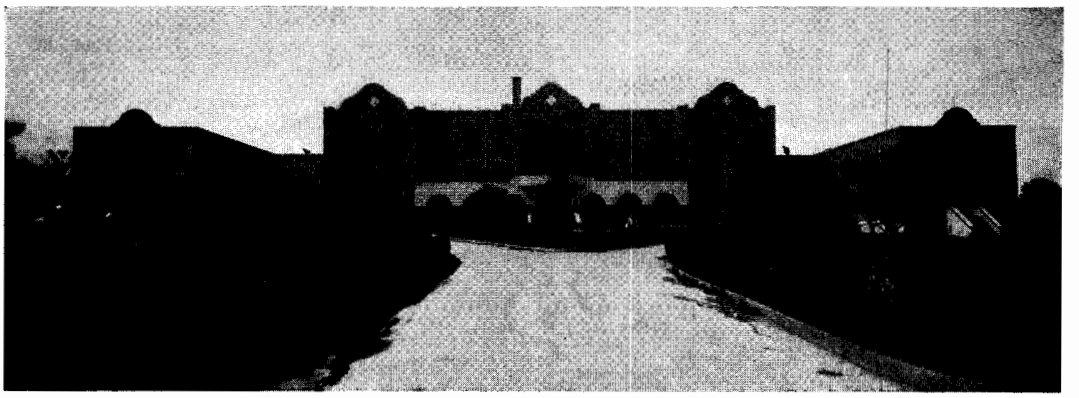
Shortly after the United States Veterans' Bureau Hospital had been open at Legion, Texas, for the treatment of tubercular ex-service men, Master Masons there felt the need of closer association with one another. With a view to forming an organisation through which they could extend relief and in which the fraternity could be discussed, an organisation that would promote closer fellowship among members of the Craft in the hospital, a meeting of Master Masons was called. Twenty-six Master Masons representing the Masonic population of the hospital, exclusive of bed-ridden Brethren, met on January 11, 1924. Twenty-five Lodges and twelve Grand Jurisdictions were represented. Preliminary steps for organisation were then taken and necessary committees were appointed. The meeting then adjourned to meet again two weeks later, and at that time the Gavel Club was established with the following Officers: Bro. H. E. Carney, President; Bro. J. J. Klein, Vice-President; Bro. V. J. Fugler, Secretary; Bro. E. J. Carson, Assistant-Secretary; Bro. J. G. Zimmerman, Treasurer; Bro. C. W. Dial, Sergeant-at-Arms; Bro. G. L. Epple, Chaplain. Soon the little room where the club had been established was outgrown, and then the idea of a club-owned building was conceived. While ways of raising funds were being considered, Bro. Wilbur Keith, Executive Secretary of the Committee on Masonic Education and Service, was invited to visit the hospital by Bro. V. J. Fugler, Secretary. When Bro. Keith met with the Club on March 1, 1924, he at once saw the possibility of its being of great service to the Craft, so he volunteered to raise a building fund.

With contributions from Club members, a building site adjoining the hospital grounds was presently purchased. Soon Masonic Bodies and individual Masons were sending donations for the Club's building fund, since Bro. Keith, on his visits to Lodges throughout the State, was explaining the needs of Masons in the hospital at Legion. In a short time the fund had grown and a contract for the building was let. While the Club building was being built, the Club itself was reorganised. On July 7, 1924, the State chartered it as a welfare organisation. The corner-stone of the Club building was laid on August 15, 1924, by Most Worshipful Grand Master Gus A. Brandt. At the close of the ceremony, Bro. D. C. Farnsworth, assistant medical officer in charge of the hospital and a member of the Club, presented a deed that made the Gavel Club the property of the Grand Lodge of Texas. The gift was accepted, subject to the action of the Grand Lodge at its Annual Communication. Then that Body accepted the Club, though it did not obligate itself to be responsible for maintaining it, hence it is operated out of funds supplied by the Grand Lodge to the Committee on Masonic Education and Service. At the dedication of the Club's new home, an attractive building of native stone, on September 26, 1924, many



From a photograph by The Kennedy Photo Co.

Hospital Building, Masonic Home and School, Fort Worth, Texas.



Home for Aged Masons at Arlington, Texas.

From a photograph by The Kennedy Photo Co.

Printing Department, Masons' Home and School, Fort Worth, Texas.

prominent Masons assembled at Legion. Bro. Nat M. Washer, Past Grand Master, presided at the ceremony.

When the Grand Lodge convened in December 1924, Bro. J. J. Klein, then President of the Club, was present. He told members of the Grand Lodge about the possibilities of the Gavel Club as a Masonic welfare organisation. Upon hearing Bro. Klein's talk, Grand Lodge voted not only to accept the gift of deed to the Club's property, but also to sponsor the Club in its work as a welfare organisation. It was then placed under the supervision of the Committee on Masonic Education and Service. The Grand Lodge's action enabled the Club so to extend its service as to include all patients in the hospital regardless of their creed or fraternal affiliations. On July 17, 1925, the Committee on Masonic Education and Service held its semi-annual meeting in the Club building.

Bro. V. J. Fugler began his duties as Welfare Secretary on August 1, 1925. Since then the Club's activities have increased until it is to-day recognised as an integral part of the hospital organisation. Through relief extended to patients in the hospital and to sojourning Masons in the nearby town of Kerrville and vicinity, who come there for the benefit of their health, the Club has made its influence felt in many Jurisdictions. The average daily patient population of the hospital is 340, while the average daily Masonic patient population is 62.

The Texas Scottish Rite Hospital for Crippled Children is the outgrowth of what was at first a Dallas clinic for crippled children. That clinic having proved that the need for such work is great, it was determined to build a hospital. Ground for the building was broken on December 9, 1921, and on November 15, 1923, the institution was in operation. On May 1, 1926, the entire ownership and operation of the hospital passed into the hands of the Scottish Rite Bodies of the State. In reorganising, a new board of trustees, which includes a representative of all Texas Scottish Rite Bodies, was created. The Texas Scottish Rite Hospital for Crippled Children gives gratuitous care to those whose guardians are unable to send them to other institutions, and whose disability can be relieved to the extent that they may eventually become self-sustaining. Results accomplished since the hospital was opened are evidence of how well its aim has been achieved. Since the hospital was opened, 3192 bed patients have been admitted; in addition, 6819 patients have been treated in the out-patient department. The hospital has cared for cases from more than two-thirds of the 254 counties of Texas.

The hospital plant, valued at some $400,000, is located on the block bounded by Welborn, Sylvester, and Oak Lawn avenues in Dallas. Modern, fireproof buildings, well equipped with all necessary facilities, can accommodate 60 children. The chief surgeon, an experienced orthopedist, has a consulting staff of capable medical men and a corps of assistants and nurses. The hospital's accounting system shows that the annual cost of upkeep compares favourably with that of similar institutions. In certain respects it is less than elsewhere. The hospital's revenue is provided by donations made by the Scottish Rite

Bodies of Texas, by other Masonic organisations, by corporations, firms, and individuals. It was never expected that the entire cost would be borne by the Scottish Rite Bodies; rather, that other Masonic Bodies, individual Masons, and non-Masons would also make contributions.

The following are the requirements for admission to the hospital: Patients are admitted from any part of the State irrespective of the religious or fraternal affiliations of parents or guardians, but not if the parents or guardians live elsewhere. Only white children can be admitted at present, since the hospital has no ward for Negroes. The patient must be a cripple and not more than fourteen years old. Applicants are not admitted if their disability is due to causes lying beyond the range of treatment given here. The patient must be as intelligent and mentally active as the average child of his age. Patients are admitted only on recommendation of a Masonic Lodge under the Jurisdiction of the Grand Lodge of Texas.

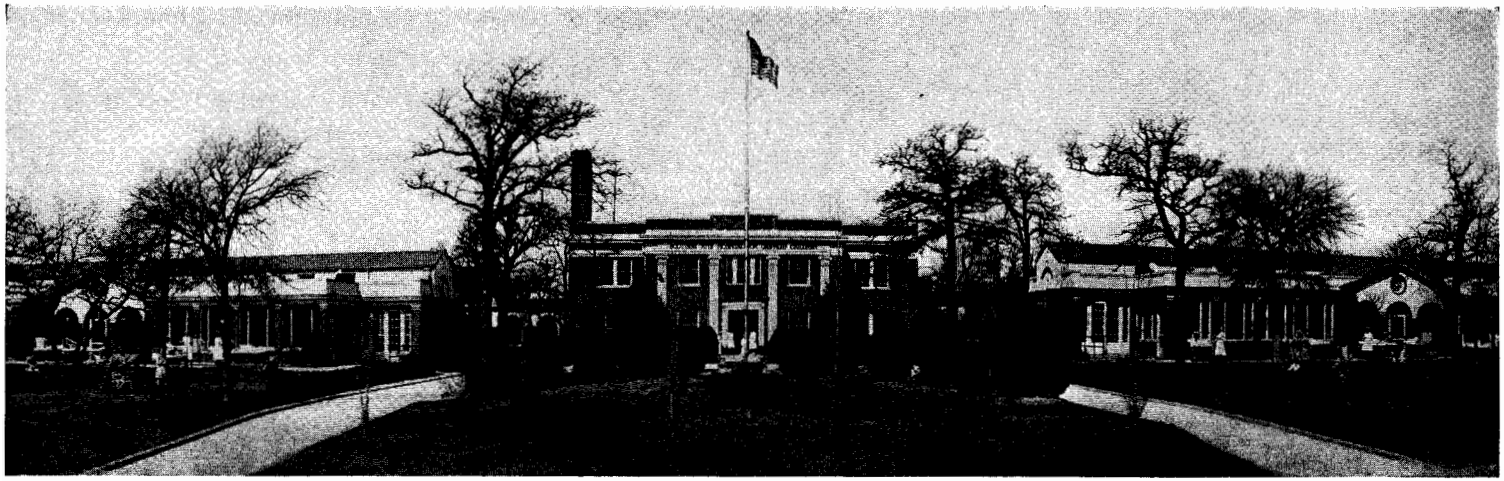
SCOTTISH RITE DORMITORY

Early in 1920, the Sovereign Grand Inspector-General in Texas proposed the erection of the Scottish Rite Dormitories to the various Bodies of the Rite in this State, and appealed to them for their support and co-operation. The primary aim was to provide suitable living quarters for daughters of Master Masons attending the university and to surround them with a wholesome environment. A secondary aim was to help the university solve its housing problem. Favourable response from the Scottish Rite Bodies was unanimous. To put the movement into immediate operation, the property of the Presbyterian Theological Seminary in Austin was at once leased for two years. In the latter part of September 1920, the following four halls, accommodating 102 girls, were opened: Lubbock Hall, Driskill Hall, Annex A, and Annex B. Miss Katrina Kirby, of Dallas, was first to file an application for admission.

At that time the Scottish Rite Educational Association of Texas had the following Officers: Sam P. Cochran, of Dallas, President; Judge James W. McClendon, of Austin, Vice-President; Judge W. S. Fly, of San Antonio, Second Vice-President; Joe H. Muenster, of Austin, Secretary; H. A. Wroe, of Austin, Treasurer. These men presently provided for the erection of a dormitory having 169 rooms and accommodating 306 girls. The Georgian style building that was erected, one of the finest structures in all Texas, is greatly admired by all who see it. Funds for erecting the building were obtained by pledging Scottish Rite Bodies to give for a period of three years beginning with 1920, and one-third of such revenue obtained during 1924 and 1925. September 1922, found the new dormitory ready for use and in operation.

HOME FOR AGED MASONS

It was Sam P. Cochran, Grand High Priest of the Royal Arch Chapter of Texas, who in his annual report to the Grand Chapter in 1906 submitted a



From a photograph by L. J. Higginbotham.

Texas Scottish Rite Hospital for Crippled Children at Dallas, Texas.

Texas Scottish Rite Dormitory for Girls, University of Texas, at Austin.

recommendation providing for the establishment of the Home for the Aged Masons of Texas. This recommendation closed thus:

I suggest that, in connection with an appropriation, a Committee be appointed to consider the whole question of a Masonic home for aged masons, and to devise and report a plan to this Grand Chapter at its next Convention. I feel firmly convinced that, if this movement is inaugurated, the active co-operation of other Grand and Subordinate Masonic Bodies in this State can be secured upon invitation. And my own idea would be so to broaden the plan as to enlist the moral and financial co-operation, support, and assistance of all Masonic Bodies and members of the State. A field of usefulness will be opened up to the Grand and Subordinate Chapters in this State which I believe will prove a vitalising force in stimulating the growth of these Bodies, and this noble work for that portion of mankind which should and does appeal most touchingly and tenderly to our hearts will receive the blessings of God, and its beneficence will be reflected upon us.

After the presentation of Bro. Cochran's report, the Committee on Grand Officers reported the following Resolution:

Resolved, That the Grand Royal Arch Chapter of Texas hereby declares that it favours and endorses a policy for the establishment of a home for aged and indigent Masons in this Grand Jurisdiction, and for the purpose of carrying said policy into effect the Grand High Priest shall appoint a Committee of five members, one of whom shall be for the establishment of an institution to the next annual Convocation of this Grand Chapter. They shall also in their Report suggest methods of the operation and the maintenance of the same.

After election to the Office of M.∴E.∴Grand High Priest, Dr. P. M. Riley appointed three Past Grand Masters: Companion A. W. Campbell, Companion William James, and Companion W. M. Fly; Companion Sam P. Cochran, Past Grand High Priest, and Companion R. S. Neblett as a Committee to formulate plans for carrying out the recommendation made by Cochran. At the end of a year of painstaking labour and investigation, the Committee offered a resolution, which was unanimously adopted. It created a board of directors for the Home for Aged Masons. It also proposed plans for the establishment of a fund to be used in the construction of the Home.

In 1907, at the election of Officers of the Grand Chapter, Companion Sam P. Cochran, Companion W. M. Fly, Companion William James, Companion John Findlater, and Companion Mason Cleveland were elected as the first board of directors. The following year, that board selected a tract of land lying a mile west of Arlington, as a suitable place for the Institution. In its report to the Grand Chapter in 1908, the board said, among other things, " We find that the action of the Grand Chapter in determining to establish and maintain a home for aged Masons has received the cordial approval of practically all good Masons everywhere in this State, who are informed thereof, and that

such action is warmly applauded by those who are really interested in the true purpose of Masonry."

On October 19, 1910, the board let the contract for the construction of the main building at a cost of $31,417. Construction work was started on October 31, 1910, and on December 12, 1910, the Most Worshipful Grand Lodge of Texas laid the corner-stone with appropriate ceremonies. On the following October 3, 1911, the edifice being then completed, the Most Worshipful Grand Lodge convened in Special Communication, and the Grand Royal Arch Chapter of Texas Assembled in Special Convocation to dedicate the institution. When W. M. Fly, Past Grand Master and Vice-President of the board of directors, presented the Home to M.∴W.∴Grand Master Walter Acker for dedication by the Most Worshipful Grand Lodge, he said in part:

Just ten months ago you honoured us by assembling here in special communication to lay the corner stone of this building. You now come in gracious response to our invitation, to set apart and hallow this as the Home for Aged Masons. I hardly need assure you, Sir, of the perfect delight, and, we trust, the pardonable pride, that fills our hearts as Royal Arch Masons, on being able at so early a date to announce that our buildings are now complete in all their parts, thoroughly furnished, and that the home is amply equipped and made ready for occupancy. Naught now remains but that you, Sir, in keeping with the customs and traditions of that most ancient and honourable Institution you so worthily represent, shall affix your seal of dedication which means so much to the Mason's heart.

In response to those fitting remarks, Grand Master Walter Acker then pronounced the following significant words:

As this building has grown, stone upon stone, story upon story, the prayers of the Masons of Texas have been that the blessings of Almighty God might be upon the undertaking—that the workmen might be preserved in health and peace to the end that e'er long, in His own good time, the portals of the Home for Aged Masons might swing wide open, and the weary and worn of our honoured Fraternity find a place where the evening of life might be spent amid pleasant and peaceful environment.

Such a place, my Brethren, is this, and I congratulate the Masons of Texas upon its inception and completion. May He Who doeth all things well look with favour upon this labour wrought by faithful hands, accept the offering we gladly make, preserve the aged Masons' home, and direct us all in the paths of peace and plenty.

The Grand Royal Arch Chapter of Texas officially received the Home at the Grand Convocation held in December 1911. In doing so, it gave to the world the first institution of its kind—and at the present the only one. An institution sponsored and supported by a Grand Royal Arch Chapter of Masons in which the Master Mason receives the same privileges and consideration as

do those who have taken all the Degrees. The main requirement for admission is that the applicant shall have been a Master Mason in good standing in a Texas Lodge for the last five years preceding the date of application. In 1915 the endowment fund of the Home amounted to some $20,000, while to-day it is $500,000. In addition to this, a substantial fund is also maintained for the support of the Institution.

The Grand Commandery of Knights Templar of Texas appropriated $20,000 for building a hospital at the Home in 1914. On September 26, 1914, Sir George W. Tyler, Grand Commander, Sir J. C. Kidd, Grand Recorder, and Sir J. J. Davis, chairman of the Finance Committee, together with the members of the board of directors of the Home, let the contract for building the hospital to C. F. Nelson. On December 18, 1914, the Grand Lodge of Texas, escorted by the Grand Commandery of Texas, levelled the corner-stone. The Grand Commandery met in Special Grand Conclave and dedicated the building to the service of humanity on April 25, 1916. This, the first hospital to be erected by a Grand Commandery, is a monument to the Knights Templar of Texas. It is a handsome and thoroughly modern edifice, fully equipped with operating-room, dental operating-room, sterilising chamber, and drug room, and having twenty-five rooms for patients. From time to time new additions and improvements have been added to the main building and the hospital, until now the Grand Chapter owns a plant having few equals among those auxiliary to eleemosynary institutions. The buildings, valued at $500,000, are all steam-heated and furnished with modern conveniences. In a splendid auditorium, seating more than 300 persons, religious services are held every Sunday. Moving picture shows and other entertainments given once or twice each month bring joy to the old people who dwell at the Home.

Pleasantly located not only on a paved State highway, a railroad, and an electric interurban railway, the main buildings of the institution stand on a slight elevation. Skilfully planted shrubbery and trees add greatly to the appearance and beauty of the grounds. These form only a small part of more than 200 acres of land that belong to the institution. Housed here, amidst delightful surroundings, more than 800 persons have had a pleasant home and led a happy life since that day, some twenty years ago, when these portals were first flung open to welcome those whom the Masonic Bodies of the Lone Star State care for so lovingly and withal so tenderly.

From the very date of the birth of Freemasonry in Texas, its greatest ambition has been an educated people and an educated Craft. Following the laying of the foundation for a general school system in Texas, members of the Craft directed their attention to the personal side of education and initiated the movement for what is to-day one of the greatest schools for the children of deceased Master Masons in the United States. The institution is not the largest, but equally as successful as any in existence. Since 1921 especial attention has been given to the education of the Craft through the work of a specially created Committee by the Grand Lodge for that purpose. In addition to books and

pamphlets supplied to the Lodges for the initiates, the Committee on Masonic Education and Service publishes *The Texas Grand Lodge Magazine*, the official publication of the Grand Lodge. From the records of this Committee much of the foregoing information has been obtained.

The latest compilation shows the following facts and figures:

The largest membership in any one Lodge in Texas is in Oak Cliff, No. 705, with a total of 1604. The smallest Lodge is Illinois Bend, No. 665, with a membership of 7.

A few facts and figures herewith presented will no doubt be of interest to every Mason. Lodge dues in Texas range from $2.25 to $12 per year. In 1934 a law was passed making minimum Lodge dues $5 per year. The number of non-affiliated Masons in Texas is 5,613, with a total of 22,594 non-resident members. There are 25,497 delinquent members owing to their respective Lodges a total of $254,974.82. The gross income of Texas Lodges totals $839,-687.56, with a gross expense of $650,834.14. There are 669 Lodges owning buildings with a value of $6,511,981.24; with insurance on same amounting to $2,798,205. The furniture is valued at $736,103.16, with insurance of $441.445. There is a total of $468,347.62 in the hands of the local treasury of the respective Lodges, with a total of $243,326.72 loaned out. The sum of $1,201,110.82 is given as indebtedness against real estate owned by the Lodges with other indebtedness of $151,156.83.

FREEMASONRY IN UTAH

SAMUEL HENRY GOODWIN

THE ultimate source of the organised Masonry of Utah was that of North Carolina. The Masonry of that State, with the addition of some few elements of Virginia Masonry, slowly made its way through Kentucky, Illinois, Nebraska, Colorado, and Montana, at last to find a resting-place in this region. In its progress across the continent, it halted for a time in Missouri. There it diverged into several courses, all of which later met to form that Body of Freemasonry which eventually became the Grand Lodge of Utah.

The first Masonic Lodge to be established within the present boundaries of this State was a Lodge among the United States soldiers who were sent here in 1858 in connection with the "Utah War," under command of Colonel Albert Sidney Johnston. Separated from the central government by vast reaches of uninhabited desert, and with only the most primitive means of communication and transportation available, Brigham Young, the leader of the Mormons, had for ten years felt secure in his isolation. Certain of the loyal support of his followers, he had carried on with such a high hand in his theocratic "State of Deseret" that President Buchanan finally sent troops here to protect the officials serving the Federal Government in Utah. Among the troops stationed at Camp Floyd was a considerable number of Masons. In May 1860, twenty-three of them received a Charter from the Grand Lodge of Missouri empowering them to establish Rocky Mountain Lodge, No. 205. Within a year, however, the dark clouds of civil strife were lowering over the entire country. At about that time, Colonel Johnston resigned his command in Utah and returned to the East. Shortly afterwards his troops were transferred, the Charter of the Lodge was surrendered, and thus the first Masonic Light in this vast inter-mountain region was extinguished.

The second planting of Masonry in Utah was made in 1866. A group of Masons headed by James M. Ellis, a California merchant, obtained a Dispensation from the Grand Master of Nevada under date of January 25, 1866. They opened Mt. Moriah Lodge U. D., at Salt Lake City, with James M. Ellis as Worshipful Master, W. G. Higley as Senior Warden, and W. S. Halsey as Junior Warden. The first meeting of this Lodge was held on February 5, 1866. In view of the conditions then existing in Salt Lake City and throughout Utah Territory, Grand Master DeBell, of Nevada, conditioned this Dispensation. The Petitioners had to pledge that they would not admit Mormons into the

Lodge. Indeed, shortly after the Lodge began Work, Grand Master DeBell ordered that Mormons be excluded even as visitors, and further that Petitions for Degrees should not be accepted from men known to be Mormons. This restriction caused much discussion among members of the Lodge, some of whom felt that they themselves should judge such matters. When the Grand Lodge of Nevada met in September 1866, Mt. Moriah Lodge U. D. Petitioned for a Charter. This was denied, though because of the unsatisfactory conditions in Salt Lake City and in lieu of it the Dispensation was continued for another year. At the Session of the Grand Lodge of Nevada held in 1867, Mt. Moriah Lodge U. D. again asked for a Charter. This request would have been granted had it not been for the Master's unfortunate letter accompanying the Petition.

The following, in brief, are some of the reasons why Mormons are not accepted or received by Masonic Lodges in Utah: (1) The use of Masonic ceremonies, language, and symbols in the Rituals secretly practised by Mormons in their temples have caused Masons to regard the esoteric portions of Mormonism as savouring of clandestine Masonry. (2) The subordination of the Bible to the Mormon scriptures and to the pronouncements of the prophets and priests of Mormonism. (3) The unlimited power which the Mormon priesthood claims and exercises over the members of the Mormon Church. (4) The Mormon belief in polygamy and practice of it. The nature of this present article prevents enumeration of other equally important reasons, which the Grand Lodge construed as being an attempt to dictate. Again the Petition was denied, and at this time the Grand Secretary issued Certificates of good standing to the members. Even so, however, the Brethren refused to disband. On December 18, 1867, they again met as Mt. Moriah Lodge U. D., this time under a Dispensation that had been issued by the Grand Master of Kansas. On October 21, 1868, the Lodge was Chartered as No. 70 on the Kansas Registry, with Joseph F. Nounnan as Worshipful Master, W. G. Higley as Senior Warden, and Theodore Auerbach as Junior Warden.

In the meantime another group of Masons, headed by Reuben H. Robertson, an attorney and a Past Master of Nevada Lodge, No. 4, of the Montana Registry, applied to the Grand Master of the Montana Jurisdiction for a Dispensation empowering them to open a Lodge in Salt Lake City. The Dispensation was issued on October 22, 1866, and on the following November 30 Wasatch Lodge U. D. held its first meeting. On October 12, 1867, this Lodge was Chartered as Wasatch Lodge, No. 8, with R. H. Robertson as Worshipful Master, J. M. Orr as Senior Warden, and George Bodenberg as Junior Warden.

So matters stood until early in January 1871, when Captain Ebenezer H. Shaw arrived in Salt Lake City. Captain Shaw was a native of Massachusetts and a longtime resident of California. He was an active member of the Supreme Council of Ancient Accepted Scottish Rite of the Southern Jurisdiction, an enthusiastic Mason, and withal a man of action. Within a few days after his arrival he had assembled sixteen members of the Scottish Rite and granted them a Dispensation to form a Lodge of Perfection. This was later Chartered as St.

John's Lodge of Perfection, No. 1. The chief significance of this occurrence is that it introduced other attractions and interests among the few Utah Masons, and so eventually proved to be a real handicap to the work and growth of the Lodges.

Captain Shaw next turned his attention to the organisation of another Blue Lodge in Salt Lake City. His reason for doing this was the rumour that certain Mormons, former members of the Lodge at Nauvoo, Illinois, and of other Lodges, were going to secure authority from some foreign Masonic power and then establish Lodges in Utah Territory. Captain Shaw contended that, with three Lodges functioning, a Grand Lodge could be formed and the ground thus held for regular Masonry. At all events, on April 8, 1871, the Grand Master of Colorado issued his Dispensation authorising Argenta Lodge of Salt Lake City to begin Work. On the following September 26, this Lodge was given a Charter as Argenta Lodge, No. 21. Of the thirteen members E. H. Shaw was Worshipful Master, E. B. Zabriskie, Senior Warden, and H. M. Harkness, Junior Warden.

After this Lodge was established, the formation of a Grand Lodge in Utah was not long delayed. During the first two weeks of January 1872 necessary resolutions were adopted by the three existing Lodges, and on January 16 their Representatives met in a Masonic Convention and organised the Grand Lodge of Utah. The following persons were the first Officers of that Grand Lodge: Obed F. Strickland, Grand Master; Louis Cohn, Deputy Grand Master; E. B. Zabriskie, Senior Grand Warden; A. S. Gould, Junior Grand Warden; Charles F. Smith, Grand Treasurer; Joseph F. Nounnan, Grand Secretary. These, together with the customary appointive Officers, were duly Installed, and on January 17, 1872, the Grand Lodge of Utah began to function. On the Registry Wasatch Lodge became No. 1; Mt. Moriah Lodge, No. 2; and Argenta, Lodge No. 3.

Obed F. Strickland, the Grand Master, who was judge of the First District Court of Utah, resided in Provo. On February 15, 1872, in response to a Petition signed by nine Masons headed by Ira M. Swartz, clerk of the District Court, the Grand Master issued a Dispensation for a Lodge to be established in Provo and known as Utah Lodge U. D. At its first Annual Communication, held on October 8, 1872, the Grand Lodge granted the Provo Lodge a Charter as Story Lodge, No. 4. Of this Lodge, Ira M. Swartz was Worshipful Master, Samuel Paul, Senior Warden, and Benjamin Bachman, Junior Warden.

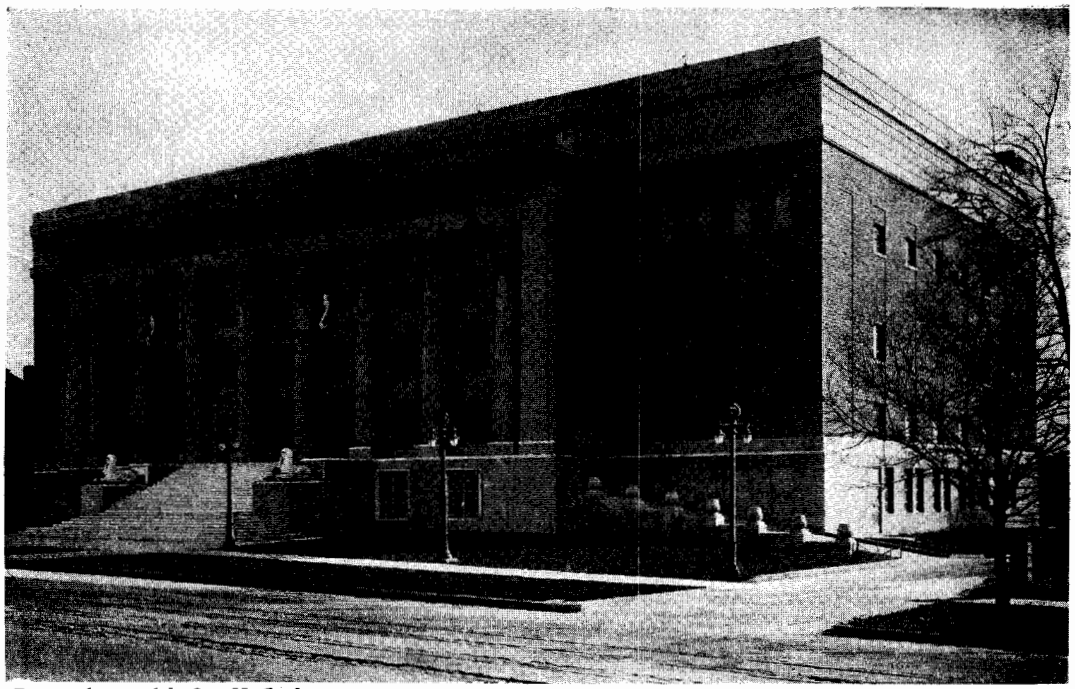
In Utah, the Mormon system of colonisation was unfavorable to the spread of Masonry. With one notable exception, and aside from mining camps, practically every settlement in Utah was made by men " called " by the rulers of the Mormon Church. Such men took their families, went to certain designated points, there established themselves and developed the land. Each group went out as a thoroughly organised unit of the Church. Even the civil laws of the Territory were administered by the ecclesiastical organisation. "And this method of government continued, as these ' Stakes of Zion,' or Mormon colonies, grew to counties and wards or branches of the church." In some respects it was an ideal system of government, for all were of one mind. In early days,of

course, there were not enough people of the Mormon faith to occupy all those regions of Utah Territory suitable for settlement. This situation was taken care of, however, by the provisional and Territorial Assemblies. Those " granted " to Brigham Young and a few other prominent Mormon leaders absolute control of immense areas of arable and grazing lands, together with the timber on the mountains and the streams which issued from the canyons. Not a foot of those lands could be occupied, no timber or water could be used, without first obtaining permission from those who controlled the " grants "! Under those conditions, " Masonic material," that is, non-Mormons, was not to be found in Utah outside the two or three larger towns.

The exception alluded to in the paragraph above was Corinne, a town some sixty-five miles north of Salt Lake City, which owed its existence to the coming of the Union Pacific Railroad. This town was laid out by the railroad officials, settled by non-Mormons, and long known as the only " Gentile " City in Utah. In 1872, Corinne Lodge, No. 5, was established there. Since Corinne commanded the trade of Idaho and Montana, it flourished for a time. After the selection of Ogden as the junction point of the Union Pacific and Southern Pacific railroads, however, many of the business men of Corinne transferred their homes and establishments to Ogden, which then had a population at least six times as large as that of Corinne. This movement brought a number of Masons to Ogden, and made possible the organisation of Weber Lodge, No. 6, at that place in 1873. The Chartering of Weber Lodge, No. 6, for a time ended the Grand Lodge's activities so far as concerned organising Constituent Lodges. Further progress had to await the development of the mining industry in Utah.

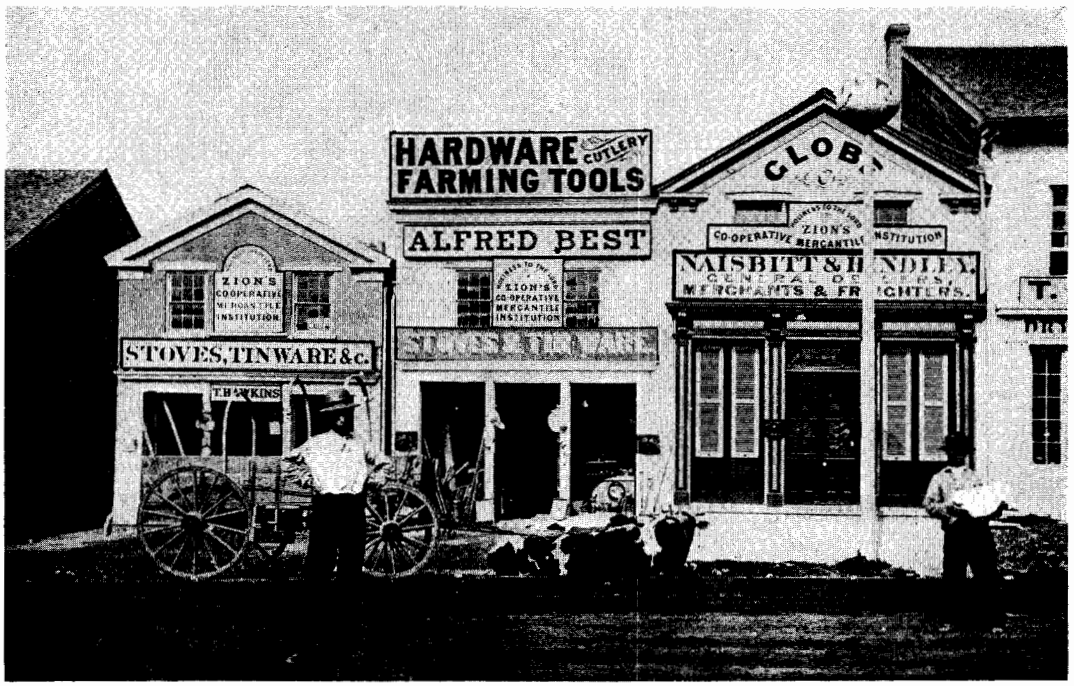
It is a noteworthy fact that Brigham Young unwittingly paved the way for a considerable immigration of " Gentiles " into Utah. In order to carry out his policy of isolation effectively, and to mould his people into a self-sustaining agricultural commonwealth, he prohibited them from having anything to do with mines and mining. Thus the way was left open for non-Mormons to develop the mines of the Territory. This they did, with the result that where minerals were found in paying quantities, mining camps sprang up almost overnight. Some few of them developed into permanent settlements. At an early date, requests for authority to establish Lodges in some of the mining towns began to reach the Grand Master. Though there were Masons in sufficient numbers to form Lodges in those places, they were for the most part merely transient inhabitants. Furthermore, camps lacked buildings suitable for Lodge purposes. In view of these circumstances, the Grand Master deemed it wise to refuse the permission asked.

Between 1875 and 1880 rich bodies of ore were developed in mines which have since made Utah famous. Wherever that occurred, the flimsy shacks which had at first constituted the mining camps gradually gave way to more substantial structures, and thus towns with some promise of being permanent began to take their places on the map. The first of these notable mining towns was Park City, which was situated in the mountains some thirty miles east of Salt



From a photograph by Sam H. Goodwin.

Masonic Temple, Salt Lake City, Utah.



The First Two Masonic Lodges in Salt Lake City Were Organised in 1866, in the Upper Floor of the Building Directly Back of the Wagon.

Lake City. There great Ontario Mine and others hardly less famous are located. And there, in the late 1870's a small group of Masons obtained a Dispensation to open a Lodge which in 1880 was Chartered as Uintah Lodge, No. 7.

At about the same time, far more spectacular events were taking place in a mining district some 250 miles southwest of Salt Lake City. In that locality lies the Horn Silver Mine, which was for a time one of the most noted in Utah, from the point of view of production. Near this mine and directly an accessory of it, was Frisco, a town having a number of substantial buildings and about 1000 inhabitants. Mainly through the efforts of the manager of the mine, H. C. Hill, St. John's Lodge, No. 8, was Chartered at Frisco in 1882. The establishment of St. John's Lodge in Frisco proved to be an unfortunate venture, however, for the mine, upon which everything else depended, failed to meet expectations. The people of the town were forced to seek a livelihood elsewhere, and at the end of six years the Lodge had to surrender its Charter for sheer lack of support.

Other Lodges established in mining communities by the Grand Lodge of Utah were: Tintic Lodge, No. 9, established at Eureka in 1893. Rocky Mountain Lodge, No. 11, established at Mercur in 1900 but removed to Tooele in 1913 because of the exhaustion of the mines at Mercur. Canyon Lodge, No. 13, established at the town of Bingham Canyon in 1907.

How effective the colonising policy of the Mormon Church proved to be becomes clear when we recall that not until twenty-two years after the Chartering of Weber Lodge, No. 6, at Ogden, did any community in the Territory, outside mining districts, have enough non-Mormons to justify the establishment of a Masonic Lodge. Then in 1896, Damascus Lodge, No. 10, was Chartered at Mt. Pleasant. In 1904, Hiram Lodge, No. 12, was opened at Richfield, and four years later Albert Pike Lodge, No. 14, was established at Milford. During the early years of the Grand Lodge's activities, the tendency of Salt Lake City Masons to multiply Masonic organisations caused its Officers much concern. Among these many Masonic organisations was the St. John's Lodge of Perfection of the Ancient Accepted Scottish Rite, which set to Work when the two Blue Lodges had barely 100 members, not all of whom were residents. Then, in 1872, Utah Chapter of Royal Arch Masons was organised, as was Utah Commandery of Knights Templar, in 1873. There were, at the time, 6 Masonic Bodies besides the Grand Lodge, that had to be supported. Those divided the attention and interest of fewer than 250 Masons then listed by the 3 Blue Lodges! Grand Master Louis Cohn, who for more than a year had observed the disastrous effects of these conditions upon the Blue Lodge Work, complained bitterly about the unsatisfactory situation of the Blue Lodges in his address to the Grand Lodge at the Annual Communication of 1874. He attributed the condition to " too much Masonry." Attendance at Blue Lodge meetings was low, as has been discovered. The Work was done in slovenly fashion. Interest was entirely wanting. The Grand Master contrasted those conditions unfavorably with the ones that had existed before the introduction of the higher Degrees.

The attention of the Grand Lodge was early engaged in adopting a Standard Work and getting the Lodges to use it. This matter was taken up at the first Annual Communication of the Grand Lodge, and the Board of Custodians was instructed to " adopt as speedily as possible a Standard Work and teach it to the Subordinate Lodges." Shortly afterwards the board reported to the Grand Master that its members " had agreed upon a uniform Work," whereupon at once he issued a circular letter to the Lodges " apprising them of the fact and urging the adoption of the Work at once." Subsequent Grand Masters also took up the subject, and the Grand Lodge passed legislation regarding it, but apparently with little effect. More than thirty-five years passed before a Standard Work was adopted, and before the passage of legislation that left no chance to use any other.

In the spring of 1879 an incident occurred which brought the Grand Lodge and the Masonry of Utah to the attention of the Masonic world and started a widespread discussion that continued for several years. A member of a Salt Lake City Lodge joined the Mormon Church. Charges were then preferred against him by the Masons to the effect that he had united with an organisation whose teachings and practices were in direct violation of the laws of the land, and that he had declared himself to be an advocate of the principle and practice of polygamy. The accused was tried and expelled, and the verdict of the Subordinate Lodge was later approved by the Grand Lodge. This incident of itself might not have attracted any special notice had not a Representative of the Grand Lodge of Utah, who was closely allied with a sister Grand Lodge, taken it upon himself to issue a circular on the subject in which he controverted the action and position of the Grand Lodge of Utah. He sent this circular about very generally to other Grand Masters and Grand Lodges. Because of his indiscretion in the matter, the Brother's commission was revoked. To prevent further misunderstanding, Grand Secretary Diehl, of Utah, was instructed to prepare a circular letter explaining " the position of the Masonic Fraternity towards the members of the Mormon Church and the reason they are excluded from receiving any of the privileges of Freemasonry in Utah." This was sent " to every Grand Lodge throughout the globe," and to the Representatives of the Grand Lodge of Utah.

An astonishing piece of constructive work—astonishing in view of the conditions existing at the time—was undertaken by the Grand Lodge of Utah when it founded a Masonic public library. The idea of such a library was conceived by the Grand Lodge. At first the plan was that the library should serve only the Fraternity, but even then Grand Secretary Diehl had in mind to establish an institution that would serve the whole community. Many obstacles were in the way of accomplishing this end. In addition to lack of money, small membership had to be contended with. Only 367 names were on the Roster of the Grand Lodge when the library was finally opened to the public late in 1877. Other obstacles were the apathy of many Masons and the bitter antagonism of the Mormon Church. Nothing daunted, however, the Grand Secretary steadily moved forward towards the accomplishment of his aim. At times he moved

cautiously, at other times with masterly strategy. Finally he won the day. On the evening of September 1, 1877, the Masonic Public Library was opened to the general public. For fourteen years this library was housed and maintained by the Masonic Bodies of Salt Lake City. Later, the institution was incorporated, given another name, and removed into another building in an attempt to enlist the co-operation of those whom it had served through the years. Ultimate responsibility for its welfare was not shifted from the Masons, however, and Bro. Christopher Diehl continued as librarian. On December 22, 1897, this library building, books, and equipment were donated to Salt Lake City to become the nucleus of the present municipal free public library.

In 1897 the Grand Lodge Code provided for the establishment of a Charity Fund by levying an annual appropriation that was not to exceed 10 per cent of the receipts of the Grand Lodge. Due to lack of funds the actual establishment of the foundation was delayed until the Grand Lodge's Annual Communication of 1903. Then, Grand Master W. J. Lynch presented the subject and urged its consideration. Although the Finance Committee reported favorably on the matter, action on it was again deferred. Two years later favorable action was taken and the fund was actually established. The growth of the fund was necessarily very slow, and at the end of twenty-two years it amounted to only $15,600. This led the Grand Lodge at its Annual Communication of 1928 to establish an incorporated Masonic Foundation in lieu of the Charity Fund. The field of operation of the Masonic Foundation is much greater than that of the Charity Fund, since it is invested with such powers as assure donors that this Foundation is a permanent agency which conserves and administers bequests to advantage and according to the wishes of the givers. The Grand Lodge has now transferred its Charity Fund and the conduct of its charitable activities to this Foundation. Interest in the Foundation and contributions received for it fully justify its having been created.

As have most other American Masonic Jurisdictions, the Grand Lodge of Utah has in recent years endeavoured to discover and to put in practice the best methods of interesting its members in acquiring information about the Craft. From the first this Grand Lodge was a member of the Masonic Service Association, and so far as was practicable it made use of the Association's material and suggestions. It has consistently built up its library, and prepared an extensive annotated index of the material it contains. By encouraging Committees on Education and members of Lodges to send to the library for needed material, the Grand Lodge has placed this source of information at the command of Masons throughout the Jurisdiction. It has provided for preparing and publishing a series of historical studies, now numbering twelve, which deal with the history of the older Lodges and with other phases of Freemasonry in Utah. At present, the educational work of the Grand Lodge is in charge of the Committee on Masonic Education and Instruction. A part-time, paid executive secretary is employed to furnish Subordinate Lodges with material and suggestions and to co-operate with them in all their educational undertakings.

In late July 1908, a clandestine lodge was established at Helper, a railroad and coal-mining town. Grand Master James H. Brown at once notified the Lodges about the existence of this organisation, and warned the Craft against it. Two years later the head of an alleged "Grand Lodge of Wyoming," from which the Helper organisation received a so-called Charter, transferred his headquarters from Idaho to Salt Lake City. From this point, working by means of paid organisers and by distributing literature, this impostor carried on his operations for twelve years. He established so-called lodges in sixteen States and in several foreign countries, and claimed to have enrolled 10,000 members. The surprising success of the organisation and lack of effective opposition to it combined to make its director overbold and led him to disregard ordinary prudence. Unwittingly he overlooked the United States postal laws. An experienced post office inspector, Monte G. Price, was assigned to the case. During a period of several years this investigator gathered evidence of the fraudulence of the scheme. He found evidence that seemed to point to the use of the mails with intent to defraud. This evidence was presented to a Federal grand jury by United States District Attorney I. B. Evans, with the result that the three principal officers of the American Masonic Federation were indicted. They were tried in May 1922, and convicted. Each of the three men was sentenced to serve two years in the Fort Leavenworth prison and to pay a fine of $5000. No longer guided by the schemer who had originally conceived it, the American Masonic Federation soon went to pieces.

At present, the Grand Lodge of Utah has 26 Lodges under its Jurisdiction. In addition to those already mentioned in this article, they are the following: Orient Lodge, No. 15, at Green River, Chartered on January 19, 1909; Carbon Lodge, No. 16, at Price, Chartered on January 17, 1911; Acacia Lodge, No. 17, at Salt Lake City, Chartered on January 16, 1912; Unity Lodge, No. 18, at Ogden, Chartered on January 16, 1912; Christopher Diehl Lodge, No. 19, at Garfield, Chartered on January 20, 1915; Basin Lodge, No. 20, at Myton, Chartered on January 19, 1916; Harmony Lodge, No. 21, at Logan, Chartered on January 19, 1916; Progress Lodge, No. 22, at Salt Lake City, Chartered on January 21, 1920; Amity Lodge, No. 23, at Brigham City, Chartered on January 19, 1921; George Washington Lodge, No. 24, at Ogden, Chartered on January 19, 1921; Kaibab Lodge, No. 25, at Salt Lake City, Chartered on January 19, 1921; Joppa Lodge, No. 26, at Price, Chartered on January 20, 1925; Franklin Lodge, No. 27, at Cedar City, Chartered on January 20, 1931. These 26 Lodges have 5196 members. Eighteen of the Lodges meet in their own buildings, or in buildings which they own jointly with other Masonic organisations. One of the Lodges shares a building held with another fraternal order in equal co-ownership.

On November 20, 1927, the Masonic Temple in Salt Lake City was dedicated. The building and grounds, which are owned by the nine Masonic Bodies of the city, including El Kalah Temple of the Ancient Accepted Order of Nobles of the Mystic Shrine, represent an investment of about $900,000. The structure

houses all the Masonic and related organisations of Salt Lake City, and furnishes headquarters for the Grand Lodge of Utah.

Of the Concordant Orders in Utah, the Grand Chapter of Royal Arch Masons has 7 Constituent Chapters, with 1266 members. The Grand Council has 3 Subordinate Councils, with 477 members. The Grand Commandery of Knights Templar has 5 Commanderies with 892 members. The 4 Bodies of the Ancient Accepted Scottish Rite have 1328 Consistory members and an active member of the Supreme Council of the Southern Jurisdiction—Fred C. Schramm, S. G. I. G.

The Grand Lodge of Utah is now one of the smallest Masonic Jurisdictions in the United States. It will probably continue to be small for several generations yet to come. In Utah Masonry was planted upon an arid soil. As is the case with vegetation living under similar conditions, the resulting growth is not luxuriant, though it is stanch and sturdy. The Masons of Utah are picked men among whom the feeling of fellowship is strong. If there is not more, certainly there is as much of practical brotherliness among the members as there is among those in Masonic Jurisdictions where the environment is more favorable and where available material is more plentiful. The Craft in Utah has a healthy pride in what success it has wrung from very unfavorable conditions. Though in Utah the Light of Masonry is small, nevertheless, it burns brightly with a strong, clear flame.

FREEMASONRY IN VERMONT

CHRISTIE B. CROWELL

"WHEN in the course of human events" a Charter bearing the date November 10, 1781, for the first Lodge of Free and Accepted Masons in Vermont was issued under the name of "Vermont Lodge" to John Barrett and others by the Massachusetts Grand Lodge the Green Mountain State was just beginning to emerge from a condition described as follows by its first governor, Thomas Chittenden, in his last speech to a Vermont Legislature several years later: "Without constitution, laws, or government; in a state of anarchy and confusion; oppressed by a powerful neighboring state; discountenanced by the Congress; distressed by internal dissensions; all our landed property in imminent danger; and without means of defense." Except for a short hiatus during the anti-Masonic period, the life of Vermont Lodge is very nearly parallel to that of the State itself, as only a little more than three and a half years before the above Charter date, and hardly more than six months after the historic declaration made by the thirteen original colonies, our hardy ancestors, through the medium of a regularly Constituted Convention, under the temporary name of "The New Hampshire Grants," had declared themselves to be a free and independent people—January 16, 1777—and had proceeded during that year to set up a Constitution and frame of government, adopt the present State name, and, on March 3, 1778, launch the new ship of state on its voyage of thirteen years' duration.

The opposition of New York, the "powerful neighboring state" above referred to, continued to menace the new republic until shortly before its admission to the Union on March 4, 1791; the Grand Lodge of New Hampshire was not organised until April 8, 1790; while the General Court of Massachusetts had, on March 8, 1781, adopted a resolution approved by the governor abandoning all claims to Vermont territory provided that Congress recognised the Green Mountain State as an independent commonwealth and admitted it to the Confederation. It was, therefore, natural that our early Brethren should turn for recognition to the Massachusetts Grand Lodge, by which our first two Lodges were Chartered, and that that Grand Lodge should recognise the State of Vermont as such in the wording of the Charters granted, although such recognition was for several years withheld by the Grand Lodge of New York and of New Hampshire.

One of the perplexing problems with which the new State had to deal was caused by the existence in a number of New Hampshire towns situated near the

eastern bank of the Connecticut of a strong sentiment in favour of a political union with their friends on the other side of the river.

Such a union with sixteen New Hampshire towns was consummated at a meeting of the General Assembly of Vermont in June 1781, and on October 8 of that year representatives from eleven of those towns took their seats in the next General Assembly, then meeting at Windsor. This union, which proved to be a very dangerous one from a political point of view, was dissolved on February 12, 1779; but on April 5, 1781, apparently as a result of exasperation on the part of Vermont political leaders over the continued procrastination of Congress regarding the admission of Vermont into the Union, it was renewed, thirty-five New Hampshire towns, and later in the year fourteen New York towns becoming members. This union ceased to exist on February 11, 1782, Cornish and Charlestown being two of the New Hampshire towns involved. Thus it came about that Vermont Lodge, Chartered in response to a Petition, dated at Cornish, which gave its proposed meeting-place as Springfield, but actually holding its Communications in Charlestown, was in all respects a bona fide Vermont organisation. The Lodge continued to meet in Charlestown for several years after the political situation was straightened out, but eventually the matter was given official attention.

The Records of the Grand Lodge of Massachusetts under date of December 24, 1785, state that " the Grand Master presented a return of the Master and Wardens of Vermont Lodge and a Copy of his letter, to them respecting their holding the Lodge out of their Limits, which was read." Yet for some reason matters remained in *status quo* for more than five years. Then, after sundry strong hints by the Grand Lodge and the failure of a belated attempt to have their Charter so amended as to allow them to continue to meet in Charlestown, it was finally voted, on March 6, 1788, that the Lodge should pay for a Charter to be granted to a new Lodge in Charlestown. The last entry in the old Record Book states under date of August 20, 1788, it " voted that a committee of five should be chosen to make an equitable division of the Lodge property between the two Lodges and make report the next Lodge night." This division is found on the Records of Faithful Lodge at Charlestown under date of February 4, 1789. Vermont Lodge probably moved to Springfield about that time. Among the items mentioned is a long list of notes given for Degrees, according to the custom then prevailing. At the organisation of the Grand Lodge of Vermont in 1794, the Massachusetts Charter was surrendered and a new one issued. This assigned to the Lodge the first place in the new Roster, thus showing its continuous existence from the date of its Charter up to that time. The place of meeting was then changed from Springfield to Windsor, where the two original Charters now repose in the Lodge archives.

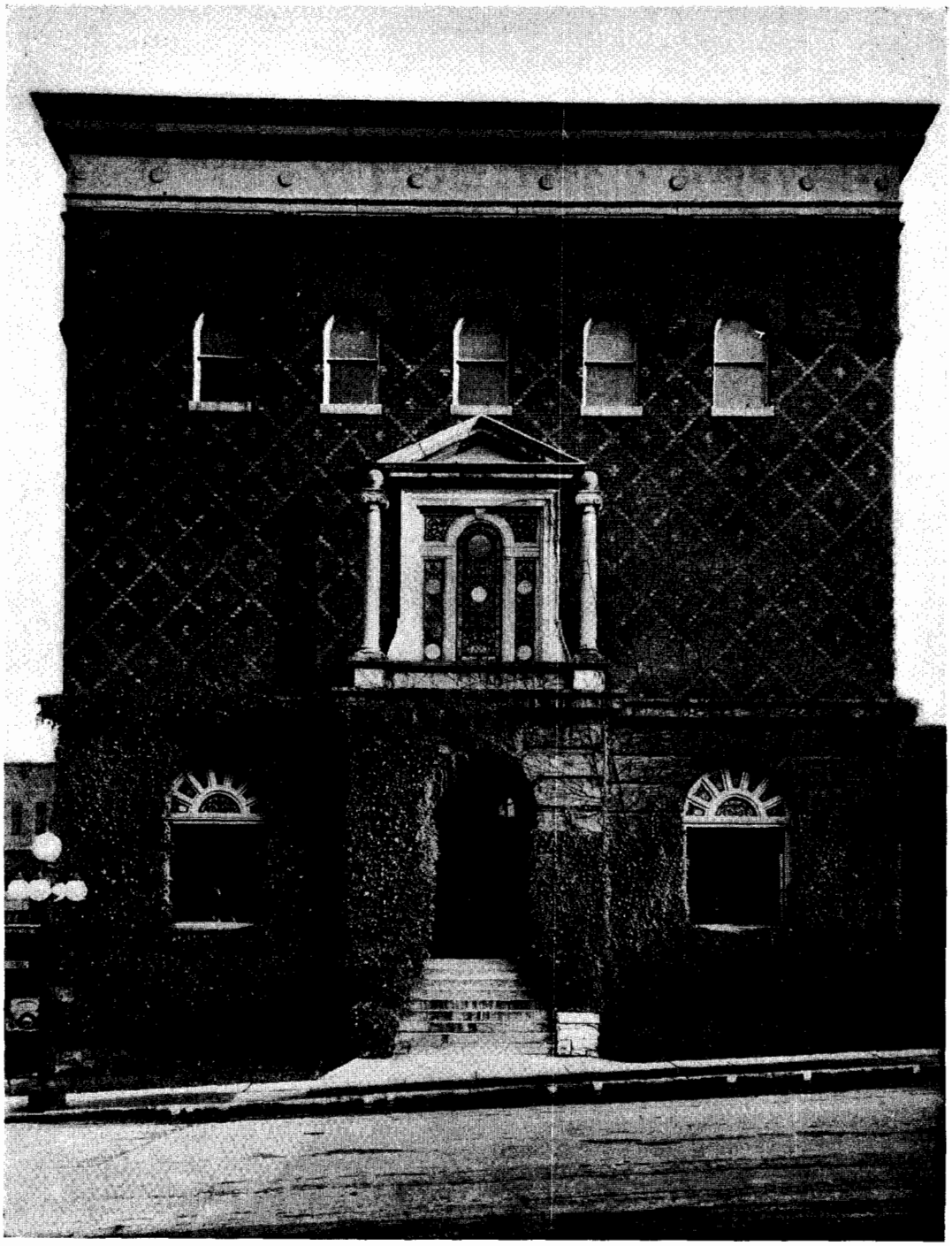
On June 26, 1782, two of the most prominent men in Vermont, Ira Allen and Thomas Chittenden, were Initiated into Vermont Lodge. The Record of their Initiation is given here to show the custom of the time. " June 24, 1782, Br. Barrett proposes for Initiation Ira Allen. . . The Lodge having Particular Ac-

quaintance of the foregoing proposal proceeded to Ballot—Balloted on Ira Allen." . . . " June 26, 1782, Bro. Fay proposes for initiation Thomas Chittenden Esqr. The Lodge have particular acquaintance of his Excellency, Thomas Chittenden Esqr. Proceeded to ballot for him. Balloted on Thos. Chittenden.". . . " Made Masons: Ira Allen; Thos. Chittenden." Governor Chittenden received the Second and Third Degrees in North Star Lodge, No. 2, and was a Charter Member and the first Master of Dorchester Lodge, No. 3. We learn from the By-Laws that the fees for the Degrees were $3 with the Petition, $7 for the First Degree, $2 for the Second Degree, and $3 for the Third Degree, a total of $15. The dues were $1 a year, and 12½ cents a night for each Brother present. Visiting Brethren were charged 20 cents a night after the first visit. Attendance at Lodge meetings was not only expected but also demanded, and absentees were required to give a reasonable excuse for non-attendance. The Master was subject to trial and impeachment by the Lodge. For many years harmony and prosperity seem to have been the happy lot of this Lodge. It was finally overcome by the anti-Masonic furor, however, and ceased to function in 1831 though it was represented in the Grand Lodge two years later. Its Charter was surrendered in 1848, and two years later it was re-Chartered as Vermont Lodge, No. 18.

The second Lodge, " North Star Lodge," of Manchester, was also Chartered by the Massachusetts Grand Lodge under date of January 20, 1785. The Charter was signed by " Jos. Webb G. Master," Paul Revere, Deputy Grand Master, and others. This was the first Lodge to hold its meetings within the present boundaries of Vermont. The Lodge was organised on February 3, 1785, and Constituted by the Grand Lodge nearly two years later. For a good part of its fifteen years of active life it seems to have been prosperous. A large number of the members were prominent men of the period. It finally fell upon evil days and became extinct in 1813, not having been represented in the Grand Lodge after 1810. This Lodge has never been re-Chartered.

The third Lodge, " Dorchester Lodge," of Vergennes, " of the Registry of Canada, No. 12," was Chartered by the Provincial Grand Master of Canada, " Sir John Johnson, Baronet," on September 3, 1791, six months after Vermont had been admitted to the Union. It was named in honour of Sir Guy Carleton, Lord Dorchester, who was not only a particular friend of the Provincial Grand Master but also a friend of Governor Chittenden as well. Little can be told of the early history of this Lodge owing to the loss of its Records. The last entry in the Record Book previous to the reorganisation of the Grand Lodge is dated May 6, 1830, although the Lodge was represented in the Grand Lodge the next year and in 1833 and 1846 as well. This Lodge resumed its activities soon after the reorganisation of the Grand Lodge. When the Lodges were re-numbered in 1849, it was given first place on the Roster. It was clearly entitled to first place, since Vermont Lodge had surrendered its Charter and North Star Lodge had been extinct for many years. This position it has held ever since. Vermont's most distinguished Mason, Phillip C. Tucker, was Initiated in this Lodge.

In his *History of Vermont* the late Walter H. Crockett says: " The region



From a photograph by Underwood and Underwood.

Masonic Temple, Rutland, Vermont.

known as the New Hamphsire Grants was literally the child of Connecticut. . . . A majority of the settlers came hither from Connecticut. More names of townships were taken from Connecticut than from any other Colony, and Connecticut ideas and ideals were the foundations upon which this commonwealth was builded." It was, therefore, natural that our ancient Brethren should have turned to the Grand Lodge of Connecticut for the Charters of the last two original Lodges. The first of these, Temple Lodge, of Bennington, was Chartered on May 18, 1793, and was declared extinct in 1808. Knowledge of this Lodge is very meagre, since all the old Records have long since been lost. Many original members of this Lodge were former members of North Star Lodge, among them Noah Smith, the first Grand Master of Vermont. The active life of Temple Lodge seems to have ceased about 1803, its last appearance in the Grand Lodge having been made in 1799. It has never since been reorganised.

Union Lodge of Middlebury, the fifth and last Lodge to be Chartered in Vermont prior to the formation of Grand Lodge, was Chartered by the Grand Lodge of Connecticut on May 15, 1794. The Lodge's first meeting was held on October 2, 1794. At that time the Grand Master and the Senior Grand Warden of Connecticut occupied their respective Stations in the Lodge, Instituted it, and Installed its Officers. Thus appears the reason why Union Lodge was not represented at the Convention called for August 6, 1794, to consider the formation of a Grand Lodge, and why it did appear by its Master and two other Officers at the adjourned Session on October 10. Union Lodge, like Vermont Lodge and Dorchester Lodge, prospered until the anti-Masonic disaster. It suspended Work on May 3, 1830, and was not reorganised till December 17, 1847. When the Lodges were re-numbered it was given the second place on the Roster, a position which it still holds.

The five Lodges already mentioned were probably the only ones Working in Vermont when the Grand Lodge was organised. Aurora Lodge, No. 25, was Chartered by the Grand Lodge of New York on January 16, 1793, to Work either in Hampton (New York) or Poultney (Vermont)—" optional with the Master for the time being." It is altogether likely that at least the first Master was a New York Mason, and there seems to be no Record of Work in Vermont at the time Grand Lodge was organised. There is nothing to indicate that it was invited to send Representatives to the Convention, or regarded as being in any sense a Vermont Lodge.

On August 6, 1794, five Brethren, representing North Star Lodge, Dorchester Lodge, and Temple Lodge, met at Manchester in " Convention for the purpose of forming a Grand Lodge in the State of Vermont." After electing a Chairman and Secretary, the Convention adjourned to the following day. Then a Committee was appointed to draw up a Constitution. Further adjournment to October 10 was made, the Secretary being instructed to communicate with the Lodges not represented and to request each of them to send a Delegation of three members " with full power " to the adjourned Convention. On October 10, fourteen Brethren representing the five existing Lodges met in Rutland. After

several adjournments, a Constitution was " subscribed " on October 14, it having been adopted the preceding night. Then the first Grand Lodge Officers were elected, Noah Smith of Temple Lodge being chosen as the first Grand Master. Among the Grand Lodges of the United States, Vermont ranks thirteenth according to date of organisation.

Until 1818, the Grand Lodge met in various places from time to time, and the Constitution and by-Laws were frequently amended. In that year it settled in Montpelier and remained there until 1834. Then the local Lodge surrendered its Charter, and the Grand Lodge removed to Burlington where its annual meetings have since been held. In 1869 the time of holding the annual Session was changed from January to June. In the early days of the Grand Lodge it was customary to devote one Session to exercises of a public character, including a sermon usually delivered by the Grand Chaplain. The speaker of the day was presented with $20 and requested by a Committee appointed for that purpose to furnish a copy of the sermon for the press. The exercises were followed by a dinner at which alcoholic beverages were not wanting. In 1826 it was voted " that no ardent spirits or public dinner shall hereafter be furnished the Grand Lodge at any of its communications," and the next year the Particular Lodges were recommended " to dispense with the use of ardent spirits on all public occasions." Although Grand Master Haswell apologised at the 1831 Session for " deviating from the usual custom of making a formal communication " to the Grand Lodge, his short address of that year, and one made by Grand Master Phineas White in 1827, are the only ones on record previous to the reorganisation of the Grand Lodge. Since that time the addresses have been regularly printed in the *Proceedings*.

Previous to the formation of the Grand Lodge, business seems to have been transacted in Lodges when open on the First Degree, and several of the Charter Members of the original Lodges were simply Entered Apprentices. The Constitution and " bye-laws " of the Grand Lodge provided that proxies and appointive Officers should be Master Masons, and in 1805 it was " Ordered: That in future no member of any Lodge under the Jurisdiction of this Grand Lodge shall be allowed a vote in said Lodge unless he be a Master Mason."

Referring to the growth of the Institution, Josiah H. Drummond, distintuished Mason and scholar, says: "Applications for Charters were presented to the Grand Lodge in the following years in rapid succession. Many of which were granted and many refused. The reading of the Records gives the impression that the Institution grew too rapidly in the Jurisdiction and that too many Lodges were Chartered. However it grew wonderfully up to the time of the Anti-Masonic Excitement." That the Brethren were aware of the danger of too rapid expansion is evidenced by the following " order " of 1797, issued when eight Petitions for new Lodges were presented, five of them having been granted: " Ordered: That in the future no Charter shall be granted for the formation of a new Lodge until the Master and Wardens shall have been examined with regard to their knowledge in the Masonic Art by the Grand Lodge, or a committee

by them appointed, unless they can be satisfactorily vouched for by a member of the Grand Lodge."

An early regulation provided for the forfeiture of the Charter of any Lodge that for two consecutive years failed to be represented in the Grand Lodge. Various expedients for insuring attendance at the Annual Communication were resorted to from time to time, and it is likely that the Grand Lodge was somewhat lenient in enforcing the above rule. Yet the Record of only five extinct Lodges, out of a list of seventy-three Chartered when Work was suspended, must be admitted to show a healthy condition of the Order up to that time.

Aside from the fact that during the early years of the Grand Lodge its finances were continually at a low ebb, little definite information is at hand. No reports of any consequence were published until 1812. Then a balance of $4.30 was shown. This was gradually increased until 1827, when the high mark of the early period was reached—$850.55. From then on the funds steadily diminished until 1836, when the Grand Secretary was a creditor of the Grand Lodge to the amount of $33.32, a sum that was repaid in 1846. Funds were derived from Charter fees and Lodge assessments that varied in amount from time to time.

The appointment of a Committee on Charity, voted by the Grand Lodge in 1814, seems to indicate that appeals for financial assistance were then being made. Though the Committee was continued until 1822, only two instances of need are on record as having been reported by it. In 1829 three applications for assistance were referred to a special Committee which reported that " the general practice of the Grand Lodge for the twelve years on the subject of private charity is, in the opinion of your Committee, wise and salutary, which supposes the Subordinate Lodges and individual Brethren the Almoners of the Institution for the purpose of private charity and that, therefore, the prayer of said petitioners ought not to be granted." The report was accepted. It is evident that the expression " general practice " was intentionally used, since in 1824 and 1825 donations were made to needy Brethren by the Grand Lodge. Further exception was made at the 1829 Session, when the three applicants above referred to were later voted substantial aid on recommendation of another Committee. This " general practice " has been maintained down to the present day and is well adapted to our small and far from wealthy Grand Jurisdiction, having been somewhat modified in later years.

In 1851 Grand Master Tucker reported a donation of $150.00 " from an unknown friend " which was " to be applied to the charity fund of such Subordinate Lodges as stood in need." At the suggestion of the Grand Master the twenty-three Lodges relinquished all claim upon the donation, and it thus became the nucleus of the first Grand Lodge Charity Fund.

Continuing to grow slowly, it reached the sum of $848.91 in 1879, but failed to flourish in the atmosphere of " special need," and was reported as exhausted in 1886. Thereafter appropriations for charitable purposes were made from time to time as need arose, and no special fund of this kind was again established until 1913, when $1000 was set aside for that purpose. In 1917 a 25 cent

per capita tax was voted for the establishment of a " Permanent Charity Fund " which was to be kept intact until the sum of $50,000 was reached. This tax is still in force, and with the net income from the Temple there has been accumulated the sum of over $70,000 notwithstanding heavy demands upon it in recent years.

In 1915 the sum of $1000 was appropriated for the purpose of partially reimbursing the Constituent Lodges for money spent in assisting needy Brethren, the same to be divided pro rata, and the next year the plan which has ever since been in use was adopted. This plan provides that Grand Lodge shall annually refund to each Constituent Lodge all money in excess of fifty cents per capita on their recorded membership which has been spent to assist their own members during the year past. This plan has proved to be very satisfactory, for while it imposes no undue burden upon the Lodges, it relieves them of all unduly heavy expenditure.

The following would seem to indicate that the zeal of our Ancient Brethren led them to stray at times to a considerable distance from the strict rule of " Masonic Purpose." Between 1812 and 1921 the sum of $175 was appropriated " for the gratuitous distribution of the Bible without note or comment," and two successive Grand Chaplains were made life members of the American Bible Society through the payment of $30 in one case and $20 in the other. In 1827 the American Colonization Society received $100.

Yet such action serves to emphasise the fact that Vermont Masons have always shown a strong desire to assist the distressed, Brethren or otherwise, and in times of disaster they have rendered prompt aid to the extent of their ability.

In 1930 a Committee was appointed " to inquire into the expediency of establishing an asylum for the education of the indigent children of deceased Brethren under direction of the Grand Lodge," but no further move in this direction was made, owing to the gathering anti-Masonic storm. The indispensable work of Masonic Homes in more opulent Grand Jurisdictions has naturally led to frequent discussion regarding the possibility of maintaining one in Vermont, but careful consideration of the matter by various Committees which have been appointed from time to time to investigate the subject has invariably led the Brethren to conclude that our financial resources do not justify the establishment of such an institution in Vermont. About twenty years ago some enthusiastic Brethren were instrumental in creating a Grand Lodge Masonic Home Fund which is still carried as such on the Grand Treasurer's books. To this fund contributions were made by various Lodges, but it has grown very slowly and now amounts to less than $2000.

In 1799 a communication relative to the formation of a General Grand Lodge was received from the Grand Lodge of South Carolina, but aside from a courteous acknowledgment to it nothing more appears on the subject until 1822, when the scheme was taken up in earnest by a conference held in Washington, District of Columbia. Certain resolutions adopted by them were then

transmitted for consideration. That Vermont's reaction was unfavourable is shown by the passage of a resolution saying that " it is inexpedient for this Grand Lodge to give its aid in the formation of the proposed General Grand Lodge." After the reorganisation in 1846 this subject again demanded attention. In 1851 Grand Master Tucker, who was personally opposed to the proposition, wrote: " It is true that a leaning towards the establishment of a General Grand Lodge with extremely limited powers is perceptibly strengthening in this quarter," and in 1853 he and Past Grand Master Haswell were chosen Delegates to a Convention to consider the matter. That Convention was held in Lexington, Kentucky, in connection with the Sessions of the General Grand Chapter and the Grand Encampment. Bro. Haswell was chosen President of the Convention. The meeting adjourned to meet in Washington, District of Columbia, in 1855, and though the same Delegates were again chosen, neither was able to attend. It is not recorded that any further action was ever taken in the matter with the exception of the adoption of the following resolution in 1861:

Resolved, That we are opposed to any national organisation or Confederation of Grand Lodges, advisory or otherwise, regarding such organisation as unequal in its operation, and, in the opinion of your Committee, injurious to Masonry.

But, although Vermont's reaction towards the formation of a General Grand Lodge would doubtless be the same as of yore, the various helpful and instructive Grand Masters' Conferences which have been held in recent years have met with a far different reception, and, from their inception, have met with our cordial approval.

In 1804 the State was divided into ten Masonic Districts, the division being substantially according to counties as at present. A Deputy was appointed for each District except those in which the Grand Master and the Deputy Grand Master then resided. Those two Officers were relieved of this responsibility two years later, and the number of District Deputy Grand Masters correspondingly increased. In 1861 the number of Masonic Districts was increased to fourteen, corresponding to the State division into counties, and this number was later reduced by one when the three Lodges in Essex County were assigned to neighbouring Districts.

At different times various Brethren served in the capacity of Grand Visitor or Grand Lecturer, the most prominent being Samuel Willson of Vergennes, who held the latter Office from 1852 to 1866. For several years Assistant Grand Lecturers were appointed, but finally the present system, in which the Grand Lecturer, with the District Deputies acting in part as his assistants, has in charge the Ritual and floor Work, came into being, and has proved to be a very satisfactory method of supervision.

Vermont Masons have always been very strongly opposed to any " tinkering " with its Ritual, and that in use to-day is probably as close a rendition of the Preston-Webb system as can be found in any Grand Jurisdiction in this country.

The Prestonian lectures, the standard of Masonic Work in England for nearly twenty years, were written by William Preston, who afterwards became Master of the famous Lodge of Antiquity, and the most prominent Mason of his time. These lectures were completed about the year 1774, after several years of study and revision, and were brought to this country by an English Brother, whose name is unknown, about the year 1800. Among those to whom this Brother, after receiving the approval of the Massachusetts Grand Lodge, taught these lectures, was Thomas G. Webb, who abridged and rearranged them into the system which we now have. Bro. Webb's most prominent pupil was Benjamin Gleason, of Boston, a lecturer on astronomy and geography of note, who learned the lectures while a student at Brown University, and later served for several years as Grand Lecturer of the Grand Lodge of Massachusetts. In 1817 Bro. John Barney of Vergennes, being in poor health and unable to support himself by ordinary means, was sent by his Brethren to Boston to equip himself as a Masonic Lecturer according to the Webb system.

Although most of his instruction was from Bro. Gleason, as Bro. Webb's time was very fully occupied, before his departure for Vermont Bro. Barney was carefully examined by Bro. Webb, who pronounced him to be thoroughly proficient. Upon Barney's return to Vermont, Grand Lodge adopted the Webb system as its standard, and gave him letters of recommendation as a Masonic Lecturer. The following year he visited Vergennes, and among those to whom he imparted full instruction was Samuel Willson. These two Brothers wrote out the lectures in a book which is now in the possession of Grand Lodge, the lectures being entirely dictated by Barney, and thus, through about as short a succession as possible, was transmitted to Vermont, unimpaired, the Preston-Webb Masonic system which has been our standard for nearly one hundred and twenty years.

For many years after the Grand Lodge was well organised it continued to grow steadily in strength and effectiveness. Its continued prosperity seemed assured. Suddenly, however, there appeared upon the horizon the dark clouds of a gathering storm which was to drive the Fraternity far from its proud position of honour and reputation into a place of obscurity and ill repute, and cause a suspension of its activities for more than ten years. The historical importance of the anti-Masonic excitement in Vermont Masonic life would demand extended reference were it not for the fact that it is fully treated by Bro. Ossian Lang, of New York, in his history of that Grand Jurisdiction. Why the storm should have raged so fiercely within our borders is now hard to understand. The fact that two years before " The Morgan Episode," the Grand Lodge voted resolutions of sympathy and a gift of $20 to Bro. Elder Robert Hastings, " excluded from his desk by a majority of the church of his late charge and his temporary support as a public teacher in that place withdrawn and that for no other accusation than that our Brother was received as a member of the Masonic family " may tend to indicate that more anti-Masonic sentiment then existed in the State than was realised at that time. In 1827 M∴W∴Phineas White, in the first recorded

Grand Master's address to the Grand Lodge, referred at considerable length to the efforts being made " to bring the Institution of Masonry into disrepute." In that year, fifty-two Lodges out of sixty-seven on the Rolls were represented, and $374 was paid in dues, which were at that time only $1 for each Initiate.

In 1828 came a break in attendance. Only thirty-nine Lodges were represented, twenty-seven paid no dues, and the total amount paid to the Grand Secretary was but $35. In 1830 eleven Lodges paid less than $20, and no further receipt of dues was then recorded for many years. The year 1829 was marked by the election of Vermont's two most distinguished Masons, Nathan B. Haswell and Phillip C. Tucker, as Grand Master and Deputy Grand Master, respectively. Past Grand Master Lee S. Tillotson in his *Ancient Craft Masonry in Vermont* says: " It required men of unusual prudence, fortitude, and wisdom to assume the leadership of an organisation labouring under the suspicions and prejudices to which the Masonic institution was being subjected. That the Masons of Vermont made no mistake in the selection of the men who were to guide the institution through nearly twenty years of adversity is amply proved by the record of their achievement." At that Annual Communication a solemn and dignified " appeal to the people of Vermont," written by Bro. Tucker, was adopted and signed by 166 Brethren. Two thousand printed copies of the appeal were distributed by the Grand Secretary with the direction and advice of the District Deputies.

The following excerpt from Grand Master Haswell's address to the Grand Lodge in 1831 somewhat indicates the character and disposition of the writer: " The session of the Grand Lodge of Vermont at the present period becomes deeply interesting in consequence of the open as well as concealed attacks made upon our Institution and of the destitute state into which not only our own but other societies, churches, families with many of the kind connections of the Christian and social relations of life are thrown by men who are seeking self-aggrandisement and political power . . . and what have Masons done that this widespread ruin should visit us? We have made repeated and solemn appeals to our fellow citizens, our neighbours, and those endeared to us by the solemn ties of kindred and friendship. In return we have been met with reproaches and persecution, our honest intentions misrepresented, our rights as Masons, our rights as freemen abridged and our characters traduced. What shall now be done? Will you permit me to answer the question? Breast the storm! And when a calm succeeds and the moral ruins shall be made bare, an injured and insulted public will reinstate us in our rights and visit the despoilers with infamy and disgrace."

At the Annual Communication of 1831 the following resolution was also introduced: " That a Committee of five be appointed by this Grand Lodge, whose duty it shall be to report a resolution recommending an unqualified surrender to this Grand Lodge of the Charters of the several secular Lodges under its Jurisdiction, and that this Grand Lodge henceforth abandon all Convocations as a Masonic body." This resolution was ordered to lie over. It was debated at

length in the evening, and then dismissed by a vote of ninety-nine to nineteen. At the close of the Session it was resolved " that the secular lodges under the jurisdiction of this Grand Lodge be recommended to hold but two communications in the year, one for good order and discipline, the other for the yearly choice of officers."

The attendance at the Annual Communication of 1832 was small and only a little business was transacted. In 1833, however, owing to special efforts made by the Grand Master, thirty-four Lodges were represented. Rev. Paul Dean, General Grand King of the General Grand Chapter, a personal friend of Grand Master Haswell, was present and was seated by invitation in the Grand Lodge. Resolutions with a long preamble were introduced by Samuel Elliott, the substance of them being " that the Grand Lodge should cease to exist and that each and every member thereby shall be and hereby is fully absolved and discharged from all allegiance or duty to this Grand Lodge or any subordinate Lodge." After a lengthy discussion in which Bro. Dean participated, the resolutions were dismissed by a vote of seventy-nine to forty-two. On motion of Bro. Tucker the Grand Lodge then voted that it was ready to receive any Charters which the Lodges wished to surrender. It recommended that in such cases the Lodges should " appropriate their funds and the avails of their property to the common school fund of the state."

Under date of October 21, 1833, a second appeal was sent out, this one signed by the Officers of the Grand Lodge. The next two Annual Communications of the Grand Lodge were poorly attended, and in 1836 it was resolved " that the Grand Master, Grand Treasurer, and Grand Secretary, with such of the Grand Lodge as may make it convenient, be and they are hereby, authorised to attend at the Hall of said Lodge on the second Wednesday of January, A. L. 5838, and thereafter bi-ennially." Four of these biennial meetings were held, the last one being in 1844.

On January 14, 1846, forty-three Brethren, including most of those holding Office in the Grand Lodge when Labour was suspended, met in Convention at Burlington to counsel together regarding the reorganisation of the Grand Lodge. After a study of the Record of the intervening years it was voted that the Grand Lodge had by its " course of proceedings retained its proper Masonic organisation, and that its officers are now Masonically Competent to open the Grand Lodge." This was accordingly done. The Record shows that ten Lodges were represented and that " a large and respectable number of visiting Brethren " were present. Bro. Haswell was again elected Grand Master and nearly all the other Officers who were elected and appointed were those who had been last chosen in 1836. The Grand Senior Warden was in bad health and unable to be present.

At the Session of 1847, Grand Master Haswell declined re-election. Phillip C. Tucker, Deputy Grand Master, was elected to preside in the Grand East, and he remained there until April 10, 1861, when he died with the Gavel in his hand. A Lodge assessment of $5 was made.

Investigation of the status of the secular Lodges was naturally a long and difficult task, and it was not until 1851 that the final time limit for reorganisation and for a report on the matter expired. The Record shows that of the 68 Lodges under Charter in 1836, 18 had resumed Labour. The rest were then declared to be extinct. Five new Charters had been issued, 1 to Vermont Lodge, then known as Lodge No. 18, thus making 23 Lodges in all. The total membership was probably about 900. The problem presented by the former Lodge members who failed to come forward and identify themselves as Brethren was finally settled by requiring them either to sign the By-Laws of their Lodge, or " to petition the Lodge under the same restrictions as if the applicant had never been a member " if they wished to re-establish themselves after the time limit for signing expired, in 1852.

Under the wise leadership of Grand Master Tucker and his able successors, the Grand Lodge passed safely through the period of reconstruction. Since then it has steadily grown in strength and influence as the years have come and gone. Various problems have arisen from time to time, and it has come face to face with not a few perplexing situations; but those have been solved and settled for the good of the Craft in general and for that of the Grand Lodge of Vermont in particular. Details regarding such matters would have little interest for those outside this Grand Jurisdiction. One incident, however, may be noted in passing, namely, the refusal of the Grand Lodge to grant Charters for Army Lodges Petitioned for by members of the Fourth, Fifth, and Eighth regiments of Vermont volunteers in 1862, and by other regiments in later years.

Among the stalwart Grand Masters of early days, none stands out with such commanding presence as do two, of whom special mention should be made—Nathan B. Haswell and Phillip C. Tucker. Nathan Baldwin Haswell, Grand Master during the most trying period of Vermont's Masonic history, was born in Bennington on January 20, 1786, the son of Anthony J. Haswell, a prominent Mason of the time. When a young man he removed to Burlington and entered upon an active business career which continued through his life. His sterling character and ability won for him the esteem and regard of those with whom he came in contact, as well as many positions of trust and responsibility. He was an active and influential member of the Episcopal Church, and although a Democrat in politics he twice represented Burlington in the Vermont Legislature. Bro. Haswell was elected Grand Master in 1829. He served as such through the anti-Masonic period, and was a leading figure in the reorganisation of the Grand Lodge in 1846. In 1847, when he declined further re-election, the Grand Lodge resolved " that the thanks of this Grand Lodge be tendered to our late Most Worshipful Grand Master, Nathan B. Haswell, for the firmness, fidelity, and ability " with which he had discharged his duties. In 1848 Bro. Haswell's close personal friend and successor as Grand Master paid him a glowing tribute in an address to the Grand Lodge. He said in part: " During the violent sirocco which followed the disturbances in a sister state none knew better than myself the unshakable firmness, the wise prudence, the steady perseverance with which he

devoted himself to the preservation of the rights and interests of the order . . . to him, under the Supreme Architect, you owe your reestablished Altar. Honoured be his name among us; long, very long, may it remain among the most honoured in our annals, and while Green Mountain Masonry can point to a Masonic altar, may it never forget the hand which guarded it in adversity and re-established it in honor." Bro. Haswell was elected Grand High Priest in 1831. He held that Office until August 1852, and was the leading spirit in its reorganisation in 1849. On August 10, 1854, when the Grand Council of Royal and Select Masters was organised, he became its first Grand Master. He had previously been elected Grand Treasurer of the revived Grand Encampment in 1852. Bro. Haswell was one of three Vermont Masons to hold Office in the General Grand Chapter of Royal Arch Masons, having been General Grand Marshal from 1841 to 1853, and General Grand Captain of the Host from 1853 until his death, the name of the Office having been changed in 1853. Bro. Haswell died on June 6, 1855, at the age of sixty-nine.

Past Grand Master Phillip C. Tucker was Deputy General Grand High Priest from 1856 to 1859, and Past Grand Master Jonathan Nye was General Grand Chaplain from 1806 to 1832, at which time he was living in Claremont, New Hampshire. Most Worshipful Bro. Nye was also Grand Master of the Grand Encampment, Knights Templar, from 1828 to 1835, having served as Deputy Grand Master during the three preceding years.

Phillip C. Tucker, Grand Master from 1847 to 1861, and one of the most distinguished Masons in the country during his time, was born in Boston on January 11, 1800. During much of his early life he was, as he said, " struggling on through the hard years with such efforts as a mere boy could make for mere existence." When he attained his majority he entered a law office for study, with $3.50 in his pocket. This occurred in Vergennes where he had previously resided for several years. Early in his life Bro. Tucker became a member of Dorchester Lodge, in Vergennes. He was its Worshipful Master for twenty-five years, from 1824 to 1848. He succeeded his friend, Nathan B. Haswell, as Grand Master of the Grand Lodge in 1847, and at that time he entered upon a period of Masonic service which was to make him known, not only throughout this country but also beyond its borders as one of America's ablest jurists and Masonic scholars. In 1862, at the time of Bro. Tucker's death, Bro. Gamaliel Washburn, Deputy Grand Master, said in his address to the Grand Lodge: " Mr. Tucker was long an eminent member of the Addison County bar, shrewd as a lawyer and apt and eloquent as an advocate. He was a ready writer, his articles being distinguished for originality, good sense, and a complete knowledge of his subject. He was felicitous in conversation, having at hand always a vast fund of knowledge to instruct and witty anecdote to amuse. In 1828 he represented his city in the Constitutional Convention, and in 1829 and 1830 he was a member of the House of Representatives." M∴W∴John H. Graham, the first Grand Master of the Grand Lodge of Quebec, has said " Bro. Tucker was of more than American reputation. He was really the guiding star of the

Grand Lodge of Canada during the early years of its existence," which service was recognised by the honorary title of Past Grand Master of that Grand Lodge. Rob. Morris, Past Grand Master of Kentucky, a close personal friend, said in a funeral oration before the Grand Lodge on January 9, 1862: " the Masonic career of Mr. Tucker is engraven upon the records of the Fraternity in the nineteenth century as with an iron pen and lead in the rock forever. While there is respect among Masons for exalted talent, sympathy for unselfish sacrifice, and gratitude for long and unrequited service, his monument is secure in their heart. Ages to come, the historian looking back upon this as a transition state of the Masonic Institution, will acknowledge Mr. Tucker as one whose labours have given the direction, shaped the moulds, drawn the drafts by which the fraternity was guided in its aims, progress, and work." In the words of Past Grand Master Tillotson, " Now, after more than half a century, the cold calm judgment of the present generation, whose knowledge of Bro. Tucker is based solely upon his record, confirms that of his contemporaries, and it recognises Bro. Tucker's pre-eminent qualities as a man and a Mason. During the years which have elapsed since Bro. Tucker's death, no Vermont Mason has occupied a position of such prominence as that which he so ably filled. The time in which he lived demanded a man of his outstanding qualities of heart and brain, and he gave himself freely and willingly to the service of his Brethren. Truly he was one of the giants of those days."

Vermont Masons believe in the truth of the old admonition, " Those friends thou hast, and their adoption tried, grapple them to thy soul with hoops of steel," and this has been strikingly exemplified in their relations with their Brethren in Canada. Mention has already been made of the fact that this friendship was undoubtedly responsible for the Chartering of our third Lodge by the then Provincial Grand Master of Canada, and it has continued, to the benefit of all concerned, down to the present day. When the Grand Lodge of Canada was formed on October 10, 1855, its rights were strongly supported by the Grand Lodge of Vermont, and the personal assistance of Grand Master Tucker was so notable that he was awarded the honorary title of Past Grand Master. Similar support was given by Grand Lodge to the Grand Lodge of Quebec after its formation on October 20, 1869. One instance of this strong fraternal spirit deserves mention even in a sketch as condensed as this. In 1803 a Petition for a Lodge at Derby was presented to Grand Lodge, said Petition being signed by eleven Master Masons, " one half of whom " resided in Stanstead, Quebec, just across the Canadian line, and the Lodge was Chartered as Lively Stone Lodge, No. 22. Its Lodge Room was situated partly in each of the towns represented in its membership. The Lodge prospered until the War of 1812 " interrupted and finally dissolved this family of friends and brothers, amongst whom no contention had ever existed save that noble contention, or rather emulation, of who could best work and best agree." The Stanstead Brethren then obtained a Charter from the Grand Lodge of Quebec, and on February 22, 1814, Golden Rule Lodge, No. 14 was Consecrated and its Officers Installed by the District

Deputy Grand Master of the 10th Masonic District of Vermont under authority given him for that purpose. Twenty-two members of Lively Stone Lodge were among those forming Golden Rule. In 1861 a Petition was sent to the Grand Lodge of Vermont by the Officers of Golden Rule Lodge, requesting that the old Charter of Lively Stone Lodge (which had been surrendered to Grand Lodge in 1826) be given them as a relic of the fraternal relations of former days, and from that Petition the following quotations and the one above are taken: "This (1812–1814) was a time of war, the whole country in commotion, every prospect uncertain, business fluctuating, and no permanency to any pursuit whatever. The frontier inhabitants regarded each other with suspicion and distrust, and nothing but some overt act of petty malice was wanting to kindle a sanguinary border warfare; but the benign influence of Freemasonry interposed the broad mantle of brotherly love and charity. The two Lodges, by appointing peace committees, who held weekly and almost daily sittings, working in unison and with that degree of energy and determination which at once restored confidence among the settlers, and upon two different occasions mobs of armed men were dispersed through the intervention of the committees. Thus was Freemasonry, in the hands of good men and true, the means of preserving peace, order and friendship in the little settlements. Thus worked the two Lodges until 1826. . . . In 1859, when the Grand Lodge of Canada established the English ritual, Golden Rule Lodge was permitted to continue the use of the Vermont ritual in which it had been instructed by John Barney. . . . Many of the members who were formerly members of Lively Stone felt that the old Charters of Lively Stone and Golden Rule Lodges, hanging side by side, emanating from different Grand Lodges, existing under antagonistic governments, and given to those who *first* and *now* compose *one and the same Lodge* would teach us a lesson of union and brotherly love which would appeal to the hearts and understanding of all." It is probably needless to say that the prayer of this Petition was granted.

In 1887 the Brethren of Lee Lodge, No. 30 of Castleton, carried to completion an enterprise which reflected great credit upon their initiative and energy, when they erected upon the highest point of Birds Mountain, situated partly in that town, a Masonic monument of unusual type, the corner-stone of which was contributed by Grand Lodge and laid by it at a Special Communication on August 30 of that year. This monument, aside from the usual finishing stones, is composed of brick and stones, mostly of like dimensions, which were contributed by Masons and Masonic organisations to the number of 756, the various contributions being duly inscribed and embellished with Masonic emblems. It is about 15 feet high, and tapers from a base of approximately 4 by 3 feet to 2 square at the top. Its commanding position makes it an object of interest for many miles around.

Prior to 1888 the feasibility of a Masonic Temple was the subject of a very considerable amount of sporadic discussion. In Grand Master Alfred A. Hall's address of that year appears a recommendation that steps be taken to secure

proper Masonic headquarters, and in 1893 the following appears in the *Proceedings:* " Your Committee on Masonic Temple respectfully report that, at the last session of the legislature, those interested in the matter secured the passage of an act incorporating the Masonic Temple Association of Vermont." The next year there was presented to Grand Lodge a proposition from the City Council of Burlington offering to lease to Grand Lodge for ninety-nine years a lot of land owned by the city, and an agreement by the Masons of Burlington that they would assume the payment of the rental of the same, amounting to $100 a year. These were both accepted by Grand Lodge. The next year the Grand Lodge Trustees were authorised to erect a Masonic Temple upon the leased site at a cost not to exceed $50,000 provided that they were able to borrow the necessary money at an interest rate of not more than 5 per cent and that the citizens of Burlington contributed to the enterprise the sum of $3000, " to be paid to the Grand Secretary within six months from the adoption of this resolution." A special per capita tax of 30 cents, for Temple expenses, was also voted, and, at the suggestion of the newly elected Grand Master, Kittredge Haskins, whose detailed explanation of the whole Temple situation in his address of the next year was quite largely responsible for the erection of that building upon its present site, an Advisory Committee on Masonic Temple, consisting of eight Past Grand Masters and the Deputy Grand Master, was appointed. In 1896 all matters relating to the proposed Temple were turned over to this Committee, " subject only to the limit of expense as determined by this Grand Body," and the following year the Grand Master reported that the present site (which he had originally recommended) had been purchased for the sum of $17,500, of which amount the citizens of Burlington had subscribed and paid $7,500, and in addition had pledged, so far as they were able to do, that the new Temple property would be kept free from all taxation. He also stated that, although the architect's plans had been considerably revised, the cost of the Temple as finally decided upon would be nearly $25,000 more than the sum already appropriated. Grand Lodge promptly voted an additional appropriation of $30,000, and the erection of the Temple was then pushed forward with all reasonable speed.

The corner-stone was laid at a Special Communication on October 20, 1897, and the impressive ceremony of dedication was performed on June 15, 1898, in connection with the Annual Communication of that year. In 1916 the Grand Master announced that the Temple was free from debt, and so it has ever since remained, the net income being paid into the Permanent Charity Fund. The special 30 cents per capita tax laid in 1895 was repealed at this Session.

In 1912 the sum of $100 was voted for a Life Membership in the George Washington National Masonic Memorial Association, and in 1922 a like sum was contributed. The next year an assessment of $1.00 per capita, " payable in one or two years," was made for the benefit of the Association, and later two Past Grand Masters, one of whom has since passed away, became Life Members. In 1926 it was voted that the Lodges contribute for the Association the sum of

$1.00 from each Initiate and remit the same to the Grand Secretary. This assessment was voted for the term of five years, but later " until the completion of said Memorial." Thus has Vermont gained a place in the list of those Grand Jurisdictions whose contributions to this notable enterprise are rated at 100 per cent or over—that percentage being a sum equal to $1.00 for each one of the total membership enrolled in the Grand Jurisdiction. In addition to this the sum of $2500 was raised in 1931 to pay for one of the memorial windows. Vermont was represented at the laying of the corner-stone of the Memorial on November 1, 1893, and at its dedication on May 2, 1932, by the Grand Master and others, and Delegates from the Green Mountain State have attended the annual meetings of the Association for many years past.

The most prominent incident in Grand Lodge history in addition to those already mentioned was the Centennial Celebration held in connection with the Annual Communication of 1894, which was featured by addresses by several of the many distinguished Brethren present. The speaker of the day was Past Grand Master Kittredge Haskins, then Deputy Grand Master, and a Centennial poem was contributed by Rev. Alfred J. Hough, then Grand Chaplain.

Many of the corner-stones of Masonic Temples and Memorials throughout the State have been laid by Grand Lodge, and a like service has been performed on several public occasions, the most notable being the laying of the corner-stone of the Bennington Monument on August 16, 1887.

The following is the list of the Past Grand Masters of Vermont:

* Noah Smith.....1794–96
* John Chipman.....1797–1814
* Jonathan Nye.....1815–17
* Lemuel Whitney.....1818–21
* George Robinson.....1822–23
* Phineas White.....1824–26
* George E. Wales.....1927–28
* Nathan B. Haswell...1829–46
* Phillip C. Tucker.....1847–61
* Leverett B. Englesby..1862–67
* George M. Hall.....1868–70
* Park Davis.....1871–73
* Nathan P. Bowman...1874–75
* Henry H. Smith.....1876–77
* Lavant M. Read.....1878–80
* Lucius C. Butler.....1881–82
* Ozro Meacham.....1883–84
* Marsh O. Perkins.....1885–86
* Alfred A. Hall.....1887–88
* George W. Wing.....1889–90
* Delos M. Bacon.....1891–92
* John H. Whipple.....1893–94
* Kittredge Haskins.....1895–96
* Daniel N. Nicholson....1897–98
W. Scott Nay.....1899–1900
* Charles R. Montague....1901–02
Olin W. Daley.....1903–04
Walter E. Ranger.....1905
* Charles A. Calderwood..1906–07
Lee S. Tillotson.....1908–09
Henry L. Ballou.....1910–11
* Eugene S. Weston.....1912–13
Charles H. Darling.....1914–15
* Henry H. Ross.....1916
* David A. Elliott.....1917–18
* Edwin L. Wells.....1919
Archie S. Harriman.....1920–21
George I. Whitney.....1922–23
Christie B. Crowell.....1924–25
* Frederick H. Babbitt....1926–27
Edwin F. Greene.....1928–29
Aaron H. Grout.....1930–31
Charles B. Adams.....1932–33
Julius C. Thomas.....1934–35

In closing this brief résumé of the highlights of Vermont's Masonic history, quotation is made from Past Grand Master Lee S. Tillotson's *Ancient Craft Masonry in Vermont* as follows: " So have the Masons of Vermont, not only with their Canadian Brethren, but with the whole Masonic world, laboured for nearly one hundred and forty years, through adversity and prosperity, to establish and maintain the true principles of our Order. If we have sometimes disagreed as to the correct application of these principles, it has not been from any lack of desire to follow the true course. There is nothing in our record of which to be ashamed, and there is much, very much, of which we may justly be proud."

FREEMASONRY IN VIRGINIA

WILLIAM MOSELEY BROWN

THE BEGINNINGS

WHEN Freemasonry made its first appearance in Virginia no one knows. Doubtless individual members of the Fraternity had made their appearance in the colony within a few years after the establishment of the Grand Lodge of England in 1717. It is inconceivable that the same was not true of many of the other colonies, engaging as they did in trade with the mother country, not to speak of the relatively large number of immigrants coming from Britain in those formative years of the early eighteenth century. Little evidence remains nowadays, however, to enable the student to determine when the first Freemasons came to the shores of the American continent. One man's guess in this particular is as good as another's, though one would like to believe, if this were allowable, that here and there as early as 1725 a Freemason was a member of the crew of some trading vessel, carrying tobacco and cotton back to England or Scotland in exchange for the manufactured goods imported by the young and thriving colonies.

There is some evidence, according to reports which have come to the writer within the past two years, pointing to the existence of a Masonic Lodge in the colony of Virginia as early as 1729. However, the evidence seems to show that the first Chartered Lodge in Virginia was the Royal Exchange, established in the Borough of Norfolk in December 1733. Dr. Dove insists that this is the fact* and his statement is corroborated by Auld and Smellie, who published in Edinburgh a *Freemasons' Pocket Companion* bearing the date 1765.† The particular edition mentioned contains a catalogue of the then existing Lodges under English Constitution. The caption of the list reads as follows: " An exact List of Regular English Lodges, according to their Seniority and Constitution." In it we find the following entry: " No. 172. The Royal Exchange, in the Borough of Norfolk, in Virginia; 1st Thursday; Dec., 1733." The reference is, of course, to the meeting night and the date of Warranting. Further along in the list occurs the notation: " No. 204. York-Towne, in Virginia; 1st and 3d Wednesday; Aug. 1, 1755."

Certain writers have claimed that the date of the Royal Exchange Lodge should be 1753 instead of 1733, urging that the earlier date is a printer's error. The only reason given for this contention, however, is the statement, that those

* Dove, *Proceedings of the Grand Lodge of Virginio, 1777–1823*, Richmond, 1874, p. iv.

† Auld and Smellie, *Freemasons' Pocket Companion*, Edinburgh, 1765. A copy of this handbook is now in possession of the Grand Lodge of Virginia. Among other things, the book contains many of the old charges, some early Masonic poems, and other interesting items of Masonic information.

Lodges which immediately precede and immediately follow the name of the Royal Exchange Lodge have dates very close to 1753. Yet it would seem quite strange to assume that the printer and the compiler were both in error on this occasion and to make the history of Freemasonry in America's oldest Commonwealth hinge upon the supposition that some one substituted inadvertently a " 3 " for a " 5." It will be noted further, that, while the Royal Exchange Lodge is listed as " No. 172," the Lodge at York-Towne is numbered 204 and was Warranted in 1755, only two years after the *alleged* date of the Royal Exchange Lodge (1753).

Further, in John Scott's handbook,* published in London in 1759, there appears a list of " Lodges in Foreign Parts," which contains these entries: " Norfolk, in Virginia; 1st Thursday "; " York-Towne, in Virginia; 1st and 3d Wednesday." In this connection, it is of interest to note that James M. Clift, the present Grand Secretary of Virginia and a thorough student of Masonic history, writes as follows:

Royal Exchange (the Norfolk Lodge) was *never* designated (officially) as Royal Exchange, but always as " the Norfolk Lodge." I had quite a little trouble making sure that the Norfolk Lodge was a continuation of the former. I finally got trace of it through the land books. Royal Exchange Lodge (James Taylor, Master) purchased a lot for a temple in 1764. Taylor is referred to as " Grand Master of a Society of Freemasons called Royal Exchange Lodge," and this lot was sold by Norfolk Lodge No. 1 in 1794—thirty years later—this same Norfolk Lodge giving title to it at that time.

THE COLONIAL PERIOD

Although Virginia seems to have had three different Provincial Grand Masters at various times, little attention appears to have been paid to them. About 1764 H. P. Thornton was appointed Provincial Grand Master by the Grand Lodge of England, and Peyton Randolph apparently held the same Office about ten years later (1774). At the date of the organisation of the Grand Lodge of Virginia (1777–1778) the Provincial Grand Master seems to have been Cornelius Harnet (or Harnett), whom Dove describes as having been " appointed and commissioned Provincial Grand Master for the Colony of Virginia by the Most Worshipful Grand Lodge of England."† Harnett was also Deputy Provincial Grand Master for the Colony of North Carolina.

In no case, however, with the possible exception of Cabin Point Royal Arch Lodge, did these Provincial Grand Masters have anything to do with the Warranting or establishment of the Lodges, which participated in the formation of the Grand Lodge of Virginia. Nor did any of these Provincial Officers ever (so far as the Record shows) undertake to open or hold a Provincial Grand Lodge. On the contrary, these appointments from the Grand Lodge of England

* John Scott, *Pocket Companion and History of Freemasonry*, London, 1759. A copy of this book is now in possession of the Grand Lodge of Virginia.

† Dove, *op. cit.*, p. iii.

appear to have been purely honorary so far as Virginia was concerned, and neither the Provincial Grand Master nor the Lodges, over which he was appointed to preside, took the matter seriously.

If a mixture of sturdy stocks means anything in the way of advantage to the resultant offspring, Virginia Masonry has an indisputable claim to such distinction. Its colonial Lodges had received Charters from England, Scotland, Ireland, Pennsylvania, and America (" the last at second-hand "), according to the resolutions adopted in Convention on May 13, 1777. The inclusion of Ireland in this list creates a problem, which has not so far been solved. For there is no record of a Lodge Chartered in Virginia under Irish Constitution, though it is quite apparent that the members of the Williamsburg Convention believed such a Lodge or Lodges to exist. The reference to America as a " second-handed " authority is patently to the Warrant of Cabin Point Royal Arch Lodge, which was issued by Joseph Montfort, of Halifax, North Carolina, while he was Provincial Grand Master of that State by appointment of Henry Somerset, Duke of Beaufort, who was then Grand Master of England. The Warrant of Cabin Point Lodge bore the date of April 15, 1775, only a few days before the memorable days of April 18 and 19, when Lexington and Concord saw the beginnings of overt hostilities preliminary to the Revolutionary War. This Lodge was so proud of its distinction of having the Royal Arch Degree attached, that it included the words " Royal Arch " in its official designation.

For convenience of reference, the following list of early Virginia Lodges by localities is given:

Norfolk—Royal Exchange, 1733; England (Moderns). St. John's, date uncertain but listed in Scotch list of 1765; Scotland.
Fredericksburg—Fredericksburg, 1758; Scotland (though may have been a Military Lodge or Warranted originally by Massachusetts).
Port Royal—Port Royal Kilwinning Cross, 1755; Scotland.
Blandford (now a part of Petersburg)—Blandford, 1757; Scotland.
Falmouth—Falmouth, 1775; Scotland (original Warrant probably earlier from an unknown source).
Tappahannock (Hobb's Hole)—Tappahannock or Hobb's Hole, date of Warrant unknown; extinct after 1780.
Hampton—St. Tammany's, 1759; England (Moderns).
Williamsburg—Williamsburg, 1773; England (Moderns). Original Warrant probably prior to 1760.
Gloucester Court House—Botetourt, 1773; England (Moderns). Traditionally the original Warrant bore the date 1757; possibly Warranted by Fredericksburg Lodge.
Cabin Point—Cabin Point Royal Arch, 1775; England, through Provincial Grand Masters of North Carolina and Virginia.
Winchester—Winchester, No. 12, 1768; Provincial Grand Master of Pennsylvania (William Ball).

To this list might be added York (or York Towne), Warranted originally

John Blair.
First Grand Master of Virginia.

Edmund Randolph.
Third Grand Master of Virginia, 1786–1789.

George Washington.
Engraved from the Williams portrait, painted for Alexandria-Washington Lodge, No. 22, Alexandria, Virginia, 1794.

John Marshall.
Chief Justice of the United States and sixth Grand Master of Virginia, 1793–1795.

in 1755, but later becoming extinct. It was revived by the Grand Lodge of Virginia in 1780, the first Lodge to receive a Virginia Charter.

AMERICA'S FIRST INDEPENDENT GRAND LODGE

As has been stated previously, Virginia had no Provincial Grand Lodge. Its three Provincial Grand Masters were practically " without domain," so to speak. It would be difficult indeed to assign reasons for this condition of affairs, especially when so many of the other colonies had Provincial Grand Lodges, which functioned in a most efficient manner. The Grand Lodges of England and Scotland made little effort, apparently, to maintain contact with their Virginia offspring, and little insistence seems to have been placed upon the making of regular returns by their Subordinate Lodges in the Old Dominion. Dove comments on this condition of affairs as follows:

From all these facts, derived from authentic history, we think it plainly inferential that the Masons of Virginia, who had the right to open and hold one of those Deputy Grand Lodges, under and by authority conferred on Cornelius Harnett, as Provincial Grand Master, to do so; yet thought it more in accordance with Masonic law to ask and obtain their Charters at first hand from the European Grand Lodge.*

It is not surprising, therefore, that the loose ties, which bound the Virginia Lodges to their parent Grand Lodges in the mother country were so easily broken. It was only natural, too, that Williamsburg Lodge, located as it was in centre of the movement for independence in Virginia, should take the initiative in calling a convention for the consideration of the steps to be taken in declaring the colony's Masonic independence of Great Britain.

Accordingly and, it may be imagined, after considerable discussion of the matter, Williamsburg Lodge reached the decision to issue a call for such a convention. Early in 1777 letters were sent to all the Lodges, so far as their names and location were known, " recommending, that the Worshipful Masters and Wardens of the different Lodges or their ' deputys ' should meet in Williamsburg for the purpose of choosing a Grand Master for the State of Virginia."† The date set for the conference was Tuesday, May 6, and it was undoubtedly held in the hall of Williamsburg Lodge.

The Record tells us that

A motion being made, and it being the unanimous opinion of this convention, that a Grand Master ought to be chosen to preside over the Craft in this commonwealth—

Resolved, That a committee be appointed for drawing up reasons why a Grand Master should be chosen, consisting of Duncan Rose, William Waddill,

* Dove, *op. cit.*, p. 1. From this point, all references to Dove are to the same work.
† Dove, *op. cit.*, p. 12.

James Kemp, and John Crawford; and that their proceedings be laid before this convention on Tuesday, the 13th day of May next, at 6 o'clock, P.M.

It is interesting to note that the Representatives of the two oldest Lodges, namely, Matthew Phripp, of Norfolk Lodge, and James Kemp, of Port Royal Kilwinning Cross Lodge, were chosen as President and Clerk respectively of this first Convention.

There is no record of those attending the meeting held on May 13. Bro. Phripp, we are told, was " absent upon business," so Duncan Rose, Representative of Blandford, the third oldest Lodge present, was chosen as President. James Kemp continued to act as Clerk, though this time he is dignified with the title of " Secretary." The Committee previously appointed presented in cogent fashion its reasons for choosing a Grand Master, these being four in number as follows: (1) The divided and subdivided authority then existing among the Virginia Lodges; (2) the absence of any benefits coming from the appointment of Provincial Representatives by foreign Grand Masters; (3) the impossibility of appealing to authorities beyond the sea for eliminating abuses and obtaining Warrants under conditions then prevailing; and (4) the precedent found in the organisation of the Grand Lodges of England, Ireland, and Scotland " by mutual consent and separate from all foreign power whatever."

Under proper resolution, these reasons were embodied in a letter sent to all the Lodges and inviting them to send " Deputations " to Williamsburg for the purpose of electing a Grand Master. The date set was June 23, and the hour of meeting was specified as 10 o'clock, A.M.

At the Convention of June 23, 1777, five Lodges were represented by eight Deputies. James Mercer, Master of Fredericksburg Lodge (which had not been represented at the preceding two Conventions), was elected President and James Kemp (who seems to have held no Office heretofore in his home Lodge at Port Royal) was continued as Secretary. The Convention, in its desire to arrive at the " most unexceptionable mode " of selecting a Grand Master, voted unanimously to request

> . . . the respective Lodges to solicit their respective Grand Masters for an appointment of some one worthy Mason resident within this State, as Grand Master thereof, by which the several authorities of the several Grand Masters of England, Scotland, and Ireland, from whom the several Lodges in this State hold their charters, will be united in one and the same person, and in order to continue such an Officer in this State, the convention is of opinion that such charter of appointment should contain authority for such Grand Master to resign the superiority of his principal into the hands of the respective Lodges, in order that such Lodges, by their deputys, may form a general convention of the Craft to elect a Grand Master and proper officers of a Grand Lodge in time to come.

It was further voted to recommend " His Excellency General George Wash-

ington as a proper person to fill the Office of Grand Master." But, in case such an appointment of "nominal Grand Master" was not made by June 1, 1778, it was the sense of the Convention, that its President, or, in case of his death, the Master of Williamsburg Lodge, should issue a call for a final meeting to select a Grand Master. Thus, after due allowances had been made for the discharge of the proprieties in the matter, a Grand Master was to be chosen by "cutting the Gordian knot," if need be.

After the Secretary had received directions to transmit "copys" (*sic*) of these proceedings to the "several Lodges in this State," the Convention adjourned.

More than a year elapsed before another meeting was held. Meanwhile, the suggestion that he accept the Office of Grand Master (for which Winchester Lodge claims the original credit) was communicated to Washington. On the grounds that he was not a Master or Past Master, and also because of the press of his duties as commander-in-chief of the Continental forces, Washington felt compelled to decline the Office. Even now, however, there are many who take it for granted that he was the first Grand Master of Masons in Virginia in spite of the fact that the Record states otherwise.

October 13, 1778, saw the consummation. The Recorded Minutes of that meeting are short and to the point. They are of such historic importance that they are quoted in full:

At a convention of the Craft agreeable to an advertisement of the Right Worshipfull James Mercer, held on the thirteenth day of October, A. L. 5778:

Present

Robert Andrews	Master
James M. Fontane	Senior Warden
James Willison	Junior Warden
Duncan Rose	Treasurer
William Waddill	Secretary

Duncan Rose, deputy from Blandford Lodge.

Robert Andrews, William Waddill, James McClurg, and John Minson Galt, deputys, Williamsburg Lodge.

James M. Fontane and Christ'r Pryor, deputys, Botetourt Lodge.

James Willison, James Bolsher, and John Crawford, deputys, Cabin Point Royal A. Lodge.

On the question being put, this convention are unanimously of opinion that there is a sufficient number of Lodges present to proceed to business.

It is the opinion of this convention that the power and authority of Cornelius Harnet, Esq., as Deputy Grand Master of America does not now exist.

It is the opinion of this convention that it is agreeable to the constitution of Masonry that all the regular chartered Lodges within this State should be subject to the Grand Master of the said State.

The Right Worshipful Warner Lewis, Past Master of the Botetourt Lodge, being nominated to the office of Grand Master, declined the acceptance thereof;

and then the Right Worshipful John Blair, Past Master of the Williamsburg Lodge, was nominated and unanimously elected, who was pleased to accept of the office.

(Signed) ROBERT ANDREWS, Master

Attest:
W. WADDILL, Sec'y.

Reference to the preceding Minutes shows that ten Deputies were present from four Lodges—Blandford, Williamsburg, Botetourt, and Cabin Point Royal Arch; that James Mercer, who issued the call for this particular Convention, was conspicuous by his absence; that none of the first five Lodges in order of priority was represented save Blandford; and that the Office of Grand Master was tendered to three individuals—George Washington, Warner Lewis, and John Blair—before one could be found to accept it. Blair, who was at the time acting governor of the Colony of Virginia, was duly Installed as Grand Master of Masons in Virginia on October 30, 1778, and was accorded all the honours due his station.

As has been pointed out, Virginia had no Provincial Grand Lodge, even though its Provincial Grand Masters possessed the nominal right to convene one. Nor was it afflicted with any disagreements of a material character during its most formative period. It has never claimed to be the oldest Grand Lodge in America, but its title to the distinction of being the *oldest independent Grand Lodge in America* seems beyond dispute. By the use of the word " independent " is meant, that there was no Provincial Grand Lodge or other similar Body existing in the Commonwealth during Colonial times. The impulse to independence, which made itself felt during the years immediately preceding the outbreak of the American Revolution, was—for Virginia Masons, at least—the impulse to set up an independent and sovereign Body, which, like the newly created federal government, should " derive its just powers from the consent of the governed." The resolutions, in fact, which were adopted by the Williamsburg Convention on May 13, 1777, were, in effect, another " Declaration of Independence," applicable, of course, to a more limited sphere.

" Fourthly and lastly," they said, " we find upon record, that the Grand Lodges of England, Scotland, and Ireland founded their original right of election (of a Grand Master) upon their sole authority, by mutual consent, distinct and separate from all foreign power whatever. We therefore conclude that we have and ought to hold the same rights and privileges that Masons in all time heretofore have confessedly enjoyed."

What other answer can even the most objectively-minded student of the matter give to this declaration?

THE FIRST DECADE

" At a Grand Lodge held in the Lodge Room in the city of Williamsburg, on the 22d day of December, A. L. 5778 "—with these words begin the first

Minutes of the Grand Lodge of Virginia after its formal and final Constitution on October 30, 1778. Rev. Robert Andrews, Deputy Grand Master, presided as Grand Master pro tem. The other stations were filled by pro tem. Officers except that Duncan Rose, Grand Secretary, and Matthew Anderson, Grand Sword Bearer, were in their respective places.

Quite significantly, the first and only business before Grand Lodge at this first Communication was the consideration of two Petitions " to be Initiated into the mysteries of Freemasonry." The Petitioners were Samuel Beall and Joseph Hay, who had " made application for some time past." Both were " ballotted for and approved of as worthy to be Initiated into the mysteries of Free and Accepted Masons. They were therefore Initiated according. The business of the night being over, the Lodge was closed in due form." The Record is signed only by Robert Andrews, D.G.M.

The next Communication was held June 24, 1779. All the regular Officers were present except Rev. James M. Fontaine (or Fontane), Junior Grand Warden. For the first time Grand Lodge is described as being " opened in ample form," with Right Worshipful John Blair presiding as Grand Master. Heretofore, at its meeting on December 22, 1778, it had been opened and closed " in due form," though the Session of October 30, 1778, is noted as having been closed " in ample form."

At the 1779 Communication it was voted to send copies of the Convention Minutes and the subsequent proceedings of Grand Lodge to the various Lodges in the Commonwealth; to hold the next meeting of Grand Lodge on November 10, 1779, at which time a Grand Master would be elected for the ensuing year and regulations adopted for the Government of the Craft; and that the Lodges be directed to send attested copies of their Warrants to this meeting by their " Deputys," to the end that new Charters might be issued and the Lodges arranged in order of seniority on the Grand Lodge Roster. Then, we are informed, " the business of the day being over, it is the Grand Master's pleasure that this Lodge be closed till that in course."

But the next " Lodge in course " was not held on November 10 as planned. Doubtless the exigencies of the times precluded this, and Grand Lodge did not meet again for more than a year. On December 28, 1780, a meeting was held at Raleigh Tavern, in Williamsburg, with John Blair presiding. For the first time he is called in the Minutes " The Most Worshipful John Blair, Grand Master."

The Grand Lodge of 1785 was held on October 28 in the Lodge Room, in the city of Richmond, in accordance with the resolution adopted in 1784, setting a standing date for the Annual Communications. James Mercer presided as Grand Master and was assisted by Edmund Randolph, Deputy Grand Master. The attendance was thirty-one members and visitors from eight Lodges, Representatives from a majority of the Lodges being necessary to constitute a quorum.

The year following, it was decided to arrange the then existing Lodges in order of priority. The official list of 1786, therefore, is the first of the Grand

Lodge Rosters in which numbers are assigned to the individual Lodges to indicate their proper sequence. It follows:

	Lodge	*Location*	*When Constituted*
1.	Norfolk	Norfolk	June 1, 1741
	(Successor to Royal Exchange Lodge, warranted December 1733.)		
2.	Port Royal Kil. Crosse	Port Royal	Dec. 1, 1755
3.	Blandford	Petersburg	Sept. 9, 1757
4.	Fredericksburg	Fredericksburg	July 21, 1758
5.	Hampton St. Tamminys	Hampton	Feb. 26, 1759
6.	Williamsburg	Williamsburg	Nov. 6, 1773
7.	Botetourt	Gloucester C. H.	Nov. 6, 1773
8.	Cabin Point R. Arch	Cabin Point	Apr. 13, 1775
9.	York	Yorktown	Feb. 22, 1780
	(Previously warranted by England, Aug. 1, 1755.)		
10.	Richmond	Richmond	Dec. 28, 1780
11.	Northampton	N'thampton County	July 8, 1785
12.	Kempsville	Kempsville	Oct. 5, 1785
13.	Staunton	Staunton	Feb. 6, 1786
14.	Manchester	Manchester	Feb. 28, 1786
15.	Petersburg	Petersburg	May 6, 1786
16.	Portsmouth Wisdom	Portsmouth	June 15, 1786
17.	Charlotte	Charlotte C. H.	July 6, 1786
18.	Smithfield Union	Smithfield	Oct. 29, 1787
19.	Richmond Randolph	Richmond	Oct. 29, 1787

The following significant Minute appears in the Proceedings of Grand Lodge for 1788:

Upon application of the Brethren of the Alexandria Lodge of Free Masons 39, under the authority of the Grand Lodge of Pennsylvania, praying to be incorporated under the Grand Lodge of their own State, alleging as a reason their inconvenience to the city of Philadelphia, and signifying their resolution of giving up their now charter to the Grand Lodge of Pennsylvania aforesaid, it is

Resolved, That a charter be granted to the Brethren aforesaid under the name of the Alexandria Lodge No. 22.

It was this Charter which carried the name of George Washington as first Master of the Lodge under Virginia Constitution, he having been made an *Honorary* Member on June 24, 1784. His election as Master, however, made him an *Active* Member. After serving his first term as Master (April 28–December 27, 1788), he was re-elected for a second term (the election taking place December 20, 1788). Washington was, therefore, actually Master of Alexandria Lodge when he became President of the United States (April 30, 1789). No other Lodge has had such a distinction, and no other President has served as Master of a Masonic Lodge during his Presidential term.

Washington remained an active member of Fredericksburg Lodge, No. 4 (his " mother lodge "), however, and was thus, for the last eleven years of his life, on the active membership Roster of both Fredericksburg and Alexandria Lodges.*

At the close of its first decade as America's oldest independent Grand Lodge, therefore, the Grand Lodge of Virginia had passed from the formative and experimental stage to that of a " going concern." It occupied a position of honour and influence in American Masonry, based not only upon the priority of the Lodges entering into its formation in 1777–1778, but also upon the fact that it had observed every possible consideration of decorum and dignity in formulating the principles, rules, regulations, and mode of Working, which should govern its activities in time to come. Three of Virginia's most outstanding citizens and statesmen—Blair, Mercer, and Randolph—had served it with distinction in the Office of Grand Master, and, in addition, the Illustrious John Marshall (a Grand Master-to-be) had occupied the station of Deputy Grand Master for a year. On its Roster there were 25 Chartered Lodges, and one under Dispensation, making 26 Lodges in all. Two of these were located outside of the geographical limits of Virginia—Baltimore Union, No. 21, in Baltimore, and Lexington, No. 25, in Lexington, Kentucky. While no statistics on this point are available, its membership was composed of some hundreds of the most substantial men in their respective communities. It is not unreasonable to suppose, in fact, that it had as many as 1000 members under its Jurisdiction. The most distinguished of these, of course, was America's greatest Freemason—George Washington. He was followed closely by Virginia's three greatest Grand Masters—Blair, Randolph and Marshall—not to speak of Madison, Monroe, and others of their calibre.

During this ten-year period the Lodges had been classified according to priority; new Charters had been issued to replace the old Warrants obtained from " foreign " Grand Lodges; proper clothing and equipment had been provided for Grand Lodge; the headquarters had been removed from Williamsburg to Richmond and located in the first strictly " Masonic Hall " in this country; a Code of Laws and Regulations had been adopted; annual " donations " from the Lodges had been prescribed with which to pay the salary of the Grand Secretary and the other expenses of operation; two standing Committees, namely, the Committee of Charity and the Committee of Correspondence, had been designated to handle the Grand Charity Fund and the relations with other Grand Lodges (as well as the Virginia Lodges) respectively.

Nor was this all. Printed copies of the Grand Lodge proceedings were being distributed to interested Lodges and Grand Lodges; the Grand Lodge Records had been arranged and recorded; and circulars, setting forth Virginia's views on certain matters of current import were being sent out from time to time. The principle of the " derivation of all just powers from the consent of the governed " with its corollary of " no taxation without representation "

* See J. Hugo Tatsch, *The Facts About George Washington as a Freemason*, New York, 1931, pp. 6 and 7.

had become firmly fixed in Grand Lodge polity. These notions, together with a firm insistence upon the observance of due decorum in all matters and the elimination of undue haste in the transaction of its business, furnished that stability, which formed the foundation of a structure now more than a century and a half in process of erection with its completion, we hope, still in the far distant future.

Surely such an accomplishment in the brief space of a single decade augured well for the even greater progress, which was to come.

GROWTH AND FRUITION

Following the period of organisation, Grand Lodge experienced an era of normal development in accordance with the routine and practises which it had set up for itself previously.

Naturally the question of finances had to be considered from time to time. Collections under the old system of voluntary " donations " were unsatisfactory, nor was Grand Lodge able to collect regularly so much as the one Initiation fee requested from each Lodge half-yearly or annually. Hence, in 1790, it was voted to charge a Diploma fee of six shillings for the benefit of the Grand Charity Fund, and a per capita tax of three shillings per member per year for the general expenses of Grand Lodge. The same Session ordered a reprinting of Pennsylvania's *Ahiman Rezon*, which had been in general use up to this time and registered its approbation of the circular letter sent out by the Grand Lodge of Pennsylvania under date of April 12, 1785, suggesting the Institution of a National Grand Lodge. This last action was quite at variance with subsequent views of Grand Lodge on this subject, the opposition to a National Grand Lodge becoming somewhat vehement at times. On October 30, 1790, the law vesting in Grand Lodge the exclusive right of making Royal Arch Masons was repealed on Petition of Staunton Lodge, No. 13. The authorised edition of the *Ahiman Rezon* having been reported as unsatisfactory because of its many errors, Grand Lodge entrusted the preparation of another printing to Deputy Grand Master John K. Read.

On November 27, 1794, with John Marshall as Grand Master, Grand Lodge decided to change the date of its Annual Communication from October to November. It is of interest to read the following Minute covering this action:

> A motion was made, seconded, and thirded, That the grand Lodge do in future hold their Annual Communication on the fourth Monday in November.

It was likewise voted, on a motion, which was " made, seconded, and thirded," that " in future any Lodge within the Commonwealth may be represented by any eminent Brother or Brothers not a member or members of such Lodge."

June 13, 1795, Grand Lodge met in its first called Communication for the purpose of participating in any public function. The occasion was the laying of the foundation stone of the bridge to be erected over Shockoe Creek in the

city of Richmond. John Marshall presided as Grand Master and, at the closing of Grand Lodge after the ceremonies, thanked the Rev. John Buchanan " for his excellent prayer delivered on that occasion."

In September 1796, William Waddill was appointed " visitor and inspector " to seventeen Lodges specified in the " Dispensation " of appointment. At the Session of Grand Lodge the following November, he made a lengthy and interesting report of his official doings.

On December 5, 1796, a Charter was issued for the establishment of the first Lodge established in the territory of what is now West Virginia—Greenbrier Lodge, No. 49, at Lewisburg. Frankfort Lodge, " in the State of Kentuckee," was Chartered May 22, 1797, and, on August 25 following, William Waddill was made " Visitor and Inspector-General " for all Virginia Lodges.

The Session of Grand Lodge in 1800 witnessed the creation of a Committee on Work, consisting of " some expert Masons, not less than five in number " to exemplify the Degrees on the second night of each Annual Communication of Grand Lodge. Of still greater importance, however, was the official recognition of Virginia's first " daughter," namely, the Grand Lodge of Kentucky.

Apparently, the system of " Grand Inspectors " adopted by Grand Lodge in 1792 had been continued in operation for the succeeding decade and a half with greater or less success. However, in 1806, Grand Lodge superseded this plan by a division of the State into " convenient districts " with a District Deputy Grand Master in charge of each and with full instructions as to his prerogatives and duties. A Communication from the Grand Lodge of North Carolina, proposing anew the subject of a National Grand Lodge, was answered again by reference to the resolutions of 1800, with the promise that Virginia would co-operate in holding at any time the Convention suggested by Grand Lodge in this connection.

The year 1811 witnessed the recognition of the Grand Lodge of the District of Columbia through the adoption of appropriate resolutions by the Grand Lodge of Virginia. In 1812 provision was made for a " Masonic Literary Fund " for the education of Masonic orphans. The working out of the details for handling this fund was referred to a Committee of eleven members, of which Past Grand Master John Marshall was designated as Chairman. Evidently, the Committee could arrive at no satisfactory conclusions, as it was discharged at the next Grand Lodge (1813) " from any further proceedings on the premises."

The 1819 Session of Grand Lodge was attended by James Cushman, and the Brethren were evidently deeply impressed by his rendition of the Work, for the Grand Lodge adopted the following resolution:

Whereas, the able and diligent services of our enlightened and worthy Brother James Cushman, in attending and assisting the working committee in their labors, are entitled as well to our thanks as to pecuniary retribution; therefore,

Resolved, That the thanks of this Grand Lodge be tendered to our said

brother, and, moreover, that the Grand Treasurer pay him the sum of fifty dollars.

Resolved, That for the purpose of disseminating among the brethren of the subordinate Lodges within the jurisdiction of the Grand Lodge, the mode of work now adopted, the Most Worshipful Grand Master for that purpose be, and he is hereby authorized, under his hand, and the seal of the Grand Lodge, attested by the Grand Secretary, to appoint one or more grand lecturers, whose authority to lecture in the different subordinate Lodges shall not be questioned, and whose compensation for such lectures shall depend on the donations of the said subordinate Lodges.

Thus it will be seen that Jeremy Cross and James Cushman made a direct contribution in the direction of establishing the system of uniform Work adopted by Virginia and the system of Grand Lecturers, which has been in existence for more than a century in this Jurisdiction. For, although the above resolution was repealed the following year and remained repealed until 1822, James Cushman evidently continued his work of assisting Grand Lodge's " Working Committee " and the several subordinate Lodges in establishing the Ritual previously adopted by Grand Lodge. Thus it happened, that, in 1822, the appointment of a single Grand Lecturer was authorised, and immediately thereafter Grand Lodge proceeded to the " election " of James Cushman as the first Grand Lecturer for Virginia. One would suppose that Bro. Cushman was not only a good Ritualist, but a good diplomat as well!

The anti-Masonic Movement, which had its beginnings in 1826, had comparatively little effect upon Virginia, in spite of the fact that William Morgan, as well as his wife, was a native of the Old Dominion. Perhaps the most obvious expression of this movement was found in the campaign of Andrew Jackson for the Presidency of the United States in 1828. Jackson, who was a Past Grand Master of Tennessee and the only President to hold this distinction, was elected overwhelmingly over John Quincy Adams, who was supported by all the reactionary elements, including the anti-Masonic group.

In 1836, Levi L. Stevenson, who had served as Deputy Grand Master during the preceding two years, was elected Grand Master, continuing in this Office until 1839. In 1843, he is noted as Grand Lecturer and continued in this Office continuously until his death in 1873. During his term as Grand Master of Virginia, he had the unusual distinction of being appointed Grand Lecturer for the neighbouring Grand Lodge of North Carolina (December 19, 1836). He continued to make contributions to the North Carolina Ritual at least as late as 1850. He was also Grand Lecturer of the Grand Lodge of Virginia for a time, beginning in 1828, and, in 1830, he was elected Grand High Priest of the Grand Royal Arch Chapter of Virginia. In 1820, he was made Thrice Illustrious Grand Master of the Grand Council, R. & S. M., of Virginia, which was then in existence, it being the second Grand Council in the world.*

As Stevenson was a member of Staunton Lodge, No. 13, so was also J.

* See history of the Grand Council, R. & S. M., of Virginia, below.

Worthington Smith, who succeeded him in the Office of Grand Master after an interval of three years. Smith served as Grand Master of Masons in Virginia from 1842 to 1844, and, when the first Masonic college in the world was opened near Lexington, Missouri, in 1844, he was called to become its first president. The Masonic college, which he assisted in founding, went out of existence in 1859 with the approach of the war between the States.

In 1860, Grand Lodge, showing a continued interest in educational matters, adopted a resolution commending the Caldwell Masonic Institute, at Blacksburg, " to the favourable consideration of the public, and especially to the patronage of the Masonic Fraternity." A similar endorsement was given to Higginbotham Male and Female Academy, which had been established at Amherst Courthouse under the auspices of Clinton Lodge, No. 73. Soon after the secession of Virginia from the Union in 1861, the Grand Lodge adopted a form of Commission, which it recommended for the use of all Grand Lodges located in the territory of the Confederate States of America for use in the appointment and exchange of Representatives between these Grand Lodges and Virginia. In the same year, provision was made for the Chartering of Military Lodges in the Confederate Army under the following resolution:

Whereas, Warrants have been issued by the M. W. Grand Master for the establishment of sundry Military or Camp Lodges in our army,

Resolved, That the usual fees for said Warrants be remitted, except so far as the cost of engrossment.

The number of Military Lodges " Warranted " by Virginia during the four years, 1861–1865, has been estimated to be as high as eighteen, though the Records of many of them have never been deposited in the Grand Lodge archives for safe-keeping.

The Grand Lodge Session of 1862 provided, that

. . . those Subordinate Lodges whose regular meetings are or may be suspended, in consequence of the presence of the public enemy, shall, upon the certificate of the Master or one of the Wardens, or on other satisfactory proof, be relieved from the payment of annual contributions to the Grand Lodge Fund so long as the said cause of suspension shall exist.

It was in the same year (1862), that the Grand Lodge of the District of Columbia voted to issue a Dispensation for the Chartering of a Lodge to be known as " Union Lodge U. D." in the city of Alexandria. Virginia protested, and the Dispensation was finally withdrawn in the latter part of 1864, no Charter ever having been issued.* This situation, along with certain other considerations, led the Grand Lodge of Virginia to adopt on December 12, 1864 the report of a Committee, appointed under resolutions passed in 1862, to pre-

* For a full account of this matter, see Kenton N. Harper's *History of the Grand Lodge and of Freemasonry in the District of Columbia*, Washington, 1911, pp. 90–92.

pare a statement on "Freemasonry and the War." This report comprised twenty-nine printed pages, was made a part of the *Proceedings* of 1864, and was broadcast as a separate pamphlet early in 1865. It sets forth in detail Virginia's attitude on certain controversial subjects, which had arisen, more or less naturally, out of the fundamental causes of the war itself.*

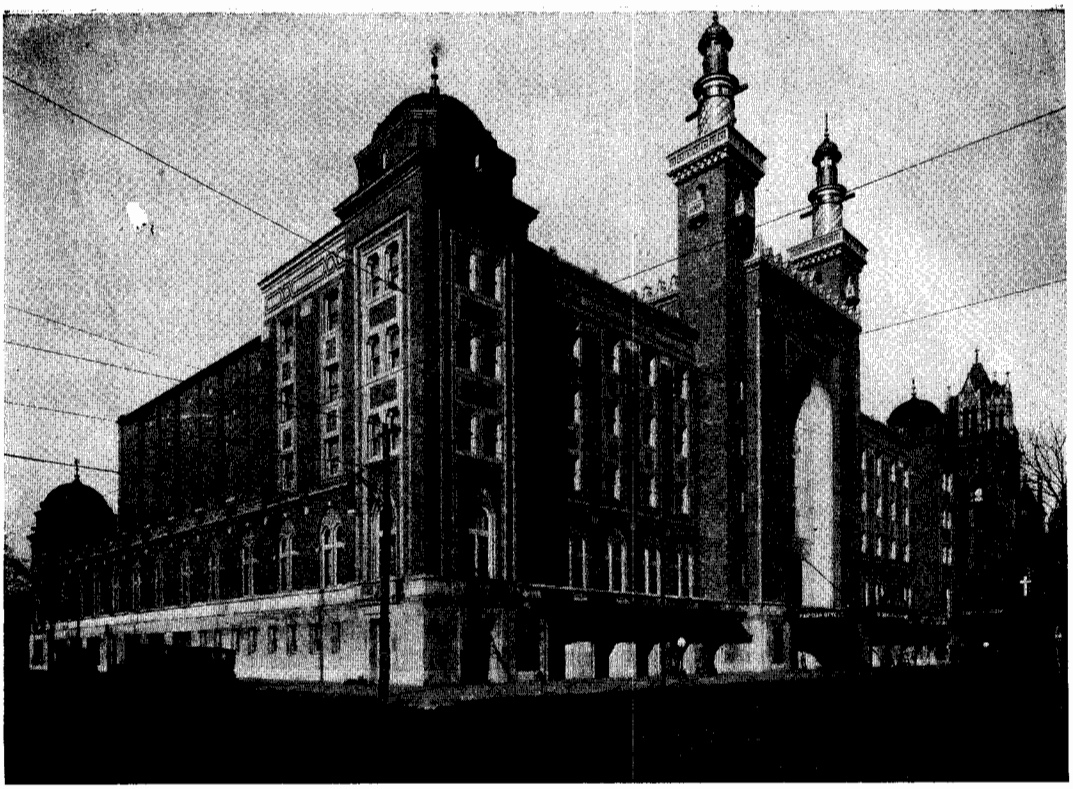
The process of recovery was a slow one, as was to be expected. The "Reconstruction Period" continued until 1870, after which Virginia began a steady ascent of economic, political, social, and Masonic progress. In 1871 General Robert E. Withers became Grand Master, serving two terms in this Office. He was also Grand High Priest of the Grand Royal Arch Chapter of Virginia in 1871, and Grand Commander of the Grand Commandery, Knights Templar of Virginia in 1878, becoming the twenty-second Grand Master of the Grand Encampment, Knights Templar, of the United States in 1883, the only Virginian ever to hold this last Office.

Judge Richard Parker, a Past Master of Winchester Hiram Lodge, who had presided at the trial of John Brown at Charles Town, Virginia (now West Virginia) in 1859, became Grand Master in 1876, serving one term. He was followed by two other distinguished Masons—Judge Beverley R. Wellford, Jr., (1877–1879) and Peyton S. Coles (1879–1881). The latter was presiding over all three of Virginia's Grand Bodies for a short period in 1881, the only man in Virginia Masonic history to achieve such a distinction.

Since 1880, the Grand Lodge of Virginia has made constant and gratifying progress in its internal growth and its relations with regular Grand Lodges in all parts of the world. The venerable Dr. John Dove, Grand Secretary for more than forty-one years, had passed to his reward in 1876, and thereafter this position was occupied successively by William B. Isaacs, George W. Carrington, Charles A. Nesbitt, and James M. Clift.

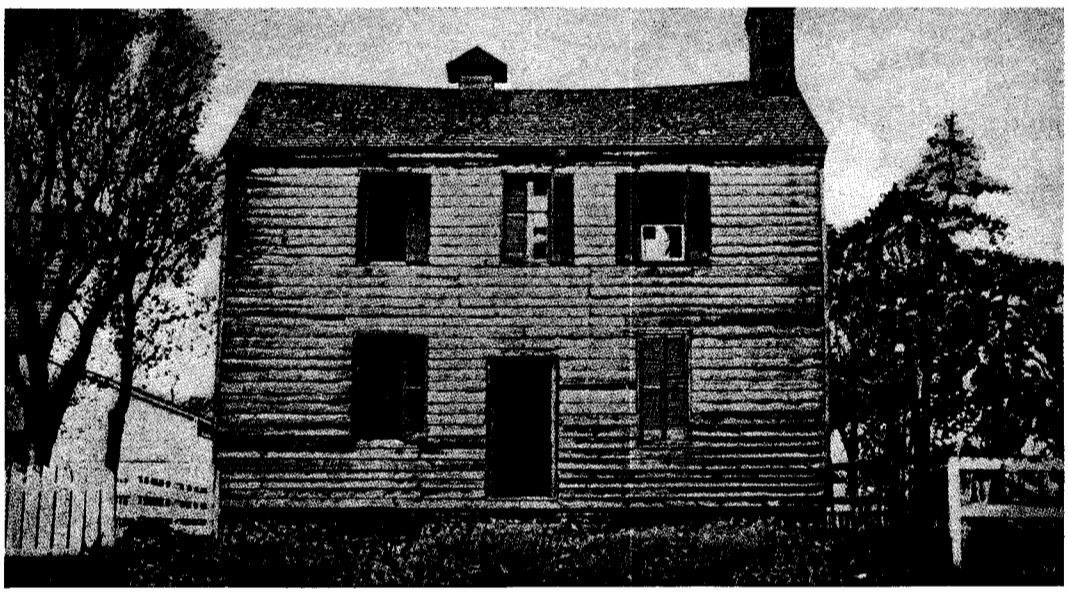
In 1888, Grand Lodge appointed a Committee to investigate the advisability of establishing a Masonic Home for the "care and maintenance of the widows and orphans of deceased members of the Masonic Fraternity in Virginia." In 1890, Grand Lodge approved the project and the Home was opened for the reception of guests in 1893 through the liberality of the chairman of the committee in charge, namely, A. G. Babcock. The Home has continued to be one of the most useful of all the benevolences administered by Grand Lodge and has had as many as 260 guests at a time, only children being received. Upon the death of M. W. George W. Wright, Past Grand Master and, at the time of his death, Grand Lecturer of the Grand Lodge of Virginia, Grand Lodge inaugurated in 1924 a movement for the establishment of the "George W. Wright Memorial Fund." From the proceeds of this fund, a pavilion for the use of Masons and their dependents suffering from tuberculosis has been erected near Charlottesville and is administered in connection with a State sanitarium located in that vicinity. It is expected that a Masonic Home for old people will be provided from funds now in the hands of the Masonic Relief Founda-

* See pp. 24–28 of the pamphlet, *Freemasonry and the War*, for Virginia's statement of the Union Lodge matter.



From a photograph by the Dementi Studio.

Acca Temple Mosque, Richmond, Virginia.



Williamsburg, Virginia, Old Masonic Hall in Which Was Organised the First Grand Lodge in Virginia.

The first Grand Master was John Blair, acting governor of the Colony of Virginia, who was elected Grand Master, 1778.

tion of Virginia, which has been established to care for the contributions received for this purpose.

Grand Lodge early took the lead in the movement, which eventuated in the organisation of the George Washington Masonic National Memorial Association of the United States. Past Grand Master Charles H. Callahan has been a leading spirit in the Association and his book, *Washington, The Man and The Mason*, was written primarily for distribution in this connection. From the proceeds of the book's sale, the work of the Association was supported in its earlier years. The Memorial itself is now completed and stands on the brow of Shooter's Hill, opposite Alexandria, Virginia, as a lasting testimonial to the affection and honour in which American Masons hold their most Illustrious Brother and compatriot.

The present Grand Master of Masons in Virginia is the ninety-first to hold that exalted Office. From John Blair, in 1778, to Thomas W. Hooper, in 1935, is a span of one hundred fifty-seven years. The history of the Grand Lodge of Virginia is almost co-extensive with that of the United States of America as an independent nation. But the story of Virginia Masonry extends back more than two hundred years from the present. More and more of its details will come to light with the passage of time. But no American Jurisdiction, we believe, will ever claim a more inspiring and historic past or a more alluring prospect for the future.

ROYAL ARCH MASONRY IN VIRGINIA

Fredericksburg Lodge, No. 4—Washington's " Mother Lodge "—boasts the earliest Record of the conferring of the Royal Arch Degree which has yet been discovered. It is dated December 22, 1753 (the same year in which Washington received his M. M. Degree) and reads as follows:

> Decembr. 22d 5753, which night the Lodge being assembled, was present—
>
> Right Worshipfull Simon Frazier, G. M.
> Do. John Nielson, S. Wardn.
> Do. Robert Armistead, Jur. Wardn.
> } of Royal Arch Lodge
>
> Transactions of the night
>
> Daniel Campbell
> Robert Halkerston
> Alexr. Wodrow
> } raised to the degree of Royall Arch Masons
>
> Royall Arch Lodge being shutt, Entered Apprentices Lodge opened, etc.

Thus it will be seen that Fredericksburg Lodge had the Royal Arch Degree attached to it as early as 1753.

It will also be recalled that Cabin Point Royal Arch Lodge was Warranted on April 15, 1775, under authority of Joseph Montfort, Provincial Grand Master of North Carolina (actually " of and for America "), acting through his Deputy Provincial Grand Master, Cornelius Harnett, who also seems to have occupied

the position of Provincial Grand Master for Virginia at about the same time. This Lodge was anxious to proclaim to the world its right to confer the Royal Arch Degree, so it retained these words in its title, even after it became one of the Lodges participating in the organisation of the Grand Lodge of Virginia in 1777–1778. None of the Records of the Lodge are extant except its old charter.

The Cabin Point and the Fredericksburg items, therefore, constitute the earliest references to the Royal Arch Degree as existing in Virginia.

Prior to the organisation of the Grand Chapter of Virginia, Chapters are known to have been in existence at Norfolk, Richmond, Staunton, and Dumfries. The available information concerning the " pre-Grand Chapter " history of these Bodies is very meagre and unsatisfactory from the historian's point of view. But it is believed that the first Chapter in Richmond (now Richmond Royal Arch Chapter, No. 3) was established prior to 1792, since Dove quotes the " Code of By-Laws " of this Chapter as having been in force from that date.* The Norfolk and Staunton Chapters must have been established before this, since they were given precedence over the one in Richmond when Grand Chapter was organised.† The same may be true of the Dumfries Chapter, though it does not appear on the Roster of the Grand Chapter at all, the fourth place being filled by Mount Ararat Chapter, No. 4, which was Chartered on May 6, 1808, on the Petition of certain Royal Arch Masons residing in Bertie County, North Carolina, who were members of Royal Edwin Lodge, No. 5 (Windsor), and Harmony Lodge (Winton).

Dove‡ insists that the Degrees of Royal Arch, Holy Royal Arch, Select Master, and Royal Master were " taught and practised " in Virginia shortly after 1801 by Joseph Myers, who was apparently a Deputy of the then newly organised Supreme Council of the Scottish Rite at Charleston, South Carolina. But this does not explain how the Royal Arch made its appearance in Virginia during the eighteenth century, and the Work of Myers, therefore, must be regarded as a sort of " revival " or " renaissance " of Capitular Masonry in this State rather than as its beginning.

The first Convention of Royal Arch Masons as such, looking towards the establishment of a Grand Chapter for Virginia, was held in the Borough of Norfolk on May 3, 1806.

Robert Brough (Grand Master 1813–1815), who was then the " Most Reverend High Priest of the Grand United Royal Arch Chapter of Norfolk," was elected as President, and Reuben Coffin, another member of the same Chapter, as Secretary of the Convention. The only other Chapter represented at the time was that in Richmond, but the proposal to establish a Grand Chapter had previously " been acceded to by the Chapters at Staunton and Richmond, and deemed expedient by the M. R. High Priest of the Chapter at Dumfries."

Since only two Chapters, therefore, were represented at the Convention of

* See Dove, *Text Book* (Introduction), pp. vii and viii. † See Dove, *op. cit.*, p. 121.

‡ See Dove, *op. cit.*, p. 93. The *Text Book* contains an account of Royal Arch Masonry in England and in the United States, though Dove was not aware of the reference to the Royal Arch in the records of Fredericksburg Lodge, No. 4, since he would have mentioned it without doubt.

1806, and since time immemorial custom required the presence of at least three Chapters for the formation of a Grand Chapter, the Representatives present on this occasion could only express their views by the adoption of formal resolutions and provide for a meeting at some future date for the consummation of the matter.

Apparently it required two years for the ratification of the resolutions and Constitution by the Chapters concerned, for there is no record of any other meetings or conventions of a " Grand " character until Sunday, May 1, 1808. On that day, the first General Assembly of the Most Excellent Supreme Grand Royal Arch Chapter of Virginia was held in Norfolk upon the call of Robert Brough, who had been empowered previously to issue such call. Only two Chapters were actually represented, however, these being Norfolk and Staunton. Nevertheless, since the Richmond Chapter had ratified the resolutions and the Constitution, it was, in fact, represented constructively, since it had thus given its authority for the organisation of the Grand Chapter agreeably to the provisions of the resolutions, requiring the ratification of three Chapters before further action in this particular should be taken. The M. R. High Priest of Richmond Chapter was, at that time, William W. Henning, who had just retired from the Office of Grand Master of Masons in Virginia (1805–1807), and who had written a letter, advising that his Chapter would be represented. In the absence, therefore, of Representatives from Richmond, and

> . . . confident that the deliberations of this Supreme Grand Chapter would be much assisted by the intelligence of that luminous body by their representatives, it was unanimously
>
> *Resolved*, That the very important business of this General Assembly be suspended, and that this Supreme Grand Chapter adjourn until Wednesday next.

Upon re-convening on Wednesday (May 4, 1808), the Grand Chapter proceeded at once to the election and Installation of Officers in spite of the fact that the Richmond Representatives had not put in their appearance. It should be emphasised, however, that these proceedings were legal in every way, since the necessary authority for the transaction of such business had been delegated to this Assembly by at least three of the Chapters then existing in Virginia. The temporary Officers, who had served up to this point, were then replaced by the permanent ones, headed by Robert Brough, who,

> . . . being thrice proclaimed and conducted to the Chair, was then invested with the badges and robes of his office, and regularly installed *Most Reverend Supreme Grand High Priest of the Most Excellent Supreme Grand Chapter of Royal Arch Excellent and Super-Excellent Masons of Virginia, with all the honors.*

Agreeably to previous arrangement, Grand Chapter met in Richmond, at the Masons' Hall, on December 12, 1808. Grand Lodge met the same day and in the same building, so Grand Chapter, after referring certain items of business

to the Grand Committee, adjourned until Thursday, December 15. Grand Lodge had closed on the preceding evening, so the way was now clear for the completion of Grand Chapter's business. It may be added that both Robert Brough and William W. Henning played leading rôles in the affairs of both Grand Bodies at this time.

From 1809 to 1820, Grand Chapter continued its Work with more or less varying success. William W. Henning succeeded Robert Brough as Grand High Priest in 1810, and John Turberville (probably a member of Richmond Chapter, No. 3) became Grand High Priest in 1811. Robert Brough served again in this Office from 1812 to 1814, possibly because there was some disorganisation of Grand Chapter incident to the War of 1812. With the exception of Charles A. Grice in the Grand Commandery, Brough is the only person who ever served any of the Virginia Grand Bodies for two or more non-consecutive terms. He was succeeded successively as Grand High Priest by Robert Anderson, David Robertson, and Samuel Jones. Anderson had represented, at the December 1808 General Assembly, the " Chapter attached to Lodge, No. 22, of Virginia." In 1820, Grand Chapter carried on its Roster a total of eleven Chapters, including one Chapter (Mount Ararat) in North Carolina and the newly Chartered (January 19, 1820) Mount Horeb Chapter, No. 11, at Portsmouth.

Of this period, Dove says:

> This continued to be the Ritual of Work and Laws in the State of Virginia until the year 1820, at which time the Work and Lectures of Companion Thos. S. Webb, as practised under the Ritual of the English or Ancient York Rite of the Royal Arch, was introduced, examined attentively, and adopted by the Grand Chapter.*

At the General Assembly on January 17, 1820, Samuel Jones presided as Grand High Priest with the Representatives of seven Chapters present (including John Dove, Grand Scribe, representing, by proxy, Mount Ararat Chapter, No. 4, of North Carolina). Two Companions are noted as visitors from Winchester Chapter, No. 9 (Chartered originally by Pennsylvania and then still holding its Pennsylvania Charter), and none other than James Cushman, High Priest of Franklin Chapter, No. 4, of Connecticut, is listed as a visitor.

Upon invitation, Cushman exemplified before Grand Chapter " the Work of the General Grand Chapter of the United States in the several Degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Masonry." So convincing was his presentation of the entire matter that his rendition of the Ritual was made official and he himself was elected as the first Grand Lecturer of the Grand Chapter of Virginia.†

Another meeting of Grand Chapter was held in Norfolk in May 1820, this being the " Stated Grand Annual Communication." The inference is that the " Special Meeting " held in Richmond in January of that year was largely to

* Dove, *Text Book*, p. 133.

† For a full account of the matter, see Dove, *op. cit.*, pp. 137 and 138.

suit the convenience of James Cushman in his desire to exemplify the new Ritual. At the Norfolk Convocation, Samuel Jones was absent, and Robert Brough found himself presiding as Grand High Priest pro tem. For the first time in the history of Grand Chapter, the new titles of the Grand Officers were used—Grand High Priest, Grand King, Grand Scribe, etc.—instead of those which had been adopted at the beginning. In 1820, for the first time, it is recorded that a Charter was granted for the establishment of a Mark Lodge, namely, at Eastville, in Northampton County. Petersburg Union Chapter, No. 7, received a substitute Charter for the original, which had been destroyed by fire, and certain adjustments were voted for Chapters which had failed to make returns or to pay their contributions, one Chapter (Rockingham, No. 6) being deprived of its Charter by reason of its negligence in these matters.

The year 1829 witnessed the publication of a revision of the Constitution of 1820 " together with the permanent regulations of the Grand Chapter since its establishment." In this year, thirty-three Chapters are listed (one being under Dispensation at Ca Ira in Cumberland County). This number included Mount Ararat, No. 4, Roanoke, No. 14, Raleigh, No. 16, and Cyrus, No. 17, in North Carolina; Wheeling Union, No. 19, Charity, No. 22, and Kanawha, No. 25, in what is now the State of West Virginia; Florida, No. 32, at Talahassa (*sic*), Florida; and a revived Dumfries Chapter, listed as " No. 20."

Grand Chapter of 1841 assumed control over the Select and Royal Degrees by virtue of the action of the Grand Council of Royal and Select Masters in that year.

The *Proceedings* of 1856 contain one of the earliest Virginia references to the Order of High Priesthood, provision being made in that year for a Convention of Past High Priests to " confer the Order of High Priesthood on all High Priests elect, who shall present themselves." This entire subject is treated more fully elsewhere in this history.

The rapid approach of hostilities between the North and the South led Dove, in 1860, to comment at length upon the Brotherly love and affection which prevailed among the several Masonic Bodies of the country in spite of the political and economic difficulties.

In 1871, for the first time, the subject of recognising the newly organised Grand Chapter of West Virginia was discussed. In spite of political and other difficulties existing between Virginia and West Virginia at the time, Grand Chapter of Virginia acted magnanimously in the matter and the requested recognition was accorded.

In the same year, Grand High Priest John P. Little recommended the division of the State into districts with a Deputy Grand Lecturer appointed to oversee each. This recommendation was not adopted immediately, however, and was renewed in 1874 by Grand High Priest B. M. Harris. This time Grand Chapter agreed, and the resulting system of Deputy Grand Lecturers has continued until the present. In 1898, the designation of these Officers was changed to that of " District Deputy Grand High Priest."

The year 1891 saw the inauguration of the Royal Arch Schools of Instruction, which have proved so successful from the very beginning. In the summer of that year, a " camp of instruction " was held at Grayson Sulphur Springs, Carroll County. Later, schools were held at Eggleston Springs, Elkton, Waynesboro, Staunton, and Blacksburg. At present, two schools are held each year, one in Waynesboro known as the Valley Royal Arch School, the other at Blacksburg, known as the Southwestern Royal Arch School.

Grand Chapter experienced a more or less normal growth from the beginning of the twentieth century until 1930. At the latter date, the membership was nearly 18,000 Chapter Masons, all of whom were, of course, Cryptic Masons as well. In 1925, a scholarship was established at the Virginia Military Institute in memory of Past Grand High Priest and Past Grand Lecturer William James Hubard, to be known as the " William J. Hubard Memorial Scholarship." The following year, Grand Chapter created a loan fund of $20,000.00 to be called the " William J. Hubard Memorial Fund," by which nearly 150 young men and women have been assisted in obtaining a collegiate education in the ten years since it began operations.

In all, there have been ninety-three Companions to hold the Office of Grand High Priest to date (1935) but only nine Grand Secretaries. The Roster shows now in existence nine Chapters, which were Chartered prior to 1850, ten Chartered between 1850 and 1890, and fifty-two which have received their Charters since 1890, the total number of Chapters being seventy-one.

TEMPLAR MASONRY IN VIRGINIA

The available evidence seems to indicate that there was a Commandery of Knights Templar at Winchester as early as 1812, which Worked, apparently, under the authority of Winchester Hiram Lodge, No. 21 (formerly Winchester Lodge, No. 12 under the Jurisdiction of Pennsylvania). No information is at hand to throw light on the source from which the Orders of Knighthood were obtained by the Winchester Brethren. A venturesome guess would be that they were derived from some Templar group in Pennsylvania, since early Masonry in Winchester, as is well known, came from that State.

On March 24, 1816, a Convention of Knights Templar met in Richmond, with Sir Knight J. Moody presiding. They organised St. John's Rising Star Encampment (or Commandery), which was evidently intended to be a Grand Commandery with Jurisdiction over the whole of Virginia.

Three years later (July 20, 1819), Sir Knight J. Moody—to whom reference has already been made—was appointed by the Commander of St. John's Rising Star Commandery, with the full approval of its members, to make contact with all the Commanderies north of Richmond, and especially with the Grand Commandery of Pennsylvania, " for establishing Brotherly love, union, and good faith."

About 1822 or 1823, James Cushman (who had come to Virginia in 1820)

caused much disturbance among Richmond Templars, declaring that St. John's Rising Star Commandery was illegal and that it should have a Charter from the Deputy Grand Master. At that time, the Deputy Grand Master of the Grand Encampment was Henry Fowle, of Boston, his predecessor in this Office being none other than Thomas Smith Webb, who was the first Deputy Grand Master of the Grand Encampment.

Accordingly, since Cushman claimed the authority to create Knights and form Commanderies at will, St. John's decided to apply for a Warrant, the application being made to the Deputy Grand Master, *but transmitted to him through Cushman*. The latter, thereupon, issued a *Charter of Constitution*, for which he received the sum of $90.00, a considerable amount for a Charter in those days. The Charter itself was dated April 10, 1823, although the Grand Encampment Records show that it was not ordered *until twenty-five days after that date*.

In the same year (1823), Cushman seems to have visited Winchester with similar claims and professions. His presence was resented by the Winchester Knights, who regarded his attempt to Charter Commanderies in Virginia as an invasion of Jurisdiction. It was this situation which led Winchester Commandery to issue Charters for the formation of Warren Commandery (" Encampment "), at Harpers Ferry, and Mt. Carmel Commandery (location unknown). On November 27, 1823, Representatives from these three Commanderies (" Encampments ") met in Winchester and formed the Grand Commandery of Virginia, electing Daniel Walker Thomas as Grand Master. Sir Knight Thomas was, for many years, the Grand Commander of the Winchester Encampment, which became No. 1 under the new organisation, the others being listed as Mt. Carmel Encampment, No. 2 (presumably), and Warren Encampment, No. 3. The final organisation and election of Officers was consummated on November 28. The reasons for the establishment of the Grand Encampment of Virginia were set forth in a declaration to the effect that " there should be some authentic source within the State from which to derive Charters and privileges without the intervention of individuals licensed by the Grand Puissants of other States "—a very obvious rebuke to Cushman.

Following the formation of the Grand Commandery (" Grand Encampment of Virginia "), Grand Master (i.e., Grand Commander) Thomas wrote at once to DeWitt Clinton, proposing a correspondence between Virginia and the Grand Encampment, U. S. A. The reply of Clinton was courteous and encouraging, nor did he intimate in any way that the action of Walker and his associates was illegal or irregular in his opinion.

On August 11, 1824, a Special Assembly of the Virginia Grand Encampment was held at Winchester to consider the proposal of Grand Master Clinton and, if possible, to settle the matter once and for all. After due discussion,

. . . The Assembly, taking into consideration the advantages to be derived from a union with the Grand Encampment,

Resolved, That this Grand Commandery do acknowledge the jurisdiction

of the Grand Encampment, and that it will obey, abide by, keep, and perform all the Constitutional Rules and Regulations of the said Grand Encampment.

The Annual Assembly of the Grand Commandery took place on November 22, 1824, when the final correspondence with Clinton was read and the outcome approved. Mt. Carmel Commandery, however, declined to acknowledge the legality of the action of Grand Commandery in becoming subject to the Grand Encampment, U. S. A., and refused, therefore, to accept a Charter from the new Grand Commandery of Virginia. Hence, it became extinct. But prior to this decision by Mt. Carmel Commandery, it was

Resolved, That Richmond Commandery be informed of the organization of this Grand Commandery and of its recognition by the Grand Master, and that they be invited to come under its jurisdiction.

Until this time Richmond Commandery had held no Official Communication with Winchester. Now, however, it accepted the invitation of the Grand Commandery and thus became one of the three units to complete the organisation of the Grand Commandery of Virginia. This was followed by a meeting of Representatives from Winchester, Warren, and Richmond Commanderies at Winchester, March 23, 1825, when the organisation of Grand Commandery was completed and Daniel Walker Thomas was continued in Office as Grand Master (Grand Commander), with John Dove as Deputy Grand Master (Deputy Grand Commander).

In 1829, Grand Commandery met in Winchester as usual, the dates being November 10 and 11. Four Commanderies were represented, namely, Winchester, No. 1, Warren, No. 3, Portsmouth, No. 5, and Appomattox, No. 6, the last at Petersburg. An attempt was made to change the place of the Annual Assemblies from Winchester to Petersburg, but this motion was defeated. The financial report showed a balance of $17.56½ in the treasury, after sundry items had been paid during the year, including a bill of Grand Recorder Samuel H. Davis, of Winchester, for postage, amounting to $0.56½. This accounted for the half cent included in the balance for the year! Of course, John Dove, following the withdrawal of Richmond Commandery, did not continue in Office as Deputy Grand Commander, and, in 1829, we find Charles A. Grice, Commander of Portsmouth Commandery, elected to this Office. His immediate predecessor in this capacity was Linnæus Dupuy, Commander of DeMolay Commandery, No. 4, Lynchburg. Adelman Commandery, which had been Chartered for Brunswick Court House the preceding year, was warned " that, unless they take out their Charter before the next Session of this Grand Encampment (i.e., Grand Commandery), their Dispensation will be called, and their Charter forfeited."

For the next few years, Grand Commandery did not show any considerable signs of activity. But, in 1838, the Grand Encampment, U. S. A., granted a

Dispensation, bearing date of August 21, for the formation of a Commandery at Wheeling (now in West Virginia). This was followed by the issuance of a Charter to this Commandery in 1839. The Templars of Virginia resented this action, especially since the Grand Commandery of Virginia held an Assembly in January 1839. The plea of the Wheeling Knights was, that they knew nothing of the existence of the Grand Commandery of Virginia; hence, their recourse to the Grand Encampment.

No more meetings of consequence were held until December 11, 1845, just prior to the Session of Grand Lodge for that year. The 1845 Assembly, therefore, effected the third organisation (or re-organisation) of the Grand Commandery of Virginia, an arrangement which has continued down to the present. This action on the part of Virginia, however, did not meet with the entire approval of the Grand Encampment, U. S. A., and, in 1849, Virginia voted to secede from the Grand Encampment, though this motion was rescinded the year following, and amicable relations have been continued between the two Bodies since that time.

At the Assembly of 1853, Grand Commandery was informed that Wheeling Commandery had accepted the invitation presented to it some time before to come under Virginia's Jurisdiction. It was duly represented at this time, and was given No. 1 on the Roster, being substituted for Winchester Commandery, which, together with Adelman and Bannister Commanderies, had been declared extinct for failure to heed the warning given them two years previously. Grand Master W. B. Hubbard and Grand Recorder B. B. French, of the Grand Encampment, were present and were received with honours befitting their stations.

The Assembly of 1856 was important as marking the beginning of the custom of annual addresses from the Grand Master (i.e., Grand Commander). Grand Master Edward H. Gill gives a fine review of the Templar situation in the United States and Canada, and the Committee on Foreign Correspondence announces the action of the Grand Encampment in determining its own title and also the designations to be used in all Grand and Subordinate Bodies. Hence, " Grand Commandery " and " Grand Commander," etc., are used in the Virginia *Proceedings* from this date. Announcement is also made of the fact that Sir Knight Morgan Nelson, a Past Commander of Wheeling Commandery and Grand High Priest of the Grand Chapter of Virginia in 1851–1852, had been elected as Grand Master of the Grand Encampment, U. S. A., in 1856, but had declined the Office on account of the infirmities of age. Grand Master W. B. Hubbard, who had declined re-election for the same reasons, was prevailed upon to accept the Office again. Sir Knight F. W. Rosier, who had been Grand Lecturer of Grand Commandery since 1854, made a verbal report, and was reappointed to this Office by Grand Commander Gill, who had been re-elected for the ensuing year.

By the outbreak of the war between the States, Grand Commandery had Chartered sufficient additional Commanderies to bring its Roster up to eleven,

including a re-chartering of Winchester Commandery. No business of importance was transacted during the years of the war for obvious reasons. The address of Grand Commander Gill in 1865 called for a harmonising of " past differences," and the same suggestion was reiterated in his address the following year. Grand Commandery also adopted, in 1866, a revised Constitution, and the Roster for that year shows sixteen Commanderies, including Lemienus Commandery, No. 13, at Lake City, Florida, and Winston Commandery, No. 15, at Winston, North Carolina. The last on the list of that date was Grice Commandery, No. 16, Norfolk, which was Chartered on April 20, 1866.

In 1873, a Special Assembly was called for June 12 and 13, in Norfolk, at which time the new tactics were rehearsed and a drill competition was held.

On November 16, 1876, while Grand Commandery was actually in Session in Alexandria, a telegram was received, announcing the passing of John Dove. Suitable resolutions were adopted, and his son-in-law, William B. Isaacs, Past Grand Commander, was elected to succeed him as Grand Recorder. The *Proceedings* of 1876 contain a lengthy memorial to Dove as one of the most distinguished of Virginia Masons. In the same year (1876) Robert E. Withers was elected Grand Commander, becoming also Grand Senior Warden of the Grand Encampment, U. S. A., in 1877, Deputy Grand Master in 1880, and Grand Master in 1883. He died in 1907 at the ripe age of eighty-six years, having held all the highest Offices, which Virginia Grand Lodge, Grand Chapter, and Grand Commandery, together with the Grand Encampment, U. S. A., could give him.

In 1887, Grand Commandery lost another of its shining lights in the person of Peyton S. Coles, who had likewise presided over all three of Virginia's Grand Bodies. The *Proceedings* of 1890 contain a memorial notice of W. J. B. McLeod Moore, Supreme Grand Master of the Great Priory of Canada at the time of his death.

In 1891, Past Grand Commander James B. Blanks was appointed Grand Lecturer, and, in 1892, Grand Commandery met for the first time in the new Masonic Temple in Richmond, Jewels being presented on that occasion to the ten living Past Grand Commanders. The same year, William B. Isaacs, Past Grand Commander and then Grand Recorder of Virginia, began his third triennial term as Grand Recorder of the Grand Encampment, U. S. A. He died in 1895, and was succeeded by James B. Blanks, who was chosen likewise as Grand Secretary of the Grand Chapter the same year.

Since the " turn of the century," Grand Commandery has continued its work without interruption, co-operating in Masonic enterprises whenever necessary. It followed the instructions of Grand Encampment some ten years ago in providing for the work of its Educational Foundation, by means of which more than 450 loans have been made to young people for assisting them in the completion of a college education. In 1932, Grand Commandery met in Alexandria on May 12, assisting also in the dedication of the George Washington National Memorial, and being the first Grand Body of any kind to meet in the building after its dedication. In 1935, the system of Inspectors was

changed to that of District Commanders, a variation which promises much larger returns than the arrangement heretofore followed.

Since 1823, there have been sixty-two Grand Commanders, fourteen Grand Treasurers, and nine Grand Recorders. Charles A. Grice, of Portsmouth Commandery, No. 5, is the only Grand Commander who served two non-consecutive terms, a total of thirteen years in all. Edward H. Gill had the honour of serving the longest combined term—nineteen years (1849–1868).

VIRGINIA AND CRYPTIC MASONRY

The extant Records bearing upon Cryptic Masonry in the State of Virginia are extremely meagre. The Virginia Grand Council had an existence of only twenty-one years (1820–1841) and copies of the proceedings for any year are extremely difficult to obtain. In fact, I have not been able to ascertain at this time, whether these proceedings were actually printed or not. No Records of Subordinate Councils have been found in the search for material bearing on this subject, and recourse has been had to accounts published in other connections in order to obtain, as far as possible, the facts in the case.* The *Proceedings* of Grand Chapter for 1848 contain the best résumé of the subject which I am able to find in any Virginia Records.†

On December 15, 1848, the Grand Chapter of Virginia adopted the following resolution:

> *Resolved*, That the Grand Secretary do embody for publication with the proceedings of this Grand Convocation, the proceedings had by the Grand Council of Virginia, merging the degrees of Select and Royal Master in the Grand and Subordinate Chapters of this jurisdiction, and the action had at different times by this Grand Chapter on the same subject.

In obedience to this mandate, therefore, John Dove (Grand Secretary of Grand Chapter for fifty-eight years) prepared and published a digest of the matter. Since he himself had received (as he states) the Degrees of Select and Royal Master from Jeremy Cross, he was eminently fitted for the writing of an account of what followed so far as Cryptic Masonry in Virginia was concerned.

In his capacity as General Grand Lecturer for the General Grand Chapter, Cross came to Virginia in the year 1817. Although Virginia did not adhere to General Grand Chapter, this fact did not operate to prevent the Virginia Companions from giving Cross a most cordial welcome. The influence of himself and of James Cushman upon Capitular Masonry in this State has already been mentioned (see history of Royal Arch Masonry *supra*).

Without entering into a discussion of the source from which Cross obtained his authority, and the merits and demerits of his methods (which undoubtedly contributed largely to the controversy regarding the Cryptic Degrees for the

* See especially Edward T. Schultz, *History of Freemasonry in Maryland*, Baltimore, 1884, vol. I, pp. 335–345, and vol. IV, pp. 581–592.

† See *Proceedings*, Grand Royal Arch Chapter of Virginia, for 1848, pp. 17–28.

ensuing forty years), it may be said that Cross conferred the Degrees of Select and Royal Master upon several Royal Arch Masons living in the city of Richmond during the winter of 1817. John Dove avers that he was one of those who received the Degrees from Cross at that time, and that the charge was $5.00 for each candidate receiving the two Degrees. Certainly this charge was not waived in any case known to Dove, since he states that the required amount was paid in each instance, so far as he was aware.

Cross then stated that he had received authority from the " Chief " (Joseph Eckel, of Baltimore), to grant Charters for the holding of Councils of Select and Royal Masters. The Richmond Companions decided to accept Cross's offer and paid him $40.00 for a Charter to establish Richmond Council, No. 1. The Institution of this Council (the first in Virginia) took place on Christmas Day, December 25, 1817, and undoubtedly under Cross's direct and personal supervision. Dumfries Council, No. 2 was established in similar manner at Dumfries on January 6, 1818. The Charters of these two Councils read as follows:

To all to whom these presents may come, greeting:

KNOW YE,

That by the High Powers in me vested by the Thrice Illustrious and Grand Puissant in the Grand Council of Select Masters, held at the City of Baltimore, in the State of Maryland, North America: I do hereby constitute and empower the within named Companions to form themselves into a Regular Council of Select Masters; and I do appoint my worthy Companion, John Dove, to be the first Thrice Illustrious Grand Master, George Fletcher to be the first Illustrious Deputy Grand Master, and Benjamin H. Brady to be the Principal Conductor, and I do grant them full power, with their constitutional number to assemble, open and confer, the Degree of Select Master, and do all other business appertaining to said degree, for which this shall be their sufficient warrant until revoked by the Grand Puissant. And I do farther direct said Council to hold its meetings in the city of Richmond and State of Virginia.

Given under my hand, at Richmond, this twenty-fifth day of December, A.D. 1817, of the Discovery 2817.

JEREMY L. CROSS.

It will be noted that the above form of Charter refers to the Select Master's Degree alone, there being no mention made of the Royal Master. But, undoubtedly, Dove and his associates understood that they had full authority to confer the latter as well.

Matters continued thus until the coming of Cushman in 1820. He brought with him a " small pamphlet, containing a synopsis of the Degrees of Select and Royal Master, and a list of Charters granted by Cross in several States, at the head of which was the following certificate—."

CERTIFICATE.

I hereby certify that having been duly authorised by the Grand Council of the State of Maryland, held in the city of Baltimore, to establish and organise

Councils of Select Masters in any State in the United States, where there was not already a Grand Council formed; I have, by the high powers in me vested by the aforesaid Grand Council, established the following Councils of Select Masters, and granted them a warrant of constitution.

JEREMY L. CROSS, D. G. P.

Armed with the authority apparently conferred upon him by Cross, and exhibiting the printed Ritual and list of regularly established Councils of Select Masters, Cushman had no difficulty in establishing " Councils of Royal and Select Masters " in Norfolk, Portsmouth, Petersburg, Lynchburg, Staunton, Williamsburg, and Winchester, all of which paid a Charter fee of $40.00 each together with $2.00 additional for each Degree " conferred on the requisite number to form a Council." As an illustration of the form of Charter issued by Cushman, that for Washington Council, No. 6, of Lynchburg, is here given in full:

By the high powers in me vested by the Thrice Illustrious Deputy Grand Puissant, Jeremy L. Cross, I do hereby constitute and appoint the within named Companions to form themselves into a regular Council of Royal and Select Masters, and I do appoint my worthy Companions, James Penn, to be first Thrice Illustrious Grand Master, William R. Chaplin, to be first Illustrious Deputy Grand Master, and George P. Richardson, first Principal Conductor; granting them full power, with their constitutional number, to assemble in the town of Lynchburg, by the name of Washington Council, No. 6; open, and confer the degrees of Royal and Select Master, and to do all other business appertaining to said degrees, they conforming in all their doings to the general regulations of Select Masters.

Given under my hand and seal, the 16th day of February, A. L. 5820, A. D. 1820, and of the deposit 2820.

JAMES CUSHMAN, D. G. P.

Note that Cushman refers in the Charter only to the "general regulations of Select Masters," although it warrants a " Council of Royal and Select Masters." He designates himself as " Deputy Grand Puissant " and states that his authority comes from Cross, another " Deputy Grand Puissant." He established seven Councils in Virginia during 1820 (as enumerated above), thus making a total of nine, Councils Nos. 1 and 2 having been established in Richmond and Dumfries by Cross in 1817 and 1818 respectively. On December 8, 1820, therefore, with Cushman in attendance (and, we may surmise, playing the major rôle in the proceedings), the Grand Council of Royal and Select Masters of Virginia was organised in Richmond. It is not clear from the available accounts who were elected to Office in this first Assembly. Past Grand High Priest Carney M. Layne, of West Virginia, states that Grand Council controlled also the Degree of Super-Excellent Master, which was conferred in the Councils under Grand Council's Jurisdiction.*

* See Carney M. Layne, "Cryptic Masonry in the Virginias," published in *The Plumbline*, vol. IV., No. 14, May 1, 1932.

There appear to have been but few meetings of Grand Council after its organisation. The controversy as to the Cryptic Degrees continued unabated in the country at large, though the other Masonic Bodies in Virginia seem to have paid little, if any, attention to the operations of the Councils in this State. Finally, Grand Council, on December 17, 1841, adopted resolutions surrendering its control over the Degrees of Royal and Select Master to Grand Chapter, which, on the same date, accepted the proffered Jurisdiction. As the resolutions of Grand Council contain items of considerable importance, they are given in full herewith:

Resolved, That from this day, the Grand Council of Virginia resign all authority over the degrees of Royal and Select Master: *Provided*, The Grand Chapter will take charge of the same and make suitable regulations for the preservation thereof.

Resolved, That all funds, books, papers, etc., belonging to the Grand Council, be placed under the care and direction of the Grand Chapter: *Provided*, They accept the proposition above made.

Resolved, That all funds, books, papers, etc., belonging to the Subordinate Councils, be placed under the direction and control of the Subordinate Chapters nearest their place of location: *Provided*, The Grand Chapter shall accept the above proposition.

To these resolutions, Grand Chapter responded in the following manner:

Resolved, That the Grand Chapter accept the proposition made by the Grand Council of Royal and Select Masters, and that the degrees be hereafter conferred under the authority of the Charters issued by this Grand Chapter.

Resolved, That hereafter the degrees in Subordinate Chapters be given in the following order, to wit: Mark Master, Past Master, Most Excellent Master, Royal Master, Select Master, and Royal Arch.

Resolved, That the Subordinate Chapters under this jurisdiction, so far as they have abilities and numbers, be instructed to confer the degrees of Royal and Select Master upon all their members, who have not received them, without fee.

In more recent years, however, the order of conferring the Degrees has been changed from that specified above to the following: Mark Master, Past Master, Select Master, Royal Master, Most Excellent Master, and Royal Arch Mason.

This action of Grand Chapter in accepting Jurisdiction over the Council Degrees did not meet with entire approval throughout the State, however. In 1842, Companion Morgan Nelson (Grand High Priest 1851–1852) made certain protests on behalf of the Companions of Wheeling (now in West Virginia). To these complaints, Grand Chapter answered as follows:

Whereas, this Grand Chapter, at its last session, accepted of the proposition of the Grand Council of Virginia, to take charge of the degrees of Royal

and Select Master, and adopted regulations for the preservation and proper conference of the same; and it having come to the knowledge of this Grand Chapter that some of our Companions have felt aggrieved thereby:

Resolved, That in the opinion of this Grand Chapter, the degrees, as now ordered to be conferred, are in strict conformity with the ancient customs of the Fraternity.

Resolved, That Companions and Chapters, working under this Grand Jurisdiction, be informed, that in the opinion of this Grand Chapter, the usages of Masonry require its members to conform to the laws of the Grand Jurisdiction under which they work.

In 1845, Grand Chapter had the matter of the Cryptic Degrees brought before it again through the report of the Committee of Foreign Correspondence of the Grand Chapter of Ohio. This Committee queried:

Does the unauthorised establishment of Bodies of Masons, to confer Degrees which properly belonged to Degrees already organised under proper Charters, justify the continuance of the abuse after the illegality is discovered?

The Committee to which the Grand Chapter of Virginia referred this question rendered an exhaustive report, which was adopted by Grand Chapter, and which, among other things, sets forth as follows:

The Select Degree was introduced into the Masonic family in this country by M. E. Philip Eckel, of Maryland, one of the most distinguished and enlightened Masons of his day—he presented it to the Chapters of that State, who have since, and up to this present time, invariably conferred it before the M. E. Master, and consider it, in the language of the present D. G. H. Priest of the G. G. Chapter, the link which connects those without the Veil to those who are within it. The Royal Master has ever, in that Jurisdiction, been conferred as a mere honorary degree. M. E. Companion Eckel, assisted by others, conferred these degrees upon a distinguished Lecturer, who pledged himself to impart them to every Royal Arch Chapter which he might visit in his official character.

Some years after, the Masons of Baltimore learned with astonishment that Councils of Royal and Select Masters had been established in various parts of the United States, by some self-constituted authority; under the influence of a mortification occasioned by the betrayal of their confidence—stimulated by Masonic zeal, they traced this illegal action to the Lecturer before named, who was arraigned for trial—first, before the General Grand Chapter of the United States; but failing to appear, the case was committed to the Grand Chapter of Maryland, who twice summoned the offender before them, and he failing to appear, was Suspended or Expelled from all the benefits of Masonry for contumacy. These facts present, as far as it can be written, substantially the case as it has been frequently stated by the present Deputy Grand High Priest of the General Grand Chapter of the United States, and many other eminent Masons of Maryland, to the Chairman of your committee. Believing, therefore,

that the body from which the degrees emanated, was *best* qualified to judge of the proper location and conference of these degrees, and feeling assured that there was no *legal authority* in the Councils which have been established, the Grand Council of Virginia determining not to be a party in perpetuating *error* of so gross a character, surrendered the degrees to the keeping of the Grand Chapter of Virginia, and that body, following the example of the Grand Chapter of Maryland, ordered them to be conferred before the Royal Arch.

It does seem to your committee that the most cursory acquaintance with the origin of the several degrees of Masonry must be satisfied of the utter absurdity of detaching these degrees from their natural and chronological connections, and introducing them after a degree which originated 472 years after the events transpired, to which they allude, thus converting a most expressive and beautiful chain of traditional history into a disjointed and illy arranged system of absurdities. As to any authority claimed by "bodies" unknown to Royal Arch Masonry, we cannot permit them to influence a Grand Chapter which believe that there is in their possession all the light which properly belongs to the "Temple," and that they have arrived at the summit of *perfection* in ancient Free Masonry. We regret the evils likely to result from a continuance in error on the part of others, but this presents no reason why we should depart from a course of action which we know to be correct.*

In reply to the action of the Grand Chapter of Connecticut, in May 1847, declaring that the conferring of the Cryptic Degrees in a Royal Arch Chapter was illegal, the Grand Chapter of Virginia declined once more to recede from its position, citing the circular of the Grand Chapter of Maryland, dated May 24, 1827, and also the opinion of the General Grand Chapter on the same subject, in support of Virginia's attitude. This circular letter read as follows:

I am instructed by the Grand Chapter, over which I have the honor to preside, to address you, and through you, your Grand Chapter, upon the unsettled state of the degree of Select Mason: a subject deemed by us of sufficient importance to claim the particular attention of your Grand Chapter.

This Degree existed under the authority of a distinguished Chief in the State of Maryland, but without the recognizance of our Grand Chapter, for many years; until, in the year 1824, upon the revision of our Constitution, it appearing evident that the Select Degree not only has an intimate connexion with, but is in a measure necessary, as preparatory to, and elucidatory of, that of the Royal Arch; it was formally recognized by our Grand Chapter, and required to be given by our Subordinate Chapters in its proper order, immediately preceding that of the Royal Arch.—Under this arrangement we have since progressed, much to our satisfaction—but it is with regret that we have learned that Councils or Chapters of Select Masons have been established in some of our sister states, *independent of Royal Arch Masonry*, avowedly in pursuance of, but as we are satisfied, through a great mistake or actual abuse of any authority delegated or meant to be delegated, in relation to the Select Degree. We would therefore beg leave respectfully to recommend to your Grand Chapter the

* See *Proceedings* of the Grand Chapter of Virginia for the years 1845 and 1848.

consideration of this degree, and the circumstances under which it exists, if it does exist within your jurisdiction; with the hope that you will see it to be for the general interest of the craft, to take the said degree under your recognizance and control, to whom it of right belongs, and thereby do away what is felt to be a grievance by those distinguished Chiefs, whose authority, delegated to a limited extent, and for special reasons, has been perverted for sordid purposes, by the creation of an independent order, never contemplated by them; and which we believe to be inconsistent with the spirit and best interest of our institutions.

Respectfully and fraternally,
Your most obedient servant, etc.
JOSEPH K. STAPLETON, Grand High Priest.*

For the next succeeding few years, the reports of the Grand Chapter's Committee on Foreign Correspondence make frequent references to the status of the Council Degrees in other Jurisdictions. The venerable James Evans (Grand High Priest 1857–1858), who was Chairman of this Committee during those years, comments thus in his report for 1855:

We find that Grand Councils are being organised for the Select and Royal Degrees independent of Grand Chapters, thus multiplying Grand Bodies, and, worse than all, placing those degrees where neither History, Chronology, nor Truth justify.

The advent of the war between the States served to interrupt more or less the controversy on the Council Degrees. In 1871, when the Grand Chapter of West Virginia was formed, it retained the Virginia system of conferring all six Degrees in the Chapter. This is the only other State (outside of Virginia) where this arrangement is still operative. Thus, all Royal Arch Masons in these two States are *ipso facto* Cryptic Masons, and, even when the Grand Chapter of West Virginia became a Constituent Member of the General Grand Chapter in 1892, it was with the specific understanding that there was no surrender or impairment of its Jurisdiction over the Cryptic Degrees.

In 1872, Grand High Priest John P. Little reported to the Grand Chapter of Virginia as follows:

I find in our border Chapters some confusion arising from visiting Companions who have not taken the Council degrees at all, or who have taken them in separate Councils not acknowledging Chapter authority. If they have never taken them at all, they cannot be present during all of our Chapter work. Our laws would forbid this. If they have taken them in distinct Councils, their own laws forbid them to sit with us when working the Council degrees. I would recommend that this matter be brought to the attention of the various Grand Chapters and Grand Councils in this country, and that a committee be

* See Schultz, *op. cit.*, Vol. I, pp. 339, 340. The reproduction of these documents here is not intended for controversial reasons, but merely to indicate the motives which actuated Virginia in deciding upon what appeared to its Grand Council and Grand Chapter the proper mode of handling a most troublesome matter.

appointed for this purpose, in order that we may all possess uniformity in Chapter work.

With regard to these Chapter degrees, as compared with more Ancient Craft Masonry, we may say that they are not higher degrees, but merely later ones. The five degrees subordinate to the Royal Arch, including the two Council ones, are beautiful and necessary exemplifications of the first three degrees—a rich and copious commentary on a noble text.

In this connection, the Committee on Grand High Priest's address reported to Grand Chapter as indicated below, and this report was adopted:

In reference to the Council Degrees, we believe nothing can be done by us which has not already been, by resolution of the Grand Chapter in past days, and therefore can make no recommendation upon the subject. The attention of different Grand Chapters has been, in past times, called to this matter, and they have refused to take any action therein, and we believe that nothing would be gained by correspondence with them.

So far as the Record goes, no action was ever taken by the Grand Chapter of Virginia to prevent visitors from Councils outside of Virginia from witnessing the conferring of the Cryptic Degrees in Virginia Chapters. When Chapter Masons coming from other States wish to affiliate with a Virginia Chapter, they receive the Council Degrees without fee in cases where these Degrees have not been conferred upon the applicant previously to his affiliation in Virginia. In 1885, Grand Chapter took the following action:

Resolved, That in the opening of a Chapter, if there be present any Companion who has not received the Council degrees, that such person be respectfully requested to retire until the Chapter is regularly opened.

This was for the obvious reason that the signs of all of the six Degrees are used regularly in the opening (and sometimes also the closing) ceremonies of Virginia Chapters. In more recent years, however, it has become the custom in Virginia simply to omit the signs of the Council Degrees if any Companion present has not received these grades.

The attitude of the Grand Councils of other States toward Virginia Royal Arch Masons (who have also *ipso facto* received the Cryptic Degrees) has been generally one which required the Virginia Companion to be " healed " before he could visit or become a member of a Council elsewhere. But, in 1934, an amendment was proposed to the Constitution of the Grand Council R. & S. M., of North Carolina, permitting Virginia Chapter Masons to visit and to become members of North Carolina Councils without the formality of " healing." This proposal had to lie over one year, when it was adopted by the Grand Council of North Carolina and is now a part of the organic law of that Grand Council. Meanwhile, the then Grand Master of the Grand Council of North Carolina,

J. Ray Shute, II, admitted the writer into Active Membership in Monroe Council, No. 24, Monroe, North Carolina, without the usual formalities other than the writer's own application. This action was reported by Grand Master Shute in his address to the 1935 Grand Council, upon which the Jurisprudence Committee reported as follows and this report was duly adopted by Grand Council:

We approve the action of the Grand Master in permitting a Virginia Companion Royal Arch Mason to become a member of a Council in this jurisdiction without either surrendering his Chapter membership in Virginia or being "healed." The Grand Royal Arch Chapter of Virginia being recognized as regular by all other Grand Chapters, and a Virginia Royal Arch Mason having received the Cryptic Degrees or grades in a legally constituted Chapter, we are of the opinion, that, when such a Companion has been regularly made a Royal Arch Mason, he is also legally invested with the Cryptic Degrees, and there being no Cryptic Councils within that jurisdiction, such Companion may petition a North Carolina Council for membership and may be elected and received without surrendering his Chapter membership in Virginia, or submitting himself to the formality of "healing."

It should be said that Virginia Chapters are required to open Councils within the bosom of the Chapters for the conferring of the Degrees of Select and Royal Master, Labour being dispensed with in the Royal Arch before such Councils are opened, and resumed in the Royal Arch after the Councils are closed.

Regarding the Virginia system of conferring both the Capitular and Cryptic Degrees in its Chapters and in an unbroken series, M. E. Carney M. Layne, of West Virginia, has this to say:

Virginia, under the leadership of that distinguished Mason, John Dove, devised a plan different from all the rest, and that plan has been the most successful of them all. No principle of Masonry has been violated. She has conferred the Cryptic degrees on every Royal Arch Mason in her jurisdiction for the last ninety-one years, and not one of them has been heard to complain.*

NOTE.—On September 4, 1934, the writer, as Grand Captain of the Host of the Grand Royal Arch Chapter of Virginia, was received in the Mark Grand Lodge of England and Wales with all the honours befitting his rank. He was received by Lord Ampthill, M. W. Pro Grand Master of the United Grand Lodge of England, who, on the occasion referred to, was acting as Grand Senior Warden of the Mark Grand Lodge.

THE SCOTTISH RITE IN VIRGINIA

The Ancient and Accepted Scottish Rite was introduced into Virginia shortly after the organisation of the Mother Supreme Council, at Charleston, South Carolina, in 1801. The various Degrees composing the Rite were Communicated to some of the prominent Masons in the State from time to time, but it was not until the year 1824 that the Southern Supreme Council gave a formal Charter to a Virginia Body.

* See Carney M. Layne, "Cryptic Masonry in the Virginias," in *The Plumbline*, Vol. IV, No. 14, pp. 178, 179.

John Dove,* writing in this connection, says:

In 1761, being desirous to diffuse the teachings of this ritual, he [Frederick the Great] summoned a meeting of the Princes of the Royal Secret (thirty-second degree) at Paris, at which Consistory Chaillon de Joinville presided as his deputy, and commissioned Bro. Stephen Morin Sovereign Grand Inspector General for the West Indies, and vested in him authority to appoint one for the North and one for the South of the United States, and imparting under his right the power to establish two Consistories. Accordingly Morin, on his arrival in St. Domingo, appointed Bro. M. M. Hayes, Deputy Inspector General of North America, with power to appoint others.

Bro. Hayes appointed Bro. Isaac Da Costa Deputy Inspector General for the Southern part of the United States, and proceeded to Boston, where he exercised that office for the Northern jurisdiction. Da Costa arrived in Charleston, South Carolina, where, in 1783, he opened a Sublime Grand Lodge of Perfection, and shortly afterward died. Bro. Hayes then appointed Bro. Joseph Myers the successor of Da Costa, who shortly after traveled as far as Richmond, in Virginia, settled there in business, and in his leisure hours amused himself by imparting all or any of these degrees of the Rite Ecossais to such Master Masons as he deemed worthy. Several are now [1853] here who received these degrees in this way from Bro. Myers, we ourselves being of the number. In this manner, detached degrees of the Rite Ecossais were spread through the States, as the fancy or taste of Brethren induced them to take an interest in teaching and perpetuating those with which they were most pleased.

Dove adds this comment a few pages farther on in his discussion:

Bro. Mackey, in his "Miscellany," vol. 2, p. 24, enumerates the thirty-three degrees of which the Scotch Rite is composed, but neither the Royal Arch, Holy Royal Arch, Select Master, nor Royal Master are found among them; yet Bro. Joseph Myers, while here in Virginia, taught and practiced these degrees apparently by virtue of his power as Sovereign Grand Inspector General, and in this way we feel assured those degrees gained circulation in the Southern States.†

It was probably the presence of a number of Brethren in Lynchburg, Virginia, who had received the Degrees in this more or less random manner, which led them to Petition for the right to organise a formal Body for conferring the Degrees of the Scottish Rite in Virginia.‡ Their prayer was granted, and, on November 16, 1824, the Grand Consistory of Virginia, with its seat at Lynchburg, was Chartered by the Southern Supreme Council. John Robin McDaniel, Thirty-third Degree, who also served as Grand High Priest of the Grand Royal Arch Chapter, and as Grand Commander of the Grand Commandery of Virginia, was Sovereign Grand Inspector-General of Virginia in 1878. In that year his

* See John Dove, *Royal Arch Text Book*, Richmond, 1853, pp. 90 and 91. † See Dove, *op. cit.*, p. 93.

‡ This, and much of the following information, have been supplied by R. W. Robert D. Ford, 33°, Grand Senior Deacon of the Grand Lodge of Virginia and Secretary of the Richmond Scottish Rite Bodies.

report to the Supreme Council contained a résumé of the facts concerning the early years of the Rite in Virginia. In the same year Libertas Lodge of Perfection, No. 5 was Chartered for Richmond. The following extracts from Bro. McDaniel's report are of interest:

It is with much regret I have to state, Virginia, in common with most if not all the Southern States, is still laboring under financial embarrassments, tending much to retard the progress of Masonry generally, but particularly the propagation of the Ancient and Accepted Scottish Rite. It is gratifying, however, to see that wherever it obtains a foothold, and has been *worked*, it is highly appreciated, and its beauties and influences acknowledged, because it gives to a greater extent true Masonic information, and much of which is not attainable elsewhere.

On November 16, 1824, the Supreme Council chartered the Grand Consistory of Virginia at Lynchburg, in the names of BB. James Penn, Benj. F. Owen, M. D., George W. Woodson, William Diggs and F. F. Bowers.

On January 16, 1825, Ill. Bro. John Barker, 33°, Deputy Sov. Grand Ins. Genl. of the Supreme Council at Charleston, assisted by the BB. aforesaid conferred or communicated all the degrees from the 4th to the 14th on the following companions: Joshua R. Holmes, Thomas McKenney, Saml. Garland, R. H. Gray, Howel Davis, M. D., and Rev. F. G. Smith.

The Rituals were all in manuscript, not very legibly written, and being a bad translation from the French, did not excite much interest.

No other meeting occurred until May 19, 1845, when the BB. R. H. Gray, Howell Davis, M. D., and Thomas McKenny, under authority of the charter aforesaid, held a meeting in the Masonic Hall at Lynchburg and admitted and communicated the several degrees from 4 to 32 inclusive on the following BB. ∴ John Robin McDaniel, and others.

The Grand Consistory of Virginia now has of its obedience three Lodges of Perfection, a Chapter of Rose Croix, a Council of Kadosh, and there is a well-founded hope during the year 1878 to add three other Lodges of Perfection, another Chapter of Rose Croix, and another Council of Kadosh; and, in 1879, a Particular Consistory, if it be the pleasure of the Supreme Council, to authorise the establishment of the same.

There are now some evidences of success, the result of effort to establish the Rite on a firm basis, in Richmond, Petersburg, Portsmouth, Fredericksburg, Alexandria, Front Royal, Charlottesville, and Danville, and I am not without hope of establishing it in North Carolina.

Through the efficient services and hearty cooperation of Ill. Bro. Roper, 33°, the Rite was, in 1874, first established in Norfolk, Va.

Grand Commander Albert Pike, in his allocution for 1878, made this comment on the Virginia situation:

In Virginia, like results have been achieved by the untiring zeal of our venerable brother, the Lieutenant Grand Commander, and the energy and ability of our Brother Roper. The Lodge of Perfection at Norfolk is in a flourish-

ing condition; one that gives promise of good works has been established at Deep Creek, and it is quite certain that others will be established at several places in the state.

It should be stated that a Lodge of Perfection had been established in Lynchburg in 1869, and this, together with the Lodges at Norfolk and Deep Creek, constituted the three Lodges of Perfection to which McDaniel referred in his report quoted above.

The transactions of the Supreme Council for 1878 indicate that the Grand Consistory of Virginia reported two Initiates for the year, with a total membership of thirty-five and total receipts of $55.00.

Beginning with the establishment of a Lodge of Perfection in Richmond in 1878, however, the centre of Scottish Rite influence shifted rapidly from Lynchburg to the capital city. John F. Mayer, Thirty-third Degree, and Charles A. Nesbitt, Thirty-third Degree, for many years Inspector-General and Deputy Inspector-General, respectively, for Virginia, resided in Richmond, and the Richmond Bodies have grown rapidly, showing the largest membership of any of the Virginia Valleys at the present time.

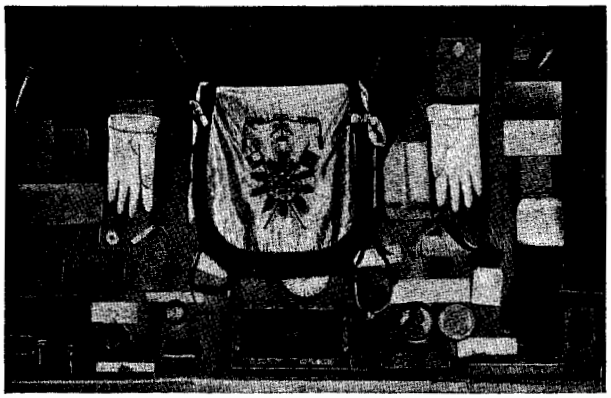
Nine years before the establishment of the Lodge of Perfection in Richmond, however, a reference to the local situation is found in the *Balustre* of the Grand Consistory of Virginia, meeting at Lynchburg on December 27, 1869. The following resolution was adopted at this meeting:

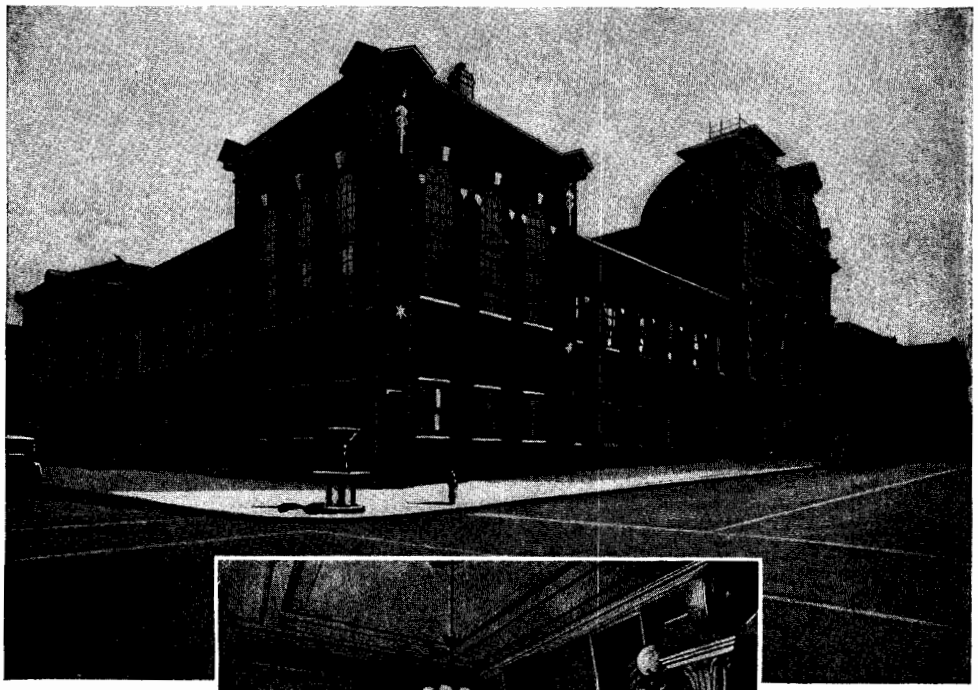
Certain Brothers, Masons resident in the City of Richmond, and within the jurisdiction of this Grand Consistory, have received from Ill. William S. Rockwell, 33°, S.G.I.G. of the State of Georgia, the Degrees of the A.A.S.R. up to and including the 32°, on certain conditions to us officially unknown, but believed to be in conflict with the statutes and institutes of the Supreme Council aforesaid.

And whereas a particular Consistory, a Chapter of Rose Croix, and a Lodge of Perfection were said to be established in the said city of Richmond, Va., without an application to or the knowledge of this M. P. Grand Consistory, etc.

Accordingly, a Committee of the Grand Consistory was appointed to confer with the Richmond Brethren concerned. On January 12, 1870, the Committee submitted its report and was discharged. The Grand Commander-in-Chief of the Grand Consistory was instructed to correspond with Grand Commander Pike in reference to the matter, but little else was done until 1878. In that year, it will be recalled, John Robin McDaniel, Thirty-third Degree, S.G. I.G., reported to the Supreme Council on April 15 that the situation in Richmond looked promising for the establishment of a Lodge of Perfection before the end of the year. This prophecy was indeed fulfilled.

On December 18, 1878, the Degrees from the Fourth to the Fourteenth were Communicated to more than thirty Master Masons of Richmond and vicinity by Grand Commander Albert Pike, assisted by William Morton Ireland, Secre-





Upper left: Relics associated with Washington, in the possession of Alexandria-Washington Lodge, No. 22.

Right: Chair in which Washington sat while presiding as Master.

Above: Alexandria City Hall, which houses Alexandria-Washington Lodge.

Left: The ancient Lodge-room in which Washington served as Master of his Lodge.

Scenes from Alexandria, Virginia, Where Washington Served as Master of His Lodge.

Courtesy of Grand Lodge, F. & A. M., State of New York.

tary-General of the Supreme Council. No Minutes seem to have been kept, unfortunately, either of this meeting or of those which immediately preceded it, and the first recorded Minutes are dated December 30, 1878. John L. Roper Lodge of Perfection, No. 5 was Instituted on December 20, two days after Bros. Pike and Ireland had Invested the Brethren with the Degrees as mentioned above. St. Albans Hall, which was the Masonic centre of Richmond in those days, was also the scene of the early Scottish Rite activities in that city, though, on January 5, 1879, it was voted by the Lodge of Perfection to move to the Masonic Hall, home of Richmond Randolph Lodge, No. 19, A. F. & A. M., and of Richmond Royal Arch Chapter, No. 3.

About 1882, the Grand Consistory of Virginia seems to have discontinued its Work and, from that time, the administration of the Scottish Rite in Virginia has been directly under the supervision of the Supreme Council, acting through its Sovereign Grand Inspector-General. During the same period, the activities of the Cerneau Rite in the State were at their height. Cerneau Bodies had been established in Richmond, Bristol, and other Virginia cities, and the ensuing contest between them and the Bodies under the Jurisdiction of the Supreme Council was a long and bitterly fought one. Many of the members of the latter did not consider it a violation of their obligation or allegiance to accept membership also in the Cerneau groups. Hence, it is not surprising, that Grand Commander Pike found it necessary to expel certain Virginia Masons from the Richmond Bodies in 1883, and, at the same time, he blacklisted a number of Master Masons (not members of the Pike Rite) for affiliating with the Cerneau Bodies. Similar action was taken in other Virginia localities by the Grand Commander.

In 1884, Pelican Chapter of Rose Croix, No. 2 was Chartered, and St. Omar Council, Knights Kadosh, No. 1 followed in 1889, both being located in Richmond. In the latter year, the total membership of the Richmond Bodies was but thirty-one, while that of other Virginia Bodies was correspondingly small. Dalcho Consistory, No. 1 was Chartered for Richmond in 1890 and, in the same year, the name of the Lodge of Perfection was changed from " John L. Roper " to " Libertas."

The next ten years constituted a " lean " period for the Scottish Rite of Virginia. Albert Pike died in 1891, and his passing affected the Rite adversely in almost every State under the Jurisdiction of the Southern Supreme Council. John F. Mayer, Charles A. Nesbitt, James M. Clift (all Thirty-third Degree Masons), and other devoted members throughout Virginia had a vision of the future, however, and continued their efforts for the success of the Scottish Rite Bodies. Richmond was the first city to have a Scottish Rite cathedral, the result of efforts lasting more than twenty years. It was occupied for the first time in 1921, being dedicated by Grand Commander George Fleming Moore. The Alexandria Bodies own a building used for a Scottish Rite club, but no other locality possesses quarters owned exclusively by the members of the Rite.

On the death of John F. Mayer in 1919, Robert S. Crump, Thirty-third De-

gree, was appointed Sovereign Grand Inspector-General in Virginia, and has continued in this Office to the present. The past fifteen years have been an era of great progress for the Scottish Rite in Virginia, and, in 1928 the Richmond Scottish Rite Masons celebrated the golden jubilee of their Lodge of Perfection, Charles A. Nesbitt, Thirty-third Degree and Grand Cross, a member of the original group, which received the Charter in 1878, being the guest of honour on that occasion.

There are now in Virginia seven Lodges of Perfection, seven Chapters of Rose Croix, six Councils of Kadosh, and six Consistories. The cities of Richmond, Norfolk, Roanoke, Alexandria, Lynchburg, and Danville have all four Bodies, while Newport News has the Lodge and Chapter. The total membership is approximately 6000, and James M. Clift, Grand Secretary of the Grand Lodge, A. F. & A. M., and of the Grand Royal Arch Chapter of Virginia, holds the distinction of having been a Thirty-third Degree Mason longer than any other living Virginian. He was elected to receive this Degree in 1901. The Sovereign Grand Inspector-General is Robert S. Crump, Thirty-third Degree, who is also First Grand Equerry of the Southern Supreme Council and, therefore, an Active Member of that Body. His Deputy is Robert D. Ford, Thirty-third Degree, of Richmond, Grand Senior Deacon of the Grand Lodge of Virginia, editor of the *Virginia Masonic Herald*, and Secretary of the Richmond Scottish Rite Bodies.

NOTE.—I desire to acknowledge my deep indebtedness to Grand Secretary James M. Clift, of Virginia, who has read carefully the manuscript of these sketches and has made many valuable suggestions. He is, without doubt, more familiar with the Masonic history of Virginia than any other living person, and has been a worthy successor in this respect, as well as in others, to the distinguished John Dove, Virginia's greatest Masonic historian.

FREEMASONRY IN WASHINGTON AND ALASKA

George A. Custer

THE history of Masonry in Washington and Alaska may be traced from January 14, 1771, when His Grace, Henry Somerset, the fifth Duke of Beaufort, Grand Master of the Grand Lodge of Free and Accepted Masons of England, commissioned Joseph Montfort, of Halifax, to be Provincial Grand Master of Masons in the Province of North Carolina. The commission gave the Provincial Grand Master full power to make Masons and to Constitute and regulate Lodges in that Province.

As a result of this proceeding, Masons were made and Lodges were Constituted in the Province. Then, in 1771, those Lodges erected the Provincial Grand Lodge of North Carolina. During the War for Independence, the Grand Lodge remained dormant, but in 1786 it resumed activities. The next year, North Carolina having become a State, the Grand Lodge of North Carolina became the successor of the Provincial Grand Lodge. Its Jurisdiction also extended over Tennessee. Therefore, from 1801 to 1813 it carried the title of the Grand Lodge of North Carolina and Tennessee. Then in 1813, the Grand Lodge of Tennessee was erected.

At its third Annual Communication in 1815, the Grand Lodge of Tennessee granted a Dispensation to Masons in the town of St. Louis, in the Territory of Missouri, to open a Lodge there. The next year a Charter was granted to the Lodge under the name of Missouri Lodge, No. 12. Other Lodges were afterwards Chartered in Missouri, and in 1822 those erected the Grand Lodge of Missouri.

As the population moved westward, the vast Oregon country began to attract settlers. Among the pioneers were many Masons who presently began to long for fraternal intercourse with their Brethren. In the first issue of the *Oregon Spectator*, the first newspaper published at Oregon City, there appeared under date of February 5, 1846, a notice inviting the members of the Fraternity to meet at the City Hotel, in Oregon City, on the twenty-first day of that month. The purpose of the meeting was " to adopt some measures to obtain a Charter for a Lodge." In response to this call, seven Masons met and prepared a Petition for a Charter which was addressed to the Grand Lodge of Missouri. This was entrusted to a messenger of the Hudson's Bay Company and was delivered to the Grand Lodge late in 1846. The Charter was granted on October 17, 1846, to a Lodge to be located at Oregon City and to be named Multnomah Lodge, No. 84.

Then in December 1847, or early in January 1848, the Charter was en-

trusted for delivery to P. B. Cornwall, who was then on his way to California, but was at the time spending the winter at St. Joseph, Missouri. In April 1848, Cornwall crossed the Missouri River on his journey. Upon arriving at Fort Hall, where the routes to California and Oregon diverged, he entrusted the document to Orean Kellogg and Joseph Kellogg, on their way to Oregon, who had proved themselves to be Masons. After the various vicissitudes which attended their journey through the wilderness, the two men finally arrived in Oregon City with the Charter " in a small hair-tanned cowhide trunk." In after years the trunk was preserved as a valuable relic by the Grand Lodge of Oregon. The Lodge at Oregon City—the first Lodge of Masons to be established on the Pacific coast and west of the Rocky Mountains—was opened on September 11, 1848.

Later other Lodges were Chartered in Oregon, and in 1851 the Grand Lodge of Oregon was erected. Its Jurisdiction extended over the entire Oregon Territory, which at that time included what afterwards became the Territory of Washington.

Soon after Masonry was established in Oregon, it was extended north of the Columbia River. On November 25, 1852, Grand Master Berryman Jennings granted a Dispensation to Brethren residing at Olympia, on Puget Sound, to open a Lodge there. The first meeting of that Lodge was held on December 11, 1852, under Dispensation. The first Degree Work was done on February 5, 1853. The candidate—the first person to receive a Masonic Degree within the limits of what later became the State of Washington—was B. F. Yantis. The Officers, under the Charter which was granted later the same year, were: Thornton F. McElroy, Worshipful Master; B. F. Yantis, Senior Warden; and M. T. Simmons, Junior Warden. The Lodge Home built by Olympia Lodge in 1854 was the first building on the Pacific coast to be dedicated to the uses of Masonry. Three other Lodges were afterwards Chartered by the Grand Lodge of Oregon at points north of the Columbia River. They were Steilacoom Lodge, No. 8, established in 1854; Grand Mound Lodge, No. 21, established in 1858; and Washington Lodge, No. 22, at Vancouver, also established in 1858.

Masons took a prominent part in the Indian War of 1855 and 1856. Among those who perished during the struggle were: William A. Slaughter, Master of Steilacoom Lodge, A. B. Moses, a member of that Lodge, and James McAllister and Andrew J. Balon of Olympia Lodge. Bro. Slaughter, the most noted of the group, was a West Point graduate of the class of 1848. He had served in the Mexican War, and later, in 1852, he was stationed at Fort Vancouver. In 1853 he was transferred to Steilacoom. When the Indian War broke out, in September 1855, Bro. Slaughter led regular and volunteer troops in protecting the settlers. He lost his life at Brennan's Prairie, near what is now the city of Auburn. Bro. Balon was killed by the Indians while on a mission of peace to Chief Kamiahkan of the Yakimas.

The vast movement of population towards the Northwest, which had already begun before the discovery of gold in California, was greatly accelerated

by that event. There resulted such an arousal of interest in the region, and such an influx of settlers into it, that a persistent demand for the creation of the new Territory of Washington early arose. One of the principal topics agitated by Thornton F. McElroy, editor of *The Columbian*, the first newspaper to be published north of the Columbia River, was the establishment of a Territory from that of Oregon. This was finally accomplished by the Organic Act, which was approved on March 2, 1853.

After the political separation of Washington from Oregon, the Masons of Washington naturally wanted to establish an independent Grand Lodge. Thomas M. Reed, a member of Olympia Lodge, was the first to make the suggestion. He did this originally in his own Lodge. Then he went to Steilacoom Lodge and to Grand Mound Lodge and there solicited their co-operation. That done, he sought and obtained the support of O. B. McFadden. This resulted in sending a Communication to the Grand Lodge of Oregon in 1858, which gave notice that the Washington Lodges intended to form a separate organisation. The movement met with approval of the Grand Lodge of Oregon.

Late the same year, a call was sent out inviting Delegates from the four Oregon Lodges in the Territory. It asked such Past Masters by service and such members of Lodges as might desire to attend, to meet in Convention for the purpose of considering the organisation of a Grand Lodge.

The Convention was called to order at Olympia on December 6, 1858. Thornton F. McElroy moved that the Rev. Charles Byles, of Grand Mound, be appointed Chairman, and Thomas M. Reed, Secretary. The motion carried, and Bro. McElroy then introduced a resolution providing for the organisation of a Grand Lodge of Free and Accepted Masons of the Territory of Washington, and for the drafting of a Constitution. In accordance with that resolution a Constitution was then adopted and Officers were elected. There was then opened a Lodge of Master Masons, which proceeded to elect and Install the Grand Officers. The Lodge met again on December 9, when it approved the Minutes of the Lodge and of the Convention. It then closed. The same evening the Grand Lodge opened in ample form. These proceedings were all conducted by inherent Masonic authority, rather than by Warrant of any Grand Master or Grand Lodge.

Because of his acquaintance with Oregon Masons, Bro. O. B. McFadden was able greatly to assist in securing a peaceful separation from the Oregon Jurisdiction. His legal knowledge was also of great service in drafting the Constitution. He had been made a judge of the District Court of Oregon in 1853, and later, upon the organisation of the Territory of Washington he had become a member of its supreme court and then chief justice of that court. In later years he became one of the leading attorneys of the Territory. He was elected to Congress in 1872, defeating Selucius Garfielde, then a Past Grand Master.

The first Grand Master was Bro. T. F. McElroy, who was chosen to fill that high Office because he was at the time the best known and most influential

Mason in the Territory. He was a "Forty-niner," who, after living in Pennsylvania, Ohio, and Illinois, had followed the trail to Oregon. After working as a printer on the *Oregon Spectator*, he had laboured as a miner in California. Then, in 1852, he had established his newspaper at Olympia. He was an enthusiastic promoter of settlement and of development, and was a friend and advisor of the early governors of Washington.

Thomas M. Reed, Grand Secretary for forty-four years, and Grand Master for three years, was a Kentuckian who went to California in 1849, and after holding public office there came to Washington. As time passed, he became a member of the Legislature of his adopted Territory and served as speaker of that body. Later he was also a member of the Idaho Legislature and prosecuting attorney of that Territory. Then, upon his return to Olympia, he became, in turn, a member of the Territorial Council and its president, territorial auditor, the first State auditor, and a member of the Constitutional Convention of 1889. He was always an able, enthusiastic, and well-liked citizen and Mason.

The Grand Lodge of Washington had barely entered upon its career when the country found itself involved in the civil war between the States. During the period from 1858 to 1870, the Grand Masters, in addition to Bro. McElroy and Bro. Reed, were Bro. James Biles, Bro. Selucius Garfielde, Bro. Daniel Bagley, Bro. Asa L. Brown, Bro. Elwood Evans, Bro. Benjamin E. Lombard, Bro. William F. Troup, and Bro. John T. Jordan.

Under appointment by President Pierce, Selucius Garfielde came to Olympia in 1857 as receiver of public moneys. In 1861 he ran for Congress as a candidate of the Douglas Democrats. Although he won the nomination over General Stevens, who had been the first Territorial governor, he was defeated at the subsequent election by William H. Wallace, of Steilacoom Lodge. Afterwards Bro. Garfielde became surveyor-general, was elected to Congress in 1869 and in 1870, was defeated for the office in 1872 by Bro. O. B. McFadden, and in 1873 became collector of customs. He was considered to be the greatest orator of the Territory.

Daniel Bagley, a Methodist missionary to Old Oregon, came to Seattle to distribute tracts. Later, during the war between the States, he became pastor of the village and there built a church. He also taught the school of the village and later became a commissioner of the Territorial University and chairman of its board.

Elwood Evans, who came to Washington as a member of the Isaac I. Stevens' surveying party, became secretary to the governor, secretary of the Territory, acting-governor, speaker of the House, and code commissioner. He was also the author of a history of the Northwest, which is regarded as being authoritative.

William H. Wallace, Master of Steilacoom Lodge, was also prominent in the early annals of Washington. Although President Lincoln appointed him governor in 1861, he declined the governorship, since he had that same year been elected to Congress and preferred an office to which he had been chosen

by the people. He later became governor of Idaho and a member of Congress from that Territory. Afterwards he returned to Steilacoom. He became, in turn, Grand Bible Bearer, Grand Lecturer, and Grand Orator.

The *Proceedings* of the Grand Lodge for the period of the war between the States are coloured by the shadow of the struggle. In his annual report given in 1861, Grand Master Garfielde made the following statement:

Permit me, in conclusion, to allude to the condition of our unhappy country. While the cloud of misfortune hangs black and threatening over the land, while states and discordant and hostile armies meet to spill fraternal blood, it is the high and holy mission of our Fraternity to pour oil upon the troubled waters, to act as ministers of peace, mercy, and conciliation, and at all times to maintain our unity. Masonry knows no North, no South, no East, no West, no nation, no race. Its home is the world, its devotees the worthy of all nations. Its faith centers in Deity and its hope in immortality. Let us act as Masons, while we think and feel as citizens of the Republic. So shall we always be found true to ourselves, true to our families, true to our country, our race, and our God.

The portion of the report mentioning " our country " was referred to a Special Committee on the State of the Nation. This Committee reported a resolution, which was adopted. After reciting the fact that one of the Ancient Landmarks is adherence to the government, the resolution reads on as follows:

Resolved, That it is the duty of every good citizen to sustain a government long established, until tyranny becomes more oppressive than the evils of revolution; and that this duty more especially devolves on the members of our Fraternity; and we fraternally submit to our Brethren of the seceding States whether there has been such oppression as would justify them in violating one of our Ancient Landmarks.

In 1862, the attitude of the Grand Lodge was reflected in Grand Master Bagley's report, which, among other things, said the following:

It is with a feeling of sadness that I reflect upon the unhappy strife in our country. Masonry knows no East, West, North, South. Next to his God, a Mason's duty is to his country. He is not to be concerned in conspiracies, but to submit patiently to the government under which he lives. My fervent prayer is that the spirit of Masonry may soon control all hearts and lives in such measure that this dreadful conflict may cease.

Then, in 1863, Grand Master Reed's report pointed out that the scourge and devastations of the war had not reached the Pacific coast. The report did, nevertheless, deplore the calamities of the conflict and enjoined every Mason to be a good citizen. At the same Session, the Correspondence Committee reported that communication was now cut off from the Jurisdictions of the se-

ceding States. But the next year Grand Master Brown suggested that, since the war was over, it was the duty of Masons to step forward and extend the right hand of fellowship to the Brethren of the South.

Toward the close of the period, the use of two kinds of currencies in the country caused embarrassment in the financing of the Grand Lodge. Therefore, in 1864 it was ordered that all fees and dues payable by Masons to their Lodges, and all sums payable by the latter to the Grand Lodge, should be paid in gold or silver coin.

The period from the close of the war to the admission of Washington Territory into the Union, in 1889, saw Masonry spread into Alaska. It also marked the extension of the several allied Rites over Washington Territory. The first reference to Alaska occurs in the *Proceedings* of 1868. At that time Grand Master Biles reported that he had granted a Dispensation to Alaska Lodge at Sitka. The further development of Masonry in Alaska will be treated later on. The Scottish Rite became active in 1872, while the Royal Arch organised its Grand Chapter in 1885. Then, in 1887, the Knights Templar organised their Grand Commandery, and in 1888 the Eastern Star organised its Grand Chapter. The first Temples of the Mystic Shrine were also formed in 1888. This period was also marked by various Constitutional changes, and by the adoption of the Standard Work.

This period from 1871 to 1889 saw the Grand Lodge presided over by Bro. Granville O. Haller, veteran of the Seminole War, the Mexican War, the Indian Wars, and the war between the States; by Bro. David C. H. Rothschild, called the "Baron," a leader in the shipping and commission business; by Bro. James R. Hayden, banker; by Bro. Thomas T. Minor, war veteran, physician, ex-mayor of Seattle, member of the Constitutional Convention of 1889, and a member of the Republican National Committee; by Bro. Platt A. Preston, miller and State senator; by Bro. Robert C. Hill, soldier and banker; by Bro. Elisha P. Ferry, twice governor by appointment of President Grant, and first governor of the State; by Bro. Oliver P. Lacy, public official; by Bro. Louis Sohns, merchant and member of the Constitutional Convention; by Bro. Ralph Guichard, merchant; by Bro. Joseph A. Kuhn, lawyer, banker, and member of the Democratic National Committee; by Bro. Levi Ankeny, banker, member of the Republican National Committee, and United States senator; by Bro. William H. White, the well-known fighting lawyer who was known as "War Horse Bill," a politician and a judge of the Supreme Court; by Bro. Louis Ziegler and Bro. William A. Fairweather, merchants; by Bro. Joseph Smith, war veteran and office-holder; and Bro. Nathan S. Porter, Territorial auditor and prosecuting attorney. The official list for the period also bore the name of Bro. Edward S. Salomon, who came to the Territory as governor in 1870, and served the Grand Lodge as a Junior Grand Warden.

The period that elapsed from the time of the admission of Washington Territory into the Union up to the year 1900 was characterised by the development of a systematic effort to instruct the Lodges in the Standard Work, and

by the initiation of a movement for the establishment of a Masonic Home and the accumulation of funds for that purpose.

The Grand Masters during this period were Bro. James E. Edmiston, lawyer and member of the Territorial Council; Bro. Thomas Amos, a Scotchman who was said to have " slept with the Masonic Code under his pillow "; Bro. Alfred A. Plummer, manufacturer; Bro. Edward R. Hare, merchant; Bro. Joseph M. Taylor, who distinguished himself in 1891 by delivering an oration at the dedication of St. John's Masonic Temple, and who was also an historian, a university professor, and a member of the State Board of Education; Bro. W. W. Witherspoon, fire chief and police chief, merchant, and builder; Bro. Yancey C. Blalock, physician, Gold-Democratic candidate for Presidential elector in 1896, and Receiver of the Land Office; Bro. Archibald W. Frater, Superior Court judge, especially notable in the work of the juvenile department; Bro. William H. Upton, also a judge, a Masonic author, a scholar, and a master of Masonic jurisprudence; Bro. William M. Seeman, accountant; and Bro. Stephen J. Chadwick, son of a governor of Oregon and himself a Superior Court judge and chief justice.

During the years from 1900 to 1910, Masonic activity in Alaska, which had been dormant for many years, revived. This was largely due to the discovery of gold in the Klondike region. There was also a marked increase in the number and membership of the Lodges throughout the Jurisdiction. At the beginning of the period there were 62 Lodges, having 3419 members; at its close there were 108 Lodges, having a membership of 14,473. In 1902 the Grand Lodge observed the fiftieth anniversary of the introduction of Masonry into Washington by holding a special three-day Session, at which addresses were delivered by nine Past Grand Masters.

The Grand Lodge Session of 1903 noted the advent into the Grand Lodge of Mark A. Matthews, then a young preacher recently arrived from the South. At that time he delivered a brilliant extemporaneous address. He was just then beginning the pastoral work which was to result in his building up in Seattle the largest Presbyterian Church in the world. In later years he was made Moderator of the Presbyterian General Assembly, and still later Prelate of the Grand Encampment of the Knights Templar of the United States. During this decade another notable representative of the Church became associated with Freemasonry in Washington. This was Bro. Frederick W. Keator, Episcopal bishop, who in 1907 was appointed Grand Chaplain, and afterwards Grand Orator and Grand Historian. The latter Office, created in 1908, was first filled by Bro. William H. Gorham, who held it for fifteen years. He was the author of the " William H. Gorham Code."

The Grand Masters during this period were: Bro. Henry L. Kennan, Superior judge; Bro. John Arthur, Irish scholar, author, orator, and lawyer; Bro. Charles D. Atkins, city treasurer and commissioner of finance of Tacoma, student and teacher of the Ritual; Bro. Edwin H. Van Patten, physician; Bro. Abraham L. Miller, another Superior Court judge; Bro. Edward F. Waggoner, business man;

Bro. Ralph C. McAllister, Masonic editor and park commissioner of Seattle; Bro. Royal A. Gove, physician; Bro. William A. Baker, banker; and Bro. Jeremiah Neterer, afterwards Federal District judge.

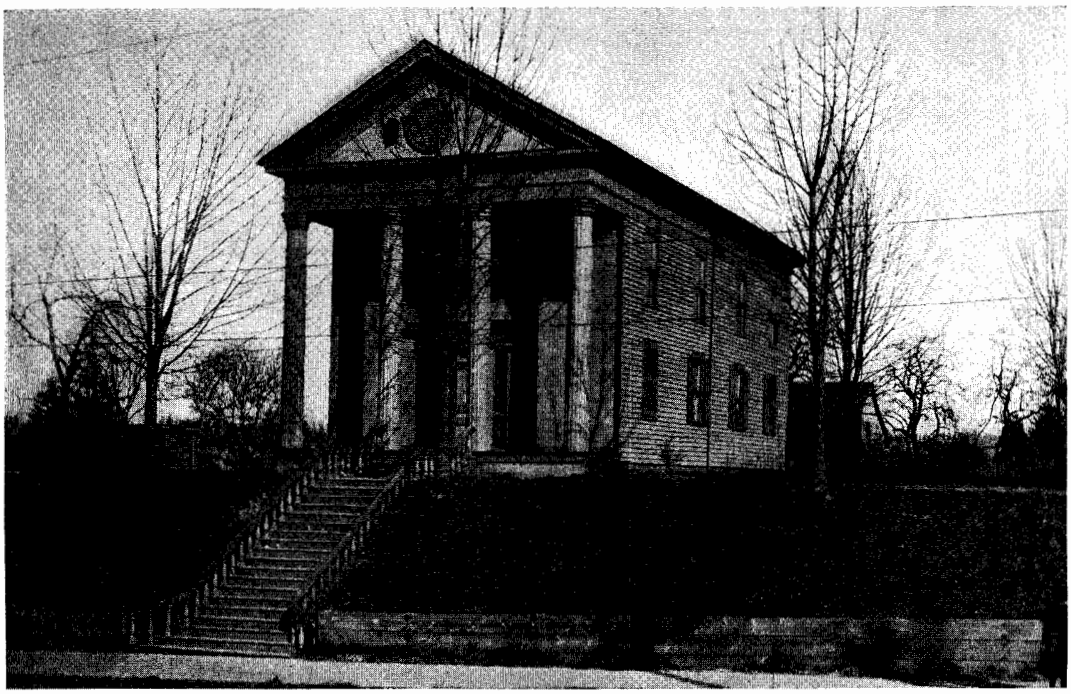
From 1910 to 1920, including the period of the Great War, Masonry in Washington made exceptional progress in education and philanthropy. During this decade the Masonic Home at Puyallup, which had long been contemplated, was built and then found to be inadequate. Then preparation was made for the erection of a still larger Home at Zenith which is treated later.

Just before the outbreak of the Great War, the Grand Lodge invited the Masons of British Columbia to join with it in celebrating the hundred years of peace between Great Britain and the United States, but the change which almost immediately came about as a result of the outbreak of the war caused a postponement of the celebration. The entrance of the United States into the Great War caused the next Session of the Grand Lodge to be full of war activity. All members appearing in the uniform of the United States army or navy were tendered the Grand Honors. At that meeting the Grand Master reported that he had given the President of the United States the Grand Lodge's pledge of loyalty. A resolution was then passed tendering co-operation with the United States Food Administration in the conservation of resources required for the support of the armies of the United States and her allies. Many patriotic addresses were delivered. Resolutions were unanimously passed supporting existing institutions and denouncing the destroyers of society. Bro. Louis F. Hart, afterwards governor of the State, was appointed Grand Orator. He delivered a stirring speech on the subject of Masonry and its influence on the government. By way of further emphasising the patriotic character of Masonry, the Grand Lodge during this period adopted a form of flag ceremony for use at the opening of all Lodges.

The unprecedented increase in the membership of the Lodges, which accompanied the war, found its culmination in Washington in the years 1919–1920, when 10,355 Degrees were conferred. There was in that year a net gain of 3081 members, which brought the total membership up to 28,617.

During this period there was also established a regular Committee on Research and Education for the purpose of directing the Masonic enlightenment of the Craft. In 1920 this Committee made a report which provided for the appointment of a standing Committee on Education, whose duty it should be to furnish speakers on Masonic and kindred subjects for Lodges and community meetings, to publish and circulate addresses delivered under its direction as it thought proper, to provide a circulating library, and to conduct correspondence on Masonic subjects with other Lodges. The report was adopted.

The Grand Masters during this period were: Bro. David S. Prescott, merchant and county treasurer of Spokane; Bro. Frank N. McCandless, real estate operator; Bro. Asa H. Hankerson, grain broker and representative of the United States Food Administration during the Great War; Bro. William J. Sutton, educator and leader in the State Senate; Bro. Robert L. Sebastian, customs offi-



From a photograph by Rogers.

Olympia Lodge, No. 1, of Olympia, Washington.

From a photograph by Northwest Aerial Mapping Co.

Washington Masonic Home at Zenith, Washington.

cer; Bro. George R. Malcolm, grain merchant; Bro. George Lawler, logger and tide-land operator; Bro. Alonzo E. Emerson, general merchant, county clerk, and postmaster; Bro. Thomas E. Skaggs, leader on the official staff of Governor Ernest Lister, who was also a Mason; and Bro. James H. Begg, Masonic philosopher, teacher, and leader in research and education.

This period from 1920 to 1931 was one of building and expansion, which culminated in the completion of the new Masonic Home at Zenith. In addition to laying the corner-stone of the Home, the Grand Masters during this period laid corner-stones of the Aberdeen armory, the State capitol at Olympia, the Tacoma Day Nursery, a high school building at Dayton, and many other structures. It will be remembered that President Harding laid the corner-stone of the Temple at Ketchikan during these years.

In 1926 Grand Master Meier reported that he had attended 151 Lodge meetings, delivered 126 addresses, attended 95 banquets and 51 committee meetings, conducted 6 funerals, and sent out 2000 pieces of mail. During the year 1925, 7255 Degrees were conferrerd. By 1929 the membership had reached 49,135. In 1933, 1317 Degrees were conferred. At the close of the year 1933, the membership was 44,111. The Grand Masters during the period from 1920 to 1934 were: Bro. John Gifford, a public official of Spokane; Bro. James McCormack, merchant; Bro. Tom W. Holman, prosecuting attorney and assistant attorney-general; Bro. R. C. McCroskey, wheat farmer and stock breeder; Bro. Walter F. Meier, Masonic author, orator and scholar, and a past Presiding Officer in many allied bodies, twice-elected corporation counsel of Seattle, and later Grand Exalted Ruler of the Elks; Bro. Robert A. Wilson, city treasurer of Spokane and school board secretary; Bro. John E. Fowler, auditor and lumberman; Bro. Arthur W. Davis, member of the Board of Bar Examiners and of the Uniform Laws Commission, and a regent of the State College at Pullman; Bro. William C. Bates and Bro. Thomas M. Askren, both lawyers, Masonic scholars and orators; Bro. John M. Roberts, expert in municipal finance and deputy city comptroller of Tacoma; John I. Preissner, mining engineer and business man, whose administration was characterised by an able handling of Grand Lodge finances; and Bro. Loomis Baldrey, a former prosecuting attorney, under whose administration was inaugurated a reorganisation of the Lodges through a system of Deputy Grand Masters.

Chief among the structures dedicated to Masonry in the State of Washington is the Masonic Home, at Zenith, midway between Seattle and Tacoma, overlooking Puget Sound. It is a product of the joint effort of Masons and members of the Order of the Eastern Star. The movement which culminated in the acquisition of the Home began in 1892, when Grand Master Amos urged its consideration. Then, in 1900, Grand Master Seeman recommended the first Home Committee, and Grand Master Chadwick appointed the members. The next year the Grand Lodge authorised the creation of a sinking fund for Home purposes. In 1910 Grand Master Neterer appointed a Committee on Sites. This Committee made recommendations, as a result of which the site at Puyallup

was selected. Two years later ground was broken at that place, and in 1913 the corner-stone of the Home building was laid. In 1914 the building was occupied. During that year Past Grand Master Frater reported a bequest made by Bro. John H. Irvine and his wife, Lizzie Brownell Irvine, to himself and Past Grand Master Chadwick, as trustees, of property to be used principally as an endowment for Masonic Home purposes. At the time of the dedication of the new Home at Zenith, this fund amounted to more than $200,000. In 1922, when the Home at Puyallup had proved to be inadequate, a movement to select a new site and to erect a new Home was initiated. Two years later the site at Zenith was selected. The corner-stone of the new building was laid in 1926 by Grand Master Gregory, and the next year the building was dedicated by Grand Master Meier.

Including revisions, the Grand Lodge has had nine Constitutions. The first, adopted by the Convention held in December, 1858, is said to have been based upon that of the Grand Lodge of New York. It contained a provision for its own amendment by the Grand Lodge. The next, the Constitution of 1874, was likewise patterned after the New York Constitution but was modified somewhat to include local customs which differed from those in the Empire State. The Constitution of 1882 was drafted after a thorough study of many other Constitutions had been made. It included By-Laws and Regulations as a part of the Constitution itself. The Constitution of 1888 was merely a revision of the former laws. Then, in 1896, William H. Upton was commissioned by the Grand Lodge to prepare a newly edited, arranged, and annotated Code. This, known as "Upton's Code," was adopted in 1897. Then again, in 1907, Grand Secretary Horace W. Tyler made a revision of "Upton's Code." Six years later, in 1913, a new Code was adopted. This was called the Washington Masonic Code of 1913. In 1921 this Code was brought up to date. Then, in 1929, the Grand Lodge created a permanent Code Commission, headed by William H. Gorham. The Code which it prepared was ordered to be called the "William H. Gorham Code." It was adopted in 1931, during which year a Disciplinary Code was also enacted.

The Ritual received early attention in Washington. On December 8, 1858, the Committee on Constitution brought in a report which declared the Grand Lodge to be the supreme Masonic authority in the Territory. It was to be limited only by the Ancient Landmarks. The next day, Thomas M. Reed introduced, and the Grand Lodge adopted, a resolution which prepared the way for the establishment of uniformity in the Work and Lectures of the Constituent Lodges. The next year the Grand Officers met and adopted a system of Work to be taught. They then engaged Thomas M. Reed as Grand Lecturer.

Even then, however, the Work lacked uniformity. Accordingly, in 1860, as a result of several resolutions, a Special Committee was appointed to look after correcting this fault. This Committee reported in favor of an annual Masonic school, the appointment of a Grand Lecturer, and the disciplining of Lodges which neglected to inform themselves on the Standard Work. The next

year the Committee on Jurisprudence recommended the centralization of the Work in a Grand Lecturer who should have power to establish such schools. Then the Committee on Uniformity recommended that a Brother be authorised to attend a Masonic school in the East for the purpose of learning the " Webb-Preston Work " as taught by Robert Morris of Kentucky, but vigorous opposition to this proposal prevented its being put into effect. In 1862, Grand Master Bagley also urged the same method of acquiring the Work. But nothing was done until 1867, by which time the situation had become such that no two Lodges Worked alike. The difficulties in this matter grew out of the newness of the country, the sparseness of the population, and the obstacles to travel. Furthermore there was the added labour involved in unlearning the many different kinds of Work which the Brethren had learned elsewhere. To try to eliminate so many different types of Work, the Office of Grand Lecturer, which had been unfilled for many years, was restored in 1872. After that, progress was made in the direction of uniformity, and the Grand Lecturer became a salaried Officer, devoting his entire time to travel and instruction.

ALASKA

Masonic activities in Alaska began in 1867, shortly after the acquisition of the country by the United States. Then, in April of the next year, Grand Master Biles granted a Dispensation to Alaska Lodge at Sitka. During its first year the Lodge Initiated seven candidates, passed five, Raised four, and had a total of sixteen members. Its Charter was granted in 1869, but because of dissension which arose within the Lodge itself, the Charter was revoked in 1872. Then followed a period of seven years when Sitka was without a Masonic Lodge. In 1880, however, a Charter was granted to Jamestown Lodge, and the Grand Lodge donated to it the Hall which had formerly been occupied by Alaska Lodge. The membership of Jamestown Lodge dwindled until 1882, at which time it made no Returns at all. Indeed, there is no record to show that it ever elected any Officers but its first Master; he left Alaska in 1881 and was absent for five years. In 1884 the headquarters of the Lodge were removed to Harrisburg, Alaska. By that time all the members except one had left Sitka. Then, since the Lodge found itself unable to obtain a suitable meeting place in Harrisburg, the Charter was recalled in 1886.

Then followed a period of fourteen more years when there was again no Masonic Lodge in all Alaska. When gold was discovered in the Territory, however, Masonic activity was renewed, for that event attracted Masons—men of daring, endurance, and ability—from all quarters of the globe. A letter from an Alaskan Mason, read before the Grand Lodge of Washington in 1898, revealed the conditions which made it necessary to re-establish Masonry in the far North. The letter, written from Lake Bennett, read as follows:

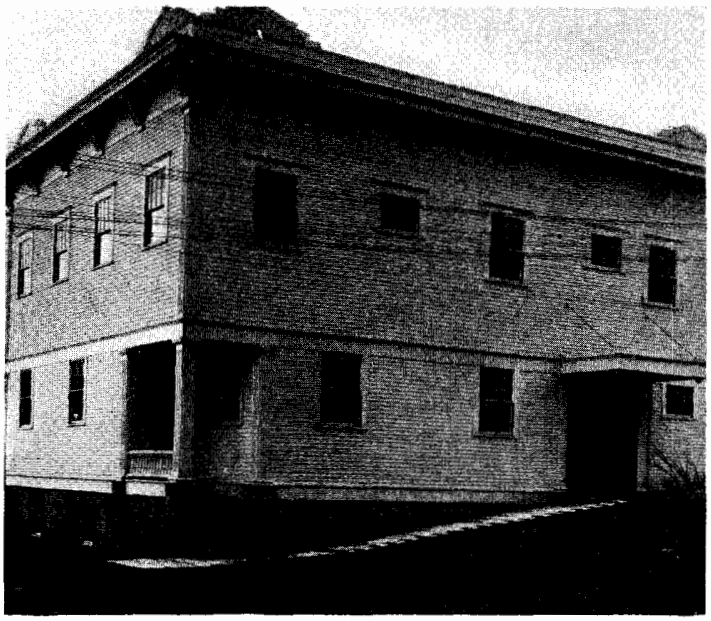
. . . I spoke to you of attending the death bed of E. A. Ireland, of Utah. Well, Ireland was a Mason, and a call was made for Masons to attend the body

as far as Lake Linderman. About a hundred seventy-five Masons responded. These decided, after the funeral, to call an " acquaintance meeting " which a large number of Masons attended. This meeting was addressed by Masons who belonged in the following countries: The United States, England, France, Germany, Canada, Austria, Sweden, Norway, New Zealand, Hawaiian Islands, Philippines, Canary Islands, Madagascar, Arabia, Morocco, Egypt, Mexico, South America, Wales and Argentine Republic. In fact, there were Masons from all over the world. Their talk was very interesting to me, and never before did I realize so forcibly the universality of Masonry. As several Masons are buried here, it was decided that each man should bring a post or a board to the burial grounds on Monday following, at seven o'clock in the evening to build a fence around the graves.

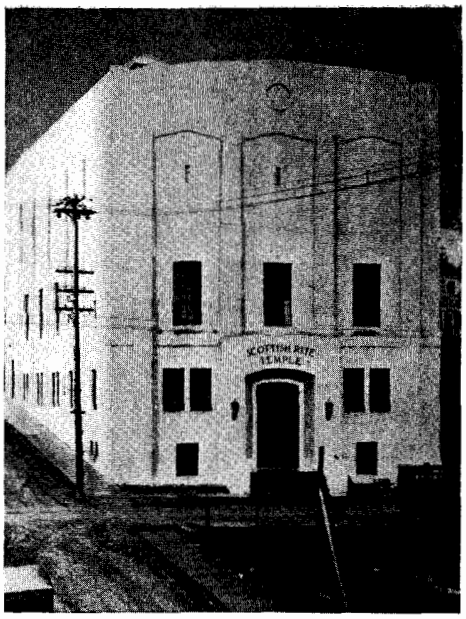
The first Lodge established in Alaska Territory after this revival was White Pass Lodge at Skagway, a Dispensation for which was granted in 1900. The growth of this Lodge was remarkable. Past Grand Master Chadwick went to Alaska and Constituted the Lodge. While there he was taken by boat up the Yukon River to White Horse. At White Horse he enjoyed a Masonic picnic. The steamship *Tasmania*, furnished for the trip by the British-Yukon Transportation Company, was manned entirely by Masons.

Five years later Anvil Lodge of Nome was Constituted by Past Grand Master Arthur. He, too, found the Masons of Alaska excelling both in hospitality and in their zeal for Masonry. His report upon his trip there stated that the Lodge at Nome was the most westerly Masonic Lodge in the United States. Shortly afterwards, Anvil Lodge built its own Temple. It soon realized that it stood on the frontier of the world, where it was necessary to assist Masons from all lands. So great were the demands made upon it that in 1908 the Anvil Masonic Club turned over to the Lodge all its funds, instructing that they be used for charitable purposes. In 1914 the Grand Master of Washington also found it necessary to assist the Lodge in its relief work, which was made especially heavy when a severe storm had done an unusual amount of damage. In 1934 the Temple at Nome was completely destroyed in the fire which swept the business portion of the settlement.

In 1905, Grand Lecturer David S. Prescott went to Juneau and Constituted Mt. Juneau Lodge. While in the Territory, he instructed the members of that Lodge, also those of Gastineaux Lodge, at Douglas, on Douglas Island, and those of White Pass Lodge, at Skagway. Then, in later years, the Alaska Lodges were officially visited by various other Grand Masters, among whom was Grand Master Begg. While in Alaska he was entertained by all the Lodges of that region, excepting only Tanana Lodge, at Fairbanks, and Anvil Lodge, at Nome, which two he was unable to reach. In all cases, the Lodge programme had been planned in advance, and Grand Master Begg's arrival at each place was eagerly anticipated. At Anchorage, Valdez, and Seward he conducted schools of instruction. In 1923, Grand Master McCormack and Grand Secretary Tyler paid another visit to the Alaska Lodges, this time including Tanana

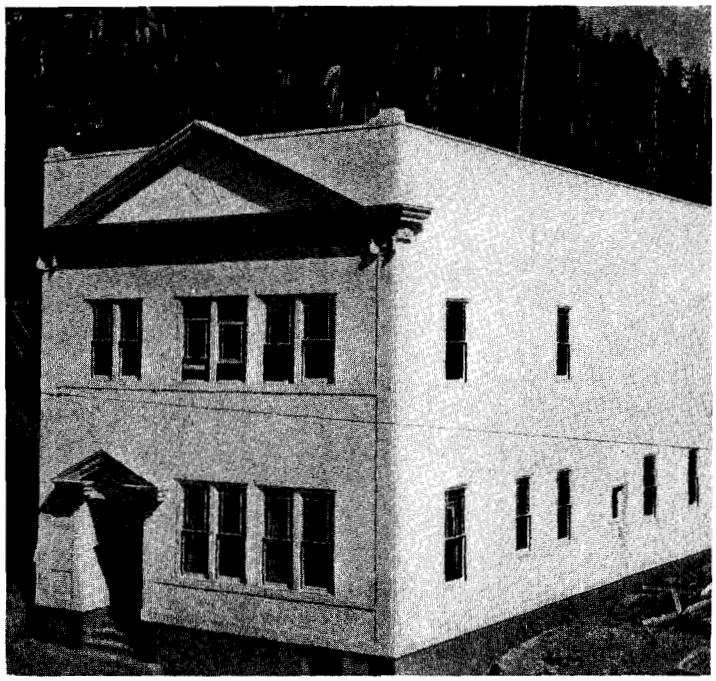


Masonic Temple, Ketchikan, Alaska.



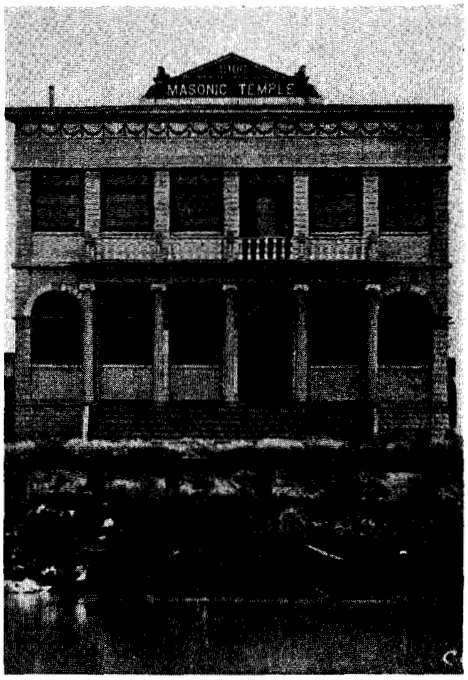
From a copyrighted photo by Ordway.

Scottish Rite Temple, Juneau, Alaska.



From a photograph by Roark.

Masonic Temple, Cordova, Alaska.



Masonic Temple, Fairbanks, Alaska.

Lodge. They were pleased to find imposing Masonic Temples in all the cities they visited. The next year, Grand Master McCroskey visited the southeastern Alaska Lodges, and at that time Constituted the Lodge at Petersburg.

On his Alaska visit in 1927, Grand Master Meier arrived at Petersburg at five o'clock in the morning and was surprised to find the Master of the Lodge on hand to greet him. The Lodge then convened at nine o'clock that same morning, in order to enable the Grand Master to catch his boat to his next port of call. At Cordova, the Lodge convened at 12:30 P.M., while at Valdez, the Grand Master met the Lodge at 11:30 at night. While on this visit, Grand Master Meier also laid the corner-stone of a church at Juneau. Again, in 1931, all the Alaska Lodges, excepting only the Lodge at Nome, were visited by Grand Master Askren. The Alaska Lodges were again visited by Grand Master Preissner, in 1933, and by Grand Master Baldrey in 1934. In all, there have been thirteen Alaska Lodges. Those organised in 1869 and 1880 lost their Charters. The remaining eleven were Chartered, one in 1901, one in 1903, two in 1905, one in 1907, two in 1908, one in 1911, two in 1917, and one in 1924.

FREEMASONRY IN WEST VIRGINIA

WILLIAM K. COWDEN

BEGINNINGS AND DEVELOPMENT

FROM the earliest colonial days to the period of the war between the States, West Virginia was the transmontane section of Virginia, and is a true daughter of the "Old Dominion," born of her amid the throes of the fratricidal strife of 1861–65. Likewise, our Masonic history is part and parcel of that of Virginia, up to the time of the formation of the Grand Lodge of West Virginia in 1865. Naturally, then, our laws, Ritual, traditions and usages in great part came to us by inheritance from Virginia, just as our civil law grew out of and was developed from that of the Mother State.

It is perhaps well to first consider briefly some of the political history of the times, in order to a better understanding of the events that led up to the separation of West Virginia from Virginia, and the formation of the Grand Lodge of West Virginia. Even after the cession of her portion of the Northwest Territory to the Federal Government in 1784, and the admission of Kentucky as a State in 1792, Virginia was a principality of nearly 65,000 square miles, extending westward from the Atlantic seaboard to the Ohio and Big Sandy Rivers. The Alleghany Mountains constituted a physical barrier between the eastern and western sections of the State, because of which there was from the beginning a lack of personal contact, and a consequent want of good understanding between the inhabitants of the two sections, who also were not racially the same. The first modern artery of commerce extending through both sections was the Baltimore and Ohio Railroad, which was completed through to Wheeling in 1852; and it has been thought by some that had it been built between Richmond and some point far down the Ohio River, as once proposed, the State never would have been divided. The people of the western section came to have more in common with the people of Ohio and Pennsylvania than with those of the eastern section of Virginia, so that a feeling of antagonism gradually grew up between the people of the two sections.

The Virginia Convention passed the Ordinance of Secession April 17, 1861, to take effect when ratified by a majority vote and officially declared. The vote was taken on May 23, following. Meantime, on April 26, the Convention ratified the "Constitution of the Provisional Government of the Confederate States of America," not, however, to be effective unless the secession ordinance was ratified by the people. Citizens of the western counties, anticipating a heavy vote for ratification in the eastern section, held mass meetings, which resulted in a call for a convention at Wheeling on May 13, at which there assembled

delegates from twenty-six western counties, all opposed to secession. This convention provided for a second one, to meet on June 11, in the event the Ordinance of Secession was ratified by the vote. The ordinance was ratified, the western counties voting heavily against it, and Virginia was declared withdrawn from the Union. The second convention met in Wheeling on June 11, and continued in session two weeks. Thirty-one counties were represented. This convention organised the " Restored Government of Virginia," and on June 20, Francis H. Pierpont was elected governor, and at once assumed the office. This " restored Government " was promptly recognised by President Lincoln, and in July two United States senators and three congressmen were elected, and at once took office. An adjourned session of the convention, August 6, passed " An Ordinance providing for the formation of a new state out of a portion of this state," which was voted upon by the people on October 24, 1861, and was ratified by an overwhelming majority. At the same time delegates were elected to a convention to form a constitution, which assembled on November 26. Its work was completed in February, 1862, and the constitution drafted by it was adopted by vote of the people on April 3, following. A special called session of the legislature of Virginia (restored government) gave its assent on May 13 to the erection of the proposed new State of West Virginia, to include forty-eight counties, and providing that the counties of Berkeley, Jefferson and Frederick (the lower Shenandoah Valley) might form a part of the new State whenever the voters thereof should ratify the constitution.

A bill to admit West Virginia to the Union, having passed both Houses of Congress, was signed by President Lincoln on December 31, 1862. A required amendment to the constitution was passed, and was certified to the President April 17, 1863, and on April 20 he issued a proclamation admitting West Virginia as a State; " to be in force from and after sixty days " from date. And so, on June 20, 1863, West Virginia became one of the States of the Union, fully organised, all officials entering at once upon their duties.

On the fourth Tuesday of May, 1863, the people of Berkeley and Jefferson counties voted to become part of the State of West Virginia, and the said restored government legislature of the State gave its consent to their admission; as to Berkeley on August 5, and as to Jefferson on November 2, 1863. An Act of Congress legalizing the transfer was passed March 10, 1866. But there was bitter opposition in those counties, and litigation arose over the legality of the transfer; and it was not until March 6, 1871, that the matter was finally settled, the United States Supreme Court holding that the vote and proceedings were legal, which established said two counties as parts of West Virginia. The county of Frederick remained in Virginia.

West Virginia is now composed of 55 counties, contains 24,022 square miles, and its population in 1930 was 1,729,205. The first permanent settlement within its borders was at Bunker Hill, Morgan County, in 1726 (Morgan County was formed in 1820, from the counties of Berkeley and Hampshire), and the early settlers had part in the Revolutionary struggle. The youthful Washing-

ton surveyed for Lord Fairfax the lands claimed by him in the Potomac valley, and the Father of His Country became the owner of various tracts of land in what is now West Virginia. This State is the thirty-fifth State of the Union, is rich in coal, oil and gas, and is famous for its agricultural products and fruits. It has many celebrated mineral springs, and its unsurpassed mountain scenery occasioned its being called " the Switzerland of America."

Thus was West Virginia formed and organised as a State; and this eventuated in the organisation of " The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of the State of West Virginia."

EARLY CHARTERED LODGES

Prior to and including the year 1860, the Grand Lodge of Virginia had chartered some 195 lodges, 53 of which were in that part of the State now included in West Virginia. There were, however, six duplications; that is,Charters were issued to the same Lodge (or one at the same location) at different dates. These Lodges were: Moorefield, No. 80, Mt. Nebo, No. 91, Morgantown Union, No. 93, Kanawha, No. 104, Western Star, No. 110, and Mount Olivet, No. 112; and will be again referred to. This accounts for Lodges organised at forty-seven locations in what is now West Virginia.

Of these forty-seven Lodges, thirty were reporting to the Grand Lodge of Virginia in 1860. The remaining Lodges were classed as " unknown " or " extinct," and their fate cannot readily be traced in the records. Doubtless many perished through the anti-Masonic crusade which grew out of the so-called Morgan affair in 1826, and for the ensuing twenty years threatened the very existence of Freemasonry in this country. It will be shown that no Charters were issued by the Grand Lodge of Virginia for Lodges in what is now West Virginia, between 1827 and 1842. And it is no matter for surprise that not all of the Lodges which within that period suspended activity or became extinct, were later reorganised. In January 1867 twenty-eight of the thirty Lodges existing in 1860 were in active operation, and twenty of them were Working under the Grand Lodge of West Virginia. These twenty-eight do not include six Lodges in the counties of Berkeley and Jefferson (then disputed territory), and are as follows:

1. Greenbrier Lodge, No. 49, at Lewisburg, Greenbrier County: Chartered by Virginia in 1796, and is our oldest Lodge. In 1877 it was merged with Fort Union Lodge, No. 42, and Chartered by West Virginia as No. 42.
2. Wellsburg Lodge, No. 78, at Wellsburg, Brooke County: Organised under a Pennsylvania Charter in 1799. Chartered by Virginia in 1817, and by West Virginia in 1867 as No. 2.
3. Moorefield Lodge, No. 80, at Moorefield, Hardy County: Chartered by Virginia in 1807 and 1860, and by West Virginia in 1869 as No. 29.
4. Morgantown Union Lodge, No. 93, at Morgantown, Monongalia County: Chartered by Virginia in 1812 and 1847, and by West Virginia in 1867 as No. 4.

5. Hermon Lodge, No. 98, at Clarksburg, Harrison County: Chartered by Virginia in 1814, and by West Virginia in 1867 as No. 6.

6. Ohio Lodge, No. 101, at Wheeling, Ohio County: Chartered by Virginia in 1815, and by West Virginia in 1867 as No. 1.

7. Kanawha Lodge, No. 104, at Charleston, Kanawha County: Chartered by Virginia in 1816 and 1856, and by West Virginia in 1866 as No. 20.

8. Mount Olivet Lodge, No. 112, at Parkersburg, Wood County: Chartered by Virginia in 1818 and 1842, and by West Virginia in 1868 as No. 3. At this writing it is the largest Lodge in the State.

9. Western Star Lodge, No. 110, at Barboursville, Cabell County: Chartered by Virginia in 1818 and 1849. Removed to Guyandotte (now part of the city of Huntington) in 1824. Chartered by West Virginia in 1867 as No. 11.

10. Wheeling Lodge, No. 128, at Wheeling, Ohio County: Chartered by Virginia in 1822 and 1848, and by West Virginia in 1867 as No. 5.

11. Salina Lodge, No. 145, at Kanawha Salines (now Malden), Kanawha County: Chartered by Virginia in 1827, and by West Virginia in 1869 as No. 27.

12. Fairmont Lodge, No. 9, at Fairmont, Marion County: Chartered by Virginia in 1848. It took a leading part in the organisation of the Grand Lodge of West Virginia, by which it was Chartered in 1867, with its original name and number.

13. Monroe Lodge, No. 12, at Union, Monroe County: Chartered by Virginia in 1849, and by West Virginia in 1878 as No. 77. It was the last of the Lodges to give up its allegiance to the Grand Lodge of Virginia.

14. Franklin Lodge, No. 20, at Buckhannon, Upshur County: Chartered by Virginia in 1849, and by West Virginia in 1867 as No. 7.

15. Bigelow Lodge, No. 28, at Philippi, Barbour County: Chartered by Virginia in 1849, and by West Virginia in 1872 as No. 52.

16. Marshall Union Lodge, No. 37, at Moundsville, Marshall County: Chartered by Virginia in 1849, and by West Virginia in 1868 as No. 8.

17. Weston Lodge, No. 26, at Weston, Lewis County: Chartered by Virginia in 1849, and by West Virginia in 1873 as No. 10.

18. Minerva Lodge, No. 56, at Barboursville, Cabell County: Chartered by Virginia in 1853, and by West Virginia in 1867 as No. 13.

19. Ashton Lodge, No. 121, at Ravenswood, Jackson County: Chartered by Virginia in 1854, and by West Virginia in 1867 as No. 12.

20. Ripley Lodge, No. 160, at Ripley, Jackson County: Chartered by Virginia in 1857, and by West Virginia in 1867 as No. 16.

21. Clinton Lodge, No. 159, at Romney, Hampshire County: Chartered by Virginia in 1857, and by West Virginia in 1867 and 1890 as No. 86.

22. Preston Lodge, No. 167, at Kingwood, Preston County: Chartered by Virginia in 1857, and by West Virginia in 1891 as No. 90.

23. Fetterman Lodge, No. 170, at Fetterman, Taylor County: Chartered by Virginia in 1858, and by West Virginia in 1867, with its name and number changed to Grafton Lodge, No. 15. Fetterman is now within the corporate limits of Grafton.

24. Minturn Lodge, No. 172, at Point Pleasant, Mason County: Chartered by Virginia in 1858, and by West Virginia in 1867 as No. 19.

25. New Cumberland Lodge, No. 174, at New Cumberland, Hancock

County: Chartered by Virginia in 1858, and by West Virginia in 1867 and 1885 as No. 22.

26. Kanawha Valley Lodge, No. 158, at Buffalo, Putnam County: Chartered by Virginia in 1858, and by West Virginia in 1869 as No. 36.

27. Cameron Lodge, No. 180, at Cameron, Marshall County: Chartered by Virginia in 1858, and by West Virginia in 1867 as No. 17.

28. Wayne Lodge, No. 182, at Wayne Court House (now Wayne), Wayne County: Chartered by Virginia in 1859, and by West Virginia in 1867 as No. 18.

The six Lodges from the counties of Berkeley and Jefferson came into the Grand Lodge of West Virginia after those counties were held to be parts of West Virginia. These Lodges were:

1. Mount Nebo Lodge, No. 91, at Shepherdstown, Jefferson County, was Chartered by the Grand Lodge of Virginia, December 11, 1811. It was Chartered by the Grand Lodge of West Virginia, November 13, 1872, and retains its original name and number.

2. Charity Lodge, No. 111, at Harpers Ferry, Jefferson County, was Chartered by the Grand Lodge of Virginia December 15, 1818. It consolidated with Eureka Lodge, No. 25, to which the Grand Lodge of West Virginia consented, November 15, 1871; the consolidated Lodge to be Logan Lodge, No. 25. Its present Charter bears date November 11, 1868.

3. Triluminar Lodge, No. 117, at Middleway, Jefferson County, was Chartered by the Grand Lodge of Virginia, December 24, 1819, pursuant to its action in Grand Committee of the Whole on December 14, 1819, and without having previously Worked under Dispensation. The Record shows that said Charter was granted on Petition of "several brethren residing near Bruce's Mills, in the County of Frederick," such Lodge to be established "at said place." The Lodge was, however, erected at Middleway, near by but in Jefferson County, and it was represented in the 1820 Grand Lodge. It was dormant during the Civil War, but in 1865 it resumed Work, reporting to the Grand Lodge of Virginia until it was Chartered by the Grand Lodge of West Virginia, December 28, 1872, with its original name and number; and its Representative sat in the 1873 Grand Lodge, held at Wheeling.

4. Equality Lodge, No. 136, at Martinsburg, Berkeley County, was Chartered by the Grand Lodge of Virginia, December 18, 1824. It came into the Grand Lodge of West Virginia in 1871, and its present Charter, with the number 44, and original name, bears date November 15, 1871.

5. Malta Lodge, No. 80, at Charles Town, Jefferson County, was Chartered by the Grand Lodge of Virginia, December 14, 1847. It came into the West Virginia Grand Lodge in time to be represented therein at the 1873 Grand Lodge. Its West Virginia Charter is dated December 28, 1872.

6. Excelsior Lodge, No. 54, at Bunker Hill, Berkeley (now Morgan) County, was Chartered by the Grand Lodge of Virginia December 10, 1850. It came into the Grand Lodge of West Virginia in 1872. It had at one time met at Mill Creek. This Lodge returned its Charter in 1882, and became extinct.

We reverence those early Masons who planted and nurtured Freemasonry

when most of the region now called West Virginia was a wilderness, inhabited by savages and foreign enemies, and in which wild beasts abounded. True, there were the green meadows and rich limestone soil of Berkeley and Jefferson, and the fertile bluegrass lands of Greenbrier, Monroe, Pocahontas and Randolph; but Wheeling was only a village, and Morgantown, Fairmont, Clarksburg, Parkersburg and Charleston were but post stations. Hinton was but a clearing, and Grafton was known as the " Mouth of Three Forks Creek." St. Albans was " Coal's Mouth." Moundsville was the little village of " Elizabeth," so called after the wife of its founder. Wellsburg was " Charlestown," so chartered by the State of Virginia in 1791. Huntington, Bluefield and Beckley, and a number of other cities of this day, did not exist. Much of the land, especially in the mountains, was covered by the forest primeval, and the future great coal fields of Fayette, McDowell, Marion, Logan, and other counties, were totally unknown.

Many of those men and Masons were not unknown to fame, but space forbids extended mention of them and their services to Freemasonry and to their country.

The Grand Lodge of West Virginia

ORGANIZATION

Shortly after the admission of West Virginia into the Union, a circular letter was sent out to the Lodges by Fairmont Lodge, No. 9, calling a Convention to consider the organisation of a Grand Lodge in the new State, which Convention met in Grafton on December 28, 1863. It held an adjourned meeting at Fairmont on February 22, 1864, and another adjourned meeting at the same place on June 24 of that year. Eight working Lodges were represented, the situation was considered, an election for Grand Officers was held, a date was fixed for their Installation, and the Convention adjourned. The Grand Officers-Elect, before the time fixed for Installation, declined to be Installed, fearing that there was informality in the proceedings of the Convention, in that it had adjourned *sine die*, instead of to the day set for the Installation.

Again upon invitation of Fairmont Lodge, No. 9, the Delegates convened at Fairmont on April 12, 1865, with the same eight Lodges represented: Wellsburg, No. 108, Wheeling, No. 128, Ohio, No. 101, Marshall Union, No. 37, Cameron, No. 180, Morgantown Union, No. 93, Fairmont, No. 9, and Fetterman, No. 170. It was resolved to be expedient at that time to again elect Officers, which was done, and the Convention adjourned to meet for the Installation at Wheeling on the second Wednesday in May, next following.

On May 10, 1865, the Convention assembled at Wheeling, the same eight Lodges being represented, and in addition, Mount Olivet, No. 113. The Grand Officers were Installed by Most Worshipful William B. Thrall, of Columbus, a Past Grand Master of the Grand Lodge of Ohio. Grand Officers so Installed were as follows: William J. Bates, Wheeling, Grand Master; Edward C. Bunker, Morgantown, Deputy Grand Master; E. H. Showalter, Fairmont, Senior Grand

Warden; Israel Foreman, Fetterman, Junior Grand Warden; W. P. Wilson, Wheeling, Grand Treasurer; Thomas H. Logan, Wheeling, Grand Secretary; William L. Hyland, Parkersburg, Senior Grand Deacon; S. B. Stidger, Cameron, Junior Grand Deacon; A. J. Lyda, Fairmont, Grand Chaplain, and T. W. Bliss, Wheeling, Grand Tyler.

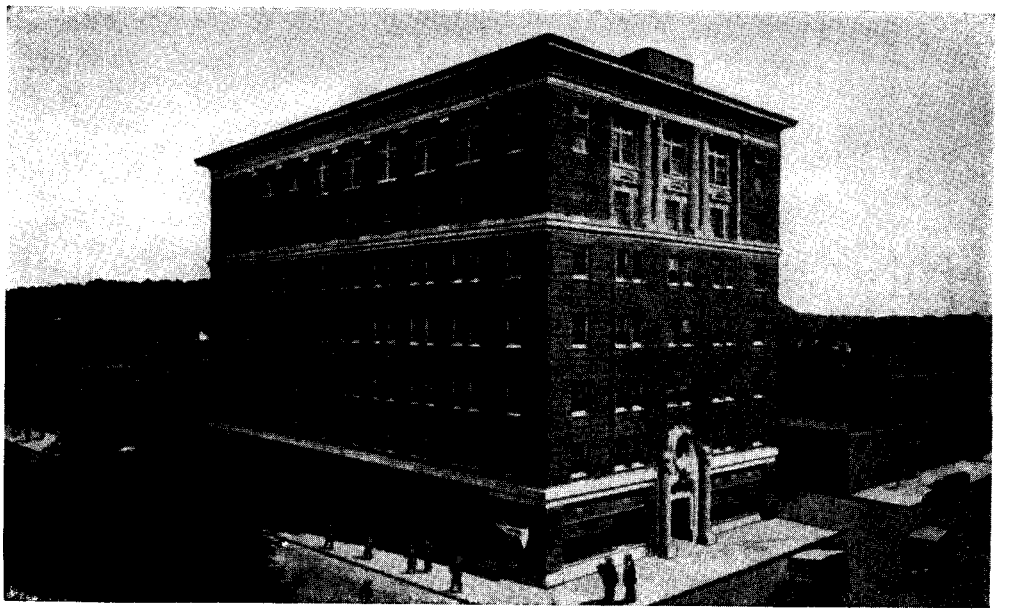
Organisation of the Grand Lodge therefore dates from May 10, 1865. The Session continued through the following day and evening.

While the formation of the new Grand Lodge was under consideration, the Brethren had the advice and counsel of several eminent Masonic authorities without the State, including Thrall, of Ohio, and Charles W. Moore, of Boston, a Masonic Light of Massachusetts; and there was considerable correspondence with the Grand Lodge of Virginia. Some of the questions considered in the organisation, and involving the legality of the new Grand Lodge were, whether, by reason of the formation of the new State, a Grand Lodge could legally be organised therein, unless by the action or consent of the Grand Lodge of Virginia; and whether the subordinate Lodges taking part in the new organisation should not have first notified the Grand Lodge of Virginia of their intention to withdraw therefrom, and returned their Charters, with payment of all back dues, to that Grand Lodge.

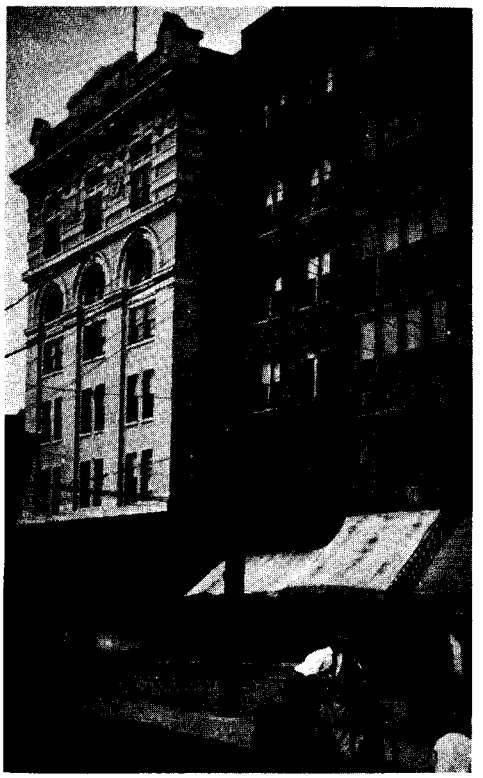
The West Virginia Brethren were advised that while the creation of the State of West Virginia did not of itself destroy or impair the Jurisdiction of the Grand Lodge of Virginia over the Lodges within the limits of the new State, yet it established a state of things from which these Lodges acquired a right they had not theretofore possessed: namely, the right, if so disposed, and of their own judgment, to take the management of their affairs into their own hands by organising a Grand Lodge for themselves; that it was unnecessary for the subordinate Lodges then Working within the new Jurisdiction, and under Charters granted by the Grand Lodge of Virginia, to return the same to that Body; that without their Charters they could not exist, nor could they take part in forming the new Grand Lodge without them; and that these Lodges could either send their Charters to the new Grand Lodge for endorsement, or must surrender them to it, and accept from it new ones instead. They were further advised that the essentials upon which the legality of the new Grand Lodge depended were:

1. The district must be a separate State or territory.
2. There must at the time be no Grand Lodge existing within the limits of such State or territory.
3. There must be at least three Chartered Lodges in active existence within such State or territory, and consenting to the formation of a Grand Lodge.
4. They must meet in Convention *as Lodges*, and not *as individuals*.
5. The newly elected Grand Master must be Installed by some Past Grand Master, or by the Senior Past Master present.

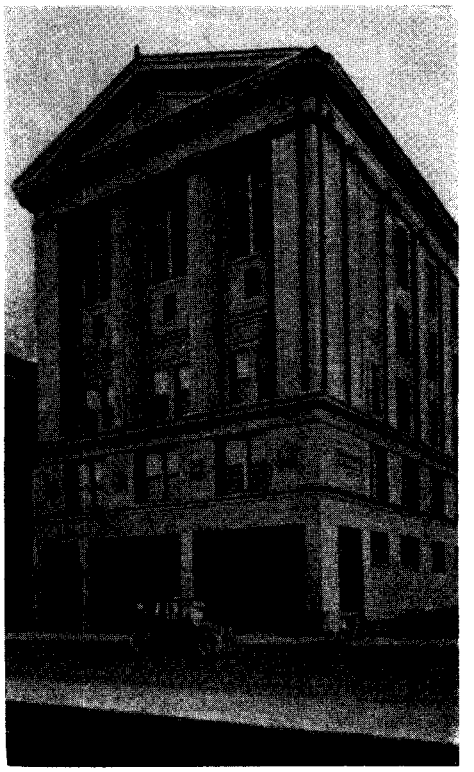
The West Virginia Brethren were advised and believed that their procedure,



Masonic Temple, Huntington, West Virginia.



Masonic Temple, Fairmont,
West Virginia.



Masonic Temple, Clarksburg,
West Virginia.

under the known facts, met all of these requirements; wherefore the new Grand Lodge was legally Constituted.

At the organisation meeting, May 10, 1865, and the succeeding day, the new Grand Lodge resolved that pending the preparation and issuing of new Charters, the subordinate Lodges be directed to send their Virginia Charters to be endorsed by the Grand Master of West Virginia; and by such endorsement many more of the Lodges came into the new Grand Lodge. And at the 1872 Grand Lodge the Grand Master was empowered to issue Charters during recess of Grand Lodge to all Lodges within the Jurisdiction of the Grand Lodge of West Virginia, and acknowledging allegiance to it.

Thus from year to year the subordinate Lodges came into the new Grand Lodge. The Lodges from Berkeley and Jefferson Counties came in in 1873. The last of the Virginia Lodges to come in was Monroe, No. 12, at Union, Monroe County, as elsewhere noted. On March 18, 1878, it voted to dissolve its allegiance to the Grand Lodge of Virginia, and apply for a Charter from the Grand Lodge of West Virginia. This Lodge was received and welcomed at the West Virginia Grand Lodge of 1878. It is to be noted that in 1868 the Grand Lodge of Virginia had recommended to all these subordinate Lodges that they affiliate with the Grand Lodge of West Virginia.

At its Communication in 1868 the Grand Lodge of West Virginia authorised the Grand Master to appoint two Brethren as Commissioners to attend the next Communication of the Grand Lodge of Virginia, with full power to adjust all differences between the two Grand Lodges. The Grand Master appointed Benjamin F. Martin, the Deputy Grand Master, and Robert White, the Senior Grand Warden, as such Commissioners, and they visited the Grand Lodge of Virginia on December 16 of that same year. They were most kindly and cordially received, and after full and free conference, all matters of difference were amicably arranged. The meeting seems to have developed into a love feast, where Brethren truly dwelt together in unity. All back dues, except such as Virginia generously remitted, were paid to the Grand Lodge of Virginia by the West Virginia subordinate Lodges by which they were owing.

The Grand Lodge of Virginia, by resolution of that date, December 16, 1868, fully and freely recognised the Grand Lodge of West Virginia, permitted the subordinate Lodges in West Virginia to retain their old Charters, and recommended to all Lodges in the territorial limits of West Virginia, to surrender their original Charters to, and ask new Charters from, the Grand Lodge of West Virginia. Thus was the legality of the Grand Lodge of West Virginia established before the Masonic world, and general recognition was promptly accorded to it by sister Grand Lodges. And more: brotherly love again prevailed, and sincere fraternal regard and respect were re-established between the Brethren of the two Grand Lodges. And it is gratifying to state that the condition then so happily inaugurated obtains to the present day.

Freemasons in the Virginias give due credit to Col. Robert White, mentioned above, for the happy result of the visit of that Commission to the Grand

Lodge of Virginia. Col. White was a native of Hampshire County, and in 1861 cast in his lot with the Confederacy, serving as Colonel of the 22nd Virginia Cavalry, and taking part in many desperate and daring engagements. So, in Virginia he was in the house of his friends, and among his old comrades. He was distinguished as a lawyer, churchman and Mason, and was made Grand Master of Masons in 1874. His home was in Wheeling, where he died in 1915, in his eighty-third year.

As to the early subordinate Lodges, it is sufficient to state that their legitimacy is established by the fact that they were created in the first instance by the Grand Lodge of Virginia, and thus were true granddaughters of the Mother Grand Lodge of the world, to which their lineage is traceable through an unbroken chain of Charters.

The Grand Lodge of West Virginia has at this writing (1934) 166 Chartered Lodges, with a total membership as of August 31, of 31,034. The mushroom growth in membership of a few years ago has ceased, which is all for the better. It has a written Constitution, first adopted in 1866, and which has been amended from time to time. This Constitution is organic law, and can be amended only by vote of the Lodges, after submission of an amendment for one year. This Constitution is not to be confused with the Ancient Constitutions of Masonry, which, together with the Ancient Charges and Old Regulations, are held in the highest veneration. The Grand Lodge at first adopted and used the Virginia Text Book of that eminent Masonic author, John Dove, of Virginia; but in 1879 it prepared and had printed a Text Book of its own, obtaining the cuts from Virginia.

RITUAL

The West Virginia Ritual was taken directly from that of the Grand Lodge of Virginia, which was established by the Baltimore Convention of Grand Lecturers in 1843, and brought back to Virginia and religiously preserved by John Dove. Under authority of a constitutional amendment adopted in January 1867, Grand Master Bates appointed William Sydney Summers, of Charleston, as the first Grand Lecturer. He served until the November Grand Lodge of that year, when he was succeeded by Dr. George Baird, of Wheeling, who served in that office seven years. His trusted deputy was Charles H. Collier, also of Wheeling, and tradition has it that he spent some weeks in Virginia acquiring the correct Ritual, word perfect, chiefly from Levi L. Stevenson, of Staunton. No record of that visit appears in the Records of either Grand Lodge. It is, however, of record that in the summer of 1868 James Evans, Grand Lecturer of Virginia, came to Wheeling upon invitation, and taught the Ritual to a class of Brethren, continuing some time. The West Virginia Ritual is practically identical with that of Virginia to-day.

The Grand Lodge of West Virginia is "on wheels," so to speak. It has no headquarters, though the office of the Grand Secretary is maintained at Charleston. It meets in October of each year, around among about eight of the larger cities of the State, holding a two days' session.

LANDMARKS

Grand Lodge holds that the " landmarks " of Masonry are the immemorial usages and fundamental principles of the Craft, which no Masonic authority can alter or repeal. They have existed from a time whereof the memory of man runneth not to the contrary, and each must be established to have been the rule or settled belief among Freemasons in the year 1721, and prior thereto.

At its 1928 Session Grand Lodge adopted the report of a Committee theretofore appointed to make and report a re-statement of the " Landmarks of Masonry," wherein the following list of eight " landmarks " appears:

1. Belief in God, the Creator, Author and Architect of the Universe—omnipotent, omniscient and omnipresent.
2. Belief in the immortality of the soul.
3. A " Book of the Law " as an indispensable part of the furniture of the Lodge.
4. The government of the Fraternity by a Grand Master.
5. Secrecy: Applied to the modes of recognition, certain symbols, the Ballot, obligations, signs and pass-words, and forms of Initiation.
6. The legend of the Third Degree.
7. Ancient Craft Masonry includes only the Degrees of Entered Apprentice, Fellow Craft and Master Mason.
8. A Mason must be a man, free born and of mature age.

BENEVOLENCES

West Virginia Masonic Home. This institution is located at Parkersburg, and has been in operation since June, 1924. It is maintained by Grand Lodge, but a number of donations and bequests have been received. It is operated by a Board of Governors which reports annually to Grand Lodge. It is planned in units, the first unit being complete, and fully and elegantly furnished; and other units are to be added from time to time as needed. The grounds contain about sixty acres, fifty acres of which are under cultivation; and fruits, vegetables and other crops are raised, more than enough for the needs of the institution. Good schools are within easy distance, and the children from the Home are given every opportunity to acquire at least a high school education.

THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION

This project is endorsed and cordially supported by Grand Lodge. A great majority of the Lodges are in the 100 per cent class, and many have largely exceeded their quota. It is estimated that to fully complete, furnish and decorate the Memorial, as well as provide sufficient funds for constructing approaches and landscaping the grounds, a quota of $1.70 per member will be required.

EDUCATION

An Educational Fund is established and maintained by Grand Lodge, from which loans are made to young people to assist them in acquiring an education. These loans are made by a competent committee, without security, and are repaid after the recipient is through school or college, and is earning salary or wages.

OUTSTANDING PERSONAGES

We here mention the following four personages, who served well their day and generation, and whose fame and reputation are not limited by State lines. All were Past Grand Masters of Masons in West Virginia, and all have passed from their labours to the refreshment of the Celestial Lodge above:

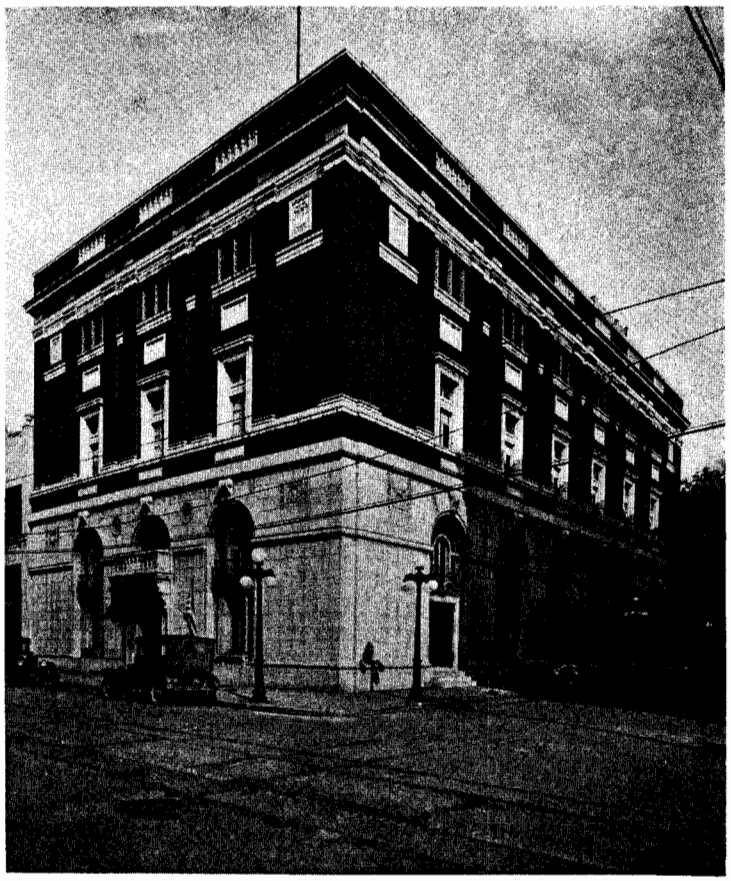
WILLIAM H. H. FLICK was born in the Western Reserve of Ohio, February 24, 1841. He enlisted as a private in the Union army and was dangerously wounded at Shiloh. He came to West Virginia in 1866, and in 1874 located at Martinsburg, Berkeley County, where he spent the remainder of his life. He was a lawyer by profession, held various public offices, and was elected to the State Legislature from Berkeley and Hardy counties in 1868 and 1869. In that body he at once became a leader, by reason of his great force of character. He is best known as the author of the " Flick Amendment " to the State Constitution, which restored civil rights to all persons who had engaged on the side of the Confederacy, in the Civil War; and who, previous to the adoption of said Amendment, were denied the privileges of citizenship. This Amendment was a tremendous factor in the healing of the wounds resulting from that war, and it was retained when the present Constitution was drafted in 1872. Mr. Flick was a man of large stature and great physical and mental powers, and stood at the head of his profession.

He was for years prominent in the affairs of Masonry in his adopted State, and served as Grand Master of Masons in 1882–83. He died June 7, 1904, of apoplexy, at the age of seventy-three.

GEORGE WESLEY ATKINSON was born June 29, 1845, in Kanawha County (then Virginia), and died April 4, 1925. He adopted the profession of the law, and was admitted in 1875. From early life he was active in civil and political affairs, and loved the thrill of the hustings. He was appointed United States marshal for West Virginia in 1881; elected to Congress in 1888, and elected governor in 1896, serving a four-year term. He then was appointed United States district attorney, serving until 1905, when President Roosevelt appointed him a judge of the United States Court of Claims, and he served as such until his retirement in 1916. Judge Atkinson had a strong literary bent, and is the author of a number of books on various subjects.

He served the cause of Freemasonry long and well. He was Grand Master of Masons in 1876–77, and Grand Secretary from 1885 to 1905. Masonically, he is perhaps best known for his work as Chairman of the Committee on Foreign Correspondence, a position he filled for thirty-five years. His reports and comments are models of excellence, and through them West Virginia Masonry became known far and wide.

West Virginia Masonic Home, Parkersburg, West Virginia.



Masonic Temple, Parkersburg, West Virginia.

ODELL S. LONG was born in Westmoreland County, Pennsylvania, October 16, 1836, and came to Wheeling, West Virginia, in 1864. Educated for the law, he became editor of the *Wheeling Register*, which position he held for ten years; after which he accepted the office of clerk of the Supreme Court of Appeals of West Virginia, which he held until his death at Charleston, on December 26, 1897. He was an accomplished scholar and Mason, loved his books and friends, and was a pure and upright citizen.

He was long known as the " Grand Old Man " of West Virginia Masonry. He was Grand Secretary of the Grand Lodge from 1871 to 1884, was for several years Chairman of the Committee on Foreign Correspondence, and was Grand Master in 1885–86. He was widely known as a thorough Ritualist, and was for many years the ultimate authority on questions of Masonic law, usage and Ritual. He was prominent in all branches of Masonry in his adopted State; was Grand High Priest of Royal Arch Masons in 1885–86, and was the first Grand Commander of Knights Templar, 1874–75; and he was also for many years Inspector-General and the chief proponent of Scottish Rite Masonry in West Virginia.

Upon his death a memorial was entered upon the records of the Supreme Court of Appeals, which closes with the following quotation: " He was a man take him all and all, we shall not look upon his like again."

CHARLES J. FAULKNER, JR., was born at Martinsburg (then Virginia) September 21, 1847. He came of a family long prominent in the Valley of Virginia, and at the age of fifteen he matriculated at the Virginia Military Institute at Lexington, went into the Civil War as a member of the Cadet Battalion, and received his baptism of fire at the battle of New Market; and he continued with the forces of the Confederacy, on the staff of General Wise, of Virginia, until the surrender at Appomattox.

He followed his illustrious father in the profession of the law, and resided at Martinsburg until his death. In 1880 he was elected a Circuit judge, serving until 1887, when he became a senator of the United States, in which office he served for twelve years. Selected by his colleagues for the purpose, he led the opposition to the " Force Bill," and held the floor of the Senate for fifty hours until the Congress came to a constitutional adjournment, whereby the bill was defeated. His beloved wife, desperately ill at the time, sent him repeated messages of encouragement; and it was while he was engaged in that supreme effort that she passed away at their home in Martinsburg. At the expiration of his second term in the Senate he retired from political life, and was actively engaged in the practice of his profession until his death on January 13, 1929, at " Boydville," his ancestral home in Martinsburg, and in the same room in which he was born.

His service to Freemasonry began with his Initiation in 1868, and he was Grand Master of Masons in 1880–81. Senator Faulkner was a man of learning and culture, and of a most charming personality; a born leader, and a man of courage and marked ability. He was a pillar of strength to the Masonic Fraternity in West Virginia, especially in the eastern section of the State known as the Eastern Panhandle, where all of his long life was spent.

FREEMASONRY IN WISCONSIN

ALDRO JENKS

THE history of any organisation, civic, religious, or fraternal, is very like the record of a human life. It has its birth, its growth, its years of vigorous culmination, and its achievements. Freemasonry had its inception in what is now the State of Wisconsin in 1824, in what is now the city of Green Bay, at a military post then called Fort Howard. This was then the eastern end of a natural waterway, up the Fox River and down the Wisconsin, thus connecting the Great Lakes with the Father of Waters. What is now Wisconsin was at that time a vast wilderness, inhabited almost entirely by tribes of savage Indians. At the time, Fort Howard was an important military post guarding this waterway. In 1824 there were stationed at Fort Howard four companies of the Third Regiment of United States Infantry, under command of John McNeill, a Mason.

There were at the time only six or eight American families resident at Green Bay, other than the troops connected with the military post. On December 27, 1823, seven officers of the United States Army, and three civilians, all Masons, met at the farm home of Bro. George Johnson and appointed a Committee to draft a Petition to the Grand Lodge of New York, praying for a Dispensation to open and hold a Lodge of Free and Accepted Masons at Green Bay, then in the Territory of Michigan. The Grand Lodge of New York was selected as being the most accessible and one of the nearest Grand Lodges in the United States.

In due time a Dispensation signed by M.∴W.∴Martin Hoffman, Grand Master of the Grand Lodge of New York, was granted. Then, on December 3, 1824, a regular Charter was granted to this Lodge by the Grand Lodge of New York, under the name of Menominee Lodge. This was the first Masonic Lodge organised in the Territory now comprising the northern peninsula of Michigan and the States of Wisconsin, Iowa, and Minnesota. It was composed of seven military officers stationed at Fort Howard and the three civilian Masons who first met to consider the establishment of a Lodge there. Menominee Lodge was one of the three Lodges that on June 24, 1826, took part in the organisation of the Grand Lodge of Michigan. This Lodge continued its regular Communications and exercised the functions of a Lodge until some time in 1830. A large majority of its members and Officers were attached to the army, and upon their removal from Fort Howard, the Lodge ceased to function. This Lodge was not without its influence upon Wisconsin Freemasonry, however, for M.∴W.∴ Bro. Henry S. Baird, who was Grand Master of the Grand Lodge of Wisconsin in 1856 and 1857, was one of its Initiates.

The next Lodge organised in Wisconsin was located at Mineral Point. In 1840 this was an important mining and industrial centre in the Territory. Here on July 27, 1841, Mineral Point Lodge was organised under a Dispensation from the Grand Lodge of Missouri, dated October 8, 1840. The new Lodge was Consecrated on February 15, 1843, under a Charter from the Grand Lodge of Missouri. Its organisation was due chiefly to the efforts and influence of Bro. William R. Smith, its first Worshipful Master. In 1846, Bro. Smith was elected Grand Secretary of the Grand Lodge of Wisconsin. In that Office he served until 1849, when he was elected Grand Master. In 1851 he was re-elected as Grand Secretary. He served in this Office until 1858, when he peremptorily refused another re-election. His services in the organisation of the Grand Lodge and during its early days were very important. The first Senior Warden of the Lodge was Charles Dunn, Chief Justice of the Supreme Court of the Territory. This Lodge has had a continuous existence since its organisation. Upon the organisation of the Grand Lodge, it was made No. 1.

Melody Lodge, No. 65, now Lodge No. 2, was organised under a Dispensation from the Grand Lodge of Missouri, dated January 10, 1843, in which Benjamin T. Kavanaugh was named as first Worshipful Master. Bro. Kavanaugh, a clergyman, became the first Grand Master of the Grand Lodge of Wisconsin. Indeed, it was upon his suggestion that the first steps were taken for the organisation of a Grand Lodge.

Milwaukee Lodge, No. 22, now Kilbourn Lodge, No. 3, held its first meeting on July 5, 1843, by virtue of a Dispensation from the Grand Master of the Grand Lodge of Illinois, dated June 12, 1843. Lemuel B. Hull was named its first Worshipful Master; Abram D. Smith, Senior Warden; and David Merrill, Junior Warden. The *Proceedings* of the Grand Lodge of Illinois for October 2, 1843, show that a Charter was also to be granted to Milwaukee Lodge, No. 22, "when dues are paid." The Records show that the election of its Officers was held, under Charter, on November 1, 1843, so that the Charter must have been issued some time in October 1843. The Lodge's Worshipful Master, Bro. Hull, died suddenly and was buried with Masonic ceremony on October 25, 1843. This was the first Masonic funeral service to be held in Milwaukee. Among those prominent in the organisation of Milwaukee Lodge, No. 22, was the Honourable Abram D. Smith, the Lodge's first Senior Warden. He was then an eminent attorney in Milwaukee, and later became an Associate Justice of the Supreme Court of the State. He took a prominent part in the organisation of the Grand Lodge, becoming its first Deputy Grand Master, and was also Grand Master of the Grand Lodge in 1846, 1847, 1848, and 1857. Another eminent Mason of Milwaukee Lodge, No. 22, was Bro. Dwight F. Lawton, the first Grand Lecturer of the Grand Lodge. A skillful Ritualist, Bro. Lawton did much to establish the Ritualistic Work of the State along the lines to which it has ever since adhered.

Representatives of these three Lodges, that is, of Milwaukee Lodge, No. 22, of Milwaukee, of Mineral Point Lodge, at Mineral Point, and of Melody

Lodge, at Platteville, assembled at Madison, Wisconsin, on December 18, 1843, for the purpose of organising a Grand Lodge. At the time they were the only Lodges existing in the Territory of Wisconsin. Bro. Moses Meeker, of Mineral Point Lodge, was called to the Chair, and a Committee of three was appointed to take into consideration the expediency of forming a Grand Lodge. The Committee reported that " it is expedient to form a Grand Lodge in the Territory of Wisconsin." Another Committee of three was then appointed to draft a Constitution for the Grand Lodge. At six o'clock that evening, the Committee reported a Constitution which was very brief in its provisions. Then the Convention adjourned *sine die*.

Immediately afterwards the first Communication of the Grand Lodge was convened, with Bro. Dwight F. Lawton presiding as Grand Master. It was opened in the Third Degree in due and ancient form. The Constitution reported to the Convention was taken up, read, and adopted. A Committee was then appointed to nominate Officers for the Grand Lodge. Upon the report and recommendation of the Committee, Bro. Benjamin T. Kavanaugh, Master of Melody Lodge, was elected Grand Master. Since Bro. Kavanaugh had been detained because of illness, and was not present at the Convention nor at the Grand Lodge, he was Installed by proxy.

Precedent for Installing a Grand Master by proxy was probably found in the thirty-sixth of the General Regulations of Anderson's *Constitution of 1723*, which provides that, if the Brother chosen as Grand Master " is by sickness or other necessary occasion absent from the Grand Feast, he cannot be proclaimed the new Grand Master unless the old Grand Master, or some of the Masters and Wardens of the Grand Lodge, can vouch upon the honour of a Brother that the said person so nominated or chosen will readily accept the said Office; in which the old Grand Master shall act as proxy, et cetera." A Called Communication of the Grand Lodge was held at Madison, Wisconsin, on January 17, 1844, presided over by the Grand Master, M.∴W.∴Bro. Benjamin T. Kavanaugh. In his address, the Grand Master mentioned the weighty obligations resting upon the Grand Lodge " in retaining a pure language, resisting every innovation upon the ancient order of things, and as far as possible to find the old paths and walk therein—setting out upon, and retaining, in all our Lodges, a correct and uniform mode of Work and Lectures."

Charters were then granted to Mineral Point Lodge, to Melody Lodge and to Milwaukee Lodge, and numbers from one to three were then assigned to them according to seniority. The Grand Master was then authorised to appoint Representatives of the Grand Lodge of Wisconsin to other Grand Lodges in the United States. He was to use discretion in selecting residents of other States for those positions. Further he was to recognise such Representatives to this Grand Lodge as might be appointed by other Grand Lodges. It was also resolved " that the system of Work agreed upon by the Grand Masonic Convention at Baltimore in May, 1843, be adopted by this Grand Lodge."

The second Annual Communication of the Grand Lodge convened at Madi-

son, Wisconsin, on January 8, 1845. It was presided over by the Grand Master M.∴W.∴Bro. Benjamin T. Kavanaugh. At this Communication, Charters were granted to Warren Lodge, No. 4, located at Potosi, to Madison Lodge, No. 5, of Madison and to Olive Branch Lodge, No. 6, of New Diggings. It was then resolved that the Officers of those Lodges should be invited to take part in the business of the Grand Lodge, as voting members. A Committee on nominations for Grand Officers reported, and thereupon all were balloted for " on one ticket."

At this Communication, a Committee on Foreign Correspondence and Communication submitted a report two pages in length. It advanced a proposal for holding Triennial Conventions. These were to have the aims of the Baltimore Convention, and to be guided by the principles that had served it as a basic code. The Committee also recommended that, should such action be taken, the Grand Lodge of Wisconsin should be legally represented there. Part of the report read as follows: " The subject of the fears entertained by several Grand Lodges, that Annual or Triennial Conventions might degenerate into a General Grand Lodge, has been viewed by your Committee. At this time we deem it only necessary to state that as often as a proposal for a General Grand Lodge of the United States has been submitted to Grand Lodges, just so often has the measure met with disapprobation, for many and cogent reasons." The financial condition of the Grand Lodge at that time is indicated by the following incident. It was ordered that the sum of $15 be appropriated to Bro. William R. Smith for compensation and expenses during this Communication, and that the Grand Secretary issue a voucher for that amount " to be paid when this Grand Lodge shall be in funds to discharge the same."

At Galena, in the Territory of Illinois, there was a Lodge known as Far West Lodge, which held a Charter granted by the Grand Lodge of Missouri. Far West Lodge requested that it be admitted as a constituent Lodge of the Grand Lodge of Wisconsin. At first it was thought that the Lodge's request could not be granted until it had withdrawn from the Grand Lodge of Missouri. Finally, however, it was resolved that when Far West Lodge had secured such dimission from the Grand Lodge of Missouri and had filed satisfactory evidence thereof with the Grand Secretary of Wisconsin, a Charter should be issued to the Lodge at Galena. Apparently no notice was taken of any claim the Grand Lodge of Illinois might have to Far West Lodge.

At the next Annual Communication of the Grand Lodge of Wisconsin, the Grand Master reported the granting of a Dispensation for a new Lodge, afterwards called Kavanaugh Lodge, at the town of Elizabeth, in Jo Daviess County, Illinois. The Grand Master justified and excused this invasion of the territory of the Grand Lodge of Illinois by stating that it was far more convenient for the Brethren in the town of Elizabeth to be connected with the Grand Lodge of Wisconsin than with the Grand Lodge of Illinois. He also said that if at any future time the Lodge should desire, or the Grand Lodge of Illinois should require, its transfer to the Jurisdiction of Illinois, the Grand Lodge of Wisconsin would not object.

These Lodges were situated in what was called " the disputed strip." The Territory of Wisconsin claimed that its southern boundary was a line drawn from the southernmost bend of Lake Michigan due westward to the Mississippi River, while an Act of Congress fixed the northern boundary of the State of Illinois at the parallel of 42 degrees 30 minutes, north latitude. Wisconsin's claim to this disputed strip was based upon the Article V of the *Ordinance of 1787*, which provided for the government of the Northwest Territory. The government of Illinois was based upon the Act of Congress which admitted that State into the Union. This conflict of jurisdictional claim gave rise to some spirited correspondence between the Grand Masters of the Grand Lodges of Illinois and Wisconsin. At this Communication of the Grand Lodge of Wisconsin, Representatives of the two Illinois Lodges were admitted to, and took part in, the deliberations of the Grand Lodge of Wisconsin. They also participated in the election of its Officers. At that time the two Illinois Lodges were directed to confer with the Grand Lodge of Illinois, and to ask that Grand Lodge to sanction their union with the Grand Lodge of Wisconsin. It also resolved " that hereafter no Dispensation shall be granted by this Grand Lodge in any case, for the formation of any new Lodge in any other State or Territory where there is a Grand Lodge, without the consent of the Grand Lodge of such State or Territory, where such new Lodge is proposed to be formed."

At the Annual Communication held on January 13, 1847, the Grand Master reported that in July, Kavanaugh Lodge had returned its Dispensation and had announced that it had taken authority from Illinois. He also announced that the Galena Lodge had also returned its Dispensation. He added: " As these Lodges therefore have voluntarily relinquished their claim upon this Lodge for protection, and have attached themselves to the Grand Lodge of Illinois, no further action is necessary but to discharge them from the books of the Secretary, with our best wishes for their prosperity." Thus this disagreeable incident was happily closed.

At the same Annual Communication, an unusual event in the transactions of the Grand Lodge occurred. The Rev. Franklin Whittaker, a well-known clergyman, presented a Petition to receive the Three Degrees in Masonry, and the Petition was referred to a Committee of three Brethren. Upon their report, a ballot was then taken, and the candidate declared elected. At six o'clock that same day, " the Master's Lodge was then dispensed with and a Lodge was opened on the First Degree. After being introduced in due and ancient form, Franklin Whittaker was then Initiated in Masonry by receiving the First Degree. The Entered Apprentice Lodge was dispensed with, and Labour was resumed in the Third Degree. Following this, " on motion of Bro. Ames, the Grand Lodge proceeded to take a ballot on the application of Franklin Whittaker, E.A., to receive the Degrees of Fellow Craft and Master Mason. Whereupon, a ballot being taken, the candidate was declared duly elected. The Master's Lodge was then dispensed with, and the Lodge was opened on the Second Degree. Bro. Franklin Whittaker, being introduced in due and ancient form,

received the Second Degree in Masonry, by being passed to the Degree of Fellow Craft. The Fellow Craft Lodge was then dispensed with, and the Labour was resumed in the Third Degree." We also learn from the Records that at six o'clock the next evening " the application of Franklin Whittaker to receive the Third Degree was taken up and considered and agreed upon. Whereupon, the candidate being introduced in due and ancient form, he received the Third Degree and was then Raised to the sublime Degree of Master Mason. The M∴W∴Grand Master delivered a lecture on this Degree."

This act of the Grand Lodge evoked some lively criticism on the part of foreign correspondents of other Grand Lodges. For example, the Grand Lodge of Iowa declared that the Grand Lodge was wrong in Initiating a candidate, and said that " even admitting the right, its great inexpediency is too palpable to admit of argument." To these objections, the Committee on Foreign Correspondence replied by saying that Iowa had certainly used a summary mode of disposing of the question. Then the Committee added: " So long as the Grand Lodge does not exceed its power, the expediency of its enterprise must be left to a sound discretion, and although the expediency is so palpable to our Brethren in Iowa, it is far from apparent to your Committee. Indeed, the performance of these functions by the Grand Lodge cannot fail greatly to benefit the subordinate Lodges through the instruction thereby conveyed to their Representatives."

Considering the power of a Grand Lodge to confer the Degrees, it was said: " The power to make Masons and Constitute Lodges is primarily in the Grand Lodge. No Lodge can now set up for itself and make Masons, or do any other business, without power being conferred upon it by a Grand Lodge. The Lodge derives all its powers through the Dispensation or Warrant of the Grand Lodge, the source and creator of its very existence. Among the powers granted and enumerated in the Warrant is the power to make Masons. Can a Grand Lodge delegate to a subordinate Lodge powers which it does not itself possess? A Lodge under Dispensation certainly possesses no inherent power. It is merely the agent of the Grand Lodge or of the Grand Master in whatever it does. Power to make Masons is conferred by the Grand Lodge or Grand Master. Whence, then, is such power conferred, if it is not possessed by the Grand Lodge or by the Grand Master? They could not Constitute an agent to do lawfully what they had not power lawfully to do themselves. Again, according to the old Constitutions, the Grand Master has the right to make Masons at sight. Having such right, he may exercise it in open Grand Lodge as well as in a subordinate Lodge. If the Grand Master has such power, it will hardly be denied that the Grand Lodge has the same power."

Having thus discussed the power exercised by the Grand Lodge, the Committee cited precedents showing that the exercise of this power was not new, but that it was sanctioned by the oldest Records in possession of the Fraternity. It then cited several extracts from the Records of the Proceedings of the Grand Lodge of England. Those extracts seemed to show that " the Grand Lodge,

in ample form, at the Rose Tavern in St. Mary-le-Bonne, on Friday, May 14, 1731, made Bro. Lorrain and Bro. Thomas Pelham, Duke of Newcastle, Master Masons." They also showed that at the Assembly and feast held on June 24, 1719, " some noblemen were also made Brothers." Still another extract showed that at the Assembly and feast held at Stationers' Hall, on June 24, 1721, " they made some new Brothers, and particularly the noble Philip Lord Stanhope, now Earl of Chesterfield."

Another extract cited by the Committee reported that at an Occasional Grand Lodge held at the palace of the Prince of Wales, Past Grand Master, over which the Rev. Dr. Desagulier presided, " His Royal Highness, Frederick, late Prince of Wales, was in the usual manner introduced and made an Entered Apprentice and Fellow Craft." After making these citations the Committee concluded by saying: " These extracts from the records of the Grand Lodge of England are sufficient to show that the Grand Lodge of Wisconsin has not acted without precedent." But all this logic and all these citations of precedents were rendered ineffectual, for Milwaukee Lodge filed a protest claiming that such action infringed upon the lawful authority of a Lodge to confer Degrees and to collect fees for them. A Committee was therefore appointed, and upon its report the Grand Lodge resolved as its solemn opinion " that the authority to confer Degrees does not exist in the Grand Master, except in the Grand Lodge duly assembled, or in a subordinate Lodge organised in a constitutional manner, and in no case without due inquiry into the character of the candidate and upon a unanimous ballot of the Lodge." It further resolved " that the exercise of the right to confer Degrees in the Grand Lodge is highly inexpedient, and should never hereafter be exercised by this Grand Lodge except in case of most extraordinary emergency." No such case of " extraordinary emergency " has since arisen in the Grand Lodge.

The period of the war between the States, from 1861 to 1864, witnessed a rapid increase in membership in the Lodges. It also brought with it many problems and perplexities. Some of these are set forth in the annual address of Grand Master Alvin B. Alden, made before the Grand Lodge in 1864. In that address he referred to the activities of Military Lodges in the following words:

Within the past year complaints have frequently reached me from subordinate Lodges, and also from individual members of the Craft, that citizens of this State who have been connected with the army, either as soldiers or in some civil capacity, have returned from the field, claiming to have been made Masons during their absence in some Military Lodge connected with or attached to our army. In some instances these complaints relate to persons who had applied for admission into the Fraternity before leaving home, and had been rejected; in others, to persons whose moral and social relations at home were such that it would have been useless for them to make application for admission into the Lodge in whose Jurisdiction they reside.

Whatever may be thought of the policy or necessity of establishing Military Lodges in our army while still within our own country, and generally in

the vicinity of Lodges legally established by competent authority and under the usual restraints, there can be no excuse or justification for allowing such Lodges when they do exist, to make Masons of those hailing from other Grand Lodges than that from which they receive their authority. The Grand Lodge of Illinois, for instance, has no right to authorise a Military Lodge created by it, to Initiate residents of Wisconsin who happen to be in the vicinity of such Lodge while in the State of Kentucky or Tennessee, than it has to authorise its subordinate Lodges at home to Initiate such persons. Either would be an infringement of our Territorial Jurisdiction and a violation of that Fraternal comity now universally acknowledged as applicable to Grand Lodges.

In 1863 the Committee on Correspondence of the Grand Lodge of Missouri reported the making of 113 Masons who had been proposed, balloted for, Initiated, passed and Raised, " in five consecutive hours." Regarding this action, Grand Master Alden further said, " not the most complacent Grand Master in England, even when Royalty was to be made, ever exercised such authority. But we are told with the utmost complacency that they were nearly all officers. We care not if they were all brigadiers. It does not alter the case a whit."

By resolution the Grand Lodge then protested against such action and requested that all Grand Lodges that had theretofore or should therefater establish Travelling Lodges be requested so to limit their authority as to confine their Labours in making Masons to candidates residing out of the Jurisdiction of the Grand Lodge of Wisconsin. Fortunately, the cessation of hostilities and the disbanding of troops removed this source of irritation.

At the Annual Communication held in 1864, the Grand Master also reported an attempt, made by the " Conservators' Association," to disseminate the Webb-Preston Work among the Lodges of the State. This met with a vigorous protest and the adoption of a resolution declaring that " in the Grand Lodge alone is vested the power to determine all questions relating to the Work and Lectures in this Jurisdiction. This it has long since determined is the correct Work, and provided for its dissemination. That no Mason, or body of Masons can be permitted to modify or change the Work so determined upon by this Grand Lodge; and that any attempt to disseminate any different system of Work within this Jurisdiction is a contempt of the authority of the Grand Lodge, and a violation of Masonic duty deserving the severest condemnation."

It is the province of a historian to recount faithfully the events, both good and bad, of the institution whose chronicle he writes. Just as the United States had had its Benedict Arnold and its Aaron Burr, so, too, has the Grand Lodge of Wisconsin had its John W. Woodhull. In 1883, Bro. Woodhull was for the eighth successive year elected Grand Secretary of the Grand Lodge of Wisconsin. In his address, that year, the Grand Master lovingly referred to him in the following words:

He is in his office from morning till night, day in and day out, year in and year out—doing not only office work, but also the Work of a Mason in deeds

of charity and benevolence. A Brother Mason in the interior of the State wants something from the metropolis. He sends to the Grand Secretary. The errand is faithfully performed. He stands sentry for all wants and recommends. He hospitably receives and entertains Brother Masons sojourning in the city. Let any Grand Lodge Officer from any of our sister Jurisdictions visit the city or State, and John W. Woodhull is the first man sought. He is known the world over as honest, capable John W. Woodhull, Grand Secretary of the Grand Lodge of Wisconsin.

But, alas, just before the Annual Communication of 1883, Bro. Woodhull resigned his Office and fled from the State, a defaulter in his Grand Lodge finances. He left a report in which he confessed to a shortage of $1522.34. To this amount a shortage of $105, subsequently discovered, must be added, thus making his total defalcation $1627.34. Bro. Woodhull was cited to appear before the Grand Lodge. After some delay, he was in 1886 expelled by the Grand Lodge from Freemasonry and from all the rights and privileges of the Order. In 1889 he applied for reinstatement, but this was refused.

Quite different is the story of Bro. John W. Laflin, who in 1883 was elected Grand Secretary. He continued in that Office until his death, in August 1900, having served a period of more than seventeen years. Few Masons who have ever served the Craft have rendered greater service or were more beloved than was Bro. Laflin. Of him it was truly said that " he was not only ardently devoted to the principles of Masonry, but he lived, moved, and had his being in Masonry as an institution. He did very much for the Order of Masonry in this State, giving to it the best years of his life, and by his skill, fidelity, industry, and patience, bringing our beloved Order into greater esteem and favour in the great Brotherhood of Masonry throughout the world." Bro. John W. Laflin was one of the bright and shining lights in the history of Freemasonry in Wisconsin. He was the father of M.∴ W.∴ Herbert N. Laflin, who was Grand Master of Masons in Wisconsin from 1930 to 1931.

Upon the death of Bro. Laflin, William Watson Perry was appointed to fill the vacancy and was afterwards re-elected from year to year until, because of continued ill-health he resigned that high office on October 29, 1928. His resignation was regretfully accepted, and Bro. William F. Weller was appointed as his successor. In recognition of his long and devoted service, the succeeding Session of Grand Lodge elected Bro. Perry to be Grand Secretary Emeritus, and provided for the payment of a salary to him during the rest of his life. On September 13, 1929, Bro. Perry passed away. It is safe to say that no Mason in Wisconsin ever rendered greater service to the Craft or was more beloved than he. He was Grand Master in 1895, and for more than twenty-seven years he served as Grand Secretary. His every-day life was an exemplification of the principles of Freemasonry. A skilful Ritualist, his services were constantly in demand and unselfishly rendered. He was an inspiration to members of the younger generation, and they often sought his counsel. He was indeed a fountain of wisdom to his peers.

Among those also deserving more than a passing notice in any history of Wisconsin Freemasonry is Colonel Gabriel Bouck, son of William C. Bouck, a former governor of the State of New York. Bro. Bouck was Grand Master in 1860, and again in 1869 and 1870. From his first appearance in the Grand Lodge until the year 1897, he was a constant attendant. He never missed a Communication except while absent in the army or attending to his duties in Congress. He was always a power in the Grand Lodge, usually serving as Chairman of the Committee on Jurisprudence and as a leader in debate. Seldom was a measure carried through against his opposition. He was always a conservative; he adhered firmly to the Landmarks and the ancient usages and customs of Freemasonry.

The Masons of Wisconsin have always believed in, and practised, the virtue of Masonic charity, giving with a liberal hand in response to appeals for assistance. Their outstanding Masonic charity is the Masonic Home, located at Dousman, some thirty miles west of Milwaukee. Here they have one of the most complete and beautiful Masonic Homes in the United States.

Some years prior to 1913, Bro. Willard Van Brunt, of Horicon, had donated to the Wisconsin Consistory, Ancient Accepted Scottish Rite, a beautiful consisting farm of 319 acres. It was located at Dousman and was fully stocked and equipped for a Masonic Home. It was capable of caring for about 15 guests. After several years' operation of the Home, however, the Consistory found itself unable to carry on in a satisfactory manner. At the Annual Communication of the Grand Lodge held in 1913, the Consistory and Bro. Van Brunt therefore offered to donate the farm and its equipment to the Grand Lodge for a Masonic Home. Bro. Van Brunt also offered to donate to the Grand Lodge as an endowment fund $200,000, provided the Grand Lodge would levy an annual assessment of 50 cents per capita upon its membership for the support of the Home. After some delay in perfecting the title, this was agreed to, and the transfers were made. In order to secure funds for the erection of suitable buildings, an assessment of $1 per capita for a period of three years was made, and at its expiration another for a like term was imposed. From this source, and without debt or any solicitation of funds, the Home was constructed. It consists of a beautiful commodious structure, two stories in height, of fireproof construction, with tile roof. It is designed to accommodate about 100 guests.

The Home and its equipment cost approximately $423,000. In connection with the Home, the Order of the Eastern Star erected at a cost of $84,500 a hospital. Fully equipped, it was then presented by them to the Grand Lodge. If to these items we add the value of the farm, with its buildings and equipment, and also the Van Brunt endowment, we find that more than $954,000 has been invested in this charitable work.

A large greenhouse supplies flowers for the Institution. Its grounds are spacious and handsome. The Masonic Home is the pride and delight of every Wisconsin Mason. In 1931 it was sheltering and lovingly caring for approximately 100 guests.

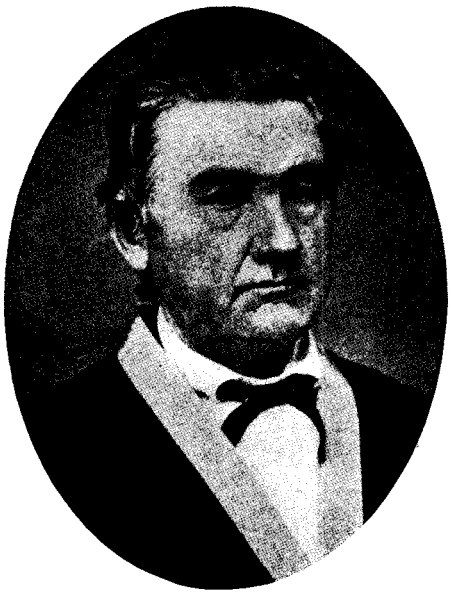
At the Annual Communication held in June 1929, regulations were adopted permitting dual membership. According to these regulations, a Mason may be affiliated with as many Lodges as choose to accept him, with full privileges, including the right to vote and hold Office. He is liable for dues and assessments in each Lodge in which he holds membership, and each of such Lodges is to pay Grand Lodge tax for him. Involuntary loss of membership in any Lodge automatically forfeits membership in all Lodges.

We have thus hastily sketched the principal Masonic events of the Grand Lodge of Wisconsin from the day of its establishment in 1843, with three Lodges, a membership of only a few score, and assets so limited that it was compelled to defer payment of a $15 claim until the Grand Lodge " was in funds to discharge the same," until 1931, when it had 312 active Lodges, a membership of 62,588, and assets totaling more than $1,250,000. Through its entire existence it has adhered closely to the Ancient Landmarks and the established usages and customs of the Fraternity, and has been active in the discharge of every Masonic duty.

The first Chapter of Royal Arch Masons in Wisconsin was organised as Milwaukee Chapter, No. 1, now Kilbourn Chapter, No. 1. Its early history is obscure, there being in existence no written Records previous to 1848. We learn from the General Grand Chapter Records, however, that Joseph K. Stapleton, of Baltimore, who for many years served as Deputy General Grand High Priest, on February 16, 1844, granted a Dispensation to A. D. Smith and others for a Chapter at Milwaukee in Wisconsin Territory. A Charter was then granted by the General Grand Chapter at its Session held in New Haven, Connecticut, on September 11 of the same year. It is thought that A. D. Smith was probably the first High Priest of the new Chapter, and that Byron Kilbourn or Dwight F. Lawton served among the other Officers. This, however, is mere surmise. No doubt the Records of the General Grand Chapter contained the list of Officers, but in 1859 the General Grand Secretary, Samuel D. Risk, took the Records with him to New Orleans, where he died during the war. Thus the Records were lost.

The next Chapter was organised at Platteville, as Washington Chapter, No. 2. At a meeting of Melody Lodge, No. 2, held on February 27, 1848, a Committee was appointed for the purpose of procuring a Charter for a Chapter of Royal Arch Masons. This Committee was authorised to draw upon the Lodge for a loan of $100 for that purpose. On July 2, 1844, the Deputy General Grand High Priest, Joseph K. Stapleton, granted a Dispensation to " B. Kavanaugh and the others of the town of Platteville, Wisconsin Territory " for a new Chapter. The Rev. Benjamin T. Kavanaugh was its first High Priest. Bro. Kavanaugh was, at the time, Grand Master of the Grand Lodge, but shortly afterward he left the State, never to return. Bro. Kavanaugh had been made a Mason in Kentucky in 1840. He was an itinerant Methodist clergyman, who seems to have had during his long life many callings and professions. He was, among other things, preacher, physician, editor, college professor, author, and

Masonic Home at Dousman, Wisconsin.



Benjamin T. Kavanaugh, Wisconsin's First Grand Master, 1844–1845.

The Trout Stream at the Home.

scientist. During the war he was chaplain and surgeon to General Price, of Confederate fame. He died at Boonsboro, Kentucky, in July 1888.

At the Session of the General Grand Chapter held in 1847, the Deputy General Grand High Priest, Joseph K. Stapleton, reported having granted a Dispensation for a Chapter at Southport, Wisconsin, now known as Kenosha Chapter, No. 3. Although he gave neither the names of the persons to whom it was granted nor the date of its granting, the probability is that the Dispensation was issued either in 1845 or early in 1846. The date of the Charter should be September 17, 1847, but the early Records of this Chapter are lost, so we cannot be sure that such was the case.

The Grand Chapter Records do not show by whom the first move was made for the organisation of that Body, but we do know that the first Convention was held " pursuant to a call made on the Officers of Milwaukee Chapter, No. 1, Washington Chapter, No. 2, and Southport Chapter, No. 3, in the State of Wisconsin, by the Most Worshipful William R. Smith, Grand Master of the Grand Lodge of the State of Wisconsin," to determine whether a Grand Chapter should be erected. What right the Grand Master had to issue such a call, except in his capacity as Royal Arch Mason, does not appear; but the call was heeded, and the Convention met on February 13, 1850, " in pursuance of a circular letter issued by Dwight F. Lawton, Past High Priest of Milwaukee Chapter, No. 1."

Representatives were present from Milwaukee Chapter, Washington Chapter, and Southport Chapter. The Convention adopted a Constitution for the Grand Chapter and elected Officers, with Dwight F. Lawton as Grand High Priest. The Deputy General Grand High Priest, Joseph K. Stapleton, acknowledged the receipt of the printed *Proceedings* and Constitution and at Baltimore, on July 5, 1850, he authorised Augustus W. Stark to Install the Grand Officers.

The first Convocation of the Grand Chapter was held at Madison, Wisconsin, August 7, 1850, and its Officers were then Installed. At that Session a Dispensation was granted for a Chapter at Madison, with a provision that in consideration of the relinquishment of a Charter fee of $90, the Chapter should at all times furnish the Grand Chapter suitable room, firewood, and lights, gratis. In 1855 this contract for free room, firewood, and lights was abrogated as being unsatisfactory.

The second Annual Convocation was held at Madison, on February 8, 1852. In his address at the time, the Grand High Priest reported having granted a permanent Charter to Iowa Chapter, No. 6, of Mineral Point. His action in granting a permanent Charter, instead of a Dispensation, does not seem to have been questioned, although it would not pass muster at the present day. The history of the Grand Chapter has been quiet and uneventful. It has consisted of little more than the election of its Officers, the making of the Constitution, the founding of new Chapters, and the transaction of routine business. In 1931, the Grand Chapter consisted of 114 constituent Chapters, and had a membership of 26,284.

The first Record of Cryptic Degrees in Wisconsin dates from October 28, 1857, when Delegates from Beloit Council, from Gebal Council, of Janesville, and from Madison Council, met at Janesville and organised a Grand Council. Those three Councils held their Charters from the Grand Council of Ohio. James Collins, of Beloit, was elected first Grand Master. In 1878, by arrangement, the Grand Chapter took charge of the Degrees, but in 1881 this procedure was discontinued and a Grand Council was organised by Representatives from 49 Councils. From that time on Annual Sessions have been held, but the Records are uninteresting, the main feature having been the election of Officers. At the present there are 33 Councils of Royal and Select Masters, having a membership of 9787.

The first move for a Commandery in Wisconsin was made by Judge Henry L. Palmer, of Milwaukee. In the early part of 1850, Judge Palmer spent days seeking through the State for a sufficient number of persons to organise a Commandery, and in getting their signatures. A Dispensation was obtained from Grand Master William B. Hubbard of Ohio, who was then at the head of the Grand Encampment. It was dated June 12, 1850, and was issued to Wisconsin Encampment, No. 1, located at Milwaukee. The Petition was signed by ten Petitioners who, so far as could be ascertained, were all the Knights Templar then living in Wisconsin. A Charter was granted in October 1850. From 1850 until 1856, this was the only Encampment in the State. The Dispensation for Janesville Encampment, No. 2, was also issued by William B. Hubbard and was dated June 29, 1856. The Charter was dated September 11, 1856. Then Robert McCoy Commandery, No. 3, of Madison, was organised on February 2, 1859, also under a Dispensation from William B. Hubbard, Grand Master. The Dispensation was dated January 29, 1859, while the Commandery's Charter was received on September 16, 1859.

The organisation of the Grand Commandery followed shortly after the Chartering of Robert McCoy Commandery. On October 20, 1859, Delegates from each of the first three Commanderies met at Madison, and authority for the organisation of a Grand Commandery was read. It had been issued by Benjamin B. French, of Washington, District of Columbia, who had been elected Grand Master in that year. A Code of Statutes was adopted, and the Grand Commandery was organised. Henry L. Palmer was elected Grand Commander. Thus, Bro. Henry L. Palmer was the first Grand Commander of the State of Wisconsin. He continued to fill that Office until 1865, when he was elected Grand Master of Knights Templar of the United States. For thirty years, dating from 1850, the history of Freemasonry in Wisconsin is largely a history of his Masonic activities and influence. He was Grand Master of the Grand Lodge in 1851 and in 1853, also in 1871 and in 1872, Grand High Priest of the Grand Chapter in 1858 and 1859, and Illustrious Grand Master of the Grand Council in 1863 and 1864. On August 6, 1863, he received the Degrees of the Ancient Accepted Scottish Rite upon its introduction into Wisconsin, and in his later years, he especially devoted himself to that Rite. He was long an influential

member of the Supreme Council of the Rite governing Body in the Northern Jurisdiction, and he was re-elected at each triennial gathering until his death, which occurred on May 7, 1909.

At the present time there are 49 Commanderies in Wisconsin, having a membership of 11,388. Wisconsin has 3 Consistories, Ancient Accepted Scottish Rite. They are Wisconsin Consistory, at Milwaukee, which has a membership of 4259; Madison Consistory, at Madison, which has a membership of 1187; and Eau Claire Consistory, at Eau Claire, which has a membership of 812. The total membership is 6258. There is one Shrine of the Ancient and Accepted Order of Nobles of the Mystic Shrine, which is located at Milwaukee. It has a membership of 5736. The Order of the Eastern Star is active and doing good charitable work. There are 273 Chapters working under the Grand Chapter of the Order of the Eastern Star. The Grand Chapter has a membership of 54,792.

FREEMASONRY IN WYOMING

ALFRED J. MOKLER

ON the Great Plains in the Western part of the United States that now form the State of Wyoming Freemasonry first saw the Light upon the summit of Independence Rock, on July 4, 1862. Independence Rock is an outstanding landmark on the Old Oregon Trail. From Independence, Missouri, starting-point of the Oregon Trail, to Oregon City was a distance of 2030 miles. Independence Rock in Wyoming lay 838 miles from the little Missouri town. Some twenty members of the Masonic Fraternity, hailing from several Jurisdictions, attended that very interesting and historic meeting. Asa L. Brown, a member of Melody Lodge, No. 2, of Platteville, Wisconsin, acted as Worshipful Master of the extemporary assemblage. In 1878, four years after the Grand Lodge of Masons in Wyoming had been organised, he sent to Past Grand Master Edgar P. Snow the Great Lights that were used on the granite Altar at the Independence Rock meeting, as a memento to be treasured in the archives of the Wyoming Grand Lodge. The Bible used on the Altar at that meeting is still in possession of the Grand Lodge of Wyoming. It is considered the Grand Lodge's most valuable historical relic. That Bible was found undamaged on the street the morning after the fire destroyed the Masonic Temple at Cheyenne, though the Square and Compasses used at Independence Rock had been consumed. In his letter of July 5, 1878, to Past Grand Master Snow, Bro. Brown said: " On July 4, 1862, several trains of emigrants lay over at Independence Rock. We concluded our arrangements for a celebration on the Rock. . . . We were determined on having some sort of recognition, as well as remembrance of the day and place, and so about the time when the ' sun sets in the West to close the day,' about twenty members who could mutually vouch, and, so to speak, inter-vouch for each other, wended their way to the summit of the rock, soon discovered a recess, or rather depression, in the rock, the ' form and situation ' of which seemed prepared by nature for our special use. An Altar of twelve stones was improvised, to which a more thoughtful or patriotic Brother added the thirteenth, as emblematical of the original Colonies, and being elected to the East by acclamation, I was duly Installed, that is, led to, the oriental granite seat. The several stations and places were filled, and the Tyler, a venerable Brother, with flowing hair and beard of almost snowy whiteness, took his place ' without the western gate,' on a little pinnacle which gave him a perfect command of view over the entire summit of the rock, so that he could easily guard us against the approach of all, either ascending or descending. I then informally opened ' Independence Lodge No. 1,' on the

Degrees of Entered Apprentice, Fellowcraft, and Master Mason, when several of the Brethren made short appropriate addresses, and our venerable Tyler gave us reminiscences from his Masonic history, or of it, extending from 1821 to 1862. Having gone up provided with fluid extract of rye, sweet water, sugar, and citric acid, the Craft was called from Labour to Refreshment, a bucketful of which was prepared, and Masonic and patriotic impromptu toasts and responses were indulged in, not forgetting, however, the first point of entrance, until, no further business appearing, the Craft resumed Labour, and the Lodge was duly closed. When closing the Lodge, I remarked to the Brethren that I would preserve the Great Lights until I could have them laid up in the archives of the Grand Lodge having Jurisdiction over Independence Rock, as a memento of the day and occasion. . . . I am not actuated by any spirit of egotism in thus tendering through you to your Grand Lodge these souvenirs of a fraternal event antedating your existence as a Grand Lodge, or even the political existence [of the Territory] as now organised. If your Grand Lodge should see fit to give them an abiding place in your archives, I will have accomplished my prophetic promise, and you will place me under obligation by presenting them to your Grand Lodge."

This rich history of Freemasonry in Wyoming remained unknown to any considerable number of people for more than fifty years. Few of the members even knew that such a meeting had ever been held, but in 1920, through the efforts of the present writer, who was then and is yet Grand Historian, the Grand Lodge granted a Dispensation that permitted the holding of a commemorative service upon Independence Rock, on July 4, precisely the place where the extemporaneous meeting had been held just fifty-eight years before. The natural Lodge Room was again arranged as it had been at the first meeting. The same Bible was used, again on an Altar built of thirteen stones as was the Altar used at the first meeting. But instead of some twenty members being present, as at the first meeting, more than 200 were this time in attendance. The Lodge was opened in due form, with many prominent members present from Wyoming and adjoining States. Past Grand Master Charles H. Townsend acted as Worshipful Master. Past Grand Master Marion P. Wheeler, Past Grand Master Harold Banner, Grand Master Arthur K. Lee, Deputy Grand Master William O. Wilson, Grand Junior Warden William A. Riner, Grand Secretary Joseph M. Lowndes, Grand Treasurer William Daley, Senior Grand Steward Frank S. Knittle, Grand Orator Guy J. Gay, Grand Historian Alfred J. Mokler, Past Grand Master W. H. Dickinson, ex-Governor Bryant B. Brooks, Thirty-third Degree, and many other prominent Masons took part in the service. Representatives from Scotland, from the Philippine Islands, from Alaska, as well as from many States of the Union were in attendance.

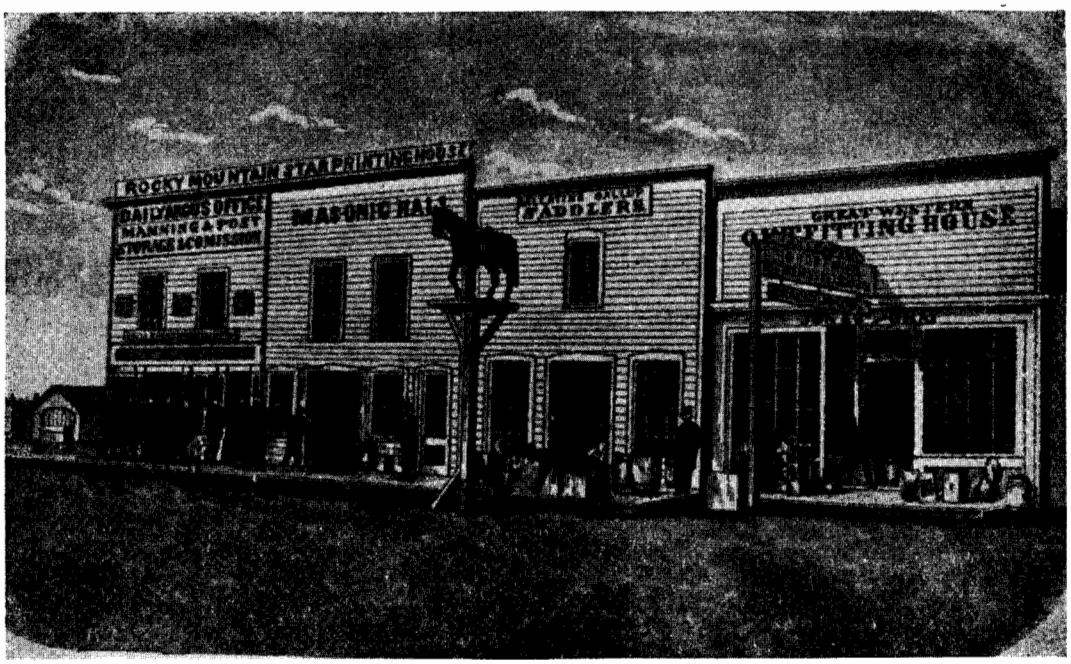
After holding an impressive service atop of Independence Rock, and after closing the Lodge in due form, the members went to the north end of the massive pile of granite. There a public service was held at which more than 500 people were present. Addresses were made by the Hon. William A. Riner and

Grand Master Arthur K. Lee, and these were followed by the unveiling of a bronze memorial tablet firmly affixed to the face of the historic old landmark. At this meeting it was decided to hold a Masonic commemorative service on Independence Rock every ten years thereafter.

In 1930, an Executive Committee consisting of Alfred J. Mokler, Charles H. Townsend, Marion P. Wheeler, John C. Zolnoski, Albert E. Tweed, and Robert F. Blake was selected to complete arrangements for the meeting to be held that year. Before the opening of the Masonic service a barbecue was served to some 3000 people, which included the Masons, their families and friends. At one thirty o'clock in the afternoon, the commemorative service was again held on top of Independence Rock and again in the natural Lodge Room. Past Grand Master Marion P. Wheeler acted as Master, and the following distinguished members were introduced: Grand Master Robert H. Hopkins, Grand Treasurer William W. Daley, Grand Secretary Joseph M. Lowndes, Junior Grand Deacon John Stansbury, Senior Grand Deacon Charles C. Mitchell, Grand Historian Alfred J. Mokler, Grand Orator Lew M. Gay, ex-Governor Bryant B. Brooks, Thirty-third Degree, Governor Frank C. Emerson, the Hon. F. G. Burnett, and these Past Grand Masters: C. H. Townsend, M. P. Wheeler, W. O. Wilson, F. S. King, E. P. Bowman, W. H. Dickinson, J. W. Stuchell, and F. S. Knittle. Addresses were given by Grand Master Hopkins, Past Master Burnett, ex-Governor Brooks, and Grand Historian Mokler. After the Lodge closed, the memorial tablet on the north side of Independence Rock was publicly dedicated with an impressive ceremony at which the Grand Master and other Grand Officers officiated. The Grand Historian gave an address and introduced distinguished Masons to those present. An address was also given by Governor Emerson, and Sylvester K. Loy delivered an oration eminently well suited to the occasion.

At this meeting, 32 Masonic Jurisdictions of the United States were represented. Of the 626 Masons who were registered, 464 came from Wyoming Lodges, 152 came from the other States of the Union, 9 came from Scotland, and one came from Alaska. In 1920 the commemorative service held on Independence Rock was sponsored by Casper Lodge, No. 15. In 1930, Casper Lodge, No. 15, and Pathfinder Lodge, No. 42, were the sponsors. The Grand Lodge of Wyoming plans to sponsor the service that will be held here on July 4, 1940.

Independence Rock, a homely mass of granite, 'way out on the Great Plains, is known among the Fraternity as Wyoming's Masonic shrine, and is looked upon by all Masons who know its historical significance as God's Temple, that temple "not made with hands." Located some fifty-five miles southwest of Casper, it covers an area of twenty-five acres. At its southern extremity it rises 167 feet into the air; at its northern extremity it towers 193 feet above the ground. Its cubic contents are 101,806,000 cubic feet. Cut into blocks 2 feet square and used to erect a square building, having walls 100 feet long, it would make a structure 24½ miles high. The 4 walls would be solid, with no openings for doors or windows.



From a publication of the Cheyenne Board of Trade, 1888.

First Masonic Hall in Wyoming, 1868, at Cheyenne.

Masonic Marker on Tablet on the Lot Where the Masonic Temple Stood at South Pass City, Wyoming, 1869.

SOUTH PASS LODGE

South Pass, the gateway between the Atlantic and the Pacific, which holds so prominent a place in the history of the West, is the most noted pass over the great Continental Divide. It was through this pass that more than 300,000 emigrants travelled over the old Oregon Trail on their way to the " Oregon Country " to build an empire. It was here, at the crown of the Continental Divide, that the emigrants adopted that now famous slogan: " Here Hails Oregon! " It was here, on July 4, 1836, that Dr. Marcus Whitman, with the Bible in his left hand and the American flag in his right, fell upon his knees, and in the name of God and of America took possession of all this Western region as a home for American women and for the church of Jesus Christ. It was here also that gold was first discovered in what is now the State of Wyoming, and here that a city of 5000 people once flourished. And it was here, in the heart of the Rocky Mountains, that the second Masonic Lodge in the Territory of Wyoming was organised.

Unfortunately, all the details of the organisation of this Lodge cannot now be obtained. Inasmuch as they were enacted more than sixty-five years ago by the daring pioneers of a passing generation, men who had little time and still less inclination to record their daily history, many of those details are enshrouded in the mists of uncertainty. Only a very few of those pioneers survive, but they, now stooped by their fourscore years and more, have left to the younger generation a fairly authentic history of the Lodge, located on the crest of the Continental Divide. The organisation of this early Lodge was to be expected. During the gold-mining days there gathered in this region a motley group of men from the four corners of the Continent. It was only natural that among them were a number of members of the Masonic Fraternity and that those men should " seek each other's welfare and happiness with their own," and in consequence organise a Masonic Lodge.

The organisation of this Lodge was similar to that of any other Masonic Lodge, but the Lodge Room and its furnishings were very different. Meetings were held in the upper part of a two-story log building on the north side of Norman Gulch Creek. Although the room was not plastered, chinks between the logs were filled with mud to keep out the wintry blasts. Within were to be found none of the luxuries and comforts of the present-day Lodge Room. Although the early Masonic Officers were provided with chairs, the other members of the Lodge sat on homemade benches. The Altar, Columns, and Pedestals were made from pine trees cut in the near-by mountain forests, sawed into lumber with whip-saws, then hauled to the mining-camp. There, after being smoothed, matched, polished, and adjusted by a carpenter, they were fashioned into furniture for the Lodge Room. Since the membership of the Lodge was composed of Masons from many different States, the Work was as heterogeneous as the membership, and so remained for a number of years. Later, however, Ervin F. Cheney went to Omaha, travelling 400 miles to Chadron, Nebraska,

on horseback, and from there to Omaha by train, where he had the Nebraska Work communicated to him " from mouth to ear " by a well-informed Brother. Upon his return he, in turn, communicated the Work to the Brethren of his Lodge. In those early days cypher Rituals were not used by the Wyoming Masons.

It is difficult for us to conceive the true Masonic spirit of those pioneers who braved the perils of travel in going to and from Lodge meetings. The country was infested by hostile Indians, and the white people, unless travelling in groups, were in constant danger of attack. Examples are cited, however, of the awe with which some few of the redskins regarded the secret meetings of those faithful followers of the teachings of the Square and Compasses. Joseph Faris, one of the early Masons of South Pass City, who died recently at the age of eighty-six years, told the following story: He, with some companions, was on his way to attend a Lodge meeting. After riding all day, the travellers stopped at a spring on Twin Creek, some fifteen miles from South Pass City, to rest and eat a cold lunch. Fearing that their presence might be discovered by the Indians, they did not dare to light a fire for cooking. In a very short time Faris noticed a light in the jack pines farther down the creek. Telling his companions to remain on guard, he crawled forward to reconnoiter. Coming within sight of the Indian camp, he saw a band of Indians on the opposite side of the creek. Noting their trappings and paint, he judged them to be a war party, so he started to retreat. At that moment, however, he was confronted by one of the warriors. Although the Indian made no hostile move, Bro. Faris began to wonder what form of torture he would be likely to have to suffer before being put to death. But his fears were groundless, for almost immediately the Indian recognised him as a member of the " Cross Finger " group, as Masons were then called by the Indians. He made a sign not understood by Faris, and with a grunt of satisfaction he turned and went back towards the Indian camp. Without further delay Bro. Faris returned to his companions, and all then hastily continued their journey. To their surprise the Indians did not follow. Did the Indians know? Had they learned something of the good done by our Brotherhood of Man? Did they know the thrill of some kindred feeling? This incident was only one of many similar experiences of those early Masons who sometimes travelled more than a hundred miles to meet their Brethren on a common level.

In the fall of 1878 the mining industry in the South Pass region was on the decline. Many people had left there and not a few had settled in Lander, then a fair-sized village. Considering these conditions, it was deemed advisable to transfer the Lodge from South Pass City to Lander. In a few years South Pass City became a " ghost town," its fate being similar to that of many another gold-mining camp in the West. But the Masonic Lodge organised there in 1869 still lives, and the teachings of the small band of Masons in that mining-camp of early days have reached far and wide. From the myriad Altar fires which have kindled throughout the land, the light of Masonry brings cheer

and happiness and hope to all who come within its helpful and hallowed influence.

The building in which the Masonic meetings were held in South Pass City has long since disappeared, but a granite marker, erected by Wyoming Lodge, No. 2, of Lander, marks the hallowed spot where it once stood. A bronze tablet cemented thereto memorialises the sturdy pioneer Masons. On August 21, 1926, this memorial was dedicated by Grand Master Frank S. Knittle, Grand Secretary Joseph M. Lowndes, Grand Historian Alfred J. Mokler, and about thirty members of Wyoming Lodge, No. 2. Among those present were two members who were Initiated into the Lodge when it was located at South Pass City.

Wyoming Lodge, No. 28, was granted a Dispensation on November 24, 1869, by the Grand Lodge of Nebraska, and it was Chartered on June 23, 1870. This was the only Masonic Lodge in Wyoming ever granted a Dispensation by the Grand Lodge of Nebraska, and it was also the second Lodge organised in the State. It is antedated only by Cheyenne Lodge, No. 16, which received its Dispensation from the Grand Lodge of Colorado on February 22, 1868, before the Territory of Wyoming was created and while that region was still a part of Dakota Territory. When, on December 15, 1874, the Masonic Grand Lodge of Wyoming was organised in Laramie City, the Lodge at South Pass City became Wyoming Lodge, No. 2, and Cheyenne Lodge, No. 16, became Wyoming Lodge, No. 1.

THE GRAND LODGE

Laden with the blessings of the human race, and peace-loving in its nature, Freemasonry has pursued a forward course in Wyoming for more than sixty years under the organisation of the Most Worshipful Grand Lodge, which was perfected at Laramie City on December 15, 1874. The Masonic Lodges then in existence in the Territory of Wyoming were Cheyenne Lodge, No. 16, Chartered on October 6, 1868; Wyoming Lodge, No. 28, formerly South Pass City Lodge, Chartered on June 23, 1870; Laramie Lodge, No. 18, Chartered on September 28, 1870; and Evanston Lodge, No. 24, Chartered on September 30, 1874. Present at the organisation of the Grand Lodge were three Representatives from the Cheyenne Lodge, one, by proxy, from the South Pass City Lodge, three from Laramie Lodge, and one from Evanston Lodge. At that time these four Lodges, which sent the small number of eight Representatives to organise their Grand Lodge, had a constitutency of only 214 members. But, with Love as the keynote of their teachings, Liberty the platform of their political doctrine, Charity their fundamental principle, and the Fatherhood of God and the Brotherhood of Man the basic principle upon which the Order was founded, those eight Masons kindled the Altar fires that have brought light, hope, and prosperity to more than 8000 happy and contended homes in the State of Wyoming.

The principles of Freemasonry have ever guided the public affairs of the Territory of Wyoming, as they still guide those of the State. It is the boast of Wyoming Masons, and it is not an idle one, that the foundations of their

State were laid by Masons, that the organisation of the region as a Territory was perfected by Masons, that their State Constitution was written by Masons, and that the State's laws were enacted by and are administered by men who are nearly all Masons. With just pride Masons can say that throughout all the written laws of the Territory and State there has been no spark of intolerance or persecution, that throughout all the years of the State's history there has been no thought of oppression.

The Officers elected and appointed at the first Grand Lodge Communication were: Grand Master, E. P. Snow, of Cheyenne; Deputy Grand Master, J. E. Gates, of Laramie; Senior Grand Warden, E. D. Addons, of Cheyenne; Junior Grand Warden, S. L. Mills, of Laramie; Grand Treasurer, M. C. Brown, of Laramie; Grand Secretary, J. K. Jeffrey, of Cheyenne; Senior Grand Deacon, A. J. Parshall, of Cheyenne; Junior Grand Deacon, James McGibbon, of Laramie; Grand Tyler, T. D. Pearson, of Laramie.

At the next Grand Lodge Communication, held in 1875, the Grand Secretary reported that during the year thirty-three members had been Raised to the sublime Degree of Master Mason, and that recognition had been extended to the Wyoming Grand Lodge by the Grand Lodge of Colorado, of Iowa, of Massachusetts, of Minnesota, of New York, of Nebraska, and of Texas.

At the Grand Lodge Communication held in 1876, only ten Representatives were present. At this Communication recognition was extended to the Grand Lodge of Dakota, which had been organised on July 25, 1875. A Dispensation was also issued for the formation of another Lodge in Wyoming, Rawlins Lodge, No. 5, at Rawlins. Mount Moriah Lodge, at Green River, was the sixth Lodge within the Territory, its Dispensation being granted in 1883. Later, in 1885, another Dispensation was issued to Anchor Lodge, No. 7, at Buffalo. By then the membership had increased from 214 to 472. With each succeeding year, excepting only 1897, there has been an increase in membership. In 1897, however, there was a decrease of 12. Now there are 49 Chartered Lodges in Wyoming, having a total membership of approximately 8500.

Wyoming is a State of magnificent distances. It covers 97,548 square miles, an area equal to that of the States of New York and Pennsylvania. In 1908 the Grand Master in his Official visits to Subordinate Lodges throughout the Grand Jurisdiction travelled 3500 miles, 468 of which were by stagecoach. This journey made him realise the size and extent of the Jurisdiction, and also gave him first-hand information regarding the territory included in the Jurisdictions of the local Lodges, some of whose members often travel as much as 75 miles to attend a Lodge meeting.

At the time of his Official visit the territory coming under the Jurisdiction of Wyoming Lodge, No. 2, at Lander, was 140 miles away from Casper, the nearest Lodge to the east; 130 miles from the western border of the State; and 100 miles from Green River, the nearest Lodge to the south. Its Jurisdiction, including 12,000 square miles, was 3000 square miles larger than the State of New Hampshire; 2870 square miles larger than the State of Vermont; 4000

square miles larger than the State of Massachusetts; 11,000 square miles larger than the State of Rhode Island; and 10,000 square miles larger than the State of Delaware. It was, in fact, as large as the States of Delaware, Rhode Island, and Connecticut combined, with one-half of New Jersey included. At that time Mount Moriah Lodge alone had a Jurisdiction as large as the State of Massachusetts, and was itself as large as the States of Delaware, Rhode Island, and Connecticut combined. Even Encampment, the Lodge having under its Jurisdiction the smallest area of any Lodge in the State, contained more square miles than the whole State of Rhode Island. What the area was of the Jurisdiction of some of the Subordinate Lodges at the time when the Grand Lodge was organised in 1874, when there were only 4 Lodges in the entire Territory of Wyoming, it would be difficult to estimate, but it is safe to say that those Jurisdictions covered fully five times the area that they did in 1908 when there were 26 Chartered Lodges in the State.

Considering that the Grand Lodge of Masons in Wyoming was organised over sixty years ago, with a constituency of only 4 Lodges, representing in all 214 members, and that to-day the constituency of 49 Chartered Lodges represents a membership of 8500 members, and considering the many illustrious men who have served as Officers of the Lodge, many of whom have held, and many more who now hold, eminent positions in various walks of life, the Masons of Wyoming have a proud Record indeed. The great number of admirable Officers, upon whose services they may depend in the future, and the standing of the membership throughout the State, make it certain that we may expect to complete the first century of the Grand Lodge with an even greater measure of accomplishment and prosperity than have been experienced during the first sixty years of its existence.

With only four exceptions, the Presiding Officer of the Wyoming Grand Lodge has changed each year. During the past forty-seven years there have been forty-seven different Grand Masters. This procedure is based, to some extent, on the theory that every Mason competent to serve as Deputy Grand Master, Senior Grand Warden, or Junior Grand Warden, is also qualified to assume the grave responsibilities of Grand Master. Perhaps, more important, however, is the theory that the Office is one of honour, and that he who has once been Installed can receive no additional honour by subsequent re-election, and further, that those who have served faithfully and well in minor Offices are entitled to advancement. The plan has worked well, and the Grand Lodge has been fortunate in its selection of a long line of able, zealous, and learned men to fill the chief Office within its gift.

Following is a list of the Past Grand Masters of Wyoming: Edgar P. Snow, Fred E. Addoms, Orlando North, James H. Hayford, Frank M. Foote, Robert Wilson, John K. Jeffrey, Ervin F. Cheney, Joseph B. Adams, Nathaniel R. Davis, William Daley, LeRoy S. Barnes, Emile A. Abry, Perry L. Smith, John C. Davis, Edward F. Stahl, Jethro T. Holliday, Fenimore Chatterton, DeForest Richards, E. P. Rohrbaugh, J. M. Rumsey, Jr., E. P. Bowman,

Charles H. Townsend, Samuel Corson, C. N. Potter, T. S. Taliaferro, Jr., Frank A. Luckfield, M. R. Johnston, P. S. Cook, F. S. King, M. P. Wheeler, B. H. Sage, Hugh Hynds, Harold Banner, William Pugh, Fred C. Barnett, J. J. Jewett, W. H. Dickinson, Herbert J. King, T. Blake Kennedy, G. E. Brimmer, Arthur K. Lee, William O. Wilson, Frank A. Holliday, William A. Riner, J. W. Stuchell, J. I. Kirby, Frank S. Knittle, O. O. Natwick, M. A. Kline, Guy J. Gay, Robert H. Hopkins, Elwood Anderson, Lewis J. Holliday, Fred S. Fobes, Charles C. Mitchell, and John Stansbury.

During the past sixty years there have been only six Grand Secretaries. Of those Bro. William L. Kuykendall served twenty-eight years, from 1886 to 1914, and Bro. Joseph M. Lowndes, the present incumbent, has served for over twenty years.

Of the seven Grand Treasurers, Melville C. Brown, the first, served one year. During the twenty-four years from 1889 to 1922, our beloved Brother, William Daley, filled the Office, until he was called to his long home. He was succeeded by Bro. William W. Daley, who has since served acceptably. All other Officers of the Grand Lodge, with the two exceptions of Grand Librarian and Grand Historian, if found worthy, are advanced each year. Since the Offices of Grand Librarian and the Grand Historian were created, they have been held by the present incumbents.

In all works of charity and fraternal benevolence the Grand Lodge of Wyoming has always been prominent. Upon all occasions of public calamity, it has freely and cheerfully responded. During the Great War its contributions were made without boast, and the thousands of Masons who exchanged the comforts and endearments of home for the perils and vicissitudes of war made a record to be respected and honoured. Some of them made the supreme sacrifice on the battlefield, and their memory is fondly cherished by their Brethren. To the aged and indigent of its own household, the Grand Lodge has always given with an open hand, and scarcely a Session has passed that has not witnessed some manifestation of its philanthropic endeavour.

The acts of beneficence performed by the Masonry of Wyoming are done without ostentation. The good that it does is done quietly. Its deeds of charity are usually bestowed upon those who are in need, without their ever discovering the source of relief. The sick are attended, the dead buried; the widows are assisted, orphans are supported and educated; weary Brethren are cheered by kind words prompted by sympathetic hearts.

In 1907 the Grand Lodge appropriated a sum of $500 to be set aside for the founding of a special fund to be known as the Masonic Home Fund. To increase this fund each Subordinate Lodge in the State was annually assessed 50 cents per capita. Within five years after its founding, the fund had grown to more than $12,000. In 1913 the first money was expended for the relief of dependent Brethren and their families, the amount spent being $945. Then, in 1914, at the Grand Lodge Communication it was deemed that the best and most satisfactory way to dispense Masonic charity was through the various Subordinate

Lodges, which receive from the Grand Lodge such outside assistance as may be needed. It was also decided to be inexpedient and unwise for the Grand Lodge to establish a Masonic Home. In explaining this decision it was declared: " A Masonic Home is a good advertisement for a Grand Lodge, but let us not proclaim our charity from the housetops. If a Brother needs assistance, let us give it to him open-handedly and generously, but with as little publicity as possible." It was further decided that two funds should be created, one to be known as the temporary fund, and the other as the permanent fund. The former, established with the sum of $1,445, was to be used in the care of dependent Brethren and their families; the latter, with an initial sum of $10,000 was to be lent at interest with good security. Twenty years after the establishment of these funds, they grew to approximately $75,000 and had already dispensed no less than $50,000 for the care of dependent Brethren and their families.

Looking back upon over sixty years of the Grand Lodge of Wyoming, and considering what wonderful results have been attained by it, recognising the triumphs of the men who have conducted the affairs of Masonry and made it the outstanding organisation for good in the State, it may be truthfully said that the Masons of Wyoming " builded better than they knew," and that " their works have followed them."

THE WASHINGTON MEMORIAL TEMPLE

Louis A. Watres

THROUGHOUT the ages, knowledge of the achievement of great leaders has brought hope and inspiration to all—inspiration to live splendidly, to become nobler creatures. To most men such spiritual influence is more desirable than is material aid. Appreciating its value, most men have therefore always sought to profit from it. Today, as during the Middle Ages, men turn to the memory of great heroes for spiritual direction. In learning more about their lives and their work, we naturally seek to bring these facts to the attention of others and with them to share the good we ourselves have derived.

With this in mind, the three and a half million Masons in the United States have erected at Alexandria, Virginia, a Memorial Temple to George Washington, man and Mason. Of course there have long been many monuments to Washington both in this country and abroad. Some of them memorialise him as America's distinguished first President, others honour him as a great general and illustrious statesman. But the Memorial Temple at Alexandria, Virginia, differs from all those. It honours Washington as a man and as a Mason. For who is more appropriate than Washington to be chosen as an example that will throughout all the coming years instill in us both hope and inspiration?

For more than a century it has been in the hearts of Freemasons to erect a suitable monument to Washington. The story of the monument which they have finally erected at Alexandria is a story of successful effort, for the Masons of today have only accomplished what the Masons of past years longed to do. The cherished desire of their hearts has at last been realised.

To the Grand Lodge of New Hampshire we are indebted for many interesting data regarding the sentiment of the Masons in this matter as much as a century ago. From its archives have come many of the following interesting facts.

From that source we learn for example that in 1824 at the Annual Communication of the Grand Lodge of New Hampshire, Harrison Gray, a Past Grand Master of that splendid Jurisdiction, presented the following motion:

That a Committee of five be appointed to take into consideration the expediency of erecting a monument at Mount Vernon over the remains, and to the memory of our late distinguished Brother, George Washington, first President of the United States, and the propriety of inviting the Grand Lodges of the several States in the Union to assist in the same. This led to the appointment

Washington March 2nd 1825.

Hon Bushrod Washington

Sir The several Grand Lodges of New Hampshire, New York, North Carolina and Virginia have appropriated funds for the purpose of erecting at Mount Vernon a monument to the memory of their distinguished friend and brother the late General Washington. I wish Sir to be enabled to communicate to the Grand Lodge of N.H. your views of the propriety of the undertaking & whether its execution would be agreeable to the feelings and would meet the approbation of the more immediate relatives of this illustrious man.

It is unnecessary for me to say that the masonic brotherhood would feel highly gratified if they might be permitted to be the instruments in performing so pleasing a duty —

be pleased Sir to accept the assurance of my high respect & esteem

Thomas Whipple Jr

Letter of Thomas Whipple in 1825 Proposing a Memorial to Washington.

of the Committee which in turn recommended the passage of the following resolution:

Resolved: That the sum of two hundred dollars be appropriated for the object referred to from the funds of the Grand Lodge of New Hampshire.

It also resolved that the M.∴W.∴Grand Master of this Grand Lodge be authorised and requested to open a correspondence with the Grand Lodges of the several States on this subject, and solicit the co-operation and exertions of Masonic Brethren throughout the United States, in that undertaking.

This resolution was unanimously adopted.

In the following year, 1825, the Grand Master reported that he had "communicated with the other Grand Lodges and that the movement was deservedly popular; that it showed a coincidence of sentiment and feeling; that it was gratifying to learn that nearly at the same period of time a similar proposition was made to the Grand Lodge of a distant sister State, Mississippi, probably without any knowledge of the proceedings of this Grand Lodge, to which justly belongs the honour of priority."

A reference to the proceedings of the Communication of the New Hampshire Grand Lodge of 1825 shows that " the Grand Lodges of Maine, New York, Ohio, North Carolina, and Mississippi have adopted resolutions highly approving the design and appropriating liberal sums towards its accomplishment."

Through the further courtesy of the Grand Lodge of New Hampshire we are permitted to print here the following letter from the Honourable Thomas Whipple, Jr., M.C., to the Honourable Bushrod Washington. This letter indicates the keenness of the general interest in the movement at that time.

Washington, D. C.
March 2, 1825

Hon. Bushrod Washington
Sir:

The several Grand Lodges of New Hampshire, New York, North Carolina, and, I believe, some others, have appropriated funds for the purpose of erecting at Mount Vernon a monument to the memory of their distinguished friend and brother the late General Washington. I wish, Sir, to be enabled to communicate to the Grand Lodge of New Hampshire your views of the propriety of the undertaking and whether its execution would be agreeable to the feelings and would meet the approbation of the more immediate relatives of this illustrious man.

It is unnecessary for me to say that the Masonic Brotherhood would feel highly gratified if they might be permitted to be the instrument in performing so pleasing a duty.

Be pleased, Sir, to accept the assurance of my high respect and esteem.

(signed) THOMAS WHIPPLE, JR.

The replies which were received from the several Grand Lodges in response to this letter indicated a strong desire on the part of the Masons of the

United States even at that early date to express their esteem and affection for him whom they were glad to call a Brother Master Mason.

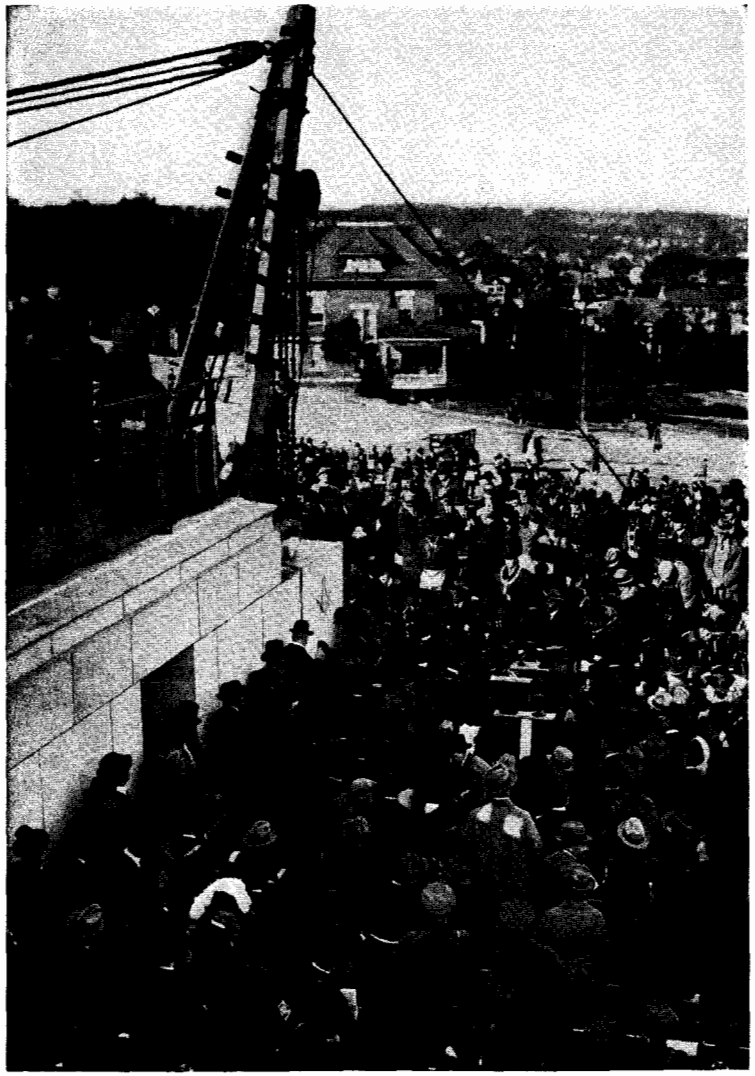
In a report of the Grand Lodge of New Hampshire in 1827 the Grand Lodge of Maine said: " It is highly desirable that the Fraternity should persevere in their project for erecting a monument at Mount Vernon, and although it may require the unremitting efforts of several years to accomplish it, yet it is believed that it will eventually be effected in a manner highly honourable to the Craft."

A favourable resolution was also passed by the Grand Lodge of Pennsylvania, saying, " *Resolved*, that the Grand Lodge of Pennsylvania most cordially concurs in the propriety of erecting a monument at Mount Vernon."

Although the Grand Lodge of Virginia did not have sufficient funds to make a suitable contribution at the time, it recommended that each subscriber contribute and expressed a desire to know what the Grand Lodges of Maine, New Hampshire, New York, Pennsylvania, Ohio, Tennessee, Mississippi, and Maryland would contribute. In an effort to advance the project the Grand Lodge of Maryland issued a circular letter asking for contributions. Although only two Lodges answered favourably each of those stated that it would cheerfully contribute $100. Two other Maryland Lodges replied that " owing to the depressed state of our funds we cannot contribute anything . . . yet, upon a more mature reflection, we cannot but highly approve the original design."

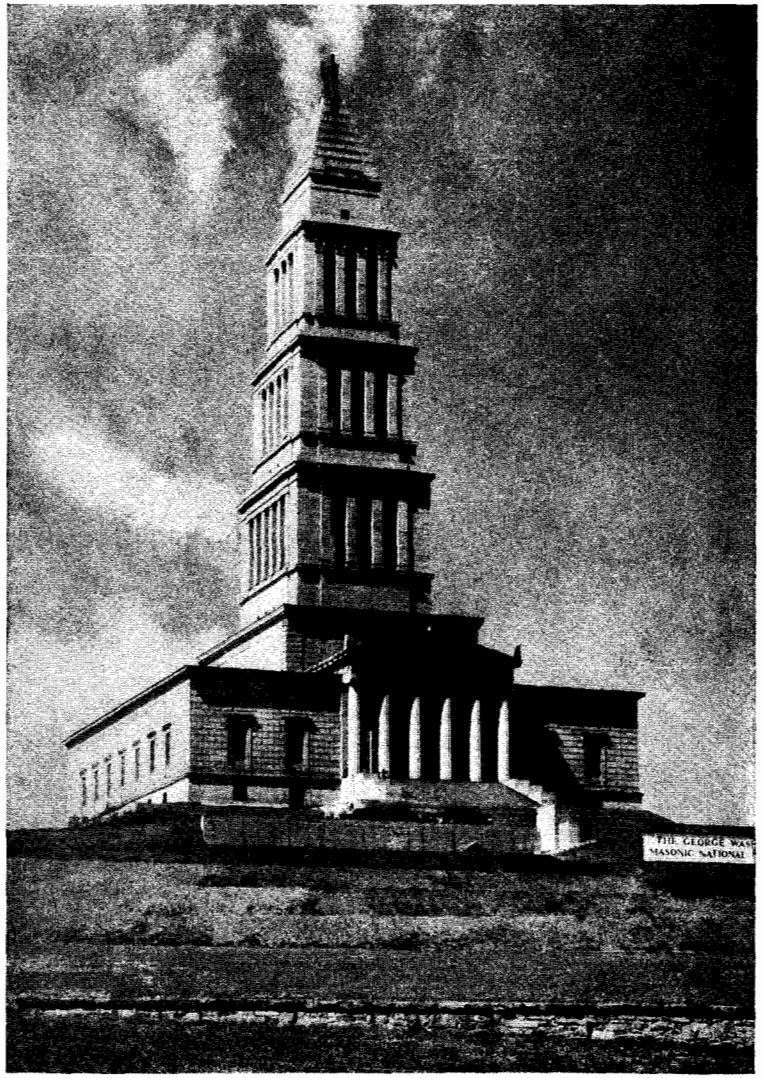
From the Grand Lodge of Alabama also came a favourable reply, telling that it had passed the following splendid resolution: " *Resolved*, that this Grand Lodge, on behalf of the Ancient Freemasons of Alabama, with profound sensibility concurs in the design at once so laudable and so suitable to evince those feelings unanimously prevailing in the Masonic family . . . and cherishing to perpetuation the spotless glory of Washington." To give more material proof of its approval, the Grand Lodge of Alabama then appropriated a sum of $200 to be paid towards the fund. The Grand Lodge of Connecticut appropriated the sum of $500 and heartily approved the project, while that of the District of Columbia gave its most cordial verbal support. Like that of Virginia, the Grand Lodge of Indiana recommended to its member Lodges that a subscription " not exceeding the sum of $1 for each subscriber " should be made. The Grand Lodges of Kentucky and of Louisiana also resolved to co-operate in making the movement a success. The Grand Body of Massachusetts " reported progress " and was given " leave to sit again." Mississippi also concurred and contributed the sum of $100 for its share in meeting the expenses of the undertaking. Missouri, too, recommended contributions for " an object so laudable and important."

The Grand Lodge of New Jersey expressed the hope " that it might cheerfully unite in so laudable an undertaking, and thereby assist in handing down to the latest posterity the many virtues that adorn the mind of our illustrious Brother, the great and good Washington." The Grand Lodge of New York contributed $1000 upon condition that certain other contributions also be made,



From a photograph by "National Photo."

Laying of the Corner Stone.



The George Washington Masonic National Memorial at Alexandria, Virginia.

while the Grand Lodges of Ohio, Pennsylvania, South Carolina and of Tennessee expressed their approval of the proposed project. From the Grand Lodge of Tennessee came the apt observation that Washington was " not only the pride of our Nation and the Father of his Country, but an ornament to human nature and a brilliant luminary in the galaxy of our Order."

It must be remembered that one hundred years ago this country was much more sparsely settled than it is now, and that raising money for such an undertaking was much more difficult than it would be to-day. In those days roads and other transportation facilities were inadequate, there was no telegraph and mail service was in its infancy. No successful airplane had yet been conceived, and the radio was still undreamed of. And, of course, the membership of all our Masonic Lodges was as yet very small. Consequently, although Grand Lodges and Masons generally were eager to contribute generously to the fund, they found it extremely difficult to do so. It is small wonder, then, that the proposal seemed so difficult to realise at that time.

But the desire to erect a fitting monument to George Washington survived, and in 1911 the spirit which had stirred the hearts of the Masons in the early nineteenth century again manifested itself. Through the initiative of Charles H. Callahan, then a Past Master of Alexandria-Washington Lodge, No. 22, and later Grand Master of Masons in Virginia, a meeting of distinguished Masons was again called to meet at Alexandria and to consider the erection of a memorial to George Washington.

In the old Lodge Room at Alexandria-Washington Lodge, No. 22, where were treasured many objects of deepest interest not only to Masons but also to those interested in the early history of this country, the Brethren assembled, inspired by a love of country and a deep affection for the great man and Mason whom they desired to honour. They formed an organisation which they called the George Washington Masonic National Memorial Association. Its Charter, held under the laws of Virginia, is perpetual. As is proper, the title to the Temple belongs to the forty-nine Masonic Grand Lodges of the United States. These Grand Lodges are the Active Members of the Association, and in ultimately resolving all questions they have complete control over it.

William B. McChesney, Grand Master of Masons in Virginia, presided over the preliminary meeting. When the organisation was finally perfected, Thomas Shryock, who for thirty-four years had served as Grand Master of Masons in Maryland, was chosen President. The Minutes show that the memorial they proposed to erect was intended, among other things, to serve as a treasure house where they might " preserve and safely keep the Masonic relics of Washington," at that time preserved in Alexandria-Washington Lodge, No. 22. They also show that the proposed structure was to be erected at a cost of $100,000. Masons generally felt that if they were to erect a memorial temple to George Washington it should be one commensurate with the dignity and resources of the Masonic Fraternity, one that should fully reflect the affection of the Fraternity for George Washington, the man and the Mason.

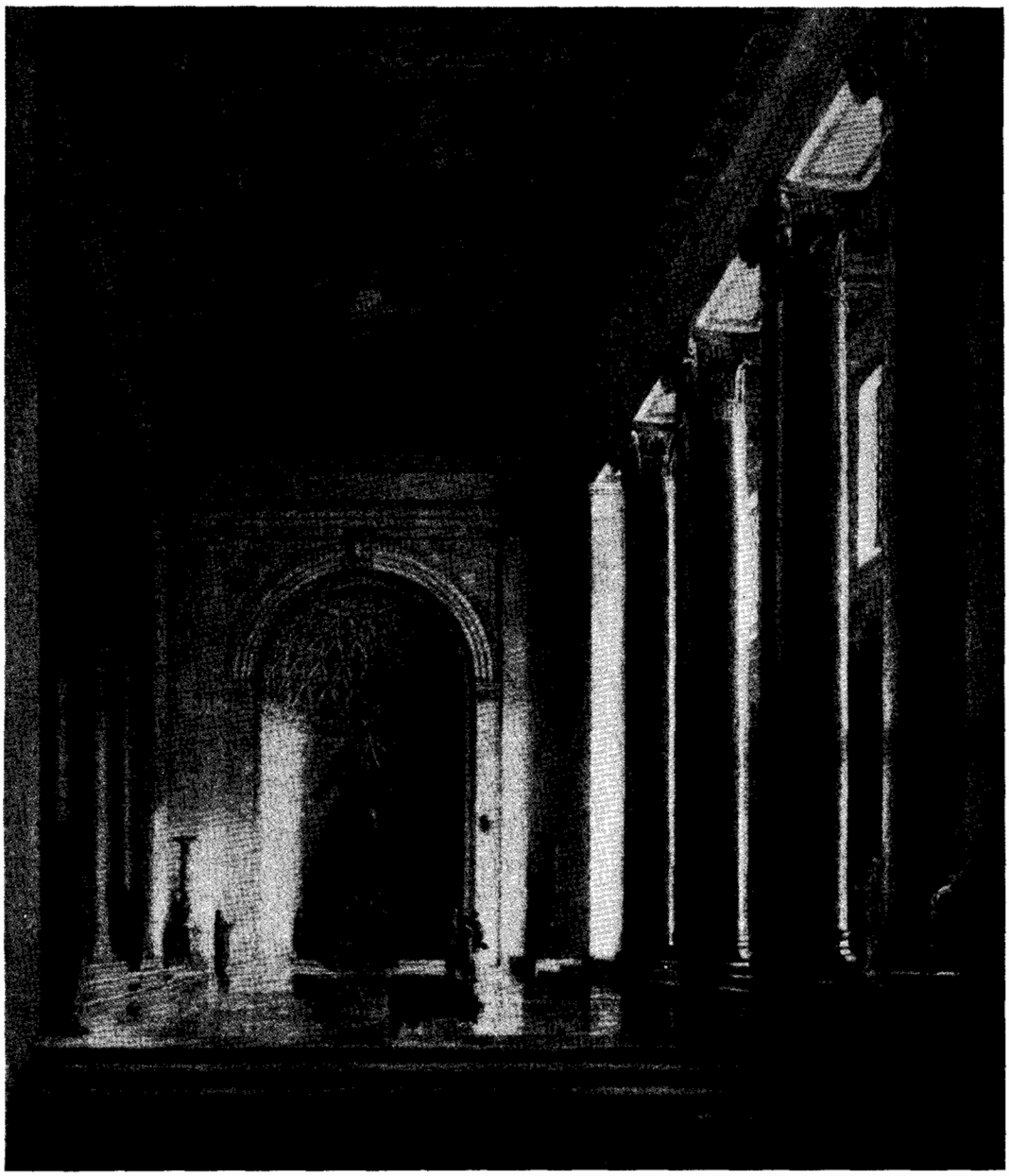
The forty-nine Grand Jurisdictions were organised into divisions, and State chairmen were appointed for the purpose of overseeing the provision of the required funds. An advisory board was also organised, having the late John Wanamaker as Chairman. At his death, Frank O. Lowden, former governor of Illinois was elected to fill the vacancy. At present he continues to serve as chairman of that board. This done, the Brethren were throughout the country advised then of the purpose of the Association. As a result the various Jurisdictions responded with liberal contributions.

As the plans for the memorial were discussed from time to time, the vision of the Brethren enlarged and they came to see the deep significance of the movement. With the growth of vision, the estimated cost of the enterprise grew in proportion. The plans which had been first submitted provided for a Temple costing approximately $700,000, to be erected upon a plot of ground consisting of some two acres, the land having been donated by the Masons in Alexandria. But as interest grew and as the plans for the Temple became more pretentious, the Association pointed out that two acres of land would be insufficient upon which to erect so important a structure. Immediate steps were, therefore, taken to acquire additional adjacent land. This led to the acquisition of thirty-five more acres.

The more the movement was contemplated and the better its far-reaching purpose was understood, the more keenly the Masons gained the " broad horizon's grander view." Quite naturally this resulted in liberal material assistance. Although there was at no time any " drive " for funds, there has been paid into the treasury, through the organisation that was effected, more than three and a half million dollars, nearly all of which has been expended in the purchase of land in landscaping and in erecting a suitable structure.

It should here be noted that one of the outstanding rules of the Association has been, and will continue to be, that no obligation shall be incurred by any Lodge until it first has the needed money in its treasury. There is no indebtedness, and there will be none. The Masonic spirit which has thus far been manifested in the mighty movement will no doubt provide whatever money the need calls for.

By February 1922, the building fund amounted to $639,500. It was thereupon resolved to proceed with the work. Bro. Harvey Wiley Corbett, of the firm of Corbett, Harrison, and MacMurray, designed the Temple. He has said that " the conception as a whole was inspired by the Zikkurat towers of antiquity, erected near the harbours of the Mediterranean Sea to light the mariners home." He also added, " Our thought is that the Masonic Fraternity, of the spirit of which Bro. George Washington was so ideal an embodiment, is in itself a shining beacon of character and citizenship, the light of which will shine into every corner of the land." The consulting architects were Osgood and Osgood, of Grand Rapids, Michigan, while Olmstead Brothers of Brookline, Massachusetts, were the landscape architects. The landscaping was done under the immediate supervision of Bro. Carl Rust Parker of that firm. The contractor



The George Washington Memorial Hall, with the Great Statue of Washington in the Niche at the Back.

The eight towering polished green granite Corinthian columns support the tower.
(See frontispiece in colour, Volume VI, for general view.)

Courtesy of the George Washington Masonic National Memorial Association and the architects, Messrs. Corbett, Harrison and MacMurray.

was the Cranford Company, of Washington, District of Columbia, over which Bro. Percy Cranford was the immediate supervisor and director in this case.

On June 5, 1922, at high noon, ground was broken on Shooters Hill, an extension of Arlington Ridge. Then, on November 1, 1923, the corner-stone, an immense block of solid granite weighing four tons, was laid with imposing ceremony. This event assumed not only a national, but also an international aspect. President and Mrs. Coolidge were in attendance as were also Chief Justice and Mrs. Taft. From Arthur, Duke of Connaught, Grand Master of the United Lodge of England, came cordial greetings. Canada, Cuba, and Saskatchewan each sent Representatives as did also Ireland, Scotland, Nova Scotia, and Prince Edward Island. The United States battleship *Richmond* was anchored at the foot of Duke Street.

Salutes were fired, while many government aircraft soared above the site. President Coolidge and Chief Justice Taft joined with the Grand Masters present in spreading cement on the corner-stone, and in doing so they used a replica of the trowel which George Washington had used when he laid the corner-stone of the National Capitol on September 18, 1793.

Since Holy Writ itself goes into great detail in recounting the building of many edifices reared in the early days of man's history, and notably in its account of King Solomon's Temple, which figures so largely in the annals of primitive Freemasonry, so, too, we have not deemed it amiss to present here some data regarding the size of the Washington Memorial Temple and the materials used in its Temple construction. The following materials were used: Of cement there were 42,211 barrels, or 8453 tons; of sand, 15,992 tons; of gravel, 37,179 tons; of reinforced steel, 1510 tons; of roofing material, 480 tons; of granite, 10,877 tons; or a total of 74,491 tons of various building materials. To move this material 1900 freight cars were required, a train approximately twenty miles long. Before building could be begun 33,000 tons of earth had to be removed from the site; preliminary construction work alone required a quarter million feet of lumber and 25 tons of nails.

The Temple is approached by seven terraces. East and west, the structure has an over-all longitudinal dimension of 240 feet and its width is 168 feet. The tip of the tower rises 333 feet above the ground, 440 feet above sea-level. The granite came from the quarries of the Maine and New Hampshire Granite Corporation, of Red Stone, New Hampshire. The exterior walls are of Conway pink granite, a rock of notable strength and unusual weathering qualities. It is interesting to know that there is no structural steel in the Temple. It is solely of Masonry construction throughout, a very unusual thing nowadays.

The entrance to the Temple is a portico dignified by six Doric columns each measuring 33 feet high, nearly 6 in diameter at the base and weighing 63 tons. These 6 columns have been selected as memorials by the following Grand Lodges of the States of Massachusetts, New York, Pennsylvania, Missouri, Indiana and California. From the portico one passes into the great atrium which comprises the central room of the structure and forms a Memorial Hall,

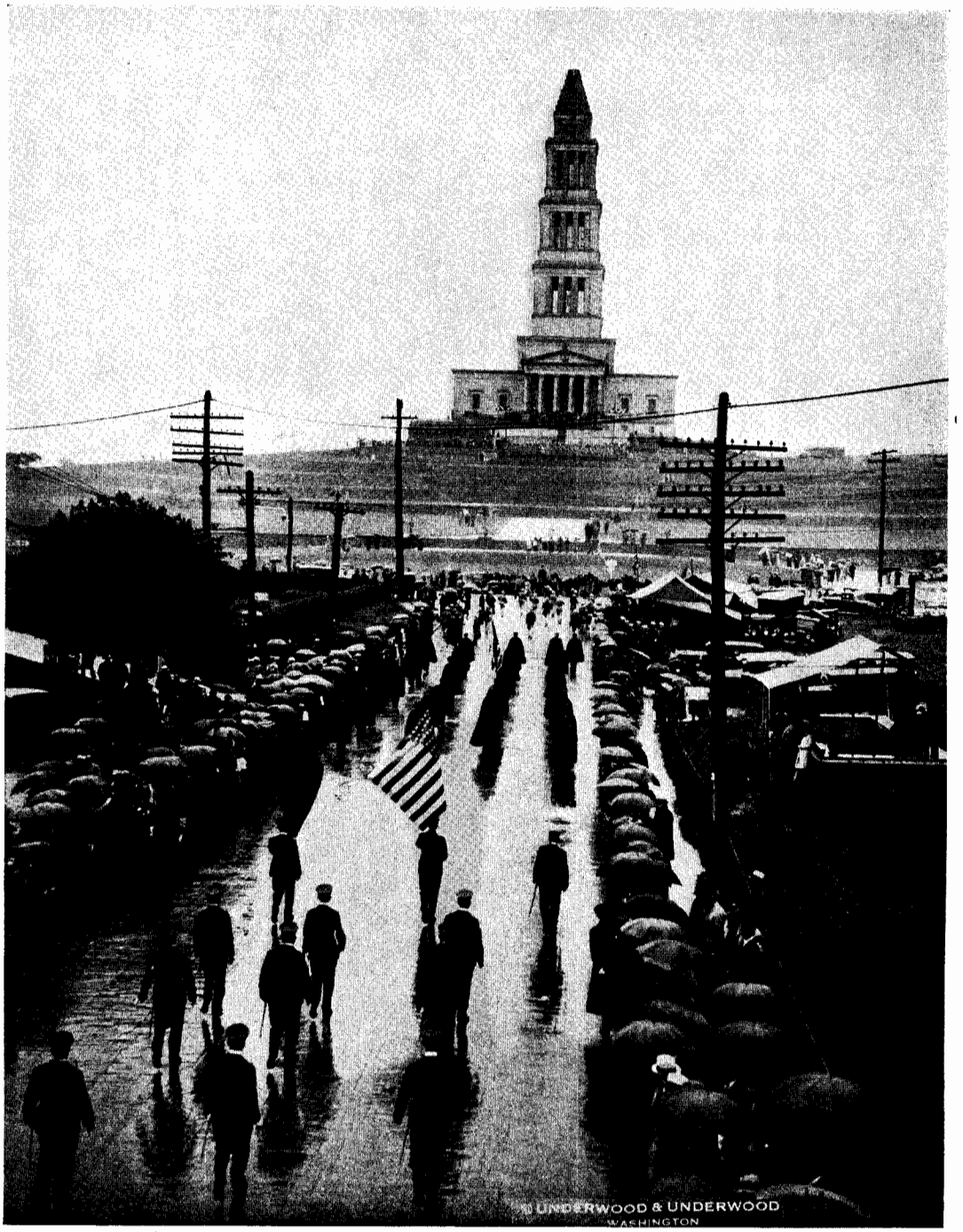
in which a heroic statue of Washington will be set. The central hall is 100 feet long and 70 feet wide. Within it, and supporting the weight of the tower, are 8 polished columns of green Conway granite, each of which has a circumference of about 17 feet and a height of 39 feet.

To-day more than 3,000,000 Masons in the United States are proud of their opportunity to express in its memorial the homage mankind owes to that great man who led us in our struggle for liberty. The spirit of George Washington, now the spirit of these millions of Masons, has here found fitting expression. The long-preserved relics of Washington and his Lodge have here found a fitting resting-place. One of the rooms on the second floor of the Temple is a replica of the old Alexandria-Washington Lodge room. In it are kept the valuable collection of Masonic and personal effects of George Washington which are now owned by Alexandria-Washington Lodge, No. 22. The Chair which Washington occupied when Grand Master, the Masonic Apron he wore, the Masonic implements he used and other relics of early Freemasonry all may be found here.

In addition to Memorial Hall, there is an auditorium at the west side part of the Temple, on the second floor. This great room is capable of seating 1200 persons. Executive and administrative offices of suitable size for the Association's use have also been arranged.

The Temple is designed to become a centre of Masonic information for the civilised world. Its library has been so planned that it will be of international as well as national interest. The nucleus of this Masonic Library has already been donated by Mrs. Florence M. Lemert, of Helena, Montana, and consists of the valuable collection of her deceased husband's brother, R. J. Lemert, Thirty-third Degree, a Masonic author of distinction. On the ninth floor of the Temple is a set of Deagan chimes which were presented to the Association by the Hon. Louis Arthur Watres, Thirty-third Degree, former lieutenant-governor of Pennsylvania and Past Grand Master of Masons in that State. In the erection of the Temple, the miracle of the human spirit joined with the miracle of human genius. From their union was born the masterpiece of our Temple with its polished pillars and wrought capitals, its huge columns of agate green and mottled black. The ideals of George Washington, perpetuated through a hundred years of Masonry, have inspired craftsmen, sculptors, master-builders and architects. The granite rose from its ancient rest within the hills of New Hampshire to embody the century-old hope of the Grand Lodge of that Commonwealth.

George Washington's spirit lives not only for Masons: They invite the world also to share it with them. With its own eyes the world may look down from Shooters Hill and see what the keen grey eyes of George Washington saw. Only his footsteps are still. The countryside stretching out in full view below the Temple at Alexandria is filled with the interest of his living days. To the east an undulating plain stretches back from the highlands which surround the Falls of the Potomac above the city of Washington and extend to the bend of the river six miles below Alexandria. There it turns to the west and flows



From a copyrighted photograph by Underwood and Underwood.

The Dedication Procession.

Twenty-five thousand members of the Masonic Order marched in the rain, May 12, 1932.

seaward, bordering the shores of Mount Vernon farms in its course. For twelve miles the Potomac winds its way through this lowland in sight of the Temple. Over the plains through which it flows are scattered many hamlets and villages, among them the Colonial city of Alexandria. Easily visible from the river is the building in which is still housed the Masonic Lodge whose first Worshipful Master George Washington was. Godsby's Tavern, now known as the City Hotel, which on two occasions was Washington's headquarters and in which was held the first celebration of his birthday in 1798, may still be seen.

The Temple stands in the midst of many historic spots eloquent with memories of Washington—places that are essentially the same as when he was associated with them. It is located in the very city of Alexandria itself, the city that he loved and served. Nearby is old Christ Church, where he worshipped. Nearby is where he recruited his first military unit, the unit that became part of General Braddock's army. Nearby, too, is the placid Potomac in which he delighted. All about are treasured associations of his energetic manhood. The beauty, symmetry, and splendour of our classic Temple are symbolic of that Washington whose spirit still lives. It stands there to be interpreted by a world to which it signifies the stability, indestructibility, and permanence of the Fraternity which erected it.

The Temple is not only a memorial to George Washington and to his personal associations, but it is also an acknowledgment of the fact that the ideals which made him a great man and a great Mason still live. That those same ideals now motivate millions of Americans and that they will continue to do so throughout years to come.

It was a thought dear to Washington's heart that the nation which was to grow up about his beloved home should embody the principles of equality and tolerance in its fundamental law. The very laying of the stones of the Temple has been made possible because those principles guided its builders and all who contributed to it. Those great blocks of granite would not now be builded into an edifice of beauty, but would instead be still lying beneath the mountains of New Hampshire had not Washington instilled into his people a spirit powerful enough to unearth the granite of their land and fashion it into a splendid tower of strength which seen by the eyes of the world makes men to understand the secret of George Washington's greatness.

Nothing in the man Washington could have made him what he was other than his own high ideals. Upon that inspiring point on Shooters Hill which is now the site of our magnificent Temple, he recognised the moral foundation that must be laid in order to create a great nation. As he stood looking over the Valley of the Potomac, in full view of Gunston Hall, the estate of his friend George Mason, he seems to have been moved by a sense of the spiritual uncommon to men. It was this alone which could have created that splendid individual known to his fellows as George Washington. The spirit that motivated Washington has never died. It still lives. Stirred from their ancient slumber by that same spirit the very stones of this Temple stand cemented in

an edifice at once symbolic of the man it memorialises and of the unity of that Fraternity whose distinguished leader he was. The Washington Memorial Temple has already proved its power to unite the Masons of the United States as nothing else has ever done before.

The spirit with which Washington met his country's need many years ago, the spirit which motivated his life of service came again to the mind and heart of a troubled world in 1932. Doubtless that caused many of us more seriously than ever before to contemplate the life of Washington and to appreciate all the high and enduring ideals for which he stood—justice, liberty, tolerance, and an orderly stable and constitutional government. It is the earnest hope of American Masons that their Temple may help the world to understand, knowing that it is only the soul of men that envisages the spiritual temple.

The Temple at Alexandria will be an abiding place of the spirit of Freemasonry which time cannot efface. As this glorious Temple, which fronts the dawn on the axis of King Street in the historic city of Alexandria, welcomes the morning, it counts to each day to be another opportunity for noble deeds. It will enkindle new ardour for our beloved country. Lifting its colossal tower heavenward, this national memorial proclaims its spiritual significance from its foundation to its very dome. The sublime faith of Freemasonry in the Fatherhood of God, the Brotherhood of man, and the Immortality of the Soul will be echoed through the centuries. The pilgrim who in years to come may observe the simple, massive beauty of our Temple will go on his way inspired and from then on strive to lead a better life. This Temple, built as it is of enduring material, will stand throughout the ages. It will carry the message of human brotherhood to generations yet unborn and to those to whom we may some day be only an ancient race. It will perpetuate the attributes of self-denial, patriotism, love of country and one's fellows which were typified in the life and work of the Great Mason, the Master Builder of our Nation—George Washington.

AMERICAN MILITARY LODGES

R. L. Queisser

MASONRY, in all ages, has been the instrument that has drawn men together in times of difficulty and danger. What is more natural than in time of war that men should seek the closest possible companionship? Apparently nothing has lent itself more generally to that Brotherly relationship than the Masonic Order with its strong bond of love and esteem.

Therefore, from this natural impulse was born the willingness to grant the Warrants sanctioning the organisation of Military Lodges in time of war.

The organisation of these Military Lodges made possible the close association, one with the other, of those already Initiated into the Craft and permitted further the Initiation of those found worthy to be given the Degrees. Surrounded by death and carnage which tried men's souls, they found great solace in the teachings of the Ancient Craft.

Unquestionably, it can be truthfully said that Masonry of the present day owes a deep debt of gratitude to the Masons of the Revolutionary period for the virile solidarity of the things which they builded and which are a tower of strength guiding us in the present day.

History confirms that during the American Revolution Masonry played a most important part. It is a matter of record that the majority of General Washington's staff and a greater part of the general officers of the Continental Army were members of the Craft. It is said General Lafayette often remarked that General Washington never gave him his full confidence until after he had been made a Mason. Tradition has it (and it is fairly well substantiated) that General Lafayette was Raised in Army Lodge, No. 19, at Morristown, New Jersey, in December 1779, and that the Lodge furniture, Jewels and Apron used on that occasion were loaned by St. John's Lodge, No. 1 of Newark, New Jersey, and that General Washington himself presided in the East.

No doubt through this close relationship with his officers General Washington was able to accomplish much more because of his faith in their character, this fraternal bond giving him the most implicit trust in their integrity.

Previous to the American Revolution many of the regiments of the British Army possessed their own Travelling Lodges. In the year 1769 three of these Regimental Lodges joined with the Lodge of St. Andrew in Boston in founding the Massachusetts Grand Lodge.

Joseph Warren, Esq., was Installed the first Grand Master under a Warrant issued by the Grand Lodge of Scotland. It may be of interest to learn that Bro. Warren was Initiated in the Lodge of St. Andrew September 10, 1761, he

being at that time but two months past his twentieth birthday. With the organisation of this Grand Lodge, the Massachusetts Colony had two Grand Lodges, both unquestionably regular. This continued until 1792, when they were harmoniously merged.

The method and system of these British Army Lodges appealed to the Colonial Masonic Brothers, and they were not long in adopting the British plan and developing their own Lodges in the Colonial Army. It is a matter of record that there were ten Military Lodges that were granted Warrants from the various Colonial Grand Lodges. The best known of these Military Lodges and of which Masonic history is clear, are the following six Lodges:

St. John's Regimental Lodge, Warranted by the Provisional Grand Lodge of New York, 1775.

American Union Lodge, Warranted by the St. John's Grand Lodge of Massachusetts, 1776, with Joel Clark as Master.

Washington Lodge, Warranted by the (St. Andrews) Massachusetts Grand Lodge (Ancients) in 1779, located at West Point.

Military Lodge, No. 19, Warranted by the Provisional Grand Lodge of Pennsylvania, May 1779.

Army Lodge, No. 20 in the North Carolina Line, was Warranted in 1779 by the Provincial Grand Lodge of Pennsylvania.

Army Lodge, No. 27 in the Maryland Line, also received its Warrant from the Pennsylvania Grand Lodge in 1780.

In connection with the organisation of American Union Lodge it is recorded that on February 13, 1776, a preliminary meeting was held at Roxboro, Massachusetts, by members of the Craft and they decided to Petition St. John's Grand Lodge of which R.∴W.∴Bro. John Rowe was Grand Master, for a Warrant to open a Military Lodge to be attached to a Connecticut Regiment of the Line. This Petition was granted and the first meeting held February 16, 1776. Many members of this Military Lodge distinguished themselves in both Masonic and civil life. Captain William Judd was elected Grand Master of Connecticut in May 1791, serving seven years. Colonel Samuel Wyllys served as Secretary of State of Connecticut and as Deputy Grand Master of the Grand Lodge. William Howe became a distinguished major-general in the War of 1812 and the first Territorial governor of Michigan. General Samuel Holden Parsons, the second Master of the Lodge, was one of the organisers of the Ohio Company which founded Marietta, Ohio, and also of the Western Reserve Company which founded the city of Cleveland.

Without question American Union Lodge was the most outstanding of all the Army Lodges. Not only was it the first Lodge Warranted, but it has been in almost continuous existence up to the present day, and it now carries on at Marietta, Ohio, as American Union Lodge, No. 1 of the Grand Lodge of Ohio.

In the Membership Roll of American Union Lodge appear the names of some of the great leaders of the Revolution. The most distinguished member was

unquestionably General Rufus Putnam, who was later the father of Masonry west of the Alleghenies and was the first to be elected (in 1808) to the high office of Grand Master of Masons of Ohio.

It is not to be wondered that the Colonials of those days were triumphant, when one reads the illustrious names of the gallant heroes who achieved immortal fame in the annals of American history, nearly all of whom were Masonic Brothers and many of them coming into fellowship with the Craft through the Army Lodges.

In this list of patriots are found the names of Joseph Warren who fell at Bunker Hill; Ethan Allen, the hero of Ticonderoga; old Israel Putnam, that soldier of the Indian Wars who left his plow in the fields of Pomfret and hastened to Cambridge to offer his sword in freedom's cause; Colonel Rufus Putnam, chief engineer officer of the American Army and the father of Masonry in Ohio; Colonel Henry Knox, the Boston bookseller who became the chief artillery expert of his time; Nathan Hale, the patriot spy who regretted that he had but one life to give for his country; General Hugh Mercer, Master of the Fredericksburg Lodge, who was killed leading the American troops at the Battle of Princeton; John Paul Jones, the father of the American Navy; David Wooster Marion, the pride of the Southland; Mad Anthony Wayne, Paul Revere, Peyton Randolph, Alexander Hamilton, Benjamin Franklin, Lighthorse Harry Lee, Nathaniel Green, Roger Sherman, John Hancock and Abram Whipple, a naval officer.

The struggle for liberty in the New World was aided by many European military leaders, some of whom also became Masons in the Military Lodges. Notably among them were the Marquis de Lafayette, the youthful Frenchman whose dynamic personality was a potent factor in the Revolution; Baron Von Steuben, that military genius who brought order out of chaos in Washington's Army; Count Casimir Pulaski, who came from his native Poland; Baron de Kalb from Bavaria, and Kosciusko, the eminent military engineer.

Of the other Military Lodges and their activities there is comparatively little known; Records were undoubtedly lost or destroyed, leaving but an unreliable history of their accomplishments.

WAR OF 1812 AND MEXICAN WAR

Very little accurate information is available in relation to Military Lodges in both the War of 1812 and the Mexican War. It is reported that in 1814 a request was made of the Grand Lodge of New York for a "Marching Warrant," but no Record is obtainable as to whether this was granted or refused. The Grand Lodge of Pennsylvania, however, authorised a Military Lodge in 1814, "to be held wherever the Master for the time being should be stationed in the United States." Very recently complete Records were said to have been discovered of a Military Lodge of the War of 1812, hitherto unknown, but details are lacking.

Just how many Field Lodges accompanied the American Army during the Mexican War is not a clear matter of Record, but time may still uncover the necessary Records for history.

CIVIL WAR PERIOD

During the four years of the Civil War apparently some of the Jurisdictions, both Union and Confederate, seem to have vied with each other in issuing Warrants for Military Lodges. This undoubtedly had considerable effect (as will be noted later) on the actions of the Grand Masters and legislation of Grand Lodges during the World War.

Indiana headed the list, having issued 33 Dispensations. New York issued 8 for the formation of "Travelling Lodges." Massachusetts, which Warranted no Lodges in War of 1812, the Mexican War, the Spanish-American War or the World War, issued Warrants for 10 Lodges in the Civil War. Altogether 100 Dispensations were issued by the various Jurisdictions but all of them were undoubtedly cancelled with the cessation of hostilities.

Many very notable and distinguished personages of the Civil War period were Brother Masons, among them two who later became Presidents; namely Major McKinley and General Garfield. McKinley, then a major of Union Infantry, was made a Master Mason in Winchester-Hiram Lodge, No. 21, a Confederate Lodge of Winchester, Virginia.

SPANISH WAR PERIOD

The Spanish War was of such short duration that few Dispensations or Warrants were issued, Kentucky and North Dakota furnishing the only ones. The North Dakota Lodge travelled with the regiment to the Philippines, and elsewhere in this article its activities are recorded.

A Dispensation was issued by Kentucky for a Military Lodge which was known as Kentucky Army Lodge, No. 1, of which Captain (now Colonel) John H. Cowles was Master. Colonel Cowles is at present and for many years past has been Sovereign Grand Commander of the Scottish Rite, Southern Jurisdiction.

THE WORLD WAR

The World War (1917–18) is one of which most of us have more than a vague remembrance or only book knowledge; it is still only too vivid in our memories.

Following the custom that prevailed during the Revolutionary era and Civil War time in issuing Warrants for Military Lodges, a number of Jurisdictions issued Warrants for the formation of Lodges during the World War "to work in the Field."

It is worthy of note that many Grand Masters with the authority of their Grand Lodges, which were undoubtedly swayed by the history of the too nu-

merous Military Lodges of the Civil War, voiced their disapproval in no uncertain manner and refused to issue such Warrants. In fact, in some Jurisdictions the Grand Lodge later even went so far by resolution to proclaim Military Lodges clandestine, and further, that any one Initiated and Raised therein should not be recognised as a Brother Mason. Fortunately, however, this drastic measure was not carried out, and nearly all the Brothers who were made Masons in the Field have found a secure and safe haven in various regular Lodges.

However, a number of the Masonic Jurisdictions, undaunted by any previous experience of the Craft, promptly, after the mobilisation of the troops, issued Warrants or Dispensations for the organisation of Military Lodges.

Kentucky, always in the forefront of Masonic activities, took the initiative and was the first to grant a Dispensation. Under date of July 28, 1917 (three months after the declaration of war), W. A. Colston Lodge U. D. was authorised at Camp Taylor. The Lodge was attached to the First Kentucky Infantry (now the 159th U. S. Infantry).

A second Dispensation was granted on September 25, 1917, to Kentucky Rifle Lodge, the name afterwards being changed to J. N. Saunders Army Lodge. This Lodge was attached to the Second Kentucky Infantry (now the 160th U. S. Infantry).

The Grand Lodge of Montana was a close second to the Kentucky Grand Lodge, and granted a Dispensation September 8, 1917, to Montana Army Lodge, No. 1, U. D., which was attached to the Second Montana Infantry (now the 163d U. S. Infantry). Major Leroy A. Foot was the Master; he afterwards (1931–32) became Grand Master of Montana. The first meeting was held on board of the U.S.S. *Leviathan*, in mid-Atlantic December 21, 1917. Afterwards the Lodge was stationed at St. Aignan and Montrichard, France. The Warrant was relinquished August 21, 1919, and Records closed.

A unique and unusual Masonic event occurred in connection with this Lodge during its sojourn in France. It appeared that Right Worshipful Bro. R. E. Hathaway, Senior Grand Warden Elect of the Grand Lodge of Montana, was serving with the A. E. F. in Paris. The M∴W∴ Grand Master of Montana sent a proxy to the Master (Major Leroy A. Foot) empowering him to convene a Special Communication of the Grand Lodge of Montana for the purpose of Installing Bro. Hathaway as Right Worshipful Senior Grand Warden. Bro. Hathaway reached St. Aignan on March 29, 1919, where, in compliance with the authority granted, a Special Communication of the Grand Lodge of Montana was convened and he was duly Installed in his Office. This is probably the only instance in American Masonic history where a Grand Lodge of an American Jurisdiction was convened on foreign soil.

Texas issued only one Dispensation for a Military Lodge and that one to Lahneck Lodge, No. 1186, on June 22, 1922; it was Chartered December 8, 1922. The Lodge was the second to Work in the Army of Occupation on German territory. Major C. S. Bailey of Dallas, Texas, was the first Master. The meetings were held in Lahneck Castle at Coblenz, Germany. When the Army of

Occupation was withdrawn in 1923, the Lodge dismissed and all Records, property, etc., were returned to the Grand Lodge of Texas. The Grand Master in issuing the Dispensation gave the following reasons (in part):

In granting this dispensation I realized that it was fraught with many dangerous possibilities. I found no law to authorise it, but I also found there was no law preventing it. I, along with thousands of other Masons, had felt incensed that Masons were unable to send their delegates into Europe during the war and work for the common cause of humanity; I had felt that Masonry had been done an injustice when Masons were denied the privilege of working in the army training camps, while thousands upon thousands of the young manhood of America were mobilized to fight for the cause which Masonry had always held as one of its cardinal virtues. I recalled that it was Masons who had founded the American government, and had written the principles of Masonry into the organic laws of the land.

A Petition for a Dispensation was received by the Colorado Grand Lodge from Bro. (Captain) William Leonard Hogg on September 18, 1917; the Petition was referred to the incoming Grand Master with the recommendation that it be issued, provided he was furnished with all necessary and proper evidence of good standing of Petitioners and any other facts required by him.

The Grand Master later reported that the Colorado Cavalry Regiment was first ordered to California and that finally the unit was entirely disbanded and its members assigned to various other branches of the Service. The Warrant was not issued.

Indiana Warranted a Lodge under the title of Emergency Lodge U. D.; it was located at Camp Shelby, Hattiesburg, Mississippi, and Worked from May 29, 1918, to September 16, 1918. This Lodge was officered entirely by Indiana Freemasons and conferred the Degrees on Indiana candidates only. If an Indiana soldier in Camp Shelby wished to receive the Degrees he was required to Petition the Indiana Lodge within whose Jurisdiction he held his legal residence. That Petition took the regular course and if he was elected our Emergency Lodge was notified and they then conferred the Degrees upon him and he became a member of the Indiana Lodge that elected him.

New York stands practically alone in the history of its Sea and Field (Military) Lodges. The M∴W∴Grand Master, Bro. Thomas Penney, originally decided against the establishment of Military Lodges, but later by and with the advice of his Committee on Plan and Scope and in pursuance of the spirit of a resolution of the Grand Lodge, he authorised the organisation of Sea and Field Lodge, No. 1, *by his special Warrant, as his own creature and with an extraordinary authority to meet the emergencies arising through the war.* This Warrant gave this Lodge unusual and almost unlimited power. The Lodge being authorised to transact its business and conduct itself without the usual formalities and requirements of Chartered Lodges devised its own Ritual, patterned essentially after the standard Ritual of the State of New York, with certain radical modifica-

tions suited to its necessities and purposes. The Lodge could elect, initiate, pass and raise candidates, and confer the Degrees without the usual interval and without the usual proof of suitable proficiency in preceding Degrees. Its first meeting was held in the Scottish Rite Parlor of the Temple in New York October 10, 1917; M.∴W.∴Bro. Townsend Scudder, P.G.M., was appointed the Master. Several hundred candidates were Raised and of that number fifty-seven were under the age of twenty-one; a special and separate Dispensation being granted in each case by the Grand Master.

Four other Sea and Field Lodges were Warranted by the Grand Master of New York, and all of them carried on splendid Masonic Work in France; No. 2 was stationed at Paris, No. 3 at Le Mans, No. 4 at Marseilles and No. 5 at Beaune, France. The Warrants were all recalled in 1920 by the Grand Master and the members consolidated with Sea and Field Lodge, No. 1. The latter Lodge was never Chartered but still exists and functions under its original Warrant and under the name and number of " Sea and Field Lodge, No. 1," but its future existence depends upon the will of the Grand Master.

The M.∴W.∴Grand Master of North Carolina, Bro. (Major) Claude L. Pridgen, who was himself in the service of his country, issued a Charter of Dispensation under date of January 4, 1918, to form a Lodge at Camp Sevier, under the name or style of " Army Lodge A " and appointed W. Bro. Joseph Henry Mitchell to be the Master. The Grand Master himself was appointed Chaplain. The Lodge was authorised in connection with the 113th Field Artillery, which was almost 100 per cent North Carolinian. The first meeting was held in the Masonic Temple, Greenville, *South Carolina*, on January 12, 1918. Many meetings were held in France and in addition to making a number of Masons of their own the Lodge did a great deal of Work for other Lodges. The last meeting was held aboard U.S.S. *Santa Teresa* on March 15, 1919, en route home. With the close of this meeting Army Lodge A passed into history.

Connecticut undoubtedly furnishes one of the most interesting accounts of the conferring of the Masonic Degrees on candidates in France during the World War. On January 24, 1918, a group of Masons prepared and forwarded to the M.∴W.∴Grand Master of Connecticut a Petition respectfully requesting " *that they be granted a charter to establish a Masonic Lodge within the body of the 56th Regiment C.A.C., U.S.A.*" This regiment was composed of troops from the Regular Army, the Connecticut National Guard and the National Army.

As the Connecticut Grand Lodge was to meet in the first week of February the M.∴W.∴Grand Master, L. J. Nickerson, replied that the matter would be referred to that Session for action. On February 25, 1918, the newly elected Grand Master M.∴W.∴Bro. William F. English replied that he had investigated the sentiment of the members of the Grand Lodge and said " *and I do not see my way clear at the present time to grant your request.*"

On March 28 the regiment left for New York to embark for overseas duty. It was found that there were present with the regiment at that time nine duly elected candidates of Union Lodge, No. 31, of New London, Connecticut, who

had received none of the Degrees and one that had received the first two Degrees.

The M.∴W.∴Grand Master was then prevailed upon to issue a Special Dispensation which he did on April 22, 1918, "*authorizing W. Bro. Morris B. Payne to congregate in the country where he is temporarily located an occasional Lodge . . . to confer the symbolic degrees upon . . .*" (naming the nine elected candidates) and "*After having attained to the sublime degree of M.M. . . ., the above named brethren shall become lawful members of said Union Lodge No. 31.*"

The regiment arrived at Brest, France, April 4, 1918. No opportunity presented itself for the conferring of the Degrees until the regiment reached the Village of Charly. On August 8, 1918, with W. Bro. M. B. Payne acting as Master, the First Degree was conferred on six candidates. On August 9 the same six candidates were passed to the Degree of Fellowcraft, and on August 11 the candidates with one additional F.C. were Raised to the Sublime Degree of Master Mason. The Lodge meetings were held in the Council Chamber of the Hotel de Ville. The emergency for which the Dispensation was granted being accomplished, this Lodge also passed into history.

The Grand Master of North Dakota issued a Dispensation October 30, 1917, to North Dakota Military Lodge, No. 2 U.D. with original Jurisdiction to confer the Degrees upon any one elected by any regular Lodge in the United States upon the request of such Lodge. Bro. (Colonel) John H. Fraine was appointed Master. The first meeting was held and the Degrees conferred at Camp Green, Charlotte, North Carolina, where the regiment, the 164th Infantry, U.S.A., was in camp. Meetings were afterwards held at Gondrecourt and Langres, France, and Degrees conferred on many candidates. The three principal Officers of this Lodge were originally members of North Dakota Military Lodge, No. 1 U.D., stationed at Manila during the Spanish-American War.

The Ohio Grand Master received an application for a Dispensation to form a Military Lodge under the title of "Ohio Military Lodge U.D."; the Lodge to be connected with the Ohio Division of the U. S. Army whose original camp was at Birmingham, Alabama. The Grand Master, M.∴W.∴Bro. Joel Clore, refused to grant the Dispensation but referred the matter to the Grand Lodge. At the next Session of the Grand Lodge proper resolutions and regulations for the granting of a Dispensation were adopted. However, the succeeding Grand Master, M.∴W.∴Bro. H. M. Hagelberger, in his annual address in 1918 reported: "*Notwithstanding the Grand Lodge at its last Annual Communication authorised the Grand Master to grant Dispensations for Military Lodges, none have been granted, for the reason that no Petition has been received for the same.*"

Apparently differences and dissensions had arisen among the original Petitioners and they could not comply with the necessary requirements; the matter of organising a Lodge was dropped and the incident closed.

Several of the Grand Lodges were most emphatic in their refusal to grant these Dispensations or Warrants, notably Massachusetts, California, New Jersey, Kansas, Louisiana, Iowa and Pennsylvania; the latter State reporting "*there have been no Lodges Warranted by this Grand Lodge of Pennsylvania to meet outside the*

State of Pennsylvania since February 6, 1932, when Lodge No. 217 was Warranted to meet at Montevideo, Uruguay, South America."

Except those Jurisdictions mentioned specifically in the above paragraphs the others, either by Edict of their Grand Lodge or by order of their Grand Master, did not issue Warrants for Military Lodges.

THE SCOTTISH RITE

Several Consistories of the Scottish Rite during the early period of the World War, when the troops were being mobilised, previous to embarkation for France, conferred their Degrees on large numbers of candidates, usually without expense to the candidates. The Albany Sovereign Consistory of Albany, New York, on November 4, 1917, conferred the Degrees Fourth Degree to Thirty-second Degree upon 337 commissioned officers at the Plattsburg, New York, training camp under Special Dispensation of Most Illustrious William Homan, Thirty-third Degree, Deputy for New York of the Supreme Council A.A.S.R. of the Northern Masonic Jurisdiction.

A similar class of 588 members was Initiated at Columbus, Ohio, by Scioto Consistory August 18, 1917, under a Special Dispensation of Most Illustrious Frank S. Harmon, the Deputy for Ohio. These candidates came from the various cities and camps throughout Ohio where the Ohio troops were being mobilised. In the class were 3 brigadier-generals, 4 colonels, and 5 lieutenant-colonels.

On January 31, 1918, the Connecticut Consistory at Norwich, Connecticut, conferred all the Scottish Rite Degrees on a class of 256 Masons in the military and naval service in and around New London. All the candidates were clothed in uniform; the peculiar coincidence being that exactly one-half were from the army and the other half from the navy.

From the seeds sown by these Military Lodges among the men in the Service there has been developed throughout the United States an array of Service Lodges (membership being limited to those who have served the flag). These Lodges are a credit both to the Service and to the Craft. Among them, as bright particular stars in the Masonic constellation of our Ancient Craft are noted the following: Service Lodge, No. 658, Cleveland; Theodore Roosevelt Lodge, No. 1022, Chicago; Frank L. Simes Lodge, No. 990, Rochester; Lodge of the United Services, No. 1118, New York; Military Service Lodge, No. 570, San Francisco; and Sea and Field Lodges, No. 1, of New York City.

It is fitting to make special mention here of Overseas Lodge, No. 40, of Providence, Rhode Island. This Lodge was organised at Coblenz, Germany, *after the Armistice was declared.* The Lodge was the outcome of an organisation originally formed as a Masonic Club. The Dispensation was granted by M.∴W.∴ Grand Master E. Tudor Gross and was dated March 15, 1919. M.∴W.∴Bro. Wendell R. Davis, a former Grand Master, was the first Master of the Lodge. The first meeting for Work was held on May 1, 1919. During their sojourn in Coblenz, Degrees were conferred on 517 candidates; among them were Major-

General John A. Lejeune (who was the first candidate Initiated); Major-General Edward F. McGlachlin, Major-General Frank Parker, Major-General Wm. C. Haan, Major-General Wendell C. Neville, Major-General Malvern-Hill Barnum and many other distinguished officers. The Lodge still continues in flourishing condition and the Annual Meeting and Reunion is held on Armistice Day.

It is well here to note that the first recorded advent of American Freemasonry in the Philippines dates back to the arrival of the North Dakota Regiment of Volunteer Infantry about August 1, 1898. M.∴W.∴Grand Master Bro. M. Carothers of the M.∴W.∴Grand Lodge of North Dakota had granted a Dispensation or Warrant for a Field Lodge naming Bro. (Lieutenant-Colonel) W. C. Treumann as Master and the latter with other Officers brought the Lodge to Manila with the regiment.

The first meeting was held August 21, 1898. Lodge rooms were secured at Old No. 69 Calle Nueva, Malate, and the building was fittingly christened "The Cradle of American Freemasonry in the Philippines." Regular meetings were subsequently held and the W. M. reported that nearly every organisation of the 8th Army Corps was represented and that many Brothers from the Navy were in frequent attendance. While ninety-one candidates were Initiated in the E. A. Degree and sixty-two were passed to the Fellowcraft Degree, there is no record of any of them being Raised to the Sublime Degree of Master Mason. The regiment departed for North Dakota on July 31, 1899, taking the Dispensation for their Field Lodge with them.

The foregoing account is merely mentioned as a preface to the concluding paragraphs referring to the organisation of the Sojourners in Manila.

Always, wherever Masons may abide, and where there happens to be no Lodge at hand, the Brothers find some way to meet and enjoy the fellowship of our Fraternity. Man is essentially a social animal and out of love for companionship was born fraternity. It is characteristic of most Americans that when any number of them are brought together for a period of time an organisation or society of some description is usually formed. Out of this desire came one other really great organisation whose membership is entirely composed of Masons, but which does not lay any claim to being a Masonic Body.

During the American occupation of the Philippines, after most of the regular troops had departed, the advisability of organising a regular Lodge was discussed among the several hundred members who were at that time in service on the Islands. Early in 1900 a meeting was called at Manila and an organisation was formed under the name of "Sojourners Club."

Its object was to promote good fellowship among the Brethren and to assist such as might be overtaken by adversity or affliction.

While the first year's efforts of the club were mostly of a social nature, the main objective after all was to organise a Lodge.

On May 22, 1901, the first meeting for that purpose was held; matters progressed quickly, a Dispensation was prayed for and on July 1, 1901, the M.∴W.∴ Grand Master, James A. Foshay, of California granted a Dispensation to form a

Lodge; on October 10, 1901, the Grand Lodge of California granted a Charter to Manila Lodge, No. 342, at Manila, Philippine Islands.

With the forming of the Lodge the activities of the Club languished and finally ceased altogether. However, in time it was discovered that there was, for many reasons, a desire to re-establish a central organisation to which the 500 or more Masons who were then on the Island could belong, without severing their ties of membership with the home Lodges on the mainland. In 1907 the matter was again taken up and the Club revived with the usual aims and objects and under the name of " Masonic Sojourners Association."

At this point history apparently ceased to record. The members, usually officers of the armed forces, one by one returned to the United States and so the new organisation was left dormant.

In 1917, after the United States had entered the World War, a number of officers stationed in Chicago who had been members of the Masonic Sojourners Association in Manila, finding again the dire need of some national organisation through which they could get acquainted with their fellow officers and Masonic Brothers, arranged a meeting at the Hamilton Club, Chicago, to discuss such an organisation.

It was not until February 28, 1918, that a regular meeting was held and the organisation perfected. On account of the transient membership the name of " Sojourners Club " was adopted.

From that beginning has sprung the great organisation of National Sojourners, Inc., this new name having been adopted in 1927. With 100 Chapters located in all parts of the United States and its island possessions, with a membership of 10,000, with its purposes " *to promote good fellowship among its members, to assist such as may be overtaken by adversity or affliction, for cultivating Masonic ideals, for supporting all patriotic aims and activities in Masonry, for developing true patriotism and Americanism throughout the nation, to further the military needs of national defense and for opposing any influence whatsoever calculated to weaken the national security* " has made this great organisation a potent factor in our national life. It is now filling a place in the Sun of America and is reflecting honour and glory to the service of arms and the Brotherhood of our Craft through its loyalty to the great nation which we serve.

ORDER OF THE EASTERN STAR—HISTORICAL REVIEW

MRS. SARAH H. TERRY AND CHARLES COMSTOCK

I

CONJECTURAL ORIGIN

MONSIEUR J. S. BOURBEE, a distinguished French Mason, places the origin of Adoptive Masonry in the seventeenth century, and ascribes its authorship to Queen Henrietta Marie, widow of Charles I of England. There is, however, no definite evidence of her connection with the Order.

There is a theory that the regular Lodges of Adoption owed their existence to the secret associations of men and women which sprang up in France in the eighteenth century, and which, in their organisations, attempted to imitate the Masonic Institution. Clavel, in his *Histoire Pittoresque de la Franco-Maconeria*, says that Female Masonry was Instituted about the year 1730, that it made its first appearance in France, and that it was evidently a product of the French mind. Its progress was slow, and existed under various names and Rituals. One of the societies was established at Paris in 1743, and was named " Ordre des Felicitares " (Order of Happy Folks). The language and emblems of the Order were nautical. There were four Degrees. Out of this Order sprang another in 1745, which was named " Knights and Ladies of the Anchor."

In 1747, the Chevalier Beauchaine, Master of Life of a Parisian Lodge, Instituted an androgynous system with the title " Ordre des Fenduers " (Order of Wood Cutters). Its Ritual was sylvan and it became very popular. Membership therein was considered an honour which no rank, however exalted, need disdain. This was succeeded by many other similar systems. Out of these arose the Lodges of Adoption, which Clavel says the Masons embraced with enthusiasm as a practical means of giving to their wives and daughters some share of the pleasures which they themselves enjoyed in their Mystic Assemblies.

The first of these Lodges, of which there is reliable information, was established in Paris in 1760, by Count de Bernonville. Another was Instituted at Nimuegen, in Holland, in 1774, over which the Princes of Waldeck and the Princes of Orange presided. In 1775 the Lodge of Saint Antoine, Paris, was

organised; a dependent Lodge of Adoption of which the Duchess of Bourbon was Grand Mistress, and the Duke of Chartres, Grand Master. In 1777 there was an Adoptive Lodge of La Candeur, over which the Duchess of Bourbon presided, assisted by the Duchess of Chartres, the Princess Lamballe, and the Marchioness de Genlis. Also, there was another over which Madame Helvetius, wife of the illustrious philosopher, Helvetius, presided.

On June 10, 1774, the Grand Orient of France assumed protection and control of the Lodges of Adoption. It provided rules and regulations for their government, two of which were as follows:

" First—No males except regular Freemasons shall be permitted to attend the meetings.

" Second—Each Lodge shall be placed under the charge and held under the sanction of some regularly Constituted Lodge of Masons, whose Master, or in his absence, his Deputy, shall be the presiding Officer, assisted by a female President or Mistress."

Under these Regulations, the Officers of a Lodge of Adoption were:

A Grand Master, a Grand Mistress, an Orator and Inspector, an Inspectress, a Depositor, and a Depositress. The Insignia of each of these Officers was a blue watered ribbon worn in the form of a collar to which was suspended a golden Trowel. All members wore white Aprons.

The Rite of Adoption then consisted of four Degrees, as follows:

First—Apprentice or Female Apprentice.

Second—Compagnonne or Craftswoman.

Third—Maîtresse or Mistress.

Fourth—Parfaite Maîtresse or Perfect Mistress.

A fifth Degree was added in 1817. It was called " Female Elect," or " Sublime Dame Ecossaie," or " Sovereign Dame Ecossaie."

The First Degree was preparatory to those which followed.

The Second Degree was made a symbol of the Garden of Eden, including a representation of Eve's temptation.

In the Third Degree the Tower of Babel and Jacob's theological ladder were introduced as part of the ceremony.

In the Fourth Degree, the Lodge was supposed to represent the Mosaic Tabernacle in the wilderness.

After their recognition by the Grand Orient of France, the Lodges of Adoption flourished for a time. The Duchess of Bourbon was the first lady that received the title of Grand Mistress. She was Installed May 1775, in the Lodge of Saint Antoine, Paris. She presided over the Adoptive Lodge le Candeur until 1780 when it was dissolved. Attached to the Lodge of the Nine Sisters, which had many distinguished men of letters among its members, was a Lodge of Adoption bearing the same name. In 1778, it held a meeting at the residence of Madam Helvetius in honour of Benjamin Franklin, then the American ambassador at the French Court.

The Empress Josephine presided at a meeting of a Lodge of Adoption at

Strasburg, in 1805. Lady Morgan received the Degrees in Paris in 1819, in La Belle at Bonne Lodge of Adoption.

Madame Cesar Moreau was Installed Grand Mistress of Adoptive Masonry July 8, 1819, in the Lodge connected with the regular Lodge La Jerusalem des Vallees Egyptiennes. The ceremony was very impressive. It appears that the Rite of Adoption, as promulgated in France, was never officially introduced into America.

II

ORGANIC EVOLUTION

(A) The Work of Dr. Robert Morris, 1850 to 1868

The Order of the Eastern Star, extensively known in the United States, can hardly be said to be connected with any similar Body that has preceded it, although, as will be seen under the head of "Ritual," the basis of its ceremonies and teachings is derived from one of them.

Previous to the year 1850, and subsequently also, there were in use in the United States several "side" Degrees, which could be conferred upon the female relatives of Masons, among which were the following:

"The Mason's Daughter," which had for its foundation a legend connecting Mary, the sister of Lazarus, with Jesus' triumphal entrance into Jerusalem.

"The Kindred Degree," based upon the Biblical history of Ruth, particularly concerning her gleaning in the field of Boaz.

These were conferred upon Master Masons and their female relatives, while the following were only to be conferred upon Royal Arch Masons—their wives and daughters.

"The Heroine of Jericho," founded upon the Scriptural account of the fall of Jericho, the faithfulness of Rahab, and its reward.

"The Good Samaritan," which presented as a pattern for imitation the Samaritan who stopped at the wayside to relieve the distressed; who walked that a stranger might ride his beast; who, with his own money, paid others for providing for the wants of the sufferer.

The Degrees of the Eastern Star were arranged in 1850 by Robert Morris, LL.D., afterward in 1858, Grand Master of Masons of Kentucky, who Communicated them first to his wife, and subsequently to many thousands of Masons and their female relatives in all parts of the country. The Degrees were thus Communicated by Robert Morris only, as they were not printed in this form until 1860.

From the first, the Work contained the same characters as at present, and the signs and passes remain unaltered; but when they were presented in a lecture to a roomful of people at once, no obligation was imposed but that of

secrecy, and no attempt was made to organise a society, so that substantial good could not result therefrom. It was a means of recreation and of social enjoyment, Masons and their families coming together in the Lodge room for an evening of pleasure and banqueting.

In 1855 Bro. Morris recast the Work, and it was first printed under the name of *The Mosaic Book*. A self-Constituted Body known as "The Supreme Constellation of the American Adoptive Rite," of which he was the Most Enlightened Grand Luminary, was organised with headquarters in New York City; and Subordinate Constellations were organised in different States. By reason of the elaborateness of the Ritual Work, and the expense of the necessary paraphernalia, as well as the amount of highly dramatic talent required to exemplify the Degrees properly, none of them were a success, and all soon ceased to exist.

Finding this effort a failure, recourse was again had to conferring the Degrees by Communication. In 1860 Bro. Morris revised the Work and published it, and it was extensively used for ten years and is still in use, although without lawful authority, in some portions of our country. This Work was sometimes used in a slightly elaborated manner, and in rather informal but regular meetings of what were known as "Families of the Eastern Star."

(B) *Work of Robert Macoy*

In 1866, Robert Macoy, subsequently Grand Patron of the Grand Chapter of New York, arranged a Manual of the Eastern Star which was more widely used than any that had preceded it. Upon his departure for the Holy Land, early in 1868, Bro. Morris transferred to Bro. Macoy all the authority he had assumed and exercised in regard to the Order. The latter immediately set about arranging the Work more systematically, and succeeded in casting it for use in duly organised Chapters, in such a manner as to ultimately insure the success of the Order. Under his guiding hand, the Supreme Grand Chapter, a self-Constituted Body, was organised in December 1868, and under its vigorous management, Deputies were appointed in various parts of the country. In the next eight years, over 600 Chapters were organised in 34 States and Territories, and movements were inaugurated by the Chapters thus formed, which resulted in the formation of Grand Chapters as follows:

(The number of Chapters and membership reports are given for 1931.)

Jurisdiction	*Organised*	*Chapters*	*Membership*
1. Michigan	October 31, 1867	467	101,768

Antedating the activities of Robert Macoy in revising and disseminating the Work of the Order of the Eastern Star, a group of local Lodges of Adoptive Masons had been formed in several localities in the Commonwealth of Michigan, and on October 30 and 31, 1867, Representatives of these Lodges assembled at

Adrian for the purpose of organising a Grand Lodge for that Jurisdiction. The following Lodges were represented:

	Members
Rochester Lodge	50
Bronson Lodge	58
Modina Lodge	75
Fairfield Lodge	90
Manchester Lodge	45
Sturgis Lodge	70
Burr Oak Lodge	40
Morenci Lodge	50
Adrian Lodge	120
Palmyra Lodge	40
Osseo Lodge	70
Jackson Lodge	15
Coldwater Lodge	72
Constantine Lodge	41
Jonesville Lodge	40
Total	876

A Constitution was framed and adopted for the government of the Grand Lodge, to which the Representatives present subscribed an oath of fealty. A fee of $10 was assessed against each local Lodge participating in the organisation. The Grand Lodge dues were fixed at 25 cents for each Initiate and 10 cents per capita for each member enrolled.

The Ritual prepared by John H. Tatem, based on the Mosaic Book, was adopted as the official Work of the Order.

The following Grand Officers were elected: Martha J. Lindsley, of Constantine, Grand Worthy President; David Bovee, of Coldwater, Grand Vice-President; John H. Tatem, Grand Lecturer.

The Grand Worthy President was authorised to instruct the Grand Lecturer to confer the Degrees upon groups of not less than two Master Masons, and ten eligible ladies, for the purpose of forming new Chapters in towns where none existed.

A suitable form of emblematic regalia for the Grand Officers was adopted, to be provided under the supervision of a Committee from the Lodge at Coldwater. This latter Lodge, or Chapter, as it has been known since the formation of the General Grand Chapter, is the only local Body of the Order which has survived and been continuously active to the present time.

(For this information we are indebted to Charles Arthur Conover, Past Grand Patron of Michigan, and a son of Past Most Worthy Grand Patron Jefferson S. Conover.)

In other Jurisdictions local Chapters and, in due course, Grand Chapters were formed as follows:

Jurisdiction	*Organised*	*Chapters*	*Membership*
2. New Jersey	(Independent since 1907)		
3. New York	(Always Independent)		
4. Mississippi	December 15, 1870	(See later report)	
5. California	May 9, 1873	473	106,217
6. Vermont	November 12, 1873	95	13,453
7. Indiana	May 6, 1874	445	85,390
8. Connecticut	August 11, 1874	97	27,617
9. Nebraska	June 22, 1875	259	37,867
10. Illinois	October 6, 1875	850	196,147
11. Missouri	October 13, 1875	537	76,985
12. Arkansas	October 2, 1876	221	15,645

III

THE COMPLETE ORGANISATION

By this time the Order embraced a large number of Chapters and several thousand members, and began to feel the need of a more thorough organisation; that the unauthorised conferring of the Degrees, a practice that still prevailed in the States outside the Jurisdiction of the several Grand Chapters, might cease; that permanency in and control of the Ritual Work might be had; and that the Jurisprudence of the Order might be reduced to a system. In some of the States the practice prevailed of admitting to Chapter meetings all Master Masons, upon a pledge of secrecy, while in others they could gain admission only by Ballot and Initiation. In some Jurisdictions even the Patron needed not to be a member of the Chapter, but only a contributing member of a Masonic Lodge. In another Jurisdiction, while the Brethren were admitted to full membership, they were, without any written law upon the subject, but by a " tradition," deprived of the right to vote in the Chapter. It was this latter injustice that induced Willis D. Engle of Indiana to investigate the organisation and laws of the Order, in 1874 and 1875, which he found in a chaotic condition, and the fact was developed that the Ritual of the Order, as then used, was entirely beyond its control, being published by individual enterprise, and was revised and altered according to the varying taste of the publisher, so that different editions of these were in concurrent use; and not only did the " Work " vary as between Chapters, but it was impossible for Chapters using the earlier editions of the " Work " to obtain additional copies thereof, as it was out of print. Nor was the Ritual in its latest revision at all complete. These facts led him to a realisation of the need of uniformity of Ritual under the authority of the Order, and the crystallisation of its Jurisprudence and customs, which could only be brought about by a unity of action which would lead to increased zeal, and the promotion of the growth of the Order upon permanent and sub-

stantial lines. In consequence he began, both by private correspondence and through the press, to agitate the subject of organising a supreme governing Body.

Responsive to the foregoing inquiries, the following action was taken by several of the existing Grand Chapters:

Mississippi, at its annual Session, July 15, 1875, by resolution approved the formation of a "Supreme Grand Chapter," for the United States, and appointed the following Delegates to convene with those appointed from other Jurisdictions, for that purpose:

Mrs. Annie T. Clark, Grand Matron; Mrs. Laura L. Burton, Mrs. Mary I. Hunter and Mrs. C. M. Barton, Past Grand Matrons; also John Logan Power, Grand Patron; A. H. Barkley, Deputy Grand Patron, and Phineas M. Savery, Grand Lecturer.

California, at its annual Session, October 19, 1875, in a similar manner approved the proposition, and appointed the following Delegates:

Jeremiah E. Whitcher, B. S. Ward, H. H. Cook, Mrs. Emily Rolfe, Mrs. M. E. Gillespie; Mrs. Annie E. Douglass, and Mrs. Ada A. Libbey.

The Grand Chapter of Indiana, at its annual Session, April 6, 1876, not only approved the undertaking to form a Supreme Grand Chapter, but extended a cordial invitation to all other Grand Chapters to assemble by their Representatives, in the city of Indianapolis, on November 8, 1876, for the purpose of carrying the suggestions into effect; and appointed the following Delegates:

Mrs. Mary A. Comstock, Grand Matron; Mrs. Sallie J. Evans, Mrs. E. M. Price, James S. Nutt, Grand Patron; James A. Thompson, Past Grand Patron; James Crooks and Willis D. Engle.

New Jersey, at its annual Session, October 13, 1875, approved the plan to form a Supreme Grand Chapter, appointing the following Delegates:

John H. Mayhew, Grand Patron; Mrs. E. D. Tilden, Grand Matron; George Haskins, W. V. W. Vreeland, Mrs. Anna M. Mayhew, Past Grand Matron; Mrs. E. A. Graul, and Mrs. M. C. Dobbs.

The invitation of the Grand Chapter of Indiana was also accepted by the following Grand Chapters:

Illinois, October 4, 1876, appointed the following Delegates:

Mrs. Laura N. Young, Grand Matron; Mrs. Elizabeth Butler, Past Grand Matron; H. R. Kent, Grand Patron; and Daniel G. Burr, Past Grand Patron.

Missouri, October 9, 1876, appointed the following Delegates:

Rev. Dr. John D. Vincil, Mary J. Wash, Mattie A. Yost, Frances F. Holden, Thomas C. Ready, P. D. Yost, and John R. Parsons.

Arkansas, November 8, 1876, found it inexpedient to send Delegates, but expressed a desire to co-operate.

FORMATION OF THE GENERAL GRAND CHAPTER

On November 8, 1876, in response to an invitation from the Grand Chapter of Indiana that Delegates from the several Grand Chapters assemble in

Convocation at that time in the city of Indianapolis, the Representatives from only one Grand Chapter being in attendance, an adjournment was had to November 15, 1876, when Delegates from the following Grand Chapters Assembled:

New Jersey—John M. Mayhew, Grand Patron, and W. V. W. Vreeland.
Illinois—Mrs. Elizabeth Butler, Past Grand Matron.
Indiana—Mrs. Mary A. Comstock, Grand Matron; Mrs. Mary E. M. Price, James S. Nutt, Grand Patron; James A. Thompson, Past Grand Patron, and Willis D. Engle.
Missouri—Mrs. Mattie A. Yost, Grand Matron; Mary J. Wash, Addie M. Fox, John D. Vincil, D.D., Grand Patron; and John R. Parsons.
California—Jeremiah E. Whitcher, Past Grand Patron.

James S. Nutt, Grand Patron of Indiana, called the Convention together, when John M. Mayhew, Grand Patron, of New Jersey, was chosen President; Mrs. Mattie A. Yost, Grand Matron of Missouri, Vice-President; John R. Parsons, of Missouri, Secretary; and Rev. Dr. John D. Vincil, Grand Patron of Missouri, Chaplain. After the customary devotions, the Convention was declared duly organised.

The following Committee was appointed to prepare and present a Constitution for the government of the General Grand Chapter: Willis D. Engle, Jeremiah E. Whitcher, Rev. Dr. John D. Vincil, W. V. W. Vreeland, and Mrs. Elizabeth Butler.

Queen Esther Chapter, No. 3, of Indianapolis, having expressed a desire to entertain the Delegates while in the city, the Convention recessed until two o'clock in the afternoon.

At the hour designated, the Convention re-assembled and the Committee on Constitution presented a partial report which was duly considered, amended, and adopted. The Convention then adjourned until nine o'clock Thursday morning.

November 16, 1876, nine o'clock, A.M.

The Convention was again called to order with President Rev. Dr. John D. Vincil presiding.

The Committee on Constitution completed their report which, after extended discussion and amendment, was adopted as a whole.

The Convention having recessed until two o'clock P.M., re-assembled at that hour when a resolution was adopted to proceed with the organisation of a General Grand Chapter. John M. Mayhew, Grand Patron of New Jersey, was selected as temporary Most Worthy Grand Patron to preside over the deliberations of the General Grand Chapter. The Convention then adjourned *sine die.*

GENERAL GRAND CHAPTER OF THE ORDER OF THE EASTERN STAR

Masonic Temple, Indianapolis, Indiana, November 16, 1876, 2.30 P.M.

The Delegates having assembled were called to order by John M. Mayhew,

Acting Most Worthy Grand Patron, and the following additional Officers were appointed:

Mrs. Mattie A. Yost, Most Worthy Grand Matron.
Mrs. Mary A. Comstock, Right Worthy Associate Grand Matron.
John R. Parsons, Right Worthy Grand Secretary.
Mrs. Elizabeth Butler, Worthy Grand Conductress.
Mrs. Addie M. Fox, Worthy Grand Associate Conductress.
James S. Nutt, Worthy Grand Marshal.
William M. Black, Worthy Grand Sentinel.

The General Grand Chapter was duly opened.

Willis D. Engle submitted a form of Constitution and Rules of Order, which had been previously approved by the Convention, and which on motion were adopted.

The following permanent Officers were elected:

Rev. John D. Vincil, D.D., Most Worthy Grand Patron.
Mrs. Elizabeth Butler, Most Worthy Grand Matron.
Jeremiah E. Whitcher, Right Worthy Associate Grand Patron.
Mrs. Mary A. Comstock, Right Worthy Associate Grand Matron.
John M. Mayhew, Right Worthy Grand Treasurer.
Willis D. Engle, Right Worthy Grand Secretary.

Also the following appointive Officers:

Mrs. Henrietta Whitcher, Worthy Grand Conductress.
Mrs. Mary J. Wash, Worthy Associate Grand Conductress.
Mrs. Mary E. M. Price, Worthy Grand Adah.
Mrs. Laura N. Young, Worthy Grand Ruth.
Mrs. Annie M. Mayhew, Worthy Grand Esther.
Mrs. Mattie A. Yost, Worthy Grand Martha.
Mrs. Emily Rolfe, Worthy Grand Electa.
Mrs. M. J. Vreeland, Worthy Grand Warder.
Rev. N. F. Ravelin, Very Worthy Grand Chaplain.
W. V. W. Vreeland, Worthy Grand Marshal.
William M. Black, Worthy Grand Sentinel.

After the discussion and disposition of important routine business attending the formation of the General Grand Chapter, an adjournment was had until seven o'clock P.M., when the new governing Body of the Order of the Eastern Star again assembled. On motion, a Committee was appointed to prepare a Ritual for the use of the General Grand Chapter, and its Subordinates.

After the disposal of various other formal resolutions, the Grand Officers were Installed.

Brief addresses were made by distinguished members of the Order in attendance.

The General Grand Chapter then adjourned to meet in Chicago, Illinois, on the third Wednesday in September 1877, at ten o'clock, A.M.

POWERS AND AUTHORITY OF THE GENERAL GRAND CHAPTER

Quoting from Article III of the Constitution as adopted, the General Grand Chapter was thereby clothed with the following authority:

SECTION 1. The General Grand Chapter shall possess no other power than is expressly delegated to it. It can exercise no doubtful authority or power, by implication merely. All Eastern Star authority not hereby granted to it is reserved to the Grand Chapters, Subordinate Chapters, and their members individually.

SECTION 2. It shall have and maintain Jurisdiction over all Chapters established by itself in any section of any country where there is no Grand Chapter established, and have disciplinary power over such Chapters until a Grand Chapter shall be legally organised and recognised by this General Grand Chapter, and no longer.

SECTION 3. It shall have power to decide all questions of Eastern Star law, usage and custom which may arise between any two or more Grand Chapters, or in any Subordinate Chapter under its own immediate Jurisdiction; also all that may be referred to it for its decision by any Grand Chapter, and its decision so made shall be regarded as of the Supreme Tribunal of the Eastern Star in the last resort.

SECTION 4. It shall be the judge of the qualifications of its own members.

SECTION 5. It shall adopt and prescribe a uniform Ritual for Work, and formula for Installation of its own Officers, as well as the Officers of Grand and Subordinate Chapters.

ADDITIONAL GRAND CHAPTERS

The following Grand Chapters have been formed since the organisation of the General Grand Chapters:

Jurisdiction	*Organised*	*Chapters*	*Membership*
1. Massachusetts	December 11, 1876	206	63,272
2. Minnesota	June 27, 1878	293	50,958
3. Iowa	July 30, 1878	470	79,961
4. Kansas	October 18, 1878	392	65,850
5. Texas	May 5, 1884	683	66,047
6. Washington	June 12, 1889	217	38,488
7. Ohio	July 28, 1889	506	123,653
8. Oregon	October 3, 1889	146	26,263
9. Montana	September 25, 1890	114	18,177
10. Wisconsin	February 19, 1891	273	54,792
11. New Hampshire	May 12, 1891	61	13,208
12. Colorado	June 6, 1892	120	25,477
13. Maine	August 24, 1892	188	35,052
14. North Dakota	June 14, 1894	112	12,462
15. Pennsylvania	November 21, 1894	466	89,625

Jurisdiction	*Organised*	*Chapters*	*Membership*
16. Rhode Island	August 22, 1895	24	8,095
17. District of Columbia	April 30, 1896	40	12,255
18. Wyoming	September 14, 1898	40	6,825
19. Maryland	December 23, 1898	90	13,021
20. South Dakota	July 10, 1899	163	20,527
21. Tennessee	October 18, 1900	257	22,710
22. Arizona	November 15, 1900	36	5,762
23. Georgia	February 21, 1901	125	9,693
24. Alabama	March 6, 1901	256	18,519
25. Oklahoma	February 14, 1902	365	45,878
26. New Mexico	April 11, 1902	47	5,518
27. Idaho	April 17, 1902	70	8,076
28. Kentucky	June 10, 1903	314	27,916
29. Florida	June 6, 1904	164	17,366
30. Virginia	June 22, 1904	107	8,959
31. West Virginia	June 28, 1904	115	16,535
32. Louisiana	October 4, 1904	162	18,077
33. North Carolina	May 20, 1905	109	6,550
34. Nevada	September 19, 1905	19	2,822
35. Utah	September 20, 1905	18	2,930
*36. Mississippi	May 29, 1906	214	15,096
37. South Carolina	June 1, 1907	80	4,271
38. Alberta	July 20, 1912	73	5,084
39. British Columbia	July 21, 1912	53	5,040
40. Porto Rico	February 17, 1914	14	522
41. Ontario	April 27, 1915	206	25,309
42. Saskatchewan	May 16, 1916	94	5,174
43. Manitoba	June 21, 1922	23	2,120
44. Quebec	July 6, 1922	31	2,835
45. Delaware	November 15, 1922	13	1,987
46. New Brunswick	November 28, 1930	11	1,062
Totals		7,580	1,107,819
Original Grand Chapters		3,444	661,089
Total under Grand Chapters		11,024	1,768,908
Subordinate Chapters under the General Grand Chapter		38	4,422
Total under the General Grand Chapter		11,062	1,773,330
Independent Grand Chapters:			
New Jersey, October 20, 1870		254	55,352
New York, November 3, 1870		787	150,101
Supreme Grand Chapter of Scotland, August 20, 1904		337	91,125
Total for Independent Grand Chapters		1,378	296,578
Total Aggregate of Chapters and Members		12,440	2,069,908

* The Grand Chapter of Mississippi, formed December 15, 1870, became inactive soon after the formation of the General Grand Chapter. It was re-organised May 29, 1906.

The Grand Chapter of Mississippi did not meet subsequent to 1877 and the General Grand Chapter assumed Jurisdiction over its Subordinates from April 23, 1885, until the formation of the present Grand Chapter, May 29, 1906.

PIONEER CHAPTERS

The following Subordinate Chapters justly claim the distinction of holding senior rank in their respective Jurisdictions:

Coldwater Chapter, No. 1, of Michigan:

From authentic evidence we find that Coldwater Lodge of Adoptive Masonry was formed in 1865, and evidently outranks all others in its years of service. It participated in the formation of the Grand Lodge of Adoptive Masonry at Adrian, in October 1867. It has since been continuously at Work, and was recognised as a regular Chapter when the Grand Lodge of the "Wolverine State" became a Constituent of the General Grand Chapter just after its formation in 1876. This Chapter, therefore, has a continuous service period of more than sixty-six years to its credit.

Sunbeam Chapter, No. 1, of Indiana:

This Chapter was formed as an Eastern Star Family at Mount Vernon, on April 19, 1866, and since the formation of the Grand Chapter, October 6, 1874, has ranked continuously as No. 1 of that Jurisdiction, an active existence of sixty-six years.

Miriam Chapter, No. 1, of Illinois:

Miriam Eastern Star Family was Instituted at Chicago, October 6, 1866. It received a Charter under the Macoy system as an Eastern Star Chapter in 1869, and when the Grand Chapter of Illinois was formed, October 6, 1875, it was assigned the rank of No. 1, which it has since continuously held, a record of nearly sixty-six years' service. This pioneer Chapter furnished to the General Grand Chapter its first Most Worthy Grand Matron, Mrs. Elizabeth Butler.

Alpha Chapter, No. 1, of New York:

Our Record simply shows that Alpha Chapter, Chartered in 1868, was the earliest Constituted under the Macoy system. It has since continued to function as an Eastern Star Chapter, with an unbroken record of sixty-four years.

Eureka, No. 2, of New Jersey:

The senior Eastern Star Chapter under authority of the Independent Grand Chapter of New Jersey, is Eureka, No. 2, at Jersey City, Chartered in 1868, and showing a continuous record of activities for sixty-four years.

Golden Gate Chapter, No. 1, of California:

This pioneer Chapter of the Rocky Mountains was established May 10, 1869, ranking as No. 1 at the formation of the Grand Chapter of California, April 7, 1873. It has, therefore, a service record to its credit of sixty-three continuous years.

Vesta Chapter, No. 5, of Missouri:

This pioneer Chapter was Chartered March 8, 1873, located at Carrollton,

and has a record of unbroken service for nine and fifty years, the senior survivor of the Chapters which united to form the Grand Chapter of Missouri on October 13, 1875.

HISTORICAL REVIEW

Alonzo J. Burton, Grand Historian Emeritus, offers the following solution of Eastern Star history:

Mr. Macoy in his Masonic history states that the Eastern Star was introduced into the Colonies prior to 1778, but gives no further information. I have a Ritual of 1793 which states the Supreme Council of the Eastern Star met in Boston, Massachusetts, on May eighteenth (of that year), for the purpose of formulating a Ritual. As no records of the doings of this Society later than 1847 can be found, it is presumed the Order became dormant. In 1850 Rob Morris issued the Order in a new dress and termed it the "Mosaic Rite of Adoption." He published his Ritual in 1855. He termed the bodies "Constellations," and about two hundred were organized in the United States. The Degrees were in the form of dramas and were very attractive. The Society failed, and in 1859, he issued a briefer form of ceremonies, and styled it a "Family." This was unsuccessful, and for about ten years the Degrees were given in lecture form, and principally at Masonic entertainments. In December 1866, there was a Masonic fair. The people, especially the ladies, became so well acquainted when the month was ended, that they were loath to part. On January 17, 1867, a meeting was called of those ladies and a Society was formed called "Alpha Sisters of the Eastern Star" (located in New York City). This Society met in the afternoon semi-monthly and was not a success. In the month of June, 1868, one of the ladies suggested that if the Society had an opening, closing, and an Initiation ceremony, it would be more successful. Mr. Macoy was asked to prepare a Ritual, which was ready in December of that year, and Alpha Chapter, No. 1 was organized, and this begins the Chapter system which has been so successful. From this event the Order began spreading until there are thousands of Chapters.

AUTHORITY OF THE GENERAL GRAND CHAPTER

The National Governing Body has absolute Jurisdiction in all territory not within the prescribed limits of any of the Grand Chapters; and, within the Jurisdiction of Grand Chapters which are Constituent members thereof, it has control of the Ritual Work. It has authority in the adjustment of differences between Grand Chapters, and is a court of reference and appeal for its Constituents, but not for their Subordinates or members. Through recognition by the General Grand Chapter, or its executive head, a Grand Chapter, when organised, gains Jurisdiction over its territory.

The various Grand Chapters have absolute and exclusive Jurisdiction within the State or Territory in which they exist, except that those which are Constituent members of the General Grand Chapter are subject to the authority of that Body, as prescribed by its Constitution and other laws.

A Subordinate Chapter has exclusive Jurisdiction, according to the laws of

the Grand Chapter by whose authority it Works, and can confer the Degrees and perform any other acts subject to such laws.

In a general way, the Order is governed by the Jurisprudence and customs of Symbolic Masonry, although it has authority to make such laws as it chooses, and is not slow in striking out into new paths when occasion seems to require it.

The executive head of a Grand Chapter is the Grand Matron, while the authority to grant Dispensations for the organisation of Chapters is usually vested in the Grand Patron; although in some Jurisdictions the Grand Matron has this authority, and confers the Degrees, in spite of the early but now somewhat neglected regulation that, on such occasions, a Master Mason must preside.

Officers.—The Officers of a Chapter are:

1. Worthy Matron, the executive head, whose station is in the East, and whose badge is the gavel within the star.

2. Worthy Patron, an advisory Officer, but who invariably presides during the conferring of the Degrees, and whose station is at the left of the Worthy Matron. His badge is the square and compasses within the star.

3. Associate Matron, who ranks next to the Matron, and her station is in the West, while her badge is the sun within the star.

4. Associate Patron, ranking just below the Worthy Patron. His station is on the left of the Associate Matron. His badge is a star within the star.

5. Secretary, who is stationed in the South-East, the badge being the cross-pens within the star.

6. Treasurer, who is stationed in the North-East, the badge being the cross-keys within the star.

7. Conductress, whose duties are signified by the name of her Office. She is stationed in the South, and has for her badge the scroll and baton within the star.

8. Associate Conductress, who assists the Conductress. She is stationed in the North, and has for a badge the baton within the star.

9. Chaplain, whose station is at the right of the Matron, and whose badge is the open Bible within the star.

10. Organist, whose badge is a lyre within the star.

11. Marshal, whose station is in the North, the badge being the cross-batons within the star.

12. Adah,

13. Ruth,

14. Esther,

15. Martha,

16. Electa, at five points of the star, have for badges their point emblems within a triangle.

17. Warder, within the door, having for a badge the dove within the star.

18. Sentinel, without the door, whose badge is the cross-swords within the star.

The General Grand Chapter and the various Grand Chapters have similar Officers, and a Grand Lecturer, whose station is in the South.

The Jewels of the General Grand Chapter and of the Grand Chapters are similar to those of a Subordinate Chapter, with the addition that those of a Grand Chapter are within a pentagon, and those of the General Grand Chapter are within a circle. The badge of the Associate Grand Patron is a star within the star, and of the Grand Lecturer, a closed book within the star.

RÉSUMÉ

From 1850 to 1855 the Order was entirely without formal organisation, the Degrees being Communicated.

From 1855 to 1860, where there were organisations, they were known as Constellations, which were under the control of a Supreme Constellation.

From 1860 to 1868, an era of Communicating the Degrees by Master Masons prevailed, and Eastern Star Families were formed.

From 1868 to 1876, Chapters were organised and Worked under the authority of a Supreme Grand Chapter.

OBJECTS AND TEACHINGS OF THE ORDER

In its inception, the object of the Order was merely to place in the hands of the female relatives of Masons a means whereby their claim of relationship might be recognised, and every competent Master Mason had authority to Communicate the Degrees to the wives, widows, sisters, and daughters of Master Masons. Subsequently, but at a time difficult to locate, mothers were also included among the eligibles. During its early history, and until its transition state, beginning in 1868 and ending in 1876, the Order had no permanency, and was of little real benefit to its members, because it was in the attitude of receiving everything at the hands of the Masonic Brotherhood and giving nothing. But when it was realised that with privileges came responsibilities, and the Order began to demonstrate the need of its being, that woman's heart beats responsive to man's in noble deeds, it took on new life and energy, and has since grown not only in numbers, but in strength and purpose.

Among the lessons inculcated, in the teachings of the Order, are:

(*a*) Fidelity to convictions.
(*b*) Obedience to the demands of honour and justice.
(*c*) Fidelity to kindred and friends.
(*d*) Trustful faith and hope of Immortal Life.
(*e*) Heroic endurance under the wrongs of persecution when demanded in the defense of Truth.

Heroines of the Order.—The first four characters portrayed in the Degrees are Scriptural: the First, or " Daughter's " point of the star, being represented by Jephthah's Daughter, to whom the name of Adah is given. The scene is the

return of Jephthah to Mizpeh after his victory over the children of Ammon, as recounted in Judges XL. 34–39. The colour of the point is blue, and is represented in the Signet of the Order by blue violets, while the emblems that adorn the first point are a veil entwining a sword.

The Second, or " Widow's " point, is represented by Ruth and presents the sublime pastoral scene described in Ruth II. 1–17, Ruth gleaning in the fields of Boaz. The colour is yellow, and is represented by the yellow jessamine, the emblem being a sheaf of golden grain.

At the Third, or " Wife's " point, Esther is presented, risking her crown and life to save her captive people, the picture being a somewhat liberal rendering of the leading incidents described in the Book of Esther, as they relate to the rescuing of the Jews from their impending doom. This point is white, while the floral token is the white lily, and the emblems are a crown and sceptre.

The Fourth or " Sister's " point, presents Martha upon the coming of Jesus to Bethany, after the death of Lazarus, as recorded in St. John XL. 20–26. Green is the colour selected, the floral type being a bunch of ferns, while a broken column supplies the emblem.

The Fifth or " Mother's " point, is red, and is represented by a red rose, the emblem being a cup. The character portrayed is a purely fictitious one, to which the name of Electa is given; and an attempt was made in the earlier Rituals to identify her not only with the " elect lady " of St. John's second Epistle, but to make her an incarnation of the virtues of early Christian martyrs. In the later Rituals she is presented as a type of the many noble women of all the ages, who for loyalty to Truth, have suffered.

As, upon the Signet, the star is surrounded by flowers and the legend " We have seen His Star in the East, and are come to worship Him," so within the central block there are the letters F A T A L, and the emblems: 1, open Bible; 2, lilies of the valley; 3, an effulgent sun; 4, a lamb; 5, a lion; whose appropriateness and significance are explained in the secret work.

RITUAL

Although generally attributed to Bro. Robert Morris, to whom all credit for its American production is due, the Ritual probably originated in France or Sweden, about the middle of the eighteenth century, when the present name was given it, and the five characters portrayed in the Degrees were first presented for the emulation of Masons and their female relatives. In its earlier years, Bro. Morris and his co-workers freely proclaimed the antiquity of the Order.

The first Ritual published in this country, as far as known, was *The Mosaic Book of the American Adoptive Rite*, published under the authority of the Supreme Constellation in 1856, by Robert Morris, " Most Enlightened Grand Luminary," in which it was stated that

In selecting some Androgynous Degree, extensively known, ancient in date, and ample in scope for the basis of this Rite, the choice falls, without

controversy, upon "The Eastern Star." For this is a Degree familiar to thousands of the most enlightened York Masons and their female relatives; established in this country at least before 1778, and one which popularly bears the palm in point of doctrine and elegance over all others.

In 1866, G. W. Brown, of Michigan, published a volume entitled *The Ladies' Friend*, which embraces the Eastern Star and several other Degrees, arranged so that they might be Communicated.

In 1867, John H. Tatem, also of Michigan, issued *The Monitor of the Eastern Star*, designed for the use of Lodges of Adopted Masons, the Officers of which were entitled, President, Vice-President, etc. This book contained ceremonies for opening and closing Lodges, and conferring the Degrees therein, and was the first successful effort to adapt the Ritual for use in regularly organised Bodies. It was extensively used throughout the State, and became the Work of the Grand Lodge of Adoptive Masonry, of Michigan, organised in 1867.

The same year, Robert Macoy, of New York, published *The Manual of the Eastern Star*, arranged for the Communication of the Degrees; and in 1868, the *Adoptive Rite*, embracing ceremonies for opening and closing Chapters, conferring Degrees therein, and Installing their Officers, which, with the revised editions published, under the name of *Ritual of the Order of the Eastern Star*, in 1875 and 1876, was the basis of the Work used by most of the Chapters organised between 1868 and 1878, additions and alterations being made by individual Workers and several Grand Chapters. Both the *Manual* and *Adoptive Rite* contained the following:

Many systems of Adoptive Masonry have, from time to time, been introduced into the United States with varied success, none of which, however, seemed to possess the elements of permanency, except the Order of the Eastern Star.

In 1873, the Grand Chapter of California published a Ritual for the use of the Order in its Jurisdiction.

In 1878, the General Grand Chapter promulgated a Ritual for the use of the Subordinate Chapters under its authority, also in the Jurisdictions of its Constituent Grand Chapters. This was revised in 1889, and has been the official Work for all Grand and Subordinate Chapters, except in the State of New York, and also in New Jersey since 1907, subject however, to revision from time to time, the latest revised Ritual becoming effective January 1929. This Ritual was amended to some extent, and a new edition thereof published after the Triennial Assembly, in November 1931.

THE SIGNET

This has borne an important part in the Workings of the Order. During the First Era, the one used was quite elaborate, being lithographed in six colours,

on a sheet 14 x 18 inches. The central figure was the five-pointed star having a central pentagonal block, on which were represented the open Bible, lily of the valley, sun, lamb, and lion, and the letters F A T A L. The points were divided lengthwise, one-half being of the proper colour, in which was printed the name of the heroine, while on the other half were the five-pointed star and the several emblems; a naked sword, sheaf, crown and sceptre, broken column, and joined hands. Between the points outside this star were an emblematic apron, a glove, a belt, a five-pointed star, and a collar. From point to point were stretched wreaths of flowers, each having a different variety, including violets, sunflowers, lilies, pine cones, and roses.

During the Second Era the Signet used was about one-third smaller, and much plainer, having no floral decorations, and no sentences. The emblems were the same, with the addition of a veil in the first point, and a cup in the fifth point.

THE OBJECTIVE

When the Eastern Star was conceived, its founder sought to create a social tie between Masons and their families. He did not claim, nor have members of the Order ever asserted, that the Eastern Star is any part of Freemasonry. It was intended to give the Fraternity a helpmeet in all the beneficent work of the Order. He builded far better than he knew. We believe that we are justified in saying that the Order has done what he designed and has reached a far higher standard of usefulness than Robert Morris ever anticipated, even in his fondest dreams.

Among the objects for which the organisation has laboured and spent its consecrated efforts, is the care of the widow and orphan, and assisting the great Brotherhood in all deeds of mercy and love. Since woman has worked hand in hand with her Masonic Brother, a great impetus has been given to the building of Masonic Homes and there are now successful institutions of this character in various States. Kentucky leads as the pioneer in this splendid work, having the first and one of the most magnificent and up-to-date Homes in all the world, costing over $3,000,000.

The Order of the Eastern Star is not strictly a Woman's Society. From the nature of the Organisation, it requires a blending with those who have travelled the pathways of Masonic progress. For its own protection, to guard against possible imposture, it is essential that every Eastern Star Chapter should have one or more Masons on its Roster. It is this unity of the relations between men and women that has rendered the Eastern Star effective for highest attainment.

One of its exalted purposes is the development of intellectual progress, and the cause of education has therefore received its devout consideration.

The beneficent activities of the Order are of peculiar interest. It has liberally contributed to the work of the Red Cross and to various Masonic relief funds.

During a three-year period closing with the year 1931, it is reported that the following philanthropies have received valuable contributions:

Hospitals, Easter Star Homes and Orphanages	$2,171,459.80
Maintenance of Eastern Star Homes, Hospitals and Orphanages per annum	494,780.00
For Emergency Relief of Eastern Star Members	173,466.88
Red Cross and other philanthropies	130,259.33
Gifts and Loans for Educational Purposes	187,612.19
Equipping Masonic Homes, Hospitals and Orphanages	1,189,548.47
Contributions towards maintaining Homes and Orphanages	311,360.00
Aggregate	$4,658,386.67

In addition to the foregoing expenditures there is at this time (1931), available funds on hand to meet all emergencies, the latest report disclosing that the Order has for—

Eastern Star Home and Relief Funds	$1,770,328.92
Educational Purposes	74,290.16
Funds for joint Eastern Star and Masonic use	639,407.50
Aggregate	$2,484,026.58

Owing to its peculiar relation to the Masonic Fraternity the Order of the Eastern Star has developed more rapid progress, and its future prospects are far more promising than of any other institution which has sprung from our social life.

BIOGRAPHICAL SKETCHES

ROBERT MORRIS

While it is evident from the review of its "Conjectural Origin" that prior to the development of the Eastern Star Work, beginning with 1850, there had been for many years various Degrees formulated and conferred upon Master Masons, their wives, mothers, sisters and daughters, it is an undeniable fact that Dr. Robert Morris was the founder of the Order of the Eastern Star as it now exists. For nearly eighteen years, from 1850 to 1868, he gave himself largely to the work of effecting an organisation in which the lady members of Masons' families could participate in the pleasures and privileges which the Masonic Institution was supposed to provide for its devotees.

Bro. Morris, according to earlier reviewers, was a lineal descendant of that Robert Morris who was a prominent member of the Continental Congress in Revolutionary times, and one of the signers of the Declaration of Independence. He was also a United States senator from Pennsylvania, from 1789 to 1795.

Dr. Morris was born near Boston, Massachusetts, where his parents, residents of New York City, were passing the summer months, the auspicious event occurring on August 31, 1818. His boyhood was spent in New York where he received a classic and cultural education. He also studied law, and was admitted to the bar at the age of twenty-one. About that time, he removed to Mississippi, and located at Oxford, where he was employed for some time as principal of Mount Sylvan Academy, and later, of Eureka Academy at Richland, a calling for which he was amply qualified. While thus engaged, he formed the acquaintance, at Oxford, of Miss Charlotte Mendenhall, to whom he was married in 1841, and together for nearly a half century they journeyed the winding way of earth's pilgrimage in joyous harmony. It was while serving as principal of the latter school in 1850 that he evolved the fundamentals of the Order of the Eastern Star. Hence its historic building may be characterised as the birthplace of that progressive institution.

In 1853, Dr. Morris removed to Kentucky, and located in Hickman County, where he engaged in literary work and the publication of *The American Freemason*. It was while residing in that locality that he composed the famous Masonic poem, "The Level and the Square." About the close of 1859, he removed to La Grange, Kentucky, where he continued his interest in literary work and also the advancement of the Society in which he had been active since 1850, and to which he applied the name of "Eastern Star." Early in 1868, having perfected the organisation in a Ritualistic sense, he transferred to Robert Macoy, a prominent New York Mason and publisher, with whom he had been associated in the development of the Eastern Star for several years, the active management of the institution. This occurred just on the eve of Dr. Morris' departure for an extended trip through Oriental lands which covered a period of nearly six months.

Dr. Morris received the Masonic Degrees in Oxford (now Gathright) Lodge, No. 33, of Mississippi, having been Initiated on March 5, 1846, and was passed and Raised to the Master's Degree on July 3 of that year, Bro. William H. Stevens, a distinguished Mississippi Mason, who after served as Grand Master, conducting the ceremonies. On the following day, Dr. Morris participated in his first public Masonic function, the laying of the corner-stone of the University of Mississippi.

In Lexington Chapter, No. 9, he was Exalted to the Royal Arch Degree, November 9, 1849, subsequently receiving the Cryptic Degrees in Natchez Council, No. 1, and was Knighted in Mississippi Commandery, No. 1, at Jackson in June 1852. In New York City in 1855, the Degrees of the Ancient and Accepted Scottish Rite of Freemasonry from the Fourth to the Thirty-Second, inclusive, were conferred upon Dr. Morris by Giles Fonda Yates, Thirty-third Degree, an Active Member of the Northern Supreme Council.

On his removal to Kentucky, he became affiliated with Nevill (now Model) Lodge, No. 200, at Moscow, in Hickman County. Of this Lodge he served as Master in 1855, but on his removal to La Grange, transferred his membership

to Fortitude Lodge, No. 47, with which he continued until his decease in 1888.

Dr. Morris was noted in the Records of the Grand Lodge of Kentucky as a Grand Lecturer in 1854, and as Chairman of the Correspondence Committee in 1855. On October 12, 1858, he was Elected Grand Master, and presided over the Symbolic Craft for a single term with his characteristic zeal and efficiency.

His earliest conception of what was formerly known as Adoptive Masonry was evolved from the Degree of Heroine of Jericho, which was conferred on himself and Mrs. Morris in 1847, by Bro. William H. Stevens. The inspiration awakened in his soul was never dimmed, and prompted him to those years of ardent toil which gave to Freemasonry its exalted handmaiden, the beautiful Order of the Eastern Star. Elsewhere in this review, the work of Dr. Morris is portrayed more fully, and to this the reader is referred without further comment. It is a peculiar situation that he who founded the Society, and gave to its development so much arduous labour and time, should not have been a member of any Chartered Chapter at the time of the formation of the General Grand Chapter in 1876, in which he did not participate. In 1880, the General Grand Chapter, in recognition of his eminent services to the Order, made him an Honorary Member thereof.

The crowning event of his experiences in Masonic and Eastern Star work occurred on December 17, 1884, in the Masonic Temple at New York City, when by the unanimous approval of a large number of distinguished Craftsmen, he was created and crowned " Poet-Laureate of Freemasonry." He was the second member of the Fraternity to receive this meritorious title, which had been previously conferred, more than a centurv earlier, upon the famous Scottish Craftsman and poet, " Bobby " Burns.

Briefly Dr. Morris wore this exalted honour until he received the immutable mandate to lay aside the Working Tools of the Life Terrestrial, which occurred on July 31, 1888. A few years later, another poetical leader of the Craft was selected by common consent to serve in that distinctive capacity, Bro. Fay Hempstead, who for more than fifty years has filled the arduous position of Grand Secretary of Masons for the State of Arkansas.

The remains of Bro. Morris were interred with Masonic honours in the cemetery at La Grange, Kentucky, which had been his home for eight and twenty years, and a beautiful monument, provided by contributions from members of the Craft and of the Eastern Star, in many localities, including one from Royal Solomon Lodge, No. 1, at Jerusalem, which was formed under his auspices, and of which he is said to have been the first Worshipful Master, marks their resting-place.*

* Bro. Henry R. Coleman, of Kentucky, in his valuable work entitled *Light from the East* supplies the following account:

" Royal Solomon Lodge, No. 293 at Jerusalem was Chartered by the Grand Lodge of Canada, February 17, 1873, with Robert Morris as Worshipful Master, John Sheville as Senior Warden, and Rolla Lloyd as Junior Warden. Among its charter members were the following other distinguished American Masons: James Moorefield Houry, Past Grand Master of Mississippi; Andrew Jackson Wheeler, Past Grand Master of Tennessee; Albert G. Mackey, Past Grand Master of South Carolina, and for many years Secretary-General of the Supreme Council, Ancient and Accepted Scottish Rite for the Southern Masonic Jurisdiction, and Robert Macoy, then in the midst of more than two-score years of service as Grand Recorder of Knights Templar of New York."

ROBERT MACOY

In historic Cherry Valley in New York, the scene of blood-curdling Indian atrocities under sanction of British officers, during the Revolution, Robert Macoy first beheld the sunlight, October 4, 1815. Receiving a commendable education, he acquired the printer's art as he grew to manhood, and afterwards located in New York City, where he was actively engaged in publication work for many years, and even in these latter days his name appears in connection with the business which he originated, although its affairs have long been administered by others.

MASONIC RECORD

In Lebanon Lodge, No. 191, of New York City, Robert Macoy was Initiated, January 20, 1848. He was passed to the Degree of Fellow Craft, January 27, and on February 3 of that year, was Raised to the Sublime Degree of Master Mason. From this Lodge he withdrew, August 15, 1855, and became affiliated with Adelphic Lodge, No. 348, of New York City, during that year.

In the Grand Lodge of New York he was chosen Deputy Grand Master in June 1856, and was re-elected in 1857.

In Orient Royal Arch Chapter, No. 138, of New York City, Companion Macoy was Exalted September 5, 1849, and became a member of Adelphic Chapter, No. 158, on December 24, 1855. He affiliated with Union Chapter, No. 180, of New York City, at its formation in 1864, and was also a Charter Member in 1868 of Americus Chapter, No. 215, of that location. There his membership remained until 1880, and we learn that he became affiliated with DeWitt Clinton Chapter, No. 142, of Brooklyn, New York, in 1889. We have no definite information as to where Robert Macoy received the Cryptic Degrees. It was evidently sometime prior to June 1855. He became a Charter Member of Adelphic Council, No. 7, which was formed under Dispensation issued December 14, 1855. He withdrew therefrom August 7, 1858.

In the Grand Council of New York, Companion Macoy was elected Grand Recorder June 4, 1855, continuing his service therein during a two-year period.

Robert Macoy received the Orders of Knighthood in Palestine Encampment, No. 18, of New York City, in February 1851. In March following, he withdrew therefrom and became a member of Morton Encampment, No. 4. On April 28, 1874, he affiliated with DeWitt Clinton Commandery, No. 27, of New York City, where his membership continued for more than twenty years. At the Annual Conclave of the Grand Commandery of New York, June 6, 1851, he was elected Grand Recorder and continued to serve in that important capacity until his decease, which occurred more than two-score years later.

Having received the Degrees of the Ancient and Accepted Scottish Rite of Freemasonry from the Fourth to the Thirty-second, inclusive, sometime prior thereto, Bro. Macoy became an Honorary Inspector-General of the Thirty-third

and last Degree, in the Supreme Council for the Northern Masonic Jurisdiction, December 9, 1850.

Prior to 1860, during the active labours of Robert Morris in promulgating the Work of the Eastern Star, Robert Macoy became interested in its development, co-operating with the distinguished founder of the Order in its formation and dissemination, and in 1866 he published a manual of its ceremonials. In 1868, just prior to his departure for an extended tour of the Holy Land, Dr. Morris placed the Work of the Eastern Star in the hands of Robert Macoy, who was largely instrumental in developing the ceremonial and governmental arrangement of the organisation. These he arranged in a Chapter formation, the various Bodies having previously been designated as Constellations, and later, as Eastern Star Families. It was evidently during 1868 that the Supreme Grand Chapter was formed with headquarters at New York, which was conducted under the supervision of Bro. Macoy. During that period he began the formation of regularly Chartered Chapters of the Order, the first of which was Alpha Chapter, No. 1, of New York, Chartered in December 1868, and which has been continuously active to the present time. The Grand Chapter of New York was formed in 1870, and in 1873, Bro. Macoy became its Grand Patron, serving until 1875.

The Grand Chapter of New York has continuously operated independently of the General Grand Eastern Star Chapter; therefore, Bro. Macoy had no direct connection during the lengthened period of his days with the national governing Body of the Order.

On January 9, 1895, having almost attained the age of fourscore years, this distinguished co-operator in the formation and development of the Eastern Star was summoned by Infinite Decree to lay aside the Working Tools of the Life Terrestrial in which he had attained eminent distinction, and enter upon that exalted quest which knows no end or deviation, until it blends in Eternal Harmony.

JOHN DAVIS VINCIL, D.D.

PAST GRAND MASTER AND FOR TWENTY-SEVEN YEARS GRAND SECRETARY OF THE GRAND LODGE OF MISSOURI

The first Most Worthy Grand Patron of the General Grand Chapter of the Order of the Eastern Star was born in Tazewell County, Virginia, August 24, 1830. Left an orphan at an early age, his education was principally acquired after attaining his majority. He served an apprenticeship of seven years in a cabinet shop; then he became a teacher of elementary schools, and for four years was a member of the County Court.

In 1854, he came to Missouri, locating at Albany, where he again engaged in teaching, and also served as Deputy Circuit Court clerk.

At the age of fourteen, Dr. Vincil united with the Methodist Episcopal Church South, and in 1857 entered the ministry, in which he continued actively for twenty years, serving various churches in Missouri, and attaining a distinctive reputation as a pulpit orator. In 1877, having been elected Grand Secretary

of Symbolic Masons, he removed to St. Louis, which became his permanent home, and where for a number of years thereafter he officiated as pastor of a group of local churches.

MASONIC RECORD

Dr. Vincil was made a Mason in Athens Lodge, No. 127, at Albany, Missouri, in June 1854, and became a Master Mason on August 12 following. In Lone Star Royal Arch Chapter, No. 30, at Chillicothe, he was Exalted in 1858, and was greeted in Marion Council, No. 3, at Hannibal, in 1864. During that year he received the Orders of Knighthood in Excalliber Commandery, No. 5, at Hannibal.

Dr. Vincil attended the Annual Communication of the Grand Lodge of Missouri on May 23, 1859, representing Spring Hill Lodge, No. 155. He was appointed and served as Grand Chaplain until 1863, when he was chosen Senior Grand Warden. Then for two years he served as Deputy Grand Master, and in 1866 attained the summit of Masonic honour as Grand Master of Masons, his term of service extending from May of that year to October 1867. He was again elected Grand Master in 1868. In 1877, he became Grand Secretary, serving continuously until he passed to the Life Eternal, October 12, 1904. He also filled the exalted Stations of Grand Chaplain of the Grand Chapter in 1885, and Grand Prelate of Knights Templar in 1866 and 1870. He was chosen Grand Commander of the Grand Commandery in 1871.

Dr. Vincil was Initiated in Fidelity Eastern Star Chapter, No. 46, at Louisiana, Missouri, and became its Worthy Patron in 1874. When the Grand Chapter was formed in 1875, he was selected as its first Grand Patron, and on November 16, 1876, became the Most Worthy Grand Patron of the General Grand Chapter.

A Craftsman of lofty ideals, of sterling character, and exalted consecration to humanity's service, he was amply qualified to direct and govern this splendid adjunct of Freemasonry during its formative period.

WILLIS DARWIN ENGLE

PAST GRAND PATRON OF INDIANA, PAST MOST WORTHY GRAND PATRON

This sketch introduces one who may be said to have been the chief instigator of the General Grand Chapter.

He was born in Niles, Michigan, October 22, 1846, and closed the record of his human activities November 1, 1925, at Indianapolis. In early life he learned the printer's art, and then for a number of years was employed as a teacher in public schools, a railway clerk, and a bookkeeper for various interests. Some time during those years he located in Indianapolis, Indiana, where he established his permanent home.

Following a course in Sacred Theology, Bro. Engle was consecrated as a priest of the Protestant Episcopal Church, in 1902, and through his efforts, a

number of churches were formed in Indiana, much of his time and energy being devoted to church and Sunday-school work.

MASONIC RECORD

The files of Mystic Tie Lodge, No. 398, at Indianapolis, disclose that, while Working under Dispensation, the Entered Apprentice Degree was conferred upon Willis Darwin Engle March 25, 1869, and he was passed to the Degree of Fellowcraft on May 10 following. Soon afterwards, this Lodge was Chartered, and on June 14 of that year he was Raised to the Sublime Degree of Master Mason. In 1875 he presided over the Lodge as Worshipful Master, and again in 1879. In 1876 he was chosen Secretary, and with the exception of his last year of service as Master, continually filled that arduous post until for him "The silver cord was loosed." He was also Secretary of the Masonic Burial Ground Association from 1873, and of the Masonic Relief Board of Indianapolis from 1878 until his decease. He served as Grand Lecturer from 1882 to 1884 and was Grand Representative of the Grand Lodge of Mississippi from and after February 24, 1880. He also became Grand Chaplain of the Grand Lodge in 1900 and 1906.

In Keystone Royal Arch Chapter, No. 6, at Indianapolis, he received the Capitular Degrees on March 10, 1903. The Cryptic Degrees of Royal Master and Select Master were conferred on Companion Engle in Indianapolis Council, No. 2, on April 6, 1903, and on March 16, 1905, he received the Degree of Super-Excellent Master. He attained the Chivalric Rite of Freemasonry in Raper Commandery, No. 1, of Indianapolis, the Order of the Red Cross being conferred April 28, 1903, followed by the Order of Malta and of the Temple one week later. Bro. Engle received the Degrees of the Ancient and Accepted Scottish Rite of Freemasonry in the local Consistory at Indianapolis, and its coordinate Bodies, as follows:

Fourth to the Fourteenth Degrees, inclusive, April 28, 1875.

Fifteenth and Sixteenth Degrees, November 2, 1878.

Seventeenth and Eighteenth Degrees, November 7, 1900.

He became a Sublime Prince of the Royal Secret, passing from the Nineteenth to the Thirty-second Degrees, inclusive, on March 28, 1901.

EASTERN STAR ACTIVITIES

Willis Darwin Engle was Initiated into the Order of the Eastern Star October 17, 1872, in Queen Esther Chapter, No. 3, of Indiana. Of this Chapter he served as Worthy Patron in 1874–1878, and became Grand Patron of Indiana in 1877–1878. While serving as Worthy Patron, he became deeply impressed with the consciousness that a better system of Eastern Star Work and government was necessary. Therefore, by personal correspondence, and through the press, he undertook to urge upon the several Grand Chapters then existing the advisability of forming a General Grand Chapter for the government and guid-

ance of the Order in the United States. Favourable responses were received from a number of Grand Chapters, and the Grand Chapter of Indiana issued a cordial invitation to those of other Jurisdictions to attend a meeting in the city of Indianapolis on November 8, 1876, for the purpose of carrying these suggestions into effect.

For unavoidable causes, the meeting was deferred until November 15 and 16, when the General Grand Chapter was duly formed, and assumed authority and control, within the limits of its constitutional provisions, over its Constituent Grand Chapters. Bro. Engle was chosen the first Most Worthy Grand Secretary of the National Body, and served in that capacity until 1889. He was active and zealous in promoting the interests of the Eastern Star, and next to the original founders of the Order is entitled to ample credit for its gratifying progress and accomplishments. In 1899 he compiled and published a history of the Eastern Star for Indiana, which contains much valuable information. When the history of Freemasonry and Concordant Orders was published in 1890, its review of Eastern Star work was prepared by Bro. W. D. Engle, and embraces a comprehensive account of the origin and development of the Order. In 1910, he was elected Most Worthy Grand Patron for a period of three years, during which he accomplished much effective work in the interest of the organisation.

During his active association with the activities of the General Grand Chapter, he formed the acquaintance of Mrs. Addie C. S. Bario, who served as Grand Matron of Connecticut from 1877 to 1880, an interesting writer and poetess. The irrepressible Cupid hovered near, and ere long they were solemnly united in the bonds of matrimony. The passing years evidenced their oneness of effort and that each proved a valued inspiration to the other.

Bro. Engle's advancement to the Limitless Life, in the late autumn of 1925, left a void in the ranks of the Order's distinguished leaders which may not easily be filled, while the Ancient Craft he also served with *freedom, fervency and zeal* will devoutly honour his memory through the passing years. At the Triennial Session of the General Grand Chapter, held at Denver, Colorado, in July 1928, a beautiful tribute to the departed Chieftain was presented by Sister M. Alice Miller, of Oklahoma, Past Most Worthy Grand Matron, with whom he was associated as Most Worthy Grand Patron, 1910 to 1913.

MRS. ELIZABETH BUTLER

FIRST WORTHY GRAND MATRON OF ILLINOIS, FIRST MOST WORTHY GRAND MATRON

Venerated and honoured with the founders and other distinctive leaders of the Eastern Star, aptly designated as the Mother of the Order in Illinois, Elizabeth Golcher, née Butler, was born across the sea, that auspicious event occurring on October 16, 1831, at Darleston, England, and there she grew to splendid young womanhood. There, too, in due time she was united in marriage to Joseph Butler, a native of the same locality, and together they came to America, sojourning for a time in Philadelphia, where their eldest daughter was born in

1851, removing afterwards to Chicago, where they established their permanent home.

Into their joyous household came at intervals four winsome daughters: Jane, Anna E., Mary G., and Grace; also four sturdy sons: Alfred, Joseph, Jacob, and James. Each of the daughters was actively interested in the work of the Eastern Star, and with their illustrious mother became eventually life members of Butler Chapter, No. 36. Anna had evidently been Initiated in Miriam Chapter, No. 1, and with her father and mother participated in the formation of the new Chapter which bore her family name, of which she served as Martha during the first year of its activities. After a long and valued service in various Stations, she was elected Worthy Matron, December 1885, and was re-elected in 1886. The other sisters were doubtless Initiated in No. 36, and served repeatedly in various official capacities. The younger sister, Grace Butler, after ten years of service in various positions, became Worthy Matron in December 1893.

The father, Joseph Butler, was chosen the first Sentinel of Butler Chapter, No. 36. For more than twenty years he was an honoured member of Garden City Lodge, No. 141, of Chicago, in which he was made a Mason, January 14, passed to the Degree of Fellowcraft March 4, and Raised to the Sublime Degree of Master Mason April 1, 1863. Ten years of loyal service were completed in the *East* as Worshipful Master, in 1873, and the record of his activities in the flesh was closed by Infinite Decree, January 6, 1885.

Sister Butler, and probably her husband, in a group of thirty, including Sister Lorraine J. Pitkin, became members of the Eastern Star when Miriam Family was formed in Chicago, October 6, 1866, and for nearly twoscore years gave herself largely to the promulgation of the beautiful teachings of Bethelem's Symbolic Luminary. When Miriam Family became a Chartered Chapter in 1869, Sister Butler was selected as its First Worthy Matron, serving in that capacity through 1870, and again in 1872. At the formation of the Grand Chapter of Illinois, October 6, 1875, she was elected Worthy Grand Matron.

When Butler Chapter, No. 36, of Illinois, located at Chicago, was formed, in 1876, and named in her honour, Sister Butler was selected as its First Worthy Matron, continuing to direct its labours until 1879, and was re-elected Worthy Matron a year later. On October 1, 1897, she was accorded a Life Membership therein, which continued until her decease on July 13, 1906.

When the General Grand Chapter of the Eastern Star was formed at Indianapolis, Indiana, on November 16, 1876, Sister Butler became its first Most Worthy Grand Matron, serving for a two-year period, until the next Session in 1878, and for nearly eight and twenty years occupied the distinctive rank of Senior Past Most Worthy Grand Matron of the national organisation.

Although we find but brief accounts of her life and activities, sincere and fervent tributes were rendered to her memory in the Grand Chapter of Illinois, and also in the General Grand Chapter at its Triennial Session in 1907. Her value as an active and influential leader in the Work of the Order is evidenced

by the various expressions of esteem and veneration bestowed upon her memory. Truly indeed is she revered as the maternal parent of the System in Illinois, and well may she be accorded all honour and commendation for her successful conduct of the pioneer activities of the General Grand Chapter immediately following its formation. May the radiance of her beautiful character and the influence of her examplary devotion prove a constant incentive to higher thoughts and loftier accomplishments on the part of all who follow where her footprints lead the way.

MRS. LORRAINE J. PITKIN

PAST GRAND MATRON OF ILLINOIS, PAST MOST WORTHY GRAND MATRON, RIGHT WORTHY GRAND SECRETARY

An official record of thirty years of service is not often attained, yet this was the accomplishment of Sister Lorraine J. Pitkin.

Born at Waddington, New York, July 15, 1845, she was but little past eighteen when she was united in wedlock to Captain Edward J. Pitkin, of the Federal Army, in October 1863. Immediately thereafter, duty called him to the front, and within a twelvemonth his human form had been immolated on the altar of his country's weal. Thus the joyous bride of a few brief summers became a widow and a mother ere she was twenty, and for seven and fifty years she found it necessary to courageously " Tread the wine-press alone." This she did with unfaltering devotion, providing a home and ideal training for her infant daughter as well as attracting to her circle of friendship those among the noblest of womanhood and manhood.

Through influential friendships, which are often invaluable, she became post mistress of the Illinois House of Representatives, which brought her into prominence, and paved the way to ultimate success. Her most devoted and arduous labours were given to the Work of the Eastern Star, and in the position of Right Worthy Grand Secretary, she was enabled to render invaluable service to the cause which the Society represents.

When Miriam Family of the Eastern Star was formed at Chicago, October 6, 1866, Sister Pitkin was among the Initiates, and was chosen Conductress of the new organisation. When the Michigan Ritual was adopted the following year, she became its President, and later she was instrumental in forming Queen Esther Chapter, No. 41, of which she became the first Worthy Matron, and maintained her connection therewith until the close of her long and useful life, eventually being honoured with Life Membership.

Briefly, the following is the record of her service to the Order, an accomplishment which cannot be fully disclosed in any language of earth:

Elected Worthy Grand Matron, Grand Chapter of Illinois, in October 1878.

In August 1880, she was chosen Most Worthy Grand Matron of the General Grand Chapter, serving until 1883.

On September 28, 1889, she succeeded Bro. Willis Darwin Engle as Right Worthy Grand Secretary. Thenceforward, for three decades, this became her life work, and faithfully was it performed. This was her avenue of exalted

accomplishment; a labour unexcelled in usefulness and unsurpassed in excellence.

At the Triennial Session of the General Grand Chapter, in 1919, the impaired condition of her health prompted her to decline a re-election, whereupon she was made Right Worthy Grand Secretary, Emeritus, with a provision of half salary for life. Two and a half years she remained to gladden and cheer the labours of those who had so long been her associates, and then on February 2, 1922, the Angel of Transition called the immortal spirit to abandon the Temple of Time and enter upon the life that knows no limitations.

Her daughter, Mrs. Howard J. Decker, of Delavan, Wisconsin, with two granddaughters, Mrs. Lorraine Campbell, of Seattle, Washington, and Mrs. Maude Crane, of Chicago, remained of her immediate family.

In the auditorium of Oriental Consistory at Chicago, solemn and reverential services were performed over the illustrious remains, under the auspices of the General Grand Chapter, whose principal Officers presided over the ceremonial, with the assistance of the Grand Chapter of Illinois, while many distinguished Stars of other Jurisdictions united in the honour rendered to the departed and in the stately procession to Rose Hill, where the interment took place.

No human thought can express a fitting memorial to one whose passing years were consecrated to loving service of a holy cause, hence we close this brief sketch with the beautiful verse inscribed at the conclusion of the printed tribute:

Not ended her life, just only begun,
  Its promise aglow like the radiant sun,
And we catch its gleam in the earth life still,
  With its message of Peace, of Joy and Goodwill.

BIOGRAPHICAL SKETCHES OF CONTRIBUTORS

JOHN EDWARD ALLEN

WARRENTON, NORTH CAROLINA

J. Edward Allen was born in 1887 at Warrenton, North Carolina, where he received his early education. Graduated (A.B. and A.M.) from Wake Forest College, of which he has served as member of board of trustees for ten years, did graduate work at Harvard and Columbia, and since 1919 has been county superintendent of schools in his native Warren County. He has been active in the Baptist Church, serving as presiding officer in local, county and State associations and conventions, deacon and teacher of Allen Bible Class. Member and fellow of a score of educational and research societies and author of *Oral English Practically Applied*, *Freshman Mortality*, *Green Hill* and other works. Active in civic and public works, served as president of local Kiwanis Club.

Raised in Johnston-Caswell Lodge, No. 10, in December 1908; Master, 1909–1911; District Deputy Grand Master, 1915–1917; Senior Grand Deacon and Fraternal Correspondent of the Grand Lodge of North Carolina. Exalted in Henderson R. A. Chapter, No. 54, in 1909; High Priest, 1916; Past District Deputy Grand High Priest; Grand Master of the First Veil, Grand Royal Arch Chapter of North Carolina; Fraternal Correspondent; Past Grand High Priest (*honoris causa*), Supreme Grand Royal Arch Chapter of Ireland. Greeted in Henderson Council, No. 10, R. & S. M., in 1909; Master in 1921; Provincial Grand Master of the Capital Province, 1932; Grand Marshal of the Grand Council of Royal and Select Masters in North Carolina; Fraternal Correspondent. Dubbed a Knight of the Temple in Henderson Commandery in 1909; Commander in 1916; Fraternal Reviewer and Deputy Grand Commander of the Grand Commandery of Knights Templar of North Carolina; Official Reviewer of the Grand Encampment of the United States of America. Anointed, Consecrated and set apart to the Order of High Priesthood, in 1921; President, 1930. Grand Preceptor of the Grand College of America, Priestly Order of the Temple; Knight Grand Commander; Installed High Priest of the United States Tabernacle, No. 9, H. R. A. K. T. P. (English Constitution); member Royal Kent Tabernacle, T. I. M., H. R. A. K. T. P. (Newcastle-on-Tyne, England, 1935). Deputy Grand Master General of the Convent General of America, K. Y. C. H. Member Wilmington Consistory, A. & A. S. R., Thirty-second Degree; K. C. C. H in 1933; Past Venerable Master, Enfield Lodge of Perfection. Member of the Royal Order of Scotland; A. A. O. N. M. S.; Past Grand Patron, Order of the Eastern Star; Society of Blue Friars; Past Sovereign Grand Master of the Grand Council of the Allied Masonic Degrees of the U. S. A., Knight Grand Cross; Member, Great Priory of America, Rite of the Strict Observance; Past Grand Chancellor of the Grand College of Rites of America; President of the Guild of the U. S. A.; Past Celebrant, Eighth Degree, N. C. College,

S. R. I. C. F.; Active Member, N. C. Lodge of Research; M. P. Sovereign, St. John of Patmos Conclave, No. 67, Red Cross of Constantine; Installed M. E. Chief, Knights Masons of Ireland; Past Senior General, Red Cross Knights (Scotland) and Honorary Member of the Grand Prieure de Gaul, Paris.

HARRY L. BAUM

DENVER, COLORADO

Dr. Baum was born in Shelbyville, Illinois, September 7, 1887. He graduated in medicine (M.D.) from the University of Pennsylvania in 1910 and immediately began a study of diseases of the ear, nose and throat, which specialty has been his life work. He holds membership in local, county, state and national medical societies and in various specialists' societies. In addition to his profession, he has taught otolaryngology in the medical school of the University of Colorado, also given graduate courses in the specialty, and has contributed many papers involving research and experience to the literature of the medical profession. He is the author of many plays, both Masonic and otherwise.

Brother Baum, soon after attaining his majority, became a member of the Craft and served Emulation Lodge, No. 154, as its first Master; at present he is Senior Grand Warden of the Grand Lodge of Colorado. He is a member of the Chapter, Council and Commandery. He has presided over his Lodge of Perfection and Council of Kadosh and is an Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R., in which he has been very active. His many contributions to Masonic literature have marked his interest in the Fraternity and some of his Masonic plays are: "John Brent, Fifty-nine, Vigilante" and "Brother Service." These plays were first produced in the Cathedral of Colorado Consistory, in Denver, and under the auspices of Grand Lodge at its Annual Communications of 1928, 1929, 1930 and 1931. Some of his non-Masonic plays are: "When the Red Army Marches," "Compromise Marriage" and "The Lion's Den." The Craft in Colorado is indeed fortunate in having as one of its active members such an accomplished brother as Dr. Baum.

LOUIS ARMAND BENOIST

NATCHEZ, MISSISSIPPI

Louis A. Benoist was born in Natchez, Mississippi, August 28, 1852, and died November 17, 1932. He was educated in the local schools of Natchez, where he spent his life in usual occupation and zeal for his community.

Brother Benoist received the Craft November 25, 1895, in Harmony Lodge, No. 1, of Natchez, served as Master in 1898, 1899 and 1907 and filled many Offices in Grand Lodge, being Grand Master of Masons in Mississippi in 1919. Exalted to the Royal Arch in Natchez Royal Arch Chapter, January 21, 1897, and on May 29, 1928, was elected Grand High Priest of the Grand Royal Arch Chapter of Mississippi. He was Anointed, Consecrated and set apart to the Order of High Priesthood, February 13, 1908. In April 1902, he was greeted

in Natchez Council, No. 1, R. & S. M., and March 19, 1897, he was dubbed a Knight of the Temple in Rosalie Commandery at Natchez, over which he presided as Commander, and served with distinction as Grand Commander of the Grand Commandery of Knights Templar of his native State. He was a founder of Natchez Chapter of the Eastern Star, and served as Grand Patron of the Grand Chapter of the State. He held membership in Hamasa Temple, A. A. O. N. M. S. (February 8, 1898), and the Meridian Bodies of the A. & A. S. R. (October 18, 1907).

WILLIAM MOSELEY BROWN

CLARENDON, VIRGINIA

Dr. Brown was born in Lynchburg, Virginia, February 27, 1894, being educated at the local schools of his native city and at Washington and Lee University (A.B., *summa cum laude*, 1914, A.M., 1915), received his Ph.D. from Columbia University. For several years he taught in Danville High School and at his *alma mater;* served as President of Atlantic University, of Virginia. Taught during summer sessions of University of Virginia, George Washington University and (Provost) University of Guadalajara, Mexico. Research Associate of National Commission on Law Observance and Enforcement (Wickersham Commission). Fellow of the American Association for the Advancement of Science and member of many other scientific and educational societies. President, Virginia Academy of Science (1928–1929) and of Association of Virginia Colleges (1928–1929). Major on the Specialist Reserves, U. S. Army.

Raised January 2, 1922, in Mountain City Lodge, No. 67; Grand Master of Masons in Virginia, 1934–1935; exalted in Rockbridge R. A. Chapter, No. 44; will be next Grand High Priest of the Grand R. A. Chapter of Virginia; dubbed a Knight of the Temple in Moomaw Commandery, No. 27; elected Grand Commander in 1935. Member A. A. O. N. M. S., A. & A. S. R. (K. C. C. H.), Royal Order of Scotland. Past Sovereign Grand Master and Knight Grand Cross, Allied Masonic Degrees; Past Grand Preceptor and Knight Grand Commander, Priestly Order of the Temple; Great Prior, Great Priory of America, Rite of the Strict Observance; Deputy Grand Chancellor of the Grand College of Rites of U. S. A.; Chief Adept, IX°, Virginia College, S. R. I. C. F.; Intendent General in Virginia, Red Cross of Constantine and Honorary Member of many Lodges, Grand Lodges, Chapters, etc.; author of *Freemasonry in Virginia* and many articles.

WINTHROP BUCK

HARTFORD, CONNECTICUT

Brother Winthrop Buck was born in Hartford, Connecticut, September 2, 1878, in which city he has made his home through the years. He was educated in public schools of his native city, after which he attended Yale College, graduating, in 1900, with honours in history; in 1902 he received the degree of M.A. from this university. Thereafter he entered upon a career of teaching,

first in private school work in Nazareth, Pennsylvania, and then successively in Old Lyme, Old Saybrook and Hartford, Connecticut. In 1929, when he was principal of the Noah Webster School, in Hartford, he resigned his profession to become Grand Secretary of the Grand Lodge of Connecticut, which office he now holds.

Brother Buck was Raised in Pythagoras Lodge, No. 45, Lyme, December 1, 1902, later moving his membership to Siloam Lodge, No. 32, and then to Hartford Lodge, No. 88, over which he presided as Master in 1914. He served as District Deputy Grand Master in 1915, 1916 and 1917. In 1924 he was elected Grand Master of Masons in Connecticut, which position he filled with ability and zeal.

WALLACE R. CHEVES

NEWBERRY, FLORIDA

Wallace R. Cheves was born in Monroe County, Georgia, in 1866 and for many years was interested in sawmills in Georgia, Alabama and Florida. He has served his city as chairman and treasurer of the Board of Bond Trustees and as president of the City Council.

Brother Cheves was made a Master Mason in 1892 in Strict Observance Lodge, No. 18, Forsyth, Georgia, affiliating with Ira Carter Lodge, No. 150, in Newberry, Florida, in 1919, serving as Master the following year; in 1930 he became Grand Master of Masons in Florida and since 1932 has been chairman of the Committe on Work and Foreign Correspondent and Reviewer. Exalted to the Royal Arch in Arlington R. A. Chapter, No. 36 (Georgia), in 1901 and served that Chapter as King. He was greeted a Select Master in 1930 and dubbed a Knight of the Temple in 1911. He is also a member of the A. & A. S. R. and the A. A. O. N. M. S. Brother Cheves has ever been an interested student of Masonic history and education and is the author of the *History of Masonry in Florida*.

HARRY MORRISON CHENEY

CONCORD, NEW HAMPSHIRE

Born in Newport, New Hampshire, March 8, 1860, from which city he was taken by his parents a year later and made his home in Lebanon until 1910, when he removed to Concord to assume his duties for which he had been selected by the Masonic Fraternity of his State. Brother Cheney early became interested in the printing trade and after graduating from Colby Academy (1882) and Bates College (1886), he continued his work in that business as editor and publisher of both weekly and daily newspapers. For many years he was Auditor of Public Printer's Accounts and served in the House of Representatives of New Hampshire five terms, being speaker of the House in 1903, State senator in 1897 and a member of the Governor's Council in 1889 and 1900.

Raised to the Sublime Degree of Master Mason October 5, 1881, and in due

time received the other degrees of the various Bodies. Grand Master of Masons in New Hampshire in 1902 and 1903; Grand Master of Royal and Select Masters in New Hampshire in 1904 and 1905; since 1909 he has served as Grand Secretary and Grand Recorder of the four Grand Bodies in New Hampshire and since 1906 has written the Foreign Correspondence Reports for Grand Lodge, later assuming the same for Grand Council and Grand Commandery. In 1905 he was made an Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R. and in 1925 was made an Active Member of Supreme Council and Deputy in New Hampshire. Author of *Symbolic Freemasonry in New Hampshire*, 1934.

WILLIAM BORDLEY CLARKE

SAVANNAH, GEORGIA

William B. Clarke was born in Savannah, Georgia, July 8, 1890, and was educated in the local public schools and at Georgia School of Technology. In 1916 he entered the practice of architecture (Levy and Clarke) and has been active in executing many important buildings. Active in civic affairs, he has served in many important capacities: vice-president, Civitan Club, and member of Board of Trustees of the Lutheran Seminary. Served as a commissioned officer in the Engineers during the World War; president of the South Georgia Chapter of the American Institute of Architects and other professional and educational groups.

Brother Clarke received the degrees of Masonry in 1917 in Solomon's Lodge, No. 1, of which he has filled the office of Master; Past Grand Master of Masons in Georgia and recipient of the distinguished service medal of Grand Lodge. Exalted in Georgia Royal Arch Chapter, No. 2, and Past High Priest thereof; Past Commander of Palestine Commandery, No. 7, Knights Templar, and member of the A. & A. S. R., A. A. O. N. M. S.; Past Grand Patron of O. E. S., and other honours too numerous to record.

CARL HARRY CLAUDY

WASHINGTON, DISTRICT OF COLUMBIA

Carl H. Claudy must have been born with a pencil in his hand! He has written practically all of his life, save for a brief spell in his early life when he pioneered and prospected in Alaska. His many books and magazine articles for young people have immortalized him and, likewise, his many Masonic books, articles and plays have made for him a place in the Craft not soon to be forgotten. Some of his more popular books are: *The Unknown Mason*, *The Master's Book*, *Old Tiler Talks*, "*Foreign Countries*," *A Master's Wages*, *The Old Past Master*, *The Lion's Paw*, *Introduction to Freemasonry*, *United Masonic Relief* and *Washington's Home and Fraternal Lfe*. As Executive Secretary of the Masonic Service Association of the United States, Brother Claudy has written and edited many

bulletins and papers of great value and interest; he has also edited several magazines, papers and periodicals. He holds a commission as major in the Reserves, is a member of the National Press Club and other organizations, and belongs to the Sigma Delta Chi Fraternity.

Brother Claudy is a Past Master of Harmony Lodge, No. 17, member of the Chapter, Council, Commandery, Shrine, Red Cross of Constantine, Allied Masonic Degrees, S. R. I. C. F., and other groups. He has served as presiding officer in his Lodge of Perfection and Rose Croix Chapter and was crowned an Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R. by the southern Supreme Council. He is an Honorary Member of several Lodges and Grand Lodges and has served the Grand Lodge of the District of Columbia in various capacities, being elected Junior Grand Steward therein. He received the Henry Price Medal from the Grand Lodge of Massachusetts, an honor well deserved by him.

CHARLES ARTHUR CONOVER

COLDWATER, MICHIGAN

Born in Lafayette, Indiana, May 11, 1865, first child of J. S. and Mary I. Conover. They settled in Coldwater, Michigan, in 1866. He graduated from Business Institute in 1884, and engraving and colour printing was his business for thirty-three years. August 31, 1887, he married Juno Edmonds and three sons have been born to them. His religious affiliations are Presbyterian. He served his city two years as alderman, and also mayor; and seventeen years as cemetery trustee developing a modern park plan cemetery.

He entered the Masonic Fraternity as early as possible, and was Initiated the week he arrived at majority; was elected Master in 1889, the youngest in the State; was Exalted a Royal Arch Mason in 1888, and served as High Priest 1891–1892; greeted in the Council 1889, and was T. I. M. in 1896, 1903; Knighted 1888, and served as Commander four years, 1893–1894, 1898–1899.

He holds membership in Coldwater Chapter, "No. 1," O. E. S., the oldest Chapter of the Order in the world; was Patron three years and Grand Patron of Michigan in 1896, instituting thirty-three Chapters.

He received the Scottish Rite grades to Thirty-second Degree in Detroit Consistory in 1904, and in 1907, at Boston, was Crowned an Honorary Member of the Supreme Council, N. M. J. Thirty-third Degree. He joined Moslem Temple Shrine, Detroit, 1904. He holds memberships in the Red Cross of Constantine, Masonic Grand Secretaries Guild, Order of High Priesthood, Grand Council Order of DeMolay, Acacia Fraternity, Masonic Allied Degrees, Sociétatis Rosecruciana, the College of Rites, Masonic Bibliophiles, and many honorary memberships.

Since 1903 he has served Michigan as Grand Secretary of the Grand Chapter, R. A. M., Grand Recorder, R. & S. M., and since 1923 as Grand Recorder Knights Templar. In 1912 he was chosen General Grand Secretary of the General Grand Chapter Royal Arch Masons of U. S. His hobbies for recreation are travel, photography, mechanics, and shooting.

CHARLES COMSTOCK

CROSSVILLE, TENNESSEE

Born in Jefferson County, New York, June 2, 1856, and died in Crossville, Tennessee, June 8, 1933. At an early age removed to Tennessee, where for more than thirty-five years he was engaged in looking after the lands of the Bon Air Coal and Iron Company.

Brother Comstock was very active in Freemasonry and was considered one of the best historians of the Craft in America. Raised in Tullahoma Lodge, No. 262, on March 18, 1890; Past Master of Mountain City Lodge, No. 549; elected Grand Master of Masons in Tennessee in 1913; Grand Historian at the time of his death. Exalted to the Royal Arch in December, 1890; Past High Priest of Mount Olivet R. A. Chapter, No. 87; P. H. P., Mount Pisgah R. A. Chapter, No. 199; Grand High Priest of the Grand Royal Arch Chapter of Tennessee, in 1908; at time of his death he was Grand Treasurer of Grand Chapter. Anointed, Consecrated and set apart to the Order of High Priesthood January 20, 1900; Grand President of the Grand Council of the Order in 1904. Greeted a Select Master in Tullahoma Council, No. 70, R. & S. M., November 18, 1891; served several terms as Master of Drummond Council, No. 86, R. & S. M.; Grand Master of the Grand Council of Tennessee in 1898; at the time of his death he was Grand Treasurer of Grand Council. Dubbed a Knight of the Temple in Lookout Commandery, No. 14, on October 23, 1930. Received the Degrees of the A. & A. S. R. in 1910; Coroneted a K. C. C. H. in 1921. Past Patron of Amanda Chapter, No. 4, O. E. S. Member of the A. A. O. N. M. S. and at the time of his death he was Grand Superintendent in Tennessee of the Allied Masonic Degrees, in which Body he held the rank of Past Senior Grand Warden.

WILLIAM KENNON COWDEN

HUNTINGTON, WEST VIRGINIA

Born in Guernsey County, Ohio, September 17, 1869, Brother Cowden, after a brief experience in teaching and surveying, studied law, was admitted to the bar in 1892 and located in Huntington, where he now resides. He has been active for many years in his profession, Freemasonry and civic affairs, and is a director of Acacia Mutual Life Insurance Company, of Washington, District of Columbia.

Raised in 1900 in Huntington Lodge, No. 53, serving it as Master a few years after; elected Grand Master of Masons in West Virginia in 1919, serving for one term. Elected Grand High Priest of the Grand Royal Arch Chapter of West Virginia in 1916 and for many years a Past Commander of Knights Templar. Brother Cowden has written on many Masonic subjects, including his *Freemasonry in West Virginia*, and in 1932, as a member of the Committee on Masonic Jurisprudence, assisted in the revision of the "Laws of Masonry," promulgated by his Grand Lodge.

CHARLES E. CREAGER

MUSKOGEE, OKLAHOMA

Brother Creager was born near Dayton, Ohio, April 23, 1873, and was educated in the public schools of that State. He taught school for awhile, later becoming a news writer, publisher and editor. Served in the army during the Spanish-American War; was first U. S. Oil Inspector to serve the Five Civilised Tribes, which position he resigned in 1908 to become a candidate for Congress. Served in the House of Representatives in 1909–1910, after which he entered business in Muskogee, Oklahoma; he is now in the United States Indian Service.

The Masonic life of Brother Creager has been a full one and he has severally served as Master of his Lodge, High Priest of his R. A. Chapter, Master of his Council, Commander of his Commandery, Potentate of his Shrine Temple and as an Officer in his Consistory; K. C. C. H. in 1919. Served as Grand High Priest of the Grand Royal Arch Chapter of Oklahoma in 1925 and as Grand Master of the Grand Council of Royal and Select Masters in Oklahoma in 1922. Initiated in Ohio in 1904, Brother Creager was passed and Raised in Oklahoma, which State he has faithfully served since; author, historian and Masonic leader.

CHRISTIE B. CROWELL

BRATTLEBORO, VERMONT

Born January 24, 1873, in Brattleboro, Vermont, where he has since resided. Educated in public schools and Mount Hermon School, where he graduated in 1894. President of the Brattleboro Water Works Company from 1916 until it was sold to the town. Active in civic affairs.

Brother Crowell was Raised in Columbian Lodge, No. 36, on April 26, 1904; served as Master 1906–1909; District Deputy Grand Master of the Eighth Masonic District 1910–1912; Grand Master of Masons in Vermont in 1924–1926. Exalted in Fort Dummer R. A. Chapter November 25, 1905; District Deputy Grand High Priest of the Seventh Capitular District; Grand High Priest of the Grand Royal Arch Chapter of Vermont in 1921–1922. Greeted in Connecticut Valley Council, No. 16 on November 27, 1906; District Deputy Grand Master of the Fifth Cryptic District, 1921–1924; Grand Master of the Grand Council of Royal and Select Masters in Vermont in 1926–1927. Dubbed a Knight of the Temple in Beausant Commandery, No. 7, on October 28, 1908; Commander in 1918–1919. Past presiding officer of the four Bodies of the A. & A. S. R. and Life Member of all eight of the above Bodies. President of the Order of High Priesthood in 1920–1922, also President of the Masonic Veterans Association. Past Chief Rabban, Mt. Sinai Temple of the A. A. O. N. M. S. and for nearly twenty years Fraternal Reviewer for Vermont. A great record for a great member of the Craft in Vermont.

GEORGE A. CUSTER

SEATTLE, WASHINGTON

Judge Custer was born in Ohio and graduated from Wooster College, afterwards teaching Greek and Latin; attended Columbia University, from which he received his degree, and was admitted to the bar in 1906. Since 1907, the year in which he was admitted to the Washington bar, he has practised his profession in Seattle, filling many important offices and judgeships.

Brother Custer is a Past Master of Eureka Lodge, No. 20; member of the Royal Arch, Knights Templar and Shrine. He has written many articles on Masonic subjects and as Chairman of the Historical Committee and Grand Historian of the Grand Lodge of Washington (1931–1933) his papers have formed the groundwork for future work by the students in his State. Some of his most outstanding lectures and papers are: " The Influence of the Early Grand Masters on the History of Washington," " Masonry in Alaska " and " The Grand Orators and Their Philosophy."

CHARLES BOARDMAN DAVIS

PORTLAND, MAINE

Brother Davis was born in Norridgewock, Maine, August 25, 1864, and died at Portland December 17, 1931. He was educated at the Classical Institute, Norridgewock, and the University of Maine; taught school for a time, was a bookkeeper, newspaper editor and office manager. He served as a member of the Waterville City Council in 1898 and 1899, and City Marshal in 1900–1901.

Raised to the Sublime Degree of Master Mason on May 6, 1886, in Lebanon Lodge, No. 116, from which he demitted to Waterville Lodge, No. 33, and in 1917 became its Master; from 1917 until his death he was Grand Secretary of the Grand Lodge of Maine. In 1903 he was elected High Priest of Teconnet Royal Arch Chapter, No. 52, in 1903; Grand High Priest of the Grand Royal Arch Chapter of Maine in 1912 and had served as Grand Secretary since 1917; Anointed, Consecrated and set apart to the Order of High Priesthood. Elected, in 1909, Master of Mt. Lebanon Council, No. 13, R. & S. M.; Grand Master of the Grand Council of Maine in 1915; Grand Recorder since 1917. In 1911 he was elected Commander of St. Omer Commandery, No. 12, Knights Templar; since 1917 he had served as Grand Recorder of the Grand Commandery of Maine. He was a Knight Companion of Maine Conclave, Red Cross of Constantine and was its Grand Recorder in 1918. Coroneted Thirty-third Degree, A. & A. S. R., in 1932.

THOMAS J. DAY

WILMINGTON, DELAWARE

Brother Day was born in Brandywine Hundred, Delaware, November 11, 1856, and received such education as was furnished by the public schools of

that period. For many years engaged as a carpenter and for some time was building superintendent of a large textile firm of Wilmington; at present he is retired from all active business. In 1890 he was elected and served one term in the Delaware Legislature. He is a director of the Masonic Hall Company of Wilmington and for the past twenty years has been its secretary.

Brother Day received the Masonic Degrees during 1885 in DuPont Lodge, No. 29, serving as Master thereof in 1890, and in June 1891 he was elected Secretary, which position he still retains. In 1907 he was elected Grand Master of Masons in Delaware, serving one term. He represented Delaware when the George Washington Masonic National Memorial Association was first organised and has been present at all annual meetings since. Exalted to the Royal Arch in Washington and Lafayette Royal Arch Chapter, No. 1 in May 1888, being elected High Priest on December 7, 1891; in January 1893 he was elected Deputy Grand High Priest of the Grand Royal Arch Chapter of Delaware. Was dubbed a Knight of the Temple October 11, 1888. Member of Delaware Consistory, A. & A. S. R. For many years has served as Foreign Correspondent of both Grand Lodge and Grand Chapter and has been the Representative of the Grand Royal Arch Chapter of Texas near the Grand Royal Arch Chapter of Delaware for forty-five years and Representative of the Grand Lodge of New South Wales near the Grand Lodge of Delaware for more than twoscore years.

RAY VAUGHN DENSLOW

TRENTON, MISSOURI

On the twenty-first anniversary of his birth, March 6, 1906, Brother Denslow was initiated in Censer Lodge, No. 172, Macon, Missouri, in which he also was passed; he was Raised April 24, 1906, by Twilight Lodge, No. 114, Columbia. He served Trenton Lodge, No. 111, as Master in 1912; D. D. G. M. of Fourth District in 1919 and Grand Master of Masons in Missouri in 1931. Exalted to the Royal Arch August 13, 1906, in Macon R. A. Chapter, No. 22; Hight Priest of Trenton R. A. Chapter, No. 66, in 1909, 1910 and 1911; Grand High Priest of Missouri in 1919–1920; General Grand Royal Arch Captain of General Grand Chapter of the U. S. A. at present. Greeted a Select Master in Solomon Council, No. 26, in 1914, serving as Master in 1917; Grand Recorder of the Grand Council of Missouri since 1923; has been active in General Grand Council, being a co-author of the great history of that body. Dubbed a Knight of the Temple September 10, 1906; Commander in 1909; Grand Recorder of Grand Commandery since 1923. Received the various Degrees of the A. & A. S. R. in Kansas City in 1919; Coroneted Thirty-third Degree in 1935. Received the Red Cross of Constantine in St. Joseph Conclave No. 9, March 19, 1917; Sovereign in 1920; Grand Standard Bearer of Grand Imperial Council of U. S. A. Grand Seneschal of the Grand College of Rites of America; Grand Superintendent in Missouri of the Allied Masonic Degrees; member of New Jersey College, S. R. I. C. F. and various research groups both at home and abroad.

As an author, Brother Denslow has made an enviable reputation and more

than eight books and a dozen brochures stand to his credit. He has been and is active in all phases of public life and education; holds a degree from the University of Missouri; filled many commissioned offices in the National Guard and other groups. Scholar, Mason, author and gentleman—one of America's leading Masonic spirits.

HARRY A. DRACHMAN

TUCSON, ARIZONA

Harry A. Drachman was born in Tucson, Territory of Arizona, February 3, 1869, where he has lived all of his life. He was educated in the public schools of his native city, until he reached the age of twelve, when he went to work as a cash boy and newsboy. In 1894 he was employed in the shoe department of L. Zeckendorf & Company, with whom he worked for thirteen years, resigning to open his own shoe store, which he closed in 1926. In 1894 he was elected treasurer of the city of Tucson and in 1898 was elected county treasurer; he has also served as school trustee, county assessor and State senator.

Brother Drachman was Raised in Tucson Lodge, No. 4, July 20, 1900, served as its Master in 1905 and 1906, and was elected Grand Master of Masons in Arizona in 1912. He was Exalted in Tucson Royal Arch Chapter, No. 3, in 1911, served as High Priest in 1914 and was elected Grand High Priest of the Grand Royal Arch Chapter of Arizona in 1926. He was greeted in Roskruge Council, No. 6, R. & S. M. in February 1922, served as Master in 1924 and was elected Grand Master of the Grand Council of Arizona in 1934. He is at present Grand Secretary of both Grand Lodge and Grand Chapter and Grand Recorder of Grand Council. He became a member of the A. & A. S. R. in February 1903 and has served as presiding Officer in all of the Bodies thereof, and in 1909 was Coroneted an Inspector-General Honorary of the Thirty-third Degree, and since 1921 has been Deputy of the Supreme Council in Arizona. He is a member of the Royal Order of Scotland, A. A. O. N. M. S., and an active member of the Grand Council of De Molay, Past Monarch of Alton Kol Grotto, M. O. V. P. E. R., and Past Grand Patron of the Grand Chapter O. E. S. of Arizona.

WALTER JOSEPH EDGAR

NEWFOUNDLAND

Very Worshipful Brother Walter Joseph Edgar, District Grand Secretary of the District Grand Lodge of England in Newfoundland (1909–1934), was most intensely interested in Freemasonry. He held rank of District Senior Grand Warden (1918) and had been honoured with Past Rank by the United Grand Lodge of England: Past Assistant Grand Director of Ceremonies (1919) and Past Grand Deacon (1923). He retired in 1934, because of ill health, and returned to his native England, where he died in July 1935.

GUSTAV A. EITEL

BALTIMORE, MARYLAND

Born in the city of Baltimore, Maryland, February 24, 1855, and has lived there all of his life. For nearly forty years Brother Eitel was a manufacturer of men's neckwear.

Raised in Union Lodge, No. 60, in September of 1885, of which he was elected Master in December 1888, and served as Secretary from 1898 to 1921; appointed a Grand Inspector of Grand Lodge in 1889; Committee of Masonic Instruction in 1890, serving twenty years; appointed Junior Grand Deacon in 1909 and elected Senior Grand Warden of the Grand Lodge of Maryland in 1910. Exalted in Concordia Royal Arch Chapter, No. 1, in May 1888; elected High Priest in 1891 and 1892; Treasurer from 1893 to 1898 and has served as Secretary since 1898; elected Grand High Priest of the Grand Royal Arch Chapter of Maryland in 1912 and since 1919 has served as Grand Secretary. President of the Council of High Priests from 1919 to 1925. Since 1918 has served as General Grand Treasurer of the General Grand Chapter of R. A. M. of the U. S. A. Greeted in Concordia Council, No. 1, in 1888; elected Master for 1894, 1895 and 1896; Grand Treasurer of the Grand Council of Maryland in 1898, serving until 1907; has served as Grand Recorder since 1908. Dubbed a Knight of the Temple in Beausant Commandery, No. 8, in November 1914, elected Commander in 1923; Grand Recorder of the Grand Commandery of Maryland since 1923. Received the Degrees of the A. & A. S. R. in Chesapeake Consistory in 1910; Coroneted a Knight Commander of the Court of Honour in 1913. Secretary of the Masonic Veterans' Association. Past Sovereign of St. Cyprian Conclave, No. 41, Red Cross of Constantine.

EDWIN FRANKLIN GAYLE

LAKE CHARLES, LOUISIANA

Born at Letsworth, Point Coupee Parish, Louisiana, August 18, 1875; educated at local public schools, Louisiana State University and Agricultural and Mechanical College, from which he received the B.A. degree in 1896; received the M.A. degree from Columbia University in 1903 and the LL.B. from Tulane University in 1906. From 1896 to 1906 Brother Gayle followed the teaching profession, teaching at various city schools and at Southwestern Louisiana Institute; he also did some educational work in the Philippine Islands for one year. Formerly editor of the *Louisiana School Review;* served as president of the Louisiana State Teachers' Association. Since 1906, Brother Gayle has practised law in Lake Charles, serving the following cities as city attorney: Lake Charles, Vinton, Sulphur, DeQuincy and Merryville. Served as president of the city school board of Lake Charles.

Brother Gayle was initiated March 10, passed April 15 and raised May 12, 1905, in Hope Lodge, No. 145, Lafayette, Louisiana; affiliated, April 17, 1907, with Lake Charles Lodge, No. 165, serving as Master in 1914 and 1915;

founder and Master (1924) of Calcasieu Lodge, No. 400; since 1927 has served as member of Board of Grand Lodge Hall Directors; member of Board of Trustees of the Masonic Home for Children; president and founder of the Masonic Educational Foundation; Grand Master of Masons in Louisiana in 1927; since 1929 Foreign Correspondent. Past High Priest of Lake Charles R. A. Chapter, No. 47; Grand High Priest in 1923; Anointed, Consecrated and set apart to the Order of High Priesthood in 1911; Past Master of Calcasieu Council, No. 19, R. & S. M.; Grand Master of Royal and Select Masters in Louisiana in 1932; member of Malta Commandery, No. 12, Knights Templar; member of the A. & A. S. R.

GEORGE H. GLOVER

ASSINIBOIA, SASKATCHEWAN

The Reverend Brother Glover was born in Orangeville, Ontario, but when young removed, with his parents, to western Canada, which has been the centre of his life's work. Completing his public and high school work at Moose Jaw, Saskatchewan, he became the first arts student in the original Alberta College, Edmonton, Alberta. In 1907 he graduated with honours in the B.A. course from Manitoba University and in 1912 graduated in the B.D. course from Victoria University, Toronto, and for a time pursued the Ph.D. course until he was called into the ministry. For a while he taught in public and high school and for four years in college work. He entered the ministry of the Methodist Church of Canada and filled in turn all the secretarial offices of the Saskatchewan Conference; later, with his church, he entered the United Church of Canada, in which he has held many responsible positions and charges. At present he is serving his second term as pastor of St. Paul's United Church, Assiniboia, and is chairman of the Presbytery there.

By nature Brother Glover is fraternal, having served as Grand Master for Saskatchewan, Deputy Grand Master for British America and three times a member of the Triennial Council of the world of the Orange Grand Lodge. In Freemasonry he has confined his activities to the Craft, in which he has served as Grand Chaplain for Saskatchewan and for some years as chairman of the Provincial Committee on "Masonic Study and Research." His interest and ability in this field have led to his being much in demand throughout the Province for visitations and lectures on matters of historical research.

SAM HENRY GOODWIN

SALT LAKE CITY, UTAH

Brother Goodwin was born at Bandera, Texas, February 12, 1862, and for a while lived in New Hampshire, later removing to Utah, where he now lives and serves as Grand Secretary of his Grand Lodge. Raised January 27, 1898, in Fraternal Lodge, No. 71, Farmington, New Hampshire; served Story Lodge, No. 4, Provo, Utah, as Master in 1909 and is now Secretary of Mt. Moriah Lodge, No. 2, Salt Lake City; Grand Master of Masons in Utah in 1912 and

since 1914 has served as Grand Correspondent; since 1921 as Grand Secretary and since 1925 as Grand Historian. Received all of the Capitular Grades in Provo Royal Chapter, No. 4, Provo, Utah, May 24, 1906; High Priest in 1909 and Grand High Priest of the Grand Royal Arch Chapter of Utah in 1917. May 31, 1910, received the three Cryptic Grades in Utah Council, No. 1, Salt Lake City. Dubbed a Knight of the Temple April 24, 1907, in Malta Commandery, No. 3, Park City and in 1920–1921 served as Commander of Ivanhoe Commandery, No. 5, at Provo, Utah. Received the A. & A. S. R. in the Salt Lake City Bodies in April 1908; K. C. C. H. in 1915 and in 1917 was Crowned an Inspector-General Honorary of the Thirty-third Degree. Brother Goodwin is a member of New Jersey College, S. R. I. C. F. and other groups.

GEORGE THOMAS HARMON

HARTSVILLE, SOUTH CAROLINA

The Reverend George T. Harmon was born at Clio, South Carolina, October 31, 1879, and died at Hartsville, South Carolina, May 22, 1934, beloved by all who knew him. Educated in the public schools, Presbyterian High School and Wofford College. He served in the ministry of the Methodist Church from 1902 until his death and filled most of the important appointments of his church in South Carolina.

Brother Harmon became a member of the Craft in Monaghan Lodge, No. 251 in 1903; served Marlboro Lodge, No. 88 as Master in 1921; Grand Chaplain in 1930–1931; elected Junior Grand Warden in 1929 and at the time of his death was Deputy Grand Master of Masons in South Carolina. Exalted in 1916 in Eureka R. A. Chapter, No. 13 and served as High Priest in 1927; 1923–1930, served the Grand Royal Arch Chapter of South Carolina as Grand Chaplain. Anointed, Consecrated and set apart to the Order of High Priesthood in 1927. Dubbed a Knight of the Temple in Delphi Commandery, No. 8 in 1920; Grand Prelate 1923–1930. Greeted a Select Master in Cephas Council, No. 11; Grand Chaplain 1922–1930. From 1924 he served as Fraternal Correspondent of Grand Lodge, Grand Chapter and Grand Council. He was devoted to the Masonic Service Association, of which he was an Executive Commissioner and Chairman of the South Atlantic Division. He held memberships in most of the associated groups of Freemasonry, including the Red Cross of Constantine and the Allied Masonic Degrees.

REGINALD V. HARRIS

HALIFAX, NOVA SCOTIA

Reginald V. Harris comes of a distinguished Nova Scotia family, was educated in the Amherst schools, Trinity College School, and, in 1902, graduated with a B.A. degree from Trinity University, Toronto; M.A. (Toronto University and King's University, Halifax); D.C.L. (Bishop's, Lennoxville, P.Q.). He has served as a governor of King's Collegiate School, Windsor, and the Uni-

versity of King's College, Halifax, for more than twenty-five years. In church affairs he has been a member of Diocesan Synod of Nova Scotia for the past thirty years, lay secretary of Provincial Synod of Canada, deputy prolocutor of Lower House of General Synod of the Church of England in Canada, and chancellor of the diocese since 1923. Member of the bars of Nova Scotia and Manitoba; King's counsel (1922); and, now prothonotary of Supreme Court of Nova Scotia; served as city alderman and later controller for city of Halifax, and chairman of Board of School Commissioners. Past president, Kiwanis Club and Commercial Club; president, Maritime Home for Girls, etc. Served as lieutenant in 246th Battalion, C.E.F., later staff captain Military Headquarters, Halifax, and chief public representative under Military Service Act. Created Officer of Order of Hospital of St. John of Jerusalem, in England, in 1917. Author of *The Governance of Empire*, first prize world-wide competition "Standard," London, England, 1909, *The Organisation of a Legal Business*, 1910, *History of St. Andrew's Lodge No. 1, Halifax*, 1920, and numerous Masonic histories, plays, etc.

Brother Harris was Raised, in 1913, in St. Andrew's Lodge, No. 1, Halifax; Grand Historian, 1923–1932; Grand Master of the Grand Lodge of Nova Scotia, 1932–1935; Honorary Past Grand Master of Prince Edward Island. Grand Archivist, 1925, and Grand High Priest, 1926–1927, Grand Royal Arch Chapter of Nova Scotia. Deputy Grand Master, Sovereign Great Priory, Knights Templar of Canada. Inspector-General Honorary of the Thirty-third Degree of the Supreme Council of Canada. Member of the Royal Order of Scotland, Royal and Select Masters, etc.

WALTER S. HERRINGTON

NAPANEE, ONTARIO

A prominent member of the Ontario bar, Brother Herrington graduated, Bachelor of Arts, from Victoria University, in 1883, and after a course at Osgoode Hall was admitted to the bar in 1886; since being created a Queen's Counsel, in 1898, he has practised his profession in Napanee. He is a Fellow of the Royal Society of Canada and was elected, in 1930, president of the Historical and Literary Section. Author of: *Heroines of Canadian History*, *Martyrs of New France*, *History of the County of Lennox and Addington*, *Pioneer Life Among the Loyalists* and a *History of the Grand Lodge of Canada in the Province of Ontario*.

Admitted to the Craft in 1890 in Union Lodge, No. 9; District Deputy Grand Master of Frontenac in 1916; Deputy Grand Master in 1929 and Grand Master of the Grand Lodge of Canada in Ontario in 1931. As the Official Representative of his Grand Lodge at the ceremonies attending the dedication of the Memorial Temple in London, England, in 1933 and on behalf of the Canadian delegation, replied to the address of welcome by H. R. H., the Duke of Connaught, Grand Master of the United Grand Lodge of England. Brother Herrington is the Official Historian of his Grand Lodge and has made many valuable contributions to the Craft.

EUGENE E. HINMAN

ALBANY, NEW YORK

Dr. Hinman was born in Albany, New York, May 23, 1875; educated in the public schools and graduated (M.D.) in 1899 from the Albany Medical College, Union University, since which time he has practised medicine in his native city and for twenty-five years has specialised in the diseases of the nose, throat and ear and holds the chair of professor of Oto-Laryngology in his *alma mater*. For many years he has been very active in the National Guard and in 1910 attained the grade of major.

Brother Hinman was raised to the Sublime Degree of Master Mason in Temple Lodge, No. 14 in 1901, Master in 1919, District Deputy Grand Master in 1923 and member of the Board of General Activities of the Grand Lodge of New York. Served Temple Royal Arch Chapter as High Priest in 1907 and also served as Representative of the Grand Royal Arch Chapter of Minnesota. In 1906 he served DeWitt Clinton Council, R. & S. M. as Master and in 1917 was Grand Master of the Grand Council of Royal and Select Masters in New York. Brother Hinman is also a member of the following Bodies: Temple Commandery, K. T.; Albany Conclave, Red Cross of Constantine; Cyprus Temple, A. A. O. N. M. S.; Albany Bodies, A. & A. S. R.; Kaa-Rheu-Vahn Grotto, M. O. V. P. E. R.; Fellow of the Grand College of Rites and many research groups, including (Junior Deacon) American Lodge of Research. Co-author of the *History of the Cryptic Rite*.

GEORGE ALLISON HOLLAND

LEXINGTON, KENTUCKY

Brother Holland was born in Henry County, Kentucky, but early in life removed to Chattanooga, Tennessee, where he was married. He was educated at Eminence College and the University of Louisville. After returning to Kentucky from Tennessee, where he had served as a member of the Board of Aldermen of Chattanooga, he served in the Kentucky Legislature in 1900–1904; city attorney of Eminence, 1905; member of the School Board of Lexington, 1907–1911; special circuit judge many times by appointment of four different governors; member of the local, State, and national bar associations.

Brother Holland was initiated in Temple Lodge, No. 430 (Tennessee) and was passed and raised in Eminence Lodge, No. 282 (Kentucky), serving the latter as Master in 1899; he is now a member of Lexington Lodge, No. 1, Grand Master of Masons in Kentucky in 1925–1926. He is a Past High Priest of Eminence Royal Arch Chapter, No. 121; was Grand High Priest of the Grand Royal Arch Chapter of Kentucky in 1909–1910; elected Grand Secretary of Grand Chapter in 1917, which office he still holds; is General Grand Scribe of the General Grand Chapter of R. A. M. of the U. S. A.; Past Master of J. P. Foree Council, No. 42; elected Grand Recorder of the Grand Council of Kentucky October 15, 1917, which office he still holds; Past Commander of Webb Com-

mandery, No. 1; received the Degrees of the A. & A. S. R. in April 1918, being given the Rank and Decoration of K. C. C. H. in October 1921.

ELY PERRY HUBBELL

BRADENTON, FLORIDA

Brother Hubbell was born January 26, 1860, near New Lisbon, New York, and died at Bradenton, Florida, September 9, 1932. His education was limited and he was what is termed a self-educated man and scholar; at the age of eleven, due to his health, he discontinued attending school. For exactly a half century he followed the printing trade, in Ohio, Colorado, and Florida. Actively interested in civic and church affairs, Brother Hubbell led a most useful and consecrated Christian life.

The Masonic record which Brother Hubbell left is worthy of emulation: Past Master of Bradenton Lodge, No. 99; from 1926 until his death, served as Chairman of the Committee on Fraternal Correspondence of Florida; member of the Correspondence Circle of most of the Lodges of research. Past High Priest of Manatee River R. A. Chapter, No. 18; elected Grand High Priest May 16, 1923, serving a year; elected President of the Order of High Priesthood May 21, 1930, and served until his death; from 1917, served as Chairman of the Committee on Fraternal Correspondence of Grand Chapter; Chairman, Committee on Fraternal Relations of General Grand Chapter. Past Master of Bradenton Council, No. 19, R. & S. M. Past Commander of Tancred Commandery, No. 34, Knights Templar. Past Patron of his local Chapter of the Eastern Star. Soveign, Florida Conclave, No. 16, Red Cross of Constantine. Grand Superintendent in Florida of the Allied Masonic Degrees. He also belonged to many other groups: A. & A. S. R., A. A. O. N. M. S., Royal Order of Scotland, New Jersey College, S. R. I. C. F., etc.

CHARLES CLYDE HUNT

CEDAR RAPIDS, IOWA

Charles C. Hunt was born November 9, 1866, at Cleveland, Ohio. He received his education in the public schools at Monticello, Iowa and graduated (B.A.) from Grinnell College in 1892. From 1895 to 1907, served as deputy county treasurer of Poweshiek County, Iowa; county treasurer from 1907 to 1913. County examiner for the State of Iowa from 1913 to 1917.

Raised to the Sublime Degree of Master Mason July 24, 1900, in Lafayette Lodge, No. 52 and since 1925 has served as Grand Secretary and Grand Librarian of the Grand Lodge of Iowa. Exalted to the Royal Arch in 1901 in Hyssop Royal Arch Chapter, over which he presided as High Priest; and in October 1919, was elected Grand High Priest of the Grand Royal Arch Chapter of Iowa, serving one term. Was Anointed, Consecrated, and set apart to the Order of High Priesthood in 1910. Greeted a Select Master in 1904 in Zabud Council, No. 2; Past Master of Palestine Council, No. 27. Dubbed a Knight of the Tem-

ple in 1903 in De Paynes Commandery, No. 6, and is a Past Commander of Apollo Commandery, No. 26. Received the A. & A. S. R. in 1903; Red Cross of Constantine in 1932 in St. Bartholomew Conclave, No. 37. Past Sovereign Master of The Council of the Nine Muses, No. 13, Allied Masonic Degrees and Senior Grand Deacon of the Grand Council of U. S. A. Fellow of the Grand College of Rites and member of the A. A. O. N. M. S., M. O. V. P. E. R. and O. E. S. Grand Outer Guard of the Grand College of America, Priestly Order of the Temple; Knight Commander. Member of New Jersey College, S. R. I. C. F. and C. B. C. S. Brother Hunt's many contributions to Masonic literature, not the least of which was *Some Thoughts on Masonic Symbolism*, 1930, and his ability as a student in the field of research, have marked him one of the leaders in American Masonry.

ALDRO JENKS

DODGEVILLE, WISCONSIN

Aldro Jenks was born in Watertown, New York, January 18, 1855 and died at his home in Dodgeville, Wisconsin, January 1, 1934. At the age of two he came to Wisconsin with his parents by ox team. He was admitted to the bar March 26, 1876 and practised his profession until his death. He was district attorney for Iowa County, Wisconsin, for several terms and was elected county judge in April 1897, which office he held during the remainder of his life.

Brother Jenks entered the Craft April 20, 1878, in Ferrin Lodge, No. 165; affiliating with Dodgeville Lodge, No. 119 in 1878, he served as Master thereof for twelve years; in June 1896 he was elected Grand Master of Masons in Wisconsin and served for one term, and since 1897 he had served as Foreign Correspondent. Exalted to the Royal Arch in Iowa R. A. Chapter, No. 6, on June 10, 1889; affiliating with Dodgeville R. A. Chapter he served it many years as High Priest; elected Grand High Priest of the Grand Royal Arch Chapter of Wisconsin in 1916, serving for one term. Dubbed a Knight of Malta on May 19, 1898, in Mineral Point Commandery, No. 12, Knights Templar. Probably no Mason exercised a greater influence on Freemasonry in Wisconsin than our remembered Brother Aldro Jenks.

MELVIN MAYNARD JOHNSON

BOSTON, MASSACHUSETTS

Melvin Maynard Johnson was born at Waltham, Massachusetts, May 11, 1871; educated at Tufts College (Ph.B., A.B. in 1892) and Boston University Law School (LL.B., *Magna cum laude*, in 1895). On graduating in law, Brother Johnson married and entered the practise of law with his father and is now senior member of the firm Johnson and North. He was lecturer in Boston University Law School (1918–1919), professor (1920–1935) and elected dean in June 1935. Holds membership and offices in many legal, civic, social and collegiate organisations. Author of many articles and several books, including

Freemasonry in America Prior to 1750 (1916) and *The Beginnings of Freemasonry in America* (1924).

He was Raised in 1892 in Monitor Lodge, of Waltham, serving as Master in 1902 and 1903; Grand Master of Masons in Massachusetts, 1913–1916; recipient of the Henry Price Medal and member of the Massachusetts Board of Directors. Received the Degrees of the A. & A. S. R. in Massachusetts Consistory, in April 1905; Inspector-General Honorary, 1914; Active Member, 1920, and elected Sovereign Grand Commander of the Supreme Council of the Northern Jurisdiction of the United States, September 28, 1933. Honorary member of eighteen Lodges, several Bodies of the A. & A. S. R. and four Supreme Councils. Brother Johnson has ever been active in the Order of De Molay and his great contribution of energy and wisdom in the erection of the George Washington Masonic National Memorial, of which he is a Charter, Roll of Honour and Life Member of the Association, as well as Director and Member of its Executive Committee and Vice-President, 1916–1920, will ever be remembered by those who are familiar with his co-operation and love in the project at Alexandria, Virginia.

Surely no American Freemason is more interested in an enlightened and co-ordinated Craft than he whom all Freemasons love to call, *Mel*.

WILBUR KEITH

DALLAS, TEXAS

Wilbur Keith was born in Merriwether County, Georgia, November 17, 1876. He moved to Texas with his parents, Cornelius J. and Ella Warner Miller Keith, when he was three years of age, resided on a farm in Fannin County until he was fourteen, moved to the little town of Ladonia where he was placed in the public schools. Forming a dislike for mathematics, from which he has never recovered, he abandoned his school work and found employment in a local print shop under the late Will Harkins, publisher of the *Ladonia News*. Upon finishing his apprenticeship he took up newspaper work at the age of twenty, being connected with various small publications until 1899 when he became associated with the *Paris Daily Advocate*, with which publication he remained until 1913, when he joined the staff of the *Dallas Morning News*, with which he was connected until 1922, serving in various capacities including city editor, State editor, staff correspondent and rewrite man. He retired from active newspaper work in 1922 upon being drafted from the *Dallas Morning News* by The Grand Lodge of Texas, A. F. & A. M., to become Executive Secretary of the Committee on Masonic Education and Service, which position he has since held. He is a Thirty-third Degree Mason of the Southern Jurisdiction of the Scottish Rite, member of Dallas Consistory, Dallas Commandery, No. 6, and Keystone Lodge, No. 1143, A. F. & A. M. Since engaging in Masonic work he has been present at more than 3000 Lodge meetings, most of them held under the auspices of the committee he represents. His only club is The National Press Club, Washington, District of Columbia. He loves dogs and likes to hunt.

OSSIAN LANG

NEW YORK

Ossian Lang is the Historian of the Grand Lodge of New York, a position he has held since 1913. He also is Secretary of the Grand Lodge Committee on Foreign Correspondence. In the field of foreign relations he has achieved recognition as an authority throughout the Masonic world. Under his pen the Annual Report of the Committee has won a unique place for itself. His brochures, dealing with beginnings of Masonic Lodges, have indicated the fallacy of earlier theories of Masonic origins, and have established a tenable foundation of facts. His non-Masonic activities cover a wide range, but centre in educational and general sociological matters. He initiated a movement toward making the common school the social centre of its district, was assistant superintendent of schools of Buffalo, New York; editor-in-chief of educational books and periodicals published by A. S. Barnes & Co.—among them *Educational Foundations*, the weekly *New York School Journal*, *Teachers Magazine*, *Child World*, *Young America*—contributing editor of *The Forum*. Also served as fire commissioner, president of the board of aldermen, president of the board of education, Mount Vernon, New York; War Camp Community Organiser in North Carolina; deputy State industrial commissioner of the Buffalo district.

He has lectured before local groups and State, national and international conventions on educational and civic topics. His books in the field of education include stories for children; and pedagogical monographs on Comenius, Basedow, Rousseau, Horace Mann, Francis Wayland Parker, Great Teachers of Four Centuries, and Educational Creeds of the Nineteenth Century.

DAVID McGREGOR

WEST ORANGE, NEW JERSEY

Born at Dunfermline, Scotland, September 7, 1864 and educated in the common schools of Lisburn, Ireland; served an apprenticeship in the manufacture of table linen in Dunfermline and came to New York early in 1889. This amiable Scotsman became interested in the application of electricity to the propulsion of street cars, joined the forces of the Sprague Electric Company, and was closely associated with the introduction and development of that system in Newark, New Jersey. For more than thirty years he has held the position of chief engineer of various generating stations of the public service system until his retirement a year ago. Has belonged to many fraternal organisations, in which he has held rank; member of the Saint Andrew's Society and the Society of the Saints John.

Raised in Union Lodge, No. 11 December 22, 1916, and served as Master in 1931; Grand Historian of the Grand Lodge of New Jersey since 1928. Exalted to the Royal Arch in Orange Royal Arch Chapter, No. 23 on November 27, 1928; Grand Historian of the Grand Royal Arch Chapter of New Jersey

since 1930. Has served as Chairman of the Committee on Foreign Correspondence in Grand Lodge since 1935 and Grand Chapter since 1931. Brother McGregor has been associated with several groups interested in Masonic research for many years.

FREDERIC E. MANSON

WILLIAMSPORT, PENNSYLVANIA

Born at Searsmont, Maine, July 6, 1860, educated in the public schools of Bath and at Bates College, from which he received both the A.B. and A.M. degrees. For more than forty years Brother Manson has been editor of *Grit*, a national weekly newspaper published at Williamsport. Previously he was connected with *The Boston Journal* and with *The Kennebec Journal*, being placed in charge of the latter by James G. Blaine while he was in Italy in 1887–88. Author of *Scottish Rite Masonry, Its History, Degrees, and Purpose*, which has run several editions.

Past Master of Ivy Lodge, No. 397 and, since 1920 a member of the Grand Lodge of Pennsylvania. Has been very active in the Grand Lodge Lecture Corps, having helped organise it, and has prepared outlines of some seventeen lectures. For twenty years has edited the monthly magazine for Williamsport Consistory, A. & A. S. R.; Crowned an Inspector-General Honorary of the Thirty-third Degree September 17, 1918.

SAMUEL H. MIDDLETON

CARDSTON, ALBERTA

The Reverend Canon Middleton was born at Burton-on-Trent, England, January 12, 1884, being educated at County Schools, Derby, Newport and Kingston College, Nott. (B.Sc.). In 1905 he removed to Alberta and in October 1910 was appointed principal of St. Paul's Residential School, which position he now occupies. Ordained by Rt. Rev. Dr. Pinkham, Bishop of Calgary, May 28, 1911; rector of St. Paul's Church, 1913; appointed bishop's chaplain in 1916; hon. canon, Calgary Cathedral, 1925; r. dean of Lethbridge, 1927. Justice of the peace; major, 18th Field Brigade, 1930.

Brother Middleton is a past president of his Rotary Club, has spoken at assemblies of Rotary International, and is chairman of "Waterton-Glacier International Peace Park." His ability as a lecturer has been recognised internationally and, in 1931, he delivered a course of educational lectures in the U. S. A.; convocation speaker, 1932, University of Montana; commencement speaker, 1933, University of Idaho. He is author of *History of the Blood Indians, Mythology and Legends of the Red Man, Psychological Foundations of Education*, etc., etc.

Member of Chief Mountain Lodge, No. 58, A. F. & A. M.; Past Grand Master, Past Grand Chaplain and Chairman, Committee on Foreign Correspond-

ence, Grand Lodge of Alberta; Honorary Past Grand Master, Grand Lodge of Montana; Representative, Grand Lodge of Massachusetts; His Majesty the King's Jubilee Medal, 1935. Member of Bekah Royal Arch Chapter, No. 7; Past Grand First Principal, Grand Royal Arch Chapter of Alberta; Representative, Supreme Grand R. A. Chapter of Scotland. Member, Provincial Grand Council, R. & S. M., Alberta; Chaplain, Supreme Grand Council, Royal and Select Masters in Canada, West; Representative, Grand Council of Arizona. Member of the A. & A. S. R.; Red Cross of Constantine and other allied groups of Freemasonry.

ALFRED JAMES MOKLER

CASPER, WYOMING

Alfred J. Mokler was born in Wilmington, Illinois, May 21, 1863. After completing his education in his native State he entered the printing business and worked in three Kansas towns, was with several large newspapers in Nebraska and Illinois and after a short residence in Montana removed, in 1897, to Casper, Wyoming, where he owned and published *The Natrona County Tribune* for nearly eighteen years. Served as chief clerk of the House of Representatives of Wyoming in 1901, and for nine years as a member of the board of trustees of the University of Wyoming. Brother Mokler has been active in civic work and is president of the Casper Writers' Club, member of the Western League of Writers and the Wyoming Geographic Society. Author of *History of Natrona County, Wyoming*, *History of Freemasonry in Wyoming*, *Transition of the West*, and a great number of historical articles and monographs.

Became a member of Casper Lodge, No. 15, in 1898, serving as Master in 1907 and 1908. Member of both Rites, the A. A. O. N. M. S. and O. E. S., in all of which he has been active. Since 1922 he has been Grand Historian of his Grand Lodge and as such has rendered invaluable service to the Craft.

EDMUND A. MONTGOMERY

MINNEAPOLIS, MINNESOTA

Brother Montgomery is a native of Minnesota, born in St. Peter. He graduated from Hamline University, St. Paul, in 1888. He was admitted to the practise of law in Minnesota in 1890, and was in general practise in Minneapolis until April 1911 when he was appointed a judge of the Municipal Court in Minneapolis by the governor of Minnesota. He served as judge of the Municipal Court until 1920 when he was elected to the District Court for Hennepin County, Minnesota, and re-elected in 1926 and 1932, and is now serving as one of the judges of this court. He is a member of the Methodist Episcopal Church; is married and has one son, an attorney-at-law practising in Minneapolis.

Judge Montgomery has been an Active Member of the Masonic Fraternity

for the past forty-five years and held various offices in all the Bodies of both York and Scottish Rites. He received his Blue Lodge Degrees in Nicollet Lodge, No. 54, at St. Peter in 1889; demitted to Minneapolis Lodge, No. 19, in Minneapolis in 1897 and was Master of this Lodge in 1914. In 1920 he was Grand Master of the Grand Lodge A. F. & A. M. of Minnesota; has been a member of the Jurisprudence Committee since 1921, serving as Chairman of this Committee since 1927 and as Chairman of the Committee on Foreign Correspondence since 1922. He is Past High Priest of Ark Chapter, No. 52, R. A. M. of Minneapolis, Past Illustrious Master of Minneapolis Council, No. 2, R. & S. M. of Minneapolis; Past Commander of Zion Commandery, No. 2, Knights Templar of Minneapolis. He received the Degrees of the Scottish Rite in the Minneapolis Bodies in 1910 and 1911, and was Venerable Master of Excelsior Lodge of Perfection from 1917 to 1921. In 1921 he was honoured with the Thirty-third Degree Honorary by the Supreme Council of the Scottish Rite of the Southern Jurisdiction of the United States. He is a member of St. George Conclave, order of Constantine, in Minnesota, and was Most Puissant Sovereign in 1933. He is also a member of Zurah Temple of the Mystic Shrine in Minneapolis, and a member of the Order of Elks and Odd Fellows.

JOHN H. MYER

PLACERVILLE, IDAHO

The late Brother Myer was a man of more or less local distinction in many ways, and while he was of limited schooling he grew to be a man of wide knowledge and experience, due to his inquiring mind and retentive memory. After passing his sixty-fifth year he passed the legal examination and was admitted to the bar, serving one term as justice of the peace and two terms as prosecuting attorney. He also served as a member of the constitutional committee which framed the Constitution of Idaho.

Brother Myer was for more than sixty-three years a member of Placer Lodge, No. 3, over which he had presided as Master, and in 1891 served as Grand Master of Masons in Idaho. Loyal and interested, Brother Myer was, with possibly one exception, the most consistent attendant on his Grand Lodge in its history.

JAMES ALEXANDER OVAS

WINNIPEG, MANITOBA

Brother Ovas was born near the city of Toronto, Ont., Canada, July 20, 1855, and died at his home in Winnipeg, March 9, 1935, serving a period of usefulness of fourscore years. He was educated in the public and high schools of Collingwood, and spent the years from 1870 to 1900 in general commercial business.

Initiated May 13, passed June 27, and Raised July 25, 1877, in Manito Lodge, No. 90, A. F. & A. M. (G. R. C.), Collingwood, Ontario. He was ac-

tive in the founding of Glenwood Lodge, No. 27 (G. R. M.), Souris, Manitoba, in December 1883; served as Master in 1884 and 1885. Appointed Grand Secretary of the Grand Lodge of Manitoba February 10, 1884; D. D. G. M. of the Fifth Masonic District, February 12, 1886; Senior Grand Warden, February 11, 1887; Deputy Grand Master, February 9, 1888; Grand Master, June 12, 1890; Grand Secretary, June 13, 1900, which office he held until his death. Representative of the Grand Lodge of Saskatchewan and Honorary Life Member of his Mother Lodge and the following Lodges on the Grand Register of Manitoba: St. John's, Northern Light, "The Assiniboine," Empire, Lord Selkirk, Mt. Sinai (all of Winnipeg), Corinthian (Rapid City), and Glenwood (Souris).

Exalted to the Holy Royal Arch in Manito Royal Arch Chapter, Collingwood, Ontario. Companion of the Illustrious Order of the Red Cross, Knight of the Order of the Temple and Knight of Malta, in King Edward Preceptory and Priory, Winnipeg, Manitoba.

Served as T. P. G. M. of Winnipeg Lodge of Perfection, M. W. S. of Bethesda Rose Croix Chapter and Commander-in-Chief of Manitoba Consistory, A. & A. S. R.; Crowned an Honorary Inspector-General of the Thirty-third Degree in October 1910, by the Supreme Council of Canada. Created a Noble of the A. A. O. N. M. S. in Khartum Temple, Winnipeg, Canada.

GEORGE ATWOOD PETTIGREW

SIOUX FALLS, SOUTH DAKOTA

George A. Pettigrew was born in Ludlow, Vermont, April 6, 1858, and was educated at Black River Academy, Colgate Academy and graduated in medicine from Dartmouth College with the class of 1883. Shortly thereafter he removed to Flandreau, Dakota Territory, where he practised medicine for fifteen years and during which time he was government physician to the Sioux Indians. Served as surgeon-general of the Territory and has filled many important positions; for past ten years has served as U. S. probation officer for South Dakota, and is president of the South Dakota Children's Home Society. Dr. Pettigrew has belonged to many fraternal societies, over many of which he has presided.

Brother Pettigrew received the Degrees in King Solomon's Lodge, No. 14, of Elkins, New Hampshire, in 1880; affiliated with Flandreau Lodge, No. 11, and passed the Oriental Chair June 7, 1888; Secretary in 1884–1885; Master in 1888; Grand Secretary of the Grand Lodge of South Dakota from 1894–1918, in which year he was elected Grand Master of Masons, again in 1919 elected Grand Secretary. Exalted in Orient Royal Arch Chapter, No. 19, in 1885; High Priest in 1893; elected Grand Secretary of the Grand Royal Arch Chapter of South Dakota in 1889 and with the exception of the year 1906, during which he served as Grand High Priest, he has served since. Anointed, Consecrated and set apart to the Order of High Priesthood in 1896 and became Secretary thereof in 1906. Greeted a Select Master in Alpha Council, No. 1, in 1894, and was founder Master of Koda Council in 1896; Grand Recorder of Grand Council since 1916. Dubbed a Knight of the Temple in Cyrene Commandery, No. 2, in 1888, and later affiliated with Ivanhoe Commandery, No. 13, serving as Com-

mander in 1897; Grand Recorder since 1895, except during 1906, when he was elected Grand Commander of the Grand Commandery of his State. Received the A. & A. S. R. in 1895, Crowned an Inspector-General Honorary of the Thirty-third Degree in 1900. Past Potentate of El Riad Temple A. A. O. N. M. S.; Sovereign (1922) of St. Simon's Conclave, No. 48, Red Cross of Constantine; member of the Royal Order of Scotland and the Royal Order of Jesters. In the Order of the Eastern Star has served as Patron, Grand Patron and General Grand Patron and is a committeeman in all three of the General Grand Bodies.

JAMES HUBERT PRICE

RICHMOND, VIRGINIA

James Hubert Price is an alumnus of Washington and Lee University, Lexington, Virginia. He was prepared for the practice of the law, admitted to the bar and was a successful barrister when called to give the whole of his time and talent to his particular part of the Masonic system. That his associates in Virginia esteemed him highly in Freemasonry is shown by the fact that he has been Grand Master of the Grand Lodge of Freemasons of Virginia, Grand High Priest of the Grand Royal Arch Chapter of Virginia, and Grand Commander of the Grand Commandery of Knights Templar of Virginia. He also served as Potentate of Acca Temple, Nobles of the Mystic Shrine, of Richmond; and so well did the Shriners think of him that, when Grand Recorder Benjamin W. Rowell, of the Imperial Council A. A. O. N. M. S., of Boston, Massachusetts, died, Noble James Hubert Price was appointed to succeed him. At the next Annual Meeting of the Imperial Council he was elected to succeed himself, and has annually been re-elected to the same position for a number of years.

That James Hubert Price does not limit his circle of activities and influence to Masonry is shown by the fact that several years ago his political party nominated him for the post of lieutenant-governor of the Commonwealth of Virginia. That nomination being equivalent to election, he has served two terms in that influential position of public service.

He holds many other positions of honour and trust, being Grand Treasurer of the Grand Royal Arch Chapter of Virginia at this time.

ROBERT LOUIS QUEISSER

CLEVELAND, OHIO

Colonel Queisser was born in Indianapolis and spent his earlier life in the railroad service. In 1902 he became general manager of the Ohio Press Brick Company, at Zanesville, but removed, in 1907, to Cleveland, where he organised his own company (The Queisser Builders Supply Company). He has been active in civic and fraternal life in the communities in which he has lived, serving as president of the Cleveland Rotary Club and a director of Rotary International, president of the Zanesville Chamber of Commerce, president of the East Cleveland Masonic Temple Company and director of the Doan Savings and Loan Company and the Cleveland Mortgage Company. Colonel Queisser

has been most active in military affairs and in 1935 the Legislature of Ohio, unanimously passed a bill authorising the governor to commission him a colonel of infantry, in appreciation of his many years of service and also for his originating and designing the service flag, which was the most familiar emblem of World War time, next to Old Glory, in America.

Brother Queisser is a member of Windermere Lodge, No. 627, Past High Priest, Past Master (R. & S. M.), Past Commander and was Grand Commander of the Grand Commandery of Knights Templar of Ohio in 1929–1930. Was Grand Superintendent in Ohio of the Allied Masonic Degrees and is a member of the A. A. O. N. M. S., M. O. V. P. E. R., and other groups. Since June 4, 1932, he has served as National President of the National Sojourners. He was the first honorary member of the Legion of Honour of De Molay in Ohio, and has had many other honours too numerous to list.

ROBIE LEWIS REID

VANCOUVER, BRITISH COLUMBIA

Brother Reid was born at Kentville, Nova Scotia, November 3, 1866, and educated in common schools and in Pictou Academy; attended Dalhousie Law School and University of Michigan (LL.B., 1889). Admitted to the following bars: Territory of Washington, Michigan, and British Columbia; since 1905 has practised in Vancouver. Has filled many important public offices, including that of city alderman, New Westminister; debenture commissioner; library board of Vancouver and board of governors of the University of British Columbia. Author of many articles of an historical nature, both Masonic and otherwise.

Initiated, passed and Raised in King Solomon Lodge, No. 17 (G. R. B. C.), in 1901–1902, affiliated with Cascade Lodge, No. 12, in 1916, served as Master in 1923 and elected Grand Master of Masons in British Columbia in 1929; since 1930 has served as Grand Historian of Grand Lodge.

ANDREW JACKSON RUSSELL

LITTLE ROCK, ARKANSAS

Born November 20, 1865, at Springfield, Missouri, where his father, a Union soldier, was stationed; after the war his parents returned to their home in Arkansas, where Brother Russell was reared on a farm. He was educated in public schools and Clarke's Academy. From 1884 to 1893 he taught school, two years in Idaho; from 1894 to 1906 was engaged in newspaper work, studying law in spare time and was admitted to the bar. In 1906 he was elected circuit clerk; chairman of County Board of Education, 1916–1920; representative in State Legislature in 1911; in 1922 was appointed U. S. marshal, Western district of Arkansas, resigned to become collector of U. S. Internal Revenue, in 1928, and resigned to return to his law practice in 1933, on the succession of the Democratic party.

Initiated on his twenty-first birthday in Green Forest Lodge, No. 404,

serving as Master from 1895 to 1898; demitted to Ashley Lodge, No. 66, serving as Master in 1912–1916. Exalted to the Royal Arch in 1915 and elected Grand High Priest of the Grand Royal Arch Chapter of Arkansas in 1929. Elected Grand Master in 1930. Member of the Cryptic Rite, Order of High Priesthood, Knights Templar, Grotto, Shrine, O. E. S. and A. & A. S. R.

LESLIE McCHESNEY SCOTT

PORTLAND, OREGON

Brother Scott was born at Portland, Oregon, February 18, 1878, and was educated at local schools and at the University of Oregon (M.A., *summa cum laude*, 1899). Has continued in newspaper work since leaving college and is vice-president of the Oregon Publishing Company. 1911–1913, U. S. marshal for Oregon; chairman, 1929–1934, Oregon Industrial Welfare Commission; president, 1931–1932, Oregon Taxpayers' Equalisation and Conservation League; and, chairman, 1932–1934, State Highway Commission. His literary ability is best illustrated by the titles to some of his works: *Religion, Theology and Morals* (2 vols. 1916); *Shakespeare* (1929); *History of the Oregon Country* (6 vols. 1925), and many others.

Raised July 20, 1906, in Portland Lodge, No. 55, and transferred to become a founder of Imperial Lodge, No. 159, over which he presided as Master in 1926, and served as Grand Master of Masons in Oregon for 1933–1934. Some of the other Offices he has filled include: High Priest (1924), Portland Royal Arch Chapter, No. 3; Master (1925), Multnomah Council, No. 11, R. & S. M.; and, Past Presiding Officer of the various Bodies of the A. & A. S. R., being Crowned an Inspector-General Honorary of the Thirty-third Degree in 1931. Brother Scott is also a member of the Order of the Temple and the Red Cross of Constantine.

JOHN RAYMOND SHUTE (II)

MONROE, NORTH CAROLINA

Born January 14, 1904, in Monroe, North Carolina; educated at local schools, Georgia Military Academy, Trinity College (Duke University). Fellow Royal Society of Antiquaries of Ireland, member of Royal Scottish Geographical Society, Authors' Club, London, etc. Former president of Shute Motors, Inc., S. & W. Lines, United Airways, Inc., Union County Commercial Club, Chamber of Commerce, etc.; at present is president of the J. R. Shute Company, Nocalore Press, Blue Friars Press and Shute Gins Company. State senator and author of six books and several brochures.

Past Master of Monroe Lodge, No. 244, and N. C. Lodge of Research, No. 666, Grand Captain of the Host of the Grand R. A. Chapter of North Carolina; Past Grand Master of the Grand Council of R. & S. M. in North Carolina; Past Commander of Malta Commandery, No. 19, Knights Templar; Past Grand Master General of the Convent General of America, Knights of the York Cross of Honour; Past President of the Masonic Secretaries Guild of N. C.; Past Sover-

eign Grand Master of the Grand Council of the Allied Masonic Degrees of the U. S. A., Knight Grand Cross; Past Senior Grand Warden of the Grand Council of the A. M. D. of England and Wales; Intendant General in N. C. of the Red Cross of Constantine; Past Grand Preceptor of the Grand College of America, Priestly Order of the Temple, Knight Grand Commander; Past Grand Chancellor of the Grand College of Rites of the U. S. A.; Chief Adept, Ninth Degree, N. C. College, S. R. I. C. F.; Deputy Great Prior of the Great Priory of America, Rite of Strict Observance (Instituted by the Grand Priory of Helvetia, in 1934); Honorary Member of the Grand Priory of Helvetia, C. B. C. S.; Honorary Member of the Grand College of Rites of France; Grand Abbot of the Society of Blue Friars.

LEWIS E. SMITH

OMAHA, NEBRASKA

Lewis E. Smith was born in Pewaukee, Wisconsin, October 6, 1875, and at the age of two went to Nebraska, where he has since resided. For several years he was in the banking business, but after the fateful year 1893 abandoned his work and became a merchant in that great pioneer country, which vocation he followed for many years.

For thirty-eight years a Mason, Brother Smith has worked hard in the Fraternity and not without honour; he has served the various Bodies of his State with distinction as: Grand Master of Masons, Grand Commander of Knights Templar, Grand High Priest, Grand Master of the Cryptic Rite, Grand Patron of the Eastern Star, President of the Veteran Freemasons Association, Grand Secretary-Recorder of all the Bodies and many committee assignments and trusteeships. He is Intendant General In Nebraska, Red Cross of Constantine; Grand Superintendent in Nebraska, Allied Masonic Degrees; honorary life member of the De Molay Legion of Honour; Inspector-General, Honorary of the Thirty-third Degree, A. & A. S. R.; Fellow of the Grand College of Rites, and many other offices in affiliated groups of Freemasonry. He is serving his second term as President of the Masonic Relief Association of the United States and Canada. No man in Nebraska can claim more service to the Fraternity or more honours than Lewis E. Smith, the leader and mainstay of his associates in the short grass plains of the Golden West.

CHARLES HADLEY SPILMAN

NEWTON CENTRE, MASSACHUSETTS

Born in Edwardsville, Madison County, Illinois, June 9, 1877, eldest son of Charles Harvey and Ellen Silver Spilman. Educated in the public schools. Learned printer's trade and successively became journeyman printer, pressman, stereotyper, reporter, city editor, business manager, managing editor and editor, owner and publisher of *Edwardsville Intelligencer*, a daily newspaper. Correspondent metropolitan press and field representative of press associations.

Served as member and vice-president of Edwardsville board of education 1911 to 1917, postmaster of city, 1921 to 1927, secretary for twenty years of

Edwardsville Typographical Union, secretary of Commercial Club, member for ten years of Boy Scout Court of Honour, Illinois State Deputy of Order of De Molay and Junior Vice Commander Sons of Veterans Department of Illinois. Member of Rotary Club and Fellowship Club.

Raised in Edwardsville Lodge, No. 99, A. F. & A. M., in 1902, its Worshipful Master in 1904; Exalted in Edwardsville Chapter, No. 146, R. A. M., in 1904, its High Priest in 1905; greeted in Alton Council, No. 3, R. & S. M., in 1905, its Thrice Illustrious Master 1907 to 1909; Knighted in Belvidere Commandery, No. 2, Knights Templar, of Alton, Ill., in 1905; served as Acting-Commander from 1908 to 1909, due to the passing of the Commander one week after Installation, and as Eminent Commander from 1909 to 1910. Grand Orator of the Grand Lodge of Illinois, 1913.

Received Grades and Orders of the Scottish Rite in the valley of Chicago, in 1904; assisted in organising the Bodies in the valley of East St. Louis, Illinois, and served as Thrice Potent Master in 1910 and 1911, Sovereign Prince in 1912, Most Wise Master in 1915 and 1916, and Commander-in-Chief from 1913 to 1916 inclusive. Coroneted with the Thirty-third Degree on October 1, 1912, and Crowned Active Member Northern Supreme Council, September 20, 1917.

In Supreme Council, Assistant Grand Master General of Ceremonies, 1925 and 1926; Grand Keeper of the Archives, from 1928 to 1933; Grand Secretary-General since 1926 and Grand Almoner since 1928. Committees: Unfinished Business, Councils of Deliberation, Dispensations and Charters, Rituals and Ritualistic Matter, Constitutions and Laws, Education and Library.

Other memberships: Edwardsville Chapter, No. 667, Order of the Eastern Star, Past Patron; Ainad Temple, A. A. O. N. M. S., East St. Louis, Illinois, Past Potentate; Calvary Shrine, W. S. J., East St. Louis, Illinois; Illinois Masonic Veterans Association of Chicago; member of three Temple Associations.

Married, August 21, 1909, to Elizabeth, daughter of Mr. and Mrs. W. W. Barnsback, of Edwardsville, Illinois. Six sons. Present residence, 145 Gibbs Street, Newton Centre, Massachusetts; office, 1117 Statler Bldg., Boston.

WALTER LINCOLN STOCKWELL

FARGO, NORTH DAKOTA

Born in Anoka, Minnesota, January 12, 1868, educated in local schools and graduated from the University of Minnesota in 1889. Served as superintendent of schools in several cities and as State superintendent of Public Instruction of North Dakota from 1903 to 1911, and since April 1, 1910, Grand Secretary-Recorder of the Bodies of his State.

Brother Stockwell was raised in Temple Lodge, No. 30, March 11, 1891; Past Master of Crescent Lodge, No. 11 and East Gate Lodge, No. 120; Grand Master of Masons in North Dakota, 1902–1903. High Priest of Grafton R. A. Chapter, No. 9, in 1897; Grand High Priest of the Grand Royal Arch Chapter of North Dakota in 1923. Master, in 1919, of Fargo Council, No. 1, R. & S. M.; Grand Master of the Grand Council of North Dakota in 1921; General Grand Master of the General Grand Council of R. & S. M. of the U. S. A., 1930–1933. Commander of St. Omer Commandery, No. 6, Knights Templar, in 1898–1899;

Grand Commander of the Grand Commandery of Knights Templar of North Dakota in 1933–1934. Grand Patron of the Grand Chapter of the Eastern Star of North Dakota, 1920–1921. President, 1925–1927, Masonic Relief Association of the U. S. A. and Canada. Sovereign of St. Felix Conclave, No. 45, Red Cross of Constantine, 1932–1933. Grand Superintendent in North Dakota of the Allied Masonic Degrees. Grand Marischal of the Grand College of Rites of the U. S. A. Member of N. J. College, S. R. I. C. F., and many other allied groups of Freemasonry. Received Thirty-third Degree A. & A. S. R. in 1935. Few members of the Craft have given so much of their time and talents to the Fraternity as Walter L. Stockwell.

ELMER FRANKLIN STRAIN

TOPEKA, KANSAS

Born on a farm near Salem, Indiana, November 10, 1871. His parents migrated with a small group of neighbours to Phillips County, Kansas, in 1873, and established permanent homes among the Indians and buffalo. Brother Strain was educated in the schools of Phillipsburg, and early began work as a clerk in several establishments, taught school and in 1891 was employed by the Rock Island Railway, with whom he served for thirty-seven years, resigning to accept the offices in Masonry which he now holds. Served as president of the Chamber of Commerce of Topeka in 1920, and for many years active in civic affairs in that city.

Brother Strain has been active in Freemasonry for many years, having presided over Lodge, Chapter, Council and Commandery; he has, likewise, been active in the Grand Bodies, serving on committees, etc. He was Grand Master of Masons in Kansas in 1924, Grand Master of the Grand Council in 1926, and at the time of his election as Grand Secretary and Grand Recorder of the four Grand Bodies of his State, in 1928, was Deputy Grand High Priest, and Grand Warder of Grand Commandery.

OLIVER DAY STREET

GUNTERSVILLE, ALABAMA

Brother Street was born at Warrenton, Alabama, December 6, 1866; educated in local schools and graduated from the University of Alabama in 1887 (A.B.), receiving the LL.B. in 1888. Admitted to the bar in 1889, and has practised his profession since that time in his native State, being active in politics and historical research. For twenty years (1901–1921), he was a trustee of the Department of Archives and History of Alabama, and has served in many offices in several historical groups. From 1907 to 1914 he served as U. S. district attorney for the Northern District of Alabama, and from 1914 to 1920 as special assistant to the attorney-general of the United States; since 1916 he has been a member of the Republican National Committee from his State, and has been the nominee of his party for various offices.

Brother Street was raised November 19, 1901, in Marshall Lodge, No.

200, over which he presided in 1904, 1906, and 1910; served as Chairman of the Committee on Foreign Correspondence from 1915 to 1922; elected Grand Master of Masons in Alabama December 3, 1925, being re-elected December 1, 1926. Received the Capitular grades on the 28th and 29th of June 1906, in Eunomia R. A. Chapter, No. 5; High Priest of Palmyra R. A. Chapter from 1906 to 1919. Anointed, Consecrated and set apart to the Order of High Priesthood December 4, 1906. Also is a member of the Cryptic Rite, Knights Templar, Red Cross of Constantine, A. A. O. N. M. S., A. & A. S. R. (K. C. C. H., elected in 1919, Coroneted in 1924), Eastern Star and allied groups. Brother Street has contributed articles to many publications, and has ever been interested in Masonic research, but he will always be remembered by the Craft for his monumental work which is extensively used in America, *The Symbolism of the Three Degrees*, which is now in its third edition and is in great demand.

J. HUGO TATSCH

BOSTON, MASSACHUSETTS

Born, Milwaukee, Wisconsin, January 29, 1888; educated in Milwaukee public schools, later attended George Washington University, Washington, District of Columbia, and Coe College, Cedar Rapids, Iowa; awarded honorary degrees as Master of Arts (1933) and Doctor of Letters (1929) for contributions to Masonic literature; also holds diploma and decorations awarded by Masonic Bodies in Germany and Norway for services to Masonic journalism and education.

Professional activities include service in executive and official positions with the Old National Bank, Spokane, Washington, 1905–1921, and Union Bank and Trust Co., Los Angeles, California, 1921–1922; as associate editor of *The Builder*, and Assistant Secretary, National Masonic Research Society, Cedar Rapids, Iowa, and book department and editorial work with the Masonic Service Association of the United States, Washington, District of Columbia, 1923–1924; Curator and Associate Editor, Iowa Masonic Library, Cedar Rapids, 1925–1929; vice-president, Macoy Publishing Company, New York, 1927–1934; Acting Librarian and Curator, Grand Lodge, A. F. & A. M. of Massachusetts, since 1930 and also of the Supreme Council Thirty-third Degree, A. & A. S. R., N. M. J., Boston, since 1935.

Service has also been rendered in a military capacity, as captain of infantry, National Guard of Washington, 1917–1918; Military Intelligence Division, U. S. A., 1918; Finance Reserve Corps, captain, 1924; major, 1929; lieutenant-colonel, 1935. Graduate, Army Finance School, Washington, 1924; Command and General Staff School, Fort Leavenworth, Kansas, 1929. Served as president, Iowa Department, Reserve Officers Association of the U. S., 1927–1928, and member of Advisory Board, Seventh Corps Area, U. S. A., during the same period.

Made a Mason in Oriental Lodge, No. 74, F. & A. M., Spokane, Wash., in 1909; Worshipful Master, 1914; Junior Grand Deacon, 1914–1915, and Grand Orator, 1917–1918, Grand Lodge F. & A. M., of Washington. Received Thirty-second Degree, Scottish Rite, in Oriental Consistory, Spokane, 1909; elected

Knight Commander Court of Honour " at large " by Supreme Council Thirty-third Degree, A. & A. S. R., S. J., Washington, 1933. The Capitular and Cryptic Degrees were conferred in Iowa in 1924–1925; Allied Masonic Degrees (Knight Grand Cross) 1932. Affiliated with research lodges in the United States and Europe; local Secretary of Quatuor Coronati Lodge, No. 2076, London, since 1918; Chairman, Committee of History, Grand Lodge A. F. & A. M. of Virginia; Secretary-General, High Council Societatis Rosicrucianæ in Civitatibus Foederatis; historian, National Sojourners.

Author of following books: *Short Readings in Masonic History*, 1926; *High Lights of Crescent History*, 1926; *Freemasonry in the Thirteen Colonies*, 1929; (with Winward Prescott) *Masonic Bookplates*, 1928; (with Erik McKinley Eriksson) *Morgan Affair and Anti-Masonry*, 1928; *A Reader's Guide to Masonic Literature*, 1929 (five editions); *Facts About George Washington as a Freemason*, 1931; also numerous contributions to newspapers and magazines.

MRS. SARAH H. TERRY

LOUISVILLE, KENTUCKY

Mrs. Sarah Hannah (Hurt) Terry comes from old pioneer stock of southern Indiana, her parents moving to Kentucky while she was in her 'teens. She was educated at public schools and graduated from normal schools of both Indiana and Kentucky; she has, likewise, taught school in both States. For forty-five years Mrs. Terry has taught Sunday-schools and is quite an authority in this field. As an author the following have been published from her pen: *A Brief History of the Eastern Star*, *Garnered Sheaves*, *My Altar of Dreams*, and *Shining Through*.

Mrs. Terry joined the Eastern Star in 1902, being elected the next year as Worthy Matron. In 1904 she was appointed Grand Marshal of Grand Chapter and was advanced until, 1906, she was elected Grand Matron of the Grand Chapter of Kentucky. In 1908 she was elected Grand Treasurer and appointed editor of the Eastern Star news in the *Masonic Home Journal*, which she still edits. Serving two terms as Grand Treasurer she was, in 1911, elected Grand Secretary, which office she has since held. Mrs. Terry has written many articles for magazines, brochures, and other papers dealing with the Eastern Star, and enjoys the distinction of being the only woman contributor to the pages of this work.

EVERETT ROBERT TURNBULL

CARLINVILLE, ILLINOIS

Born at Carlinville, Illinois, August 13, 1869; educated in public schools and at Blackburn College. In 1889 was appointed to Railway Mail Service, which position he filled for forty-three years. Has been active in the Methodist Church, and served many years as president of the board of trustees.

Brother Turnbull was Raised in Mt. Nebo Lodge, No. 76, in April 1891; served as Master in 1899; Grand Lecturer, 1911–1920; District Deputy Grand Master, 1911–1913, and various Grand Lodge Committees. Exalted in Macoupin Royal Arch Chapter, No. 187, in December 1911; elected High Priest in December 1899, serving four years; Grand Lecturer, 1904–1905; formed and held first School of Instruction in Illinois; elected Grand High Priest of the Grand Royal Arch Chapter of Illinois, in 1914, serving one term; author of the Memorial Volume for the 75th Anniversary of Grand Chapter; since 1918, Committee on Fraternal Relations; Chairman Foreign Relations Committee of General Grand Chapter, 1927–1930. Greeted in October 1906, in Sullivan Council, No. 91; founder and first Master of Staunton Council, No. 99. Dubbed a Knight of the Temple September 30, 1892, in St. Omar Commandery, No. 30. Received the Degrees of the A. & A. S. R. in April 1893; Past Wise Master and Past Commander-in-Chief; in 1919, received the Thirty-third Degree in Philadelphia. Past Patron of the Order of Eastern Star and, in 1893, received the A. A. O. N. M. S. in Medinah Temple, becoming a founder of Ansar Temple, Springfield.

HAROLD VAN BUREN VOORHIS

RED BANK, NEW JERSEY

Born January 3, 1894, in Red Bank, Brother Voorhis has led an active life both in Freemasonry and public life. He was educated in the local schools of his native city and also took extension work from Columbia University. By profession he is an analytical chemist and assayer, and at present is statistician in the wholesale coal business in New York. He served in the navy during the World War, seeing overseas service; after the war he served as commercial yacht captain for some time. He is a past president of the Phi Alpha Fraternity; Fellow of the American Friends of Lafayette, and author of *General Lafayette, Citizen and Freemason of Two Countries;* served as vice-president of the Holland Society of New York; founder of the Van Voorhees Association; governor of the Monmouth Boat Club; member of the Monmouth County Historical Society, Monmouth County Stamp Club, American Radio Relay League, American Canoe Association and International Brotherhood of Magicians; editor of the *Christmas Seal and Charity Stamp Society Weekly*, etc.

Brother Voorhis holds membership in the Craft, Arch, Cryptic (P. M.), Chivalric, A. & A. S. R. and affiliated Bodies; District Deputy of the 3d New Jersey District, R. & S. M.; member of the T. I. M. in North Carolina and Western Australia; Fellow of the Philalethes Society; Grand Superintendent in New Jersey, Allied Masonic Degrees; Past Grand Chancellor, Grand College of Rites of America; Registrar-General of the Convent General of America, Knights of the York Cross of Honour, Past Prior; Chief Adept, Ninth Degree, New Jersey College, S. R. I. C. F., and author of *The History of Organised Masonic Rosicrucianism;* Chairman, Advisory Council, Order of De Molay, and member of most of the research groups and Lodges throughout the world, and author of a score of papers on historical subjects.

JAMES VROOM

NEW BRUNSWICK

Brother James Vroom came of a distinguished New York-New Jersey Dutch Loyalist family which migrated to Nova Scotia following the American Revolution. He was born in Nova Scotia in the year 1846, and for many years was town clerk of St. Stephen, New Brunswick, and was active in good works in that town during his residence there.

He was a member and Past Master of St. Mark's Lodge, No. 5, St. Andrews, New Brunswick; in 1900 he served as Junior Grand Warden and in 1926 and 1927 as Grand Master of the Grand Lodge of Ancient, Free and Accepted Masons of New Brunswick. Always a student, he brought to bear on his work the resources of a cultivated mind. He passed away on October 1, 1932, at the ripe age of eighty-six years.

GEORGE W. WAKEFORD

CHARLOTTETOWN, P. E. I.

Brother Wakeford was born in Liverpool, England, August 9, 1851. Conformable to English custom he was, at an early age, apprenticed to a firm of shipowners and shipbrokers, with whom he served a four-year apprenticeship. In 1870 he came out to Charlottetown, Prince Edward Island, under an engagement with a firm of shipbuilders and shipowners with whom he continued until the decline of shipbuilding in the late eighties. He then entered the employ of the Charlottetown Navigation Company, retiring in 1916.

He was Initiated in St. John's Lodge No. 397 (E. C.; now No. 1, G. R. P. E. I.), August 11, 1874, serving as Master in 1877 and 1878 and again in 1881 and 1900; Treasurer from 1896 to 1900. He served the Grand Lodge of Prince Edward Island as Grand Secretary from 1879 to 1884; Deputy Grand Master, 1884; Grand Lecturer, 1887 and 1888; Honorary Grand Master, 1932. Exalted in Alexandra Royal Arch Chapter, No. 100 (S. C.; now No. 11, G. R. N. S.), July 16, 1875; Secretary 1875 to 1877; High Priest 1881 through 1886; Treasurer 1908 through 1920. As Grand High Priest of the Grand Chapter, 1890 and 1891, he devoted " untiring energy and indefatigable zeal."

LOUIS ARTHUR WATRES

SCRANTON, PENNSYLVANIA

Doctor Watres was born in Mount Vernon, now Winton, Lackawanna County, Pennsylvania, and received his education in the public schools; was admitted to the bar in 1878, being a member of the local, State and national bar associations. LL.D. from Lafayette College (1925) and Washington and Lee University (1932). State senator, 1883–1891; lieutenant-governor of Pennsylvania, 1891–1895. Joined the National Guard as a private and has advanced to the rank of general therein; nineteen years a member of the Armory board.

Brother Watres has been active in the Craft, serving during 1916–1917 as Grand Master of Masons in Pennsylvania; Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R., and numerous other honours. Since 1918 he has served as President of the George Washington Masonic National Memorial Association. It would be quite impossible to list here the many offices in State, local, civic, and Masonic circles in which he has served as presiding officer and member of administrative boards; might we not say that he has led in all fields of activity in which humans are supposed to be interested?

EDWARD MALLORY WHEELER

PROVIDENCE, RHODE ISLAND

Born in Mystic, Connecticut, December 2, 1869, receiving his early education there and at New London. In 1888 he removed to Providence, Rhode Island, to engage in business and where he still resides and is a trustee, steward and treasurer of Trinity Union Methodist Episcopal Church. Active in church and civic affairs of his city and State.

Brother Wheeler became a member of Orpheus Lodge, No. 36, March 8, 1893, serving as Master 1897–1898, Treasurer for two years and since 1900 has been Secretary; founder and dual member of Roosevelt Lodge, No. 42, and Secretary since its organisation in 1921. Exalted in Providence Royal Arch Chapter, No. 1, March 20, 1902, serving as High Priest in 1906–1907; elected Grand High Priest of the Grand Royal Arch Chapter of Rhode Island in March 1915, serving one year. Anointed, Consecrated and set apart to the Order of High Priesthood in 1909, serving as President of the Rhode Island Convention for three years, and since 1927 its Recorder. Greeted in Providence Council, No. 1, R. & S. M., in November 1902, serving as Master in 1918; in April 1924, he was elected Grand Master of the Grand Council of Royal and Select Masters in Rhode Island, and since 1930 has served as Grand Recorder; Foreign Correspondent since 1921. Dubbed a Knight of the Temple in Calvary Commandery, No. 13, serving as Commander 1909–1910. Brother Wheeler is also a member of the A. & A. S. R., A. A. O. N. M. S., The Guild, M. V. A. of Rhode Island, P. M. Association and other groups.

JOHN WHICHER

SAN FRANCISCO, CALIFORNIA

John Whicher, author of *Beginnings of Masonry in California and Hawaii*, was born July 4, 1855, at Urbana, Ohio. In 1857 his family removed to Fort Des Moines, Iowa, where he spent his boyhood years and was taught the "art preservative." In 1879 he went to Leadville, Colorado, following his trade as printer and editor, and in 1887 became a resident of San Luis Obispo, California. In 1894 he was elected county clerk, which office he held until 1903, when he moved to Sacramento, on accepting an appointment as deputy superintendent of State printing, which office he held until August 1908, when he was appointed

Grand Secretary of the Grand Lodge of California, to which position he has been re-elected annually ever since.

Brother Whicher is a member of practically all of the various groups of Freemasonry and is an Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R. He represented his Grand Lodge at the Peace Jubilee of the United Grand Lodge of England in 1919, and also attended the bicentenary of the Grand Lodge of Ireland in 1925, in the same capacity.

NELSON WILLIAMS

HAMILTON, OHIO

Brother Williams was born in Champaign County, Ohio, March 23, 1853, and in 1874 removed to Hamilton to study law; he was admitted to the bar in 1876 and has been in active practice since that date.

Raised to the Sublime Degree of Master Mason June 6, 1887, and within the short space of thirteen years had received the Degrees of both Active Rites and Crowned Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R. Grand Master of Masons in Ohio (1897), Grand High Priest of the Grand Royal Arch Chapter of Ohio (1902), Grand Master of the Grand Council of Royal and Select Masters in Ohio (1904), and Grand Commander of the Grand Commandery of Knights Templar of Ohio (1914). Member of the A. A. O. N. M. S. and the Royal Order of Scotland. For fifteen years Brother Williams has served Grand Encampment as Necrologist; also served the various Bodies in Ohio as Reviewer and Fraternal Correspondent over a long period of years and for the past thirty-five years has been a member of the Board of Trustees of the Ohio Masonic Home. He is Deputy General Grand Master of the General Grand Council of Royal and Select Masters of the United States of America.

DAVID EDWARD WAITE WILLIAMSON

RENO, NEVADA

Brother David Edward Waite Williamson was born in Sacramento, California, February 4, 1865, and has been continuously engaged in newspaper work since 1887, except for a short service as deputy clerk of the Supreme Court of California. Since 1913 he has been managing editor of *The Reno Evening Gazette*.

For the past fifteen years Brother Williamson has devoted much time and attention to Masonic research, and is author of numerous articles on various phases of the Craft. He is a member of Lodge, Chapter, Council, Commandery and A. & A. S. R. in Reno, and has served his Grand Lodge as Grand Historian and both Grand Chapter and Grand Council as Grand Chaplain.

WILLIAM WALTER WILLIAMSON

MONTREAL, QUEBEC

Brother Williamson was born at Cambridge, England, September 24, 1861, at which place he received his education. Beginning life as a school teacher,

he later entered the railway service and, in 1882, came out to Montreal as auditor with the Grand Trunk Railway; in December 1885, he removed to Denver, Colorado, where he was employed by the D. & R. G. Railway. From 1889 until 1893 he was in the manufacturing business as a part owner but returned, in 1893, to Montreal, when he became general accountant with the Canadian Express Company, being later appointed general auditor of the system, which position he held until his retirement in 1925.

Initiated in St. Lawrence Lodge, No. 640 (E. C.), Montreal, February 5, 1884; Master 1898–1899; elected D. D. G. M. in 1910; Deputy Grand Master in 1915–1916; Grand Master of the Grand Lodge of Quebec 1917–1918; elected Grand Secretary in 1919, which Office he still fills. Received the Mark grade in Victoria Mark Lodge, No. 304 (E. C.), September 9, 1884; Most Excellent Master and Royal Arch in Denver Royal Arch Chapter, in 1886; in 1900 affiliated with Carnarvon R. A. Chapter, No. 5, Montreal; First Principal in 1905; Grand Superintendent in 1906; elected Grand Scribe E in 1920, which Office he still holds. In 1903 he received the Chivalric Orders, being elected Registrar 1903–1906; Preceptor in 1910; Provincial Prior in 1915–1916; Deputy Grand Master in 1929–1930 and Supreme Grand Master of the Sovereign Great Priory of Canada of the United Orders of the Temple and Malta in 1931–1932. Joined the Cryptic Rite in 1901; T. Ill. Master in 1906; Deputy for the Province of Quebec in 1908–1909 and elected Grand Master of the Grand Council of Royal and Select Masters of Canada, Eastern Jurisdiction, serving in 1922–1923. Member of: A. & A. S. R. (1911); Royal Order of Scotland (1916); Karnak Temple, A. A. O. N. M. S. (1903); Board of Governors (Chairman past eight years).

LOU BARNEY WINSOR

GRAND RAPIDS, MICHIGAN

Lou B. Winsor was born at Providence, Rhode Island, on January 24, 1858, and removed to Michigan in 1863, with his family, where he has sincere sided. He was educated in the schools of Hillsdale and graduated from Hillsdale College in 1877; he then graduated from the law department of the University of Michigan in 1879.

Brother Winsor has served Freemasonry long and faithfully; he was initiated August 25, passed September 23, and raised September 29, 1881, in Reed City Lodge, No. 351 (afterwards No. 363), of which he served as Master from 1883 to 1895 and is a Life Member thereof. He served the Grand Lodge of Michigan as Grand Master in 1897, and as Grand Secretary from 1903 to 1926; his reports as Foreign Correspondent for twenty years were jewels of literature; his many appointments to conferences, etc., are too numerous to mention; he is an honorary member of a score of lodges and clubs, as well as other Masonic Bodies. The Capitular Degrees were received as follows: Mark, 8th; Past Master, 15th; Most Excellent Master, 15th; and, Royal Arch, 22d of February, 1882, in Big Rapids R. A. Chapter, No. 52, from which he demitted to become a founder of Reed City Chapter, No. 112, over which he presided as

High Priest in 1887, 1888 and 1889; he was Grand High Priest of the Grand Royal Arch Chapter of Michigan in 1896; he served as President of the Past Grand High Priests' Association from 1911 through 1926. He was Anointed, Consecrated and set apart to the Order of High Priesthood January 16, 1894. He received the first two Cryptic grades February 26, 1889, and the Super Excellent Master January 14, 1895, in King Solomon Council, No. 25, from which he demitted to become a founder of Reed City Council, No. 55, over which he presided in 1889 and 1890; he served the Grand Council of Michigan as Grand Master in 1913. He received the Illustrious Order of the Red Cross March 24, the Temple and Malta, April 11, 1882, in Pilgrim Commandery, No. 23, over which he presided in 1897 and 1898. Received the Degrees of the A. & A. S. R. in 1885 in the Grand Rapids Bodies; Crowned Thirty-third, September 20, 1898, Active Member of Supreme Council September 17, 1925. Received the Royal Order of Scotland September 19, 1904; Pro. 2d D. G. Marischal in 1922. Red Cross of Constantine, April 10, 1916, St. Vincent Conclave, No. 33; Sovereign in 1917; Intendant General for Michigan. Grand Patron Grand Chapter of O. E. S. of Michigan in 1918. Potentate of Saladin Temple, A. A. O. N. M. S., 1893 through 1901; Imperial Potentate in 1900; founder of the Royal Order of Jesters, in which he has filled all Offices. Member of the Allied Masonic Degrees and many other Honorary Bodies and groups.

FRANCIS DONNELL WINSTON

WINDSOR, NORTH CAROLINA

Judge Winston was born in his ancestral home, Windsor Castle, Windsor, North Carolina, October 2, 1857, where he still resides. He was educated at private school (1864), Windsor Academy (1866–1867 and 1867–1868), the Henderson Collegiate Institute (1869–1871), Horner and Graves School (1871–1873), Cornell University (1873–1874), graduated from the University of North Carolina in 1879, after four years there, and after reading law for several years and attending Dick and Dillard Law School (1880), he was licensed to practice by Supreme Court January 4, 1881. Taught in several schools and for several years followed journalism, but his own life work was in the field of law. Served one term as State senator, four terms in the House of Representatives, four years as lieutenant-governor, U. S. district attorney for several years, also Superior Court judge, and at present judge of the General County Court of Bertie County. In 1922 the University of North Carolina conferred the LL.D. degree on him.

Brother Winston received the Degrees of Freemasonry in Charity Lodge, No. 5, located in his native town, served it as Master and in 1906 was elected Grand Master of Masons in North Carolina, serving two terms. He has attended nearly fifty Annual Communications of Grand Lodge, and has been a loyal and Active Member thereof. He is a member of the Royal Arch and Cryptic Rite, but the Craft has ever been his particular field of activity.

ROBERT ARCHER WOODS

PRINCETON, INDIANA

Born at Princeton, Indiana, January 5, 1861, educated at Princeton High School, Indiana University (B.S., 1881) and University of Leipzig, Germany (1885–1886). Commissioned in National Guard, major and later aide-de-camp. Has served in many important educational, civic and business capacities in his State, and especially active in historical research.

Brother Woods became a Master Mason, January 26, 1885, in Prince Lodge, No. 231; Master from 1890 to 1898; Junior Grand Deacon, 1896–1897, and Grand Lecturer 1898. Exalted in Princeton Royal Arch Chapter, No. 75, on June 1, 1885; High Priest from 1888 to 1895; Grand High Priest of the Grand Royal Arch Chapter of Indiana in 1897; Grand Secretary since 1920 and Foreign Correspondent since 1910. Anointed, Consecrated and set apart to the Order of High Priesthood, October 17, 1888; Vice-President 1909 to 1920 and Grand Recorder since 1920. Greeted in Vincennes Council, No. 9, R. & S. M., March 30, 1898; founder and Master of Princeton Council, No. 71 (1898–1905); Grand Master of the Grand Council of Indiana in 1910; Grand Recorder since 1920, and in 1933 elected General Grand Master of the General Grand Council of the U. S. A. Dubbed a Knight of the Temple June 27, 1885, in Vincennes Commandery, No. 20; Commander in 1898; founder of Princeton Commandery, No. 46, and Commander thereof in 1902, 1903, and 1914; Inspector-General of Grand Commandery from 1907 to 1910, and Foreign Correspondent since 1914. Crowned an Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R. in 1901, and Grand Secretary of the Indiana Council of Deliberation since 1920. Created a Knight Companion of the Red Cross of Constantine April 17, 1908, in St. James Conclave, No. 16; Sovereign 1908 to 1913 (founder); in 1915, elected Grand Sovereign and Knight Grand Cross of Grand Imperial Council of the U. S. A. and Intendant General for Indiana from 1908 to 1914, and from 1920 to date. Served as Patron and Grand Patron of the Eastern Star and is a member of the Royal Order of Scotland, A. A. O. N. M. S., Royal Order of Jesters, M. O. V. P. E. R., etc.

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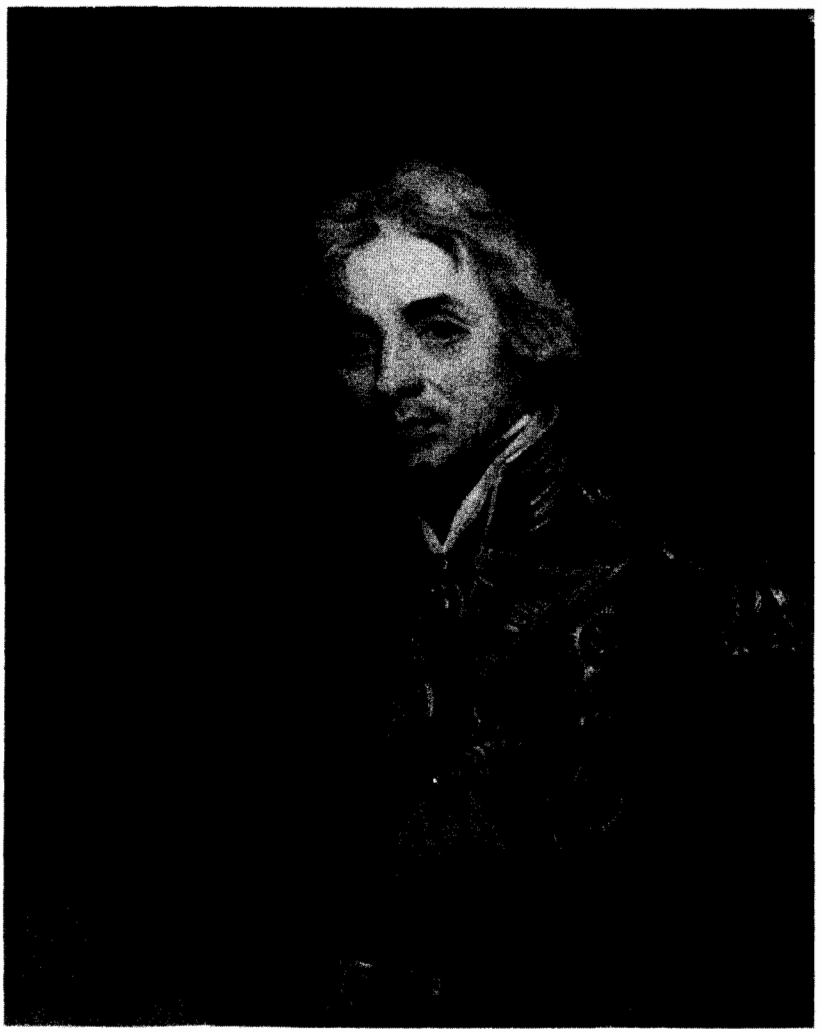

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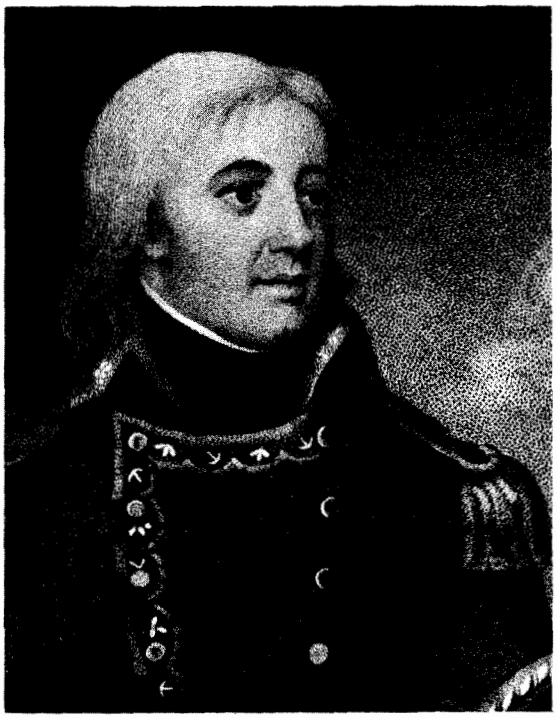

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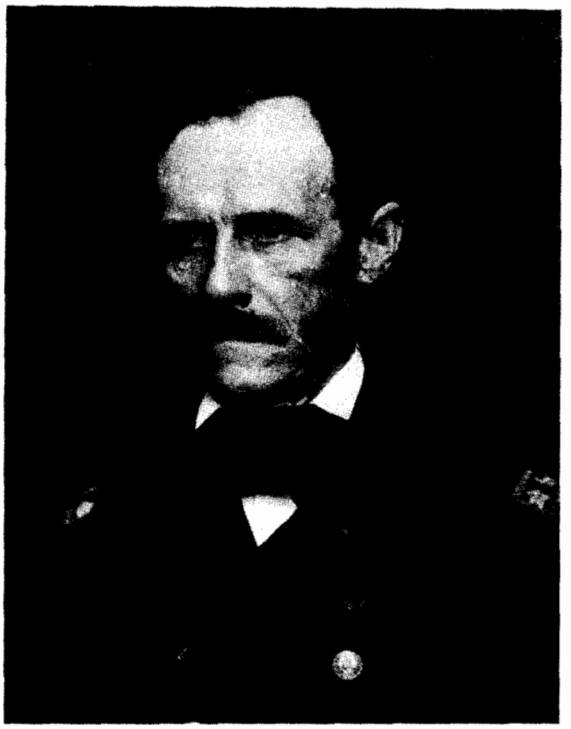

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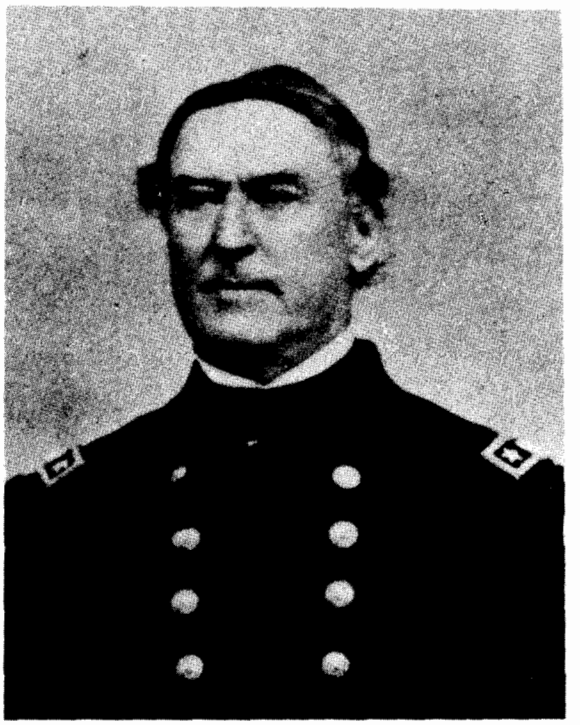

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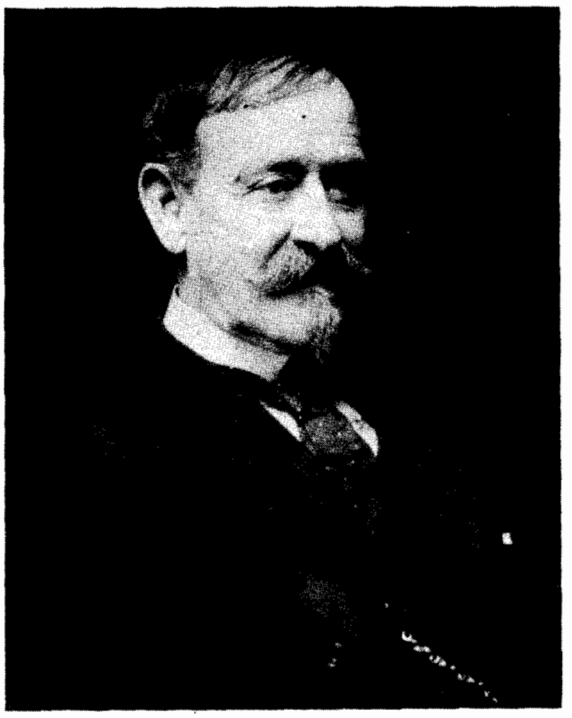

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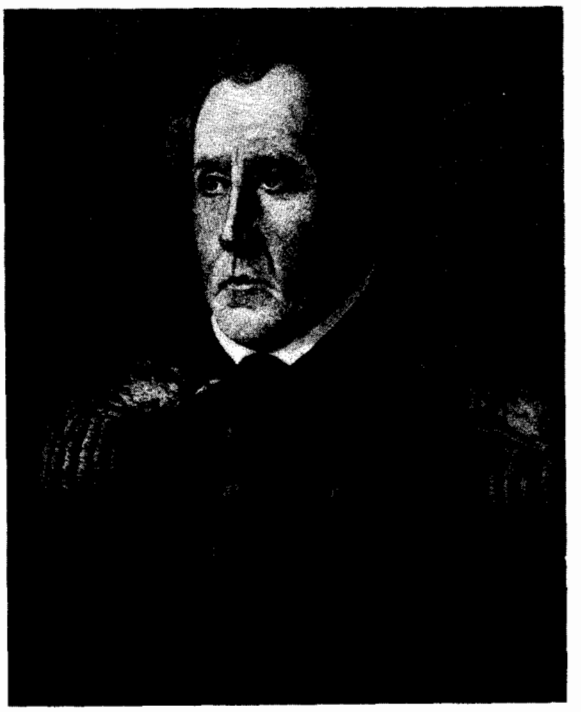

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